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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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For the Religio-Philosophical Journal.

#### Words of Cheer! BY SARAH MURRAY.

If the heart grows weary, waiting, Waiting for the dawn of day; It in tailing, striving, waiting, Still your fondest hopes decay, Oh! remember that each sorrow Is a pure, a sparkling gem, That in heaven's great to-morrow, Forms the spirit's diadem!

If from earthly friends you're parted, Parted while 'tis early day; If alone, and weary-hearted Down life's rugged path you stray,-Oh! remember that to-morrow Will each cherished one restore. And more blest for knowing sorrow, Glad you'll walk the golden shore!

If within our Father's vineyard, You in darkest path must toil-If with heart-drawn sighs and tear-drops, You must force the stubborn soil; Oh! remember as you follow In the footsteps of the Lord, In the glorious to-morrow, You will reap your sure reward!

If upon life's surging billows, Tempest-tost your bark is thrown; If the mad'ning, surging billows Mock your soul's despairing moan, Oh! remember 'mid your anguish, Holy Love the tempest gave; Infinite and Omnipresent, Boundless Love rules every wave!

Boonville, N. Y.

### SEQUEL TO ETHEREALISM.

(Concluded.)

NUMBER THREE.

No mere man could in his individuality construct a motive power such as is now contemplated. He

cannot with ease explain his own mechanism. Two persons then are requisite. Each explains the other. Neither could two persons of the masculine or of the feminine gender explain themselves, the sexes being differently organized for different purposes. Examining each other, the organs may be modelized. The face of each differs; one is soft and exhibits only a slight down; the other is harder, more marked, and exhibits a somewhat wiry substance, corresponding somewhat to the bristles of the swine. The swine is impregnative; seeks for its food on and within the earth. Man in some respects corresponds to that animal, and it will be observed that the wiry hairs tend downward, and take a hold of things of earth. They correspond somewhat to the trunk of the elephant; give a masculinity, a strength to certain parts of the structure; and this strength, masculine vitality, flowing in harmony to the feminine, gives her a strength which would not otherwise be so happily obtained. Thus mother nature has made certain provisions economic, which, when comprehended, will aid both the masculine and feminine. Corn and all the grains have their beards or their hairs corresponding unto the human structure. The earth sends up its hairs, tubes, flowers, trees, branches, leaves. These again answer to the human hairs, and these not only catch the moistures, but they gather hydrogen, oxygen, and other finer substances, and as an offering of gratitude when they have used them, send them through their roots to the earth. Thus the earth gives, thus it receives. The infant comes forth perfect, having within itself all the properties needful to constitute It an infant. The hairs are exhibited. Even there, in its windowless house, the hair does attract certain elements which go to sustain its embryonic life. Clearly, then, it will be perceived that in constructing a thing of life there must be some fine arrangements corresponding to this human want. In pursuing physiologic inquiries it is noticed that beneath the skin is a very fine network; that each hair is connected with this, and that the hairs, as well as inhalation, do contribute to the vital forces of the person. The more hairs the better for the purpose now aimed at. In proceeding with this work it is noticed that there are particular sections of the structure where the hairs are most abundant. Mother nature always works with a purpose. The human mind throws off vitality with great force. There must be supply. Hairs are located with reference to that state. The arms, hands, must be much used-a large amount of hand labor is expected. Mother nature has arranged, suitably, tufts of hair, and thus these useful appendages to the human body can execute with great case, rapidity. Seeing then that the hairs are arranged, located in wisdom and in goodness, the mind will grow to a state when it will perceive that a motive power must have attractors multitudinous to gather and hold the electric and magnetic forces. A car rushing forward at the rate of a hundred miles in sixty minutes would require nearly double the power of the car traveling but fifty miles in that time. Persons, then, who are led to a consideration of this subject will be led to a study of two departments of animated life. First, to the exterior hairs; the microscope showing that they are tubes, that they branch out at their terminal points somewhat like the opened flower. It will also be perceived that when persons are in the recumbent posture, when they sleep, as it were, the hairs lie down and go to rest; shutting off sound, also the more positive or active forces, and as a sequence repose is obtained. Often when persons are first awakened, there is weakness;

usual strength appears. Mother nature makes provision for this condition, and the person yearns or yawns, the arms are extended, and vitality is attained; or there is provision of an inhalatory character, hence, the person opens the mouth and a stream of vitality enters the being. But there is a second condition of animated nature, which is the scale. Instead of the hairs the aqueous tribes exbibit the fin and scale. These are so arranged that, when in their native element immersed, they can hold the electric forces, and thus there is material for propulsive purposes, and these tribes move onward and assume various antics with great ease. Here, then, are two provisions; the hairs and the scales. Both of these must needs be constructed for purposes exterior and for marine purposes, so that when the marine engine, the dredging machine, diving bell or similar constructions are required, there can be adaptation. A motive power to be truly useful must be applicable to all the various wants of the human mind. Of course many minds will be requisite for the many labors. On the seashore one naturalist may be studying the habits, forms of the finny tribes. Others may be studying the offices of the mosses on the rocks and shrubberies; yet others may be diving into the critical field of hairology; and these persons at work may never look each other in the face. It will be found that some of these labors will be going forward in the wilds of Africa; others among the savage weavers; yet others will be exploring the crystal world; yet others the mineral worlds, as they relate to animated life. But when the time shall come for the appearance of the Gatherer, with magic wand he can sweep over the planet and bring the germs of these thoughts to a focal mind, deposit there, and the tree will appear. Thus there is a useful individuality which, nearly or remotely, is to contribute to a centrality. And having collected these there is strength; new, grand and lofty motives to action; and the sluggish who said, "A little more sleep and a little more slumber," can be awakened, and it will be seen that while the many have slept, the few have labored. As, then, these elements can be brought together in their true proportions, these can be elaborated and miniatureized, and a living working mechanism can be constructed which shall not be farther below man than the animals which roam upon the earth. In correspondence it shall be like man, but in sober fact inferior, as the external must always fall below the internal or ideal. Before this paper shall have terminated, the offices of the ideals and actuals will be so distinctly brought out that a mathematic mind will be able to make a tolerably correct estimate of the time requisite to carry an ideal forward to an actual. This labor, then, begins where all useful researches should commence, at the center. And as that is perfect in its action, will it beget the outer. There are certain feminines who fail to actualize. They have the normal desires, but there is a lack of power to take up and hold germinal matter a sufficient length of time to enable mother nature to do her earliest central work. Hence, these persons are mere women-do not arrive at the higher condition of maternity. So on the other hand are certain masculines whose secretive organs are not sufficiently capacious to attract, to hold, to distil, and to perfect certain important matter; hence they do not beget life; hence there is a certain amount of want and frequently disharmony. A new motive power must be so constructed that it shall meet these wants, and be able correspondentially to bear offspring. The external machine may be constructed. A living mechanism is supposed to have got into being. This living mechanism will have the power to impart its electric forces to any number of machines of its caliber. But this

NUMBER FOUR.

not be pursued at this moment.

view of reproductive and recuperative thought can-

In proceeding with the more critical, attractive and protective labors, it will be needful to enter at large into the porous world. This world has never been explored by any person in this mortal sphere. Owing to a lack of crystals sufficiently fine, it has been difficult to inspect this world with any degree of accuracy. Here are three stages: First, the hairs; secondly, the scales; thirdly, the pores. Although each one of these has a distinct office, yet they contribute to the comfort, promote the health and happiness of each other. The inhalatory processes help to receive many of the coarser vital fluids. The gastronomic processes are essential to the direct reception of foods; the absorbents take up such portions of these foods as are needed, and the secretives seize upon them and deposit them for present or prospective uses, the balance being speedily dislodged from the person. It would be exceedingly interesting to the student of mind if there were opportunity to discourse upon the subject of retention; to show how an overheated mind did attract to itself certain matter which were it not for this heat would proceed to its natural channel, causing by this retention pains, wrenchings, vomitings and other disagreeables. But passing this matter, it may be observed that the pores are numberless; that over these pores are a kind of scales which may be lifted up or shut down. When the latter condition is, there is a lack of vitality and often irritation. But when these are open, all glutinous matter being removed, then through these countless pores there are absorptions. A person in a good state may absorb the coarser electricity, the finer magnetisms or the yet finer ether, and as a sequence there are what is called

good spirits, activity, elasticity of motion. These but a little activity arouses these attractors and hints have led the constructors of the motive power to consider the whole subject of apertureism for two purposes-first, to gather when there is a paucity of the currents; secondly, when there is an overplus, that, as it were, there can be escape when the power is too great for an occasion; and thus a safety valve will be constructed with reference to these two considerations. In proceeding with the model in its infantile form, certain plates were deemed important of an interchanging character, whereby the currents could be caught and kept in reserve. In harmony with this thought were the absorbents. These gathered, and as the currents sought to escape, they reached the pendents and excitement must of necessity there appear. But this matter of absorption from the atmosphere can be carried to great length and the jar can easily and happily be used. In this paper it is not proposed to detail but it is to give a sketch or to programmize the thoughts which lie upon the table for transmission. At a future time when the subject of apertureism can be considered, it will be shown that matter can be poured into the person very much as the water is poured from the well. That matter going through a distillative process, partaking of the characteristics of the person, gushes out in words or in acts; and hence a person may speak or write in a language foreign to himself, or be made to do things quite distasteful, disagrecable. But the pores having been used for that purpose, this matter must find vent in some one or more directions, else disaster must follow. Now leading communicating minds are often prepared for certain specific labors. If from any cause there be obstruction, ventilation is not, evacuation irregular, then the matter retained must be discharged, or the cancer or some other unfavorable result will appear. Precisely so in constructing the new motive power. The elements used must be let off, else corrosion will appear. Persons who have not considered the subject know nothing of oxides. Metals can be eaten with as much ease as a person can cat a mutton chop, and in carrying forward these works it will be necessary to observe great particularity in the cleansing and burnishing departments. The pores or evacuatives being closed, a machine which would work seven years might be consumed in three. It will become necessary to enwrap these in oil silk that the coarser currents may not approach the machine, and that corrosion may not appear. The materials for burnishing and cleansing, and instructions for, as it were, garmentizing, will be unfolded in due season. This paper is designed to excite inquiry with the hope and expectation that some talented electricians may eatch and elaborate some of these suggestions. The woods have their pores, the earth its; so each metal with all the glasses has its pores. There is, therefore, no strictly opaque body, but get a light fine enough and it will do its penetrative work when the metal has greatly attenuated. But the finer metals can and do forbid electricity to pass, while ether and light do escape. Each leaf has its aperture, but the apertures are so small that the globules of dew or rain cannot pass through, hence they are conducted to their destination. So the human body has its countless apertures which can only receive certain conditions of matter. One takes the hand of another. There is entrance through its pores. Disease, disharmony, joy or health may be obtained. So the tongue has its pores and hence taste. Thus much, with a great deal of brevity, of a subject which has rarely been considered by the ablest metaphysicians, but which must be dwelt upon ere a working model can be brought to any tolerable degree of perfection.

NUMBER FIVE.

"It moves," said a persecuted one. Up to that time it was supposed that the earth was in a state of inactivity; built, as it were, upon a firm, immovable basis; yet philosophers have not undertaken to discourse at length of internal motion as acting upon external. The pot boils ; there is motion, but beneath that is heat, without which the motion could not be. So there are centripetal and centrifugal motions; but whence spring these motions? Is there heat at some center, and are these orbs seeking to escape from that heat as the water in the pot? The hand of man moves. Whence that motion? In this case no caloric is exhibited, as in the illustration above. One walks. There is motion. Is there something before that person which attracts, or something in the rear which propels? The apple is loosed from the branch and a form of motion denominated gravity is exhibited. But the boy strings his kite, and, altogether unlike the apple, it ascends. The dial exhibits motion. Day after day and year after year the hands move in their orbits. Here is what is called skill. Some one induced a state of things which caused motion. Not so with the apple, or kite, or orb. There are then two sorts of motion; one normal, the other artificial. But there is a diversity of action. The kite by itslightness ascends; the apple by its weight descends. But neither of these conditions help to an acquaintance with motion, as exhibited in the animal kingdom. But here is a diversity of gift. Some forsooth must travel on terra firma, others with as much ease in the air. Man belongs to the former class, though he can construct his electric car, jump in, ascend. But ordinarily he travels on the earth of which he is a product. He bears then a certain specific relation to the earth. He is seated in his chair; thinks, resolves, arises, walks. Thus is mental action thrown into the locomotives. 'Tis

a sufficient amount of will to answer a given pur-

pose. But observe; the person walks a certain distance and is weary. Whence this state of things? Answer-The nerve aura on which the will has acted is gone, and the locomotives being, as it were, deficient of the motific power, the body pauses. But that person seats himself leisurely, and then the locomotives obey the will-that is, a sufficient amount of material has been gathered in the person to excite the locomotives. This is the plain, unvarnished statement in respect to motion ordinarlly; but more, yea much more, may be said of this form of activity. Joseph resides in New York; Mary lives in Philadelphia. These parties have made what is called acquaintance-correspondence may be; desire is, and Mary by her magnetic will power may draw Joseph from New York to Philadelphia. The two are together. This is certainly a very curious feature of locomotion; but, mark you, if Joseph be magnetically stronger, then Mary approaches Joseph. 'Tis the mightier which causes this peculiar motion. These illustrations help the mind to an important thought, viz: That a person may live in two worlds-the lower mundane, the higher spiritual; and the stronger attraction will lead to the living in the stronger more than in the weaker. There will be an overcoming of gravitation, and an ascent to a higher plane. Whoever looks at the cumbrous machinery of to-day must perceive that nearly all the power is expended in moving these ponderous bodies. The earth attracts these metals to itself. They belong to her; are a part of her, and this gravitation will continue until the currents are cut off and the avenue is fully charged. When that work comes to be considered by avenueists, the surprise will be that a thought so simple had not before entered the mind. Mary at Philadelphia is an illustration. She draws Joseph to her person. There is a motive which prompts to that action. It is, so far as Joseph is concerned, a power; obey it he must, obey it he does. Every thought which in any way affects the human structure is to be incorporated into the new mechanism. As man can be taken up and made lighter than the surrounding atmosphere, so there will come to be a leverology which shall raise heavy bodies by forces hereafter to be explained. Motion then may be reversed, and Mary may be precisely in that state when Joseph arrives that he will be glad to scamper back to New York. There is a new condition, and he who ran to now runs from. How often is this witnessed in the conjugal relations-two persons loving like angels and hating like demons. These facts go to show that a car might be put upon the road from New York to Philadelphia, and without seen hand could be drawn to the city of brotherly love, and be made to scamper back by simple inversion. But a subject so suggestive must not and cannot be pursued in a paper designed as an outline. Of course, in contemplating motion, the whole subject of the use of cars on inclined planes will flash upon the mind; and these cars can be made to ascend and descend with as much ease as one passes up and down an eminence. But to teach of these subjects the mind must be, as it were, loadstoneized, and then that power which lies in the earth's bowels will be more perfectly comprehended; and there is an abundance of that matter to be exhumed for all practical purposes, for at least the next half century, when a finer power will be brought before the public mind.

#### For the Religio-Philosophical Journal. Improved and Increased Education the Great Want of the Age.

Of all the religious theories with which we are cognizant, the growth of Spiritualism is without a parallel. Disseminated unlike most others, without force, and as an exception to all, without organized effort, it has in a few years grown from the smallest beginnings, until its votaries are counted by mil-

In regard to numbers it is already more than respectable; ever active in the dissemination of startling theories, it shocks fossilized opinions, and as a destroyer of prejudice has proved itself an element of irresistable power.

So far as simple negation to established modes of thought is concerned, it proves sufficient for every emergency; but should we ask what is it doing towards rendering itself a positive constructionalist, a practical engine for the reconstruction of society, the answer is not readily apparent.

Yet if judged by its own teachings, the amount of organized effort required of its advocates is immense, infinitely greater than that demanded of any previous association; not less from the fact of its intensely radical positions than from the scope of its relations, embracing not religion alone, but every department of social, educational, governmental and practical life as well. Underlying all these questions it has also taught the fundamental idea that no true or considerable progress can be reached except through the understanding and application of scientific principles.

While the thinking portion of Spiritualists attaches so much importance to scientific education as a principal means for the growth of correct thought and healthy action, still the question recurs, what are we doing practically to advance and sustain such education?

Perhaps it may be urged that a majority of its speakers decidedly approve of scientific training, and in a general way are constantly proclaiming its necessity; but if we seek among them for the detailed explanation of such principles, we do so almost in vain. True, an occasional exception exists, like that of Wm. Denton in the geological

field; but when compared with the whole, this specific style of teaching is as rare as the solitary oasis in the midst of a Sahara. If every lecturer in the spiritual runks were thus to descend to detailed illustration, the aggregate would be as nothing towards supplying this great want of the age. Other means must be devised to meet the necessity. If the morning of reason is to dawn, if it is ever to expand into full day, then must reformers of every name unite-unite, not so much to explode the errors of the past, as to indelibly photograph the principles of causation upon the minds of the

coming age. How is this to be accomplished, except by constructing from science a key with which to unlock the storehouse of nature? This admitted, and what avails the promulgation of its generalities, while little or nothing is practically known of its alphabet, or of the thousand intricate and nice relations that go to make up its harmonious language? Investigation details facts-and the principles resulting therefrom, the acquisition of which can alone be attained by patient and intense study, are the great agencies indispensable to the elevation of any liberal people to the rank of discriminating reformers. How except by the systematic presentation of such facts well authenticated, can they successfully appeal to those whose stock of mental food is made up of unquestioned authoritative teachings? How else is the thoroughly practical mind as distinguished from the spiritual one, to receive correct direction? How else is the best intentioned liberalist to understand and obey law?

Our past bitter experiences should make us keenly comprehend the truth of the maxim, "an ounce of prevention is worth a pound of cure." If our perceptions are yet dull in this direction, then should we investigate the philosophy of past teachings and their consequences - degradation and misery. Comparisons between the victims of theological bigotry and those whose every action is governed by reason, cannot be barren of results. If such investigations should not prove sufficiently startling, then have we little hope of being awakened to any enormity; if the facts disclosed by a close inspection of the lanes and alleys of our large cities, where ignorance and crime are the rule instead of the exception, where deep dyed misery is confined neither to age or sex, where every tendency is towards receding civilization and advancing barbarism, if a close investigation of these living lessons does not awaken us to practical sympathy-if this does not grow and fruit in systematic and collossal action, then may it well be questioned, what is the value of our philosophy?

If it is but to minister to our selfish wants, pleas ures or mentality, wherein will its practical results be greatly superior to those of the slavery we have so loudly denounced, and suffered so much to abolish? The truth is apparently this, that so long as the representative men of this or any country are more willing to appropriate the labors of others than to impart of their own, so long will the theory of self-government in that country remain a fatal delusion. It matters little how intellectual or refined may be one-half of any community, so long as the other is the victim of oppression and ignorance. Like the plague or the cholera, generated by neglect of the physical conditions, ever returning to devastate the dwellings of wealth and respectability, so must this malaria of immorality ever neutralize and defeat the labors of those who strive for purity and progress.

This truth, that the happiness of every individual is necessary to that of the whole, is the greatest one now striving for recognition. As well might the harmony of the solar system be maintained with one planet constantly appropriating the forces of others, as that any nation or community can be permanently prosperous while converting the physical toll of one portion of its citizens into mental and moral qualifications for the ornamentation of another. This violation of the societary equilibrium is evidently the greatest cause of that inharmony which has always kept the world in war, though justice and peace would have built a much easier road, even for the oppressor. The time now seems to have arrived for the comprehension of this idea, which must be practically demonstrated, else must the world again sink into other ages as dark as those from which it has but just emerged. By virtue of the penalties attached to the violation of this law, the most refined of both sexes, especially in the large cities, are constantly falling into positions where refinement is blunted, life distorted, and so-called education instead of being arrayed in the interests of truth and right, becomes an active agent for retrogression, tyranny. and their ever accompanying barbarisms. Threats of punishment, bare moral and religious admonitions have been freely administered for centuries as antidotes for such depravity; with what effects we are all too familiar.

The conception of high intellectual cultivation for the few, with the idea that the masses would become luminous from their reflections or permanently heated by their radiations, has not fulfilled the expectations of its advocates. On the contrary, we see those educational forces deemed indispensable to the growth and perpetuation of republican liberty, hurled with too steady an aim, intent only upon the destruction of its institutions.

The policy of high education for one class, a diffused one for the second, and none for the third, has always ended in disappointment, and is one which, however varied may be its policy or limitations, must be replaced by another, making each

individual a center of original thought, or all our aspirations for self-government are vain. Too long has the world dreamed on, deluded with the fantasy that intellectual leaders would supply it with thought, all oblivious to the fact, that while occupying the positions of public guardianship, they have as constantly endeavored to absorb and appropriate those libertles they were supposed to foster. Instead of being disappointed with the results, rather should we be thankful for the lessons so unmistakably taught, proving that whatever powers may be delegated, education and thought are not among the number.

Accomplishment, the counterfeit so long current as the genuine cultivator of mental conditions, loses its former power before that searching ordeal which demands a why for every opinion, and sees approximate truth alone in such demonstrations as apply all discoveries to humanitary uses. Yet here we have but reached the threshold of educational reform. Much more is demanded before mankind in the aggregate can become superior to institutions, and be the governor instead of the governed. Preparatory to this consummation the idea that intellectual effort is alone honorable must be abandoned; not only this, but physical labor must be made equally respectable, so that each son and daughter of toil shall acknowledge no degradation in any occupation whatever; but on the contrary, prove by practical educational progress that no person can become truly great by the exclusive cultivation of any one set of faculties. The opinion that disgrace attaches to necessary labor, which seems forever to cling to the graduates and disciples of our popular schools, has done and perhaps is constantly doing, more to depopulate the ranks of virtue and to populate those of vice, than all other combined agencies. Establish the contrary one of the dignity of all honest labor, without regard to its apparent respectability, and at once more is accomplished for the elevation of the masses than by all the schools of the last ten centuries. More than this, by emancipating labor from the ban which so long has palsied its energies, man becomes the object of the highest admiration-no longer valued for what he can produce, but for his intrinsic merits, his manhood.

Happily at this juncture, by the use of natural forces which are being so rapidly discovered and applied, the many hours heretofore necessarily devoted to physical toil are being rapidly curtailed; but even this may result in anything rather than blessings, unless the time thus saved can with certainty be appropriated to mental and moral culture. Positively injurious will be the adoption of the eight hour system if such time is to be spent in liquor hells and other places of debauchery. In this connection, brilliant will be the history of those who, while aiding to lessen the hours of manual labor, shall at the same time devise and execute some system attractive and interesting to the masses, while giving them the benefits of daily detailed scientific instruction.

The perfect practicability of such a system will not be doubted by those who have so profoundly studied mankind as to have learned that its instincts. unperverted by false teachings and associations, are invariably in the direction of the good, the beautiful and the true. That the common practice does not correspond with the desire is by no means due to constitutional depravity, but to those crafty phases of government which systematically belittle the man almost precisely as fruit trees are dwarfed that their productions may become sooner and more easily available, without any regard to the growth, beauty or longevity of either. But once graft man's mentality upon the free stock of liberal and scientific education, and it as constantly expands towards the beautiful and harmonious symmetry of its nature, as his physical recedes from the position of a commercial commodity. Assuming then that the highest mental cultivation is not incompatible with great physical exertion, but that one is enhanced and strengthened by the other, and we have the most powerful incentives for establishing institutions where, after the labors of each and every day, all, without regard to sex, or age, can repair and receive instruction in amount and quality vastly superior to that now monopolized by the favored few.

As the design of this communication looks to practical ends only, a few ideas in regard to the more prominent details necessary to the initiatory experiments, and I have done.

All such revolutions should and must commence at the centers of population; hence such schools should first be most centrally located in our large cities, where ignorance is most common, and where the temptations to false life are most powerful. Thus located, they would come in direct contact with the surging crowd, and if judiciously managed would by the higher character of their attractions allure from the haunts of dissipation, fashion, listless ease, mammon worship and the thousand other delusions which ceaselessly strive to exalt external above internal conditions.

Suppose now that an edifice is erected; that it is most commodious, thoroughly built, well lighted, extremely comfortable, possessing all the modern scientific and artistic arrangements, that its ornamentation has by no means been neglected, that the greatest possible range of attractions has been consulted so as to gratify a correspondingly large class of faculties, thereby insuring the success of the enterprise. Suppose further, that it is divided into numerous halls, lecture and recitation rooms, laboratories, cabinets, rooms for the demonstration of every science, the elucidation of all kinds of knowledge; then that the walls are hung with maps, charts and pictures, illustrative of all the branches taught, and the architectural idea begins to assume definite proportions.

Then suppose such institution to have its necessary quota of educated professors, men and women, whose great natures experience their purest satisfaction while imparting knowledge, who have the capacity to popularize and give vitality to details otherwise dry, who have the simplicity to bring their comparisons and illustrations down to the level of the most common appreciation, and most that is needed in the way of popularity is attained.

Added to this, it should be furnished with libraries sufficiently voluminous to specifically illustrate the largest variety of topics. All should have access to them under proper restrictions. Lectures should be given daily after the usual working hours; general discussion should form one of its prominent features, thus avoiding the absorption of stereotyped opinions, while the musical and ideal nature should receive far greater consideration than at present.

The operation of such colleges might or might not interfere with the present improving methods of primary instruction, the prominent design contemplating the continued and life-long education of all, giving constantly at least as much attention to mental, as to physical wants.

The present question is, has the period yet arfixed when such institutions can be made success-

ful? Rather, do not the aspirations of the age demand them? Are not the people craving mental food while dying of intellectual hunger? Are they not grasping for knowledge without the ability to compass it? There is, there can be no doubt of the success of such a project, if commenced with discretion and temperately prosecuted; the only question is, if true to the ideal, would not thousands be thronged, instead of dozens?

If such want exists, if it belongs peculiarly to the present, shall it be inaugurated? If so, by whom? Certainly by those who see the need of improvement, by liberalists of all classes who are constantly demanding reform, although perhaps without corresponding practice. The times are ripe for practical progress, and he preaches most successfully who converts his words into acts-his prayers into deeds.

Work, act, do, and with proper self denial the purest aspirations of the present will be realized amid the dying howls of conservatism.

---Phonographically Reported by H. T. Child, M.D.

A Poem. Delivered by Mrs. M. S. Townsend before the Society of Spiritualists, at Sansom Street Hall, Philadelphia.

A beautiful bouquet having been previously presented by a lady to the medium, the following poem was improvised:

Though these flowers are all so beauteous, They but grow to fade and die, Yet within each tiny blossom Lives a soul for God's bright sky. Think ye when ye see these flowers Bursting in the fields of earth, That they bloom to fade forever, That they lose immortal birth?

Know ye then there lives a spirit Quickened by that power divine, Rising into higher mansions, Where its glorious light shall shine, Sparkling, bright and golden flowers Bloom within our fields above; These their types, though fading hourly, Still are emblems of God's love.

Every blossom hath a spirit-Think of this ye mortal ones,-Life eternal they inherit, Blooming in our higher homes, In our land of light and beauty. Where chill death can never come, We have flowers more rich and lovely Than these fair ones in your home.

When ye're looking then upon them, Think of our pure flowers on high, And remember, dwells within them Soullike life that never dies; Yet oh mortals, how we thank you, When ye bring these treasures here, For they are the links that bind us To the inner, purer sphere!

Oh would ve but nurse the blossoms Folded on your human breasts, They would always be a magnet For the spirits of the blest, And a link so pure and perfect In great nature's mighty chain, That no doubt or darkening shadow E'er could cloud your way again!

# 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 idea of the uses of study in spirit life. All study is designed by the Creator as the means by which the 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 spiritual intelligence who grasps infinity, and bows in adoration nearest the throne of the Almighty

Let me endeavor to illustrate this idea. The child enters the world, its mind is almost a blank, inferior in actual expansion to that of the animal. It is surrounded by all the conditions necessary for its growth, but for want of knowledge, if left to itself, it would starve. Gradually, it learns by experience, the use of food and the means of procuring it, and as the intellect grows, science after science is mastered, until ultimately all the laws pertaining to and governing its earth life, are made subservient to its welfare. Here then, we have seen as the result of study and experience, a development of mind commensurate with the state in which the individual is placed. An intimate acquaintance 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 earth's children, emancipated from earth's incapacitating contingencies, " may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge,"

You will perceive that the art of studying, by incorporating with the mind, the various useful branches of human research, enlarges and expands the mind itself; while simple results communicated 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. Add a certain quantity of either sugar or salt to water, and you have a chemical combination; add powdered chalk or charcoal, and you get a mere mechanical mixture.

The first study in spirit life, with a large majority of those who leave earth, is one designed to teach the great lesson of humility, and for which the most ample means have been supplied on earth. Unfortunately for the race, false conceptions of his own importance induce man, while on earth, not only to mistake the teachings, but also by false interpretations, to make them subservient to his selfhood and vanity. The gems and precious metals of earth are hidden deep in its bowels, while the quartz and sandstones are everywhere making a display on the surface. The lowly silkworm humbly hides from human gaze within its self-constructed cell. Its embryotic life is one of toil and humility, previous to its exaltation. Man looks on, but instead of heeding the lesson, he seizes the silken shroud of the insect to decorate his person, and struts the streets with conscious self importance, decked out in the very habiliments God has given as a lesson of

During man's earth life, each advancing footstep places him amid those whispering admonitions; but his own creative surroundings of selfhood and egotism act as an atmosphere through which no sound of warning, no voice of progress can be transmitted. Having passed his earth life and entered on the second stage of progressive existence, his undeveloped condition presents the blackened walls of an inaccessible dungeon to his further progress -and now, under the most untoward and unnatural circumstances this deficiency must be supplied, or eternal darkness will continue to be his condition.

Most individuals thus situated, have no conception that progress is possible, and continue grovel.

ing for ages. Hence the uses of the new Harmonial Philosophy, by means of which hope has been presented to all, and the most abandoned, by a communication with living man in the form, taught the lesson of doing their first works over. This, then, is the first study of a spirit undeveloped by the unheeded teachings of its earth life.

In reviewing what has been written, I confess I fear that I have scarcely been able to make myself intelligible-human language (however gifted may be the medium) is a poor vehicle for the conveyance of spiritual ideas. You will please, however, take the "will for the deed," and at another time I will resume the subject. ROBT. HARR.

#### For the Religio-Philosophical Journal. Millennial Fraternity.

DEAR JOURNAL: By my long silence you might have supposed that both myself and the Millennial Fraternity had gone under, but this is not the case. We have only been changing locations, and getting settled where conditions are far more encouraging and favorable to speedy success.

We are now in possession of nearly all the buildings and a portion of the domain belonging to the Old Fourieristic North American Phalanx, situated, as you probably well know, near Red Bank, Monmouth Co., New Jersey, about thirty miles south of New York City, on the Raritan and Delaware Bay

We have here almost every advantage that could be desired to make our enterprise successful. Healthy climate, productive soil, soft, pure water, ready markets, and house room enough to accommodate conveniently 200 persons, in the midst of a well settled, wealthy farming district, with good roads and very fine scenery. We feel that Providence has benignantly smiled on us by putting us in possession of so many favorable conditions, and especially so much house room, at a time when it 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 very fine lecture and dance 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 gentlemen-Warren & Law-Spiritualists, for less than a quarter of their original cost, even in the days when building materials were cheap; and they have been impressed to hold on upon them in anticipation of a communitary movement more in accordance with true brotherhood, love and justice, using them the while as a summer resort. Our platform of principles, aims and pledges, and our efforts 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, unless or until they see fit to give us the 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," and our mechanical industries payingly organized. Our correspondence has become very extensive, and we have occasion confidently to expect that ere another twelve months shall roll us into '67, we shall have our big house well filled with honest, industrious, intelligent, practical, consistent, progressive, truth-loving men and women, who have so far 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 worth in the eyes of honest, discriminating associates.

Our pledges, which some one in answer to some thing said, in a former article of mine to the Jour-NAL, seem to fear and dread, are wholly mutual, and for the sake of co-operation, order and harmony of action, and they are not like the laws of the Medes and Persians, which could not be changed, for these rules of action are always subject to the united wisdom of the body politic-so also are all the officers of the institution. No James Buchanan here can get elected by fraud or otherwise, and then hold the government in statu quo for three or four years, while rebels plunder and disarm it. We have a graduating thermometer, true as Farenheit, which rises and falls in complete accordance with capacity and usefulness, so plainly to be seen that none need mistake, and every week or day-even each officer can see his own real status in the estimation of all his supporters; and long before he sinks to zero, whether four years and 4th of March has come or not, he will be obliged to give place to some one more competent. We think we have devised a set of rules and an order of government well calculated to produce justice and harmony among any body of men and women who choose to associate and give them fair trial. They are founded on the following resolutions:

Resolved, That human production, human development and human happiness are the ultimate end and aim of all laws natural and spiritual.

Resolved. That the discovery of the workings and uses of natural and spiritual laws, and implicit obedience to them is the legitimate business and duty of all reasoning voli-

Resolved, That what is called evil among men results from ignorance of the Divine method, through law and the want of volitionary obedience thereto, when known.

Resolved, That the wisdom and volitionary power of man are most completely manifest when he forestals consequence by sacrificing present, temporary, passional pleasure for last ting, future good.

Resolved, That permanent harmony and happiness are found only at or near the golden mean—the righteous balance between extremes.

Resolved, That as man is not only an individual but a social being, he cannot be long happy or harmonious without a compromise between the rights or the claims of his individu ality and those of society.

Resolved, That Shakerism, or Celibacy, and Oneida Perfec tionism or Free Love, as popularly understood, are social ex. tremes, unfitting the great mass of mankind, and must be superceded by dual marriage, well regulated by the laws of physical and mental compatibility, or the science of mating. Any serious mistakes in the application of which should be remedied by a righteous system of divorce. Resolved, That promiscuity in sexual intercourse is against

the law of order, chastity, health, the rights of society, the rights of the unborn, the highest and most refined instincts of the human soul, the common sense of mankind, and the speedy introduction of the millennium or the true order of society, by exposing communitary life to a strange cramping censure from the outside world, which otherwise needs not and would not exist.

Resolved, That a large proportion of the antagonisms, contentions and miseries of mankind grow out of what is termed the rights (falsely so called) of individual property-posses\_

Resolved, That as all men, even the most talented, are but parts of the great whole of humanity, formed and sustained by the divine principles, laws and forces of Nature, over which they had no volitionary control, their genius and capacity to invent and contrive, to make and to heard up wealth, is not really their own, but in justice belongs to the great whole, of which they are but numerical parts.

Resolved, That fraternal love and justice cannot be satisfied till capital and labor, brains and muscles are equalized by the establishment and multiplication of mutual or commoninterest fraternities.

Resolved, That this law of fraternal love and justice demands of all earnest truth seekers, all honest reformers progressionists and lovers of social order, harmony and happi ness, that they set the world an immediate example of obedience to that righteous injunction of the good Man of Nazareth: "Thou shalt love thy neighbor as thyself," by uniting their physical and mental energies, their heads hearts and purses in one continued determined effort to build up the purest, the most beautiful and the most harmonic fraternity and mutual home, which has ever graced our lovely, yet immature and ungrown world.

Resolved, That the lands of New Jersey in general, and Monmouth county in particular, are more highly adapted to the location and success of such an institution than any other State we know of at present, because of the healthiness of its climate, the mildness of its winters, the softness and pureness of its water, the fine adaptation of its soil to garden\_ ing, fruit and berry growing, its nearness to the center of heart of American civilization, the nation's capital, and the great, greedy markets and commercial emporiums of New York and Philadelphia and last not lea t because women and children can here find profitable, healthy, out-of-door employ ment, in producing a diet well calculated to tame the fero cious, warlike nature of animal fed man, to make him more spiritual and less carnal, more harmonious and forgiving, and less selfish and tyrannical.

These are the basic principles on which we ground our effort, and in our next article, with your consent, we will give the readers of your classic Jour-NAL the Constitution, Agreements, and Rules of Action which we deem essentially necessary to carry into effect such a form of government as we have adopted, and which we think works exact justice to all, on the broad plane of universal D. H. HAMILTON. brotherhood.

For the Religio-Philosophical Journal.

#### Gems of Hindooism-Extracts from the Vedas.

DEAR JOURNAL: Agreeably to promise, made in former communication, I give, below, a few extracts from the Vedas, the book of Brahm to man, illustrative of some of the beauties of our ancient 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 this language has the Sanscrit of our books been translated, and from the translation I copy, verbatim, where the spirit of our religion is not perverted, or obscured by it.

"There is one living and true God; everlasting, without parts or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things. He overspreads all creatures. He is merely Spirit without form, either of minute body or an extended one, which is liable to impression or organization. He is the ruler of the intellect, selfexistent, pure, perfect, omniscient and omnipresent. He has from all eternity been assigning to all creatures their respective purposes. No vision can approach him, no language can describe him. He lives in the form of the slave, he is smaller than the grain of barley. He is the smallest of the small, and the greatest of the great; yet he is neither small nor great. He is the Soul of the universe. He is the Supreme Soul."

"What and how the Supreme Being is cannot be ascertained. We can only describe him by his effects and works. Nothing but the Supreme Being should be adored by a wise man."

"The Spirit of God is not acquired by the Vedas, nor through retentive memory, nor yet by constant hearing of spiritual instruction; but he who seeks to obtain it, finds it. The soul renders Itself manifest to God."

"Any place where the mind of man can be undisturbed is suitable for the worship of the Supreme Being."

"Material objects have no duration. As the fiults of the tree grow and perish, so do these objects. What is there in them worthy to be acquired? Great things and small, commanders of powerful armies, kings who govern the earth, have relinquished their riches and passed into the other world. Nothing could save them. They were men, and they could not escape death. The stars themselves do not endure forever. The polar star will change its place; the earth will be swallowed in the waves-will undergo changes. Such is the

"There is nothing desirable except divine truthrevelations 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 universe pervaded; even every world in the whole circle of nature."

"He who inwardly rules the sun is the same immortal Spirit who inwardly rules thee. He who considers all beings as existing in the supreme Spirit, and the supreme Spirit as pervading all beings, cannot view with contempt any creature whatsoever."

"God has created the senses to be directed toward external objects. They can perceive only these objects, and not the eternal spirit. The sage, who desires an immortal life, withdraws his senses from their natural course, and perceives the Supreme Being."

"God, who is perfect wisdom and perfect happiness, is the final refuge of the man who has liberally bestowed his wealth, who has been firm in vir-

tue, and who knows and adores the great One." "Reserve thyself from self-sufficiency, and do not

covet property belonging to another." "The way to eternal beatitude is open to him who, without omission, speaketh truth.'

"If any one assumes the garb of the religious, without doing their works, he is not of the religlous. Whatever garments he wears, if his works are pure, he belongs to the order of pure men. If he wears the dress of a penitent, and does not lead the life of a penitent, he belongs to the men of the world."

"All works ought to be regarded merely as means of purifying the intelligence, as means to guide the traveler to his home."

"No man can acquire knowledge of the soul without abstaining from evil acts, and having control over the senses and the mind. Nor can he gain it, though with a firm mind, if he is actuated by desire for regard. But man may obtain knowledge of the soul by contemplation of God."

"The truth of God leading to absorption in him, is one thing; rites which procure enjoyment are another. Divine truth and rewards, belonging to the observance of rites, both present themselves to the choice of man."

"He who obeys the admonitions of truth, and despises reward, is endowed with wisdom. Little wisdom has he who devotes himself to rites for the sake of rewards, and thus excludes himself from the enjoyment of eternal beatitude. The wisest comprehend that the unctions of God and the practice of works are altogether opposite to each other."

"To know that God is, and that all is God, this is the substance of the Vedas. When one attains to this there is no more need of reading or of works; they are but the bark, the straw, the envelope. No our own hearts.

more need of them when one has the substancethe Creator. When one knows him, by being one with him, he may lay aside the inductive teachings of the Spirit, as the torch which had conducted

him to the end." "It is the nature of the soul to identify itself with the object of its tendency. If it tend toward the world, it becomes worldly. So if it tend toward God it becomes godly."

"The passions and blases of the body are capidity, anger, desire of wealth, error, anxiety, envy, sadness, discord, disappointment, affliction, hunger, thirst, old age, death."

"The man who would not fall into error by mistake or negligence, watches incessantly to preserve himself from it."

"May this soul of mine, which is a ray of perfect wisdom, pure intellect, and permanent existence, which is the unextinguishable light fixed within created bodies, without which no good act is performed, be united by devout meditation with the Spirit supremely blest and supremely intelligent."

"Oh, thou, who giveth sustenance to the world, unveil that face of the true ann which is now hidden by a veil of golden light, so that we may see the truth, and know our whole duty."

Such, dear JOURNAL, are some of the brilliant gems of our faith, of the religion of Brahm, as they are recorded in our sacred book, the Vedas. Are 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 church, and of all true devotees of this our ancient religion, to know that which is the fact, that the foregoing immaculate principles are embraced, and being promulgated in good carnest by a large, intelligent, influential, and active class of the people of Christendom; to know that these vital and fundamental principles of our ancient religion are the foundation principles of that "Harmonial Philosophy," of which "Nature's Divine Revelations," by A. J. Davis, is the text book. Then, after rejecting the "Christian Sectarians," and the "Christian Spiritualists," those whom Mr. Davis' "whole soul shrinks from contact with," I think that most of your numerous readers will rejoice to know that their hopes are grounded in so exalted a philosophy, and in the most ancient of all the religious faiths of mankind.

Lest I protract this article to too great length, I will bring it to a close by saying, that, in my next, 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 through "Nature's Divine Revelations," are tenets of the Vedas; that the more essential contents of the former book are the counterparts of the latter; that modern Harmonial Philosophy, in its essentials, is resuscitated ancient Hindooism.

For the Religio-Philosophical Journal. The Literary Circle.

# The enterprising young men and women of the

Children's Progressive Lyceum of Chicago, have organized a very fine society with the above name. They hold meetings every two weeks. On Wednesday evening, May 16, we were present, and listened with much satisfaction to an original address delivered by the President of the circle, a young man twenty years of age.

By request from the circle, he furnished us with copy for publication, which we cheerfully accept and place before our readers.—ED.

ADDRESS.

Members of the Literary Circle of the Children's Progressive Lyceum and friends of progress assembled here to-night:

One half month ago we met, and then and there laid the foundation of this Literary Circle. Tonight we stand as a fully organized body. Our mission, 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 banner that brightest of all words, harmony, and not only place it upon our banner, but photograph it on the tenderest walls of the heart.

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 own conscience tells us is wrong, cast it from us.

Let not love of self emolument, or self-happiness mar our social gatherings, but rather let us acquiesce in that which shall prove a well-spring of happiness unto the whole, although for the time it

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. Then shall we feel and know that earth life is next in beauty to the realm beyond the beautiful river. These social gatherings shall be cords of love binding us more firmly to the good, true and beautiful in earth life, and to each other, and through long years to come; even when the locks grow gray by age, and the mind forgets

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.

the things of yesterday, it shall review these scenes

and hours with pleasure, and drop a tear over their

You think me, perhaps, soaring too high, perchance entering into the imaginary regions of earth. Look back over the records of the past, and remember all our greatest minds through all times, have sprung from obscurity and almost always from poverty's home.

We labor not alone-angelic groups will lend inspiration to our songs, recitations, and compositions; thus holding communion with them, we shall be gradually led up to the garden of Eden, which has never been destroyed, only lost to the view through the darkness of superstition, and the sectarian skepticism of the past.

Frends, remember the past, which we are to observe, is behind us, from which we are to draw lessons of wisdom. The present is with us, in which to lay the foundation and commence the structure of a more perfect society. The future is constantly coming, in which we can see the palace which we may rear, and feel the influence which emanates from its halls of purity.

Progression is the watchword of the hour, and I earnestly trust we may always be at the head of the progressive army, and so let our lives shine that we may be able to see the living truth revealed in

#### For the Religio-Philosophical Journal. The Departed.

BY DR. E. CASE.

[In Camp near Corinth, Miss., June 27, 1862.]

O, there are times when 'mid the dust and ashes, The shadows thick that gather o'er our way, The soul all radiant, all prophetic, catches The light that beams from heaven's immortal day.

When we can faintly see celestial glories, And forms angelic that amid them glide, Affd hear all ravished, the low whispered stories That half reveal the bliss that's here denied.

Eyes that are beaming with the soul's expansion, Forms that are beautiful in spirit birth, Brows that are radiant in our Father's mansion,; With glories won 'mid martyrdoms of earth.

Across the stream of death's majestic river, Gleaming and glancing in the mystic light, How beautiful the glorious Land which never Through ceaseless ages, veils itself in night!

The fair, the beautiful and the beloved, Who stole away so strangely from us here, When round them all the soul's deep tendrils folded, We there shall find-no more to disappear.

The little children-heaven's fairest flower Brightest, purest, and most cherished-there In forms of sevenfold light, the rosy hours That play like sunbeams on the perfumed air;

With eyes that pierce the very soul with gladness With hands outstretched in clasp of ours to twine, With voices-oh, the thought is a sweet madness, And little feet—the feet of yours and mine.

Oh, they will be the first to run and meet us, Whene'er our boat shall meet the farther side, And Katie, Minnie, Charlie, Willie greet us, And lead us on where death can ne'er divide-

Ah yes! sometimes they come so strangely near us That we can feel their hands upon us now, And the low breathings of the floating spirit, Whose breezy pinions fan our fevered brow.

Not far, not far are those pure spirits from us; Not far, not far is that fair Land away! And oh, how thin the veil that spreads between us, Not you, nor I, nor aught of earth can say.

A little moment more of life's vain showing, Of love and grief, of watchfulness and prayer, Of knowledge gained, perchance not worth our knowing, A sigh, a moan, a struggle-we are there! Lafayette, Ind., April 26, 1866.

## For the Religio-Philosophical Journal.

Another Society Organized.

EDITORS JOURNAL :- You will see by the enclosed that we have organized a Society in this place to be known as the Laona Free Association. We wish also to acknowledge having copied the Preamble and parts of the Articles of Association from the RELIGIO-PHILOSOPHICAL JOURNAL. You will oblige us by publishing them in your paper. Laona, May 19, 1866. JOANN CARTER.

PREAMBLE AND ARTICLES OF ASSOCIATION. Believing that some sort of religious organization is necessary in every civilized community, as an efficient means of satisfying certain natural desires

of the human mind: Therefore, we, whose names are hereunto appen ded, do mutually unite, under the name and title of the Laona Free Association, and in pursuance of this agreement do enact and establish the following

articles of agreement:
Art. 1. The object of this Society shall be to omote the highest and truest physiological, intellectual, moral and spiritual welfare of its members, within the sphere of its influence.

Art. 2. An express desire to enjoy the benefits

and promote the object of this Society, shall be the only prescribed qualifications for membership, to the end that a goodly faith in the integrity of human nature may be fostered and built up, and each member put on his or her integrity or moral honesty for the rightefourness of his or her motives in becoming a member.

becoming or remaining a member.

Art. 3. This Society shall be forever sovereign within its own membership, for all that pertains to its existence or welfare as an organization, to the end that the abuses of ecclesiasticism may be forever done away.

Art. 4. No creed or articles of belief, or preestablished for authority in this Society, to the end that free thought, free speech, and a broad, generous reasoning, and healthy individualism may be promoted among its members.

Art. 5. No orientees of benefit or presented with the end that free thought, free speech, and a broad, generous reasoning, and healthy individualism may be promoted among its members.

No ordinance or ceremony prescribed as a required observance in this Society.

Art. 6. The officers of this Society shall be a President, Secretary and Treasurer. Their term of office shall be for one month, or until their succes-

Art. 7. The President's duty shall be to call the meeting to order at the time appointed, and to maintain order throughout its deliberations.

Art. 8. The duty of the Secretary shall be to keep a record of the proceedings of each regular meeting, and read the minutes of the last meeting, at the opening of each meeting, also all communi-

cations belonging to the Society.

Art. 9. The duty of the Treasurer shall be to receive and hold all moneys belonging to the Society, and pay them out as the majority of the members shall direct at any regular meeting. Art. 10. The regular meetings of this Society on each Sunday at half-past one o'clock.

Art. 11. No member shall occupy more than ten minutes at a time in speaking at any regular session, except by permission of the Society. SAMUEL D. FOSTER, Pres.

JOANN CARTER, Sec'y.

G. W. GAGE, Treas.

# Arts and Sciences.

For the Religio-Philosophical Journal.

Digestion. BY HUDSON TUTTLE.

The highly complex process of digestion as it

occurs in the stomach of man, has called forth the wonder of physiologists, and been referred by them to tissue action, nervous action, to vitality, and many other causes, all of which are swept away when we study digestion in the simplest animal forms. Digestion occurs in the hydra, which is simply a digestive sack and no more, as perfectly as in man. This carnivorous polypus may be turned

inside out, as a sack may be, and thus digestion proceeds as well as before. In it there are no complex organs, no nerves of sensation, nothing but a freely floating stomach. In all the lower orders the same holds true. They are nothing more than digestive sacks ; yet in them, assimilation takes place as perfeetly as in man. Their digestion respects living substances introduced into their stomachs, but rapidly acts on dead.

The higher orders have gained by additions of

organs, but the type of digestion has remained unchanged. Their digested food is absorbed into the internal membrane, and the whole external surface answers for lungs by which it is brought in contact with oxygen. They have no need of circulatory vessels or respiratory apparatus or biliary secre. tions. Divested of all organs or digestive cavity. digestion is perfectly performed. It is also performed in a glass retort when the proper juices are in-

troduced with the substance. It is wholly a chem-

ical process, and dependent on life, only so far as life furnishes the proper solvent juices.

An essential organ of animal life is the stomach, in which alimentary substances may be taken, and by solution employed in repairing the waste or in the growth of their structure. Digestion has been shown to be a purely chemical process, (Spallanzanl,) aided by mechanical action in the same manner that sugar is more rapidly dissolved by agitating the water in which it is placed. Meat, gluten and albumen placed in perforated tubes and taken into the stomach, are completely dissolved out.

Vegetable and animal albumen, and caseine are identical, and starch grains, sugar and oils are analogous to animal fats. Hence the food of herbivera and carnivera are the same, although one feeds on plants and the other on flesh. The digestion in both is similar, and as albumen fibrine of flesh, fats, etc., are simply brought into a soluble state, they are assimilated, unchanged. This solution is effected by catalysis.

The mucous walls of the stomach pour out a fluid called the gastric juice, which contains free lactic acid, which is similar to the juice of the muscles, and pepsine. The acidity of the gastric juice is feeble when the stomach is empty, but increases with contact with food, and rises to greater intensity when the food is fibrine, albumen, etc.

If the gastric juice dissolves or digests albumen or fibrine out of as well as in the stomach, and a fluid can be prepared by the chemist which will imitate the action of the gastric juice in solution of the neutral azotized substances, albumen, fibrine, etc., these do not pass out of the stomach, and are not components of the chyle, but are simply dissolved and absorbed by the stomach.

The mastication of the food is an operation, like that whereby a substance is divided by trituration in order to promote its solution; for the digestion of starch, the pancreatic fluid is employed, by which It is converted into sugar, in the same manner that diastase acts on that substance. For this result. the presence of a free alkali is required, for when a free acid is present, it acts after the manner of the gastric juice, dissolving neutral azotized substances, as fibrine and albumen. (Bernard Barreswil.)

This change of the starch into sugar does not stop there, but goes on to its conversion into lactic acid. The capability of producing this result is a property of animal membrane. (Fremy.) This change takes place in the intestines, and not in the circulation, for sugar, injected into the veins is secreted unchanged by the kidneys. It is not all thus changed. It is to the starch and sugar of their food that the production of fat of herbivorous animals must be referred. High authorities maintain that the oily matters of their food are sufficient for this supply. (Dumas and Pagen.) Others have shown that the fat, as of pigs and geese, increases in much too great proportions to be referred to fatty substances in their food. (Boussingault.)

A solution of sugar fermented in contact with putrefying caseine, from which oxygen is excluded, is converted into a fatty acid, butyric. (Liebig.) In this experiment the change is carried too far, and the fat produced is partially oxydized.

When animals are exclusively fed on fats, the chyle becomes more milky, and to the microscope the globules of oil appear in a minute state of division. It is thus shown that fatty matter is not truly digested, and passes without change to the chyliferous vessels, the office of which appear to be its absorption. Each of these vessels terminates in a cul-de-sac, which contains an alkaline liquid. Endosmose is thus brought into action, for a current is established between oil and an alkaline fluid. How the particles of oil penetrate the chyliforous vessels is illustrated by a simple experiment. If a tube of sand be moistened with water, and after the water has disappeared, oil be poured on its upper surface, it will remain for a long time and not perceptibly penetrate the sand. If another tube of 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 pulverization of the food, its mixture with saliva and air.

2d. The solution of its 'albumen, fibrine, and caseine, by the pepsine of the gastric juice, aided by a free acid. These are absorbed by the stomach.

3d. Freed from these, the starch, sugars and fats are subjected to the action of the bile and pancreatic fluid, aided by a free alkali. The fats are passed chemically unchanged, the other compounds are broken into numberless others, difficult to trace.

The absorption of the neutral nitrogenous substauces by the stomach would soon change the alkalinity of the blood, but this is maintained by the pancreatic juices and bile, and are equilibrium maintained. There are certain inferences to be drawn from this chemical view of digestion. A class of pseudo-scientists have taught that it was very injurious to drink at meals, or to eat more than once a day, or to partake of any other than vegetable food. We make no issue on the last question. In passing, we will only remark that in actual chemical constitution, the food of the ox and of the lion are almost precisely the same, the difference being only in bulk. The ox has a complicated digestive apparatus whereby he gains a pound of flesh from a hundred pounds of herbage; the lion with a simple digestive apparatus appropriates the pound of flesh thus extracted. The muscle of the ox is not changed by becoming the muscle of the lion.

As for drinking water at meals, digestion is promoted thereby. If much salt or sweet is eaten, water is absolutely essential to reduce the density of the contents of the stomach to that of the surrounding blood, else the watery portion of the blood flows through the walls of its enclosing vessels, until the proper dilution is gained; when this is the case, a sense of thirst indicates the demand of the stomach for water. When too much water is drank, it is almost immediately absorbed by the walls of the stomach, until the proper density of the food is reached. A glass of soft water is absorbed in less than a minute of time.

Warm drinks are promotive of digestion, as heat is always favorable to solution, and there is a deep philosophy in the use of such by all the races of mankind. The number of meals per day cannot be fixed arbitrarily; age, occupation, health and temperament are considerations superior to any general rule. The habits of the individual exert a strong influence. When the usual hour of meal arrives, the stomach prepares itself for the reception of food and a sense of hunger is felt. It is then that the gustric juice is poured out, and increases in strength until food is partaken. In a normal state of the system, a sense of hunger is an unerring guide. The stomach never in health demands food unless the system requires it. Eating for the gratification of the sense of taste, or to answer the demands of an abnormal appetite is wrong, and should never be indulged in. Of course a depraved appetite is a reprehensible guide, but we are far from acknowledging that the appetite is so universally depraved as some writers would have us believe.

SELF-ACTING CLOCKS.—A novel application of electro-magnetism as a motive power for clockwork has just been perfected by a working jeweler at Leamington, England, which promises to introduce a new era in the science of clock-making and to bring modern timepieces to a state of absolute perfection. By the new arrangements, the pendulum, the bob or ball of which consists of an electromagnetic cold is made to oscillate by means of a magnetic coil, is made to oscillate by means of a feeble current of electricity, beating true seconds, with a train of three wheels only. One of the ad-yantages of this system is that a number of clocks vanuages of this system is that a number of clocks in different parts, or even in different houses, can be connected together by a single wire, and the whole number will indicate the same time to a second. The clocks are of the simplest construction, and never need winding up. No acid battery is used.—Springfield Republican.

GUNPOWDER MARKS.—A correspondent of the Lancet says he has found the following treatment successful in several cases from the explosion of large quantities of gunpowder: To smear the seorched surface with glycerine by means of a feather; then apply cotton-wadding; lastly, cover over with oil silk. The discoloration in one of the cases was very great—in fact the sufferer looked more like a pumpy than a living being. It certainly like a mummy than a living being. It certainly subsided in a month by the above treatment. It is a pleasant and soothing application.

STRENGTH OF WOOD, IRON AND ROPE.—Of wood, box and locust, same size, will hold, 1,200 pounds; the toughest ash, 1,000; elm, 880; cedar, white oak and pitch pine, 600; chestnut and soft maple, 650; poplar, 400. Wood which will bear a very heavy weight for a minute or two, will break with two-thirds the force acting a long time. A rod of iron is about ten times as strong as a hempen cord. A rope an inch in diameter will bear about two and a half tons, but in practice it is not safe to subject it to a strain of more than about one ton. Half an inch in diameter the strength will be about one-fourth as much; a quarter of an inch one-sixteenth fourth as much; a quarter of an inch one-sixteenth

Oxygen.-Oxygen was obtained for the first time OXYGEN.—Oxygen was obtained for the first time in a state of purity by Eck de Sulzbach, a wandering alchymist, in 1480, by heating red oxide of mercury. But in those days the means of collecting gases were unknown. The pneumatic trough (an invention usually attributed to Priestley, who merely used mercury for the first time instead of water,) by which gases may be collected, was invented and described by the poor Parisian student, Maitrel d'Element, who published a pamphlet upon it in 1719.

A WORK OF SKILL.—In the year 1578, a black-smith of the city of London, England, named Mark Scaliot, made for exhibition and trial of skill, a lock of iron, steel and brass, composed of eleven several pieces, and a pipe-key, all clean wrought, which weighed but one grain of gold. He also made a chain of gold of forty-three links, to which was fastened the above lock and key. All these being put about the neck of a flea, it drew the same with apparent ease. The chain, lock and key weighed but one grain and a half.

# Voices from the People.

#### Letter from Central America. So little is known among our people throughout

the United States, of the spread of our beautiful philosophy, and the effect its truthfulness is producing in other countries, as well as the nature of the manifestations obtained, that I have thought it might be interesting, if not advantageous, to furnish you with a brief sketch of facts relating to Central America. As the first pioneer to plant our standard there I have taken a more than ordinary interest in the struggle that is at present going on, quietly but surely, for the rights of humanity, the liberty of thought, and the success of the great principles involved in the Spiritual philosophy, between our friends and that portion of the Catholic population and church arrayed against it. As early as December, 1853, I convened a circle at my residence in the city of Guatemala, and though it was kept pretty secret until 1858, still it was visited by a number of inquiring minds, and amongst them some of the clergy. Our mediums were already eight in number, all developed from this parent circle, exhibiting various phases of mediumship, but principally of a physical character. One of these was a little Indian girl of about thirteen years of age, through whom we obtained communications with a spiritscope of a very novel construction, the plan of which had been furnished me whilst under influence, and I am constrained to say that up to the present time I have seen no spirit telegraphing equal to or more thoroughly satisfactory. The whole apparatus was insulated, (as well as the medium,) the alphabetical side of the disc presented to the investigator and from the medium. who could not see a letter upon it, and yet we received communications in English, French and German, as well as in Spanish and an Indian dialect, the two latter only being spoken or understood by the medium. Another of those developed was a young lady about nineteen years of age, with a slight tinge of Indian blood in her veins, through whom physical manifestations and communications of a very extraordinary character, were given. Among these were the carrying about and ringing of a large bell (used by an auctioneer.) over the heads of the circle whilst the beams of the midday sun were streaming in at the windows, and at the close of the ringing the clapper was taken out and thrown in a corner, and the bell laid on a table or else placed upon some person's head. Large tables, chairs and other articles would be moved about and placed in most singular positions, and all done in the strongest light, whilst every one remained seated. When communications were given, a round table, the legs of pine and the top of hard grained cedar, weighing about thirty pounds, was used. It was placed before the medium, who remained in contact with it about three minutes, then withdrew about eighteen inches or two feet from it. Mental and written questions as well as oral were always correctly answered, and in many instances things at the time unknown to the questioner were told and afterwards verified. The mode of replying was, however, most singular and satisfactory. The table always rose perpendicularly at least one foot and frequently two in the air, and descending struck the floor sharply once, twice, three times, or oftener, as was the right answer. Let me here state that after a careful investigation of cause and effect in these manifestations in Central America, for about ten years, I found that the greater the altitude above the sea, and the more pure or electric the atmosphere from such elevation, the more powerful the manifestations, and this was explained by our spirit intelligences as occasioned by the better conditions it afforded them to operate in. In 1859 and 1860, however, affairs took a change.

Several new circles were established, and quite a number of new mediums became developed. About this time (early in 1860,) I had an interview with President Carrena, and some of the leading gentlemen on the subject, and invited them to attend at my house and see for themselves. This they did, and from that day the matter was secret no longer. The President on that occasion received a communication from his wife, shortly before deceased, and in such a way and about such matters as convinced him at the outset that he could not have been imposed upon, and from that time forth up to his recent death, he was a firm believer in the fact that spirits could return and communicate after death.

These facts soon became known, and inquiry commenced generally, not only in the city, but

throughout different parts of the country. When did the church permit the enthraled being to escape from it without a struggle? A small paper was started to put down investigation [it died after an existence of four months,] by putting forth the most consummate falsehoods and denouncing the believers of the Spiritual philosophy as enemies to God and man; devils whose objects were to overthrow religion and morality, and institute something terrible, but unknown, in their stead. The pulpits of the clergy teemed with the vilest abuse, and the Jesuit Fathers went so far as to announce that any person attending a circle or permitting one to be held in his house, would be denied the rites of the Catholic church (absolution and communion after confessing,) as well as of burial in consecrated ground. They declared their power to exorcise 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 place. A gentleman in whose house was a powerful 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 priestcraft and ingenuity could devise made-but it was of no use-the rappings 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 Jesuits) be it said, that they admit the phenomena, and many believe 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. The progress of our cause, however, is still on-

ward, and though its march is slow with many obstacles to encounter and overcome, it is sure, and will triumph. There are at present over fifty circles in the country, some one hundred known mediums, and probably as many private ones, and at least 10,000 Spiritual investigators. This is wonderful in itself to those who know what Central America is, and how difficult 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. Fraternally yours,

GUILLERMO.

#### Letter from Dr. Bryant.

DEAR JOURNAL: The enclosed was sent to me by one of my orthodox patients. It was cut from the Christian Watchman and Reflector, or in other words, the Anti-Christian Watch Dog and Backbiter. More proofs of spirit influence and power.

Yours, &c., J. P. BRYANT.

SECOND SIGHT IN THE HIGHLANDS.

We suppose that the second sight, which for many generations has been believed to exist among the Scottish Highlanders, must be accounted for on the same principle as clairvovance and other mys the same principle as charvoyance and other mysteries which have more recently disturbed modern inquirers. Alexander Smith, in his "Summer in Skye," seems to be a convert to the reality of second sight, as John Foster was years ago, and tells the following story, from a Catholic priest:

I know there is such a thing as the second sight, because I have had comizance of it myself. Six or

because I have had cognizance of it myself. seven years ago I was staying with my friend Mr. McIan, as I am staying now, and just as we were supping a tumbler of punch after dinner, we heard a great uproar outside. We went out and found all the farm servants standing on the grass and gazing seawards. On inquiry, we learned that two brothers McMillan by name, who lived down at Stonefield beyond the point yonder, fishermen by trade, and well versed in the management of a boat, had come up to the islands here to gather razor fish for bait. When they had secured plenty of bait, they steered for home, although a stiff breeze was blowing. They kept a full sail on, and went straight on the wind. A small boy, Hector, who was employed in barding cover was weak their the best trains. herding cows, was watching the boat trying to double the point. All at once he came running into the kitchen where the farm servants were at dinner. "Men, men," he cried, "come out fast, McMillan's boat is sinking,—I saw her keel over." Of course the hands came rushing out barcheaded, and it was the noise they made that disturbed my friend and myself at our punch.

All this we gathered in less time than I have taken to tell you. We looked narrowly seaward, but there was no boat to be seen. Mr. McIan brought out his telescope, and still the sea remained perfectly blue and bare. Neither McIan nor his ervants could be brought to believe Hector's story,-they thought it extremely unlikely that on a comparatively calm day any harm could befal such experienced sailors. It was universally be leved that the boat had rounded the point, and Mr. McIan rated the herd boy for raising a false alarm. Hector still persisting that he had seen the boat capsize and go down, got his ears soundly boxed for his obstinacy, and was sent whimpering away to his cows, and enjoined in future to mind

his own business. But, although Hector got his cars boxed, it turned out that he had, in all probability, spoken the truth. Towards the evening of next day the McMillan sisters came up to the house to inquire after the boat, which had never reached home. The poor girls were in a divasion state when total that their brothers' boat had left the islands the previous afternoon, and what Hector, the cowherd, awowed he had seen. Still there was room for hope; it was possible that Hector was mistaken; it was possible that the McMillans might have gone was possible that the McMillans might have gone somewhere, or been forced to take shelter somewhere; and so the two sisters, mustering up the best heart they could, went across the hill to Stonefield when the sun was setting, and the sea a sheet of gold leaf, and looking as if it would never be angry or have the heart to drown anybody.

Days passed, and the boat never came home, nor did the brothers. It was on the Friday that the McMillans sailed away on the fresh breeze, and on the Wednesday following the bay down there was a

McMillans sailed away on the fresh breeze, and on the Wednesday following the bay down there was a sorry sight. The missing sailors were brave, good-looking, merry-hearted, and were liked along the whole coast; and on the Wednesday I speak of no fewer than two hundred and tifty boats were sailing slowly up and down, crossing and recrossing, and trawling for the bodies.

trawling for the bodies.

I don't know how it was, went on the Father, holding his newly-filled pipe between his forefinger and thumb; but looking on the black dots of boats, and hearing the sound of their oars, I remembered that old Mirren, who lived in one of the turf huts yonder, had the second sight, and so I thought I would go down and see her. When I got to the hut, I met Mirren coming up from the shore with a basket full of whelks, which she had been gathering for dinner. I went into the hut along with her ing for dinner. I went into the hut along with her

and sat down.
"There's a sad business in the bay to-day," said I.
"A sad business," said Mirren, as she laid down

her basket.

"Will they get the bodies?"

Mirren shook her head.

"The bodies are not there to get; they have floated out past Rum to the main ocean." How do you know?

"Going out to the shore about a month ago heard a scream, and looking up saw a boat off the point, with two men in it, caught in a squall and going down. When the boat sank the men still remained in it,—the one entangled in the fishing net, the other in the ropes of the sails. I saw them float

out to the main sea between the two wines," 'that's a true translation,' said the Father, parenthetically. 'You have seen two liquors in a glass, the one floating on the top of the other? Very well; there are two currents in the sea, and when my people wish to describe anything sinking down and floating between these two currents, they use the image of two liquors in a wine glass. O, its a fine language, the Gaelle, and admirably adapted for poetical purposes,—but to return.' 'Mirren told me that she saw the two bodies float out to sea between the two wines, and that the trawling boats might trawl forever in the bay before they would get what they wanted. When evening came, the boats returned home without having found the' bodies of the drowned McMillans.

"Weil," and here the Father lighted his pipe, "six weeks after a capsized boat was thrown on the shore in Uist, with two corpses inside.—one

"Well," and here the Father lighted his pipe, "six weeks after a capsized boat was thrown on the shore in Uist, with two corpses inside,—one entangled in the fishing net, the other in the ropes of the sails. It was the McMillan's boat, and it was the two brothers who were inside. Their faces were all eaten away by the dog fishes; but the people who had done business with them at Uist identified them by their clothes. This I know to be true," said the Father, shutting the door on all argument or hint of skepticism.

#### Letter from Mrs. F. A. Logan.

DEAR JOURNAL :- Still the world moves, and the worldly spirit of monopoly shuts out from the souls of men and women, much of the true spirit of brotherly love and concord, which is all ready for dispensation and sweet welcome to all whose aspirations are upward tending.

Shall we, whose earth lives are as vapor or like the summer cloud, so soon to pass away, fritter 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 vain glory?

I have often thought I would like to know how this multitudinous city appears to the angel world, whose far-seeing eyes penetrate into the deepest, darkest abodes of crime and vice, in all its varied 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 elevate all the finitessimal portions of animate life into angel sweetness, purity and love.

In the human kingdom to do this, we must have healthy bodies, and in order to have healthy bodies we should cleanse, clothe and feed them in the simplest style, and in harmony with all the functions of mind, soul and spirit.

I was forcibly and sensibly impressed by the beauty, appropriateness, gracefulness and healthfulness of the American costume as worn by Dr. Trall's female students, on the evening of the Commencement, when beautiful and affectionate farewell addresses were given to the school by several ladies, after which they all joined in music and dancing. Their robust forms and ruddy cheeks bespoke freedom from tight lacing; neither were they affected with a huge unnatural bump at the base of the brain, for their hair was cut short in the neck or hung in graceful ringlets, thus relieving an otherwise burdened brain from the vexations consequent upon wearing dead peoples or perhaps live dogs' hair, and using bent up wires by the dozen, (enough to weigh down the back of a camel,) lest peradventure the huge bump should loose its hold and away go the waterfall, leaving its possessor in mortification to bewail its loss.

As I gazed upon the scene of elasticity and freedom, I could but say within my heart that Dr. Trall's school in dress reform was far in advance of the Spiritualists of New York, or of any other city I have visited. Tis true, the dress reformer needs firmness and courage. So do all other reformers, indeed; have we not sufficient evidence that many became martyrs to the principles they advocated and lived up to, in advance of the age in which they lived? Would the Christian religion have made the progress that it has, if Christ had succumbed to the wiles of his adversaries? I trow not. Dauntlessly and fearlessly the true reformer moves on, because a principle is dearer than friendship.

Mrs. Dr. Harman is a case in point. As she was walking in the streets of this city, with her neatly fitting basque, and spring-bottom pants, nicely setting boots, and tasteful hat, she was pursued by a few ignorant, thoughtless boys and rowdies. A policeman witnessing their manœuvres, stepped up to her and said "madam, I want you to go with me." She of course walked with the stalwart man in blue, down to the station house. Whereupon the 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 truth comes uppermost, and sometimes is justice done.

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 customs, not only in dress, but in everything which binds and fetters, cramps and dwarfs either soul or body? Be free! Dare to be free,

> With all the God-given powers of the soul; Be free, dare to be free! And the fetters from off thy spirit shall roll.

Be free! Stand for the right, Though enemies may frown or foes alarm, And bathe thy soul in heavenly light, It will give to thee the purest charm.

New York City, April 17, 1866.

#### Letter from Dr. H. T. Child. A NEW SYSTEM FOR THE TREATMENT OF DISEASES.

Solomon has said there was nothing new under the sun, but I think if the ancient king were to see a few of the new things, which in this fast age are to be found everywhere, he would either think that the world had got above the sun, or perhaps he might conclude that all these wonderful things which we call new are in reality but a new application of an old principle, and say as I have heard other "wise" persons say when anything of this character was 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. Hadfield the right of practicing what he calls the " Pneumatic Cure." Don't that sound new? This is certainly an improvement on homeopathy. The Thomsonians said, if a little is good, more is better. The homoopaths say if a little is good, less is better. This system says nothing in the form of drugs is better still, and many people will say amen.

The Pneumatic treatment is very simple and consists in a partial removal of the pressure of the atmosphere from portions of the body, either a single limb or the entire body, except the face. The apparatus is quite simple. For a limb, a circular tin box is made with a gum cloth end to be secured tightly around the limb. Attaching this to an air pump, a partial vacuum is produced. For the whole body a larger apparatus is required, consisting of a frame covered with tin and large enough for a person to sit in; this is then covered with a

gum cloth properly adjusted and secured around the face so as to prevent the air from passing into the interior; then by means of a large air pump, a partial vacuum is produced.

Having seen the operation performed on others, I was kindly permitted to be pumped out. Covered with a gum cloth secured tightly around my face, I sat like a sphynx, and as the air was rendered rare the sensation was very pleasant, except that it soon became difficult to speak. The position is a very ludierous one. I know of no system of treatment is which there is more need of confidence in the physician; one has now literally fallen into the doctor's hands, with nothing but his eyes and mouth to speak for his rights, and even then, after a few moments, he finds himself suddenly becoming speechless. I was even in a worse condition than the little boy when called upon to make a speech, for with great difficulty I repeated these

" How can I, that am so young, In speaking make a figure" When shut so tightly in a box Without an access to the locks? " Please excuse my infant tongue, And call a boy that's bigger."

Before I could stammer all this my voice was very much like the editor who said, "my voice is still for war." "Yes, very still," replied another. I could feel in compressing the chest by muscular effort that the lungs would press it out with considerable force as I let go the pressure.

But cui bono-what good is there in all this? I thought at first there is not much in it, but on reflection and examination of the surface of the body after the operation I found the skin somewhat reddened and an unusual degree of fulness of the capillary circulation, which is in reality the circulation, the arteries and veins being simply the carriers of blood to the tissues where the vital processes of nutrition are carried on. When the skin is cold and sallow, and the capillary circulation torpid, many of these small vessels do not carry the blood, but when the pressure is thus removed, the blood would naturally find its way through most of these, and as the nutrition is thus improved, there would necessarily be an increase of nerve power and of true vitality. Again, there are certain gases in all the tissues under the ordinary pressure of the atmosphere; when this pressure is removed, these escape, and all the internal organs are more or less relieved by the increased superficial circulation.

The feelings, after the operation, will differ in different individuals; most experience, as 1 did, a general glow of warmth and exhilaration of feeling. There are many diseases in which a judicious application of this mode of treatment would be beneficial. Thus in paralysis and wasted limbs, the removal of pressure, by augmenting the vitality, will aid in the restoration to health. I saw several patients of this class under treatment. In incipient consumption and other affections of the lungs and internal viscera, the operation by the removal of the internal congestion or fulness of blood, affords much relief and allows nature to produce a cure. Every intelligent physician must have felt that it would be a very great desideratum to find some means of equalizing the circulation. The old practice of blood letting aimed at this, and although it is almost obsolete, vet there are cases in which for the relief of violent congestions it is still resorted to. Counter irritation has the same object in view, but is mostly painful, and may be considered as going from one extreme to the other, while the pneumatic system by a graduated and judicious application may, it seems to me, be made to produce all the beneficial effects of these heroic measures, without any of the evils which are necessarily connected with them. It also has the great advantage of being entirely under the control of the physician who must always be the operator, and ought to be a skilful person-one who could note instantly the effects of the operation. I shall pursue my investigations of this novel system and endeavor to glean whatever I may from it. Having been for many years an eclectic physician-one who desired to find in any and all the resources and discoveries around 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 investigation may not disappoint myself and the commu-Yours truly, nity.

634 Race st. Philadelphia, May, 1866.

# Letter from John Mayhew.

DEAR JOURNAL: My last was written from Mankato. Since then I have visited St. Peter, and delivered four lectures, to not large, yet appreciative audiences. I was kindly received by Judge Austin, and most hospitably entertained by Mr. Knight, whose lady is an earnest Spiritualist. From thence I came hither, and at last, after eight years of effort to that end, I have succeeded in gaining the public ear, and have just concluded the first course of lectures ever delivered here on the Spiritual philosophy. Through the kind and earnest co-efforts of Bros. Carpenter, Dennison, Kresch, Zimmerman, and others, this success has at last been achieved. The expenses attending a course of free lectures were very considerable, but through the liberal contributions of Mrs. Dayton, Dr. Post, Lot Mosses, Esq. and others, ample provision was made. A Society has been organized, of which our good brother Kresch is the President, and I think a hall will be engaged as a regular place of meeting, and there is already some talk of a Progressive Lyccum at no very distant day.

The Spiritualists are more numerous than I had any idea of, and there are a variety of media. I have become acquainted with the following: one rapping, one physical, three writing, six seeing, four healing, one impressible. There are others whom I have not seen. I trust now St. Paul will take her position decidedly among the progressive cities of the West.

I find Bro. Carpenter earnestly endeavoring to extend your circulation here, and to bring the LATTLE BOUQUET into notice.

I am sorry to have to record an instance of Universalist illiberality. Not many months since a Mr. Bisbee came to this city, and commenced teaching very progressive doctrines, which approached so near to Spiritualism that Spiritualists generally felt like austaining him. They therefore aided to the extent of their ability in hiring and fitting a hall, and raising a salary. After a time they desired to get the use of the hall for Spiritual lectures on such evenings as it might be occupied, but to their astonishment, they were absolutely refused the use thereof.

It is well that this has occurred now. There was talk of building a church edifice for this Society, but this has shown the friends what they may expect; and I do not think it likely they will invest much money in the building. They will now be compelled to husband their means for hall hire for their own meetings. I have come to the settled conclusion that liberal preaching by Universalist

and Unitarian preachers, is only a bait to entrap Spiritualists into their church organizations. Friends everywhere, beware of "wolves in sheep's clothing." I journey from hence to Pine Island, Rochester, and Winona.

Yours, for truth and humanity, JOHN MAYHEW.

St. Paul, Minn., May 12, 1866.

# Religio-Philosophical Journal

CHICAGO, JUNE 2, 1866.

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All Postmasters in the United States and British Provinces are requested to act as Agents for this paper—to receive and remit subscriptions, for which they will be entitled to retain rearr errors of each \$3.00 subscription, and TWENTY CENTS of each \$1.50 (half-year's) subscription.

To Our Patrons.

Persons sending post office orders, drafts, etc., are requested to make them payable to George H. Jones, Sec'y.

In changing the direction, the old as well as the new ad-

In renewing subscriptions the date of expiration should be given.
On subscribing for the JOURNAL, state the number of the paper at which you wish to commence.

#### To Our Subscribers.

We appeal to our present subscribers to exert themselves to extend the circulation of the Religio-PHILOSOPHICAL 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 full length of time for which they subscribe.

As an inducement for a renewed effort in our behalf, we make the following offer: Every old subscriber who will send us the name of a new subscriber, full paid, \$3.00, for one year, shall receive K. Graves' BIOGRAPHY OF SATAN, or Emma Hardinge's volume of Lectures on "Theology and Nature," with a fine steel engraving of the author, free, by return mail. Here is an inducement for all subscribers to do a good thing for themselves as well as for us and the cause of Spiritualism.

#### Renewals of Subscription.

If our subscribers would be careful and renew their subscriptions three weeks before they expire, they would ensure complete volumes, and full series of continued articles. It requires a considerable outlay to adjust our mailing machine when a subscription fully expires before being renewed.

Let each one enclose the money for renewal in a letter addressed to George H. Jones, Secretary, Drawer 6325, Chicago, Ill., about three weeks before his subscription expires, and everything will work systematically without cause of complaint or unnecessary delay.

N. B.-We do not pay agents a commission on renewals.

# New Premium for New Subscribers.

Any one sending us fifteen dollars for new subscriptions to the JOURNAL, shall receive, by return mail, either "The Origin and Antiquity of Physical Man," by Hudson Tuttle, "Moses and the Israelites," by Merritt Munson, "Jesus of Nazareth," by Alexander Smythe, or one dollar and seventy-five cents' (including postage) worth of any book in our advertised list.

# Creation.

In contemplating the creation and existence of the universe and all therein, and its endless variety, order, proportion, condition, adaptation, beauty and use, we are lost in its magnitude and immensity, as well as in its minuteness and perfection, and involuntarily exclaim, that to produce all this, there must have been a Being of infinite knowledge, wisdom and power for its Creator.

Again, when we attempt to comprehend how all the great, as well as the most minute of things created, innumerable as they are, could have been thought of and provided, and so exactly made to perform all their various, single and complex uses, infinite in kinds, qualities and quantities as they are, we feel it impossible to perceive or understand how all this could have been foreseen and provided, even by infinite knowledge, wisdom and power, so beyond our comprehension, that it naturally leads us to doubt all our theories and views in relation to it, and to settle down to a conviction that it is all so far beyond our ability, that we neither do nor can know anything of the origin, nature or extent of existence. Therefore, as we cannot comprehend the cause of existence, so we cannot understand its object and destiny.

A great error in relation to the government of God has prevailed in many, if not all ages of the world. This error is, that in his government of man, especially in a moral and religious view, his desires and designs, admitted as such, are more or less thwarted, varied, suspended, or controled, by the voluntary, independent action of man. Another mistake in judging the character of the Creator is, we in our judgment of him, make him too much like ourselves. If we judge at all, we are compelled to this from our want of knowledge. What opinions would an insect be likely to have and express of man, from what it could see and know, or rather what it could not see or know? How near the truth would it be? What would itsideas be worth? What should we think of those who dogmatically assert what God is, what he will do, and what he will not do?

It is truly said, we judge of God inferentially, by his works. How much do we know of his works? About as much as the insect does of ours. We know nothing when we come into the world, and very little when we go out. Yet we assume to know God, and denounce others because they do not; and they must know him just as we do, or take the consequences.

What do we or can we know of the Creator, the Almighty, the Supreme Being? In Scripture language, God is a spirit; we are flesh and bloodsome difference in condition. Enough we should judge, to humble our arrogance; we judge of him by inference; we claim a relationship to him as our Creator, and by analogy, judge of him by ourselves. How much of certainty is there in this mode of conjectural judgment? In Christendom it is generally agreed that he is a Being infinite in knowledge, wisdom and power, and also in goodness, justice and truth, and these attributes, in our judgment, constitute the component parts or qualities of his character. By these attributes, then, we must form our judgment of him and his works. So far as we

can judge, this is the only true standard. It is true that what we know in youth, compared

with what we may know in manhood and old age, is a mere unreliable trifle, as "a sand on the seashore," in comparison with what we may know by the necessary applications through a long and vigorous life. But enough is not yet known, to tell us in all respects, what the Creator of all things is. We may have ideas of some sort, the best we can conjecture, believe; but there is no authority to tell us how near they conform to the reality.

On the question, whether creation is the work of a Being, or the operation of a principle in matter, the obvious answer would seem to be, that it was either the work of some unknown power and intelligence, or that matter made itself what it is, with intellect and spirit superadded. If the latter, would it not follow that matter was the original, efficient first cause of all things?

Many persons at the present day, profess to believe in the eternity of matter; that is, that matter, like time, without having a beginning, always existed. Of course they deny the theory or process of creation. They deny that formation or transformation is creation. They contend as their strong argument, that creation assumes the position of making all things out of nothing. This they assert to be a physical, scientific and philosophical impossibility. They assert that the moment it is admitted that there was any matter in existence, out of which to make anything or "all things," that admission overthrows the theory of creation and establishes the pre-existence of matter. Of course, without creation, there can be no creator, and no created beings.\*

Is not infinity in relation to any subject, so far above our power of understanding, that we can only view it by supposition or imaginary conjecture? Yet upon such supposition and conjecture we form some kind of belief, necessarily imperfect and erroneous. It is very natural to strive for something further, more reliable. May not its contemplation, eventually, tend to the disclosure of the mysteries of the prevalent ideas of creation? A correct answer to a question of infinity may serve as a key to unlock the mystery.

The question is, was there ever a time, in which there was no time? Time and space are allowed to be infinite, and were in existence before the Mosaic creation. Of what use could they have been without the existence of matter? Of what else could creation be made? What good reason can be given that matter did not always exist? These questions being rationally and satisfactorily answered, will relieve the character of the Supreme Being from the absurdities of the Mosaic creation.

\* The law of conservation rigidly excludes both creation and annihilation.—Prof. Tyndal, An. Sci. Discovery, p. 79.

† "But human nature, while it is surrounded by human conditions, ever seeks to comprehend Deity through conditions and to measure him by those conditions alone. You can only understand as much of Deity as is revealed to you through human senses. Now then, be content with the deity of human life."—BANNER OF LIGHT, Feb. 20, 1864.

#### Where did you Begin?

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

1st. The Supernatural or Theological; 2d. The Natural or Philosophical. From the first point of view, 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 no power within itself to save itself." God, or Good, is not in it. Its destiny is variously estimated; ranging all the way from "everlasting punishment," to the "annihilation of the wicked;" thence to even so in Christ shall ALL be made alive." Accordingly, what the inheritance is can easily be seen, viz : a morally corrupt constitution. Where we begin our career is no question of doubt, and what should be the manner of our effort is a logical cer-

Happiness is the all controling object of life, and since, with human nature, it is in no wise the result of growth or evolution, but attained by "conversion" from the original type of our being; so our effort for happiness should be directed, not to selfcultivation "per se," but to the attainment of rela tions with beings and circumstances of which we were 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 study one's self is to turn the mind away from the saving power, to the incompetent being. Forget self and worship God. Ignore self and implore Christ to have mercy on you. Subject self to church rule. Stifle reason and the self prompted "spirit of inquiry," and have faith in things unknowable, is the wisdom (?) of supernaturalism, and the inevitable logic of its assumptions. Too fully has this manner of effort been adopted as "the way" in which the spiritually inclined should walk. Thereby, Theology has been divorced from morality, and religion has been supplanted by hollow show and hypocritical pretence.

Fortunately this first view does not exhibit or encompass all of human life. From the earliest days of human volition philosophy has been measurably exhibited in the manner of action adopted. We

will draw our illustrations from the present.

The Christian does not "trust in God" "on change." He begins, proceeds, and ends with confidence in himself; and, acting from his own center, climbs the hill of fortune. Here he has not inherited incompetence, and understands that what he has of skill or talent can be cultivated by discreet use.

The Christian devotee sends his child to school to be educated, that is, to be improved—to be cultivated; and always it is understood that the mental constitution of the child is unimpaired-valid, while in its natural or normal condition. So in all the departments of life, except the spiritual, we begin with something, and proceed to increase and improve what we have. This is nature'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 identity of the soul can be preserved by the "saving grace" of some other seed, or by any power whatever. The

vitality to save or to produce must be in the seed itself. This fact indicates the requirements of life throughout. There can be no exception, and this philosophy encompasses the method of life pertaining thereto. How different the views, and how different the effect of each must be upon human action. To know thyself, is to know all things outside of self, for we commence with all things in embryo, and proceed to evolve all things to consciousness. Never turn away from yourself to find the wherewith to begin, and wherever you are in the scale of conscious being, the fact of your existence is a guarantee that you have the essential qualities for self improvement.

We have seen too many victims to the dogma of 'total deprayity." Timid, faltering, discouraged souls, whose lack of confidence in themselves, and whose weakened volition made them the tools and playthings of circumstances and designing men and women. We believe in God the universal Power. and in man and woman as the highest and noblest visible representatives thereof, therefore deplore that state of mind which sees no good in the world, as the greatest calamity that could befal any one.

Let all be encouraged to work with what they have, and know that there is some good, with possibilities of eternal increase, in themselves and all others.

"God knows That underneath the winter snows The invisible hearts of flowers grow ripe for blossoming; And the lives that seem so cold, Could their stories but be told, Would seem cast in gentler mould, Would seem full of love and spring."

#### Exercise.

It is wisely arranged in the economy of nature, that by repetition or habit, as it is termed, we may do everything with more case and facility. Our first efforts in any direction are mostly imperfect, but if there be care taken, improvement comes with each succeeding effort until we reach a good degree of perfection in all our labors. The success which thus attends these repetitions gives encouragement to persevere. It is not alone, however, in the outward field of labor that these repetitions bring improvement-but all the faculties of our being are thus improved, and the system is brought to its highest perfection in all departments by exercise or continued action.

The first efforts of nature in any direction are not her best, but the law of progress is brought into action by continued repetition, and while the results are thus improved, the organs themselves are made strong and healthy by the exercise; so well satisfied are mankind of this fact that it has become a homily to urge the necessity of exercise for the growth and development of our systems; and yet the philosophy of exercise is very little understood. As a nation, we stand at the head of the world. Doctor Windship has succeeded in attaining the position of the strongest man that ever lived, and he has accomplished this by a persistent exercise of his muscular system. He has thus become able to lift fabulous weights. But the question naturally arises, what is the benefit of this? In proving the wonderful capacity of man in this direction, the doctor has done a good work, but is it not at the sacrifice of other powers of the system? We think it is.

Dr. Dio Lewis of Massachusetts has started another plan of physical training which he has appropriately named light gymnastics, which opens a much wider field for human improvement, not only by extending his exercise to all parts of the muscular system, but also to the nervous system, and all parts of the human organism. We know there are arguments in favor of each of these systems, but we believe that the masses will be much more likely to be reached by the latter, especially 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 Progressive Lyceum, is, that it endeavors to draw out from the pupils all their faculties, and awaken the entire energies of body and mind. We feel confident that this system which has already taken such a deep hold upon the community, is destined to 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 world, and those of us who have not had the advantages of this early training will be obliged to clear the track for these young reformers.

# 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 spontaneous expressions and intuitive insight, while by others the opposite view has been taken. It seems to us that either extreme is equally inconsistent and fallacious. Human beings are subjects of unlimited improvement, not only in manner, but in expression of thought, and wisdom. We are not born with a knowledge of manners, nor with the power 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 much spontaniety, they would permit a far greater amount of use with the same expense of energy. Now while some are naturally more graceful and economical in motion than others, we suggest that it is really the result of discipline, (or a condition that may be induced by discipline,) either remote or proximate.

The father and mother, or either of them, may be the means of blessing the child with native

In matter of thought-in mental accomplishments or attainments, the same rule holds good. We are not born thinkers, though we are born to think. In these days of "free thought" there are not many who do or can take an intricate subject and think it out to its conclusions or bearings. We think of a thousand things a day, touching the surface of each, and ranging over all without any particular order. The child plays promiscuously, the man works systematically.

Easy, correct thinking is acquired only by effort, and as a matter of utility, as a means of expressing power, is absolutely indispensable.

The greatest man or woman is the one who by study and reflection, has trained the mind to steadiness of action and persistence in effort without impairing its native inclination to spontaneous freshness. This we believe to be possible, therefore are in favor of study and research, not alone by the few, but by all. We live in proportion as we think, and useful thought is ballast on the sea of life.

# National Typographical Union.

The fourteenth annual session of the National Typographical Union will be held in this city, commencing on June 4, 1866.

This meeting will be composed of Delegates from Local Unions of all parts of the country. They come together to consider ways and means for advancing the mutual interests of the "craft"; and to further the interests of the art generally.

All printers and publishers will find much interest in the proceedings of this body. We hope the Delegates will be many, and the meetings profitable 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 which to hold their day sessions. The room is one of the finest in the city.

#### Annual Festival.

The Sixth Annual Festival of the Religio-Philoso. phical Society of St. Charles, Ill., will not be holden at that place the present year, but will unite with the "Friends of Progress," of the city of Aurora, twelve miles south of St. Charles, on the Chicago, Burlington & Quincy Railroad, in their three days meeting to be holden at Dunnings Hall, on Friday, Saturday and Sunday, 15th, 16th and 17th of June.

These annual Festivals have for the last five years been among the most interesting gatherings of Spiritualists and other reformers, and we have every reason to believe that by uniting with the brethren at Aurora, who have given assurance of the same hospitality and hearty welcome as heretofore extended by the friends at St. Charles, all who feel an interest in the principles of free discussion, and the beautiful truths of Spiritual Philosophy, will find nothing has been lost, but much gained by the

We advise all who can do so, to adopt the plan of making it as near as possible, a basket picnic. It will be far more agreeable than to go away from the Hall for refreshments, and will save the liberal friends who may open their doors to those from abroad, much hard labor, which otherwise would deprive them 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.

S. S. JONES, Pres. Religio-Philosophical Society. St. Charles, Ill., May 24, 1866.

#### Scenes in the Summer Land.

By reference to our advertising columns it will be seen that the spirit world has been photographed. The artist has, by his mediumistic powers, portrayed on canvas two scenes in the Summer-Land, as well as the colors of earth can represent, as they appear to the clairvoyant perception, and to the disembodied spirit. The photographs from these paintings are executed in the best style of the art, and are objects of great interest to the lovers of the beautiful in art, and especially to Spiritualists. The "Portico of the Sage" is a beautiful and unique specimen of architecture, only rivaled in its simple elegance by the temple represented in scene No. 2. The gracefulness of the foliage is charming. Mr. Tuttle, the artist, was primarily developed as a writing medium, by the controlling intelligence, and executed a series of geological paintings. His hours at the easel are now only for relaxation from 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 photographs.

#### Little Bouquet.

Ere this number of the JOURNAL reaches the subscribers you will all have seen the first number of our new enterprise. That it is receiving a hearty welcome from parents we have assurance beyond any doubt-that it is just what is needed for the youth and children is a settled point.

So far as heard from every Lyceum now organized has ordered copies for all its members, leaders and officers. That the children in the country will not cease calling for the dollar till each one is supplied, parents must expect.

The enterprise is a success. Spirits in and out of the material form demand that the LITTLE Bouquer shall be published.

We ask each one of our subscribers for the JOUR-NAL to send up your subscriptions at once. 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 is the thief of time, age it is death to any undertaking-no matter how laudable. Do what you feel you ought to do, now.

# New Music.

Published by H. M. Higgins, 115 Randolph street,

INSTRUMENTAL-" Flies in the Web Schottische," by E. E. Whittemore, 30 cents; "Randolph street farch" by Mrs. Skiffington Thompson, 50 cents: "Will You Love Me then, Darling," by the same,

VARIATIONS-"Will You Love Me Then," by Louis Staab, 50 cents. University Quickstep-By E. M. Shaw, 50 cents.

Vocal-"Trip Lightly," song and chorus.

"Trip lightly over trouble, Trip lightly over wrong We only make grief double. By dwelling on it long. Why sigh o'er blossoms dead, Why cling to forms unsightly,

Why not seek joy instead?" The above music is fresh from the press of this enterprising publisher. We need hardly say that it is good, after passing through his hands. If it wasn't, he wouldn't publish it.

"Trip Lightly" is one of the sweetest songs we 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 late Frederick N. Ehrenfels. The original picture is claimed to have been painted by Raphael, through a medium, at an expense of nearly \$1,500. Since the death of Mr. Ehrenfels, this painting has passed into the possession of his niece, Sophia Ehrenfels, who has refused \$5,000 for the same, but is furnishing photographic copies of it. The original is a pencil or crayon sketch of life size, and represents the maiden holding in her right hand a flower, and with the other, gathering about her the light fleecy drapery with which the figure is enveloped, while upon the left is the outline of an adopted daughter, Rosalie. As a gem of art it is indeed exquisite, evidencing a skill seldom acquired by the masters of the present day. See advertisement, then send 25 cts. for a photograph.

# Spiritual Meetings.

The First Society of Spiritualists will hold meetings as usual on Sunday, May 27, at Crosby's Music Hall-entrance on State street, near Washington-Miss Sarah A. Nutt, speaker-at 10:30 a.m., and 7:45 p.m.

Children's Lyceum meets at 12:30 p.m.

# Anonymous.

LEAVENWORTH, KANSAS, May 19, 1866.

DEAR JOURNAL:-You will confer a favor by changing the address of my paper to this place. The present address is Burlington, Kansas. Please

send to Leavenworth, Kansas. [We wonder who wrote this letter .- ED.]

We learn that the First Spiritualist Society of Rock Island, Ill., was organized on Sunday the twentieth of May, 1866, by the election of W. T. Norris, President; J. A. Stiles, Vice-President; Dr. A. J. Grover, Secretary, and Alfred Taylor, Corresponding Secretary. The Society will hold regular meetings the first Sunday of each month at Norris Hall. Speakers are invited.

#### Dr. Wm. F. Von Vleck.

We have received a letter signed by Chas. H. Bull, Eliza Blossom and R. D. Wing, of Middle Granville, N. Y., saying that the above named fellow has been at that place, under the assumed name of Wm. Franklin, professing to be a medium for dark circle manifestations. Afterwards he returned and exposed himself.

Von Vleck is an old offender and trickster, one of the sort who think the world owes them a living, so he goes around in any guise that will serve his end, taking all he can manage to get. Look out for him.

#### Mrs. J. K. Ober, Magnetic Physician.

This lady has taken rooms No. 5 and 6 in McCormick's Building, corner of Randolph and Dearborn streets, where she offers her services to the sick and afflicted.

We learn from sources that we consider entirely reliable, that Mrs. Ober is a lady of fine qualities, and possesses healing powers of much merit. To all such we should give encouragement and support. We hope the friends who "need a physician" will not fail to call upon her and be healed.

#### Responsibility.

The editors of THE RELIGIO-PHILOSOPHICAL JOURNAL do not hold themselves responsible for the sentiments expressed by correspondents. Bellering in freedom of thought and the right of expression for ourselves, we would not deny the same right to others.

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

## The Radical.

The June number of this monthly is before us. As usual, it is filled with choice, vigorous matter. "The Characteristics of Truth," by Dr. R. T. Hallock; "The New Spirit and its Forms," by O. B. Frothingham; "The Foundation of the Popular Faith," by C. K. Whipple, together with a Critical Letter to Mr. Sears, from David A. Wasson, characterize this number. All lovers of liberal thought should have it.

# Book Notices.

In Trust, or Dr. Bertrand's Household, by Amarda M. Douglass, Boston: Lee & Shepard. For sale by S. C. Griggs & Co., Chicago.

The author of this book has 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 finished. Miss Douglass has given us a fascinating story clothed in graceful language. Her characters are evidently sketched from life, and are charming. She has stepped out of the beaten path and told us of the simple every day life of good men and women; and this same goodness is not of the sickly or Pharasaical stamp, but is earnest, practical and unobtrusive. We like the book much, and think it deserving of a large sale.

# FOREIGN NEWS.

A financial panic is reported in Europe. On May 1st, according to the London Times, it was greater than had been known in nine years.

In the House of Commons, May 3d, Mr. Gladstone made his annual financial statement for the ensuing year. He estimated the expenditure at £66,225,000, and the revenue at £67,757,500, leaving 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 finance is concerned, will not be attended with any embarrassment. I do 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 of 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 not less, I apprehend, than about eighty millions of money, the largest sum ever raised in any country for the purpose of a central government."

The Tribune's Florence, Italy, correspondent, April 30th, opens his letter thus: "Within a fortnight we shall be involved in war. The abandoned fortress of Cremona is being fortified in haste; the fleet concentrated; all the soldiers on furlough are recalled, even the reserve of the classes of 1834, '35 and '36. All the official papers fire the Italian heart. The Generals Cialdini, La Marmora, Pettineago and Pettiti are assembled in military council. Everybody prepares for war, and still they try to shift the responsibility upon the Austrian armaments. In fact, Napoleon is the great wire puller, who first pushed Bismark and now pushes La Marmora, so that Austria cannot avoid war."

Napoleon has made an exposition of the position of France towards Italy and the contending German powers, to the French Legislature. "Italy," the Emperor says, "is free to choose her own course, but like Austria, must take on herself alone all the risks 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 arriving from all points, and without neglecting Peschiera and Legnano, the military authorities are storing, more especially in the fortresses of Verona and Mantua, their war materials and supplies. The artillery of Verona consists of more than five hundred cannon in battery, besides spare guns.

"At all the main points between Verona and Mantua the Austrians have erected redoubts and entrenchments, which will be strongly filled.

"The quadrilateral is therefore an immense entrenched camp, where all the advantages will be on the side of the defence."

# PERSONAL AND LOCAL.

H. N. F. Lewis, editor and publisher of the Western Rural, a first class agricultural paper, issued weekly at Detroit and Chicago, made us a friendly call a few days since.

Mr. Lewis is President of the Spiritual Society at Detroit, and does very much to help on our good cause. His paper should be taken by all interested in agriculture, and, too, by all liberal people, for it

is a worthy paper, and he is a worthy man. A. B. Whiting is to lecture in Detroit, May 27th,

and June 3d and 10th.

Dr. J. P. Bryant has opened an office at 58 Clinton avenue, Brooklyn, N. Y., where he will remain until the 1st of July.

Dr. J. G. Holland (Timothy Titcomb) has retired from the Springfield Republican, with which he has been connected for several years. He intends spending next year in Europe, and will hereafter devote his energies to literary pursuits exclusively, untrammeled by the cares and responsibilities of newspaper connection.

Miss Emma Hardinge lectured Sunday evening, April 22d, to a large audience in Cleveland Hall, London, on the "Progress and Destiny of the

Leo Miller has been lecturing in Lyons, Mich., the past month. Is to be in Cleveland, Ohio, during June. A. J. Davis is to speak in Providence, R. I., during

the month of June. Mr. Thomas Carlyle was installed as Lord Rector of Edinburgh University on the first Monday of May, and delivered on that occasion a very remark-

able address to the students. A religious congregation of the "broad church type" has been inaugurated in Syracuse, N. Y., Rev. E. W. Mundy, late pastor of the First Baptist church, assuming its oversight.

Charles Hayden speaks in Davenport, Iowa, the first two Sundays of June.

The Spiritualists of Rockford, Ill., are to have a three days' grove meeting, commencing June 29th. See notice elsewhere.

Mrs. M. M. Wood, an unconscious trance speaker, of Worcester, Mass., proposes making a tour West. There is opportunity for Mrs. Wood and other good 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. (?) Grimes and the clergy have given them. G. B. Stebbins is expected to speak to them a part of June, and J. M. Peebles in July. '

Mr. H. H. Marsh, fruit dealer of this city, has presented the Children's Progressive Lyceum with a collection of choice books for their library, valued at sixty-five dollars.

Mr. Marsh is always earnest and ready to do a good thing for a good cause.

Our worthy Brother J. M. Peebles, is in Battle Creek, Mich., his home, and will make his headquarters there till September.

The Massachusetts Senate has elected Gen. Benj. F. Butler, of Lowell, to be Major-General 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 com-

A new life insurance company in New York proposes to insure the lives of those who patronize Homœopathy at ten per cent. less than the rate imposed on persons employing Allopathic treatment. The same thing is being done in Cleveland, O., Chicago, Ill., and in London, England. Are insurance companies fools, or are Allopathists?

Gail Hamilton says one can be daughter, sister, friend, without impeachment of one's sagacity; but it is a dreadful endorsement of a man to marry

A new journal is commenced in Paris under the title of the Columbine. The paper is to advocate the equality of the sexes. Mlle. Suzanne Lagier is

A reduction in wages is not always met by a strike. The workmen engaged in a hat factory at Yonkers, N. Y., in consequence of such a reduction, propose to start a co-operative association, and have raised among themselves \$50,000.

At a dinner table, among a large number of guests, Charles Lamb's white cravat caused a mistake 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 his inimitable lisping manner:

"Is there no cl-cl-clergyman present?" "No, sir," answered a guest.

"Th-then," said Lamb, bowing his head, "let us thank God."

Slanders, issuing from beautiful lips, are like spiders crawling from the blushing heart of a rose.

President Johnson's message was read in China forty-three days after its delivery in Washington. It was telegraphed to San Francisco, and carried thence to China by a vessel, which made the voyage in forty days.

When you go to drown yourself, always pull off your clothes-they may fit your wife's second husband.

The Civil Rights Law has been recognized and enforced, in an important case, by Judge Casebat, of Carrolton, La. It seems that the laws of Louisiana authorizing and regulating corporations for religious and other purposes contained a provision expressly declaring that colored people should not share its advantages. Two colored churches were organized in Jefferson parish, but the attorney of the Carrolton Court, whose duty it was to pass upon such matters, refused to give them his approval. The question being presented to Judge Casebat for final decision, that magistrate recognized the binding force of the Civil Rights law, and ordered the attorney to give the colored churches their papers-the State law to the contrary, notwithstanding. As this decision is likely to be a precedent for other courts at the South, its importance can hardly be overrated.

The total immigration to this country for 1865, was 287.397.

It is rather hard on Christianity, that so many of the leaders in the late rebellion are represented as eminent for the soundness of their faith and the fervor of their piety.

A carpenter was employed by a farmer, and rendered 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. Davis will be tried was drawn to meet the provisions 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 engage in any rebellion against the authority of the United States, shall be imprisoned not exceeding ten years or be fined not exceeding \$10,000, and the liberation of his slaves." It is also stated that Justice Field, of the Supreme Court, has expressed the opinion that this section repeals all previous provisions of the law for the punishment of treason.

According to the returns of the Commissioners of Internal Revenue, whose duty it is to assess a tax of one dollar on all gold watches valued at less than \$100, and two dollars on all valued at over \$100; there is not a single gold watch in Rhode Island, Connecticut, Wisconsin, Iowa, Delaware or Minnesota. In Michigan there is only one, and that worth less than \$100. Illinois can boast of four cheap gold watches, and so on. Missouri reports 1,549 valued at less than \$100, and 320 valued over that amount. Verily, we are a very poor people.

Gen. Grant has written a letter to the Secretary of War, urging a speedy reorganization, increase of the regular army, and the dismissal of all volun-

Nearly two hundred of the clergy of the church of England have united in a letter to Cardinal Patrizi, at Rome, stating their earnest desire for the restoration of communion between the Church of England and the Church of Rome. But the Cardinal, in his reply, plainly tells them that unconditional surrender is the only terms which the Pope can think of.

The Texas Constitution, drawn up by the late Convention, will be submitted to the people on the fourth Monday in June. It formally abolishes slavery, and places freedmen on an equality with whites before the law.

At the Union prayer meeting at the 1st Methodist church, New Haven, recently, there was a special

season for prayer for the "New Haven editors."

It is too bad to make innocent editors the butt of such "goaks."

He is happy whose circumstances suit his temper; but he is happler who can suit his temper to his

Sir Walter Scott, in lending a book one day to a friend, cautioned him to be punctual in returning it. "This is really necessary," said the poet, in apology; "for, though many of my friends are bad arithmeticians, I observe almost all of them are good bookkeepers."

Napoleon III. has presented a complete set of his works to the New Hampshire Historical Society, with his imperial autograph upon the fly leaves.

The American Tract Society has published a book of Juvenile Hymns, in one of which is the following verse: "There is a dreadful hell.

And everlasting pains,
Where sinners must forever dwell,
In darkness, fire and chains." Such miserable stuff as this ought never to pollute the young mind, and the Society that publishes it is a moral nuisance.—Boston Investigator.

In mere animal appetite a monkey is on a level

We think so, too.

# Denths.

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

In Oregon, Ill., Sunday morning, 20th May, Mrs. HATTIE, wife of Mortimer W. Smith, Esq.

Mrs. Smith's earth-life was as calm as a cloudless June day. She lived in the genial atmosphere of those she loved, of those who loved her. But in prosperity she remembered those in adversity. Her whole life was consecrated to good deeds, to sweet charities. When pain chastened her spirit, and consumption loosened the earth-links, she prayed for rest. As the Sabbath day was breaking she looked into the gray dawn, and saw, beyond the mist and shadows, the dawning of a restday in the morning land. She whispered adieu to loved ones, and "fell asleep by the gates of light." A child will miss a mother's care and guidance; the husband the companionship of his heart angel; but he knows that she is not dead, that she still holds sacredly her accustomed place in his home and heart. Sweet sister, we shall meet again.

# BUSINESS MATTERS.

OUR BOOK TRADE .- Orders by mail are filled out as soon as they reach this office, but it sometimes happens that we may be out of some book ordered. That may cause a few days' delay until our stock is

We say this, that those ordering books may not be disappointed if they sometimes order on one day and the remainder on another day. We intend to be prompt in filling orders for the paper and for books. If either should fail to come to hand within a reasonable time, we urgently request our friends to advise us of the fact, giving names of persons, places of residences, and the amount of money sent; when the order was mailed, and to whom directed.

All such orders should be addressed to Geo. H. Jones. Secretary Religio-Philosophical Publish-ING ASSOCIATION, drawer 6325, Chicago, Ill.

EMMA HARDINGE'S LECTURES ON THEOLOGY AND NATURE.—This book contains Six Lectures given through that highly developed and well-known trance-medium, Miss Emma Hardinge, besides much other very interesting matter.

The following subjects are treated of in a masterly manner, viz. :

Astronomical Religion.

Religion of Nature.
The Creator and His Attributes.
Spirit—Its Origin and Destiny.

Sin and Death.

Hades, the Land of the Dead. Together with the outline of a plan for a humane enterprise and an autobiographical introduction with an appendix containing the sayings and sentiments of many well-known Spiritualists and other reformers. This volume also contains a fine steel engraving

of the author, by Donelly.

For sale at this office. Price, in paper, 75 cents, bound in cloth, \$1.00. Sent by mail postpaid on receipt of the price.

MRS. C. M. JORDAN, Writing and Prophetic Medium, 78 North Dearborn street, Chicago. 10-tf.

MEDICAL NOTICE .- Dr. Henry Slade, Clairvoyant Physician, will examine the sick in person, or by hair, in his office, Merriman Block, Jackson, Mich., every Friday and Saturday. Terms for examination \$2. The money should accompany orders. [15-tf

CLAIRVOYANT AND HOMEOPATHIC PHYSICIAN .-Miss Lowry will remain in Chicago a short time, at No. 3001/2 State street, where she will examine the human system clairvoyantly, and give a diagnosis of the diseased organs, and a statement of the cause of their diseased state, and treat the same.

Will also give psychometrical diagnosis of diseases of those who are at a distance, either by a lock of their har, their autographs or photographs; and by the same means give a delineation of character, and direct their minds to the profession or occupation for which their organizations are best Price for examination, \$1.00. Consultation, Free.

Hours for Consultation, from 9 to 11, A. M., and from 1 to 5, P. M. Send for one of Harris' Gas Burners, for burning

Kerosene oil; fits all lamps, requires no chimney, makes no smoke, saves oil, and gives a splendid gas light. Can be carried about the house without danger of being extinguished. Sent by mail for 60 cts. Taylor, Bunt & Co., 100 Monroe St., Chicago. [25 VALUABLE USES OF MAGNETISM .- Dr. J. Wilbur

s permanently located at 561 Milwaukee Street, Milwaukee, Wis., is using Magnetism with great success in curing diseases, both chronic and acute. He uses no medicine whatever, yet he challenges competition from prescribers of drugs and nostrums. Patients at a distance are cured : all that is required is a superscribed envelope and fifteen cents. Office hours from 10 A. M. to 5 P. M.

SPIRIT OF THE PRESS .- We notice the newspapers in all parts of the country seem to be going into ecstacies of late, over the wonderful medical properties of Coe's Cough Balsam and Coe's Dyspepsia Cure. We are glad to know that these reliable remedies are for sale by every Druggist in the land.

## NOTICE OF MEETINGS.

MERTINGS AT CHICAGO.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall—entrance on State street. Hours of meeting at 10½ a. M., and 7½ p. M. Children's Progressive Lyceum meets at the same hall every Sunday at 12:30 p. M.

SPRINGFIELD, ILL.—Spiritualists hold meetings regularly in their Hall, and the Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock.

MILWAUREE.—The Spiritualists of Milwaukee meet every Sunday at 10½ A. M., and 7½ o'clock, P. M., at Sivyer's Itali. Regular speaking by Moses Hull. Progressive Lyceum meets every Sundayat 20'clock P. M.

STURGIS, MICH.—Regular meetings of the "Harmonial So-clety" morning and evening in the "Free Church." Children's Progressive Lyceum meets every Sunday at the same place at 12:30 p. m.

ame place at 12:30 P. M.

CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured the Academy of Music, north side of Fourth street, between Elm and Plumb streets, where they hold regular meetings on Sunday mornings and evenings, at 10½ and 7½ o'clock.

CLEVELAND, O.—Regular meetings every Sunday in Temperance Hall, on Superior street, at 10½ a. M. and 7½ P. M. Children's Progressive Lyceum holds its sessions every Sunday at 1 P. M.

Br. Louis, Mo.—The "Society of Spiritualists and Friends of Progress" have rented Mercantile Library (small) Hall, and have regular lectures every Sunday at 10½ A. M. and 7½ P. M. Scala Irec.
The Children's Progressive Lyceum meets in the same Hall every Sunday afternoon, at 2½ o'clock.

Boston-Melopeon.—The Lyceum Society of Spiritualists will hold meetings on Sundays at 2½ and 7½ o'clock. Ad-

CHARLESTOWN, MASS.—The First Society of Spiritualists holds meetings every Sunday in Washington Hall, at 21/2 and 71/2 o'clock, P. M. The Children's Lyceum meets at 10 THE SPIRITUALISTS of Charlestown have commenced a series of free meetings at Mechanics' Hall, corner of Chelsea street and City square, every Sunday afternoon and evening. Children's Lyceum meets every Sunday at 10½ A. M.

CHELSEA.—The Associated Spiritualists of Chelsea have engaged Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to J. S. Dodge, 127 Hano-

LOWELL -Spiritualists hold meetings in Loe Street Church afternoon and evening. The Children's Progressive Lyceum meets in the forenoon.

HAVERHILL MASS -- The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall. Children's Progressive Lyceum meets at 10 o'clock

PLYMOUTH, MASS .- Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Children's Progressive Lyceum meets every Sunday firenoon at 11 o'clock.

TAUNTON, MASS.—Spiritualists hold meetings in Templar Hall regularly at 21/4 and 71/4 P. M.

WORCESTER, MASS .- Meetings are held in Horticultural Hall every Sunday afternoon and evening. Childigressive Lyceum meets at 11½ a. m. every Sunday.

NORTH WRENTHAM, MASS.—The Spiritualists have organized a society, and will hold regular meetings in Harmonial Hall at 10½ A. M. and 1½ P. M. Seats free. Hanson, Mass .- Spiritual meetings are held in the Univer-

salist church, Hauson, every other Sunday. Mediums and normal speakers wishing to make engagements will please address John Puffer, South Hanover, Mass.

FOXBORO', MASS .- Meetings in Town Hall.

PROGRESSIVE MEETINGS IN NEW YORK .- The Society of Progressive Spiritualists hold meetings every Sunday morning and evening, in Ebbitt Hall, No. 55 West 33d street, near Broadway.

The Children's Progressive Lyceum, a new and very at-

tractive Sunday School, meets at the same Hall every Sunday afternoon at 2½ o'clock.

Speakers wishing to make engagements to lecture in Ebbitt Hall, should address P. E. Farnsworth, Secretary, P. O.

TEMPLE OF TRUTH.—Meetings at the "Temple of Truth," 814 Broadway, New York. Lectures and discussions every Sunday at 10½, 3 and 7½ o'clock. The hall and rooms are open every day in the week as a Spiritualists' depot for information, medium's home, etc., etc. All are invited to come, and make themselves at home.

NEW YORK CITY.—The First Society of Spiritualists holds meetings every Sunday in Dodworth's Hall. Seats free. WILLIAMSBURG, N. Y .- Spiritual meetings are held one evening each week, in Continental Hall. MORRISANIA, N. Y .- First Society of Progressive Spiritual-

sts-Assembly Rooms, corner Washington avenue and Fifth street. Services at 31/2 P. M. PHILADELPHIA, PA .- Progressive Spiritualists hold regular meetings on Sundays in Sansom Street Hall at 10½ a. m. and 7½ p. m. Children's Progressive Lyceum holds sessions every Sunday afternoon in same place at 2½ o'clock.

PHILADELPHIA, PA .- Friends of Progress hold meetings in their new hall, (formerly a church), Phœnix street, every Sunday afternoon at 3 o'clock P. M. Children's Progressive Lyceum holds regular Sunday sessions at 10 A. M., in the same

Washington, D. C.—The Association of Spiritualists of Washington hold meetings and have lectures every Sunday at 11 A. M., and 7½ P. M., in Seaton Hall, corner of Ninth and D streets, near Pennsylvania avenue. Communications on business connected with the Association, should be addressed to the Seatons William Streets. ed to the Secretary, Dr. J. A. Rowland, Attorney Gen-

VINELAND, N. J.—Meetings of the Society of the Friends of Progress in their Lyceum Hall on Plum, near Sixth street, every Sunday morning at 10½ a. M. Children's Progressive Lyceum holds session in the same Hall every Sunday at 2 chelor h

Hammonton, N. J.—Meetings held every Sunday at 101/2 A. M. and 7 P. M., at Ellis Hall, Belleview avenue.

WILMINGTON, DEL.—The Spiritualists of this place meet every Sunday at McDonnell's Hall (Ferris & Garrett's Building) for lectures. Lecturers wishing to make engagements, will please address either of the following gentlemen: Thos. Garrett, Esq., President; Lea Pusey, Esq., Treasurer; or Dr. Wm. Fitzgibbons, Secretary.

BALTIMORE, Mp.—The "First Spiritualist Congregation of Baltimore" holds regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Way-bosset street, Sunday afternoons at 3 and evenings at 7%

o'clock. Progressive Lyceum meets every Sunday forenoon PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½

DOVER AND FOXCROFT, ME .- The Spiritualists hold regular meetings every Sunday forenoon and evening, in the Univer-salist church.

SAN FRANCISCO, CAL.-Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of Fourth and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 7½ P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

# SPEAKERS' REGISTER.

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

Rev. Orrin Abbott. Address Chicago, Ill. J. Madison Allyn, trance and inspirational speaker, will lecture in Woodstock, July 4, 8, 15 and 22. Address, Woodstock, Vt., care of Thomas Middleton.

C. Fannie Allyn. Address Woodstock, Vt. W. P. Anderson, Spirit Artist. Address P. O. Box 2521 New York City.
Mrs. N. K. Andross, Makanda, Jackson Co., Ill.

George W. Atwood. Address, Weymouth Landing, Mass.

Rev. Adin Ballou, Hopedale, Mass. Mrs. Addie L. Ballon, inspirational speaker, Mankato, Minn. S. M. Beck, inspirational and normal speaker. Address Rochester, Olmstead county, Minn.

Lovel Beebee, trance speaker, North Ridgeville, Ohio, will

M. C. Bent, inspirational speaker, will speak in Middle Granville, N. Y., the first and third Sundays in each month, and in Kingsbury, N. Y., the second and fourth, up to July.
Address Middle Granville or Smith's Basin, New York.

C. C. Blake, of New York City, will answer calls to lecture. Address, until further notice, Dahlonega, Wapello Co., Iowa. Mrs. E. A. Bliss, Springfield, Mass. A. P. Bowman, inspirational speaker, Richmond, Iowa. Mrs. A. P. Brown, St. Johnsbury Centre, Vt.

Mrs. H. F. M. Brown's post office address is drawer 5815 Mrs. Emma P. Jay Bullene's address is 32 Fifth street, New York.
B. J. Butts. Address Hopedale, Mass.

Mrs. M. A. C. Brown, West Brattleboro', Vt.

Mrs. Sarah A. Byrnes. Address 87 Spring street, East Albert E. Carpenter will answer calls to lecture. Address, Judge A. G. W. Carter, of Cincinnati, Ohio, will answer calls

to lecture on the Spiritual Philosophy. Annie Lord Chamberlin, Musical Medium. Address Banner of Light office, Boston, Mass. Mrs. Sophia L. Chappell will answer calls to lecture

Address Forestport, Oneida Co., N. Y., care of Horace Farley. Henry T. Child, M. D., 634 Race street, Philadelphia, Pa. Seth C. Child, inspirational speaker. Address Frankfort,

Mrs. Eliza C. Clark, inspirational speaker. Address care of

Mrs. Amelia II. Colby, trance speaker, Monmouth, Ill. Dr. L. K. Coonley. Address Vineland, N. J.

Dean Clark, inspirational speaker, will answer calls to lec-ure. Address Rutland, Vt., P. O. Box 110.

Mrs. Jeanette J. Clark, trance speaker. Address Fair Ha-

Dr. James Cooper, Bellefontaine, O. Mrs. Augusta A. Currier. Address box 815, Lowell, Mass. Warren Chase will lecture the four Sundays of June in Decatur, Ill. Will receive subscriptions for the Religio-Philosophical Journal, and Stock subscriptions for the Religio-Philosophical Publishing Association.

Thomas Cook, Huntsville, Ind. Mrs. Laura Cuppy's address is San Francisco, Cal.

Ira H. Curtis. Address, Hartford, Conn. Andrew Jackson and Mary P. Davis can be addressed at

Mrs. E. DeLamar, trance speaker, Quincy, Mass. Dr. E. C. Dunn will be in Darien, Wis., through the month of July. Address him at Rockford, Ill. Dr. H. P. Fairfield, trance speaker, will lecture in Janes-ville, Wis., through the month of June. Address Berlin, Wis.

D. S. Fracker, inspirational speaker. Address Berea, O. Rev. James Francis will answer calls to lecture. Address, Mankato, Minn.

Mrs. M. L. French, inspirational medium. Address, Washington Village, South Boston. C. Augusta Fitch, trance speaker, box 1835, Chicago, Ill.

Dr. Wm. Fitzgibbon; Address, for the present, Philadelphia, Pa. S. J. Finney's post office address is Ann Arbor, Mich.

A. F. Foss will speak in Bangor, Maine, in June. Will answer calls to lecture in other places. Address Manchester, N.H. Miss Eliza Howe Fuller, trance speaker. LaGrange, Me.

Mrs. Dr. D. A. Gallion will answer calls to lecture, under spirit control. Address Keokuk, Iowa.

Isaac P. Greenleaf. Address Lowell, Mass.

N. S. Greenleaf. Address Lowell, Mass. L. P. Griggs, Magnetic physician. Address Evansville, Wis. Dr. Jos. J. Hatlinger, Trance Speaker. Address 25 Court street, New Haven, Conn.

J. B. Harrison, formerly minister of the Methodist Protestant Church, Kendallville, Noble Co., Ind.

D. H. Hamilton. Address Hammonton, N. J. Charles A. Hayden will speak in St. Louis, Mo., during May; in Davenport, June 3 and 10; July and August reserved; in Providence, B. I., during September; in Cincinnati, O., during October and November; in Cleveland during December; in Philadelphia, Pa., during May, 1867. Will make engagement to speak week evenings in the vicinity of Sunday engagements. Address as above.

Mrs. Lovina Heath, trance speaker, Lockport, N. Y. Mrs. Anna E. Hill, inspirational medium. Address Whites

Mrs. S. A. Horton will speak in Eden Mills, Vt., and vicinity during June and the first Sunday in July. Address as above, or Brandon, Vt. M. Henry Houghton. Address West Paris, Me.

Lyman C. Howe, trance speaker, Clear Creek, N. Y. Miss Julia J. Hubbard, trance speaker. Address care of Banner of Light office. W. A. D. Hume Cleveland, O. Mrs. Susie A. Hutchinson. Address East Braintree. Vt.

Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md. W. F. Jamieson, inspirational speaker, Decatur, Mich. Miss Sophia Kendrick, trance speaker. Lebanon, N. H. George F. Kittridge. Address Grand Rapids, Mich. Mrs. E. K. Ladd, No. 179 Court street, Boston, Mass.

Dr. B. M. Lawrence will answer calls to lecture. Address J. S. Loveland will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums. Address Hamburg, Conn.

Charles S. Marsh, semi-trance speaker. Address Wonewoc, Mrs. Emma M. Martin, inspirational speaker, Birmingham, Michigan.

Leo. Miller will speak in Cleveland, O., through June; in Rochester, N. Y., through July; in McLane, N. Y., (grove meeting,) lst Sunday in August; Canastota, N. Y., (grove meeting,) 2d Sunday in August. Address as above for week

evening meetings.

Anna M. Middlebrook, Box 778, Bridgeport, Conn. Mr. and Mrs. H. M. Miller, Elmira, N. Y., care of Wm.

Mrs. Mary A. Mitchell will answer calls to lecture upon Spiritualism Sundays and week day evenings in Michigan, Indiana, Illinois, Wisconsin and Missouri. Will attend conrentions during the summer in the West, if desired. Address box 221, Chicago, Ill.

Dr. G. W. Morrill, jr., trance and inspirational speaker. Address 4251/2 Washington street, Boston Dr. James Morrison, lecturer, McHenry, Ill.

Miss A. P. Mudgett, trance and inspirational speaker, will receive calls to lecture. Address her at Fond du Lac, Wiscon-sin, care of Geo. Gates. B. T. Munn. Address Skaneatles, N. Y.

A. L. E. Nash. Address Rochester, N. Y.

Miss Sarah A. Nutt. Address care of Religio-Philosophical Journal, drawer 6325, Chicago, Ill. L. Judd Pardee will speak in Buffalo, N. Y., during June. Address, care of Thomas Rathbun, P. O. box 1231.

Mrs. Lydia Ann Pearsall, inspirational speaker, Disco, Mich. J. M. Peebles, box 1402, Cincinnati, Ohio. George A. Peirce, Auburn, Me. Miss B. C. Pelton, Woodstock, Vt.

J. L. Potter, trance speaker. Address Cedar Falls, Iowa. Mrs. Anna M. L. Potts, M. D., lecturer. Address, Adrian, Dr. P. B. Randolph, Box 1714, New Orleans, La.

A. A. Pond, inspirational speaker. Address, North West, O.

Dr. W. K. Ripley. Address box 95, Foxboro', Mass. G. W. Rice, trance speaking medium, will answer calls lecture. Address, Brodhead, Green county, Wis. A. C. Robinson, 15 Hawthorne street, Salem, Mass., will an

Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich. Miss Belle Scougall, inspirational speaker, Rockford, Ill. Austin E. Simmons will speak in Woodstock, Vt., on the

first Sunday, in Bridgewater on the second Sunday, and in East Bethel on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt. Mrs. Susan E. Slight, trance speaker, will lecture for the Society of Spiritualists in Yarmouth, Me., till further notice.

Address as above.

H. B. Storer, Brooklyn, N. Y.

Mrs. Fannie Davis Smith, Milford, Mass. Mrs. Mary Louisa Smith, trance speaker, Toledo, O. Mrs. H. T. Stearns. Permanent address. South Exeter. Ma. J. W. Seaver, Byron, N. Y., inspirational speaker, will answer calls to lecture and attend funerals in Western N. Y.

Mrs. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address San Jose, Cal. Miss Martha S. Sturtevant, trance speaker, 72 Warren street, Boston. Francis P. Thomas, M. D., will answer calls to lecture on

Spiritualism. Address, Harmonia, Kansas. Mrs. Sarah M. Thompson, Inspirational Speaker, 36 Bank street, Cleveland, O.

Benjamin Todd, normal speaker. Address care of Banner Hudson Tuttle, Berlin Heights, Ohio. J. H. W. Toohey, Potsdam, N. Y. J. Wm. Van Namee, Brooklyn, N. Y.

Selah Van Sickle, Maple Rapids, Mich., will answer calls to lecture in that vicinity. Lois Waisbrooker will answer calls to lecture. Address care H. T. Child, M. D., 634 Race street, Philadelphia.

F. L. Wadsworth, Drawer 6325, Chicago, III. E. S. Wheeler, Inspirational Speaker, will answer calls to lecture. Address Banner of Light office. N. Frank White will lecture in Battle Creek, Mich., through

June. Applications for week evenings attended to Alcinda Wilhelm, M. D., inspirational speaker, will lecture in Kansas during the summer, and in Iowa in the fall. Ad dress, care of W. Brown, box 502, Quincy, Ill., until further notice. Mrs. M. J. Wilcoxson will lecture in Northwestern Pennsyl-

vania and Western New York till after the mass convention at Corry. Address, care of Wm. H. Johnston, Corry, or of A. C. Stiles, M. D., Hammonton, Atlantic county, N. J. , care of Wm. H. Johnston, Corry, or care A. W. Williams, healing medium. Address, Vermont, Ful-Mrs. N. J. Willis, trance speaker, will lecture in Worcester July 1, 8, 15 and 22. Address Boston, Mass.

P. L. H. Willis, M. D., will lecture in Worcester, Mass., during June. Address as above, or care of Banner of Light. Capt. R. V. Wilson's address for the summer months will

Mrs. Mary M. Wood. Address 11 Dewey street, Worcester, Mass. Mary Woodhull lectures on Spiritualism, Laws of Life and Health. Address Mattawan, Mich.

Elijah Woodworth, Inspirational Speaker. Address, Leelie Ingham Co., Mich. Warren Woolson, trance speaker, Hastings, Orange county, New York.

Mrs. E. M. Wolcott is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont New Hampshire, or New York. Address as above. Miss H. Maria Worthing, trance speaker, Oswego, Ill., will answer calls to lecture and attend funerals.

Henry C. Wright will answer calls to lecture. Address Bela Marsh, Boston.

Mrs. Frances T. Young, trance speaking medium, No. 21 West street, Boston, Mass.

#### COMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee."

All communications under this head are given through MRS. A. H. ROBINSON,

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

### INVOCATION.

Eternal Life—from Thee, by and in Thee we have an existence. In Thee we experience both Joy and sorrow. In Thee millions upon millions of human beings enter upon the material plane of life, and stay, as seemeth best unto Thee, for a longer or a shorter period of time, and then change from that plane of existence to this one.

Everything that we can take cognizance of through our senses is teeming with life, and reminds us of Thee; and with our thoughts of Thee we are led to wonder and ask of ourselves the object and aim of our existence.

As we behold Thee manifested in the beautiful forms of vegetable life, we feel that to know more of Thy power would be a blessing unto us. We see Thee manifested in the animal kingdom. There again we are lost in wonder, and our thoughts ascend unto the great Spirit of all life and light, to know more of Thy power. As we see Thee manifested in the human form, again we ask ourselves what there is for us to do? What is the object Thou hadst in giving unto us individualized life, partaking in our natures of everything below us.

To Thee, great and infinite Spirit, we feel that flowers send up blessings. We feel that the birds that warble in the forests give forth their praise; and we who possess all the beauties of flowers, of birds, and everything that is lovely in life, thank Thee for our existence. We feel to thank Thee for every trial Thou hast given unto us, and realize that all is in accordance with Thy will and wisdom.

Give us, oh, infinite Spirit, a more perfect understanding of the life Thou hast given unto us. Give us more of the pure and noble traits that shall lead us to thank Thee, and not only to thank Thee, but to deal k.ndly and nobly with one another. And give those upon the material plane of life to know that there is a real life waiting them upon this side; and that that life is from Thee.

Give them to know that upon this second plane of life there is beauteous existence, and that everything is teeming with it, the same as upon the material plane, only that Thou in Thy wisdom hast given unto this plane more lovely objects, higher forms of life, and more perfect knowledge, and may that which is below aspire for that which is above.

From thy great and inexhaustible fountain we would ever approach and offer thanks for the past, the present, and all that Thou hast in store for us in the future.

## QUESTIONS AND ANSWERS.

Q. What would have been the consequence if the whole earth had been submerged, as the accounts of Noah's flood state, and the water pouring into the numerous volcanoes of earth?

A. If God in his wisdom had seen fit to turn the earth upside down, and be at the expense and trouble of creating everything anew, why it would have been His will, and so He would have done it. We look upon the question as yielding but little benefit to the intelligent, thinking mind. We look upon the account of the deluge as absurd. Perhaps the questioner never thought how this idea of a universal deluge had its origin. We do not doubt the account of the flood, for that covered but a small portion of the earth. He (Noah) knew of but few that were saved, his knowledge being limited; and knowing but little of the earth any way, he supposed the part submerged to be the whole earth: that is the most reasonable account we can give of his making such a statement.

[The questioner undoubtedly wants a philosophical answer, as to what the consequences might have been, taking into consideration the fact that there were many burning volcanoes at that time, and supposing the whole surface of the earth had been covered with water.]

Do you suppose, now, there ever was any such a deluge? Do you suppose he does? Do you want a philosophical answer to that? He didn't want it for himself, and I ain't going to give one.

[Well, really, I can't say I am pleased with your course in the matter; I think you ought to treat the subject fairly.]

I think it has been treated enough; I think this would be about the one hundred and twelfth treatment. I think it has been sufficiently dealt with; and I think the idea of a universal deluge is absurd in itself, and anybody that thinks about it cannot help but think so, too.

Q. Is the poetry "improvised," so called, by mediums, or given by spirits through mediums, frequently at the conclusion of discourses, prepared by the spirit author anterior to its delivery, and for the occasion on which it is delivered?

A. Our friend would know if those poems prepared for the minds or in the minds of the mediums before given, are by the spirits who give them. We will say that there are some given by mediums, which the mediums themselves are conscious of for weeks, and sometimes months, before they are spoken to the public. Then the question comes up, why are they given thus to the consciousness of the medium before being given to the public? We answer that it is to prepare the mind of the medium so that he shall have sufficient confidence in what he is about to give utterance to, to remain in a passive condition while the poem is given. This we find is often the case with inspirational speakers; but unconscious trance speakers know nothing of what they give utterance to until informed by friends afterwards. Poems given through such organisms are sometimes committed to memory by the spirit that gives them. At other times the spirit gives them through the organism just as it receives them from the great ocean of thought.

Now you will see that whether they are prepared or not, you must judge in a measure for yourselves. Each one in fact has to be his own judge.

Each one in fact has to be his own judge.

We say that they are sometimes prepared and sometimes they are not. It matters not whether they are prepared or not, only so that they meet the minds and demands of the audience present, or the ones they were designed for.

Q. Why is it so often the case that intelligences, supposed to be of a high order, are mistaken in regard to future events, as was the case on the eve of the late war—it was said through one of our best public speakers (Miss Emma Hardinge,) that there would not be a gun fired? Where is the advantage gained in consulting spirits, if those so far superior

to ourselves err in judgment and fail in perception?

A. In the language of another, we shall say that "there is none perfect, no, not one." It matters not whether the spirits are clothed in the material, or whether they are upon the spiritual plane of life.

They simply give what seems truth to them; and at the same time we would say use your own powers of reasoning; that which seemeth good, accept, and that which seemeth cyll, discard. The latter may not seem good to-day; yet perhaps the coming morrow will bring the manifestation of that which appears impossible now.

No doubt that the intelligence that gave utterance to these words spoke what it thought to be right, and what it hoped would be true. There is not one but would desire from his soul that all difficulties—national difficulties—might be stitled without the firing of even one gun; and we believe that that intelligence hoped and felt that it would be thus. As we said before, none are perfect, no one's judgment is infallible. So let every one receive that which seemeth good only.

Q. Why is it that some counted Bible worthics, by those calling themselves Christians, do not, or cannot materialize themselves sufficiently to administer a just rebuke to some of our theologians who are disposed to treat the beautiful philosophy of spirit communion with such contempt?

A. We would say to our sister, in all kindness, that in answering the question we shall give our ideas from our standpoint of truth. She will receive them from hers; and at the same time we take that privilege to ourselves, we must allow our brothers and sisters styling themselves Christians and Bible worshipers, the same.

Spirits that entertained such Christian ideas before passing from the material plane of life, realizing their condition in the past, do not feel like condemning their brethren and sisters upon earth now for holding the same belief they once entertained themselves. We think that they have as great power to manifest themselves as others; at the same time they are sufficiently liberal in sentiment to grant to those upon earth the same privilege, the same rights they had themselves. Those that condemn what to you is a beautiful philosophy, simply condemn that which they know not of; not having had the experience and gained the knowledge in regard to it that you have. They speak from their standpoint of the truth, which they have been able to arrive at during their lives.

We blame them not. We would not say one unkind word to them, nor even give a thought of rebuke; and would let those that are near and dear to them come as seemeth to them best, and get their ideas of their true condition after the change called death. Let us remember that the law of kindness worketh good to all mankind.

## MAY 15. MARY.

I come because it is a pleasure to me to tell you of the real existence upon the other side of death, and not only an existence but a real happiness. I would not have you think I would tell you this to make you care less for life, and I would not. I feel that your experience now, although severe, is necessary for you, else it would not be. I have not found things as I expected to, yet my faith in the Father of us all is not shaken. I have met many, very many, whom I little expected to find enjoying the happiness that they do. Why it is that all are as happy as they are, I cannot say.

You know we did not think it was possible for any one to be happy after death unless he lived properly while on earth. You will wonder why I do not talk to any of the rest of our family-father, mother, brother and sisters; to my husband, or a word to my children, but to them I do not feel to talk now. I am driven to you, because your feelings so much of the time are so sad. That is why I come more particularly to you. You would not have me go on and give names, because if I should those who saw this would not think it was for you; that is those who knew you and knew me. So I will not. At the same time I will give enough so that you may be satisfied of my identity. You would like to know how long I have been here. You would like to have me tell you about those that were very dear to you-give their names-but not now. I don't feel to. In a short time you'will be willing that every one that knows you should know that you believe that I can and do talk to you.

How strange that I can see all of you here so clearly. I can't understand that; you who are right around me now, I mean. The course of ideas and thoughts that pour through your mind with the rapidity of lightning, I can see too. Mary is my name, and that is all the name I am going to give you now. I thank you all for your kindness to me, and bid you good bye.

# J. C.

Yes, I remember. You called me strange, but those who knew me best had a better idea of the motive I had in saying what I did. Did I seem strange? Did I talk strangely? Will this seem strange to you? Yes. I want you to remember this, that every truth that was ever given to us, as a human family, seems strange at first. So when I was a friend to the black man-opposed to slavery, and at the same time justified their masters-you felt it strange. I went farther back than the master. I went back to the formation of the Constitution. I went farther back than that even, and I saw that every result had its legitimate cause; so I blamed no one but advocated the rights of every human being, black or white, bond or free. That is where I stood, and that is why you called me strange. Why didn't I toin you? Because I didn't feel it was the best. My work was outside of your theory, and I did it. I believed a while-I feel satisfled now, at least, that I did well. I am happy here, because there is freedom of thought and expression. There is freedom of thought on earth, but yet you dare not express your thoughts. That is true, sir. That is just as true as there is truth anywhere. You dare not express your thoughts. Here you dare think just as you choose, and you dare speak what you think. That is one of the greatest beauties of this life, and constitutes the most pleasure of anything that I find here.

Should I go on and tell you of trouble ahead, would it do any good? No. You would say that it was ideas gathered by this woman from other people, and then in what she claimed to be a trance state, given to the world. Yes, that is what you would say; and that is what you say now. Because you can't with your limited perceptions conceive of the power within the dead to manifest themselves to you.

Were I dead—did I myself rest in the grave—had I gone away off beyond space into heaven—had I even sunk deep down into the lowest heil that you could conceive of—I would have had an existence, but I should not have been able to manifest myself to you. There is where your ideas are false, for we go not far away, but are near unto you. I tell you there were one or two things that I regret. You would say so yourself, and in justice to myself I ought to regret it more. I did say a few things that I regretted when I first came here—regretted that I had done; but I tell you as I look upon them now, I don't regret them. Peculiar, was I? Odd

in expression? Ah, it was because you did not know me. The little children know not the powers within. Never, while you may tell them over and over again that such and such powers are invested in them as immortal beings, yet they cannot believe it-cannot realize it-until they grow up and experience for themselves - and that experience tells them plainly that they have thoughts and powers within. Odd was I? Yes, odd. Very few ever knew me. I know I was curious-I know it. I know it. I looked upon the slave as one who suffered much; I looked upon the people who looked upon him with such horror, as suffering much. I looked upon those who thought all this as perfectly right, as suffering much. Yes, indeed, they all suffered. I believe fully that every man, and every child that is born upon earth, has its portion of suffering-that is, those who live any time upon earth.

Would you believe that I have the feeling yet that was maintained towards me, when upon earth, the peculiar expression, or way in which they looked upon me? Would you believe it? Would you believe I feel it now? [We think it is so. Spirits have informed us that when they returned to earth for the first time they had similar feelings to those which they had prior to leaving the earth.] Oh, but I don't feel that, though. It wasn't anything that I felt. I heard it expressed, you know, but now I can just feel all of it. [Can you explain how you feel it?] No, I cannot, any more than the waters of the lake can tell how they feel when the wind comes and heaves them wave upon wave; passing over them, ruflling their bosom. No, I can't tell you more than that. I know, and I feel it.

My dear friends, you believe in liberal minds, don't you? [Yes.] Well, so do I; I always did believe in them, and I believe in them now. Anything, oh, my God, anything but being a little, narrow, contracted minded individual. Why, do you believe me, I would rather, if it were possible for God to cast any human being down, down, deep into hell, I would rather be cast down—I had rather be cast down there with a liberal mind, as I term it, than to have one of those little narrow minds that can think of nothing but just its own pleasure and satisfaction.

Do I act like one on the other side? No. Do I talk strange? Yes. Act strange? Yes. Peculiar in everything? Yes, but honest, thank God, honest! Good day, sir.

#### MARTHA L. RICHMOND.

Friends, I hardly know what to say. I didn't believe in this—what do you call it—Spiritualism? [Yes.] I say now I did not believe in it. I thought it was wrong, decidedly wrong. Yet I resolved in my mind during my sickness that if there was a shadow of truth in it I would avail myself of the first opportunity to manifest myself to you. Now I think of it, what shall I say to satisfy you and let you know it is your daughter Martha? Should I go on and tell you of overso much that has passed, you would not believe it was me. Yet, perhaps, after a time you will think and believe; sooner or later you will listen to my words.

The time has been when I would not have spoken to a person that I thought believed in Spiritualism. Now see where I am. Oh, I do believe it is wrong to hold ourselves aloof from a thorough investigation of everything, whether it be true or false—we should interest ourselves in it until we are satisfied of the truth. Think of my feelings on coming here and accepting the kindness of those persons that a few months ago I would not have spoken to. Think of the position I am placed in.

I did not give you my name any more than Martha, did I? [That is all.] Martha L. Richmond is my name. [Shall we direct this to some friend?] No. I only wish to say that my home for the last few years was at St. Paul, Minnesota. Do you know where that is? [Yes.] That is all. Let me thank you here for your kindness, and let me say to you who do believe and know this to be true, that I believe it to be your duty to urge persons who do not have faith in this to look at it closely—to persevere and see if they will not be convinced. I know they will.

I know, my friends, that had I not felt in the way I did, I should have been convinced before I came here, and then I should not have experienced the mortification of accepting the kindness of persons I felt such repugnance for. I am thankful that feeling is gone now, and I am happy.

# JAKE WINSLOW.

Say, stranger, do you require everybody who comes here to be so very precise and say everything nice? Just tell me that, and if you do why I will just take my leave. [Oh, no, act out yourself; do just as you are disposed to.] Oh, thank you, sir, thank you. I can do as I like, can I? [You have that privilege.] My friends would not recognize me if I did not do as I pleased, I suppose. I didn't suppose it was so late, sir. It is getting towards evening.

[To reporter.] I guess, sir, if you will, you may

square yourself around to the light-always keep your face to the light, and you will do a great deal better in this world. Do you understand keeping your face to the light-facing to the light, facing to the right? Lord God, I heard that talked so much, why, I just got perfectly sick and tired of hearing the word "right." Good God, what do you suppose is right and what is wrong? Tell me what is right, will you? [Our highest conviction of propriety is right to us.] There comes in that confounded word again. "Acting with propriety," eh? Acting "with propriety and right." Goodness, I think so. Do you? [Yes, acting up to what seems to us convictions of right-living up to our highest convictions of truth.] Well, now, give me a piece of paper. [A piece of paper, unfolded, was handed to the medium.] Oh, sir, you give me wrapping paper, do you? [I will get you another kind, if you prefer it.] This will do very well. This is perfectly right. It is right for wrapping paper. Well, it is paper. If it was perfectly white it would be right, too, wouldn't it? [Yes.] If it was brown, or green, it would be perfectly right, too, wouldn't it? [Yes.] Well, good God, ain't it paper all the time? The fact of its being brown paper, or printing paper, or any other kind of paper, will not alter the fact of its being paper, will it? Well, now, that is just how it is with me. I am dead, but yet I ain't. This is nobody but myself. Do you know who myself is? Well, I am Jake Winslow, Do you know anything of anybody of that name? [We do not.] Do you know any reason why this is brown paper? [No.] It is paper, though, and I am Jake, but I am dead. Do you see how it is, sir? [I understand you, sir.] Be kind enough to answer me when you understand me, will you? [I will, sir.] Well, sir, I thank you for that. Well, by thunder, I just got more than tired of right, justice and truth, and I just come to the conclusion there ain't anything in them, by thunder. Right, justice. Good God! You know there are all kinds of paper, don't you, and it don't change the fact of any one

kinds. Well, now, God made us, don't you suppose He did? [I suppose we are the offspring of what is generally termed God.] Well, thunder and lightning, do you suppose God made me? Well, never mind whether He did or didn't. It is rather a tough question for those who are upon the earth to answer, for they fear they may offend his majesty and get put out of existence if they do not give him the credit of it. Well, God made us, in the common acceptation of the term, and He made us all a little different, too; and like the paper, one is one thing, and one is another thing-now how are you going to get around that? Well, sir, my paper was different from others. Well, sir, whether it is blue paper or brown paper, or yellow paper, or printing paper, it is all paper, and that is the truth just as it is.

Why, sir, I got knocked down once for saying I didn't believe that God had anything to do with making certain poor devils. Do you know I got knocked right down in the street for that? [No, we did not know anything about it. | Well, I did, and what do you think of that? I ain't going to preach, you know. I ain't going to have any of those nice sayings over. By George, the world has had enough of nice sayings. It has been one eternal preach. It has been one eternal preach, and I will be blessed if there has been one bit of practice. Preach kindness, eh? Truth, justice, ch? [The reporter having finished a sheet of paper, hurriedly threw it on the floor, and continued to follow the rapid and erratic speaker.] Don't you throw my letter around that way, sir, because I want it to go straight. [We will see that it goes right. We will have it printed in the 'paper, and send it wherever you desire.] I ain't going to send it myself, so that is the truth. There comes the truth again, and it is the truth.

Now, I want to teil you just here—I suppose you want to hear how and when I died, don't you? [Yes.] I suppose so, but when you do you will, won't you? Well, do you see that? [Presenting a plece of paper folded.] You see how many folds there is in it, don't you? [Yes.] Well, sir, I just compare that to human beings. This is where they are very little things—small. [Showing the folded paper.] They continue to grow up, and are unfolded like this paper. They keep unfolding, and unfolding, larger and larger, until they attain their full size.

They don't make such a leap as that, you know [Suddenly jerking all the folds out of the paper.] Never. Now they come to this side, and they think they are a good deal better, but I can't say as there is much difference. I can't see as people are much better on this side than on yours. It is not so hard work here to get out what you have to say. Well, it is not so hard work to unfold on our side as upon your side. We are paper yet—we are folks yet—we are children yet. Some come here, and well, they are just devillsh fools enough to believe because they got here they must be all right. Ain't that nice? What is the matter? Why, they believed just what the preachers told them, and they have been fooled.

We are like this piece of paper. When we are folded up we are little children, and if we do rightly we will be gradually unfolded and developed. The idea of doing, or paying a certain amount of homage to the gentleman that made us, is going to make us give such a wonderful leap, is all humbug-it is ridiculous. There ain't nothing in it at allthey can't do it. These preachers make a poor, ignorant devil think he is all right in Christ, sir, and when he comes to get over on this side he ain't half unfolded. That's where it is. How do you like that? Will you put "devilish" in your paper, sir? [Yes, but I think you had better skip the hard words; we would rather you would not be so protane.] No, sir; put "devilish" and all of them words right in, sir-that's what I want. [We will publish your letter as you desire, but we would prefer that you would leave off those expressions which are offensive to us.] Why who the devil termed them profane, do you suppose? [The Orthodox clergy, I suppose. Probably we should never have had them, or thought of such expressions if they had not been taught us by them.] Yes, you see they gather them up, and say they are wrong, and preach about them, and talk, and threaten, and argue, until they make folks think they are terrible words. You won't stick to the teachings of the clergy when you come over here, I can tell you. [We are not very much in favor of borrowing their expressions, or their thoughts, or their philosophy.] Well, it is a question in mind whether they have got any philosophy anyhow. It is just one of their confounded jumps that they think they have made, and when they get over here they find that they haven't jumped at all. They are folded a good deal like that paper yet. Now what have I told you about my folks? Anything? [Not much.] Did I tell you what my name was? I guess I did, by thunder. Didn't I tell you I was Jake yet? [No.] [With some apparent indignation.] Do you mean to tell the truth here? [I had forgotten that you had told us, sir.] [With some warmth.] Do you ask my pardon, sir? It is granted, whether you do or not. Did I tell you where my family was? [I think not, sir.] What do you think of it? [I think not.] Did I tell you what my name was? Yes, I did. Well, now what I was going to say was, that if there is anything in the world, or in heaven, or in that next land that you go to when you get through with earth, that would make a fellow swear, it is to find yourself so confoundedly duped. I believed what the preachers said-"believe in Christ, and all things shall be given unto you."

They just made me do it-talked it right into me; made me think I had jumped right out, but didn't unfold, but I found it all out since I died. God, I would not be contented now, and just as true as you live and breathe. I would not be contented unless I could just tell them folks that I had found out their deceit; that's it. How do you like that? I want to tell you another thing: that just the very first time I catch you with any devilish talk like that you gave me-just so sure as I catch you with any ignoramus, trying to teach him such stuff, I'll give you a blessing. I suppose you think I am an ignoramus, don't you? Supposing I am one, I am so because I believed what you said, Well, as I said before, if I catch you trying to make anybody believe your confounded hypocritical lies, I will just go right in and expose you. There, how will you like that? I guess you won't like it very well. [To reporter.] That's my letter, is it? [Yes.] Do you like preachers? [I have no particular fondness for them.] Bully for you. Did I tell you I used to work in those mills in Lowell? You know there is where they make cotton. Well, I used to work in those mills. It wasn't very far from there where I got religion. They told me I could carry that religion straight along with me into heaven, and It would be all right there.

would say so yourself, and in justice to myself I ought to regret it more. I did say a few things that I regretted when I first came here—regretted that I had ever said—other things I regretted that I had done; but I tell you as I look upon them now, I don't regret them. Peculiar, was I? Odd sir.] Well, sir, I thank you for that. Well, by thunder, I just got more than tired of right, justice and truth, and I just come to the conclusion there all kinds of paper, don't you, and it don't change the fact of any one kind being paper, merely because there are different to the conclusion there are all kinds of paper, don't you, and it don't change the fact of any one kind being paper, merely because there are different to the conclusion there are likely to the meanest cloth when you put it in to bleach, and left it in until it got rotten. That's just what religion is like. It won't

hold together. Now you know the reason I compare it to the cloth, is because I worked there in the mills. Well, sir, good night to you. I hope you will have good luck, sir. [Thank you.] Now, I will thank you if you will let my letter go just right in—God, devil and hell, just as I talked them. If I don't have a chance to do a favor for you where you are I will try to help you when you get over here. Now you just let that go right in. [Yes, we will put it all in, and then you will be more certain to be identified.] Good luck to you. I hope you won't have any occasion to swear—then you won't. Good night to you, sir scribbler.

#### ISABEL B. TO HER HUSBAND.

Charles, you will not believe with my ideas of right that I would follow one that was given to such profanity, as the one who has just preceded me—I will call him brother. I feel him to be a brother, and I shall tell you why. It is because I feel that he is a child of our father, God.

Charles, it is from the false teachings of the past that he derived this habit. Shall I censure him? Should you? No, if we would censure at all, let it fall on the ideas that were given to him, which called out and developed his angularities. Then, will I follow him? Yes, and will by gentle words and deeds of love lead him on until, as he said of the paper, he is smooth in temper, mild in his manner, and pleasant in expression, and love shall beam upon his countenance.

Charles, I hear you say, my Isabel, is this you? Come to me alone, then; let me see your form as I have been wont to see it; then I will believe you have the power to come, and not till then.

Charles, what power will ever be mine, I know not. I fear this will not. I will try—I will get loving friends to aid me in my efforts, and perhaps I shall succeed. If I should appear to you would you not be frightened—would you not think it was a warning to you that you would soon come to ma? Would you be possessed of reason so that you could converse with me? I fear not. Think for a moment, Charles, what you demand—that I should appear to you as I appeared in life, and talk with you face to face.

May God in his goodness grant that some day we shall have that privilege. I think I hear you say, Belle, do not expose me here. I will not, Charles, but only give you a few thoughts that you may know who I am. Whether you believe it is me or not, you will say it is like me, when you speak of this to them. You will say how much like her, and yet it can't be her. It was hard for us to be parted so soon; but the few years we were together we were happy, and when you come here then we will enjoy happiness again together. We will find a perfect resting place in which the soul of man is happy.

Do I feel toward you as I did? Yes, and more loving; for now I see and feel more sympathy than perhaps I should have been able to give you had I remained upon earth.

Charles, I cannot stay long, but as I leave this medium, my thoughts will still be with you. You will not care if I say Charles B., and that shall be all that I will give; it is enough for you and my friends to know that it is I. May none but the pure in heart ever be with you, is the prayer of your loving wife.

## BENJAMIN TO HIS MOTHER.

I wandered far from home, and among strangers and in a strange land I died and was buried; and now far from home with strangers I am going to tell you of the reason why I left you. Neglect on your part, mother, and severily upon the part of one that I used to call father, sent me away. I hoped to find friends in a strange land, but sickness came upon me, and before I had time to give a few words to those that were around me to send to you, I was gone—gone from earth, where I know not. I cannot say that it is heaven, neither is it hell. It is different from earth. Were it not, I should say it was hell.

I believe on earth we experience all of the torments of hell. I did, but I don't blame you for it. You had no idea of the sleepless nights I passed under your roof. He did profess kindness to me to your face, but it was not kindness behind your back. You thought him just. You felt that he was all to you that any man could be. Perhaps he was, but he was not to me all that a father could be. No, not by a long ways, mother. When I commenced to tell you about it, you sald, "Silence," to me, your child, who was a part of your very self, with regard to one that was not worthy of you. I said I would not blame you, and I will not, but think of this, and think of poor little Andrew, and treat him differently, or else in a few more years he will go away and leave you, too. Oh, yes, I know it. I know he will.

I left you in body, and I am not with you so much in spirit as I would be if I didn't—shall I say it—despise him. Well, I will say hate—I do hate the man you live with, mother. I would not kill him. Why? Because he would come right where I am, and again, you would feel bad, too. Think of it—think of the cruelty that he practiced upon your children. Ah, mother, father here sees it. He tells me, too, that "it would not have been thus, my boy, had I lived."

Among strangers on earth, yet I guess they will send this to you. My mother's name is Margaret Phillips. She lives in Liverpool. What place is this? [Chicago, in the United States.] What State? [Illinois.] It is not here where I died. It was in New York where I died. I am tired of staying here, but I would not go without saying, that in spite of all that was done and said previous to this, I love you still as my mother. From your son Benjamin.

For the Religio-Philosophical Journal.
The Power of Love.

BY J. KNIGHT BAILEY, M. D.

No soul so lost to virtue's claim,
But love's warm rays, if pure,
Will cleanse the soul and whiten stains—
Will moral health secure.

Then when you find miasmas foul, Arising from the pool Of human ignorance and woe, (And pulse be low and cool.)

Project the heat of love's bright sun Into the heart's deep fount, Whence renovated atmosphere Will to the surface mount.

"EDUCATIONAL."—An ambitious young man of a literary turn, and fond of "schoolmarms," lately visited a school in this county, and on invitation made a speech, about as sensible as half that are made on like occasions. He said, "Young ladies and gentlemen—you are gathered here for the purpose of obtaining an education. Education consists in being educated to respect education and learning and education. Education teaches us that education comprises all things learned from education. Educate yourselves, and when you have a good education you will all bless the day that you learned a good education."—Plattsburg Republican.

Three Days' Meeting in Aurora, Ill. THE Friends of Progress in Aurora, III., will hold a Convention on the 15th, 16th and 17th days of June. They cordially invite all who wish to join them in the good work.

R. H. WINSLOW. Pres. of Society.

#### GROVE MEETING.

THERE will be a grove meeting of Spiritualists held on the Ath day of July, 1866, at Farmers' station, Clinton Co., Oblo, on the Marietta and Cheinnati Raliroad. Spiritualists and liberal minds are earnestly invited to attend. 8. C. CHILD.

#### NOTICE.

THE "NORTHERN WISCONSIN SPIRITUALIST ASSO-CLATION" will hold its noxt quarterly meeting at the city of Fond du Lac, on Saturday and Sunday, the 9th and 10th of June next. Good speakers will be in attendance. Oshkosh, Wis., May 5, 1866.

#### Third National Convention.

To the Spiritualists and Reformers of the World:
At the Second National Convention of Spiritualists held in Philadelphia by adjournment from the 17th to the 21st of October, 1885, it was Resolved, That this Convention and its successors be, and

Resolved, That this Convention and its successors be, and hereby are declared to be a Permanent National Organization of Spiritualists, and that the officers of this Convention hold their respective offices until the next annual Convention, and their successors are elected;

Resolved, That the delegates and substitutes, except such as voluntarily withdraw their names, are hereby declared members of the National Organization of Spiritualists, whose terms of office, as delegates, shall expire when their successors, or other delegates, shall be elected by their respective local organizations, but whose membership of the National Organization shall not cease until their names are voluntarily withdrawn, provided that membership, without annual appointment by local organization, shall not entitle members to vote, or take part in the business of Annual Conventions;

Resolved, That the National Organization of Spiritualists will, until otherwise ordered, hold Annual National Conventions of delegates from local organizations, at such times and

tions of delegates from local organizations, at such times and places as the President, Vice-Presidents, Secretary and Treas-urer of this and each subsequent Convention shall designate; and such officers are hereby declared an Executive Committee for that preserve.

and such officers are hereby declared an Executive Committee for that purpose;

Resolved, That appointments and records as delegates from local organizations, shall alone constitute the membership in the National Organization of Spiritualists; and all such delegates shall be thereby constituted and remain members until their names are voluntarily withdrawn.

Resolved, That until otherwise ordered, each local organization of Spiritualists, or Progressive Reformers, shall be entitled to two delegates in the National Organization, and an additional one for each fractional fifty over the first fifty members.

Resolved, That in adopting these articles, all rights of the

Resolved, That in adopting these articles, all rights of the National Organization hereby instituted, in any wise, at any time, or in any manner, in the least degree to assume the power to prescribe creeds, articles, or declarations of faith for Spiritualists, or otherwise interfering with individual rights, or the rights of local organizations, by resolutions, or otherwise, are forever prohibited.

In pursuance of the above, the undersigned officers of said Conventions as the Evention Committee, have received these

In pursuance of the above, the undersigned officers of said Convention, as the Executive Committee, have received the following invitation, to wit: "At a meeting of the Providence Congregation of Spiritualists, held at Pratt's Hall, the following resolutions were unanimously adopted:

\*\*Resolved\*\*, That the National Convention of Spiritualists be invited to hold their next session in the city of Providence in the nearly of Aprended Theorems.

Resolved, That if this invitation be accepted, we recommend that one day be devoted to an excursion upon the waters of our Narragausett Bay. And we tender to the Convention the free use of our Hall, a fraternal greeting and kind hospitality."

[Signal]

(Signed)

L. K. Joslin, Secretary.

And, on conferring with each other, we have decided to call
the Third National Convention to meet on Tuesday, the
21st day of August, 1866, and continue in session until the
following Sunday, at the above mentioned Hall, in the City
of Providence, State of Rhode Island. And we therefore invite "each local organization of Spiritualists or Progressive
Reformers," to send "two delegates and an additional one
for each fractional fifty over the first fifty members;" to attend and participate in the business which may come before
said Convention.

JNO, PIERPONT, President.

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of \$30. WESTERN HYGEIAN HOME PRIMARY SCHOOL DE-WESTERN HYGEIAN HOME PRIMARY SCHOOL DE-PARTMENT.—In this School Physical Culture is as much a part of the educational programme as is reading, writing arithmetic, Geography, &c. A superior system of Light Gym-nastics is taught; and the health and development of both body and mind are carefully and equally attended to. 1-tf

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THROUGH WHOM the design for the heading of this paper was given, will send to any address, for 20 cents, a History of the CHICAGO ARTESIAN WELL, one of the greatest tests of spirit-power yet made; and for 20 cents he will send a Photograph copy of A. LINCOLN, called the EMANCIPATION. The original was given through his hand, while in the trance state, in 25 hours. It is 52x8 inches—"Life 81ze;" said to be the largest drawing of the kind, under glass, in this country.

ountry.

Address A. JAMES,

1-tf Chicago, P. O. Box 2079

HEALING THE SICK

BY THE LAYING ON OF HANDS.

THE UNDERSIGNED, Proprietors of the DYNAMIC IN-THE UNDERSIGNED, Proprietors of the DYNAMIC INSTITUTE, are now prepared to receive all who may
desire a pleasant home, and a sure remedy for all their fils.
Our Institution is commedious with pleasant surroundings,
and located in the most beautiful part of the city, on high
ground, overlooking the lake. Our past success is truly marvelous, and daily the suffering find relief at our hands.

The Institution is located in MILWAUKEE, WISCONSIN,
our Marshall, two doors south of Division street, and within
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177.

DRS. PERSONS, GOULD & CO.
MILWAUKEE, Wis., 1865.

13-tf

DRS. S. B. COLLINS & S. A. THOMAS,

# SPIRIT PHYSICIANS

Heal by the Laying on of Hands, LAPORTE, IND.

DR. COLLINS: I had been troubled with Fever Sores on my

DB. COLLINS: I had been troubled with Fever Sores on my legs for five years, and during that time was under the care of different physicians, but was not relieved. I then called upon you, and after taking your medicine for forty days as directed, was entirely cured. I send you this for publication, as it may be the means of sending those to you who are similarly afflicted.

Yours, &c., C. F. WALTHER.

IIIL'S CORNERS Mich., Sept. 10, 1865.

This is to certify that I have been afflicted for eleven years with total paralysis of left side—not being able to walk one step during the whole period; but after receiving repeated operations of Dr. THOMAS, I am now able to walk quite well, and am gaining strength very fast. I had lost all feeling, and little did I expect to walk a step or have the least feeling. I cordially recommend the afflicted to try the virtue manifosted through the Doctor. No medicine used.

SARAH MILLS.

DATTON, Mich., Sept. 5, 1865.

After giving up all hope ecovery from a Nervous Affection of three years' standing, I was induced to give Dr. fHOMAS a trial, at his residence. He gave me three operations, and I feel that I am perfectly restored to good health. He removed all pain at the first operation. Medicine failed as an antidote. I felt that I was fast traveling to the grave, but am now enjoying good health. He not only cured me, but many others in this vicinity. The Doctor surely performed wonderful cures while with us. He also perfectly cured my two children of Fever and Ague. I do not know of the Doctor making a failure while in our vicinity. I can safely recommend him to all those who are afflicted. It is impossible for me to say what the Doctor cannot cure. Give him a trial. Yours truly, ELIZABETH HAMES.

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POSITIVE AND NEGATIVE POWDERS. THESE celebrated powders act as carriers 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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Liberal terms to Agents, Druggists and Physi-Clans.
Mailed, postpaid, for \$1.00 a box; \$5.00 for six. Money sent by mail is at our risk. Office, 97 St. Mark's Place, New York.
Address PROF. PAYTON SPENCE, M. D., General Delivery, Address PROF.

Specific Remedy for Consumption and

Nervous Debility.

WINCHESTER'S HYPOPHOSPHITES. " The CURE of CONSUMPTION, even in the second and third stages, (at a period, therefore, when there can be no doubt as to the nature of the disease,) IS THE RULE, while DEATH IS THE EXCEPTION."—Dr. Churchill, to the Imperial

Academy of Sciences, l'aris.

THE HYPOPHOSPHITES THE HYPOPHOSPHITES

NOT only act with PROMPTNESS and CERTAINTY in every stage of tubercular disease, even of the acute kind called "Galloping Consumption," but also with INVARIABLE EFFICACY in all derangements of the Nervous and Blood Systems, such as Nervous Prostration, General Debility, Asthma, Paralysis, Scrofula, Chronic Bronchitis, Marasmus, Rickets (in children,) Anomia, Dyspepsia, Wasting, impaired nutrition, impowerished blood, and all morbid conditions of the system, dependent on deficiency of vital force. Their action is Twofold and Specific on the one hand, increasing the principle Willicii Constitutives on the one hand, increasing the principle Willicii Constitutives NERROUS ENERGY, and on the other are THE MOST POWERFUL BLOOD-GENERATING AGENTS KNOWN

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"Winchester's Genuine Preparation" Is the only reliable form of the Hypophosphites (made from the original formula.) It is put up in 7 and 16-or bottles, at \$1.00 and \$2.00 each. Three large, or six small, for \$5.00.

Use no other, or any remedy containing Iron.

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J. C. HAINES,
[1-tf] Notary Publi

# Our Children.

"A child is born: now take the germ and make it
A bud of moral boauty. Let the dews
Of knowledge, and the light of virtue, wake it
In richest fragrance and in purest hues;
For soon the gathering hand of death will break it
From its weak stem of life, and it shall lose
All power to charm; but if that lovely flower
Hath swelled one pleasure, or subdued one pain,
O who shall say that it has lived in vain?"

#### The Little People.

A dreary place would be this earth Were there no little people in it; The song of life would lose its mirth Were there no children to begin it.

No little forms like bnds to grow, And make the admiring heart surrender; No little hands, on breast and brow, To keep the thrilling heart-chords tender.

No babe within our arms to leap; No little feet toward slumber tending; No little knee in prayer to bend, Our lips the sweet words gladly leading.

What would the ladies do for work, Were there no pants or jackets tearing; No tiny dresses to embroider; No cradles for their watchful caring.

No rosy boys at winter morn, With satchel to the schoolhouse hasting; No merry shout as home they rush; No precious morsel for their tasting.

Life's song, indeed, would lose its charm, Were there no babies to begin it; A doleful place this world would be Were there no little people in it.

### Enigmas, Charades, Etc.

GEOGRAPHICAL ENIGMA. My 15, 24, 4, 21, 15, 6, 21 is a city in New Jersey. 5, 16, 4, 21, 21, 20 is a city on the river Danube.

" 1, 4, 6, 11, 22, 3, 20 is one of the Southern States. " 21, 16, 1, 4, 17 is a river in Central Africa. " 19, 23, 17, 7 is one of the most renowned coun-

tries of South America. " 23, 4, 21, 23, 13, 8, 4, 23 is a river in New York.

" 2, 4, 12 is a river in Arkansas. " 21, 23, 18, 14, 4 is a river in North Carolina.

9, 10, 6, 12, 14 is a lake in the northern part of the United States.

My whole may be found in the Proverbs of Solo-

Answer next week.

#### CHARADE.

My first I hope you are; my second I see you are, and my whole I am sure you are. Answer next week.

TRANSPOSITION. Hte yoln atheniaarmn elrwfo no ertah si tuveri. Eht lyon stignal esatreur tuhtr. Chicago, May 5, 1866.

#### PUZZLE.

The following letters are inscribed over the Decalogue in a church in England: prsvryprfctmnvrkpthsprcptstn.

Required the vowel, which, if properly placed, makes a complete sentence. Answer next week.

# RIDDLE.

I am composed of letters five, Of syllables but one, Yet into words, if you but strive, Most easily I run. Do but erase my 5th and first, A beverage I become, But not to quench a sottish thirst, With no affinity for rum. Next but hide my 1st alone, Two stately steeds you see, Impatient to be gone,

As steeds are wont to be. Now but reverse these letters four, The main support of life I am, Though life in me no more-'Twas lost without a sigh.

My 5th and 2d 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, I'm made with many a stitch, Yet ever both by day and night I'm on the backs of poor and rich.

My 2d and 3d next displace, And your uncle's name you see-Your uncle he is, though never his face

Has been seen by you or me. My whole, though mighty and strong, Is man's obedient slave, For him I must toil the day long, Nor respite or rest do I crave.

O'er the land he sendeth me. Alike through heat and snow, To the uttermost parts of the sea, As he bids I am bound to go.

Answer next week.

ANSWER TO LAST WEEK'S ENIGMA, ETC. Answer to Grammatical Enigma-Make hay while the sun shines.

Answer to Riddle-Time. Answer to Transposition-Shall we whose souls are lighted With wisdom from on high, Shall we to men benighted,

Auswer to Charade Mistake.

The lamp of life deny?

Maggie E. Lane, of Chicago, sent the first answer to Enigma and Transposition.

We would be pleased to have those who feel so inclined send Enigmas, Charades, etc., and be always sure to send the answers at the same time. We have received quite a number without answers, and they have invariably found their way into the waste basket. In getting up Enigmas, be sure to have all the letters represented, otherwise they are not perfect. We have had to throw out a number on account of this imperfection.

SEEING THE ELEPHANT.-When Cousin Ichabod first saw him at the show, he exclaimed, with mute astonishment:—"Then that's the reel managerer—the identical critter itself! Wouldn't tew on em make a team to draw stun with. Ain't he a scronake a team to draw stun with. make a team to draw stun with. Ain't he a scroger!" Ichabod went hum and related what he had seen. "I seed, "said he, "the genewine managerer—the biggest lump of fiesh that ever stirred. He had tew tails—one behind, t'other before. Philosophers call the fore one a pronobscus. He put one of his tails is my pocket and hauled out all the gingerbread—every hooter. What d'ye think he done with it? Why, he stuck it in his own pocket, and began to fumble for more."

Ain't it Queen?—An old lady was highly delighted and edified by a view of the vessels on Long Island Bound towing their boats astern. "L-a-w-a-massy!" exclaimed the innocent old soul, "how parfect is all the works of nature! Even the great big ships have all got their little ones runnin' along after 'em just as playful as lambs."

#### General Osterhaus.

General Osterhaus.

General Leggett gives, in the Zancsville Courier, the following anecdotes of the inability of General Osterhaus to speak the English language correctly:

"The General's not learning to speak English reminds us of one or two incidents in his military career. One morning when we were confronting the enemy at Kenesaw Mountain, they made an attack on Osterhaus' command. He was at breakfast, when an orderly dashed up with:

"General, the rebs are advancing upon us."

"Shust wait,' said he, 'till I gits mine coffee; I makes him hell smell."

"After drinking his coffee, he hurried to the front

"After drinking his coffee, he hurried to the front, and, if he didn't literally fulfil his promise, he quickly repelled the attack, and made the enemy glad to regain the shelter of their works.

"The boys everafterwards knew him as, 'old hell smell'."

"On another occasion, a number of general officers were rallying him about his being a German, taking occasion to tell him, among other things that Sigel was the only German officer of any ac-

"'Sigel! Sigel!' said he, irately, 'vy, I can kick him mit von hand.'"

PRESERVING FLOWERS FRESH .- Take a deep plate, into which pour a quantity of clear water. Set a vase of flowers upon the plate, and over the vase set a bell-glass, with its rim in the water. The air that surrounds the flowers being confined beneath the bell-glass, is constantly moist with water, that rises into it in the form of vapor. As fast as the water becomes condensed it runs down the side of the bell-glass into the dish; and if means be taken to enclose the water on the outside of the bell-glass, so as to prevent its evaporating into the air of the sitting-room, the atmosphere/around the flowers is continually damp. The experiment may be tried on a small scale by inverting a tumbler over a rosebud in a saucer of water.

CHARITY.-Let my lips be sealed with charity, that they may open only for the good of my neigh-bor. Let my eyes be veiled with charity, that they may rest upon good, and that wickedness may be shut from my sight. Let charity close my ears to all unkind and malicious slanders. Let charity keep my hands busy with profitable work, and my feet turned in the path towards those whom God hath given me power to benefit. May charity keep my heart from secret sin, from evil imaginings, from the tempting whispers of the evil one. So that shutting every door against uncharitableness, my soul will be made strong in love to the Father and

Boys.—Form the habit while young of employ ing all your time usefully. Never be unemployed. The land is full of idlers striving to live without la-The land is full of idlers striving to live without labor. It is not to be supposed that you are never to take recreation; this is useful—it is necessary, but if it comes after hard study or prolonged labor, if will probably be healthful and moderate. An honorable mind, in the desire of mere relaxation, will not go forth in forms of mischievous exertion. It is not to be supposed that a boy is to be a man, much less an old man; but, in the midst of his mirth and hilarity, he may be innocent and amiable.

A poor widow's little boy wanted a slate at school. but she couldn't afford to buy him one. The next day, seeing one in his hands, she inquired in some surprise, "Why, Tommy, my dear, where did you get that slate?" "I heard you say when papa died," he replied, "that now he has gone we must look above when we wanted anything, so I went up and got this slate off the roof. I wish I had a

Sir Henry Rawlins lately declared in a lecture to some English mechanics that the favorite amuse-ment of little boys in Bagdad, is to get on the back of ostriches and run races, and the birds would stretch out their necks and enjoy the thing as much as English race horses would.

RUDENESS .- If I am treated rudely let me examine into the cause, and if I cannot discover any sort of impropriety in my own conduct, I may disregard the rudeness, and consider him who displays it as no better than a brute; and why should the con-duct of a brute disturb me? Work-kitchen work-is a good thing.

work—Ritchen work—Is a good thing. Less parlor and more kitchen, less piano and more kitchen, less French and more kitchen, less folly, frippery and nonsense, and more kitchen—these are the things to give our girls sense, health, comfort, joyful and happy homes.

"What is wanting," said Napoleon one day to Madame Campan, "in order that the youths of France be well educated?" "Good mothers," was the reply. The Emperor was most forcibly struck with this answer. "Here," said he, "is a whole system in one word."

Early rising contributes as surely to personal beauty as the dawn does to the beauty of the world. Shape, complexion, expression, the dignity arising from the sense of having performed a duty, all contribute to make the charmer more charming.

At St. Amant, France, a boy was playing in a farm yard, when he fell headforemost into a water cask. A colt, three years old, which he had been in the habit of feeding, was seen to take the boy's clothes in his mouth, and lift him out. An English writer says, in his advice to a young

married woman, that her mother Eve married a gardener. Some one wittily remarked that it might be added that the gardener, in consequence of the match, lost his situation,

"Mike, why don't you fire at those ducks?—Don't you see you have the whole flock before your gun?" "I know I have; but you see, when I get a good aim at one, two or three others will swim right 'twixt it and me."

A LITTLE DIFFERENCE.—"What has been your business?" said a judge to a prisoner at the bar. "Why, your honor, I used to be a dentist—now I am a puglist; then I put teeth in—now I knock A nice old lady up-town declares that she thinks it very strange that a little quicksilver in a glass tube can make such awful hot weather by just ris-

Ing in it an inch or so. The red, white and blue-the red cheeks, the white teeth, and the blue eyes of a lovely girl—are as good a flag as a young soldier in the battle of life

CAUSE AND EFFECT.—The heart that is once soft-ened by gratitude and the tear of joy, will show its thankfulness in this at least, that it will be milder

towards others. Never despise counsels, from whatever quarter they reach you. Remember that the pearl is keenly sought for in spite of the coarse shell which en-velopes it.

Adversity overcome is the brightest glory, and willingly undergone, the greatest virtue. Sufferings are but the trials of gallant spirits.

Love the work you are doing and must do, but when it is done, train the rosevine over your door.

# A MAIDEN IN THE SPIRIT LAND.

A MAIDEN IN THE SPIRIT LAND.

THE PICTURE bearing the above name is a photograph copy of one of the most beautiful Spiritual pictures in existence, and should be in every lady's album. It is claimed that it was sketched by "Raphael," through a medium, W. P. Anderson, while in a trance. Copyright secured. Pictures can be obtained by addressing Sophia Ehrenfels, the owner of the original Picture and Copyright, at Chicago, Illinols. Price, 25 cents each. Dealers supplied at reduced rates.

2-10-1t

# "ANNIVERSARY."

THE SPRITUALISTS of Sturg's will hold their annual meeting in the Free Church, the 15th, 16th, and 17th of June, 1866. Finney, J. B. Harrison, and other Speakers will be resent.

Arrangements will be made to have a good time. All are

I'tr Order.

# MAGNETISM.

M. R.S. J. K. OBER, Magnetic Physician, the better to accommodate her extensive practice, has opened an office at Rooms 5 and 6, McCormick's Building, S. E. cor. Randolph and Dearborn streets.

# All Diseases Treated Without Medicine.

Special attention given to the treatment and curz of all diseases peculiar to females, and to all Chronic Complaints. Mrs. O. has met with great success in this city and St. Louis, and confidently announces that she can and will curz those that have been pronounced incurable by other Physicians. Refers to many well known citizens of this city who have been radically cursed by her treatment. A thorough diagnosis is given Clairvoyantly, tracing back to the cause of the disease. Those suffering from disease would do well to call and be treated Magnetically.

2-10-4t

## GROVE MEETING.

THE SPIRITUALISTS of Rockford, Ill., are to hold a three days Grove Meeting, near that city, commencing on Friday, June 29th, 1860. It is determined by all to make the meeting an entire success. Abundant hospitality will be extended to strangers and friends. Lecturers who can so arrange their travels as to be present, are requested to address the Committee.

Rockford is on the Galera R. R., 92 miles N. W. from Rockford is on the Galena R. R., 92 miles N. W. from

G. W. BROWN,
DR. GEO. HASKELL,
MR. — STORY,
Committee.

#### A NEW AND THRILLING POEM.

# THE CONTEST

A PORM,

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THIS work embodies the history of the war for the maintenance of the Union, from its commencement to its close, emitting to notice in detail the latter portions of the struggle wherein the spirit of partisanship has obscured the real merits of those concerned. real merits of those concerned.

The uniform excellence of the language employed, and the careful adherence to regular metre, will commend "The Contest" to all lovers of true peetry; while the pure and loity sentiments of patriotism, which abound in its glowing pages, make it a valuable accession to every good library, and an acceptable gift for a beloved friend.

It is tastefully bound in cloth and printed on elegantly tinted paper. For sale at this office. Price, \$1.25; postage, 10 cents. Sent by mail on receipt of price and postage. Address Geo. H. Jones, Secretary, P. O. Drawer 6325, Chicago, Ill.

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#### Equipments for Children's Progressive Lyceums.

MRS. MARY F. DAVIS has made arrangements with the undersigned, so that all the articles required for Children's Lyceums can be furnished at short notice and lowest prices. He will keep a full supply of silk and linen Flags, Group Targets, Badges, Tickets, Manuals, &c., and will (for one pestage stamp.) send printed instructions to any part of the world. Address

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Nature's Remedials from Plants, surpassing in curative powers all hitherto known to man. These comprise POSITIVE CURES for the above, and for all inherited and chronic diseases, nervous debility, rheumatics, mercurial affections, and others resulting from impurity of the blood, hitherto only palliated but never cured. Advice gratis. Explanatory circular, 1 stamp. Treatise, 20 cents.

SPIRITUAL NOTICE. PRIVATE CIRCLES are now forming at the "Temple of Truth," 814 Broadway, New York City, for the scientific investigation of Spiritualism. The best Test Mediums will be employed to give communications. Each class is limited in number. Apply as above.

A public circle is held every Monday evening. Lectures, discussions, etc., every Sunday. Mediums can be consulted privately at the "Temple." The hall is free daily to visitors.

The morning light is breaking, The darkness disappears—
The angels here are greeting
The friends of other years.

## SPIRIT TELEGRAMS. A HIGH ORDER OF INTELLIGENCE can be had through the agency of

18-tf

THE SPIRITSCOPE, by addressing Dr. B., Box 280, Philadelphia, Pennsylvania

This opportunity is made public in the interests of Light and Truth and replies will be given FREE to those who want Light and seek Truth, but are unable to pecuniarily assist the dial operators; others may determine for themselves what remuneration to offer.

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#### THE RADICAL FOR MAY

CONTAINS an important article by Chas. K. Whipple, "PREPARED TO DIE,"

which discusses those "religious" movements known as "Revivals of Religion," in an able and earnest manner. Mr. Whipple, of course, does not believe in such delusions, and he gives most excellent reasons.

# THE RADICAL

is a Progressive Religious Magazine, published monthly. It is contributed to by O. B. Frothingham, Robt. Collyer, Samuel Longfellow, Samuel Johnson, A. Bronson Alcott, M. D. Conway, Wendell Phillips, W. H. Furness, R. T. Hallock, R. W. Emerson and others. S. H. MORSE, Editor.

# THE RADICAL

Is an attempt to consider, without fear or prejudice, all the important topics of religion. It seeks to build on the founda-tion of God's eternal laws; and has all faith that the soul of man has laws of its own, as certain, as natural and constant in their working, as any law of the material world. Hence it seeks for that manifestation of God which shall reveal and confirm all the truths that control the spiritual nature; here seeks for that manifestation of God which shall reveal and confirm all the truths that control the spiritual nature; here it finds "authority," and not elsewhere. It would bring each individual home to himself or herself, not in any spirit of vanity or pride, but only because such is the will of God; believing that each one should live after his own convictions of Right, let them be opposed or sustained by whatever book or person. God wills that we should help each other, that we should receive help from the great and good of all times, but he cannot mean that any, even the lowest, should forego the use of such Reason as has been given. Hence THE RADICAL seeks this Natural Foundation—deeplaid in the soul of humanity—whereon to build the eternal kingdom of God's Love and Truth. It invites the support and co-operation of all the friends of progress throughout the country. America should have a religion in harmony with her institutions. Indeed, she must, or those institutions cannot be perfected and perpetuated. A religion she must have which is not fear nor sorrow, but love and joy; a religion of freedom which demands emancipation for the Soul of Man, even more, if any difference could possibly be urged, than for his body. The liberty of the Individual Soul to seek out and acquaint itself with the laws of its own being. That is the alpha and omega of all our talk about "Liberty in America."

To do an humble but sincere part in this great work of our time, THE RADICAL was started. It is devoted to Relicion. It would lay the axe at the root of all errors and evils; that religion, pure and undefiled, may buily in every soul its many mansions of Truth, and Peace, and Love—uniting the two worlds in one great eternity; present now as much as ever it will be; present now, banishing Time for every soul its ends greeting!

Each number for Microscopic very where, THE RADICAL sends greeting!

To the Friends of Progress everywhere, THE RADICAL sends greeting!

Each number of THE RADICAL contains, at least, forty pages. The number for May has forty-eight. It is printed well and on good paper. It is perhaps the cheapest magazine now published in the United States. Its low price puts it within the reach of all. The subscriber desires to say that, in commencing its publication, he was anxious to make this a leading feature of the enterprise; for he meant to reach all classes of thinking, earnest people, and not make it impossible, by a high price, even for those whose means are limited to their daily earnings, to procure the Magazine. The articles to THE RADICAL are all contributed free; no money is paid for them, nor does the Editor receive any compensation for for them, nor does the Editor receive any compensation for his services; the purpose being, for a few years, at least, to do what can be done to establish in this country a thoroughly radical and independent magazine, devoted to the discussion of all those questions which have to do with the building up, or with the manifestations of man's religious nature.—ED.

# THE RADICAL

may be obtained at the bookstores, generally, and always by addressing THE RADICAL, Boston, Mass.
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