83.00 per tear in adyance.]
©ruth wrars no mask, bouss at no human shriur, seths neither phace uor applaust she ouly astas a heariug.
[single coples eigit cents

CHICAGO, JUNE 2, 1866



































 Is not incomp.tition with great plystale exerion,








 and













 $\underset{\substack{\text { 20 men } \\ \text { Hred } \\ \text { rued }}}{ }$


Spiritual Communications-No. 7.
Dear Doctor:-I am again permitted to continue my subject. It may be well, this evening,
before entering into descriptions to give you an
in idea or the uses of stady in spirit ife. Anstuay is
designed by the Creator as the means by which the
human mind is to be expanded and enlarged, and human mind is to be expanded and enlarged, and
thus made equal to the various states in which the creature is placed in its progress from the condition
of an earth-born infant, to that of the highest spiri tual intelligence who grasps infinity, and bows in adoration
Father.
Let me endeavor to illustrate this idea. The
child centers the world, its mind is almost a blank, inferior in actual expansion to that of the cessary for its growth, but for want of knowledge,
if left to itself, it would starve. Gradually, it learns
by experience, the use of food by experience, the use of food and the means of
procuring it, and as the intellect grows, science
ancer science is mastere after seience is mastered, until ultimately all the
laws pertaining to and governing its earth life, are made subservient to its welfare. Here then, we
have scen as the result of study and experience, a development of mind commensurate with the sta quaintance with all the branches taught in one class fits the student for an entrance into the next above
him ; and so let me say it will continue, until carth's children, emancipated from earth's incapacitating
contingencles, "may be able to comprehend with
all saints, what is the breadth, and length depth, and height, and to know the love of Christ,
which passeth knowledge" You will perceive that the art of studying, by in-
corporating with the mind, the various useful branchid Itself; while esimple results compunicated
the mind by others, act as so much lumber, and are useful,
only so far as they afford data for further progress.
The one class is incorporated, the other is a mere
addition sult to water, aud you have a chemical combina-
ton; add powdered chakk or charcoal, and you get
a mere mechanical mixture. a mere mechanical mixture.
The first study In spirit ife, with a large majority
of those who leave carth, Is one designed to teach
the the great lesson of humility, and for which the most
ample means have been supplled on earth. Unfor.
tunately for the race, false conceptitins of hils own lmportance induce man, while on earth, not only
to mistake the teachings, but also by false interpre. tations, to make them subservient to his selfhood
and vanty. The gems and precious metals of earth
are hidden deep in its bowels, white the quartz and
sandstones are every where making a display on the surface. The lowly silk worm humbly hides from
human gaze within it self.constructed cell. Its
embryotic life is one of toil and humility, previons hecding the lesson, he seizes the sllken stroud of
the insect to decorate his person, and struts the In the very habilliments God has given as a lesson of
humility.
During man's earth life, each advancing footstep
places hitu amid those whispering admonitions ; his own creative surroundings of selfhood and
egotism het as an atmosphere through which no
sound of warning, no votpe of smitted. Having pasoed his earthr life and entered
on the second stage of progressive existence, his
of an fanceessible dungoon to hif further progress
-and now, under the most untowardand unnatu-
ral circumstances this deticlency must be supplited,
or cternal darl
dition.
Most Individuals thus situated, have no concep
tion that progress is possible, and continue grovel

| Ing for ages. Hence the ases of the new Harmontal |
| :--- |
| Phllosophy, by means of whlch hope bas been pre- |
| sented to all, and the most abandoned, by a com. | sented to all, and the most abandoned, by a com-

munlcation with living man in the form, taught the mumication with iving man in the form, taught the
lesson of dolng thir
is the first works over. Ths, then,
is ade of a $a$ aptrit undeveloped by the unis the first study of a spirit unde
heeded teachings of its earth life. In revlewing what has been written, I confess I
fear that I have scarcely been able to make myself
intellifible-human language (liowever gifted may int the medium) is a poor vehthele for the conveyance of spirltual ideas. You will please, however, take
the "will for the deed," and at another time I will
resame the subject.

## Millennial Fraternity

Dean Journal: By my long ellence you might
have supposed that both myself and the Millenhave supposed that both myself and the Millen-
nlan Fraternity had goone under, but this is not the
case We case. We have where conditions are far more en-
getting settled fhe
couraging and fare couraging and favorable to specdy success.
We are now in possession of nearly all the buildIngs and a portion of the domain belonging to the
Old Fourieristic North Amerlcan Phalanx, situated as you probably well know, near Red Bank, Mon-
mouth Co., New Jersey, about thirty miles south of mout
New
R. .

## R. R. We be $d$

be desired to make our enterprise successful.
Healthy cllmate, productive ooil, soft, pure water,
ready markets, and house room enough to accom. ready markets, and house room enough to accom
modate conveniently 200 persons, in the midst of a
well settled, wealthy farming district, with good roads and very fine scenery. We feel that Provl
dence has benignantly smiled on us by putting us
in possession of so many favorable conditions, and in possession of so many favorable conditions, and
especially so much house room, at a time when it
costs so much to build. costs so much to build.
I send you with this an engraving of the main
house and lawn. Not more than one half of the
house room, however, is seen in this view. Our three story wing, over 100 feet in length, containing
a verrf fine lecture and danec hall, thirty by sixty, is
entirely invisible. One two story house, forty by eighty, at the left, you see only one end of. These
premises, when the Phalanx broke up, (through a quarrel among the capitalists about investments,
were bought under the hammer by two worthy gen tlemen-Warter of their original cost, even in the days
a quen
when Hhen been impressed to hold on onpon them in
have beticipation of a communitary movement more in
ant accordance with true brotherhood, love and jus-
tice, using them the while as a summer resort.
Our platform of principles, aims and pledges, and our effirts to establish and live them out for the
last six months, commended themselves to their judgments, and they have most generously given us
possession at the nominal sum of $\$ 7,000, \$ 1,000$
yearly, whole, or become life members of the institution.
We took possession on the first day of January 1866, have been here two or three months-just long enough to get the hang of the house, or as the
women folks say, to get "well settled"" women folks say, to get "well settled," and our
mechanical industries payingly organized. Our
correspondence has become very have occasion confidently to expect that ere another
twelve months shall roll us into '67, we shall have our big house wele milea with honest, indus
trious, intelligent, practical, consistent, progressive
trut outgrown animal selfishness and passional excitation, that they can afford to let live as well as to
live, and be willing to sell for just what their capacity and usefulness are wo
honest, discriminating associates
Our pledges, which some one in answer to some
thing said, in a former article of mine to the JourNAL, seem to fear and dread, are wholly mutual, and for the sake of co-operation, orderand harmony
of action, and they are not like the laws of the
Medes Medes and Persians, which could not be changed,
for these rules of action are always subject to the
unit united wisdom of the body politic-so also are al
the officers of the Institution. No James Buchanan
then here can get elected by fraud or otherwise, and then
hold the government fu statu quo for three or four have a graduating thermometer, true as Farenheit
whe Whifh rises and falls in complete accordance wha
capacity and usefulness, so plainly to be seen that
none need mistake, and every week or day-eve each officer can see his own real status in the estisinks to zero, whether four years and tht of Mareh
has come or not, he will be obliged to give place to
some one more competent. We thilk devised a set of rules and an order of governmen
well calculated to produce justice and harmony among any body of men and women who choose to associate and give them fair trial. They arefounat
on the following resolutions :
Resdred, That human production, human development and
human happiness are the ultimato end and aim of all laws'
natural had spirit tal.
Resolvel That the discovery of the workings and ness of
naturua aud spiritual laws, and Implicit obedience to them is



betw wen extremes.
Resolded, That as man is not only an Individual but a social
beling, ho cannot be lung happy or harmonions without
commemise betwer













Monmouth county in particular, are more highly adapted to
the location and succeas of such an intituton than any other
Btate we know of at preeent, because of the healthinines or




our effort, and in our next article, with your con
our effort, and in our next article, with your con-
sent, we will give the readers of your classic Jour
NAL the Constitution, Agrements, and Rules o
Action which we deem essentinlly necessary to
Action which we deem essentially necessary to
carry Into effect such a form of government as we justice to all, on the broad plane of universal

Gems of Hindooism-Extracts from the
Dear Journal: Agreeably to promise, made former communication, I give, below, a few ex tracts from the Vedas, the book of Brahm to man,
Illustrative of some of the beauties of our anclen rinustrative of some of the beauties of our anclent
religious faith. I give the sentiments in the language
of the time, not in the words, as they are recorded in our sacred books. Into thls language has the
in the Sanscrit of our books ben translated, and from the
translatlon I copy, verbatim, where the spirit of our
eligion is not perverted, or obscured by it.
"There Is one living and true God ; everlasting, without parts or passions; of infinite power, wis-
dom, and goodness; the Maker and Preserver of
ill things. He overspreads all creatures, merely Spirit without form, elther of minate body or an extended one, which is liable to impression o
organization. He is the ruler of the intellect, self existent, pure, perfect, omniscient and omnipresen He has from all eternity been assigning to all crea-
tures their respective purpnses. No vision can approach him, no language can describe him. He
lives in the form of the slave, he is smaller than the and the greatest of the great; yet he is neither
small nor great. He is the Soul of the univer "is the Supreme Soul"
"What and how the Supreme Being is cannot be effects and works. Nothing but the Supreme Being
"The Spirit of God is not acq.
nor through retentive memory, nor yet by constant
hearing of spiritual instruction; but he who seek hearing of spiritual instruction; but he who seeks
to ootain it, inds it. The soul renders ttself mani"Any place where the mind of man can be undis-
turbed is suitable for the worship of the Supreme Being." "Material objects have no duration. As the fiuits of the tree grow and perish, so do these ob-
jects. What is there in them worthy to be acquired? Great things and small, commanders powerful armies,
relinquished their riches and passed into the other
world. Nothing could save them. They were men, and they could not escape death. The stars them-
selves do not endure forever. The polar star will change its phace ; the earth will be swallowed in
the waves-will undergo changes. Such is the
"There is nothing desirable except divine trathrevelations of God to the soul. Out of this there is
no tranquility and no freedom. To be attached to
material things is to be chained; to be without attachment is to be free."
"By one supreme Ruler is this oniverse pervaded even every world in the whole circle of nature."
"He who Inwardly rules the sun is the same im mortal Spirit who inwardly rules thee. He who
considers all beings as existing in the supreme
Spirt Spirit, and the supreme Spirit as perrading all
beings, cannot view with contempt any creature
"God has created the senses to be directed to Ward external objects. They can perceive onl
these objects, nnd not the eternal spirit. The sage,
ho desircs an immortal life, withdraws his sense from their natural course, and perceives the Su-
preme Being." "God, who is perfect wisdom and perfect hap-
piness, t the final refuge of the man who has liber-
ally bestowed tis wealth whe ally bestowed his wenith, who has been frm in."
tue, and who knows nad adores the great One."
"Reserve thyself from self-sutficiency, and do not
carct properts helonging to another ".
"The way to eternal beatitude is open to him
"If any one assnmes the garb of the religious,
without doing thelr works, he is not of the reli-
are pure, he belongs to the order of pure men. If
he wears the dress of a penitent, and does not lead Wo life of a penitent, he belongs to the men or tha
world." works ought to be regarded merely as
"Ans of cans of purifying the intelligence, as
gulde the traveler to his home."
"No man can accurure knowledge of the soul
without abstaining from evil acts, and having conlrol over the senses and the mind. Nor can he
rain it, though with a frrm mind, if he is actuated edge of the soul by contemplation of God."
"The truth of God leading to absorption in him, is gne thing; ritcs which procure enjoyment are
ano her. Divine truth and rewards, belonging to

## "He who obeys the admonitions of truth, nnd

 sake of rewards, and thus excludes himself from theenjoyment of eternal beatitude. The wifest com-
prehcond that the unctions of God and the practic
"To know that God is, nad that all Is God, this i
the substance of the Vedas. When one attans to
this there is no nore need of reading or of works
they are but the bark, the straw, the envelopo
more need of them when one has the substance-
thē Creator. When one knows him, by belng one
with with him, he may lay aside the Inductlve teachings
of the spirit, as the turch which had conducted of the spirt, a
him to the end. "It is the nature of the soul to tdentify Itself
with the object of its tendency. If it tend toward
the world, It becomes worldy. So if it tend toward the world, it becomes worldly. So if it tend toward
God it becomes godly." "The passlons and blases of the body are capld.
ity, anger, desire of wealth, error, anxiety, envy,
sadness, discord, disappointment, affiction, hunger, thirst, old age, death."
"The man who take or negllgence, watches incessantly to preserve "May this soul of mine, which is a ray of perfect
wisdom, pure Intellect, and permanent existence wisdom, pure Intellect, and permanent existence,
which is the unextinguishable light fixed within created bodies, without which no good act is per-
formed, be united by devout meditation with the spirit supremely blest and supremely intelligent."
"Oh, thou, who giveth sustenance to "Oh, thon, who giveth sustenance to the world, by a vell of golden light, so that, we may see the
ruth, and know our whole duty." Such, dear Jourval, are some of the brilliant
gems of our faith, of the relliglon of Brahm, as they they not worthy to be committed to memory by
the children of the "Progressive Lyceums?" It would gladden the heart of every member of our
holy mother charch, and of all true devotees of fact, that the foregoing Immacolate principles a embraced, and beeng promulgated in good earnest
by a large, intelligent, influential, and active clas8 of the people of Christendom; to know that these
vital and fandamental principlos of our ancient re ligion are the foundation principles of that "Har-
monial Philosophy," of which "Nature's Divine Revelations," by A. J. Davis, is the text boos,
Then, after rejecting the "Chistian Sectarians,"
and the "Christian Spiritualists," those whom M Davis' "whole soul shrinks from contact with," hink that most of your numerous readers will re-
joice to know that their hopes are grounded in so
exalted a philosophy, and in the most ancient exalted a philosophy, and in the
all the religious faiths of mankind.
Lest I protract this article to too great length,
will bring it to a close by saying, that, in my net I will elucidate and verify the fact more clearly to
the mind of the reader, that the principal doctrines of the Harmonial Philosophy, as disseminated of the Vedas; that the more essential contents of
the former book are the counterparts of the latter tials, is resuscitated ancient Hindooism.
tion

## The Literary Circle.

The enterprising young men and women of the organized a very fine society with the above name. They hold meetings every two weeks. On Wed-
nesday erening, May 16, we were present, and listened with mucb satisfaction to an original ad-
dress delivered by the President of the circla young man twenty years of age.
young man twenty years of age.
By request from the circle, he furnished us with
a copy for publication, which we cheerfully accept a copy for publication, which we cl
and place before our readers.-ED.
Members of the Literary Circle of the Children's Progressive Lyceum and friends of progress assemOne half month ago we met, and then and there laid the foundation of this Literary Circle. To
night we stand as a fully organized body. Our mis-
sion, mutual improvement ; our desting if we will sion, mutual improvement; our destiny, if we will
but act in union, harmoniously and earnestly, shall be a happier life, a green path studded here and
there by the bright roses that bud and blossom in light and loveliness on immortality's shore.
Let us first engrave upon our highest Let us inst engrave upon our highest banner that
brightest of all words, harmony, and not only
place it upon our banner, but photograph it on the place it upon our banner, but photograph it on the
tenderest walls of the In order to live as we advocate to our fellow-men
to live, we must look into our inmost souls and
study ourselves, and as we behold that which our study ourselves, and as we behold that which our
own conscience tells us is wrong, ast Let not love of self emolument, or self-happiness
mar our social gatherings, but rather let us ac
quiesce in that which shall prove a well-spring of happiness unto the whole, although for the time
may be unsuited to our views.
Unto our chosen leaders or officers may our sympathy and unity of action be given, and unto the world may our lives be pure and exemplary; not
long faced representatives of the tomb, but a cheerful purity and action. Theu shall we feel and
know that earth hife is next in beauty to the realm beyond the beautiful river. These social gatherings shad, true and beautiful in earth life, and to each
other, and through long years to come; even when
the the locks grow gray by age, and the mind forgets
the things of esterday, it thall review these scenes departure.
The world possesses many attractions which the eye of man does not penetrate or even see. Behind
many a rugged mountain top there glows the full
shining orb of day; so behind many a rough exterior there gleams a sparkling truth, a loving heart,
longing for new and higher life, and chance for
nobler action. Such hearts we can penetrate, and such longing satisfy through these genial meetings,
and maybe lay the corner stone for the building of some mighty intellectual service.
You think me, perhaps, soaring too high, per-
chance entering into the imaginary regions of earth. Look back over the records of the past, and remem-
ber all our greatest minds through all times, have
sprung from obscurity and almost nlways from poverty's home.
We labor not alone-angelic groups will lend in-
spiration to our songs, recitations, and compositions; thus holding communion with them, we shall
be gradually led up to the garden of Eden, which
has nerer been destroyed, only lost to the veiew
hrough the darkness of superstition, and the seeta. rian skepticism of the past.
Frends, remember the past, which we are to oblessons of wisdom. The present Is with us, in which
to lay the foundation and commence the structure
of a more perfect soclety. The future is constantly
coming, in which wo cul she the coming, in which we can see the palace which wo
may rear, and feel the influence which emanates
from its halls of purlty. Progression st the watchword of tho hour, and I
arnestly trust wo may always bo at the head of
he progressive army, and so let our lives sillne that
we may be able to seo the living truth revenled ta
ur own hearts.

gity and Scientes.

## Digestion.

The higlyly complex provecess or dilgestion ne it
ccurs in the tomach of man, has called forth the vonder of physiologisists and becr referred by them





 answerr for lungs by which it is strought it is contac
with oryctic



## 

 in much too great proportions gecse, increas A solution of sugar fermented in contact wit is converted into a fatty acicid, butygric. (Liebig.) In this experiment the change is carriedthe fat produced is partially oxydized.
When aminals are exclusively fed on fats, the
chyle becomes more milky, and to the microscope sion. It is thus shown that fatty matter is not
sit chyliferous vessels, the office of which appear to be its absorption. Each of these vessels terminates in
a culde-sc, which contains an alkaline liquid. Endosmose is thas brought into action, for a current
is estahlished between oil and an alkaline fluid. is estanished between oil and an alkaine fina
How the particles of on penotrate the chysiforoue
vessels is illustrated by a simple experiment. If a tube of sand be moistened with water, and after the
water has disappeared, nil be poured on its upper surface, it will remain for a long time and not per sand be taken, and a solution of an alkali poured
through it, and when it has disappeared, oil poured in, it will rapidly penetrate the sand and disappear. Digestion in man and warm blooded animals may
be thus presented: 1st. Mastication or pulveri
mixture with saliva and air.
2d. The solution of its 'albumen, fibrine, and
caseine, by the pepsine of the gastric juice, cassine, by the pepsine of the gastric juice, aided
a free acid. These are absorbed by the stomach. 3d. Freed from these, the starch, sugars and fats
re subjected to the action of the bile and ancrea are sictected the the action of the bile and pancrea-
tic fluded by a free alkali. The fats are passed
chempall chemleally unchanged, the other compounds ar
broken into numberless others, difficult to trace. The absorption of the neutral nitrogenous subs-
tauces by the stomach would soon change the alka linity of the blood, but this is maintained by the pancreatic juices and bile, and are equilibrium main-
tained. There are certain inferences to be draw pseudo-scientists have taught that it wns very ina day, or to partake of any other than vegetable
food. We make no issuc on the last question. In passing, we will only remark that in actual chemi. are almost precisely the same, the diflerence being
only in bulk. The ox has a complicated digestive apparatus whereby he galns a pound of flesh from
a hundred pounds of herbage; the lion with a of lesh thus extracted. The muscle of the ox is As for crlnking water at meanls, idigestion Is is pro.
motea therovy. If much salt or sweet is eaten, water is absolutely cesenthl to redace the density
of the contents of the stomach to that of the sur-
rounding blood, else the watery portion of the blood tlows through the walls of its enclosing yes-
sels, until the proper dilutlon is gnined ; when this of the stomach for water. When too much water
Is drunk, It ls almost immediately absorbed by the walls of the stomach, until the proper density of
the food is reached. A glass of sof water is absorbed in less than a minute of time.
Warn drinks are promotive of digestion, as heat
Is always favorable to solution, and there is a deep phillosophy In the use of such by alle the races of
mankind. The number of meals per day cannot be
Used and
 and a sense of hunger is felt. It is then that the
and untif food is partaken. In a normal state of the
syste, $n$ sense of hunger is an unerring gulde.
The stomach never in health demands food unless

reprechensible gulde, but we are far from acknowl-
edgling that the appette is so universally deprovel

## Letter from Central $\operatorname{Amerleca.}$ So ilitel tis nnown among our people troughout the United States, of the spread of our beautiful

 paliosophy, and the efticet its truthfulness is producing in other countrise the manifestations obtained, that $I$ have thought it might be interesting, if ont advanataceous, to fur
nish you with a brief sketch of facts relating to
co Central A merica. As the frst ploneer to plant our
standard there $I$ have taken a more than ordinary Interest in the struggle that is at present going on
inietly
 tween our friends and that portion of the cathol
 was kept pretty secret until 1 85s, , still it was visited by a number of inguring minds, and amonsst them
some of the elergy. Our mediums were alreandy
eight eight in number, all developed from this paren
circle, exhibiting rarious phases of mediomslip but principally of a physical claracter. One o
these was a little Indian girl of about thirtecn yeur these was a little Indian girl of about thirtecn years
of age, through whom we obtained communication, the plan of which had been furnished me
whllst that up to the present time I have seen no spirit
telegraphing equal to or more thoroughly satisfic tory. The whole apparatus was insulated, (ns well
as the medium, the alphabetical side of the dise who could not see a letter upon it, and yet we re-
ceived communications in English, French and German, as wel ous in panish and an Indian dialec
the two latter ouly being spoken the two latter ouly beling spoken or understood by
the medium. Another of those developed was young lady about nineteen years of age, with
slight tinge of Indian blood in her relus, throug whom physical manifestations and communication
of a rery extraordinary character, were given Among these were the carrying about and ringing
of a large bell (used by an auctioncer,) over the
heads of the circle whilist the beams of the midday sun were streaming in at the windorss, ne mo at the
close of the ringing the clapper was taken ont no thrown in a corner, and the bell lide on a table
elso ppaced upon some person's head. Large table
chulrs and chalrs and other articles would be mored about an
phaced in most singular positlons, and all done in seated. When communicatlons were given, a round
table, the legs of pline and the top cedar, welghing noont thirty pounds, was used. I
was ppaced before the medium, who remained in
contant with it obout three minutes, then withdrev about elghteen inches or two feet from it. Mental
and written questions ns well ns oral were always
correctly answered, and in many instances things and afterwards verificd. The mode of replying
was, however, most singular nnd satisfactory. The struck the thitor tharply once, twice, three times,
oferer as was the rivht naswer. Let me hero tate that after a carefull luvestigation of cause and
sand ar about ten years, I found that the greater the
altitude toveve the sea, and the more pure or elec-
are the atmosphere from such elevation, the more powerfult the manlfestattons, and thils was exphined
by our spirit titelligences as occasioned by the bet-
ter condithed In 1859 and 186, , however, affairs took a change.
Several new circles were established, and quite a number of new mediums became developed. Abou
this time (early in 1800,) I had nn finterview with
President Carrena, and some of the leading centlo my house and sece for themsed tes. This they did
mit frou that day the natter was secret no longer. $2=$


| These facts soon became known, and inquiry commenced generally, not only in the city, but throughout different parts of the country. <br> When did the church permit the enthraled being to escape from it without a struggle? A small paper was started to put down lnvestlgation [it died after an existence of four months,] by putting forth the most consummate falsehoods and denouncing the believers of the Spiritual philosophy as enemles to God and man ; devils whoso objects were to overthrow religlon and morality, and insti- tute something terrible, bat unknown, in their stend. The pulpits of the clergy teemed with the vilest abuse, and the Jesnift Fathers went so far as to announce that any person attending a circle or permilting one to be held in his house, would be denied the rites of the Catholle church (absolution and communion after confessing.) as well as of burina in consecrated ground. They declared their power to exorelse and put down this devil of Spiritnalism and were determined to do it . Now came the trial, for the whole power of the church was defled-many of the clergy themselves were investigating secretly-the better educated class of people was doing so openly, and the cause was spreading more and more. A trial of strength at last took fol medium desired the Fathers to exorcise the devil and stop the rappings and other demonstrations. An altar was prepared and decked out in the parlor, holy water sprinkled, the prayers for the exorcism of the devil read, incense burned, and every effort that priesteraft and ingenuity could devise made-but it was of no use-the rapplngs continued during the whole performance, and as if in sheer mockery a small table upon which a lighted candle was placed, was upset, the candle describing a parabola in the air as it fell, whilst no person was within six feet of It . To the credit of the clergy here (outside the Jesnits) be it eald, that they admit the phenomena, and many belleve that good as well as evil influences control it-though the greater portion call it the work of the devil. They all, however, recommend to their congregations to leave it alone and not meddle with things they know nothing about, or cannot understand, but leave the church to grapple with it. Such are their teachings. <br> The progress of our cause, however, is still onward, and though its march is slow with many obstacles to encounter and overcome, it is sure, and will triumph. There are at present over finy circles in the country, some one hundred known mediums, ard probably as many private ones, and at least 10,000 Spiritual investigators. This is won- derful in itself to those who know what Central America is, and how diffeult it is for truth to obtain a hearing where the people are taught never to think for themselves but leave the church to do it for them. <br> Fraternally yours, <br> Guillermo. <br> Letter from Dr. Bryant. |
| :---: | Dear Jovrnas: The enclosed was sent to me by

one of my orthodox patients. It was cut from the Christian Watchman and Reflector, or in other More proofs of spirit influence and power.
Yours, \&e.,

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and and










Letter from Mrs. F. A. Logan Dear Jovinal:-Stlli the world moves, and the
worldaly spirit of monopoly fhnts out from the souls worldiy spirit of monopoly shots out from the sours
of men and women, much of the true spirit of bro
therly love and concord, which is all ready for diso pensation and sweet welcome to all whose aspira-
tions are upward tending. Shall we, whose earth lives are as vapor or like
the summer cloud, so soon to pass away, friter
them away with useless trappings and cumbersome paraphernelia, to please a vitiated taste or unwise
spirit of pomp and show ; all to gratify vain ambition, or valn glory?
I lave often thought I would like to know how
this multitudinus this multitudinous city appears to the angel world,
whose farseening eeyes penetrate into the deepest,
dorkest forms, and have as often interrogated myself;
"What hast thou done that it may not be "" and welling up from the life of the soul, comes a desire
to renovate, to purify and to elerate all the finitesEimal portion
purity and 1
In the hum healthy bodies, and in order to have healthy bodies simplest style, and in harmony with all the func tions of mind, soul and spirit.
beanty, forcibropriateness, sraceefulness and bealthful ness se Ae American costume as worn by Dr.Trall ment, when beautiful and affectionate farewell ad dresses were given to the school by several ladies,
affer which they all joined in music and dancing Their robust forms and raddy cheeks bespoke free with a huge unnatural bump at the base of the
brain, for their hair was cat short in the neck or hang in gracefol ringlets, thus relieving an other wise burdened brain from the vexations consequent and nsing bent up wircs by the dozen, (enough to weigh down the back of a camel,) lest peradrenture the huge bump should loose its hold and away go
the waterfall, leaving its possessor in mortification to bewail its loss.
dom, I conld but say within my heart that Trall's school in dress reform was far in adrance of the Spiritualists of New York, or of any other city
I have visited. Tis true, the dress reformer needs
nity
 became martyrs to the principles they adrocated and lived up to, in advance of the age in which they
lived Would the Christian religion hare made the progress that it has, if Christ had sucenmbed lessly and fearlessly the true reformer mores
because a principle is dearer than friendship. Mrs. Dr. Harman is a case in in point. As she
walking in the streets of this city with her walking in the streets of this city, with her neatly
fitting basque, and spring-bottom pants, nicely setting boots, and tastefal hat, she was pursued by policeman witnessing their manceavres, stepped up
to her and said " madnm to her and said "madam, I want you to go with
me." She of course walked with the stalwart man
in chief officer after hearing his complaint of finding a woman in pants and a mob after her, reprimanded
him sharply for not arresting the mob instead of her, and then and there caused him to write his
resignation. Thus the trath comes appermost, and Oh, Spiritualists, calling yourselves reformers,
who have dared to come out from old time notions and ancient theocracy or theology, why still cling
to injurious costoms, not tonly in dress, but in erery. thing which binds and fetters, cramps and dwarfs either soul or body

## Wite free! Dare to be froe, Be the Gee Gada-griven powes Bo be free!

## Though enemies may frown or fous

And bathe thy soul in hearenty lig
It will give to thee the parest charm.

## wetter from Dr. II. T. child.

new sistem por the treatment of digeases.
Solomon has said there was nothing new under the sun, but I think if the ancient king were to seea ound every where, he wonld either think that the conclude that all these wonderful things which we
call new are in reality but a new application of an old princlple, and say as 1 a have heard other "wise"
ond presented to them, "didn't I tell you so "'
I have found a new system for the cure of disease. My friend, Dr. Starkey of Broad and Spruce streets
in this city. has procured from Dr. Hadifid the right or Po'ting what he calls the "Pneumatic
Cure." Don't that sound new? This is certalinly an improvement on homaopathy. The Thomsonians
sold, if a little is sooo, more is better. The homes-
opaths saif if a litte is good, less is better. This system say
still, and many people will say amen
wholo body a larger apparatus is required, consist-
ing of a frame covered with tin and large enough
for a person to sit in ; this is then covered with a

RELIGIO-PHILOSOPHICAL JOURNAL.

| where, beware of "wolves in sheep's clothing." Journey f <br> ours, for truth and humanity, |
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## To Our Subscribers. We appeal to our present subscribers to excrt themselvest to extend the circulation of the ReLoro- PumLosormical JounNaL. You know its worth, Pusosorpical Journal. You know its worth, and by this time must feel that you are warranted in saying to your friends that it is a paper not only worthy of patronage, but financially sound, and that subscribers will be sure to get the paper for the fall length of time for which they subscribe. As an inducement for a renewed eflort in our beAs an inducement for a renewed eflort in our be- half, we make the following offer : EEvery old sub- scriber who will send us the name of a new sub-  K. Graves Lome of Lectures on ""Theology and dinge's rolume Nature," with a fine steel engraving of the author, free, by return mail. Here is an inducement for free, by return mail. Here is an inducement for all subscribers to do a good thing for thenselves as well as for us and the cause of Spiritualism. $\xrightarrow[\text { Renewals of Subscription. }]{\text { as well as for us and the cause or spirtual }}$ If our subseribers would be careful and renew their subscriptions three meke before they expire, they would ensure complete volumes, and full series of continued articles. I requires a considerabbe outlay to adjust our mailing machine when a sub- <br> scription fully expires before being renewed. Let each one enclose the money for renewal in a letter addressed to George H. Jones, Secretary, letter addressed to George H. Jones, Secretary, Drawer 323, Chicago, Il., about three wekes be. fore hls subscription expires, and ererything will work systematically unnecessary delay.

New Premium for New Subscribers. Any one sending ns fifteen dollars for new sub-
scriptions to the Joursal, shall receive, by return mail, either "The Origin and Antlquity of Physical
Man," by Hudson Tuttle, "Moses and the IsraelMan," by Hudson Tutte, "Moses and he Israel-
ites," by Merritt Munson, "Jeus of Nazaretb," by
Alexander Smythe, or one dollar and seventy-five Alexander Smythe, or one dollar and seventy-five
cents' (including postage) worth of any book in our

## advertised list.

 It is true that what we know tin youth, compared

 me, that which will aid in bringing the human
family into better conditions of harmony, I hail this
as one of the means, and hope that further investias one of the means, and hope that
gation may not disappoint myself and the commu-
nity.





 cuase of foll thing
 IIko ume, willew having A bestinne



 cstablishes the pre-existence of matter. Of course,
wilthout creation, there can be no creator,_and no
created being
Is not $\ln$ inin
above our power of undion to any sublangect, so
only view that we ca
ture? Yet upon such supposition and conjecture
we form some klno of belifen, necessarily imperfect
and erroneous. It is very natural to strive for some-
thing further, more rellable. May not its contem-
plation, eventually, tend to the disclosure of the
mysteries of the prevalent ideas of creation? A cor
rect answer to a question of infnity may serve as a
key to unlock the mystery.
there was no time? Time and space are allow to be infinite, and were in existence before the Mc
saic creation. Of what use could they have bee
witc could creation be made? What good renson can be given that natter did not always exist? Theso
questions being ratlonally and satisfactorily an-
swered, will relleve the claracter of the Supreme swered, will relieve the claracter of the suprem
Belng from the absurdities of the Mosalc creation. $\dagger$
 $\dagger$ "' But haman nature, while it is surroonded by human
conditions, erer seaks to comprehend Deity through cond-
tions and to measure him by thoee conditions alone. You


## Where did you Begin

We presume that a person's effort in life, and the
manner of making such effort, depends very muct upon the answer he or she would give to the above
question, if asked with reference'to the carthly in heritance and career. There are two distinct point
from which this question may be viewed and an

1st. The Supernatural or Theological ; 2d. Th Natural or Philosophical. From the first point
view, human nature is comparatively insignificant. Itew, human nature is comparatively insignificant.
It is conceived and born in sin. It is "prone to evil, as sparks are to fly upward." It "has
power within itself to save itself." Goo, or Good,
is not in it. Its desting is variously estimated ranging all the way from "everlasting punishment " the "annihilation of the wicked;" thence
"even so in Crist slall ALL be made alive."
cordingly, what the inheritance is can easily cordingly, what the inheritance is can easily b
seen, viz: a morally corrupt constitution. Where w begin our career is no question of doubt, and what
should be the manner of our effort is a logical cer-

## ${ }^{\text {tand }}$

Happiness is the all controling object of Hfe, and
since, with human nature, it is in no wise the result of growth or evolution, bat attained by "conver-
sion" from the original type of our being ; so our
effort for happiness should be directed, not to selfeffort for happiness should be directed, not to self
cultivation "per se," but to the attainment of relations with beings and circumstances of which we note not originally a part, and with which we are
not essentially connected. The wisdom of "know thyself," and "the proper study of mankind is
man," becomes the "twaddle of fools," when seen from this point ; for to know one's self is to know
corruption, and to stady one's self is to turn the mind a aray from the eaving power, to the incompe
tent being. Forget self and worship God. Ignore sclf and implore Christ to have mercy on you. Sub
ject self to church rule. Stife reason and the sel
pel prompted "spirit of inquiry," and have faith in
things unknowable, is the wisdom (?) of supernatural lom, and the inevitable logic of its assumptions
Too fully has this manner of effort been adopted a "the way" In which the spiritually inclined should
walk. Thereby, Theology has been divorced from morality, and reigion has been supplanted by hol-
low show and hypocritcal pretence. compass all of human life. From the earliest day erhuman volition philosophy has been measurabled in the manner of action adopted. W
will draw will draw our illustratlons from the presont.
The Christian does not "trust in God" "o
clange." Ho begins, proceeds, and ends with concllange." Ho begins, proceeds, and ends with con-
Ifdence in himelf; and, acting from his own center
clim climbs the bill of fortune. Here he has not inherit
ed incompetence, and understands that what he ha of skill or tulent can be caltirated by discrect use.
The Christian devotee sends his child to school to be educated, thet is, to be improved-to be culti-
ratcd ; and aluays it is understood that the menta constitution of the child is unimpaired-valid, whill
in its natural or normal condition. So in all the wepartments of life, except the spiritual, we begin
with somelhing, and proceed to increase and lm prove what we have. This is sature's way. Where
there is no germ there is no increase. If the seed is
blighted or becomes "totally depraved," there is no process in nature whereby the idenitity of tho soul can be preserved by the "saving grace" of
bome otber seed, or of any power whaterer. The
vitality to save or to produce must be in the ceed itedf. This fact Indicates the requirements of life phllosophy encompasses the method of IIfe pertai
Ing thereto. How ifferent Ing thereto. How different the views, and how dif.
ferent the effect of each must be upon buman ac tion. To know thyself, is to know all things on
side of self, for we commence with all things in en
bryo, and proceed to evolre all things to co
cion
bryo, and proceed to evolve all things to con-
sciousness Never turn away from yourself to find
the wheremith to begin, and whererer you are In
the scale of eonselous being, the fact of your exist.
We have seen too many vletlims to the dogma of
"total depravity." Timid, faltering, discouraged
soule, whose lick of confdence In thenselves, and whose weakened voltiton made them the tools, and playthings of clrcumstances and designing men and
women. We belleve in God the universal Power no in man and woman as the highest and nowrest
nisitle representatives thereof, therefore deplore
vil lisite representatives thereor, therefore deplore
hat state of mind whlich sees no good In the world,
is the greatest culamity that could befal any one. Let all be encouraged to work with what they have,
and kNow that there is some good, with possillil
ties of thes of oternal increase, in themselves and all others.
ther



## Exercise. <br> That by repettiton or habit, as it lis termed, we mas

 do everything with more ease and facility. Onfirs efforts in any direction are mostly imperfect,
with each succeecing elinert, improvement we reach a good
degree of perfection in all our labors. The succes these repetitions
bring improvelent- -ubut all the these repetition of our
belng are thus improved, and the system is brought to its highest perfection In
erclse or continued action.
The first efforts of nature in any direction are into action by continued repetitlon, and while the
result are thes are made strong and heallthy by the exercise ; so
well satisfled are mankind of this fact that it has for the a homily to uge oloneceany of exerciso and yet the philosophy of exercise is very littl
understood. As a nation, we stand at the head the world. Doctor Windship has succeeded in a taining the position of the strongest man that ever
lived, and he las accomplished this by a persistent exercise of his muscalar systen. He Ahe the quess
come able to IIf fatuous wefghts. But
tion naturally arises, what is the beneft of this? thon naturally arises, what is the benefit of this? I
proving the wonderful capacity of man in this direc hon, the doctor bas done a good work, but is it not
at the sacrlice of other powers of the system? W think it is.
Dr. Dio Dr. Dio Lewis of Massachasetts has started
another plan of physical training which he has ap
propriately named a much wider field for human improvement, no muscular system, bat also to the nervous system, and all parts of the human orgavism. We know
there are arguments in favor of each of these systems, but we believe that the masses will be much the women, who are much attracted to it, while they feel but little inclination for the former.
One of the crowning merits of the Children's gressive Lyceum, is, that it endeavors to draw out
from the pupils all their faculties, and awaken th entire energies of body and mind. We feel confl dent that this system which has already taken such make a great revolution in the condition of society. The thousands of children who are to.day receiving
instruction in these, will make a mark in the wurla, astructon of us who hare not bad the adruntages
of this early training will be obliged to clear the

## Discipline the Mind.

There has been and is a great variance of opinion
as to the manner in which the human mind should be treated. By some, educational discipline has been
entirely ignored as being injurious to its native entirely ignored as being injurious to its native spon
taneous expressions and intuitive insight, while by others the opposite riew has bcen taken. It seems
to us that elther extreme is equally inconsistent and to us that either extreme is equally inconsistent and
fallacious. Human beings are subjects of unlimited improvement, not only in manner, but in expres-
sion of thought, and wisdom. We are not born
Iith of immediate economy in movement, but we attain thereby experience, which is discipline. There is a
great difference in people in this respect. We see the heavy, awkward movements of some, and the
graceful, pleasing movements of others. Other things being equal, (as they may be,) we venture to
say, that while the easy movements would admit of just as mach spontaniety, they would permit a far greater amount of ose with the same expense o
energy. Now while some are naturally more grace ful and economical in motion than otbers, we sug gest that it is really the result of dikcipline, (or a
condition that may be induced by discipline, either
remote or proximate.
The father and mot
grace. matter of thought-in mental accomplish-
In
ments or attainments, the same rale holds good. ments or attainments, the same rale holds good
We are not born thinkers, though we are born to
think. In these days of " free thovght" there are think. In these days of "free thought there are
not many who do or can take an intricate subjee
and think it out to its conclusions or bearings. We think of a thousand things a day, tonching the sur
face of each, and ranging over ail wlthout any par ticular order. The child plays promiscuously, th
man works systematically.
Easy, correct thinking is acquired only by effort, and as a matter of utillty, as a means of expressin The greatest man or womana is the one who b
study and retlection, has trained the mind to stead ness of action and persistence in effort withoot im.
pairing its native inclination to spontaneous fresh. ness. This we believe to be possible, therefore are
In favor of study and rescerch, not alone by the
few, but by all. We Ctive In propartion as we think
and usefol thonght is ballast on the sea of life.

## National Typographical Union.

## The fourteenth annual session of the National Typographal Union will be held in this city

 commencing on June 4, 1866Local Unions of all parts of the conntry. They come together to consider ways and means for ad
vancling the mutual interests of the "cran"; an
and to farther the interests of the art gencrally.
All printers and pablishers will find much interest gates will be many, and the meetings proftable to all. Through the courtesy of the managers of the
Stock Exchange, the spacious and beautiful hall of
the Association has been tendered to the Union, in the Association has been tendered to the Union, in
Which to bold their day sessions. The room is on

## Annual Festival.

The SIxth Annual Festival of the Rellgio-Philoso.
phical Soclety of St. Charles, III., wwil not be holde phical Soclety of St. Charles, III., will not be holden
at that place the present year, but whll unite with at that place the present year, but will unite with
the "Friends of Progress," of the city of Aurora,
twelve miles sonth of St. Charles, on the Chicaro Burlington \& Quincy Railroad, in their three day meeting to be holden at Dunnings Hall, on Friday,
Saturday and Sunday, 15th, 16 th and 17th of June These annual Festlvals, have for the last five yearr
been among tie most interesting gatherings of Spiitualists and other referesting gand we have ever reason to belleve that by unlting with the brethren hospitallty and hearty welcome as heretofore ex. tended by the friends at 8t. Charles, all who feel
an interest In the princlples of frce discossion, and an interest in the princlples of free discussion, and
the beautiful truths of Spiritual Philosophy, will
find nothling has been lost, but mach galned by the

We advise all who can do so, to adopt the plan of
making it as near as posible will be far more agreable than to go away. from
the Hall for refrestments, and will save the liberal friends who may open their doors to those from broad, much hard labor, whlch otherwise wo
deprive thrm of the enjoyments of the meeting. Our experience in conducting these meetings, as
well as the experience of those who have attended them, will, we trust, be a sufficient apology for
the foregoing suggestions.

## 

## Scenes in the summer Land

## By reference to our advertising columns it will be

 seen that the spirit world has been photographedThe artist has, by his mediumatic powers, portrayed on canvas two scenes in the Summer Land, as well
as the colors of earth can represent, as they appeaz to the clairvoyant perception, and to the disem-
bodicd spirit. The photographs from these paint are objects of great interest tyl or the art, an beautiful in art, and especially to Spiritualists. The "Portico of the Sage" is a beautifal and uniqu specimen of architecture, only rivaled in its simp The gracefulness of the foliage is charming. M writing medium, by the controlling intelligence and executed a series of geological paintings. H writing. His paintings cannot fail to interest and
instruct, and those who cannot see the originals, can gain a good idea of them from these photo-

## L. Little Boaquet

Ere this number of the Journal reaches the
subscribers you will all have seen the first numbe of our new enterprise. That it is receiving a hearty any donbt-that it is just what is needed for the n is a settled point.
So far as heard from every Lyceum now organand officers. That the children in the country will not cease calling for the dollar till each one is supplied, parents must expect
of the material form demand that the LitTus We ask each one of our subscribers for the JoUs-
NAL to send up your subscripuons at once. Uut dollar from each of you will make the second number, which will be issued on the 15th of June,
better than the first. We beseech you, brethren, to aid us at once in
this work. Send up the subscriptions immediately. Procrastination in the thise of time, ay e it is death to
any undertaking -no matter how laudable. Do what you feel you ought to do, now.

## New Music.

Pablished by H. M. Higgins, 115 Randolph street
Chicago: Chicago:
Ingrruibntal-" Flies in the Web Schottische,"
by E. Whitem by E. E. Whittemore, 30 cents; " Randolph street
March," by Mrb. Skiffington Thompson, 50 cents "Will You Love Me then, Darling," by the same

## Variations-"Will You LoveMe Then," by Louis

Unitersiti Quickster-By E. M. Shaw, 50 cents. "Trip lizhbly orer tronble,
Trip lightly orer wrong,
We only male grier dount,
By deulligg on it tong.
Why sigh oer blosema dese,
The above music is fresh from the press of this enterprising publisher. We need hardly sas that it
is good, aneer passing through his hands. If it
wasn't, he wouldn't publish it. "Trip Lightly" is one of the sweetest so
have heard in a long time. Price 30 cents.

## "A Maiden In the Spirit Land."

The above is the caption of an advertisement in
another column. It relates to a photographic copy of a beautiful spirit picture of the wife of the lat
Frederick N. Ebrenfels. The original picture claimed to have been painted by Raphael, thmust
a medium, at an expense of nearly $\$ 1,500$. Sinc a medium, at an expense of nearly $\$ 1,500$. Since
the death of Mr. Ehrenfels, this painting has passed into the possesed of his niece, Sophia Etrenfel ing photographic copies of it. The original is
pencil or crayon sketch of life sire, and represen the maiden holding in her right hand a flower, an
with the other, gathering about her the light drapery with which the figure is enveloped, whil Rosalie. As a gem of art it is indeed exquisite
eridencing a sill seldom acquired by the masters
of the present day. See advertiser of the present das. See advertisement, then sen
25 cts. for a photograph.

Spiritual Meetings.
The First Society of Spiritualists will hold meet
ings as usual on Sund
Hay, May
Hall ant crasby Hall-edrance on State street, near Washington-
Miss Sarah A. Nutt, speaker-at $10: 30$ a.m., and 7:St p.m.
Children's Lyceum meets at $18: 30$ p.m.

## Anonjmons. <br>  changing the address of my paper to this place The present address is Burlington, Kansas. Pleas send to Leavenworth, Kansas. <br> [We wonder who wrote this letter.-ED.]

##    Dr. Wm. F. Von Vleck,   manifsestations posed himself

 e goes arou think the world otees them a llving, s, soMrs J. K Ober, Ma This lady has taken rooms No. 5 and 6 in McCo mick's Building, corner of Randolph and Dearbor
streets, where she offers her services to the sick and We learn from sources that we consider entirely and possesses healing powers of much merit. To
all such we should give encouragement and support. We hope the friends who "nneed a physician" will
oot fall to call upon her and bo healed.

## Responsibility.

The editors of Tris Rriboro-Prilosophioat
Jovernal do not hold themselves responsible for the sentiments expressed by correspondents. Be
lioring ta reedom of thought and the right or
expression for ourselves, we would not deny the same right to others.
apon principles that will be of benefit to the reader

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## Book Notices.

In Tress, or Dr. Bertrand's Hoasehold, by Amarda
M. Douglass, Boston. Lee \& SLepard. For sale
by S. C. Griggs \& Co., Chicago. The author of this book bas long been known to
the public as a magazine writer. In the tale before us we are taken into a happy home circle, which
we leave with regret when the book is fnished.
Miss Douglass has given us a fascinating story clothed in gracefull language. Her characters are
evidently \&ketched from life, and are charming. evidently sketched from life, and are charming.
She has stepped out of the beaten path and told ns and this same goodness is not of the sickly or Pharasaical stamp, but is earnest, practical and unob-
trusive. We like the hook much, and think it de$\stackrel{\text { FOREIGN NEWS. }}{\text { FORTing of } \mathrm{a} \text { large sale. }}$ A financial panic is reported in Europe. On May 1st, according to the London Times,
than bad been known in nine years.
In the House of Commons, May 3d, Mr. Glad-
stone made his annual financial statement for the ensuing year. He estimated the expenditure at
yen $£ 66,225,000$, and the revenue at $£ 67,757,500$, leaving
a surplus of $£ 1,350,000$. Mr. Gladstone, in referring a surplus of $£ 1,350,000$. Mr. Gladstone, in referring
to the American debt, used these words: "I must
confess that I think the future of America, so far as inance is concerned, will not be attended with any embarrassment. Ido not believe that the debt will
constitute any difficulty for the American people. In a moderate time it would be brought within very
small limits, and may even within the lifetime or persons now living, be effaced altogether. At this moment America is, I believe, paying war taxes, and
the amount of revenue of the United States is no less, I apprehend, than about eighty millions of
money, the largest sum ever raised in any country The Tribune's Florence, Italy, correspondent,
April 30th, opens his letter thus: "Within a fortnight we shall be involved in war. The abandoned fleet concentrated; all the eoldiers on furlough are and 36 . All the oficial papers fire the Italia neago and Pettitit are assembled in military council.
Everybody prepares for war, and still they shin the responsibility upon the Austrian armawho first pushed Bismark and now pushes La Mar-
Napoleon has made an éxposition of the position
of France towards Italy and the contending German powers, to the Freuch Legislature. "Italy," the
Emperor says, "is free to choose her own course,
but like Austria, must take on herself alone all the riske and perils of war."
The Venice correspondent of the Paris Patrie
says: "Austria is placing herself in a state of complete defence in the quadrilateral. Troops are ar-
riving from all points, and without neglecting Peschiera and Legnano, the military authorities are and Mantua, their war materials and supplies. The
artillery of Verona consists of more than five hun. artillery of Verona consists of more than five hun-
dred cannon in battery, besides spare guns. "At all the main points between Verona and
Mantua the Austrians have erected redoubts and Mantua the Austrians have erected redoled. trenched camp, where all the advantages will be on
the side of the defence."

## PERSONAL AND LOCAL.

H. N. F. Lewis, editor and pablisher of the Westweekly at Detroit and Chicago, made us a friendly Mr. Lewis is President of the Spiritual Society at
call Detroit, and does very much to help on our good
canse. His paper should be taken by all Interested in agriculture, and, too, by all llberal people, for it 3 a worthy paper, and he is a worthy man. A. B. Whlting is to lecture in Detroil, May 27th,
and June 3 d and 10 th.

Dr. J. P. Bryant has opened an oflce at 58 Clin-
ton avenue, Brookkyn, N. Y., whero he will remalin
until the 18t of July, Dr. J. G. Holland (Timothy Titcomb) has retirod Ing noxinected for several $\ln$ Europe, anass. He intends spendhis energios to tilterary, pund wilt hereafler devotele
trammeled by
newspapar co the carce and responsibilltics
Miss Emma Hardingo lectured Sunday evening, April 22d, to a large audlence in Cleveland Hall,
London, on the "Progress and Desting of tho
Soul." Leo Muller hise been lecturing in Lyons, Mich.,
he past month. Is to bo in Cloveland, Ohlo, A. J. Davis is to speak in Providence, R. I., daring
the month of June. Mr. Thomas Carlyle was installed as Lord Rector
of Edinburgh University on the Arst Mind May, and delivered on that occasion a very remarkable address to the students.
A rellghous congregation of the "broad church
type" has been inauguated in Syracuse, N. X.,
Rev. E. W. Mundy, late pastor of the First Baptist church, assuming its oversight.
Charles Hayden speake
first two Sundays of June
Th Spll
three days' grove meeting, commencling June 29th
Mrs. M. M. Wood, an unconsclons trance speaker
of Worcester, Mass., proposes making a tour West There is opportuntty for Mrse. Wood and our other goo
speakers to do a great work in this part of the

Blind Tom, the wonderful musical genius, has
been performing to delighted and astonished audiences in Boston, Mass.
The Spiritualists of Detroit are prospering finely
with the assistance that Prof clergy have given them. G. B. Stebbins is pected to speak to them a part of June, and J. M. ecbles in July.
Mr. H. H. Marsh, fruit denler of this city, has
presented the Children's Progressive Lyceum with presented the Children's Progressive Lyceam with
a collection of cholce books for their llibrary, valued at sixty-five dollars.
Mr. Marsh is always earnest and ready to do good thing for a good causo.
Our worthy Brother J. M. Peebles, is in Battle
Creek, Mich., his hone, nnd will make his head Creek, Mich., his hone, and will make his head-
quarters there till September.
F. Butler, of Lowell, to be Major-General of the

## F. Buter, of Lower, to be Major-Gencral of the State militia, under the new militia organization.

## PEN AND SCISSORS

Nearly five hundred regularly educated women
have received the degree of M. D. in the United States within a few years. What is the world coming to? poses to insure the lives of in New York pro Homeopathy at ten per cent. less than the rate imThe same thing is being done in Cleveland, $\mathbf{O}$., Chi
posed cago, Ml., and in London, England.
Gail Hamilton says one can be danghter, sister frimend. withont imperachment of one's sagacity,
but it is a dreadful eadorsemont of a man to marry

A new journal is commenced in Paris under th title of the Columbine. The paper is to advocat
the equality of the sexes. Mlle. Suzanne Lagier editor.
A reduction in wages is not always met by Yonkers, N. Y., in consequence of such a reduction propose to start a co-operative asso
have raised among themselves $\$ 50,000$
At a dinner table, among a large number of take to be made, being taken for a clergyman, and he was called on to "say grace." Looking up and down the table, he asked in hils inimitable lisping manner:
"Is the
"s there no cl-cl-clergyman present
"No, sir," answered a guest
"No, sir,", answered a guest.
" Th.then," said Lamb, bowi
Slanders, issuing from beautiful lips, are like piders crawling from the blushing heart of a rose, President Johnson's message was read in China
forty-three days after its delivery in Washington: forty-three days after its delivery in Washington.
It was telegraphed to San Francisco, and carried in forty days. your clothes-they may fit your wife's second husband.
The Civil Rights Law has been recognized and enforced, in an important case, by Jugge Casebat,
of Carrolton, La. It seems that the laws of Loulsana authorizing and regulating corporations for expressly declaring that colored people should not share tes advantages. Two colored churches were
organized in Jefferson parish, but the attorney of upon such matters, refused to give them his approval. The question being presented to Judge nized the Linding force of the Civil Rights law, and ordered the attorney to give the colored churche
their papers-the State law to the contrary withstanding. As this decision is likely precedent for other courts at the South, its impor

The total immigration to this country for 1865 , was 287,397.
It is rather hard on Christianity, that so many of eminent for the soundness of their faith and the

## $\Delta$ carpenter was employed by a farmer, and ren dered the following curious bill:

"To hanging two barn doors, and myself seven
hours, one dollar and a half." It is said that the indictment under which Jeff. dions of the act to punish treason, passed July 17th 1865, the second section of which provides that "any person who shall hereafter set on foot or en-
gage in any rebellion against the authority of the Uuited States, shall be imprisoned not exceeding
ten years or be fined not exceeding $\$ 10,000$, and the tice Field, of the Supreme Court, has expressed th opinion that this section repeals all previous pros
sions of the law for the punishment of treason.

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 Benjamin Todd, normal speaker. $\Delta$
of Limhto oface
Hudoon Tutte, Berrin Height, Olio.
J. H. W. Toohey. Potsdam, N. Y.
J. Wm. Van Namee, Brooklyn, N. $\mathbf{Y}$
Selah



N. Prank White will lecture in Battle Creek, Mich, through
June. Applications for week erenings attended to.







 Henry C. Fright will saswer calla to
Bela thardi, bostou

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## Enigmas, Charades, Etc.

My 15
 $21,16,1,4,17$ is a river in Central $A$ frica.
$19,23,17,7$ is one of the most renowned tries of South America.
tries of South America.
$22,4,41,23,13,8,4,2$ is a riv
$2,4,12$ is a river in Arkansas.
$21,23,18$, ,4,4, in is Arkiver ins. North Carolins.
$9,10,6,13,14$ is a Iake in the northern p. My whole may be found in the Proverbs of Solo-
Answer next week.
charade.
Mry firs I hope jou are; my second I see you are, Answer next week.
$\xrightarrow[\text { He coln atheniarma elrwfo no }]{\text { TRANS }}$
Hte yoln atheniarmn elrwfono o ertah sit tuveri.
Eht I Ion stignal esatreur tuhtr. Chicago, May 5, 1866 .

PUZZLE.
The following letters are inscribed over the Deca-
prosry prictmorrkpthspreptstn.
dit
the vowel, which , if pro alkes a complete sentence. makes a complete esenten
Answer next week.

RIDDLE
I am composed of letters
of fyllateses but one,
Yet into words if yoa bot
Yet into words, if you bat strive,
Do but erase my 5th and first,
But not to quencha a sottish thirst,
Next but hide my lis alone
Two stately steeds yon see,
Impatient to be gone,
Now but reerese these letters four,
The main sapport of life 1 amm
Th west lost with hot a tigh.
My thand 2 d now displace,
And see, my billows seethe and surge,
Through all the watery space,
To earth's remotest verge.
Withdraw my second now from sight,
$\mathrm{I}^{\prime} m$ made with many a stitich,
et ever.both. by day and night
Yet ever both by day and night
r'm on the backs of poor and ricl
My 2 d and 3 d next displace,
And your uncle's name yon see-
Your uncle hei
es thongh never his face
Has been seen by you or me. .
For him I must toil the day long,
O'er the land he sendeth me,
To the uttermost parts of the eea,
Answer next week.
answer to last weer's enigma, etc. Answertogra
Anser to R Rhdole- TMme.
Abswer to Tranepposition-

$$
\begin{aligned}
& \begin{array}{l}
\text { Shall we whose souls are lighted } \\
\text { With wixdom from on high, }
\end{array} \\
& \text { Shall we to men ben inhted, }
\end{aligned}
$$

Maggie E. Lane, of Chicago, sent the frrst answer
to Eilzma and Transpostion.
We would be pleased to have those who feel so
inclined send Enigmas, Carades, etc., and be be
 and they have invarialy found their way into the
Wate basket. In getling up Enigmas, be sure to not perfect. We have bad to throw out a number
on account of this smpericection.






## bo ma mid

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RUDENESS.-I I Iam treated radely let me examine
Into the cause, and if I I cannot discover any bro
impropriety in my of conduct, I may disregard

duct of a brate disturb me?
Work- itithen work-ls a good thing. Less
parlor and more kitchen, less piano and more kitch-
en, less French and more kitchen, less folly, frip.

"What is wanting,", said Napoleon, one day to
Madame Campan, in order that the youths of
France be well edcated ord Good mothers." was
the reply. The Empero was most foribly truck
with this answer. "Here," said he, "is a whole the reply. The Emperor was moost moctiers thtruck
with tris answer.
system in one word." Here," said he, "is a whole
Early risigng contribates as sarely to personal bena-
ty as tre dawn does tos the beauty of the world.
Shape, complexion, expression, the dignity arising Shape, complexion, expression, the dignity arising
from the sense of having performed aduty aty all con-
tribute to make the charmer more charming.
At St. Amant, France, a boy was playing in a farm
yard, when he fell headtoremost into a water cask.
Aait, hree years ond, which he had been in the
habit of feeding, was seen to to take the boy's clothes A colt, three years ois, which
habitof feeding was eeen to tak
in his mouth, and lift him out.
An English writer says, in his advice to a young
married woman, that her hother Eve married
gardener.
Some one wittily remarked that it might gardener. Some one wittily remarked that it might
beadded that the gardener, in consequence of the
match, lost his situation.
"Mike, why don't you fire at those dncks ?-Don't
yon kee you have the ehole flock before your gun?",
"I kow I have ; but you sec, when I know I have; but you see, when I get a good
ail at onc, to. or three others will swim right
'twixt It and me."

 The red, white and blue-the red cheeks, the
white teeth, and the bue eyes or a a ovely tirl -nre
ang good alag as a young soldier in the batle of life
need fight for.

 Adverity overcome is the brightest glory, and
willingry underrome, the rreatest virtue. Sufferings
are but the trials of gaillant spirits. Love the work you are dolng and must do, but
when it la done, train the rosevine over your door.

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| MAGNETISM. |
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