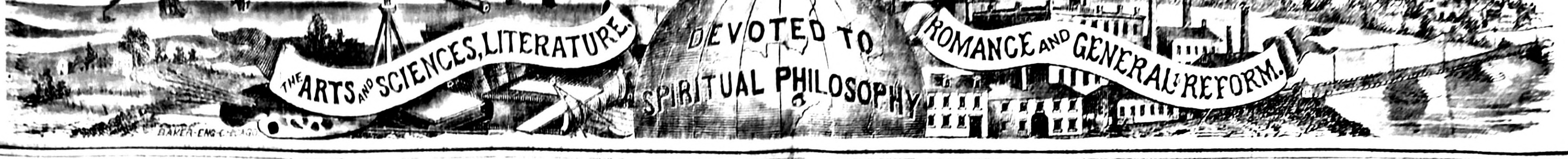


RELIGIO PHILOSOPHICAL JOURNAL



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

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CHICAGO, NOVEMBER 25, 1865.

VOL. 1.—NO. 9.

For the Religio-Philosophical Journal. To the Night Wind.

*Oh! low-voiced, mournful night wind
Come breathe to me your sighs;
I love your wail for I am blind,
So fearful are my eyes.
Come tell me, have you blown to-night
Over a new-made mound,
Where sleeps a young girl robed in white,
In silence most profound?
Oh, tell me, have you seen to-night
White sweeping through the skies,
An angel clad in robes of light
With melting sapphirine eyes,
And was she coming down this way
Where heavy shadows lie—
To break them with a gleam of day
Descended from the sky?
You tell me of the fragrant flowers
Which you have lately kissed;
Your breath is moist with pearly showers;
What of the one so missed?
You bring a dainty match of song
Like echoing melody;
The chirping of the insect throng;
The night bird's minstrelsy.
But oh, you tell me not a word
About the vanished one!
Alas! no murmur have you heard
From her—the silent one!
But you will sigh, and I must weep
While all life's years go by,
Until I fall, like her, asleep
To waken in the sky.*

early day, and some of those around him were eager to listen to the remarkable descriptions of these dream-like, yet real, visions of his youthful mind. His parents saw with feelings of regret these manifestations, which their religious views led them to think were evidences of a visionary and unsettled mind, and they discouraged this folly, as they thought, not knowing that it was spirits who came thus and painted visions on the young and plastic mind, not as mere fancy sketches, but as a basis for future wealth of knowledge. Sometimes these were beautiful and filled him with an ecstasy of joy. At others, they were deep and mysterious, but seldom were they painful in their character; and if his life was bright and joyous, it made but little difference to him whether he was mingling with genial companions, or reveling in these mystic and dreamy visions. Thus passed his early childhood. At school he was able to perform all his tasks and solve problems of deep and intricate character, without apparent effort, to the satisfaction of all his teachers, and often to their astonishment, for they were puzzled to comprehend the boy, and knew that invisible teachers were there ever ready to prompt and instruct him just as fast, and as far, as his capacity would admit it. He was active and industrious, for labor was not toil to him, but with little effort brought its reward. Up to this period there had been three prominent guardian spirits. First a strong female spirit, a relation of his mother, whose chief labors with him were on the physical plane, until the sickness alluded to, when his spiritual nature assumed the ascendancy, and another female spirit, also a relative of the mother, but of a more refined and spiritual nature, took the position of guardian. She held this until about the ninth year, when a gentle young male spirit came into the place. It is usual for a female spirit to have the care of male children until they are about seven years old, and then they pass under the care of male spirits; while female children are mostly under the care of gentle and loving male spirits, until about the same age. We speak of these being under the charge of one spirit, but there are no instances in which only one spirit is thus engaged. There is always around every child of humanity, no matter how poor and desolate, and lonely they may be on earth, a band of spirits; and of these, one is more nearly allied, and in closer rapport, with the child of earth, and this one is called the guardian spirit. There is nothing likelier in this guardianship; it springs from an inward attraction and love, somewhat similar to parental affection on earth, which makes all the duties and labors which spring from, and belong to this relation, light and pleasant. Here, too, the beautiful law of compensation, which is the foundation principle of eternal right and justice, operates and gives ample return for all that is bestowed, and no one ever does a kind or good act without feeling that "it is more blessed to give than to receive."

well beloved. Now a new chapter began in the life of our medium. His religious education had been somewhat different from that which Edward had received, but both were liberal, and there was a strong bond of attraction between them; both were interested in similar pursuits and studies, especially were they absorbed in the great problem of life, its origin and objects. Our medium felt, as he gazed upon the beautiful, lifeless form of his young and talented friend, as it lay confined before him, "Oh, how sad to think that such intellectual powers and such a wealth of knowledge should be consigned to the grave and lost forever to humanity!" but a voice from the unseen land whispered, "It is not lost, and thou shalt find it to be so."

Edward, upon his entrance into the inner life, found a cordial welcome, not alone from his own circle, but also from that around our medium, and these were now all united, each new acquisition to the circle rendering its influence more direct and positive, as well as more extended.

Time rolled on with its ceaseless changes. The year 1848 dates the beginning of a new era in the history of man and the philosophy of life. The physical manifestations of spirit existence and power again made their appearance, not as a new phenomenon, for they had long existed, but under more favorable conditions of humanity than at any former period. The Rochester knockings came sounding at the door of humanity, and bidding them awake, arise, and behold the dawn of a new and more glorious and beautiful day than the world had ever before witnessed, a day in which the sunlight from the mountain peaks of spirit life was to be poured over humanity with an effulgence that would not only lighten up the pathway of man on earth, but shed a blaze of light over the hitherto dark and dreary valley of the shadow of death.

The two worlds had been for ages gradually approaching each other; the partition walls were being broken down, but they had never before shaken hands in that positive and familiar manner which now began to mark the relations between them in many parts of this and other countries. It was no accidental coincidence that brought these things about. The race had been gradually and steadily growing more impregnable, and this was the condition which was essential for the establishment of this intercourse. And while we freely admit that these sensuous, physical manifestations are and must ever be the only bases, positive and incontrovertible, of the direct intercourse of spirits, still we know that this form of manifestation had long been in existence, and that it required the advanced and refined conditions of impregnability in many of the human family, in order to receive and establish these on that firm basis which they now occupy.

To proceed with the history of our medium. He was among the early investigators of this phenomenon, for reasons which will be apparent to all; it was to solve the riddle of his past life, and to explain that enigma which had not only puzzled him, but many others. His duties, as a physician, brought him into frequent contact with those who were developed in the various forms of mediumship, and from these were received many very beautiful and convincing tests, and also much valuable information; but we must observe that this course, though at first it seemed favorable to the development of his own mediumistic power, was not long so, and he was not only impressed, but specially directed, to give up this novelty-seeking disposition that led to a desire to see all the mediums and obtain all the different forms of evidence which they could give, and to sit quietly alone at regular periods, if it be but for a few minutes daily. This, with the knowledge that had been accumulating, brought back the visions with more splendor and beauty than ever, and many new channels of communication were opened. Not only were the leaders of the circle, in turn, able to communicate, but many other spirits were introduced, some of whom were able to give interesting details of their experiences in the inner life; and thus forty years' training brought him to a condition in which he could see and hear, and converse freely with spirits.

Cora L. V. Scott in Washington, D. C.

This eminent lecturer made her first appearance before a Washington audience on Sunday, Nov. 5. The following notices, clipped from Washington papers, will show the view taken of her by newspapermen in that city:

SPIRITUALISM—CORA L. V. SCOTT.—There was a crowd at Seaton Hall last night to hear and see the somewhat noted Cora L. V. Scott, "trance speaker" better known, perhaps, as Mrs. Cora L. V. Hatch. The platform was occupied by Cora, and by a tall gentleman, with a heavy beard, Mrs. Scott, slight and graceful of figure, with the bluest of eyes, and blondest of ringlets, falling from a finely formed head, far down over her shoulders, sat impassively behind a stand. Child-like in appearance, and with that air of delicacy and refinement, associated with such features, complexion and color of eyes and hair—clad, too, in a plain, modest dress of gray, trimmed with black, and fitting close in the throat—she looked the impersonation of innocence and purity. Gazing at her it was difficult to believe that it was her name that was so bandied about, lately, in the New York divorce courts.

She commenced with an invocation to the Almighty, marked by felicity of phrase and purity of enunciation, but which, like the prayers of some other preachers, contained an amount of descriptive matter hardly needed for the instruction of the Omniscient Mind.

The address that followed, reminded one in its graceful, wondrous fluency, of John B. Gough; but nothing specially new upon her topic was brought out, if we may except her statement that Napoleon the First declares to Napoleon the Second what shall be the destiny of France, and that the spirit of Prince Albert is banded with endeavors to keep the peace between England and America. A better idea of the capabilities of the speaker was obtained, when, upon the close of her address, she invited questions upon Spiritualism. A number were made by the audience, and answered by her with such crisp point as to show that her powers were something above the mere fluency of recitation. The visible competency shown by her at times in the discomfiture of a too confident questioner, militated sadly against the idea of spiritual agency, and there was nothing whatever in her performance to indicate her a seer or anything more than a physically gifted, fluent, quick-witted woman—a John B. Gough in petticoats, in short.—*Evening Star*.

Rev. Robert Collyer in England.

M. D. Conway, now in Europe, in writing to the *Round Table*, speaks thus of our brave-hearted Mr. Collyer:

"A little over twenty years ago this gentleman was a blacksmith in a little town of Yorkshire, near Leeds. He could make a good horse-shoe nail, and he did his work well. But the hammer could not conquer the man; he was a Thor, with the hammer added. The fire in his smitely did not burn so brightly and hotly as that in the brain and heart of Robert Collyer, who, whilst his iron was heating, would snatch a verse of Burns from a pocket volume, to 'sweeten' it. At length he had earned enough to go to America. He settled in Pennsylvania. Your correspondent well remembers, during the Fremont campaign, hearing a burst of fiery eloquence from a fine looking man, at a public meeting near Germantown, and the surprise with which he learned that the speaker was one Robert Collyer, a blacksmith. But so he did not remain. Already he was expanding under a devoted self-culture, until somewhere about ten years ago, he was called upon to the leading pulpit of the West, in Chicago. How he has grown! When he preached before the Autumnal Assembly at Brooklyn, a few years ago, I remember hearing Dr. Bellows say, 'It is the finest sermon I ever heard!' But more than his eloquence, was he noble for his unlearned work among our soldiers, sick and wounded. He was a tremendous power in the West during the war, and I remember hearing him say, when there were rumors that his native land—England—would interfere: 'If she does, I will leave the pulpit for the blacksmith shop again, and there beat plow-shares into swords to drive her back.' A happy thought was it for his congregation to remove for awhile the yoke so faithfully borne, and of late so heavy, and send him abroad. The first spot which his feet sought on arriving here was that of a blacksmith shop stands, and about which hover, no doubt, many sad memories and thoughts and aspirations which have borne their fruit. He will return soon to his loving friends in Chicago, and there, amid the fair lakes, he will, I predict, grow from year to year, a tree, planted in yet purer waters, bringing forth its fruit in its season, whose leaf shall not wither, and whose fruit shall prosper."

NARRATIVE OF THE LIFE OF FERDINAND DE SOTO

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

BY HENRY T. CHILD, M. D.,
No. 624 RACE STREET, PHILADELPHIA.

CHAPTER IV. SPIRITUAL STRENGTH—THE DEVELOPMENT OF A MEDIUM.

The best proof we can give of our power to control mediums, physically, is the power we possess and have so frequently manifested, of moving physical bodies, and producing the various physical manifestations. We have our strong men here on all three planes. Strong physical spirits, who are able to produce powerful manifestations, under proper conditions; and when these phenomena come to be better understood, it will be found that they have occurred in all ages, and that many of the mysteries of the former days that have been derided and ignored, simply because they were not understood, will be made plain and clear, and many points of history will be vindicated. We have our strong mental organisms, not only capable of comprehending great intellectual truths, but also of giving them to mortals, under proper conditions, and an understanding of this will furnish a key to unlock many of the mysteries of human history. And we have strong moral spirits who are equal to the reception and calling out of the highest principles that are in operation here, and also able to give a more or less clear perception of these to the children of earth and we have all these combined in individuals who are embodiments of power, that furnish a beautiful type and illustration of the omnipotence of Deity. To give as distinct an idea of these individual influences of spirits on mortals, we will trace the history of a medium. His parents were well developed physically, had a good share of intellectual power, and were actively engaged in the cultivation of their moral natures. Under these circumstances, at a period about fifty years since, they had attracted to themselves a fine mental organism with its accompanying soul, and the result was a physical system which, at birth, was above the ordinary standard, strong and attractive by its well marked lines and curves. For the first three years he was subject, as is usual, to influences mainly upon the physical plane, and we may say here that this period of life is the one in which there descends from the inner life the most physical influence, combined with a sweet and refining power that makes this class, even among the low and degraded portions of humanity, very often lovely and attractive; and it is only when the repulsive nature of the parents and those around them in the form, influences them to drive away the influx from the inner life, that these children come to be the rough, hard and uncouth members of the human family that are so common among the children of poverty and adversity.

The main object of these physical spirits in acting upon infants is to establish a strong physical frame as a basis of future power and greatness. Everything went well with our medium until at the age of three and a half years, when he had a severe attack of measles, followed by inflammation of the lungs—for which he was treated in the most heroic manner by profuse blood-letting—but the life force was sufficient to withstand both the disease and the treatment, and he escaped death to be for years, pale, thin, and almost voiceless. He seemed now another child, and before him opened a different destiny. The strong physical nature of those early years gave place to the spiritual, which now assumed the pre-eminence, and thus marked a new era in his life. Strange visions flitted before his mind, even at that

"Brightest beams shall light the way,
To celestial endless day;
To that home where glories play,
Ever round the soul."

This sad event formed a new era in his life. The fire of a deep affliction melted away the hard crust that was forming around his gentle nature. The impossibility of his early life, and the visions returned, with far more beauty, and with deep and profound lessons of wisdom. Grand and beautiful, though still mysterious, these ever after continued; and now the decision that he was to become a physician was carried out, and success marked his career. An important event, that occurred just at the time when he had completed his collegiate education, gave a new turn to his life. A fellow student, one who had been strongly attached to him, passed into the inner life just as he had completed an honorable course, and had received the highest honor of the college. Edward S., of Maine, was a young man of rare intellectual endowments, and the highest mental culture and discipline had made him the leading mind of the class, a philosopher and a ripe scholar, far beyond his years; but he was not destined for earth, and in the spring of 1848, in the arms of his loved friend—our medium—his spirit winged its way into the interior, leaving many sad hearts to mourn the loss of one so worthy and so

(To be Continued.)

THE NEWSPAPER.—Take the most thorough man of the world of your acquaintance—the man most perfectly versed in all that goes on in all conditions and ranks of life—and I ask you what would he be without his newspaper? By what possible machinery could he learn, as he sits at his breakfast, the last news from China of the last battle at Paris, the state of the funds at San Francisco, the winner at Newmarket, the pantomime at the Olympic, and the encyclical of the Pope?

Without my newspapers, life would narrow itself to the small units of my personal experience, and humanity be compressed into the ten or fifteen people I meet with. As for the advertisements, I regard them as the mirror of the age. Show me one page of the "wants" of any country, and I engage myself to give a sketch of the current civilization of the period.—*Lord Brougham*.

There are three kinds of men in the world: the Wills, the Wombs, and the Wits. The first effect everything; the others oppose everything. "I Will!" builds our steamboats and railroads. "I Won't!" don't believe in experiments and nonsense, while "I Can't!" grows weeds for wheat, and commonly ends his days in the slow digestion of bankruptcy.

Dr. Johnson said of a widower, who was about to marry, that it was a remarkable case of hope over experience. We should not forget that life is a flower which is no sooner fully blown than it begins to wither.

The manufacture of sugar from sorghum is now spoken of as a positive fact. Words cannot heal the wounds that words can make.

STRASBURG OF GERMANY.—In the middle ages, no people seem to have so far surpassed the art of construction as the Germans. Although their French neighbors far excelled them in artistic design and graceful detail, yet to the Germans must certainly be allowed the palm for engineering skill. The bridge over the Moldau at Prague is perhaps one of the greatest engineering undertakings of the middle ages. It is 1,500 feet long, and has resisted the shocks of febrile wars which the river often checked, for 500 years. The old bridges of Wurzburg and Bamberg fort are scarcely less remarkable. The principal objects, however, on which the Germans seem to have delighted to bestow their skill are the towers and spires of churches and town-halls. Vienna, Strasbourg, Ulm, Landshut, Freiburg, and Tann are the most important. There are, however, many less-known spires that are quite as beautiful, and exhibit quite as great constructive knowledge.

The towers of Prague and Wurzburg, viewed from a distance, give one the idea of a forest of spires; and at Wurzburg, in particular, they are grouped together in such a remarkably picturesque manner that one can scarcely believe that the whole town was not originally planned and built only to be painted. Lubek, Nuremberg, Augsburg, Landshut, and Erfurt, abound in spires; and, as some of these towers stand on very hilly country, they quite destroy the old theory that spires were only built in flat places.—*Buller*.

DIVORCES.—A Philadelphia paper says applications for divorce have greatly increased within the last few years in our city. It does seem astonishing what a hurry some people are in to under the sacred bond, who, a few months ago, were in just as great a hurry to take upon themselves the obligations and responsibilities of married life.

SUBMARINE TELEGRAPH CABLES.—The longest lines of submarine cable at present laid and in successful operation are from Malta to Alexandria, in Egypt, 1515 miles; from Paoli to Kurrachee, on the Persian Gulf, 1280; and between France and its Algerian possessions, 520. England is connected with the Continent by seven lines, the longest of which is that to Denmark, 350 miles; Hanover, 280, and Holland, 180. The long line now successfully submerged in the Persian Gulf, only lacks a link of 180 miles—Shabal, Arab, on the Gulf, to Derayah, on the Esphates, to complete the connection between England and her Indian possessions. The completion of the Russian route gives a second mode of reaching India, from Irkoutsk, in Siberia, to Peking, via the Persian Gulf, to Calcutta. Among the lines which have proved failures is that attempted by the Dutch, from Batavia to Singapore, 600 miles; the English line from Malta to Corfu, 460 miles; and that in the Red Sea from Suez to Aden.

The severe illness which afflicted Witz in the middle of his trial at Washington, is perhaps explained by the reminiscence that he was pardoned out of a Swiss House of Correction when only one-fourth of his term had expired, on account of apparently dangerous sickness.

Oh! bright will be the world of eyes,
When chains no longer bind,
When all shall rest with the heroes,
And Right and Might shall be partners,
When words shall have no deadly stain,
To hit its proud possession,
When poverty shall bring no shame,
To humble its condition.

SEA SOUNDINGS.—Various soundings, made in preparation for laying the Atlantic cable, reveal the following results:—The Baltic Sea, between Germany and Sweden, is only 120 feet deep, and the Adriatic, between Venice and Trieste, 120. The greatest depth of the Channel between France and England does not exceed 300; while to the southwest of Ireland, where the sea is open, the depth is more than 3,000 feet. The sea to the south of Europe are much deeper than those in the interior. In the narrowest part of the Strait of Gibraltar, the depth is only 300 feet, while a little more to the east it's 2,000. On the coast of Spain, the depth is nearly 6,000 feet. At 25 miles south of Nantucket, (south of Cape Cod,) no bottom was found at 7,900 feet. The greatest depths of all are to be met with in the Southern Ocean. To the west of Cape of Good Hope, 16,000 feet have been measured, and to the west of St. Helena, 28,000. Dr. Young estimates the average depth of the South Sea at 22,925 feet, and that of the Pacific at 20,000.—*American Arctica*.

GREAT MEN.—The old generation of great men is rapidly passing away. The great Humboldt is gone. Uhlend, Meyerbeer, Thackeray and Arago are gone; and the eminent astronomers, Encke and Hamilton, have just departed. The great men that still linger on earth are all, if not on the verge of their graves, at all events, much advanced in years. Lord Brougham is in his 87th year; Manzoni is 81; Guizot, 80; Rucker, 77; Haeckel, 76; Rosmini, 74; Lamartine, 73; Grote, the Great, 72; Balcanquhall, the historian of the Popes, 71; Carlyle, 70; Thiers, 69; Victor Hugo, 64; Leibig, 62; Knauth, 61; John Stuart Mills, 60; Balzer, 61; Canto, 60; Gladstone, 58; Tennyson, 56; Dickens, 55; and John Bright, 54. In America we have to deplore the recent loss of Stillman, the Nestor of our science; Edward Everett, our ripest scholar, and Hawthorne, our greatest philosophical romance writer. Mr. Bryant is his 72d year; Halleck is 71; Professor Henry, 69; Bancroft, 66; Emerson, 63; Hiram Powers, 60; Bachle, 60; Agassiz, Longfellow and Whitier, are in their 50th year.

SPIRITUALISM.—Seaton Hall was crowded last night to hear the celebrated trance speaker, Cora L. V. Scott. A committee was appointed from the audience to select a subject for her lecture. They chose the following: "Is the doctrine of modern Spiritualism in accordance with the primitive doctrine of man's creation?" After the lecture, opportunity was given to the audience to ask questions. It is claimed that this lady speaks not by her own unaided powers, but by inspiration from the spirit world. Whether this be so or not, it must be conceded that the character of the lecture and the pertinency andadroitness of her replies to the numerous questions asked, show a degree of ability and poetic skill rarely equaled on the platform. It was announced that she will lecture again next week on "man's creation." Her lectures are invited to be present and proposed their doubts.—*National Republican*.

SINGULAR CASE.—One of our exchanges says: there is a young man in a town in Vermont who cannot talk to his father. Previous to his birth, some difference arose between his mother and her husband, and for a considerable time she refused to speak to him. This difficulty was subsequently healed—the child was born, and in due time began to talk—but when sitting with the father, was invariably silent. It continued until he was five years old, when the father, after having exhausted his powers of persuasion, threatened in with punishment for its stubbornness. When the punishment was inflicted, it elicited nothing but sobs and groans, which told but too plainly that the little sufferer was vainly endeavoring to speak. All who were present united in this opinion, that it was impossible for the child to speak to his father—and time proved this opinion to be correct. At a maturer age its efforts to converse with its parent could only produce the most bitter sighs and groans.—*New York Ledger*.

OLDEST PERSON.—The Concord Register has found the veritable oldest inhabitant, and no mistake about it. It says: "Ruth Bay was hung at Portsmouth, N. H., ninety-seven years ago, for child-murder, and it is a singular fact that the person who caused her execution is still alive." It is Mrs. Eastman of Salisbury, now nearly 100 years of age, who, when a girl of six, discovered the body of the child, and set on fire the house containing the birth, and not for cowardly murder. It was a nice discrimination by the old law.

In memory of Mrs. HENRY L. WHEELER, who died June 1863, from typhoid fever, contracted while nursing the sick in the camp hospital, at Gallatin, Tennessee.

For the Religio-Philosophical Journal.
Six Indian women, white and gold,
Have been quenched in chilling rain;
Six changing stars their tale have told,
And Autumn's here again.
And on that day six years ago—
In Knoxville's woods, we four
Followed the wood path's mellow glow
Till the bright day was o'er.

And just beyond our vision rose,
Old Lombard in the golden mist;
As the future veiled with that of rose
The goal to which we pressed,
I seemed to hear the Wabash streams.
You spoke of hopes then near,
I keep as emblem of your dreams
Some leaves, dead, brown and sore.

The Angel Flight.
White, white were the Angel's wings,
As it hovered o'er the child—
The child it drew to unseen things,
And its brow was calm and mild.

Remarkable Fulfilment of a Dream.
Among the many evidences of the care and watchfulness of our guardian spirits over us, as well as their ability to look into the future and determine what events may or are likely to happen, I regard the following as worthy of presentation to your readers for their consideration.

A proposition is under consideration in Philadelphia to take the whole block bounded by Broad, Walnut, Juniper and Sanson Streets, and cover it with an immense hotel, on the Paris plan, with a large court in the center, containing a fountain and garden, and surrounded by an ample carriage drive.

Landmarks of the Old Theologies—No. 7.

In the Masonic degree of the Sun, "there is but one light in the lodge, which shines from behind a globe of water"—thus dividing the waters under the firmament from the waters above the firmament, all the windows of heaven were opened to let in the flood to drown the whole world of wickedness—the necessary baptism by water, before the advent of the Sun.

The offer that Samson plowed with, was the feminine aspect of the calf of Israel, and the Brazen Bulls who plowed "four acres of the stubborn plain," in the Argonautic expedition, in search for the Golden Fleece of the Ram of God, which takeeth away the sins of the world, were members of the universal household of symbolic Freemasonry.

When the great Akbar, in the sixteenth century, brought up as a Mahomedan, discarded the religion of the Prophet as superstitious, and devoted himself to a search after the true religion, though sitting upon the throne of India as the most extraordinary of men, neither his authority nor his promises could prevail upon the Brahmins to disclose the tenets of their religion, or the wisdom of God in a mystery, hidden from the foundation of the world in the symbolic Freemasonry of India.

centuries before the time of Solomon," while he was yet in the Ar of the Chaldeans "all seated on the ground," and watching the flocks by night, and by day turning out Teraphim from the lathe and treadle of his father's idol shop till he got a glimpse of the spirit in the symbol, and thence took it to make holy the land of Canaan.

Thus the Word first swung from its moorings in India, is still made flesh in the wisdom of God that before Abraham was, I Am. The science in the ancient mysteries rested upon principles in response to the music of the spheres. There was spiritual conjunction personated in the symbols.

Dugald Stewart was so shocked at the awful infidelity of the discovery of the original Word in Sanscrit, centuries before Solomon was, that the most perfect of languages anti-dated Hebrew, Greek and Latin, that he swore by all the gods of these last, that they should be first.

Every mechanical action on the earth's surface, every manifestation of power, organic or inorganic, vital or physical, is produced by the Sun. His warmth keeps the sea liquid, and the atmosphere a gas, and all the storms which agitate both, are blown by the mechanical force of the Sun.

Thus we may see how in old times "the Lord God omnipotent reigneth"—how he was thus the East, the Christ, a consuming fire, and how, "God in love," that "wonder of emotions which can transform stalen into an angel of light, or perverted, is winged with red lightning till all is light and glory."

From that black race, which our nineteenth century religion has ennobled in the Lord-teology, "settled probably on the highest of Central Asia, speaking a language, not yet Sanscrit, or Greek, or German, but containing the dialectical germs of all; a clan that had advanced to a state of agricultural civilization; that had recognized the bonds of blood and sanctioned the bonds of marriage, and that invoked the Giver of light and life in heaven, by the same name which you may still hear in the temples of Benares, in the Basilicas of Rome, and in our own churches and cathedrals."

Oh, thou beautiful and progressive principle, who shall place a limit to thy standard?
There was a time when justice was distorted, to demand not only the punishment of criminals, or supposed criminals, but to torture them by the rack, the ironband, or by the thousand other means of slow murder resorted to, not only by the Pagan, but by the Christian world, and all in the name of justice.

During the dearth of news occasioned by Parliamentary recess, the "penny-a-liners" who scoop press are driven to their usual work—and dirty work it is—of abusing Spiritualism and Spiritists. One of these ignorant scribblers in long columns publishes in his list of popular names, which, of course, includes Homeopathy and Mesmerism; but there is one species of quackery which he does not allude to, and which is, of all the most contemptible and offensive—Mesmerism.

For the Religio-Philosophical Journal. "Whatever Is, Is Right."

Thus saith the poet: "And all things are for the best," exclaims the optimist. But does the Man-world respond, in its selfish order of development, to these sentiments, and admit that this is "so?"

But, again: Is it "right" that man should exist in the Adam condition, since that is a condition of inharmonious error; and that condition is to be inevitably thrown off, and more exalted ones taken in their regular order?

What moves these elements onward? To what we unhesitatingly reply, Predominance, Volition and Power. Which are the elements of cause. These exist imminent in elementary substance. Call them God; we are not particular about nomenclature.

Mr. J. M. Spear's address is—Hotel de la Harpe 44 Rue de Trevis, Paris.

Sabbath Evening Twilight.

Delightful home of sweet repose / Of hallowed thoughts, of joy of prayer / I love thy deep and tranquil calm / For all the Sabbath-day's repose / Each year draws near the temple shrine / That hallowed home, that holy shrine / The beams, the floor, that covered the breast / All live again to light life's feast.

condemn. Oh, woman! how dare you send forth your arrows of flame, your stinging words and searching looks, upon the unfortunate of your sex, when your own daily lives are a living lie. Better blush for the guilt that rests upon your own soul, for remember, God's blessing never rests upon a loveless marriage. Beware, then, how you pass condemnation on the otherwise offending, for a day will come, when your spirit will seek mercy at the hands of justice—but the penalty will not be withheld, and yours will be the cost of pain and remorse.

know, if even those dearest to their hearts, are entering marriage with that great, deep love, which is the only bond of living power God ordained to unite man and woman in a relation so deeply sacred as that of marriage? Do parents consider this a matter of importance and teach it to their children? Do they seek to know, if the souls of their children are making sacrifice of all that is dear and sacred in man and womanhood—the truth and purity of their lives? Not but they sell their daughters to the highest bidder—they barter their precious souls for gold, and thus meet at God's divinely expressed love toward humanity—mock at the holy love which alone hath power to sweeten life, and make it a perpetual joy, and each day one of silent, or rosy joyful, and thanksgiving—and in sight of all this speak of the ignorance of the age as something unaccountable. Blind creatures! What can you expect as a result of such portly of soul, but that wives will love others than their legal husbands, and vice versa. The heart will not be cheated of the divine beam and blessing God designed for it, and therefore, if there is no love in marriage, it will be sought out of marriage, and, too, in spite of any law or legal restraint, society may deplore—not because they are virtuous, and recoil from the relation which compels to falsehood; and, in my opinion, the greater crime, is not in living out of marriage, but in living in marriage without love, and in asserting this, we in no wise encourage looseness and looseness in the conduct of any; but so far from this, uphold the highest standard of purity and integrity, whereby each soul may measure its own motives and conduct.

opening for a great reform, and hence this advantage to the new orthography. I shall now present you an opportunity so good as to, unite phonography with gymnastics and teach both, together, and thus make each more popular and useful. It will be like setting songs to music, and in a few years will be as popular as instrumental music. The great benefits of a system of gymnastics, especially in our cities, are already being felt and appreciated, but the immense advantage of the new orthography has only been stated in a few instances and not yet felt or appreciated by the public. The few who have seen it have not been able to start it into popular use. It sets aside such an immense amount of capital already invested in the old orthography, a large amount of which is the education of teachers and writers, that, of course, the owners of the capital are opposed to the introduction of new material and principles which would render their capital useless. The same reason, no doubt, prevented the American Bible Society from accepting Sawyer's new translation of the Scriptures, which puts the books into the improved style of modern language without altering the sense, except in correcting the errors of translation from the Greek, which are very many, amounting, I believe it is said, to over twenty thousand; but the Society have too much capital invested in the errors and old vulgarisms to accept the new. So have the colleges too much capital in the old jargon of words and words which no student can spell from the pronunciation or sound, nor pronounce from the sight of the letters arranged in them; hence sight and learning both have to be trained and made familiar with many words, before the student can use them properly. Even our names have no correspondence in letters and sounds, as for instance, Pugh for Pa, Gough for Goff. Why not spell names and all words as pronounced, and pronounce them as spelled, so a child could learn, in a few years, the use of our language, and thus save time for the further cultivation of the mind before old age and death come to move it to a world where our orthography is not needed, and a better is already in use. I am too old to adopt or introduce this new system. I have spent half of my life in acquiring a very imperfect knowledge of our present orthography, and find persons with the new, who, in one year, acquire more facilities for gaining and transmitting ideas in the new orthography than I could in the old in twenty years of close study; and, as the gymnastic exercises have a close relation and correspondence to the new orthography, and are already beginning to be a most popular poetry of motion, which many even adopt who oppose the partial and often-perturbed system of dancing to music, why should not these motions have appropriate sounds set to them, and let each student acquire a knowledge of the sounds and motions together, and then the figures which are made by the positions of the body would also be seen to correspond to the characters that represent the sounds of the phonetic alphabet. With a few modifications, both can be brought into perfect musical harmony, and be taught at the same time, with great advantage to the student, and immense benefit to the generation that is just coming on the stage. If some young persons would take up this subject, and bind the two new systems together, and labor ten years in introducing them together, he, she, or they, would confer a lasting benefit on the race, and are welcome to my part of the discovery and my assistance with tongue and pen. WARREN CHASE. VINELAND, N. J., November 7, 1865.

rents consistently rush in forming cataracts. The sea places the land in long, narrow arms, bounded by steep banks, and, consequently, the absence of rivers. These are called floods, and the sea rushes with great impetuosity through them at the fluctuations of the tides.

The False and the True.

BY ELVIRA WHEELER.

In the physical world, nature restores all losses, and so adjusts all unbalanced conditions as to secure the designed equilibrium, and think you the moral and the spiritual are of less account to the ruler of the Universe and its destinies? No! we trust the Divine Mind in the fulfilment of His wise designs, and therefore fear not the storms which bring terror to the mortal world; no more than we fear the thunder storm of summer, which so boldly scatters good, the while its lightning bolt may tear and uproot trees and houses, and strike to death hearts beloved by other hearts. Oh, how little faith in the hearts of men! They dare not trust the universe of spirit to establish its own true principles of right—but stifle the voice within, and hush the wisest intuitions when they are seeking to give bravest utterance of the truths whereof they know, thus blotting out the God-written language which every child, in greater or less degree, brings into life as its inheritance, through which divine revelations come to him of his own soul, and its eternal destiny. Man! if you trust the material universe to the government of its laws with no concern, why not have faith in the divinity of life, moral and spiritual, as found in man, when that life stands so nearly related to its Creator, and bears upon its front the promise of immortality? Why not, I ask, trust that life to fulfill the high destiny which was spoken from the beginning, as you trust the days and the nights to appear and disappear with no fear that the blessings, which their light and their darkness bring, will be doled you; when such faith, wedded to purpose of equal height, shall stand steadfast in the souls of men, there will be no wavering from a love of the highest and the best in life.

Phonography and Gymnastics. In observing the motions in the classes of gymnastic students, and listening to the sounds of the phonetic alphabet, I observe the correspondence between them, and in marking out the figures for the gymnastic student, I see the same correspondence to the marks of the new orthography. Why not unite these two now and useful branches and teach both at once, as both can be acquired about as quick as one, and a double advantage gained in the use of time; a physical and vocal discipline, and perhaps the beginning of the ultimate use of the new orthography may, in this way, be started. I had hoped the Freedmen's Bureau would have adopted this new orthography for the negroes, and carried the new system to them, by which they could, in one year, have been better educated for correspondence in writing, at least, than they can in the old system in ten or twenty years; but I find neither the books or teachers could be found to adopt it in that grand

Odin, the Hero God of Scandinavian Mythology. There is poetry in the very names of the gods of the Northmen! Romance tenaciously clings to the regions of Boreas, and we pardon the ancients for their hyperborean dreams. Snow-locked, ice-bound, unapproachable realm of the frost king, magic and mysterious domain, when the one day of summer, and the one terrible night of winter seemed to show that the laws of nature changed in those high latitudes. The adventurous wanderer who penetrated the fabulous Baltic in search of yellow amber, returned to the genial climate of the south, amazed at the vastness and unsubdued aspect man and nature presented.

Such were the people to whom Odin became a revelator. His life has become a romance, and glimmers through the fancies of the heroic age. But we seek not to divert him of them, for though true or false, they all grow out of his position, and are part of himself. The cardinal points are certain. He came from a foreign country, established a monarchy, promulgated religious and civil institutions, and was deified at death.

removed would be the spirit on entering the abode of the gods.

He was immediately deified. The luxuriance of fancy, stimulated by superstition, wrought his name into a myth.

The saga is enthusiastic: "His person was comely, and his countenance mild and benignant to his friends; but to his enemies, dreadful to behold."

His magic was deeply interwoven with trance, which he undoubtedly greatly magnified, but by it he ruled the ignorant, as they can in no other manner.

Very simple was the original theology of the North. There was one God, creator and ruler of the universe, whom it was unlawful to represent, whose worship was performed in the darkest groves.

Their cosmogony was more complex. In the beginning there reigned chaos. Heaven and earth there was not, only Ginnungap, the bottomless abyss, Niflheim, the abode of fire, and Muspelheim, where was located the well from whence flowed the twelve poisonous streams, generating snow, hail, rain and wind.

When the earth was created, man placed thereon, he presented the image of happiness. The old Northmen here met the question wrestled with by the sages of all races and all ages, the origin of sin, misery and death in the world, and they solved it just as satisfactorily as it ever has been solved.

There is a vein of Asiatic thought, derived primarily from India, running through the mythology of the North, but as a whole it is not of Odin, or to any one man that its origin should be referred.

The last day, the day of destruction, the Yala thus describes: "The sun all black shall be, The earth sink in the sea, And every starry ray From heaven fade away."

Odin will not escape them. In vain will he seek advice at the sacred well. He marches forth to the strife, clad in armor, where the combatants mutually destroy each other.

Incongruous, incomprehensible, vague and fanciful, yet underlying all is a belief in immortal life, a reward for goodness, a punishment for evil, in a new creation, "where beauty shall spring from ashes, and immortality from the bosom of corruption."

Walnut Grove Farm, 1865.

FOREIGN LITERARY ITEMS.—It is almost certain that Professor Masson, biographer of Milton, and late editor of "Macmillan" will be appointed to succeed Aytoun, as Professor of Rhetoric, at Edinburgh.

The memoirs of Anacharsis Clootz have just been published. Clootz was hitherto memorable as that member of the Assembly in the French Revolution who made the wild declaration that "the democratic principle is so important that it would be cheaply purchased by the destruction of the whole human race from the face of the planet."

—H. D. Conway in the Round Table.

AGE OF THE PYRAMIDS OF EGYPT.—Mahmud Bey, astronomer to the Viceroy of Egypt, has published an interesting treatise, with the view of proving their dates from their connection with Sirius, the Dog-star.

COTTON.—"Cotton is King" again, at least in this market. Our streets have been perfectly white with it the past week—averaging, we should think, at least twenty wagon loads daily.

The contributions in California for Mrs. Old John Brown's cottage amount to \$426. The sum needs to be doubled.

Religio-Philosophical Journal

CHICAGO, NOVEMBER 26, 1865.

OFFICE, 84, 86 & 88 DEARBORN ST., 3d FLOOR.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

PUBLISHERS AND PROPRIETORS.

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

The terms of subscription see Prospectus on eighth page.

"The Pen is mightier than the Sword."

To Postmasters. All Postmasters in the United States and British Provinces are requested to act as Agents for this paper.

To Our Patrons. All persons sending money orders, drafts, etc., are requested to make them payable to the order of the Secretary, George H. Jones.

Spiritualism and the Bible.—No 2. In a former article we spoke of Moses as a medium. Many of the miracles that are recorded in the Old Testament may be explained as spiritual phenomena.

Another interpretation was given by an old lady who heard an astronomer declaring that the sun, as the centre of our solar system, did not move around the earth as the ancients supposed.

The child Samuel was a medium. (See 1 Samuel, chap. iii: 5.) Here was clair-audience, and old Eli knew it well, too.

One of the most ancient records of mediumship is in 1 Samuel xxviii: 7-25, where the interview of Saul with the woman of Endor, by which he received a communication from Samuel's spirit, is recorded.

Among the most interesting accounts of the Old Testament, are those of Elijah and Elisha. The ascension of Elijah as described in 2 Kings, chap. ii, is similar to manifestations in which mediums have been raised and carried a considerable distance.

The scientific world declares, that as iron is specifically heavier than water, it could not swim. But we know that there are mediums to-day who have the peculiar faculty of causing iron to be lifted.

She will stand by a stove that weighs two or three hundred pounds, and as she puts the tips of her fingers upon it, it begins to move, and will be raised clear of the floor.

Queen Esther was a beautiful medium, as are the women of the Bible generally. The old poem, called Job, the most ancient of all the books of the Bible, so old that we know nothing of the author—as Mr. Pierpont remarked in the National Convention, "whoever he was, he was a Spiritualist."

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mortal man be more just than God? Shall a man be more pure than his Maker?"

Again, the sublime description of the animal nature of man, under the name and figure of Bheemoth, is one of the grandest figures ever conceived by the human mind.

The visions of Isaiah, with his poetic and soul-stirring language, are but so many evidences of spirit influence upon a sensitive medium.

It is common with Spiritualists to ridicule the fear of death. They mean to show to the world that their belief is so strong in immortality that they have not the least dread of what always has been, even to the Christian, full of terror.

The terror of death experienced by those who are skeptical of immortality becomes exultation when one is convinced of spirit-existence. The term, death, must be discarded. Mediums will reply, when death is mentioned, "There is no death! Death is only life in another form."

It is very easy to write that word "festive," but who that has lost a dear friend, or relative, believes that anything like festivity can prevail on such an occasion? It is mockery. I care not how strongly we may be fortified by the Spiritualist belief—we may know that our friends dwell in light, may see and converse with them—yet is the reality dreadful to contemplate.

The dear departed! There is a chair vacant; at the table a guest unoccupied! Well, I believe an unseen guest is in that place—what of that? No knowledge can heal the lacerated wound of regret! We can never look upon the death-struggle of those who are dear with dry eyes, nor feel nirrtual when it has passed.

Let us be plain in our language, and write "death" with a firm hand. No Spiritualist need fear that his meaning will be mistaken.

We refer especially to our subscribers whom we have been furnishing on account of "The Progressive Age" (Moses Hull's paper).

Knowing that Mr. Hull's subscribers are expecting us to make up the deficiency on their subscriptions, we are doing so at a very great loss, with no other compensation than the expectation that those friends will renew their subscriptions so soon as their time expires for the Age, at an equitable equation of time, which will be found duly estimated and printed on the margin of each of those subscribers' papers.

We hope our friends will renew these subscriptions before the expiration of the time thus noted on the margin of their paper.

We keep no other accounts with subscribers, consequently it is at considerable expense that we distribute the type and re-arrange the same for a subscriber who does not renew his subscription until after his old one expires.

It would be manifestly unjust for these subscribers to wait until we had distributed the type and re-adjusted our mailing apparatus before sending in their money for the renewal of their subscriptions.

There are several whose time has passed, for renewal, but we have continued their names on our mailing machine, and sent them the JOURNAL, in hopes they would soon send in their subscriptions.

We aim to publish a newspaper, in every point of view, unsurpassed in any part of the world.

Our machinery is abundantly competent to the task—not only for the mechanical part of our JOURNAL, but for all kinds of work known to the art.

We command the best talent in the reformatory schools of the age. Indeed, we are especially favored in every particular to produce just such a paper as Spiritualists and other reformers throughout the world are in need of and most ardently desire.

A liberal patronage is respectfully solicited.

A Call for Assistance.

We give the unprinted letter from Dr. Randolph, hoping it will bring him the desired assistance. He does not send out this plea for himself, but for the poor who have been deprived of educational advantages.

Those who are disposed to aid Dr. Randolph, and find it more convenient to send their donations to our office, can do so. We will forward with pleasure as directed.

One year ago the dwellers of the Summer Land sent me here to help educate the freedmen's children. I obeyed. I have labored till stricken down with fever; recovered, and went to work again.

Will you help me? Not for my sake, but for these poor children. I feel I do not plead in vain. Bro. Jones will help me plead, and you all will help me. Please ask the editor of the Freedmen's Bulletin, Chicago, to assist. He has been in my school and seen my work with these poor people.

Paekages may be sent me care of Adams Express, or Board of Education for Freedmen.

The patriotic brother, whose name stands at the head of this notice, is well known as having been for many years one of the most energetic and well received pioneers in the cause of Spiritualism.

When the rebellion broke out, he, true and loyal to his country, shouldered his musket, went to the front, and braved all the dangers of camp life and the battle field, until the rebellion was crushed and peace restored.

It is fully a month to Christmas, and the children are already wondering what Mr. Santa Claus will bring them. They expect something, in fact they richly deserve all they will receive on that blessed day.

"Our children" ought to be especially remembered. The duties of the office will prevent our giving to these darlings the attention they have a right to expect. So we have a suggestion to make.

Who will send us for our children, child-sermons, incidents, sketches, histories and poems? Send them before Christmas, and the reward shall be the blessings of a great army of young people, and of the editors of the R. P. JOURNAL.

We copy the following from the Chicago Tribune: Postmaster Hoard has instituted a change in one of his departments, by placing a couple of ladies at the ladies' window, instead of the interesting young gentlemen who have hitherto graced that locality.

The practice of females delivering the mails is not altogether new, as applied to smaller offices, but in so large an office as that in this city, is rather an innovation. How could Mr. Hoard be so cruel? Those young men have been quite a consolation to the ladies, judging from the large numbers who have flocked there, and wiled away their clerkship's tedious hours by bonied words, bewitching smiles, and merry inquiries after imaginary letters for mythical persons.

Does the editor of the Tribune wish us to infer that the masculine faces at the window were so fascinating that the belles, beauties and women of questionable morals flocked about them to be charmed and swallowed as birds are by serpents? Does he intend to hint that less attractive faces are now at the window? Isn't it possible that some of our city gentlemen may become captivated by these new faces and suddenly remember that a sister, mother, or wife may be expecting letters? Not finding them, may they not venture a few interrogatories regarding the "Bundletown" mails?

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The shadows of the mind are like those of the body. In the morning of life they all behold us; at noon we trample them under our feet; and in the evening they stretch along and deepen before us.

Editorial Items.

We commence, in our next number, a series of letters from the Old World. Book notices next week. K. Graves, author of Christianity before Christ, and Biography of Satan, is now in the lecturing field.

We will publish next week a long communication, entitled, "America, her Duty and Destiny," given by Edward D. Baker, through the mediumship of H. T. Child, M. D.

Read Miss Wheelock's communication upon the 24 page, "The False and the True." We give thanks for calling into existence the author of this very article. She has spoken brave, earnest words.

P. T. Barnum has just published a book, entitled "The Humbugs of the World." Who is better qualified to write such a work? If he relates what he knows regarding one individual, the book will be no humbug.

Mr. George Arnold, a gentleman of considerable literary reputation, recently passed to spirit-life from Strawberry Farms, New Jersey. Edmund Stedman, in writing of the death of Mr. Arnold said:

Death would not rudely rob that face, Nor dim its fine Arabian brightness, But gave the lines a clearer trace, And glazing's repose, and marble's whiteness.

Notice of Meetings. WASHINGTON, D. C.—The Association of Spiritualists of Washington hold meetings and have lectures every Sunday, at 11 A. M. and 7 P. M., in Boston Hall, corner of Ninth and D Streets, near Pennsylvania Avenue.

WARREN CHASE lectures during November in Vine land, 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 Smith & Nixon's 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.

Report of the Convention. Dr. Child, the Secretary of the National Convention, sent us at first mere sketches of the proceedings of the Convention. Since the close of the meeting, he has written out more fully his photographic report, consequently our readers will have the pleasure of reading in full some of the very excellent remarks made in the Convention.

The Atlantic Monthly. In writing of the Atlantic, the New York Christian Advocate and Journal says: "As a literary magazine it is worthy of all praise, and as such it is an honor to its publishers and to the whole country."

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Columbus was the son of a weaver, and a weaver himself.

PROCEEDINGS OF THE NATIONAL CONVENTION OF SPIRITUALISTS HELD AT CONCORD HALL, PHILADELPHIA, OCT. 17, 18, 19, 21, 1865.

WEDNESDAY, Oct. 18, 1865. MORNING SESSION.

Remarks of the Rev. John Pierpont on the motion to strike out the word "Christianity" from the constitution of the Church.

I hope, Mr. President, that the motion to strike out will not prevail. For myself, I see no antagonism between Spiritualism and Christianity...

I spent the winter of 1856-7 in Williamsburg, near New York, in preaching in a hall to a small society of Unitarian Christians.

Streper:—You don't know me, sir; but I used to hear you when you were preaching in—'s Hall.

S.—Why, sir, I understand you are now preaching to the Spiritualists in Dodworth's Hall.

P.—Yes, sir, I am so; but I am not the less—in fact, I am the more of a Spiritualist, from the facts which have made me so.

S.—Well, sir, I think it is all a humbug!

P.—Oh, well, sir, the world is wide enough for us both, and each can enjoy his own opinion.

S.—Why, sir, the pretended communications are so trifling that I cannot believe they come from the spirit world.

P.—I suppose, my friend, that you sometimes repeat the Lord's prayer?

S.—Certainly.

P.—When you do so, you say "Our Father who art in heaven, give us this day our daily bread?"

S.—Of course.

P.—Well, sir, do you think it is any wise derogatory to His glory to hear you pray and answer in this way your daily bread?

S.—Of course not.

P.—Well, sir, think for a moment, how long it takes the Infinite Spirit to grant your request.

Think of the agencies and instrumentalities that the All Father employs in the work of giving you your daily bread.

First, he calls into his service spirits that are yet in the living body, to prepare the field and cast in the seed.

Then God takes the matter into his own hand, his latter rain, his winter bores and snows, and he showers and smashes us sent to cause that seed to germinate and show "first the blade, then the ear, and then the full corn in the ear."

And when that is fully ripe he calls again his co-worker in the flesh to thresh in the sickle and gather the wheat into the garner, and by an ingenious process convert that wheat into flour, ready to be wrought into the staff of a family, life, and after the Infinite Spirit has been so long employed in preparing the material for bread, do you not think that a spirit infinitely below him, as spirit may be supposed still to love those left upon the earth, would be as usefully and as happily employed in showing a child of her's how to make the best use of that beautiful gift of God, as she would be sitting upon a cloud and playing a harp and singing?

S. (after a brief pause).—Well, sir, I have of late been quite unwell, and for some time confined to my chamber. During this time I have read a good deal in the New Testament, and only the other day I was saying to our folks that I was surprised to see so little in it to the condition and employments of the spiritual world.

P.—There you have it exactly. There is little said upon those subjects. The little that is said is in vague, indefinite and general terms; and as to these important points of which we have been speaking, absolutely nothing.

I think the stranger left me with his views of Spiritualism somewhat modified; and with this statement of my views of Christianity and Spiritualism I hope the motion to strike out will not prevail.

Responsibility.

The editors of THE RELIGIO-PHILOSOPHICAL JOURNAL do not hold themselves responsible for the sentiments expressed by correspondents.

We only ask correspondents to base their thoughts upon principles that will be of benefit to the reader; to write clearly, pointedly, well.

TRUTH LIFE.—The mere lapse of years is not life. To eat, drink and sleep, to be exposed to darkness and to light; to pass round in the mill of habit, and turn the wheel of wealth to make reason look-keeper, and turn thought into an implement of trade—this is not life.

We all want some means to scatter these truths abroad, and I cannot but believe that it must be through organization, for the purpose of expressing our faith to the world.

A bundle of old ballads sold in London recently for \$25,000.

Business Matters.

Mrs. A. H. ROBINSON'S BRANCH.—Mrs. A. H. Robinson, the medium, through whom the communications are given, is at the reception room, (No. 87) of the RELIGIO-PHILOSOPHICAL ASSOCIATION, Lombard Block, (the building west of the Post Office, Chicago), from 3 to 4 o'clock, P. M. and from 7 to 9 o'clock, Saturdays, Sundays and Mondays, excepted.

DR. BRYANT AT KALAMAZOO, MICH.—We copy the following from the Kalamazoo Gazette, of November 17, 1865:

DR. J. P. BRYANT.—THE MODES OF PREPARING AND PHILOSOPHY OF HIS MODE OF TREATMENT.—The fact that thousands have been cured of a certain class of disorders, mostly those of functional derangement, by simple manipulation, by Dr. Bryant, has been testified to by hundreds of disinterested persons.

The rationale of his method, therefore, must possess peculiar interest; and from a personal opportunity, of a very favorable kind, of judging of this, we think it can be very clearly presented in a few simple statements:

First, as to the man himself. He owes his power to the regular person, of a constitution; of highly refined, nervous organization, with strong will-power, and great muscular energy, (although small and slender in person), he possesses a wonderful development of the moral faculties, and a peculiar psychological faculty of blending with the mental atmosphere of those whom he approaches.

Second, as to the philosophy. Many persons are involved in the possession, in their minds, of a fixed idea that they are afflicted with a chronic disease; of highly refined, nervous organization, with strong will-power, and great muscular energy, (although small and slender in person), he possesses a wonderful development of the moral faculties, and a peculiar psychological faculty of blending with the mental atmosphere of those whom he approaches.

Oh, ye who watch this trembling flame Of human love, that rolls In mystic beauty up to God, From out these human souls, Like gliding clouds across the heaven, That obscure and fly, And leap, and flash, until the heart Is lifted up on high!

Oh, let them e'er grow bright and strong, Nor check them in their rise; For all are sacred offerings, The heart's pure sacrifices; Let every heart that life to God Its aspirations pours, Find rest, and confidence, and trust, That ever must endure.

Oh, let them feel when true ones bend Beneath their weight of woe, That angel guides their steps attend Wherever they may go; And every prayer they utter up, Shall fall in gentle dew; As water by sunbeams absorbed, Falls back, refreshed and new!

To invigorate the heart, And make its powers grow strong; Until temptation cannot lead, Their thoughts or steps to wrong. Oh, Father! may these human hearts With love be blest, Until in peace they blend as one, And find eternal rest.

J. S. Loveland was surprised that one of the good sense possessed by Mrs. Townsend, should assume the position she had. If the highest expression of the great Spiritual movement is to ultimate in a mere business organization, on a purely financial basis, as she has expressed it, to what a pitiable condition have we arrived.

HEALING WITHOUT MEDICINE.—REMARKABLE CURE OF CHRONIC DYSPEPSIA.—We are decidedly anxious to give credit to statements that are in direct opposition to the general experience, and especially touching the matter of healing the sick, where the field for humbug and imposition is so wide, and where such sad consequences are likely to result from the employing of ignorant and reckless quacks in the treatment of diseases that are threatening to destroy life.

Mr. Baldwin said he did not look at the resolutions which might be passed as the highest good resulting from the meeting of this Convention.

There are evidently two leading forms of opinion here, respecting its appropriate action. One class is afraid of concentrated power. I confess I am afraid of it myself. It proposes to encourage spiritual growth, but seeks through it mainly the proper use of money for the support of lecturers.

Another still more remarkable cure was performed by Dr. H., in the case of Mr. John Elderkin, a man seventy-seven years of age, and who is well known by every resident of this city.

Mr. B. who was understood to favor the first view, affirmed that wisdom was always justly of her children, that is, by events. Luther and Calvin were inspired in forming their organizations, which were harmonious with the end proposed by their framers.

There can be no such thing as a creed among us. We shall have an organization, for it is fashioned in the spirit-world. Why, organization is a house to live in, and we want a house for ourselves. If the one we build will not answer for our children, then—let them build for themselves.

THE OLD CLAIMS INFALLIBILITY; the new makes no such claim. There can be no such thing as a creed among us. We shall have an organization, for it is fashioned in the spirit-world. Why, organization is a house to live in, and we want a house for ourselves.

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Deaths.

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

One home to the angels, November 8th, after a brief struggle with the body, DELEZ, only son of P. H. and S. J. Sniff, aged two years and five months.

The form of this interesting child was conveyed to the Methodist Church, where the funeral services were performed by the writer, and listened to with deep attention by the audience.

Genee, Ill., Nov. 15, 1865. Passed to the Spirit-land, from Newbury, Ohio, October 16, 1865, MOSS MATYARD, aged ninety-eight years and three months.

The deceased was born in Westboro', Worcester county, Massachusetts. At the age of twenty-one he became a resident of Conway, Franklin county, and in 1797 married Miss Lucy Davis, of Williamsburg, who is still living.

What a grand and glorious conception of earth-life the author of "Night Thoughts" had when he wrote as follows: "This is the bud of being, the dim dawn, The twilight of one day, the vestibule; Life's theatre as yet is shut, and death, Strong death, alone can leave the massy bar, This gross impediment of clay remove, And make us, embryos of existence, free From mortal life; but little more remote Is he, not yet a candidate for light, The future embryo slumbering in his dre, Embryo we must be, till we burst the shell, Yon ambient azure shell, and spring to life, The life of gods, oh, transport! and of man."

CHICAGO AND NORTHWESTERN.—DEPART COAL. WEEKLY WATER AND KINZIE STS.

Day Express, 9:00 a. m. 9:30 p. m. Night Express, 4:30 p. m. 9:00 a. m. Janeway Accommodation, 9:00 p. m. 9:15 p. m. Woodstock Accommodation, 9:30 p. m. 10:00 a. m.

CHICAGO AND GREAT EASTERN RAILWAY. (Late Cincinnati and Chicago Air-Line Railroad.)

Day Express, 6:00 a. m. 10:00 p. m. Night Express, 10:00 p. m. 6:00 a. m. (FOR CINCINNATI, INDIANAPOLIS AND LOUISVILLE.)

Day Passenger, 9:30 a. m. 9:55 p. m. Night Passenger, 10:10 p. m. 7:00 a. m. (FOR CINCINNATI, INDIANAPOLIS AND LOUISVILLE.)

Day Express, 6:00 a. m. 10:00 p. m. Night Express, 10:00 p. m. 6:00 a. m. (FOR CINCINNATI, INDIANAPOLIS AND LOUISVILLE.)

CHICAGO AND ST. LOUIS. Day Express, 6:00 a. m. 10:00 p. m. Night Express, 10:00 p. m. 6:00 a. m. (FOR ST. LOUIS.)

CHICAGO AND ROCK ISLAND. Day Express and Mail, 6:00 a. m. 10:00 p. m. Night Express, 10:00 p. m. 6:00 a. m. (FOR ROCK ISLAND.)

CHICAGO AND MILWAUKEE. Day Express, 6:00 a. m. 10:00 p. m. Night Express, 10:00 p. m. 6:00 a. m. (FOR MILWAUKEE.)

CHICAGO AND QUINCY. Day Express, 6:00 a. m. 10:00 p. m. Night Express, 10:00 p. m. 6:00 a. m. (FOR QUINCY.)

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HEALING THE SICK WITHOUT MEDICINE—AND THOSE UNABLE TO PAY, WITHOUT MONEY.

MANY Patients unable to visit our rooms can be healed without a description of their case, age, sex, etc., and postage stamp. Cases considered by letter are often healed, and all more or less benefited by this treatment.

DR. D. A. PEARSE & SON, 127 Jefferson Avenue, Willis Block, up stairs, DETROIT, MICH. All charges reasonable. Consultation, at our office, free by letter, \$1.00.

DR. J. K. BAILEY, Medical and Business Clairvoyant, Psychometrist and Magnetist.

MAY be consulted, personally or by letter, upon all questions pertaining to human condition. Will describe and prescribe for disease; delineate character and suggest remedies, when desired, for any malformation existing from a lack of hair, or the autograph of applicant. Will also treat personal applicants, magnetically, for the restoration of health, or for development of mediumistic powers.

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FRESH, NEW, RINGING MUSIC. All the year round, at a cost to each pupil of little more than ONE CENT A WEEK.

(January.) (April.) "THE SNOW BIRD." "THE ROBIN." (July.) (October.) "THE RED BIRD." "THE DOVE."

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MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS. THESE celebrated powders act as correctives of the Positive and Negative forces through the blood to the Brain, Lungs, Heart, Womb, Stomach, Reproductive Organs, and all other organs of the body. Their magic control over diseases of all kinds, is wonderful beyond all precedent.

THE POSITIVE POWDERS CURE: All active or acute fevers; all neuralgic, rheumatic, painful, spasmodic or convulsive diseases; all female diseases; Dyspepsia, Dysentery; and all other Positive diseases.

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MRS. C. H. BARBER. INSPIRATIONAL TRANCE MEDIUM will answer calls for lectures. Will also give advice, cheerfulness, upon the marriage question where there is unhappiness, and will perceive the trouble in it, and how to cure it, and will be consulted by all persons who desire to know the truth in relation to their present and future life. All letters promptly answered in London, S.W. 1865.

EPHRAIM. C. ROBINSON, M. D., of Cincinnati, is the discoverer of a New Remedy for Rheumatism, Gout, Neuralgia, and other Nervous and Chronic Diseases. Dr. R. has secured several hundred cases.

Dr. R. has been in the possession of Rheumatism, Gout, and other Nervous and Chronic Diseases, for many years, and has been cured by his own discovery. He has secured several hundred cases.

Dr. R. will send by mail one copy of each of my four books, "Life Time of Love, Grief, and Sorrow," "The American System," and "The Science of Health," for \$1.00, and will receive orders.

WARREN CHASE, 25 N. Dearborn St., New York City.

COMMUNICATIONS FROM THE INNER LIFE.

"We shall give this angel concerning thee." All communications under this head are given through Mrs. A. M. Robinson.

NOVEMBER 18.

INVOCATION.

Infinite source of all things: Thou ever firm and immutable principle—Thou that dwellest in that which seemeth darkness unto us, as well as in that which seemeth light—Thou that created all things, and will perfect all in Thine own good time.

We feel that we need more of Thy strength to enable us to bear with one another, and that we may be more harmonious in our natures and more like unto Thee.

May we be enabled to look upon the varied trials with a feeling of satisfaction that they were directed by Thee, our Father, for our good.

NOVEMBER 18.

QUESTIONS AND ANSWERS.

Q. When you entered spirit life, were you satisfied with the conditions in which you found yourself?

A. I can't say I was wholly satisfied, because there were things which I desired that could only be obtained in the world I had just left; but taking all things together it was far better than I had expected to find.

Q. Were the things by which you were surrounded as real and tangible to you as you had expected to find them?

A. They were far more so—everything was as real and tangible as they are on the material plane to you.

Q. Did you find color, odor and flavor there as grateful to the spirit senses as their correspondences on earth?

A. I did. When you bear in mind that the spirit, after leaving the form, takes cognizance of the life-principle of everything, you will readily perceive that those senses were gratified.

Q. Do still-born children have an individualized spiritualized existence, the same as those who die after birth?

A. They do have an individualized existence, the same as though they had been born into the material world, after having once arrived at a certain point, but the question is, where is that point?

Q. When spirits talk of trees, hills, valleys, streams, houses, gardens, etc., are we to understand that they speak of positive realities—literal facts?

A. Certainly you are. They speak of that which they find, and no more—that which is real to their senses; according to their desires for the beautiful, so it is given unto them.

Q. We are told of animals in spirit life; what shall we understand by such representation?

A. Everything that possesses life, and everything that does possess life—whether intelligent or not—that animating principle is of God, the great creative Power, and can never be annihilated.

Q. Is my present position with the denomination with which I am now connected, as well adapted to my spiritual growth and higher development as any other?

A. So long as persons feel contented in their condition, with the light they receive, and are enabled to impart it to their fellow beings, just so long that condition is best for them.

Q. Is not my faith more in harmony with the progressive sentiment of the age than with the strict theological bias of the denomination to which I belong?

A. Yes, it is. That is easily seen from the general expression of your countenance, which speaks benevolence and charity to everybody.

Q. Under the circumstances in which I am placed, would it be wise for me to change my relations with the church?

A. The question really is, have you had help long enough so that you can now run alone? From what I can see of your past experience, present conditions, and with the light beaming upon you, I think you can stand alone.

Q. The great question with me is, whether any change I can make would render me more useful in the world than I can be in my present position?

A. All religious forms are based, no doubt, upon the highest convictions of individuals, and at the time of their birth present to the world many grand and beautiful truths.

When they have progressed far enough, so that they are enabled to take another step and embrace, not only universal salvation, but eternal progression, that step will be well, also.

Q. Are all spirit bodies composed of the same substance, and do they bear the same relation to each other that our earthly bodies bear to each other?

A. They are all made of the same substance, but differ in fineness of texture. They differ in texture, the same as different kinds of cloth, some coarse, some fine, yet it is all cloth.

Q. Did our spirits exist previous to inhabiting these bodies?

A. They did have an existence, because they were a part of Delly—the great spirit pervading the universe—but not in an individual, conscious state.

Q. The last answer covers, and is a reply to the second and third questions.

Q. May not sufficient of this soul power be given us, so as to render us capable of recollecting our previous existence. And was not this the case with Jesus Christ?

A. I know of no such power, although it is said there is nothing impossible with God.

Q. Does not the source of happiness or misery lie within our own bosoms; and cannot this state be at our own control, in a great measure?

A. True; in a measure it lies within ourselves, for it is within ourselves that we experience joy or sorrow; yet at the same time we are creatures of circumstances, subject to surrounding influences.

Q. Do they have an individualized existence, the same as those who die after birth?

A. They do have an individualized existence, the same as though they had been born into the material world, after having once arrived at a certain point, but the question is, where is that point?

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then, to convince everybody who are worthy of convincing, and everybody in so.

Q. I don't know but it is through sympathy for my sister-woman, that I am called upon to give my experience while I dwell upon earth.

Q. Do they have an individualized existence, the same as those who die after birth?

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turn up in this way. I am kind of sorry I left my mother, and if the old man had not been so exacting, I should not have done it.

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For the Religio-Philosophical Journal. Miracles.

We are often told that the age of miracles is past, but let us ask if the "age of miracles" ever existed? If you mean by a miracle a suspension of the laws of nature in order to do something that cannot be done under or through the laws of nature; then, I say, the "age of miracles" never existed, and never will exist.

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NOVEMBER 16.

HARRY JOHNSON, OF ST. LOUIS.

I hear so much about high tones that I really don't know as I ought to attempt to give anything for publication.

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A. Yes, it is. That is easily seen from the general expression of your countenance, which speaks benevolence and charity to everybody.

Q. Under the circumstances in which I am placed, would it be wise for me to change my relations with the church?

A. The question really is, have you had help long enough so that you can now run alone? From what I can see of your past experience, present conditions, and with the light beaming upon you, I think you can stand alone.

Q. The great question with me is, whether any change I can make would render me more useful in the world than I can be in my present position?

A. All religious forms are based, no doubt, upon the highest convictions of individuals, and at the time of their birth present to the world many grand and beautiful truths.

NOVEMBER 15.

NANNY NILE.

I don't know but it is through sympathy for my sister-woman, that I am called upon to give my experience while I dwell upon earth.

Q. Do they have an individualized existence, the same as those who die after birth?

A. They do have an individualized existence, the same as though they had been born into the material world, after having once arrived at a certain point, but the question is, where is that point?

Q. When spirits talk of trees, hills, valleys, streams, houses, gardens, etc., are we to understand that they speak of positive realities—literal facts?

A. Certainly you are. They speak of that which they find, and no more—that which is real to their senses; according to their desires for the beautiful, so it is given unto them.

Q. We are told of animals in spirit life; what shall we understand by such representation?

A. Everything that possesses life, and everything that does possess life—whether intelligent or not—that animating principle is of God, the great creative Power, and can never be annihilated.

Q. Is my present position with the denomination with which I am now connected, as well adapted to my spiritual growth and higher development as any other?

A. So long as persons feel contented in their condition, with the light they receive, and are enabled to impart it to their fellow beings, just so long that condition is best for them.

Q. Is not my faith more in harmony with the progressive sentiment of the age than with the strict theological bias of the denomination to which I belong?

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Agassiz in Brazil.

We have just seen the Bazar Volante, the Charivari of Rio Janeiro, which answers, in a political and comic point of view, more to the English Punch than any publication in our country.

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THOMAS INGALLS.

I want every one to take into consideration this fact—that all of us poor folks, who labored long and hard to obtain riches, beautiful houses, grounds, and everything that was to be obtained by money, but failed to come into possession of them, while on earth, have the good luck to obtain them and enjoy them here.

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POVERTY AND PAUPERISM.

About fifteen years since, the number of paupers in Great Britain was 4,000,000, nearly twice the population of the State of Ohio! The amount of money expended in thirty years to keep these paupers from starvation, was £200,000,000, or \$1,000,000,000, or one quarter more than the whole value of the State of Ohio! This gives the amount of \$83,000,000 as the annual expense of these paupers!

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WILLY DONALDRON.

I ran away from home, and got into the army. I stole my way along, and at last I got to Vicksburg. There I was taken sick with the black measles, as they called them, and died.

Q. I don't know but it is through sympathy

Harry and I.

We stood where the apple tree stood... And watched the young girl as she sprinkled... The sky with its own sprinkling...

John Hunt.

The Reign of Scarlet.

The reign of this season is red, so say the fashion writers... Red dresses, red skirts, red jackets, red cloaks...

Men rule the nation, but women make men.

Men rule the nation, but women make men... And what sort of men shall these women in scarlet and gold...

The Pope in Rome.

The Pope in Rome—According to the tenor of European advices, it is manifest that the tenure of Pius IX in Rome is becoming doubtful...

shape," that expense of criminality which extends its... stop, sit down, enter or leave a room, or an omnibus...

The apologists for modern morals and manners charge upon our grandmothers, whom we are wont to consider models of decorum, a freedom of speech and action greater even than that of their descendants...

How can the mothers of America hold their daughters so cheap as to allow them to bestow their youth, their smiles, and the first fragrance of their young hearts on any creature bearing the semblance of a man who happens to come in their way...

Moll Pitcher.

The visitor at High Rock, in Lynn, Mass., will see before him, at the southern base of the hill on which he stands, a small one-story house, enclosed by a wooden fence, facing on the road leading to Marblehead, or Essex street, as it is now called...

On one occasion, two gentlemen—one of them a well-known clergyman, who tells the story—visited her, and, after hearing her predictions, engaged in conversation. One of the gentlemen then, in a manner which was very respectful, asked her to observe him...

Such means of intelligence, during a long practice in her art, enabled her to give almost all who came to see her an impression of power, and commanded for her the admiration of the curious of the four corners of the world, and the respect of all who called upon her...

She was of a benevolent disposition, and acts of kindness are related of her which shed a lustre on her eccentric life. Moll Pitcher has passed away. Her fifty years of fortune-telling make a marked chapter in the record of the time in which she lived.

THE POPH IN ROME.—According to the tenor of European advices, it is manifest that the tenure of Pius IX in Rome is becoming doubtful. The French government notified the Holy Father months ago that it was determined to withdraw the troops and evacuate the Eternal City.

MR. WILLIAM JACKSON, AN ANSWER, TEST AND HEALING MEDIUM, ALSO JOURNALER, TEST AND HEALING MEDIUM, ALSO JOURNALER, TEST AND HEALING MEDIUM...

Gems and Precious Stones.

Having laid our friends, shoddy and petroleum, under obligations by discounting in regard to the diamond, we now propose to increase the moderation by giving some extracts from Mr. Emanuel's work, touching rubies, emeralds and opals.

Turning from the diamond to other precious stones, we find the ruby (or red sapphire) occupying the first place for Mr. Emanuel's opinion. It is the most valuable of all gems when of large size, good color and free from flaws...

Several of the gems sold for Ceylon rubies are spinels, and even many persons in the trade are not aware of the difference. In ancient times the words ruby and carbuncle were applied indiscriminately to all red stones...

Mr. Emanuel shows this to be the case in a table of relative values, where a ruby of four carats is estimated at from \$400 to \$600, while a perfectly pure diamond of the same weight is rated only at \$225.

Perhaps this difference in value may arise from the fact that the false ruby is more easily fabricated than the true one. Mr. Emanuel gives the following account to show how even the knowing ones may be taken in: "A noble lady in this country, formerly possessed a sapphire which is, perhaps, the finest known. This lady, however, sold it during her lifetime, and replaced it by an imitation so skillfully made as to deceive even the jeweler who valued it for probate duty, and it was estimated at the sum of \$10,000, and the legacy duty paid on it by the legatee, who was doubtless chagrined when she discovered the deception."

EMERALDS AND OPALS. The emerald and the beryl are of the same chemical composition, and differ only in color. The former is so rarely found perfect, that the saying "an emerald without flaw" has passed into a proverb—and the Paris dealers always make them what they term "gloves," and the imitation of the real stone may be made so successful that it is a stone which defies imitation.

Of modern opals Mr. Emanuel instances two wonderful stones amongst the French crown jewels; one of them being set in the clasp of the Imperial cloak. The other is a large oval stone, which was found at Vienna; it was found at Gornowitza—whom miners have been working since A.D. 1400—and is of immense size and extraordinary beauty. It is said that fifty thousand pounds have been refused for it.

THE LONDON UNDERGROUND RAILROAD carried 4,463,820 persons in six months. CATARRHI CONSUMPTIONI SCROFULA: W. B. PHINCK, Consulting, New York, having discovered the cause and cure of Catarrh, Consumption, Scrofula, and other diseases...

MR. WILLIAM JACKSON, AN ANSWER, TEST AND HEALING MEDIUM, ALSO JOURNALER, TEST AND HEALING MEDIUM, ALSO JOURNALER, TEST AND HEALING MEDIUM...

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THE HEALING ART. COMMENCING with the Ordinal, during the lives of Macular and Hippocratic, individuals of energy and learning devoted their time to research into the laws of health and disease.

TESTIMONIALS. THE OESOPHAGUS.—The greatest surgical operation of ancient or modern times, was performed by Dr. Persons on Mrs. Julia Hicks, of Oshkosh, Wis., she being termed an oesophagus, 31 years of age, perfectly helpless and unable to swallow...

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A. JAMES, THE MEDIUM ARTIST. THROUGH WHOM the design for the heading of this paper was given, will send to any address, for 25 cents, a History of the CHICAGO ARTISTS' UNION, one of the greatest tests of spirit-power yet made...

SKETCHES FROM NATURE. FOR MY JUVENILE FRIENDS BY MRS H. F. M. BROWN. This is a Liberal Juvenile, made up of short stories—some which are calculated to please and instruct Youth.

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A NEW MANUAL FOR CHILDREN. BY HENRY JACOBSON DAVIS. THIS VOLUME, recently prepared by Dr. Davis, contains a complete details and all necessary instructions for the ORGANIZATION AND MANAGEMENT OF CHILDREN'S PROGRESSIVE LYCEUMS.

PROSPECTUS, VOL. VII, OF THE MODERN AGE, PUBLISHED AT HOPEDALE, MASSACHUSETTS. In behalf of "modern civilization," the revelations of Science, and the inspirations of mankind, we venture to try our puny arms anew in the waters of the world's advancement.

