\$3.00 PER YEAR IN ADVANCE. 1

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

[SINGLE COPIES EIGHT CENTS.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

CHICAGO, JUNE 9, 1866.

VOL. II.—NO. 11.

For the Religio-Philosophical Journal. The Dead Child.

BY DR. E. CASE. [At Camp Rienzi, Miss., June 27, 1862.] What a strange pallor's resting on each feature! What marble coldness settled on that brow!

Where mirth and gladness held their festive show.

No more to be unlocked the rigid muscle, o more to flash again that soulfilled eye, The playful fancy and the mirthful child-will, Sparkling like star jets in the depths on high.

What a dread silence seals that playful nature,

I cannot give thee up, my own sweet darling; I cannot seal thee for the silent grave, Then turn again, with strong arm backward hurling The waves that beat the heart once stout and brave.

I am unmanned, unnerved and shattered; The soul appaled, but staggers on its way, Its intellect confused, its strength all scattered Struggling through darkness thick to find the day!

I could have labored on through weary hours, In storm or sunshine, in the heat or shade, With strength and hope to stay my wasting powers. With soul undaunted, heart all undismayed;

But thou, my child, my dearest and my only, Oh, what is earth or earth's fair promise now? The very skies seem dark, all nature lonely, And earth a desert, since departed thou,

The sun will shine perchance as fair to-morrow, The stars will glow and burn as bright to-night, The birds will sing, the flowers their beauty borrow, From the bright hues of rainbow-tinted light;

And other little children will be near me, And I shall pass them playing in the street, And I shall pause and list, as if to hear thee-Thy merry voice and pattering little feet.

And time will pass, as time to others passes, Amid the crowding cares and strifes of earth, Where hope and fancy still the future glasses, And memory lingers o'er departed worth.

I shall think of thee within my lonely chamber, In crowded halls, and in the thronging way, At morn, at noon, at eve, where'er I wander, In all I feel, or think, or do, or say.

Some little token, memory will recal thee; Some slightest sense of sight, or song, or sound; Some light, or shade, some bird, or flower, or tree, Will bid me pause, and deem thy spirit round.

But nevermore-oh, nevermore, forever, Will life's fair seeming be the same to me, As when, all hope, all trust, I deemed that never In childhood's beauty, death could gather thee. Lafayette, Ind., April 26, 1866.

For the Religio-Philosophical Journal. Inner and Outer Thought Organization.

There is in all substance an inherent tendency to organize, to come into form, to exhibit some phase of life, of motion, of intelligence, and proportionate to the fineness of substance, is there exhibited sensitiveness, feeling. Thoughts are substance, and yet in their finest condition they are not subservient to the will of man; that is, through the medium of pen or vocals he cannot express his highest, finest conceptions or thoughts. The painter, the sculptor, the architect fail to give expression on canvas, in marble or mansion to their ideals; nevertheless, thought is substance, is seen, is felt, essays to give expression, to speak, to organize itself into an outer form. Every outward expression of animate life is but a form of thought; every fiber, nerve, bone, tissue that goes to make up an animate life. is an outer covering of a living thought, and each form of moving, pulsating life, is an organization of a multiplicity of thoughts. The master builder catches the idea of an edifice, he conceives or takes cognizance of the wants of his employer, he forms his draft, constructs his edifice, has embodied his grand thought; beams, sills, joice, doors, windows, cellar, dome, each and all in their appropriate places are so many evidences of the harmony and beauty of the mind in which the structure was first conceived, and through natural processes has become actualized. Man is a house, an outer expression of the thought of the divine Architect, while the still more outer house in which man dwells is said to be the outworking of the thought of the man himself. Taking a very broad view of the whole subject, we come to the conclusion that man, yes, man, has wrapped within his own organism the power to construct, outwork, and bring into existence living embodiments of thought; in other words, it is for man to eatch the thought that it is as possible to construct and bring into being a mathematician, or an artist of any desired kind, as to do the coarser work-construct the massive temple, or cathedral, and that it were impossible to make further progress in medicines, science or philosophy, until a new order of being is introduced to this planet through the adaptation of processes and principles underlying the whole subject of organization. Life and its manifestations are to be thoroughly analyzed, and only as its most secret workings are comprehended and understood, can there come relatively perfection in human form. With this idea firmly fixed in the mind of any one, two, three, or more individuals, it grows, organizes, matures, spreads itself out, until perhaps, myriads of minds are impregnated, become inspired, and in its time and season the tiny thought sown in weakness, controls the movement of the combined

intelligences of a planet. The theme before us ad-

mits of illustration : to-day there is a deep feeling

pervading quite a large class of persons. They feel the need of organization, of a new system of trade, of exchange, of combining and consolidating persons of a like temperament, attractions, mental capacities.

Society to-day in all its relations is sharkish, wolfish; the strong combine together, that they may more easily gather in the accumulations of the weak, and appropriate the profits of their labor to selfish uses. There seems to be a net-work more cunningly devised to overreach and entrap the honest laborers of their earnings than that which nature has inwoven into the organization of the spider, giving it such natural advantages over the unsuspecting fly. The fly has not the inherent property called self-culture. Man has-he has also the spider element, and it can be used in self defence; in other words, appropriated to beneficent ends and purposes.

Discovering, then, that there is in man an infinite variety of elements that need to be mathematically and wisely brought together, we are led to ask where is the mind that can successfully do this work-where the grand organizer? There are minds scattered over the American nation that are earnestly yearning for such a home, society or community, as many of the ready writers upon the subject of Communism have theoretically prefigured; but as yet the grand positive central attractive mind does not appear. We ask, how could he appear prior to this age? Preceding ages have not demanded, have not been prepared, been ripened up to a point or condition of mentality which enabled them to grasp the thought that it were possible to so arrange individuals, and groups of individuals that the laws of harmony, as exhibited among the planets, would be as fully apparent. We would not claim that this condition of harmony is yet actualized or fully outwrought; and yet we do claim that this thought has been sown, is growing, expanding, and in its order will come forth a thing of life, a human mechanism; perfection is not an inherent property of substance; progress is, and hence a model society partaking of this inherent property, will also have in connection therewith the power to reproduce its like; to beget, in other words, model groups, associations and communities.

Thoughts, we have said, are things of life; they grow, expand, reach mind after mind, and sometimes encircle a planet. We have thoughts growing in our mind of a practical character to us, which we hope may yet grow, gather strength, and in their times and seasons take form. One thought is this: in a favorable locality we would erect a substantial cotton factory; each operator should be an owner of an interest in the same, and proportionate to actual labor should be his share of accumulations. We would also erect a woolen factory upon the same grand basis. We would have in connection therewith our domain for agricultural purses, and the thought spreads until it include exchange edifice through which all products would naturally find an outlet, and all consumers receive their supplies. The effort should be to abolish the use of money in all forms, more especially paper currency, substituting therefor natural and economic modes of exchange of products. In the future man will turn his attention to the cultivation of the soil; thoughts are growing which give a wide berth to that class of community which to-day. vulture like, lives upon the credulity, ignorance and folly of the masses. The fetters that have mentally shackled the people are being snapped asunder, and ere long there will stand forth on this planet a race that will not need regenerating or reforming. The great thought of a philosophic organization will yet be born; and with that there comes into existence an entire new basis and superstructure, on which there may be safely reared the outer walls of an inner temple, consecrated to the unfolding of still finer veins and threads of thought than have yet been agitated or started in the human mind. Organization is a plant of slow growth; and he who looks for the maturing of the oak must remember that it started from an acorn, and that centuries may clapse ere it reaches its culminating point. Great questions that to-day are shaking the minds of the masses are to be tried and tested; individual sovereignty and inalienable rights are broader questions than the politicians of the day have measured in their fulness, and it remains yet an open question as to what part woman is to play in the coming future. Thoughts, we again repeat, are living, growing, expanding, organizing entities; and among other subjects of agitation, the rights of the sexes will soon be the most prominent.

Hon. Gerrit Smith, being addressed by a committee in behalf of the "eight hour system," answered:

" For very many years the reduction of the hours in a day's labor has been a favorite idea with me. I believe that, as a general proposition, no man should work more than six hours a day, and that every man should work so long. Hence I would like to have six hours made the legal day's work. It might, it is true, be generations before the practice would correspond with the law. For generations laborers might frequently bring a third or a half more than a legal day's work into a single day—that is, eight or nine hours of work. But in the that is, eight or nine hours of work. But in the law for six hours there would be the true principle, the true standard; and practice would be continually approximating it. The objection to the eight hour plan is that it is not a permanent one, and does not hold up the true principle, the true standard. But eight hours are far better than tenand therefore I shall rejoice in your success. Enclosed is my draft for twenty dollars toward defraying the expense of the agitation.

"Respectfully yours, Gerrit Smith."

For the Religio-Philosophical Journal.

False and True Organizations. A Lecture delivered at the First Spiritualist Church, Thompson, below Front street, Philadelphia, November 26th, 1865.

BY HENRY T. CHILD, M. D.

There are few questions that are so generally agitating the liberal minds of this age as that of organization.

The institutions of the past-outgrowths of organizations in various ages, have cramped and fettered the human soul so effectually, that they have filled the earth with wailing and lamentation. Bondmen and bondwomen hug their chains, and dare not lift their eyes heavenward, lest in the free sunshine of truth they discover the hideous deformities of these relics of bygone days, that press with such a mountain weight upon them, and hang like an incubus over every aspiration for freedom and the exercise of the heaven-born gift of reason. Intellect. like a two edged sword, has penetrated the veil of many of the time honored institutions, and thousands have escaped through the rent which this has made, and many more are becoming dissatisfied with the positions which they occupy. Many of those who have thus burst asunder the shackles of organization, stand now erect and disenthraled, and as they look back over the ruins of old institutions, and see the walls of conservatism, over which they have leaped, there may come moments when they will feel a longing after the flesh pots of the Egypt of old organization, still there is generally a very strong desire for a retention of all the freedom which the new condition gives, and an unwillingness to bear even the most gauze-like and flimsy bands of organization. Like the enfranchised slave they hear the clanking of a chain, or the crack of a driver's whip, in the very name of organization. Hence there are thousands of minds to-day affoat in the world, fighting the battles of life alone in their own little barks.

But, as in union there is strength, and in co-operation a multiplication of power, so it is well to inquire whether the evils which have been so apparent in the institutions of the past must of necessity inhere in all organizations, or whether they will not be found to be the result of errors and abuses which may be avoided. Let us examine some of these evils. First, there is an idea which has been very general that membership in an association conferred some prestige or superiority on the individual. This idea varies in different persons, and may readily be seen in their actions. It is well embodied in the sentiment, "Stand by, I am holier than thou." This feeling which exists almost everywhere extends with increased force among those who hold prominent positions in the association. This is especially the case in religious organizations, where dogmatism manifests itself, and there is a disposition to assume authority and seek for the means of maintaining it by setting up the traditions and precepts of the fathers as a standard, and attempting to give a divine sanction to mere symbols which represent something of the dead past, but which have no life in them. Fearful indeed is the history of the past on these matters, written as it is in letters of human gore, and the echoes of untold horrors come rumbling down to us dimly uttered by the historian. Civilization has ever struggled against such tyranny, and the advances which the world has made have been mainly n opposition to its institutions, and through the intelligence of mankind.

Another great evil which has resulted from organization is a belief that by combining individual power, there would be something gained by which society could do some things which the individuals composing it had no moral right to do.

Thus societies without much hesitation will take away human life, while they very properly refuse to permit any individual to do this. It was a sage remark made by one of our returned soldiers, who in the camp and on the battlefield had pondered well human responsibilities, "that this was a very strong government, perhaps the strongest in the world, but no government ever had been or ever could be strong enough to do wrong to any, even the very lowest of its members." This was a lesson of the late war-may we remember it as individuals and as a nation.

Another evil is the idea which prevails that individuals may screen themselves behind the veil of society and thus be relieved of the responsibility of their acts. This is a great evil, both in church and State, and should be abandoned at once.

Still another evil is the inequality of the labor in society. Certain persons shrink from their proper work, and others who perceive the importance and necessity of these labors are compelled to do much more than their share, and thus a wrong is committed both by the drones and the overworkers.

But of all these prominent evils, no one is inherent in organization, but they all result from human frailty and a misapprehension of duty.

Let us, then, inquire whether there cannot be an organization which shall be exempt from these. Suppose we turn for a few moments to the great bible of nature, and in the divine revelations herein presented see what God says about organization.

Down among the lowest forms of matter on the external plane-the mineral kingdom-we find everything looking forward and patiently waiting for the means of improving its condition by establishing better organizations. Rocks, and stones, and metals, whenever conditions will permit them, enter into the crystaline form, and this is an advanced organization, a beautiful type of a repub-

lican form of government. One particle standing upright calls upon its brother particles to come and stand side by side with it until the whole is arranged in perfect order. The natural philosopher tells us that each substance has a fixed and unvarying form in which its particles arrange themselves when they are permitted to form crystals. So uniform is this that many articles are recognized at once by the shape and form of their crystals. In all these organizations there is a purely republican form of government; each particle holds a position equal to every other one.

Let us proceed a step further and see how it is when the wonderful principle of life is introduced. Does chaos reign here?

The first form of life, either in the vegetable or animal kingdom, is a simple ring or cell, and what is this but an arrangement by which the particles stand side by side in the form of a circle or ring, each occupying, as in the crystal, an equal position. It is true the space within the circle differs from that which is without; it is better, because it is protected, while the other is out in the cold.

But the design of these elements is not fulfilled in the formation of a simple cell: there is an innate power implanted in each cell to seek the companionship of other cells, and we find vast numbers of these combining to form masses of homogeneous matter, but this is not the full design and object which is manifested in the formation of these cells; soon we discover the great law of differentiation by which certain portions of the living structure composed of these primary cells assume new and higher functions. The plant begins to present organs of various character, the stem, the root, the leaf, the flower, etc., and as we pass on to the animal kingdom, organs are added from time to time, as we ascend in the scale of being, giving complexity to the system and showing beautiful adaptation to the design for which it was created, until we come to man, who presents the most complete illustration of organization. We are all familiar with the old fable of the body and the members, and every one has felt that there was some inharmony in his organism, because some portions fail to do their full proportion of labor. How often are our sympathies awakened now for the maimed soldiers who are with us? We feel that their organisms are made imperfect by the removal of some part. Disease presents us with a striking illustration of want of harmony in the organs, the head, the heart, the lungs, either do too little or too much labor, and all parts are made to suffer, sooner or later. There are drones among the organs and faculties of every one of us, and nowhere in society is there more need of reform than in ourselves. The evils referred to as existing in organizations apply to us as individuals, and we need not expect to build up perfect organizations around us while there is so much inharmony within ourselves. Indeed the inharmonies without us are but so many reflections of those which exist within us, and as shadows are very generally larger than the objects which make them, so it will be found here. We shall however continue to see shadows as long as we turn our backs to the sun, outwardly or inwardly, but where we have grown strong enough to face about and look right into the sun of truth, we shall leave the shadows behind us, and they will be lost.

But it is not alone in individual instances that the evidences of power as the result of organization are manifested. The association of these into families, groups, tribes and communities are everywhere presenting us with illustrations of the increase of power as the result of combined action, association or organization. Everywhere throughout the boundless realms of immensity where life exists its first and primary object is to produce organizations, and through these it is maintained. For the purpose of organizing living beings, the planets are made to roll out in space and sweep through their circling orbs, age after age, that life may be manifested upon them through organization. There is not a cell of life in the vegetable or animal kingdom, prototype as it is, of the world on which it lives, that is not a living proclamation in favor of organization, and though individual cells may live in untold millions, they accomplish but a small part of the mission of life until they become associated, and thus make more complex and perfect organisms. The million blades of the green carpet of earth as they stand side by side, pointing upward, excelsior-like, are a ceaseless anthem in favor of association. The waving fields of grain, richly laden with their clustered heads of ripening corn, speak in silent but powerful tones of the value of association. The vast cathedral forests with their broad aisles and grand overarching domes, that for ages have been vocal with the songs of nature's choristers and the music of the rushing winds, preach ever the same impressive lesson. The multitudes of flowers that bloom on hill and vale and broad prairie over the earth; the myriads of insects that swarm in unnumbered multitudes; the birds that in vast flocks send forth their caroling songs of life; "the cattle on a thousand hills;" the crowded flocks and herds in the vallies; yea, the multitude of living beings in every form that crowd along life's busy road, each, all speak the same lesson and proclaim in unmistakable language that they "were not made to dwell alone." That they are mutual helpers, one of the other; that there is not and cannot be any such thing as isolation of a living being; the chain of Infinite power and love reaches from the highest to the lowest, and binds all in one universal whole. And in every depart-

ment of life we find the highest forms and the most beautiful development resulting from proper and legitimate association and co-operation.

Man, by his association and influence upon the plants and animals around him, has raised and is continually raising them to a higher condition, and many of them to-day are so different from their former state that they cannot be recognized as being the same. The universal language of the great text book of nature is in favor of proper association. The spiral pathway of progress is ascended by the blending of our influences and the help which we mutually bestow on one another.

In all the past man has tried the law of force, has too often sought to compel his fellow man first to join associations and then under similar impulses to continue to labor in these, fearing that if com-pulsion in some form-was not used, the labor would not be performed. Such a course can never be successful. Two conditions are positively essential to this: first, we must enter into our association freely and spontaneously; and secondly, our labors therein must partake of the same character.

The plan of force has been effectually tried in the past, and failure is written all over it. Let us now endeavor to learn something from this, and begin a new era. Form our associations according to our highest idea of the labor for which they are designed, and then invite the free and spontaneous co-operation of those who are impelled by an interior force to labor in this particular direction, then will there be found to be a union which is stronger than bars and bolts, than edicts and commands, and the old law that "might makes right" will give place to the higher and more potent law of love and attraction, and the labors of life in these directions will be done more earnestly and effectually under the power of this influence than they have ever been. We must have a variety of free organizations to accomplish the various objects which we feel ought to be done.

Let us take the example of the denizens of the higher life. They tell us that when a spirit feels impelled and attracted to any labor it is drawn to others who have similar feelings and desires, and these form the basis of a union, a band or circle, and as they mutually labor for the accomplishment of any given object, they strengthen each other, and divide the labor and multiply the enjoyment of all their works.

And when any object is fully accomplished, their association dissolves by mutual consent. This is an important fact, for most of the associations of our time, especially the religious organizations, are like embalmed bodies, mere dead mummies, the dessicated remains of what were once living socleties. We have said that man was a type of organization, so is organization a type of man, and when the vigor and life has been exhausted, the association, like the man, dies. But with the one as with the other there are means of embalming them, and we see organizations to-day that are boasting of their age, and yet can show no symptoms of life. It is time for mankind to be willing to bury these dead organizations and to cease seeking the living among the dead. Let us seek for new and living forms, pattern from the human mind and soul. We do not mean to give you any very specific ideas of particular associations; they must spring up as children of your own minds, adapted to your wants and the needs of humanity around you; our object is to stir up in you a proper desire to do your duty, and when you feel that to be, to join with those around you, you can accomplish the objects most desirable to yourselves, to humanity, and the world. Under such an influence we will all work earnestly, and every earnest soul is a blessing to the world. We should each endeavor to

> " Be not like dumb driven cattle, Be a hero in the strife."

But the first lesson will ever be to us individually to make our own organisms as perfect as possible. for out of these must come the type of the new organization which we shall bring forth successfully in the world. Let us, therefore, labor in this field for the development of that harmonious condition that shall give us a model organization for ourselves and the world around us.

As Spiritualists, this is the beginning of our religion and the aim of our philosophy. If we have inherited disease and deformity, or through ignorance and error in our own course of life have brought these upon ourselves, let us at once "cease to do evil," and we cannot fail to "learn to do well." Let us take hold of the right end of the labor of Spiritualism, that of self culture and development.

The old Grecian philosophers who were Spiritualists, inscribed on one of their grand temples, these memorable words:

"MAN KNOW THYSELF,"

so that every one who entered the temple might read and ponder these. We should do the same every day. It is only necessary that we set about this work in the right direction, and with a determination to accomplish it, and the result will be certain. There are helps everywhere around us, "To him that hath shall be given," and every step that we take in the right way will place us upon a firmer foundation and give us hope and strength.

And while we look forward to the establishment of organizations all over our land, let us begin at the right end, and then Spiritualism, which even in its present crude and chaotic state, is one of the mightiest powers in the earth, will sweep over the land with far more power, for it contains within the basis of all truth in philosophy and science and reli\$3.00 PER YEAR IN ADVANCE.]

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

ISINGLE COPIES EIGHT CENTS.

BELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

CHICAGO, JUNE 9, 1866.

VOL. II.—NO. 11.

For the Religio-Philosophical Journal. The Dead Child.

BY DR. E. CASE.

[At Camp Rienzi, Miss., June 27, 1862.] What a strange pallor's resting on each feature! What marble coldness settled on that brow! What a dread silence seals that playful nature, Where mirth and gladness held their festive show

No more to be unlocked the rigid muscle, No more to flash again that soulfilled eye, The playful fancy and the mirthful child-will, Sparkling like star jets in the depths on high.

I cannot give thee up, my own sweet darling; I cannot seal thee for the silent grave. Then turn again, with strong arm backward hurling The waves that beat the heart once stout and brave.

I am unmanned, unnerved and shattered: The soul appaled, but staggers on its way. Its intellect confused, its strength all scattered, Struggling through darkness thick to find the day!

I could have labored on through weary hours, In storm or sunshine, in the heat or shade, With strength and hope to stay my wasting powers With soul undaunted, heart all undismayed;

But thou, my child, my dearest and my only, Oh, what is earth or earth's fair promise now? The very skies seem dark, all nature lonely, And earth a desert, since departed thou.

The sun will shine perchance as fair to-morrow, The stars will glow and burn as bright to-night, The birds will sing, the flowers their beauty borrow, From the bright hues of rainbow-tinted light;

And other little children will be near me. And I shall pass them playing in the street, And I shall pause and list, as if to hear thee-Thy merry voice and pattering little feet.

And time will pass, as time to others passes, Amid the crowding cares and strifes of earth, Where hope and fancy still the future glasses, And memory lingers o'er departed worth.

I shall think of thee within my lonely chamber, In crowded halls, and in the thronging way, At morn, at noon, at eve, where'er I wander, In all I feel, or think, or do, or say.

Some little token, memory will recal thee; Some slightest sense of sight, or song, or sound; Some light, or shade, some bird, or flower, or tree, Will bid me pause, and deem thy spirit round.

But nevermore-oh, nevermore, forever, Will life's fair seeming be the same to me, As when, all hope, all trust, I deemed that never In childhood's beauty, death could gather thee. Lafayette, Ind., April 26, 1866.

For the Religio-Philosophical Journal.

Inner and Outer Thought Organization.

There is in all substance an inherent tendency to organize, to come into form, to exhibit some phase of life, of motion, of intelligence, and proportionate to the fineness of substance, is there exhibited sensitiveness, feeling. Thoughts are substance, and yet in their finest condition they are not subservient to the will of man; that is, through the medium of pen or vocals he cannot express his highest, finest conceptions or thoughts. The painter, the sculptor, the architect fail to give expression on canvas, in marble or mansion to their ideals: nevertheless. thought is substance, is seen, is felt, essays to give expression, to speak, to organize itself into an outer form. Every outward expression of animate life is but a form of thought; every fiber, nerve, bone, tissue that goes to make up an animate life. is an outer covering of a living thought, and each form of moving, pulsating life, is an organization of a multiplicity of thoughts. The master builder catches the idea of an edifice, he conceives or takes cognizance of the wants of his employer, he forms his draft, constructs his edifice, has embodied his grand thought; beams, sills, joice, doors, windows, cellar, dome, each and all in their appropriate places are so many evidences of the harmony and beauty of the mind in which the structure was first conceived, and through natural processes has become actualized. Man is a house, an outer expression of the thought of the divine Architect, while the still more outer house in which man dwells is said to be the outworking of the thought of the man himself. Taking a very broad view of the whole subject, we come to the conclusion that man, yes, man, has wrapped within his own organism the power to construct, outwork, and bring into existence living embodiments of thought; in other words, it is for man to eatch the thought that it is as possible to construct and bring into being a mathematician, or an artist of any desired kind, as to do the coarser work-construct the massive temple, or cathedral, and that it were impossible to make further progress in medicines, science or philosophy, until a new order of being is introduced to this planet through the adaptation of processes and principles underlying the whole subject of organization. Life and its manifestations are to be thoroughly analyzed, and only as its most secret workings are comprehended and understood, can there come relatively perfection in human form. With this idea firmly fixed in the mind of any one, two, three, or more individuals, it grows, organizes, matures, spreads itself out, until perhaps, myrlads of minds are impregnated, become inspired, and in its time and season the tiny thought sown in weakness, controls the movement of the combined intelligences of a planet. The theme before us admits of illustration : to-day there is a deep feeling

pervading quite a large class of persons. They feel the need of organization, of a new system of trade, of exchange, of combining and consolidating persons of a like temperament, attractions, mental capacities.

Society to-day in all its relations is sharkish, wolfish; the strong combine together, that they may more easily gather in the accumulations of the weak, and appropriate the profits of their labor to selfish uses. There seems to be a net-work more cunningly devised to overreach and entrap the honest laborers of their earnings than that which nature has inwoven into the organization of the spider, giving it such natural advantages over the unsuspecting fly. The fly has not the inherent property called self-culture. Man has-he has also the spider element, and it can be used in self defence; in other words, appropriated to beneficent ends and purposes.

Discovering, then, that there is in man an infinite variety of elements that need to be mathematically and wisely brought together, we are led to ask where is the mind that can successfully do this work-where the grand organizer? There are minds scattered over the American nation that are earnestly yearning for such a home, society or community, as many of the ready writers upon the subject of Communism have theoretically prefigured; but as yet the grand positive central attractive mind does not appear. We ask, how could he appear prior to this age? Preceding ages have not demanded, have not been prepared, been ripened up to a point or condition of mentality which enabled them to grasp the thought that it were possible to so arrange individuals, and groups of individuals that the laws of harmony, as exhibited among the planets, would be as fully apparent. We would not claim that this condition of harmony is yet actualized or fully outwrought; and yet we do claim that this thought has been sown, is growing, expanding, and in its order will come forth a thing of life, a human mechanism; perfection is not an inherent property of substance; progress is, and hence a model society partaking of this inherent property, will also have in connection therewith the power to reproduce its like; to beget, in other words, model groups, associations and communities.

Thoughts, we have said, are things of life; they grow, expand, reach mind after mind, and sometimes encircle a planet. We have thoughts growing in our mind of a practical character to us, which we hope may yet grow, gather strength, and in their times and seasons take form. One thought is this: in a favorable locality we would erect a substantial cotton factory; each operator should be an owner of an interest in the same, and proportionate to actual labor should be his share of accumulations. We would also erect a woolen factory upon the same grand basis. We would have in connection therewith our domain for agricultural purposes, and the thought spreads until it includes an exchange edifice through which all products would naturally find an outlet, and all consumers receive their supplies. The effort should be to abolish the use of money in all forms, more especially paper currency, substituting therefor natural and economic modes of exchange of products. In the future man will turn his attention to the cultivation of the soil; thoughts are growing which give a wide berth to that class of community which to-day, vulture like, lives upon the credulity, ignorance and folly of the masses. The fetters that have mentally shackled the people are being snapped asunder, and ere long there will stand forth on this planet a race that will not need regenerating or reforming. The great thought of a philosophic organization will yet be born; and with that there comes into existence an entire new basis and superstructure, on which there may be safely reared the outer walls of an inner temple, consecrated to the unfolding of still finer veins and threads of thought than have yet been agitated or started in the human mind. Organization is a plant of slow growth; and he who looks for the maturing of the oak must remember that it started from an acorn, and that centuries may clapse ere it reaches its culminating point. Great questions that to-day are shaking the minds of the masses are to be tried and tested; individual sovereignty and inalienable rights are broader questions than the politicians of the day have measured in their fulness, and it remains yet an open question as to what part woman is to play in the coming future. Thoughts, we again repeat, are living, growing, expanding, organizing entities; and among other subjects of agitation, the rights of the sexes will soon be the most prominent.

Hon, Gerrit Smith, being addressed by a committee in behalf of the "eight hour system," answered:

"For very many years the reduction of the hours in a day's labor has been a favorite idea with me. I believe that, as a general proposition, no man should work more than six hours a day, and that every man should work so long. Hence I would like to have six hours made the legal day's work. It might, it is true, be generations before the practice would correspond with the law. For generations laborers might frequently bring a third or a half more than a legal day's work into a single day—that is, eight or nine hours of work. But in the law for six hours there would be the true principle, the true standard; and practice would be continually approximating it. The objection to the eight hour plan is that it is not a permanent one, and does not hold up the true principle, the true standard. But eight hours are far better than tendent therefore I shall raising in your success. First and therefore I shall rejoice in your success. Eu-closed is my draft for twenty dollars toward defraying the expense of the agitation. "Respectfully yours,

GERRIT SMITH."

For the Religio-Philosophical Journal.

False and True Organizations.

A Lecture delivered at the First Spiritualist Church, Thompson, below Front street, Philadelphia, November 26th, 1865.

BY HENRY T. CHILD, M. D.

There are few questions that are so generally agitating the liberal minds of this age as that of organization.

The institutions of the past-outgrowths of organizations in various ages, have cramped and fettered the human soul so effectually, that they have filled the earth with wailing and lamentation. Bondmen and bondwomen hug their chains, and dare not lift their eyes heavenward, lest in the free sunshine of truth they discover the hideous deformities of these relies of bygone days, that press with such a mountain weight upon them, and hang like an incubus over every aspiration for freedom and the exercise of the heaven-born gift of reason. Intellect, like a two edged sword, has penetrated the vell of many of the time honored institutions, and thousands have escaped through the rent which this has made, and many more are becoming dissatisfied with the positions which they occupy. Many of those who have thus burst asunder the shackles of organization, stand now erect, and disenthraled. and as they look back over the ruins of old institutions, and see the walls of conservatism, over which they have leaped, there may come moments when they will feel a longing after the flesh pots of the Egypt of old organization, still there is generally a very strong desire for a retention of all the freedom which the new condition gives, and an unwillingness to bear even the most gauze-like and flimsy bands of organization. Like the enfranchised slave they hear the clanking of a chain, or the crack of a driver's whip, in the very name of organization. Hence there are thousands of minds to-day affoat in the world, fighting the battles of life alone in their own little barks.

But, as in union there is strength, and in co-operation a multiplication of power, so it is well to inquire whether the evils which have been so apparent in the institutions of the past must of necessity inhere in all organizations, or whether they will not be found to be the result of errors and abuses which may be avoided. Let us examine some of these evils. First, there is an idea which has been very general that membership in an association conferred some prestige or superiority on the individual. This idea varies in different persons, and may readily be seen in their actions. It is well embodied in the sentiment, "Stand by, I am holier than thou." This feeling which exists almost everywhere extends with increased force among those who hold prominent positions in the association. This is especially the case in religious organizations, where dogmatism manifests itself, and there is a disposition to assume authority and seek for the means of maintaining it by setting up the traditions and precepts of the fathers as a standard, and attempting to give a divine sanction to mere symbols which represent something of the dead past, but which have no life in them. Fearful indeed is the history of the past on these matters, written as it is in letters of human gore, and the echoes of untold horrors come rumbling down to us dimly uttered by the historian. Civilization has ever struggled against such tyranny, and the advances which the world has made have been mainly in opposition to its institutions, and through the intelligence of mankind.

Another great evil which has resulted from organization is a belief that by combining individual power, there would be something gained by which society could do some things which the individuals composing it had no moral right to do.

Thus societies without much hesitation will take away human life, while they very properly refuse to permit any individual to do this. It was a sage remark made by one of our returned soldiers, who in the camp and on the battlefield had pondered well human responsibilities, "that this was a very strong government, perhaps the strongest in the world, but no government ever had been or ever could be strong enough to do wrong to any, even the very lowest of its members." This was a lesson of the late war-may we remember it as individuals and as a nation.

Another evil is the idea which prevails that individuals may screen themselves behind the veil of society and thus be relieved of the responsibility of their acts. This is a great evil, both in church and State, and should be abandoned at once.

Still another evil is the inequality of the labor in society. Certain persons shrink from their proper work, and others who perceive the importance and necessity of these labors are compelled to do much more than their share, and thus a wrong is committed both by the drones and the overworkers.

But of all these prominent evils, no one is inherent in organization, but they all result from human frailty and a misapprehension of duty.

Let us, then, inquire whether there cannot be an organization which shall be exempt from these. Suppose we turn for a few moments to the great bible of nature, and in the divine revelations herein presented see what God says about organization.

Down among the lowest forms of matter on the external plane-the mineral kingdom-we find everything looking forward and patiently waiting for the means of improving its condition by establishing better organizations. Rocks, and stones, and metals, whenever conditions will permit them, enter into the crystaline form, and this is an advanced organization, a beautiful type of a repub-

lican form of government. One particle standing upright calls upon its brother particles to come and stand side by side with it until the whole is arranged in perfect order. The natural philosopher tells us that each substance has a fixed and unvarying form in which its particles arrange themselves when they are permitted to form crystals. So uniform is this that many articles are recognized at once by the shape and form of their crystals. In all these organizations there is a purely republican form of government; each particle holds a position equal to every other one.

Let us proceed a step further and see how it is when the wonderful principle of life is introduced. Does chaos reign here?

The first form of life, either in the vegetable or animal kingdom, is a simple ring or cell, and what is this but an arrangement by which the particles stand side by side in the form of a circle or ring, each occupying, as in the crystal, an equal position. It is true the space within the circle differs from that which is without; it is better, because it is protected, while the other is out in the cold.

But the design of these elements is not fulfilled in the formation of a simple cell; there is an innate power implanted in each cell to seek the companionship of other cells, and we find vast numbers of these combining to form masses of homogeneous matter, but this is not the full design and object which is manifested in the formation of these cells: soon we discover the great law of differentiation by which certain portions of the living structure composed of these primary cells assume new and higher functions. The plant begins to present organs of various character, the stem, the root, the leaf, the flower, etc., and as we pass on to the animal kingdom, organs are added from time to time, as we ascend in the scale of being, giving complexity to the system and showing beautiful adaptation to the design for which it was created, until we come to man, who presents the most complete illustration of organization. We are all familiar with the old fable of the body and the members, and every one has felt that there was some inharmony in his organism, because some portions fail to do their full proportion of labor. How often are our sympathies awakened now for the maimed soldiers who are with us? We feel that their organisms are made imperfect by the removal of some part. Disease presents us with a striking illustration of want of harmony in the organs, the head, the heart, the lungs, either do too little or too much labor, and all parts are made to suffer, sooner or later. There are drones among the organs and faculties of every one of us, and nowhere in society is there more need of reform than in ourselves. The evils referred to as existing in organizations apply to us as individuals, and we need not expect to build up perfect organizations around us while there is so much inharmony within ourselves. Indeed the inharmonies without us are but so many reflections of those which exist within us, and as shadows are very generally larger than the objects which make them, so it will be found here. We shall however continue to see shadows as long as we turn our backs to the sun, outwardly or inwardly, but where we have grown strong enough to face about and look right into the sun of truth, we shall leave the shadows behind us, and they will be lost. But it is not alone in individual instances that the

evidences of power as the result of organization are manifested. The association of these into families, groups, tribes and communities are everywhere presenting us with illustrations of the increase of power as the result of combined action, association or organization. Everywhere throughout the boundless realms of immensity where life exists its first and primary object is to produce organizations, and through these it is maintained. For the purpose of organizing living beings, the planets are made to roll out in space and sweep through their circling orbs, age after age, that life may be manifested upon them through organization. There is not a cell of life in the vegetable or animal kingdom, prototype as it is, of the world on which it lives. that is not a living proclamation in favor of organization, and though individual cells may live in untold millions, they accomplish but a small part of the mission of life until they become associated, and thus make more complex and perfect organisms. The million blades of the green carpet of earth as they stand side by side, pointing upward, excelsior-like, are a ceaseless anthem in favor of association. The waving fields of grain, richly laden with their clustered heads of ripening corn, speak in silent but powerful tones of the value of association. The vast cathedral forests with their broad aisles and grand overarching domes, that for ages have been vocal with the songs of nature's choristers and the music of the rushing winds, preach ever the same impressive lesson. The multitudes of flowers that bloom on hill and vale and broad prairie over the earth; the myriads of insects that swarm in unnumbered multitudes; the birds that in vast flocks send forth their caroling songs of life; "the cattle on a thousand hills;" the crowded flocks and herds in the vallies; yea, the multitude of living beings in every form that crowd along life's busy road, each, all speak the same lesson and proclaim in unmistakable language that they "were not made to dwell alone." That they are mutual helpers, one of the other; that there is not and cannot be any such thing as isolation of a living being; the chain of Infinite power and love reaches from the highest to the lowest, and binds all in one universal whole. And in every depart-

ment of life we find the highest forms and the most beautiful development resulting from proper and legitimate association and co-operation.

Man, by his association and influence upon the plants and animals around him, has raised and is continually raising them to a higher condition, and many of them to-day are so different from their former state that they cannot be recognized as being the same. The universal language of the great text book of nature is in favor of proper association. / The spiral pathway of progress is ascended by the blending of our influences and the help which we mutually bestow on one another.

In all the past man has tried the law of force, has too often sought to compel his fellow man first to join associations and then under similar impulses to continue to labor in these, fearing that if compulsion in some form was not used, the labor would not be performed. Such a course can never be successful. Two conditions are positively essential to this: first, we must enter into our association freely and spontaneously; and secondly, our labors therein must partake of the same character.

The plan of force has been effectually tried in the past, and failure is written all over it. Let us now endeavor to learn something from this, and begin a new era. Form our associations according to our highest idea of the labor for which they are designed, and then invite the free and spontaneous co-operation of those who are impelled by an interior force to labor in this particular direction, then will there be found to be a union which is stronger than bars and bolts, than edicts and commands, and the old law that "might makes right" will give place to the higher and more potent law of love and attraction, and the labors of life in these directions will be done more earnestly and effectually under the power of this influence than they have ever been. We must have a variety of free organizations to accomplish the various objects which we feel ought to be done.

Let us take the example of the denizens of the higher life. They tell us that when a spirit feels impelled and attracted to any labor it is drawn to others who have similar feelings and desires, and these form the basis of a union, a band or circle, and as they mutually labor for the accomplishment of any given object, they strengthen each other, and divide the labor and multiply the enjoyment of all their works.

And when any object is fully accomplished, their association dissolves by mutual consent. This is an important fact, for most of the associations of our time, especially the religious organizations, are like embalmed bodies, mere dead mummies, the dessicated remains of what were once living socicties. We have said that man was a type of organization, so is organization a type of man, and when the vigor and life has been exhausted, the association, like the man, dies. But with the one as with the other there are means of embalming them, and we see organizations to-day that are boasting of their age, and yet can show no symptoms of life. It is time for mankind to be willing to bury these dead organizations and to cease seeking the living among the dead. Let us seek for new and living forms, pattern from the human mind and soul. We do not mean to give you any very specific ideas of particular associations; they must spring up as children of your own minds, adapted to your wants and the needs of humanity around you; our object is to stir up in you a proper desire to do your duty, and when you feel that to be, to join with those around you, you can accomplish the objects most desirable to yourselves, to humanity, and the world. Under such an influence we will all work earnestly, and every earnest soul is a blessing to the world. We should each endeavor to

> " Be not like dumb driven cattle, Be a hero in the strife."

But the first lesson will ever be to us individually to make our own organisms as perfect as possible, for out of these must come the type of the new organization which we shall bring forth successfully in the world. Let us, therefore, labor in this field for the development of that harmonious condition that shall give us a model organization for ourselves and the world around us.

As Spiritualists, this is the beginning of our religion and the aim of our philosophy. If we have inherited disease and deformity, or through ignorance and error in our own course of life have brought these upon ourselves, let us at once "cease to do evil," and we cannot fail to "learn to do well." Let us take hold of the right end of the labor of Spiritualism, that of self culture and development.

The old Grecian philosophers who were Spiritualists, inscribed on one of their grand temples, these memorable words:

"MAN KNOW THYSELF,"

so that every one who entered the temple might read and ponder these. We should do the same every day. It is only necessary that we set about this work in the right direction, and with a determination to accomplish it, and the result will be certain. There are helps everywhere around us, "To him that hath shall be given," and every step that we take in the right way will place us upon a firmer foundation and give us hope and strength.

And while we look forward to the establishment of organizations all over our land, let us begin at the right end, and then Spiritualism, which even in its present crude and chaotic state, is one of the mightiest powers in the earth, will sweep over the land with far more power, for it contains within the basis of all truth in philosophy and science and reli-

gion, and can therefore supply every demand of humanity.

Let us ask our Father and His spirit messengers to aid us to be right in ourselves, and we need have no fears but that all around us will become so; the sun will shine more brightly, the flowers will give forth sweeter fragrance, and the voices of nature's choristers will ring with truer and more beautiful melody, and everywhere within and without us the voices of harmony and peace shall fall upon our souls in loveliness and serenity.

> For the Religio-Philosophical Journal. Memory.

BY E. C. ODIORNE.

I am sitting in the twilight, And my thoughts are sad to-day, Thinking fondly of the loved ones Who from earth have passed away; And the tears will steal unbidden, Spite of all that I can do, For my heart will yearn towards them, Doar friends, so tried and true.

First, a father, then a brother, The last so good and brave-Gone is his pure spirit from me, Rests he in a patriot's grave; No, 'tis but the outer casket, That returns to mother earth, For the spirit hath, triumphant, Passed through the second birth.

Yes, I'll strive to look up bravely, And not yield unto despair, For the great almighty Power, Ever lists to human prayer; And I will not grieve the dear ones, Who still love me as of yore, By my sorrow and repining For that bright celestial shore.

They are watching o'er my footsteps. And full oft they hover near, Though I cannot see their faces, Or their gentle voices hear; But I sometimes feel their presence When I lay me down to rest, And I know that they are happy In the bright land of the blest.

Then I'll strive to do my duty, While within this earthly sphere; For it is for some great purpose The Eternal placed us here. When our mission here is ended May we join the glorious band Of the loved ones of our Father, In the beauteous Summer Land. Philadelphia, January, 1866.

> Phonographically Reported by H. T. Child, M.D. PROCEEDINGS OF THE

PENNSYLVANIA STATE CONVENTION, HELD IN SANSOM ST. HALL, PHILADELPHIA,

MAY 22D AND 23D, 1866.

The Convention met, pursuant to call, as published in the RELIGIO-PHILOSOPHICAL JOURNAL and Banner of Light, and was called to order by Dr. H. T. Child, who nominated Mr. M. B. Dyott, Philadelphia, as temporary Chairman, who was elected to fill the position.

Dr. James Truman, of Philadelphia, was elected Secretary, pro tem.

Call read.

On motion of Dr. Child the Convention decided to admit all persons present to participate in the proceedings.

On motion of Dr. Robinson, a committee of five was appointed to nominate permanent officers.

The President appointed the following: Dr. Robinson, Fred. Gourley, Ebenezer Hance, Mrs. Stretch, Mrs. Fithian.

The committee on permanent organization reported as follows:

President, I. Rehn, of Philadelphia.

Dr. Fahnestock, of Marietta, Lancaster county, and Dr. Fetherholf, of Tamaqua, Vice Presidents. James Truman, of Philadelphia, Secretary.

M. B. Dyott, of Philadelphia, Treasurer. Dr. Truman declined the position of Secretary, and nominated Dr. H. T. Child, of Philadelphia, in his place.-

The question was then taken upon the port as amended, and the persons whose names were presented were elected.

On motion, a committee of three, consisting of Dr. Child, Dr. Robinson, Miss C. A. Grimes, was appointed to prepare business for the Convention.

On motion of Dr. Child the following committee was appointed to propose a plan of organization:

Dr. Child, Mr. M. B. Dyott, John Way, Ebenezer Hance, Isaac Walton, Mrs. Waisbroker, Dr. Fahnestock, Mr. Fettenger, Alice Tyson, Mrs. Stretch. Saml. H. Paist, Mrs. Blackwood, Mrs. Wise, Miss C. A. Grimes, and Mrs. Wilcoxson.

Dr. Child remarked that it would be well to have a free expression of the members, in order that the committee might be guided in their actions. He had no doubt that if a proper effort was made we could organize on a basis to employ lecturers. While he sympathized fully with the general feeling of caution that existed among Spiritualists in regard to organization, he could not lose sight of the grand fact that nothing was accomplished without organization. It only remained, then, to guard against those evils which have resulted from organizations in the past, in which fetters and trammels had been thrown around the human mind; but he thought there was little or no danger of trammeling Spiritualists. In the first place he did not know of any who desired to do this, and in the second he was very certain they could not succeed if they did.

Dr. Fetherholf said he was here as the representative of the Spiritualists of Tamaqua, four in number; but he knew there were many persons in the town who were on the fence and would be glad to hear lectures, though many were afraid of church censure. It had cost him considerable in the way of busidess, but he was glad to feel that he was independent enough to avow his sentiments.

Sam. H. Paist, (the blind medium) said he knew there was a strong desire in many places in the interior of the State to have lectures and test mediums. If we had the means of sending both these there would be a natural upspringing of a desire to know all that can be known in regard to the higher life.

Dr. Fitzgibbon spoke of his experience. He had travelled in many parts of the country, and had found that both lecturers and test mediums were necessary. He believed the plan of organization as suggested by Dr. Child, was of vast importance.

Dr. Robinson said that Spiritualism was spontaneous, and we must be careful how we interfered with its growth.

Mrs. Walsbroker said that we might as well talk of giving a creed to the lightning, and chaining it, as to force one upon Spiritualists. You might as well talk of giving a creed to the steam that is used to drive the thundering horse over our railroads. There were different minds, and each re-

quired different kinds of food. There were many places where they would not listen to speakers until they had tests. There were other minds that would grasp the philosophy, and care but little for the phenomena. I do not think the test mediums need the aid of an organization so much as lecturers. There is more interest felt by those who could go secretly to test mediums, and they have a better chance to get compensation in this way.

John Way said that he did not know that there was one within seven miles of his residence that would be willing to be called a Spiritualist. He was not ashamed to own that he was a Spiritualist, and he had made many efforts to get up meetings, and had succeeded. He hoped we would be able to aid them, where there were so few in number.

Mrs. Wilcoxson said that she had travelled through this State considerably during the past two years. She knew that the field was already white unto harvest; but unless we could do something the cause must languish. It seemed to her that co-operation was what we need, and she hoped organization would lead to co-operation.

Ebenezer Hance said that the reason that Spiritualists were so fearful of organization was, that most of them had stepped beyond their proper spheres. They attempted to attend to business which belongs to the spiritual nature, when their chief objects should be to attend to external matters. The object to be attained by an organization must be to promote our external labors, and never to cramp the freedom of thought.

Dr. Ford said he had had the yoke of the church upon him, and he had long thought that he should die with the leprosy of the church, but he felt that he had escaped from it. But, so far as he knew, there was no danger of any one who had escaped from this thraldom ever going back into it.

Doctor Fetherholf said Dr. Robinson remarked that Spiritualism must be spontaneous. It seemed to be ordained by the great Author of nature that it should be entirely spontaneous. Whenever the soul throws off the fetters of sectarian bigotry, and these are severed, it is ordained that the soul shall hold intercourse with its fellow creatures, and with the dwellers of the world on high. I am not afraid that any organization will trammel my mind. If we send fifty lecturers each one will have something different to present, and every true Spiritualist must agree to disagree with these. All the lecturers or spirits, or God Almighty might present views to my mind, but I could not accept them unless they accorded with my reason. I know that I have no right to interfere with your opinions. There are minds that will take the philosophy without any external spiritual manifestation, and there are other minds equally as good that must have something in the shape of tests. As far as the philosophy is concerned. I don't know that I should have been convinced; and I think most of us have been startled out of our old ideas by some test, some manifestation, that set us to thinking in a new direction. I find now that I have been a medium from my earliest recollection. I never knew a time that I could not see hands held up before me, and I did not know but that everybody saw these things till I was eight years old. I was riding with my father one day along a strange road, and we came to a place where the roads forked, and my father remarked that he did not know which road to take. Said I, the finger points to that road. What finger, said he? Why, the finger of my little brother who died some years before. Then he said he did not see any hand there; and, as we talked this matter over, I learned for the first time that this seeing spirits was not the common experience of humanity. I have since been told that it is dreaming, but if so I must have been dreaming all my life. This has been a daily experience, and when I heard of the Rochester knockings I was under treatment by a magnetic physician, and being clairaudient and clairvoyant, he requested me to go and see what was going on. I went there, or at least I looked at them, though my body was in this State, and he says I told him that it was men and women throwing balls of light, and when he asked more about them, I told him they were spirits. I have seen thousands of spirits. If we meet the demands of the age we must send out both test mediums and lecturers, so that all classes may be supplied. I think the best thing we can do is to organize and appoint an Executive Committee. Dr. Robinson said he was not opposed to organi-

zation to spread this gospel, but he could not conceive any way in which we could organize without bringing in something of a belief.

Convention adjourned to 3 P. M.

AFTERNOON SESSION.

President in the chair. The Committee on Organization reported a plan which, after a free discussion and several amendments, was adopted as follows:

PREAMBLE.

Whereas, modern Spiritualism, with its vast array of facts, has, during the last eighteen years, been mainly a disintegrating power, separating thousands of persons from the various societies in which they found themselves, giving them a wide range of thought, in which individuals have been impressed with the importance of acting out their highest conceptions of right, and a knowledge of immortality has been presented to them, leading them to value every reform movement which is calculated to alleviate the sufferings and elevate the condition of humanity;

Believing that the time has come when a sufficient number of persons in the community are prepared to form Local, State, and National organizations, for the purpose of encouraging and strengthening each other, and benefiting our fellow beings:

We, therefore, organize a State Society, and adopt the following Constitution:

ARTICLE I-Name.

This Society shall be called the Pennsylvania State Society of Spiritualists.

ARTICLE II-Objects. The objects of this Society shall be to promote a dissemination of the facts and philosophy of Spiritualism, by such means as may be adjudged best by the counsel and consent of the Society, or its Ex-

ecutive Committee. ARTICLE III - Members.

Persons may become members of this Society by forwarding their names to the Secretary, and contributing to its funds not less than one dollar per annum. Members may designate the specific manner in which their contributions shall be applied; and it is hoped that those who feel an interest in this Society, in this and in other States, will forward their names and contribute liberally of their

ARTICLE IV.

The officers shall consist of a President, two Vice Presidents, a Secretary, and a Treasurer, who, with nineteen other persons to be elected annually, shall constitute a Board of Managers, to be composed of persons of each sex, and who shall attend to all business of the Society, and make reports to the

as they shall deem proper within each year. The Board shall have power to fill any vacancles which may occur between the annual meetings.

On motion of M. B. Dyott a committee of five was appointed to nominate officers of the Society for the ensuing year, for which service M. B. Dyott, John Way, Isaac P. Walton, Ebenezer Hance, and Mrs. Wilcoxson were appointed.

The Business Committee reported: That they have made arrangements for addresses this evening, from Mrs. Walsbroker, Mrs. Wilcoxson, Dr. Fetherholf, and others, and they propose that the business of the Convention be continued at the morning session; but that the first half-hour be devoted to conversation among the members. Then adjourned till 8 P. M.

EVENING SESSION-S P. M. Addresses by Mrs. Lois Walsbroker, Mrs. Wilcoxson, and Dr. Fetherholf, of Tamaqua. An original poem was given by Samuel H. Paist, as follows:

ADDRESS TO THE CONVENTION. To all our loved friends we give greeting, As joyous and true you unite, While here in all harmony meeting, The roses of life shall bloom bright; Yet springeth the rosebush, ab, never Without a rude thorn in its bough; The summer breeze stays not forever, For soon will the winter winds blow

But friendship shall drive away sadness, And love fill each bosom with joy, Each sorrow shall turn into gladness, Your happiness none shall destroy; Then to all our earth friends, we give greeting, As joyous and true you unite, While here in sweet harmony meeting, The roses of life shall bloom bright.

WEDNESDAY MORNING, MAY 23.

President in the chair.

The Committee on Nominations reported the following names of persons to serve as officers for the ensuing year. The report was accepted and adopted:

President-I. Rehn, of Philadelphia.

Vice Presidents-Dr. Wm. B. Fahnestock, of Marietta, Lancaster Co.; Wm. H. Johnson, Corry, Erie Co., Pa. Secretary-Henry T. Child, M. D., 634 Race street,

Philadelphia. Treasurer-M. B. Dyott, 114 South Second street,

Philadelphia.

Members of the Board-Dr. Fetherholf, Tamaqua, Schuylkill Co.; Isaac P. Walton, Tyrone, Blair Co.; Ebenezer Hance, Fallsington, Bucks Co.; John May, Chatham P. O., Chester Co.; Mary A. Stretch, Philadelphia; Milo A. Townsend, New Brighton, Beaver Co.; Mr. H. Fettenger, Altoona, Blair Co.; Mrs. Crowell, Philadelphia; Dr. Newcomer, Meadville, Crawford Co.; Dr. Wm. White, Philadelphia; Nathan Grist, Fleming, Centre Co.; Mrs. Minnie Shumway, Philadelphia ; John Ely, Reading, Berks Co.; Dr. Jas. Truman, Philadelphia; Jacob L. Stauffer, Lancaster; Mrs. John Wilson, Philadelphia; Miss Caroline A. Grimes, Philadelphia; Mrs. Deborah Pennock, Kennett Square, Chester Co.; Mrs. Northrop, Corry, Erie Co.

The Business Committee reported the following resolutions, which were unanimously adopted:

Resolved, That in order to succeed in the movement inauguated by this Society, it is highly important to have the cooperation of the friends in all parts of the State.

Resolved, That the Secretary by lirected to enrol the names

of those persons who are friendly to this movement in this State, and that the members and friends of the cause be requested to forward to him a list of the names and postoffice addresses of persons in each county of the State, who are interested in Spiritualism.

Resolved, That the Executive Committee be requested to issue an address to the people of this State. Mrs. Stearns, a trance medium, spoke as follows:

'We have come, friends, to give you some practi-

cal suggestions in regard to this movement. We would take counsel with you concerning things important to man, in the form and out of the form : because we perceive that you desire, as we do, to reach every human mind, to influence them in each and all the conditions of human life. We know that man lives not alone for the present, but he lives for the future also. We realize that there are impediments in the way of the work before us. We are as fully conscious of these as you can be. We have come in answer to your desires, though unexpressed. We have knocked at the doors of your souls and you have opened unto us. We have endeavored to enter therein. You have questioned us in regard to this work, and we have endeavored to answer you as best we could. You have asked concerning the world of spirits, if there was such a world, and we have responded to your silent prayers, as well as your spoken ones. We have heard the prayers of humanity for light, for instruction. We point you to the facts that are all around you. We point to the evidence that humanity presents in the questions which are asked, and the interest which is manifested in every direction in regard to the agency of spirit power in the world, for as man is a spirit, he acts as a spirit here and hereafter, and whether he would or not he is constantly expressing Spiritualism through all the agencies of everyday life. In every act, day by day, do we see the evidences of spiritual phenomena and philosophy which enter into every condition and every sphere of human use. It does not stop at the threshold of life, it does not stop where the guardians or parents give up their charge of these; t does not stop upon the public rostrum where mind presents itself; it goes wider and deeper into human life; it goes into all the social and minor effects of life; it goes from the town house to the pulpit, and from the pulpit out into the playground, and everywhere in all conditions of human life do we find the evidences of spiritual manifestations and spiritual philosophy. It enters into all these conditions, and therefore the teachers of the philosophy have a wider field and deeper and more enduring power than any other teachers. The religious, the political or the scientific teacher who ignores the spiritual philosophy, loses a most important means of reaching humanity. This philosophy is the crowning power, which not only presents to the world all that we can know of spirit life, but much of earth life that can only be comprehended through this. It enables us to explain the relations of everyday life and the workings of each human soul, to understand the power of the spirit in humanity.

"When we consider the impediments which have already been overcome in presenting this philosophy to humanity, in removing the prejudices, the skepticism and scorn which met us on every hand at first, we do not faint by the way; we walk with hope, day by day. Seeing that we are gaining a little here and a little there, we are taking courage. We say there is enough already done for you to take courage also. The world is moving, and you are called upon to see how the influence of spirit power is manifesting itself everywhere. You are annual meetings, to be held at such times and places | called upon as workers and believers to place no

impediments in the way of this truth. No barriers for any mind. There are many honest scekers, many skeptics, who are agitated by doubts and disbellef, and with these you have a work to do in niding the spirits to remove the obstacles from their pathway. Be more cordial in your labors in this direction, realizing your position as active agents, living in the midst of humanity.

"With a spirit of fraternity you must take your position now in the world. If you would have your philosophy understood you must bring your principles into all the social, political and religious relations of life. As you realize this work, as you understand that each one of you, separately, is engaged in this work, you will enter upon it with a sense of your own responsibility. It is for you to recognize your own individuality, and you stand face to face with humanity, feeling that you are one with it in all that is true, in all that is right. We can see how each one can then make this philosophy useful and practical. Each one in his or her own sphere, let it be private or public, has a work to do, and as each one does this work so shall his rest be sweeter and purer, and he will be more and more impressed with the vital truths of this beautiful philosophy, and shall be enabled to bring them to bear upon human life everywhere."

(The above is but a meager outline of an able and eloquent address.—Reporter.)

The following letter was received from Milo A. Townsend, one of the signers of the call to this Convention:

New Brighton, Pa., May 20, 1866. FRIENDS AND BRETHREN: I had hoped to be with you on the present occasion. But preparations for a change of residence occupy me so fully that a journey to Philadelphia at this juncture is entirely impracticable. But, though absent in body, I am

in spirit with you-with you in earnest aspirations for the truth that shall make us free-free from all forms of oppression and wrong; free from the despotism of opinion, from sectarianisms, from the crushing influence of avarice, and the gnawing vultures of selfishness, from all things that tend to dwarf, and darken and shrivel the soul.

In whatsoever shall help forward the cause of truth and righteousness in any form, by counseling, communing and reasoning together, by prayer and fasting, by searching, and laboring and exploring, by whatever instrumentalities that can be employed to subserve the great work of human enlightenment and elevation, be it County, State, or National organizations, let such, let all be brought into action, and my heart and hand are with you.

If Spiritualism does not contemplate and seek to promote the discovery and application of universal truth, and the good of universal humanity-if it seeks for place and power, for the materialities and the kingdoms of this world, without reference to the general good and the higher life, then it is as unworthy our attention and adoption as the old theology which is making renewed efforts to establish its nightmare reign over all this beautiful earth! If Spiritualism seeks not to do good to the fatherless and the widows, to help them into positions where they may help themselves; if it speaks not comfort to the sorrowing; if it remembers not those in trouble as in trouble with them, nor heeds the sighs of the broken hearted; if it does not these things, it lacks in the essential elements to effect the world's redemption. Christendom has professed to do these things. But the forty thousand paupers, the twenty thousand Magdalens in the city of New York alone, together with the mighty tide of injustice and selfishness that surges over the nations, speak in loud attestation of the fact, that the centuries of church-going, and church-building, and churchpreaching, have left undone for other instrumentalities and other agencies, a stupendous work to be accomplished, ere a better era for the race of man can come upon the earth.

That work and that era Spiritualism aims to inaugurate-not by rejecting, or treating with irreverence any truth, however old, or however new; but by vitalizing, as it were, the old, and bringing to light the new evermore, and seeking to actualize all truth in the adoption of a broad Spiritual philosophy that shall outwork in daily life deeds of love, charity, goodness, the building up of harmonic homes, the practices of a religion of rightcousness, of justice, and the good Samaritan.

" Farth casts off a slough of darkne An eclipse of hell and sin, In each cycle of her being, As an adder casts its skin. Lo! I see long blissful ages, When these Mammon days are done-Stretching like a golden evening Forward to the setting sun."

Faithfully yours in the bonds of universal broth-MILO A. TOWNSEND.

erhood. Dr. Child remarked "that we had had a very good meeting; the harmony and fraternal feeling which had prevailed in all the sitting of this Convention, had been cheering and encouraging. The attendance has been larger than had been anticipated, and we have strengthened and encouraged each other; but, my friends, we are not here alone for ourselves; we represent the people of this great State of Pennsylvania; there are hundreds and thousands of persons scattered over this broad domain, whose hearts are with us, though they could not be here in person; and the influence of this society of earnest workers will go out to cheer these, and the responses will come back from them in sympathy and in material aid to carry on the great work which we have inaugurated. But these are not all that are with us, 'there is a power behind the throne greater than the throne.' That power is with us, and we are here to-day, each and all of us, as delegates chosen, and appointed and anointed to aid the spirits. Behold the multitude of these which no man can number. We are delegates for these on the plane of materiality, and shall we falter in our great work? No, never. We have put our hands to the plow, and I trust no one will look back with a thought of turning away from the work. I remember when I was a little boy, my father said he could tell when he saw a member of the Jewish church. I have learned to tell when I see a Spiritualist, and every day and sometimes many times in the day, they come into my office to see me. Men and women from the East, and the West, and the North, and the South, come there, and when I look into their eyes and feel the warm grasp of their hands, I know that they are Spiritualists; that their souls have been touched with the living fires of inspiration. Oh, there is a noble band now at work in the earth under the leadership of the invisibles. And there never was a time when we had more reason to encourage and strengthen each other and to be en-

"Dr. Robinson has said 'Spiritualism must be spontaneous.' So it must. I recollect an anecdote of an Irishman who was digging some dirt away from a cellar window, and a friend came along and said, 'Pat, what are you doing?' 'Shure and I'm digging away the dirt to let the darkness out of that cellar.' Spiritualism is digging away the it was from the beginning, and nature was from the

dirt and washing the windows of humanity so that

the darkness may come out and the light go in. "Spiritualism is natural, and like the plants, only requires favorable conditions and it will grow in every human soul. Theology and false education have heaped up the dirt against the windows, and curtained them in darkness. Let us remove these out of the way and mankind will grow.

"There is a universal feeling of love for the spirite, but how often has this been turned into fear, by false education. Friends, there is a broad field of labor before us. Let us go to work in earnest, and God and the angels will help us, and we shall find our reward. I think I speak the sentiment of every one present when I say that it is good to be here, and I believe we shall all go away with a stronger determination to do our work, a deeper earnestness to labor in this noble cause, which our sister has well said, 'is not for time alone, but for all eternity.' Not for ourselves alone, but for the whole brotherhood of man. We have dropped a pebble in the great ocean of humanity, and its ripples have already gone forth. May their influence extend and increase throughout all the coming ages, and in future years either in this sphere or in that which is beyond, may we look back upon this meeting with feelings of gratitude and thankfulness that we have been permitted thus to join our hands and hearts together in this work." Mr. Rehn, the President, remarked : Friends, the

time has about arrived when this Convention is to adjourn. I feel to congratulate the friends and Spiritualists, generally, on the result of our meeting. I have seen a gradual response and advance to sober and calm deliberation. Most of us in our first experiences have found ourselves more or less intoxicated, a state which lasts from one to five years, and even longer, a state in which we are not ourselves. The evidence of spirit presence and power is so strong that we lose our individuality, more or less, and there are many who are willing to sit down and walt for the spirit world to give us our bread and butter. I am in favor of organizations as means of achieving our triumphs and of redceming this world. It ever must, as it ever has been, redeemed by hard labor. And while we are thankful to the spirits for all the help they can give us in every direction, we must have recourse to all those divine aids which our Father has given us; and while we are in this world, living upon material elements, we must have recourse to the things of the earth to achieve our triumphs. I am glad to perceive that in these things the Spiritualists are becoming practical. I do not mean to underrate the value of spiritual things, but when we overlook all material things we mistake the great purposes of our lives, we overlook the only means by which we can achieve the triumphs which are destined to bless humanity.

Therefore I feel to encourage all these organizations which look toward uniting man's physical, intellectual and spiritual natures in the work to be accomplished. Do you not know, my friends, that we might pray from one year's end to the other, and not a blade of corn would grow or a house would be built, unless we put forth some other energies toward these ends?

So it is in reference to spiritual things which belong to us to do. The spiritual world offers us aid, and if we take its counsel we shall be aided, but we must not mistake the fact that the means of building are not the building itself. Let us, then, look to those resources, and we shall succeed. When I see a disposition manifested, either by individuals or associations, to relax the efforts which alone can accomplish these important ends, I perceive that they must fail. If we would disseminate our philosophy we must have means; we must have money, as well as mind; we must have knowledge, which can only be acquired by study and labor. The right use of the Spiritual philosophy is to make us wise in the use of all things.

The meeting then adjourned to meet again next year, at the call of the Executive Committee.

For the Religio-Philosophical Journal.

The Book of Nature the Only Word of God. If we go back to the earliest records, we will find

there were nations who professed to have a written Word of God. Although we find that succeeding generations have in some cases rejected some of those sacred books and established others in their place, the Pentateuch, the Talmud, and the Testament have been and still are held sacred by the Jewish and Christian races. There was also the Vedas, the Avesta and the Shaka. These still have some signs of life among the Eastern nations, but their light has nearly been eclipsed by the Bible and the Koran. All these books were written by hand divine, so their believers say, yet those who believe in one reject the others. Now it seems strange that an unerring God should write so many only and true books of life, yet they were all sacred and written by hand divine or divinely inspired, thus taught, or still teach the believers of those sacred works.

This belief arose from education: they were taught to believe or perhaps they would have rejected them. There has, however, never been any positive proof advanced that they were not the works of frail and erring humanity. Some and perhaps all have some good and wise sayings, but that they contain some errors and evils. I think on close inspection, cannot be denied, and that the teachings of one are often derived from another, is evident to any reflecting reader who has perused them all; but the writing of them all is undoubtedly the work of man. We can see nothing superhuman in any of them, and we have nothing but their own assertions that they were given by God himself. There is another book that has existed from and

through all time, which no man could produce, and no man can alter; which is as unchangeable as the Deity itself, and in which all the power, glory, goodness and wisdom of God are portrayed. It could not have been the production of man, and is undoubtedly the work of God himself. It is the book of nature! It was written when the universe was formed, and will exist through all space and time. The book of nature is full of instructive lessons. The New Testament tells us that Jesus often in his teachings referred to it, and so did the Apostles. Jesus refers to the lily, the sparrow, the stars, the vine, the figtree, the harvest field, and to many other passages in that great and universal book; light and darkness, heat and cold are all referred to by that great Teacher. He seldom refers to any of those books termed sacred. His and the Apostles' teachings were mainly from nature's book. In the first epistle, first chapter and first verse of the Apostle John, he says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and which our hands have handled of the word of life," etc.

Now he undoubtedly meant the book of nature, in which God has manifested himself; for he says

beginning, but not any of those reputed sacred writings. There are many passages to which I could refer in the New Testament, but I cannot recollect all, nor the place. There is one which says the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead. Nature shows this, and if men would spend as much time in searching the Book of Nature as they do in searching the reputed written words of God, I believe more light would have been brought into the world-no, I will not say have been brought into the world, for it was ever with us, but we discerned it not-but we would have had more knowledge of that light, and the fog that has so long beclouded the human race would have been swept away, and our souls enlightened and enlivened by the bright rays of a spiritual sun.

Those who search into the Book of Nature-the geologist, the astronomer, the botanist, and in fact all scholars of that school, can prove their philosophy to be true. What can theologians prove? They have searched the Scripture and proved nothing! They cannot prove there is a God, a heaven, or a soul; they merely assert it, but can give no positive proof. The astronomer measures the stars and can tell when an eclipse will take place, and all natural philosophers can prove their theory, but the clergy can prove nothing. They have held the world in darkness as much as possible by their books and teachings, whilst the book of nature, like a file, is constantly wearing away the chains of priestcraft and enlightening the world. PANDALION.

> For the Religio-Philosophical Journal. An Acrostic.

Though rising against thee, the powers of the past Have striven to trample thy free spirit down; E'en like the old oak, gathering strength from each blast, Rise higher and stronger with each worldly frown. Ever standing erect amid darkness and storms, Let the minions of error give way to thy power, It shall save them from death by the fall of old forms; Grand truths for thy standard are born every hour. In the might of Right trusting, thy life barque shall float O'er the billows of darkness, sustained by the truth. Progression thy beacon, Faith shall pilot thy boat, Hope shall guide thee to fountains of eternal youth. Imbued with a courage derived from above, Let Religion's pure banner be flung to the air, O'er the universe floating with emblems of love; Science, Art and true Beauty, proclaiming allwhere. Oh, speed on thy mission, with acts for thy prayers, Philosophical truths for thy sermons and creeds, Hie away to the mansion and hovel, and there Inspire every soul to noble heart-deeds. Calm the dark troubled waters within the tried soul, Aid the fallen to rise, and to feel their God-power, Let the blossoms of hope in the sad heart unfold, Joy and Harmony waft over all in a shower. Oppression shall vanish, when ignorance falls: Unfold then to mortals the knowledge of laws, Reason's calm light shall guide thee to Wisdom's grand halls, Nature ever shall whisper, effects spring from cause.

For the Religio-Philosophical Journal.

Man one with God as an Object of Love.

AMEN then to truths that ever shall stand

East Union, May 7, 1866.

Let RELIGION'S PHILOSOPHY reign in the land.

DEAR EDITORS: God is love: man is love. These two are one and inseparable, in nature, interest and destiny. As love is the life of the Divine, so is it of human nature. By love, God rules. By love, not by the sword, man rules, so far as he rules at all. Notwithstanding the manifestations of hate, wrath, revenge, and other characteristics that conflict with love, yet it is the most active and potential element of our nature. It is the life of man as it is of God.

He that loveth not, knoweth not God. God is not logic to be solved by an effort of the intellect; but he is love, and this alone can truly read and interpret the book of God's life. Without love, the keenest and most profound intellect cannot solve the problem of the divine Existence. Equally true it is that without love no amount of intellect can solve the problem of human life, or fathom its depths, and bring to light the treasures that are hidden there. Love simplifies and makes plain the life of God and man, and reduces it to a matter of conscious experience; making man as an object of affection, one with God, and God one with man, and we may say in truth, Godis love, and humanity or the highest earthly embodiment of love, is his only true prophet.

God is love, but this his nature, can be made known to us, so as to meet the demands of our nature, only as it is embodied in human form. Human nature ever longs to be loved by God, but it can be filled and thrilled and made all bright and beautiful by that Divine Love only as it comes to us through a human heart. The more tenderly and exclusively that heart is devoted to us, the more entirely does the love of God that comes through it meet the demand, the more perfect the rest, and brighter the heaven that it gives. So God's nature demands the love of his children, and the more entirely and exclusively human love is concentrated on human beings, to ennoble and bless them, the more perfectly it meets the demands of God upon us, and the more acceptable it is to him.

It follows, of course, that to dwell in love is to dwell in God. This is the only heaven we shall ever experience in the body or out of it; while those who dwell in anger, ill-will, wrath, revenge, or in any state of mind, that is opposed to love, are in hell, and this is the only hell we have reason to fear. Our love, in order that it may cause us to dwell in God, and thus give us heaven, must be awakened by, and concentrated upon some definite object, or objects. On what must it be fixed? On God outside of man, or on God in man, i.e., on man? On man, surely, and not on any object outside of him.

To dwell in love, then, to man as man, is to dwell in God. This is human love, it being felt towards human beings as such, without regard to any special relation to us, except as members of the great human family. We love God by loving all human kind, as our love flows out to human beings in acts of kindness, justice, forbearance, and long suffering patience, and that without regard to any personal relations which they may hold to us. It is love calling and answering to love, in each and every human heart. It is God calling and answering to

In the love between the sexes, the human is one with the Divine. Woman as an object of love, is God made manifest to man; so man as an object of love, is God made manifest to woman. Woman is man's destiny; man is woman's. God in woman does more to form man's character and shape his destiny, than God in Christ, or in any other man; vice versa of God in man. For man to love woman as woman, and for woman to love man as man, is to love God. Woman, as an object of love to man, is one with God. So man an object of love to woman,

are ever calling and answering each to the other, and this whether in or out of the body. Thus God tenderly, reverently and lovingly reveals himself to man through the heart of woman, and to woman through the heart of man-identifying himself with each as an object of love to the other.

In an exclusive conjugal love, (the only true love of marriage) the wife is one with God to the husband, and the husband one with God to the wife. A personal God is a necessity of human nature, and ever will be, so long as it exists. In no relation do men and women so fully and beneficially personify God, (f. e. love,) each to the other, as in that of husband and wife. There can be no personal God, outside of human beings, but God is personified in each man, woman and child, just as he was in Jesus; differing only in degree. The living wife, (I speak of true marriage) not the corporeally dead Christ, is the personal God of the husband, and he of the wife. The beauty, glory and redeeming power of the relation are seen only where God, not the animal in each, is ever calling and answering to God in the other. The relation is ever debasing where only the animal in the husband is ever calling and answering to the animal in the wife. Of all earthly hells, none is so crushing to all that is divine, as a relation in which God in the wife calls to God in the husband, and only the animal is there to respond.

The wife being the embodiment of love to the husband is to him God-made manifest as no other being can be; and as such she (or God in her) is his life and heaven, as no one else can be.

God in Christ cannot bring salvation from all sin to the husband, as God in the wife can, simply because God is made flesh in her, "to dwell with him." How idle, how untruthful for any husband to pretend that he owes or can give a purer and more ennobling and saving love to God as an ideal, or as embodied in Christ, than he gives to his wife! Whom is the true husband most anxious to please? Most anxious not to harm? Whose health and comfort is he most anxious to ensure? Whom is he most ready to defend from reproach? For whom is he most ready to suffer and die? Let his wife tell. He thinks of his wife ten thousand times, where he does of an outside God once. His love for her covers all her imperfections and magnifies all her excellences. The true husband feels that he gets everything good and great from his wife, while he feels that, though he gives all he has to give, he gives nothing. What conjugal love gives is of no value in the estimation of the giver, but priceless in the view of the receiver.

The love that brings one man and one woman together as husband and wife, and makes each the exclusive owner of the other in that relation, and makes them both one with each other and one with God, always deifies its object. From its nature, it must do so; for that love is the very essence of the life of God, and of necessity tends to assimilate the one that loves and the one that is loved, to God. It consecrates, enriches and ennobles its subject and its object. In the view of the husband, it invests the character of the wife with all perfections and her person with absolute sacredness. To him, his wife is a personal God, such as his nature demands. So the husband is to the wife. Therefore, conjugal love can no more knowingly think and do harm to its object than it can to God. It is all-hoping, alltrusting, and all-enduring; it is pure, truthful and loyal to the loved one, and elevating, ennobling and eternal as the life of God. A true, conjugal love can never die while God lives; for it makes the loving and the beloved one with God. The true husband and wife can say each to the other, "to see me is to see thy God made manifest; to trust in me is to trust in God; to be true to me is to be true to God; to rest in my bosom, is to rest in the bosom of thy God."

In like manner, parental, filial and fraternal love. blend the human with the divine, and the divine with the human; and as an object of affection, make each man, woman and child one with God. So, in all relations, love identifies the life, glory and destiny of man, with the life, glory and destiny of God.

In all ages and religions, God, as an object of love, has been presented as a Being or Person, entirely distinct from man; with a nature, interest, glory and destiny peculiar to Himself, and apart from those of His children. Indeed, the popular theology of Christendom to-day represents man as naturally loving what God hates, and as hating what God loves; thus making the nature, interests, glory and destiny of God and man, not only distinct and separate, but entirely antagonistic.

The religion of the future will accept this fact as its basis that man is one with God as an object of love. It will assert the great truth that in loving man, we love God; that in hating man we hate God; and that in all relations of life, the good and the ill we do to man, we do to God; that to walk uprightly with man, is to walk with God; that to live near to man, is to live near to God; that to "live, move and have our being" in a wife, husband, child, parents, brothers and sisters, is to "live, move, and have our being" in God; that in all things involving moral obligations and duties in our feelings, thoughts, designs and actions, our relations to God are determined solely by our relations to man. HENRY C. WRIGHT.

For the Religio-Philosophical Journal.

A Question from Some one who Wants to Know the Truth.

DEAR JOURNAL: In your issue of February 17th, I noticed, in a letter from a lady, some remarks about the "unholy marriage relation," that awakened in my mind a good many questions, and almost made me send a few thoughts to you some time since, but I kept thinking perhaps I had better remain silent, and perhaps now it would be better I did so. I did not, of course, understand the lady to mean that a real loving union of two lives would be unholy. I suppose her remarks were aimed at the law concerning marriage.

She says, "The unholy marriage relation, which has given man the ownership and power over his defenceless wife," etc. Now, I must admit, having once believed as she seems to, that the law and the Gospel, (for she cites Scripture,) were the causes of most of the miseries of marriage; but is that opinion well founded? It is true, I know, that the law as it is in regard to property, right to children, etc., is a means in the hands of selfish men to enslave and torment their wives. Is the law their only, or even their strongest power? or is legal marriage with a selfish man woman's worst possible condition?

Is it not a fact that many women are won to marriage with men, where mutual respect, sympathy of tastes, adaptation of character, etc., have nothing to do with the case? Nor is it always "need of a home" that sends woman into ill-assorted unions. I believe many are simply taken possession of by an overwhelming magnetic force. This may be, and must be, by a very selfish person. Well, if he is one with God. The God-man and the God-woman, | sees proper to ask the sanction of the law in his

own behalf, he does the woman no harm by that, but a kindness rather; for then, if she dies, she has at least the satisfaction of dying respectably; (?) at least the world-the "great big world" will say so, and what it says does amount to something after

On the other hand, if a woman is simply pos sessed and controlled by a man's magnetic power, then he can hold that possession of her, sap the foundations of her life, render her a cringing slave, and cast her off when tired of her. In the latter case, that same "big world," for whose good opinion all of us care some, (if we don't own it,) will add, by its kicks and cuffs, to the already deep anguish; and, setting the world's opinions and prejudices aside, I think the real moral degradation as great in one case as the other.

If the woman has been not selfish herself, but finds herself in a mire, whither she has suffered herself to be led, while her own judgment and perceptions have been lulled into an unrestful sleep, then she feels the crushing sense of shame and weak helplessness, that always follows the surrender of one's own selfhood, which is every soul's birthright. Then, is not her suffering great enough if she has the law for a shelter to her reputation? I know some will say, if the law does not fetter her, she can free herself from his power who enslaved her : but I say no. Once free from the controlling influence he exercises over her, entirely independent of any man-made law, and if the law does not reach the circumstances of her case, so as to grant a divorce, she can hold herself personally independent of him, and the law affords him no remedy save a divorce, and that frees her. But once enslaved in this manner, though no legal rite binds her, her captor can follow and torment her even unto death, in spite of law or gospel either; for unless she becomes free and independent of him, in fact entirely positive to him, she can no more lay hold of any means of defence, than a person in the act of being drowned who has already lost consciousness, can seize the rope thrown to him.

In some cases persons can often rescue the drowning person; and in some cases some of the enslaved women can be dragged from the mire and resuscitated; but just as many are saved whom the law covers and protects as those whom it does not.

I said "if the woman has been not selfish, but weak." No doubt many selfish, designing women find themselves caught in the snare of some one stronger or more crafty than themselves; and of course such suffer, as they deserve to. No doubt matrimonial bonds are very grievous to such; but if they were thus ensnared and not legally married, would that be any better for them?

If I am wrong in my views, will some one who can see more clearly please set me aright. I wait to be instructed. QUERY.

Arts and Sciences.

For the Religio-Philosophical Journal. The New Theory of the "Imponderables;" "The Correlation and Conservation of Forces."

BY HUDSON TUTTLE.

The science of the ancients, if they can be said to have possessed any, was an evolution from the mind independent of facts. The Greeks were impatient of the study of external phenomena. They set the intellect entirely above facts, and supposed that it was capable of working out a system of nature from itself. Aristotle perhaps departed from this method, but it remained for modern science to establish its firm basis directly on observation. In this consists the difference between the ancient and the modern methods. One reasons from within outward, the other from the external to the internal. Locke's sensuous theory is scorned, but it is the sheet anchor of science, and every one of its inductions pre supposes its truthfulness. Hence the inductive method has been accused of materialism, a charge certainly merited, and from which it cannot escape. Locke is correct, and the inductive method is correct, but neither have the whole and complete truth. Because we derive knowledge from the senses, does not prove that all our knowledge is thus derived. Beyond stands the unexplained, and unexplainable I. Smelling, tasting, seeing, hearing, feeling, one or combined, never yield reason. Because by the inductive method we arrive at truths, does not prove that it is the only channel to truth. The mind capable of understanding phenomena by observation of facts, should be able to evolve the laws of those or other facts.

The present tendency of thought is material so far as abolishing miracles, and the determination of phenomena by laws is concerned, but in another direction it has an opposite tendency. The laws themselves assume a spiritual outline. Scientists are throwing aside matter and applying themselves to the study of force. Here they find the bridge, spanning the chasm between matter and spirit, and each day they approach nearer the latter unseen and mysterious realm. Each day the existence of gross matter becomes more a question of doubt. It is asked, is an atom more than a center for the evolution of forces? And what assurance is there that such centers will not instantly dissolve, fading into some other force? When a stone is dropped into water, its surface is thrown into waves. Now it is a serious question of science, one of vast importance. Is not an atom like the central portion of those waves-a vortex from which waves of force are constantly thrown? Then arises the question: Is there any matter, is there anything but force? But we cannot divest ourselves of the idea of substance-the testimony of the senses on the existence of matter -the body of the universe to which force holds the relation of spirit.

This tendency is observable in all departments of science, but more particularly in astronomy. From the cumbersome crystaline spheres of Ptolemy, to the epicircles of a later date; from these to the subtle vortices of an electrical medium wafting the planets on their swift currents, as set forth by Descartes, lengthy steps were taken, but from the latter the domain of force was at once revealed by Newton in his incomparable doctrine of gravitation.

In the same manner, at the close of the last century, chemistry made a great advance by the discovery of the indestructibility of matter. The intellect befogged by educational prejudice, could never have arrived at this fact, except by mechanical means. The balance of Lavoisier was more penetrating than the minds of the world's most astute philosophers. His balance proved that matter, however changeable in form, in weight is unchangeable. The invisible gas pressed downward as much as the heavy black coal from which it escaped. The escaping smoke was as heavy as the burned wood. Matter might be converted from a solid to a fluid or a gas, or from a gas to a solid, but nothing is lost by the protean meta-

Similar is the step now taken in regard to FORCE. Force is never lost. There is just so much in the

universe, and none is destroyed, as there are so many atoms, and there is no less, no more. Heat, light, magnetism, electricity, from their discovery, treated as subtle, imponderable fluids pervading matter, have been proved to be forces, propagated by determinate laws, mutually convertible into each other, and all convertible into motion, and all capable of being produced by motion. From a given amount of electric force a definite magnetic power, heat, light, or motion may be obtained, or vice versa. When one of these expends itself, and cannot be discovered in its original condition, it can always be found in one of its other forms. This definite quantitative change has received the name of " correlation and conservation of forces."

It must be held in remembrance that by the term force, nothing is explained. It is used in the sense of power to produce an effect, but of the cause of the individual phenomena we are just as ignorant. Our actual knowledge results from comparison

of the phenomena to which the term is applied. If a piece of caoutchouc be stretched by an application of weights, it will yield in proportion to the weight applied, and when the weight is removed, it will recoil with exactly the amount of force which was applied. This power is held by each of its component particles, and is a striking illustration of the conservation of force. The term may be objectionable, but is less so than any other, and expressive of the meaning implied. Force is indestructible, and uncreatable. A spring pressed downwards by a weight of one hundred pounds, will recoil with the force of one hundred pounds when the weight is removed. The pendulum of a clock continues to swing until the original power used in winding up the weight becomes exhausted, and not a moment longer. If a thousand oscillations equals a power of one ounce, then one ounce is substracted from the original force which was applied by that number of movements. This is a cardinal principle, equally important with the eternity of matter, and should be thoroughly understood. To turn a wheel the water must fall; every pound of power gained by the wheel the water must lose. The stroke of the engine consumes a definite quantity of steam. The labor of man consumes muscular power.

The first idea of force is motion. The gross idea of motion is change of matter into space. The more subtle conception fades into vibrations of matter, without any relative change. Thus we have a glimpse of an impalpable something transmitted, which operates powerfully, but changes not the substance in its path. Thus sound is motion. It is nothing but motion. If the ear be placed at one end of a long metallic rod, and the other end be struck, it shortly receives an impression of sound conducted through the rod. The rod has not moved; it has only allowed something to pass through it. That something is vibration, capable of exciting the auditory nerves producing hearing. Motion only has passed.

This motion is resolvable into heat, light, magnetism, and electricity, and they are each capable of being resolved into motion. The production of heat by motion is among the most common occurrences. Wherever there is friction between moving surfaces, heat is produced. In machinery, oil is applied to fill the irregularities of the surfaces so that they may slide freely over each other. In heavy machinery, there is great difficulty in preventing the rapidly revolving parts from burning. The axles of cars often take fire from this cause. By roughening the surfaces, greater friction is produced. more heat, and consequent loss of power. What becomes of this lost power? Is it annihilated? No. The precise amount of power absorbed by friction is reproduced as heat. Friction results from the tearing asunder of the inequalities of the opposing surfaces, and the force necessary to tear these asunder is equivalent to the heat this process produces. In other words if this heat was applied to convert water to steam, the steam would tear off precisely as many particles-of course no allowance is here made for waste.

An elastic body, as an India rubber ball, may be bandied about for any length of time without acquiring any appreciable warmth, while a leaden ball discharged from a gun, and arrested by a hard substance, becomes burning hot. The leaden ball is not elastic. All its motion is at once converted into heat. The rubber ball is so elastic that it is very difficult to convert its motion into anything else.

The equivalent of one degree Fahrenheit, expressed in motion, has been approximately determined by Mr. Joule, as 772 lbs. falling one foot. Other experimentors have arrived at widely different results, but his computations are made with so much care and nicety that they are generally

Light often accompanies friction, and electricity always, when the opposing surfaces are different. If they are homogeneous heat results, if not, electricity. The intense electricity of the electrical machine is derived from the friction of the rubber against the glass wheel.

By means of an electrical current, decomposition can be effected, or chemical affinity evoked. By means of heat or electricity, or affinity, the circle is completed by the production of motion. All of these are motions of atoms, and all that is required is their proper direction to produce motion of

There are apparent exceptions, readily explainable, but it is a general truth that heat expands all bodies. Every increment of heat widens the distance between the component atoms, and weakens their attraction, until the latter becomes so small that the body assumes a fluid state, or becomes gaseous. A gaseous body may be considered as holding a large portion of heat as a force necessary to preserve its gaseous form. Mechanical pressure can wring this heat from it, or in other words, the capacity of the condensed gas for heat is not so great as in its expanded state. Heat and cold are relative terms. When a body is said to be heated the meaning is that it is so in comparison to other bodies. As there is a tendency to equilibrium to heat one body, we employ another having the required temperature. Thus we understand that a fluid or gas is such from heat alone.

The experiment of compressing air beautifully illustrates this. If air be confined in a tube, and forcibly compressed a flash of light is seen, and if tinder be placed in the tube, it will become ignited. The reverse of this occurs when compressed gas is allowed to rapidly expand. Then it absorbs heat, and produces the phenomenon of cold. When carbonic acid gas is allowed to escape from a narrow orifice from great condensation, its expansion on meeting the air is such that it is frozen, and falls in a shower of snow. So cold is this frozen carbonic acid snow, that if a closed vessel filled with water, be surrounded with it, and thrown into a red hot crucible, the water will be almost instantly frozen. A little thrown on mercury will congeal it into a solid which can be hammered out into bars. If, when the mercury begins to melt, it be allowed to drop into water, it will form tubes of ice in passing through it, it is so intensely cold. In this experiment, a portion of the gas obtains the heat neces-

sary to convert it into a diffused gas, but by so doing, it takes so much from another portion that the

latter becomes solid. When the piston of the tube before mentioned is pressed downwards, a soft and elastic cushion arrests its progress. In common terms it is said this is the air, but it is not. It is heat. The atoms of air do not touch each other. They are surrounded and held apart by heat. The piston meets with this resistance, which cannot be overcome more than the power of gravitation.

The power of the piston is converted into heat, and if the compressed vapor is allowed to expand, it does so with precisely the same force with which it is compressed, and the heat disappears. It is the same with steam. It expands and forces the piston forward, but loses in the same ratio its apparent heat. So slight is the quantity used compared with the whole amount of heat steam contains, that it is scarcely appreciable. If the whole amount could be used the power of the steam engine would be multiplied indefinitely. As at present constructed, the steam is rejected, while at a high temperature, and thus a major portion of the power is lost. This pre-supposes the waste of fuel.

(To be continued.)

SCIENTIFIC FACTS .- A slight blow is sufficient to smash a whole pane of glass, while a bullet from a gun will only make a small round hole in it; be-cause in the latter case, the particles of glass that cause in the latter case, the particles of glass that receive the blow are torn away from the remainder with such rapidity that the motion imparted to them has no time to spread further. A door standing open, which would readily yield on its hinges to a gentle push, is not moved by a caunon ball passing through it. The ball in passing through, overcomes the whole force of cohesion among the stome of wood but its force set with a both of the content of the store set with a both of the content of the store set with a both of the content of the store set with a both of the content of the store set with a both of the content of the store set with a both of the store set with a both of the store set with a both of the store set with a store set with atoms of wood, but its force acts with so short a time, owing to its rapid passage, that it is not suf-ficient to effect the inertia of the door to an extent to produce motion. The cohesion of the part of the wood cut out by the ball would have borne a great weight laid quietly upon it; but suppose the ball to fly at the rate of twelve hundred feet in a second, and the door to be one inch thick, the cohesecond, and the door to be one then that the constion being allowed to act for only the minute fraction of a second, its influence is not perceived. It is an effect of this principle that the iron head of a hammer may be driven down on its wooden handle, by striking the opposite end of the handle against any hard substance with force and speed. In this simple operation, the motion propagates so suddenly through the wood of the handle, that it is over before it can reach the iron head, which, therefore, by its own weight, sinks lower on the handle at every blow, which drives the handle up.

CAST IRON NAILS .- Cast iron nails are now extensively used, and are found to rust much less rapidly under the influence of the atmosphere than ordinary nails, or even those made of copper. They are used especially for making roofs for manufactories which produce gases, that corrode common wrought iron. The nails after being cast from very hot metal in sand moulds, are rendered malleable by being exposed to a red heat for seventy-two hours in refractory retorts, containing pulverized oxide of iron and sawdust, and then allowed to cool

ABOUT FILES.—The Boston Post, in an article on File Manufacture, states that from \$4,000,000 to \$5,000,000 worth of files are annually imported into the United States, and from \$5,000,000 to \$6,000,000 worth annually manufactured here, and yet this supply, as large as it may appear, does not exceed, and indeed often fails to supply the demand.

COPPER.-Chili furnishes our chief supply of copper; thus, out of 66,916 tons of ore imported last year, 20,664 were imported from Chili, while of copper regulus the quantity from Chili was 22,659 tons, the supply from all other sources being only 23,593 tons. Of pure copper, wrought and unwrought, Chili also sent us 304,380 cwt., out of an aggregate of 498,780.

THE EWE TREES of Surrey, England, stood in the days of Cæsar. There is an apple tree in Hartford, Conn., 200 years old. A fig tree in Palestine, 780 years old. An olive tree in Asia Minor, 850 years old. A live oak in Louisiana, 1,000 years old. A cedar on Mount Lebanon, 2,120 years old. A pine tree in Asia Minor, 1,890 years old. A sycamore in the Bosphorus, 4,000 years old.

for tensile strength, and has stood a strain equal to forty-seven tons per square inch; and, in puddling furnaces fettled with the ore, the fettling has in some instances lasted a month without renewal, the iron produced being of uniform good quality. These are extreme cases, but indicate the value of

IRON IMPROVED WITH TITANIUM has been tested

A GOOD IDEA .- In Paris, lamps are to be imme blue glasses, having upon them the names of the streets in bold white letters, so as to be easily read at night time.

WINGED SEED .- The Canada Thistle-the enemy of farmers-is a native of Canada, but it has crossed the Atlantic by means of wings, with which its seeds are provided.

STRENGTH OF METALS.—Copper wire, quarter of an inch in diameter, will bear 3,000 pounds; silver, 2,000; gold, 2,500; tin, 800; cast zinc, 169; sheet zinc, 1,000; cast lead, 55; milled lead 200.

Voices from the Leople.

Letter from Dr. H. T. Child.

DEAR JOURNAL: Our State Convention has held its meeting, and we all think it was a decided success. We had numerous representatives from various parts of the State, and the utmost harmony and good feeling prevailed. You will see by the Official Report of the proceedings which I send with this, that we organized a State Society, and appointed an Executive Committee. Let me say here to those members of this committee who were not present, that we desire to hear from them at an early day, and hope to have their active co-operation in this important movement.

After our meeting, a number of friends of the cause went to Vineland to attend the New Jersey State Convention. I was present only on the first day; it was a large and harmonious meeting, and as you will see by their report, a lively interest is felt in the cause. They have formed a State Society, and New Jersey has wheeled into line with her sister State in the inauguration of a grand movement. There is one thing that I have noticed with regret among the friends in some sections of the country. It is in regard to delegates to conventions-a sort of jealousy lest some one might be excluded. In the two conventions held this week, the invitation was extended to ALL, to participate in the business. With the National Convention, the case is very different. Delegates are expected from all parts of the Continent, some of whom must'travel thousands of miles to attend the meeting-and few will be disposed to do this if they are to be mingled with a mass as they were at Chleago in the first convention of which I need not speak. Fortunately for Spiritualism, it is strong enough to bear much of folly and fanaticism. But, friends, of all things, let us beware of jealousy; it is one of the most degrading passions, feeding mainly on those who harbor it. Never was there more cause for rejoicing in the progress of our movement than at this hour, and we hope before the next National Convention meets that more than half of the State will have formed into line with efficient State and numerous local organizations—for the latter will spring up as a consequence of the former—and I know it is the desire of the friends in the National Society that every one of these should be fully represented in that body, and that the delegates bring all the information they can in regard to the members and condition of ALL these Societies, to the meeting in

Philadelphia, May 25, 1866. 634 Race st.

Letter from A. B. Child.

ETHEREALISM.

Many will be sorry to see the word "concluded" in your last paper on "Ethercalism." I believe that you little know how well the twenty-four numbers under this head have been received, and how gratefully they have been appreciated by thinking, feeling men and women. I have felt a curiosity to know the medium of these splendid productions, and do still. Benjamin Franklin's name comes at the bottom of the last number, it is true, but whose willing hand has he used to do this work of usefulness—to carry light and love to ten thousand hearts in agony and prayer? Bless the willing hand that wrote, and the angel that made it write.

Before my office window, where I now sit writing, on the other side of the street, stands the bronze statue of Benjamin Franklin, twice the size of life. It was erected in memory of his usefulness a few years since, at a cost of many thousand dollars. How this statue hugs the ground. A hundred men could hardly lift it. A handsome expression of respect for the useful life of a remarkable man, but it is only earthly. How these papers on "Etherealism," by Benj. Franklin, in spirit life, carry our thoughts above earthly forms and things of weight that nature holds to the earth and seals in the grave. Matter falls if ether rises; so it is with physics and metaphysics. Earthly things go downward and spiritual things go upward. These papers on Etherealism are spiritual, and tell of what is, and is to be, while history only tells us of what has been. These papers are full of use, of life and love; they are truly spiritual. I hope they may be republished in a book. A. B. CHILD.

Letter from J. Edwin Churchill.

DEAR JOURNAL: Spending a few days at this growing county seat, I find a liberal element strong enough to warrant an organization, and hope soon to see the friends unite in securing a place for meeting, so that we may enjoy permanent speaking. While here I have been most hospitably entertained by Bro. and Sister Hough, who are true reformers. She is a practicing magnetic physician and her cures are wonderful, and deserve to be known, so that the afflicted and distressed can be healed of their maladies. She performs many cures almost instantaneously, and I can affirm that she is to be relied upon as a healer. At some future time I will send to your paper some of the individual cases she has treated. with names, dates and references, so that the public may write to the parties and have their faith well grounded before they make a trial. I am fraternally thine. J. EDWIN CHURCHILL. Flint, Genesco Co., Mich., May 12, 1866.

Letter from Wm. Fitzgibbon.

DEAR JOURNAL: Will you please permit me through the medium of your columns to inform the numerous friends who have sent me invitations to visit their various localities to lecture and give physical manifestations through Miss Ella Vanwie, that since the unfortunate difficulty in Baltimore, on the night of the 2d of April, at Saratoga Hall, my business relations with her in capacity of lecturer and manager ceased. Honest in my belief of her mediumship up to that date, I had no hesitation in fearlessly advocating what I supposed to be a great truth exhibited through her. As others have now endorsed her manifestations, I stand relieved. Let me remark that the truth or falsehood of physical mediums cannot for a moment shake my belief in the teachings of the Spiritual Philosophy.

Very respectfully your obedient servant,
WM. Fitzgibbon.

Philadelphia, May 21, 1866. Letter from R. D. Goodwin.

In speaking of Miss Vanwie, Mr. Goodwin says: "She is a remarkable child, highly favored by divine wisdom and I believe possessed of gratitude enough to thank the Almighty giver of all good and perfect gifts. She will come before the public in this hall next Sunday evening, and for some of what may be expected, I refer your readers to No. 24, 1st vol. of your precious JOURNAL. I saw she had some difficulty in Baltimore city, under the management of Dr. Fitzgibbon, (for whom she holds the highest respect,) but of the real or imagined difficulty, I am perfectly satisfied on reading a letter from a distinguished gentleman in that city, a copy of which I deem just to place before the public with your kind permission:

"BALTIMORE, April 23, 1866.

"MY DEAR MISS VANWIE:—Yours of the 21st is received, and in response to your request I send you an abstract from an article that I have prepared for the BANNER and JOURNAL, giving a detailed account of the incidents of your visit to Baltimore. You can make such use of it as you may deem appropriate.

"My purpose in presenting this statement to your readers is to give them an authentic account, over a responsible signature, of what may perhaps be misrepresented by rumor, and at the same time, to state that while Miss Vanwie was under my roof, (between two and three weeks,) her demeanor was modest and appropriate, gaining for her the respect as she had already received the sympathy of my family under the trying circumstances in which she was placed. At several of the circles held in my house, (after the difficulty) for the express purpose of testing the genuineness of Miss Vanwie's mediumship, spirit manifestations of a most remarkable character were positively and unmistakably given, and nothing that has occurred necessarily implies fraud or a fraudulent intent on her part. Knowing as I do, the possibility of an unenlightened spirit controling a medium while in an unconscious trance condition, and producing embarrassing and unpleasant circumstances, I have no hesitation in assuming the possibility of her innocence.

"Hoping that you may be sustained in all the trials of your position both by earthly friends and angelic ministrants, I remain truly yours,

WASH A. DANSKIN."

I hope and trust, dear Journal, that you may

long continue as heretofore, a strong advocate and staunch friend of the good and true amongst whom I number the subject of this communication.

If the BANNER OF LIGHT will copy the above, it

will oblige me and do justice to Miss Vanwie.

Most truly yours, R. D. Goodwin,
New York, May 23, 1866. 814 Broadway.

Acligio-Philosophical Journal

CHICAGO, JUNE 9, 1866.

OFFICE, 84, 86 & 88 DEARBORN ST., 2d FLOOR.
RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,
PUBLISHERS AND PROPRIETORS.

GEO. II. JONES, Secretary. S. S. JONES, President

Fir terms of subscription are Prospectus on eighth page
"The Pen is mightier than the Sword."

To Postmasters.

All Postmasters in the United States and British Provinces are requested to act as Agents for this paper—to receive and remit subscriptions, for which they will be entitled to retain youry garts 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 II. Jones, Sec'y.

In changing the direction, the old as well as the new address should be given.

dress should be given.

In renewing subscriptions the date of expiration should be given.

On subscribing for the Japanese state the purples of the

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.

An Inquiry; with the Settled Conviction that the Answer must be in the AMrmative. Is there a Supreme Being?

That there is a Supreme Being, or a Principle and Power that causes and controls all things in existence, is universally admitted and believed. It is quite easy to perceive why a being, instead of a Principle was, and is first believed in and adopted. It was with the ancients very natural to suppose that the exercise of some great power produced everything they saw.

They noticed themselves and others exercising power in a limited degree, and that it required a much greater power to produce the state of things within their view. Who or what else would they be likely to suppose could wield such greater power? They had no visible example other than man for the exercise of any rational and adequate power. They, therefore, in their highest and best conceptions clothed a Being in human form, with the necessary power to do whatever had been done and whatever was to be done, and this power they called their God.

In process of time, there was such a multiplicity of things to be done, they multiplied their gods. So there were numerous gods for the several departments of godlike power. They were thus furnished with imaginary power for all emergencies. This was going to extremes in their ideas of great power and its exercise.

But what was there to suggest to them that there might be a Principle or a Power in the very nature of matter, in its endless variety of combination and condition, to produce all the manifestations of power within their view? Evidently nothing. They did not doubt the correctness of the judgment they had already formed.

had already formed.

The idea that there were properties inherent in the nature of matter sufficiently powerful under any circumstances to produce such effects as they saw, must always have been an after-thought produced by doubts of the truth of their belief in a Supreme Being.

A weighty consideration against a belief in a Supreme Being, arises from the impossibility of making an advance of one step, the first step, towards a positive, absolute knowledge that there is such a Being. We deal, firstly, in educational and traditional teaching and its consequent belief. This in our youth becomes fixed and satisfactory without investigation, which we are then unable to make. As youth does not, and cannot see any other way to account for creation and existence, it adheres to first impressions and ideas, and of course, will not yield them to anything else that may or can be proposed. On this subject, it is natural to rely on comparison, contrast and inference, for the reason that we cannot go beyond them.

If we could take the first step in such absolute knowledge, it would lay a foundation for a second step, and so on. There is no stepping stone known, and no ground revealed to us upon which to begin an inquiry in opposition to, or in doubt of, the truth of our present belief. In our thoughts, imaginations and anxieties to know with more certainty, we compare and contrast ourselves, our faculties and powers, with what we imagine must be the powers and faculties of the Creator, only in an infinitely greater degree, and so we argue the relative in-

Under all these considerations, as absolute knowledge is out of the question, is it not the part of wisdom as well as of necessity, to rest satisfied with such rational belief as we can entertain upon due consideration? Yet we cannot avoid the lasting, adhering belief in a Supreme Being, as the Creator

and Governor of all things, and that he has all the divine attributes usually ascribed to him. As the true and logical conclusion of such premises, we are bound to admit that everything is rightly and wisely created and governed, and that with such Being, whatever may be our views, there can be no evil, no wrong, no error. The intelligence manifested in all the works of creation, in their nature, arrangement, condition and adaptation, forbid the belief that such results are the workings of principle inherent in any quality or nature of matter.

Faith.

"The problem is, whether a constant and strong belief that a thing will be, helps anything to the effecting of the thing."—Bacon. Web. Dic., word Problem.

Paraphrased. Does a strong belief in anything or event, help, produce, procure or bring to pass said thing or event?

thing or event?

Does a strong faith help produce the object of

said fuith?

Can faith produce its object?

Can faith procure the possession and realization of the object of its belief? Not always, even with works.

Will not evidence change and control faith?
"Is he wise who hopes to attain the end without

"Is he wise who hopes to attain the end without the means?"—Tillotson.

Is fulth the means to attain the object?

Means accomplish ends.

"Faith is the substance of things hoped for, the evidence of things not seen."—Heb. 11: 1.

What is the substance of things hoped for?

Is it not happiness in a future state, with its attendant circumstances and conditions?

If so, is that faith? Is not happiness the sub-

stance, and faith the shadow?

There are many kinds and degrees of religious faith, which are contradictory and condemn each other, great portions of which are erroneous, the substance of which may be more nearly right.

With regard to the second clause, that "faith is the evidence of things not seen," instead of faith being the evidence, does not evidence make the faith, and as evidence does not make itself, but does make faith, it will not do to set cause and effect at variance by declaring they create each other.

HOPE: A desire, wish, belief, or faith, that something desirable and desired will come to pass. Faith and hope are sometimes synonymous. Hope in its common use, may express more of cheerfulness than faith. Faith, on religious subjects, may in general use, be considered a stronger word than hope. In most instances they are essentially the same. They have a shade of difference. They may differ in this wise: that hope always desires the success of its object, while faith often fears and dreads it. Desire must wait for evidence to ripen it into faith. Is not evidence of some kind, relative to the possibility or probability of the happening of some fact or event, the cause and foundation of faith in that fact or event?

What causes or produces faith in a future state of existence? Is it not evidence of some kind, that such state will be; whether the evidence be true or not, may it not be sufficient to produce such faith? Of what importance is faith without evidence to sustain it?

"Faith is the substance of things hoped for; the evidence of things not seen."—Heb. 11: 1.

A correction and definition of the above saying, viz.:

Faith is a belief in the substance of things hoped for, and the result of some kind of evidence of things not fully seen.

Sympathy.

"Sympathy is a faculty of the soul enstamped thereon by the lyric pen of the Divine. A scraph boon from the land of beauty, a teardrop of the skies, descending on the undying billows of melody, inspiring man with a higher and holier appreciation of life and of love."—Thos. Gales Forster.

SYMPATHY, or a union of feeling, comes from like experiences, which draw human beings nearer to each other. Man is a threefold being, and has sympathies on the physical, mental, and spiritual planes, and, through these, he is more or less attracted to his fellow men on each or all of these planes. The first sympathy which reaches and warms us in this world is physical. Every child yearns for sympathy on this plane, and would perish without it, long before the intellectual or spiritual natures are unfolded. The tenderest and holiest feelings of our nature vibrate in sympathy with innocent childhood, and in return these little ones evince the purest feelings of affection; even the selfishness of childhood is refined, and like the errors of these innocent beings, there is a charm about it, because we know the motives are not impure.

But not alone in early childhood does human nature demand sympathy; the most rugged and uncultured of the race find themselves suffering when long deprived of it, and in those communities where man is compelled for a time to dwell without the refining influence of sympathy, he grows coarser and more repulsive. The strongest and most rugged individuals, who seem to know or care little for kind attention, when sickness comes upon them, find themselves bowed down to earth, and are ready to cry from the depths of their nature for sympathy. Women, whom they have looked upon as only worthy to be their slaves. are now sought, and little children are welcomed by them. Perhaps there is no more striking instance of a blessing in disguise than is revealed in the softening influence of disease upon such indi-

Intellectual sympathy springs from similarity of mental action and capacity to comprehend the laws of the universe. Grand and sublime truths, uttered with clearness and force, meet a sympathetic response in certain minds, because they are understood.

Those persons who can simplify this truth, will find the most extended sympathy; but many persons are so dull that they cannot comprehend these things, and hence no sympathy is awakened. The sublime flights of the poet awaken a sympathetic response only in minds capable of feeling the thrill of this power, and realizing the beauty and grandeur of his descriptions.

The works of the artist awaken sympathy in kindred minds, by whom his grand conceptions are interpreted. Soul sympathy comes from still deeper founts of human nature, and awakens a higher and more beautiful emotion in kindred souls.

Woman, generally more negative than man, everywhere needs sympathy, and kindness in the atmosphere in which the flowers of her heart may bloom with more beauty and fragrance; and yet how little a woman is understood, even by her own sex. We meet daily women who are starving for pure sympathy and affection.

Sensitive natures shrink from that free intercourse which would reveal their interior thoughts and feelings, and which is essential to their happiness and growth. All refined and sensitive persons need

some confidential friend to whom they can relate the secret and sacred history of their lives, the deep emotions, which too often find little sympathy, and like the early buds of spring, are compelled to wither beneath the cold frosts of neglect or

Thus to-day the most beautiful plants of humanity, those whose fragance would fill the earth with joy, and spread happiness all around them, are withered beneath the blasts of cold indifference, if not ridicule and scorn.

The cry which comes up from so many bleeding hearts for sympathy is sad evidence of the imperfection of our present social system. The idea is too common with certain individuals, that there can be no sympathy without lust. It is a pitiful commentary upon their own condition. True sympathy is no more allied to lust than heaven and purity are to the basest and lowest passions of man. That sympathy which opens hearts to feel each others woes and pleasures is what is needed now to raise us to a better and happier condition. When men learn that by the purity of their lives alone can they realize the true relation of the sexes; when they permit their sympathies to flow in pure channels, just as they do generally towards little children, then will woman feel that man is her equal-her brother-one who while he asks her love and affection, can give a substantial return, and awaken all the higher and nobler feelings of her nature, by having similar feelings awakened in his own being. When we hear a man denouncing woman we feel that he has been reaping from her what he has sown.

Afflictions bring out the purer and better sympathies of our nature. Great calamities bring mankind into much nearer relation to each other. How often, under the immediate influence of these, do we approach those who are strangers to us, and find that our hearts are linked by a common chain of brotherhood, which otherwise we might never have discovered. Every great calamity brings with it its compensation. When our nation mourned so deeply and truly its slain and martyred President, there was more of human sympathy alive in it than ever before. The deepest fountains of humanity were stirred.

There are moments in the experience of every human being when there is not only a longing for sympathy, but also a desire to give to others that which springs up spontaneously in his own soul, a sympathy that is for the elevation of the individual and the healing of the nations. Let us cherish these feelings which thus bud and blossom in the holier moments of life, and endeavor to extend their influence as much as possible, so that as we move onward in the great army that is marching toward the silent and beautiful land of the hereafter, we may grow wiser and better as well as more loving and sympathetic.

These qualities are not only the charm of old age, but they insure the greatest amount of happiness to the possessor, and to all.

Let us nourish the tender sympathies of our natures, and we shall find that they will grow more beautiful from day to day, and the warmth and fragrance which they exhale for others will be returned to us an hundred fold.

Switzerland to America.

Switzerland, through her conventions, has appealed to America in behalf of the oppressed. The echoes of heart-throbs from those mountain shaded homes tell us of kindred natures, who with us have hoped and sought for liberty, not for themselves alone, but for the stranger, the downtrodden, for all. It gives one great satisfaction to contemplate that from out the political mists and darkness of European politics in general, a ray of light so clear and unmistakable can come. Truly, the Swiss love liberty, and "mountains make free spirits." Every American worthy of the name can, without reserve, give hearty thanks to the sons and daughters of Switzerland for their loyalty to Freedom, and the great interest they have taken in us and our Republic.

Their address has been presented to the President and Congress of the United States, and ere this, no doubt, has been seen by many of our readers; nevertheless, we wish to reprint some of their earnest words, that none may fail to know who are the friends of humanity. They tell us that for the four years of our struggle, "they were with us in sympathy, bearing our grievances and rejoicing in our success." When we "announced to the world that we had had enough of the system which abased us, enough of complicity and compromise with slavery -of man-hunting ordained by slavery-of conquests for the profit of slavery-of politics in favor of slavery, they gave thanks to God." When we suffered reverses they "believed that our grand principle would intervene, and that we should become invincible." And finally, when we "announced to the world that the Constitutional amendment was adopted, that already there was no single slave upon the soil of the Union," they "heard with inexpressible gladness of this great progress-this greatest event of the age."

With what keen insight they proceed to speak and appeal to us when they say: "The labors that await you to-day are not less important, and are more complex and difficult to surmount than those of yesterday. But the one goes not without the other. Sad will be the condition of the enfranchised slaves if you make not citizens of them."

And again, "Between Slavery and Liberty—real liberty—there are no breathing places." * * * "The more you desire the dark question to cease troubling the United States, the more you will feel that it must be disposed of. Unfinished Questions have no pity for the repose of manking."

Brave words! worthy the applause and earnest attention of the noblest patriots and reformers of the century.

A State Convention.

State Conventions of Spiritualists seem to be the order of the day. We have a National Organization, why not have a State Organization for Illinois? We are in favor of organization, National, State and Local, upon a basis which will preserve individual rights entirely unrestricted.

In view of a State Organization we suggest that each local society in the State of Illinois send a delegate to the Convention to be held at Rockford, commencing on the 29th day of June, for the purpose of forming a State organization. Rockford is a very acceptable point, and their Convention will be largely attended by Spiritualists throughout the Northern portion of the State. Would it not be a fit time and place to form a State Organization? If done at that time, our State can be represented at the National Convention in Providence.

We hope to hear from Spiritualists upon the subject immediately, and especially would we like to hear from our friends at Rockford, as it would not seem proper to call a State Convention at that time and place, unless it receives their cordial approval.

English Reform Bill.

The "Reform Bill," of which all our readers have heard, which lately passed the House of Commons in England, involves questions of great importance to all lovers of constitutional liberty. It is a step proposed in the direction of democracy, which is

"Equal rights before the law, Maintained and justified through perfect love."

For its success, all thinking men and women will pray. To give a better understanding of the purposes and bearings of the bill, it must be known that the House of Commons is composed of two kinds of members: those who represent counties, called "Knights of the Shire," and those who represent towns or boroughs, called "burgesses." Since 1832, the qualification for the county vote has been to live in a house worth \$250 per annum, and for the borough vote, to live in a house worth \$50 per annum.

The Reform Bill proposes to reduce this qualification—in the former case to \$70, in the latter to \$35—thereby increasing the number of voters in England and Wales by about 400,000. The adult male population of Wales and England is five and a half millions. Of this number, only nine hundred thousand possess votes. If the Reform Bill is adopted, it will increase this number to one million three hundred thousand, and allow one in every five to have a voice as a citizen, instead of one in six, as by the present arrangement.

To some, this may seem of minor consequence. One in five instead of one in six, but it is a step—four more of which will bring them to equal suffrage—which is the only guarantee to equal rights, either of person or property. A careful computation shows that a majority of the voters to be affected by the Bill, are in favor of extending their base of representation. This being the case, though it may fall in the present, it cannot long be delayed, for the will of the people must be the law, and woe to the monarch or the usurper who stands in the way.

The "New Covenant" and the Davenports.

The Chicago New Covenant, a Universalist paper, edited by the Rev. D. P. Livermore, publishes in its issue of April 28th, the following: "The Davenport Brothers have abandoned the title of mediums, and now call themselves merely jugglers." That's a square falsenood! They have not abandoned the "title of mediums;" nor do they call themselves "jugglers." Late English papers say they have just made a tour through Ireland and Scotland, giving spiritual seances—are now sitting for spiritual manifestations in their "old rooms." Hanover Square, London; but intend visiting Russia soon. Furthermore, we have recently received a private letter from Ira Davenport, confirming their success as Spiritualists before the literall and tilled of France and England. When will religious papers learn the dialect of truth? Bro. S. S. Jones, keep a Religio-Philosophical eye upon Bro. Livermore. He needs watching. A too intense denominationalism tends to moral imbecility.—Banner of Light.

Yes, Bro. Colby, we keep a Religio-Philosophical eye on the Rev. Brother, and we discover that he is performing his mission. There is a class of his readers who glory in his misrepresentations of Spiritualism and Spiritualists, but a much larger class who look upon them as unbecoming a newspaper designed for the promulgation of liberal principles; hence arises the agitation of the subject of Spiritualism, in the ranks of Universalists. As truth is mighty and sure to prevail, so the falsehoods put forth in the columns of the New Covenant soon become obvious, and the ranks of Spiritualism are reinforced at the expense of Universalist organizations.

We do not pretend to notice his false statements, when his course has been so definitely marked for years.

We look upon the New Covenant as a sort of indirect Providential institution to make men think until they become wise enough to embrace Spiritualism. We have a great anxiety for the prosperity of the New Covenant. We were one of three who aided Bro. Wm. Rounseville, as editor and principal proprietor, to start that institution, well nigh a quarter of a century ago, under the name of the Better Covenant. Some may think that it would be quite as well if it were Better now.

Gas and Kerosene Stoves.

Among the recent inventions and improvements are gas and kerosene stoves, especially adapted to

We call the attention of our readers to the advertisement of the Eagle Gas and Kerosene Stove Manufacturing Company, found in this number of our

It is with pleasure that we vouch for all that is said in that advertisement. We are not in the habit of speaking in such emphatic praise of that which is advertised in our paper, but when we are enabled to speak from actual observation of that which is calculated to be of such extensive utility, and so very pleasant for family and mechanical use, we do not hesitate to recommend it to our friends.

We have a No. 1 Eagle Gas Cooking Range, which is not only ornamental, but of the greatest utility. It can be put in successful operation as expeditiously as our ordinary gas burner can be lighted, whereupon it is instantaneously in a condition for any kind of cooking that can be done on a large sized common cook stove, and with the same rapidity. For brolling and roasting it excels.

The Kerosene stoves are equally good and economical for many purposes. No family should be without them. For a sick room, a small gas or kerosene stove cannot be equaled for convenience. It will not only heat a small room economically, but can be lit up in an instant, and used for any practical purpose required.

practical purpose required.

For various kinds of mechanical work they certainly are more convenient and economical than

any other kind of heating apparatus we ever saw.

Our readers will find it will well pay the trouble to call at the Eagle Gas and Kerosene Stove Manufactory, 176 South Clark street, and see the various kinds of stoves in operation, and judge from observation for themselves.

National Typographical Union.

The annual session of the National Typographical Union commenced in this city on Monday, June 4th. The association now numbers eighty-four Unions within its band of brotherhood. The National Union was first organized in Pittsburg in 1851, though a convention of printers was held in Baltimore in the year preceding. At the first session, eleven cities were represented. Meetings have been held every year since then, except in 1861, the year of the breaking out of the rebellion. The present session will probably be a very important one, as the question of admitting delegates from the recently seceding States will be considered.

Dr. Slade.

Our good Brother Dr. Slade, one of the finest mediums in the West, gave us a call, on his way from Milwaukee, where he has been spending a few days. He has returned to Jackson, Michigan.

Spiritualism in California.

We learn from our California exchanges, and other sources, that there is a great uprising of Spiritualism in that State. The California Leader, The Bulletin, the Golden Era, the San Jose Mercury, and other leading papers, give ample space for discussion pro and con, and the editors are fearless and sensible enough to give a fair statement of matters as presented to them. The Leader of April 21st contains an article over the nomme de plume Muste, on "Spiritualism in connection with the decay of faith," which, while it criticises Spiritualism, (and justly too in our opinion,) looks to it as a source from which much good may come. The San Jose Mercury is publishing a series of articles from A. C. Stowe, in favor of Spiritualism, and another which we suppose to be in opposition, though for the life of us we cannot see what the writer is after. If anything turns up among his "electric fluids," we will make a note of it.

We send greeting to our brothers, sisters and colaborers on the Pacific coast, and bid them God speed in the noble work of progress towards liberty.

Fire in New York.

An immense fire occurred in New York, on Monday night, the 21st ult., destroying the Academy of Music, the Lyceum of Natural History, the Mugum of the late Dr. Mott, and much other very valuable property; valuable, not alone for the money it cost, but from the fact that it was the result of untiring study and research in behalf of science and art. Aside from the priceless value of property destroyed, the loss is estimated at \$1,000,000. It is sapposed that the fire was the work of an incendiary.

This is the second magnificent edifice, dedicated to the Drama and Arts, that has been destroyed by fire within a short time, under circumstances that excite a suspicion that there is an unworthy purpose involved. We hope though that there is no class of people so false in their thoughts as to suppose that they can finally accomplish good ends by such detestable means.

The Rockford, Ill., Grove Meeting.

We call attention again to the notice for a three ays grove meeting, to be held at Rockford, Ill., commencing June 20th. We have just received a letter from one of the Executive Committee, saying that they are making arrangements for a grand time. Our brother N. Frank White is to be with them as one of the speakers.

The Children's Progressive Lyceum is to have a celebration, probably on Saturday afternoon, with appropriate exercises; and altogether the occasion will be one of much interest. Let the people come together from far and near, and have a jubilee.

Thurlow Weed Brown.

Since our notice of the death of this estimable man, we have received letters from friends, testifying to his nobleness of soul and earnestness as a worker for human welfare. One writer says: "A mrative of his earth life would deeply interest me. ad I am sure it would thousands of others. Will not some of his acquaintances let us have, through the Journal, at least a general account of his Signed, H. Koon. career." North Bennington, Vt.

Responsibility.

The editors of THE RELIGIO-PHILOSOPHICAL JOURNAL do not hold themselves responsible for the sentiments expressed by correspondents. Believing 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 pon principles that will be of benefit to the re write clearly, pointedly, well.

Spiritual Meetings.

F. L. Wadsworth lectures at Crosby's Music Hall, in this city. Sundays, June 3d and 10th, at 10:45 1 m., and 7:45 p. m. Children's Progressive Lycom meets at the same place at 12:30 p. m., every Sunday.

New Music.

The following pieces of music, all of which are good, according to our taste and judgment, have ben lately issued from the publishing house of E.M. Higgins, 115 Randolph street, Chicago, Ill .: "Will you love me then, darling," song and thorus. Words by S. H. M. Byers, music by H. M. Higgins. Price 35 cents.

"I will love you then, as now," song and chorus. Words and music by same. Price, 30 cents.

"Jeff. Davis in Crinoline," song and chorus-'comique." Words by Charles Haynes, music by IE. Havnes. Price, 35 cents.

We have also received from Felix Schelling : "A Heart Song," solo. Words by P. B. Ranblph, music by F. Schelling. Published by Reed Meyer, Philadelphia. Price, 30 cents. Both words

and music are fine.

"The Soldier's Dream of Home," song, by the ame composer and publisher.

"Maiden's Eyes," song. Words by Festus, com posed and arranged by F. Schelling. Published by Lee & Walker, Philadelphia.

FOREIGN NEWS.

In both Houses of Parliament the bombardment of Valparaiso had been noticed with indignation, but the action of the British Admiral was defended and fully endorsed by the Government. The English press and people loudly denounce the act of

An indignation meeting was held at Liverpool, dopting resolutions of protest; also resolutions appressing gratitude for the exertions of Commobre Rodgers, United States Navy.

The financial panic continues to subside.

Orders had been issued placing the whole Austrian army on a war footing.

Great military activity is reported from Italy. Volunteers are being received into the army for one Jear's service. A royal decree has been issued, ordering the formation of a battalion corps of twenty battalions, under command of Garibaldi.

The Austrian dispatch to Prussia regards negotlations for simultaneous disarmament as exhansted, and contends that Austria, although having no offensive design whatever against Prussia or Italy, will maintain defensive measures against

Warlike preparations are reported from the middle German States. There were some slight rumors of a pacific adjustment even yet, but they were not

An attempt was made to assassinate Count Bisbark, as he was walking in Berlin. The assassin

fired several shots from a revolver. Bismark received only a slight contusion. The assassin was arrested, but committed suicide in prison.

It is stated that Austria, in a few weeks, will have 900,000 men in the field. Large bodies of troops sent from Vienna had already effected strategic concentration on the Prussian frontier.

Advices from the City of Mexico state that a number of ex-Confederate settlers in Mexico had an interview with Maximilian, during which the Emperor welcomed them as exiles, and expressed his desire to see American capital and labor introduced into the country, and urging them at the same time to take no part in the political discussions on the question of slavery. Maximilian is especially strong in his condemnation of forced labor of every description.

PERSONAL AND LOCAL.

Lizzie Doten is lecturing in Boston, Mass., this

J. S. Loveland is speaking to the Society at Troy, N. Y., during June.

Susle M. Johnson speaks in Houlton, Me., the four Sundays of June.

Laura DeForce Gordon and Mrs. Fannle B. Felton have gone to Colorado Territory.

We see by the California papers that Ada Hoyt Foye is giving public seances at San Jose.

Gen. Henry S. Lane, U. S. Senator from Indiana, has notified his constituents that he will, because of his years, decline a re-election.

John Bright lately delivered an address before a Sunday school conference in Rochdale, in which he urged the importance of universal education, citing the example of New England in support of

Miss Sarah A. Nutt has closed her engagement in Chicago and gone to Danby, Ill., where she can be addressed till further notice. She will answer calls to lecture in the West.

See notice of two days' meeting at Sturgis, Mich., in another column.

Mrs. H. F. M. Brown is now residing in this city. Her address is drawer 5815, Chicago.

G. W. Rice, trance speaker of Brodhead, Wis. is reported as doing a good work in the Northwest.

Parker Pillsbury has returned to his home in Concord, N. H., his editorial connection with The Standard having terminated. Letters should hereafter be addressed to him accordingly.

At Richland Center, Wis., the Spiritualists are prospering. They have organized, have a library, and hold regular meetings. When no lecturer is present they have discussions among themselves.

William Lloyd Garrison, we regret to learn, is suffering severely from a fall, which occurred two months since, injuring his right arm and shoulder. They are still so badly affected as to make any use of the pen a painful effort.

Mr. Chauncey Robinson, father of Mary F. Davis, passed "over the river," a few days since, from his home in Holly, N. Y.

J. T. Rouse, the blind preacher, speaks in Milwaukee, Wis., the 3d and 10th of June.

Moses Hull speaks in Aurora, Ill., June 3d, and in Fond du Lac, Wis., June 10th.

PEN AND SCISSORS.

A great many persons are at a loss to know how to dispose of ragged and mutilated currency that accumulates on their hands. It is the easiest thing in the world, and without any expense. When you get three dollars' worth on hand, put it in a small package, pin a paper band around it, with your name, postoffice address, and amount; then put it in an envelope and address it to the "Treasury of the United States, Washington, D. C." In a few days you will receive new currency in return. It goes and returns free of postage.

The Suez Canal is partially completed. A schooner having actually navigated the canal from Port Laid to Suez, a communication between the Mediterranean and Red Seas may be regarded as an accomplished fact. Nothing now remains but to give to the canal all the width and depth necessary to insure a free passage for large ships; to finish the dykes, ports, basins and dockyards.

The Tycoon of Japan has sent a valuable present to Napoleon, consisting of 15,000 cases of silkworms, more prized, inasmuch as it has been clearly proved that Japanese silkworms produce a superior quality of silk, and are less liable to the diseases which have of late years caused so much distress to the silkgrowers of the South of France.

Eighteen thousand elephants are yearly killed to supply Sheffield with ivory.

There are no people in the world with whom eloquence is so universal as with the Irish. When Leigh Ritchie was traveling in Ireland, he passed a man who was a painful spectacle of pallor, squalor, and raggedness. His heart smote him and he turned back.

"If you are in want," said Ritchie, "why don't you beg ?"

"Surely, it's begging I am, yer honor."

"You didn't say a word."

"Of course not, yer honor, but see how the skin is spaking through the trowsers! and the bones cryin' out through me skin! Look at me sunken cheeks, and the famine that's starin' in me eyes! Man alive, isn't it beggin' I am with a thousand tongues ?"

Although a printer may be "setting" all day, in his own way, he is a great traveler-or, at least, his hand is-as the following will prove:

A good printer will set 8,000 ems a day, or about 25,000 letters. The distance traveled by his hand will average one foot per letter going to the boxes in which they are contained, and of course returning, make two feet for every letter he sets. This would make a distance each day of 48,000 feet, or more than nine miles, and in the course of a year, leaving out Sundays, the member travels about three thousand miles. Truly this is hand-power.

"The most agreeable of all companions is a simple, frank man, without any high pretensions to an op pressive greatness; one who loves life, and under pressive greatness; one who loves life, and understands the use of it; obliging alike at all hours; above all, of a golden temper, and steadfast as an anchor. For such a one we will gladly exchange the greatest genlus, the most brilliant wit, the profoundest thinker.

That's all very nice, but-but if that man was a woman, wouldn't it be nicer?

As the French Revolution was the historic corollary of the American Revolution, so the new Reform Bill in England, which now terrifies the Tories and fills all the Liberal hearts with hope, is a distinct echo of the surrender of Lec.

The National Temperance Society has voted to raise a fund of \$100,000, of which \$19,000 has already been subscribed.

The Western Christian Advocate says, "We know of no instance in a republican government where an eminent public man has openly put on Christ." We know of several instances of his being put off.

A wag, attempting to quiz an Irish depot tender, inquired, "Has the railroad got in?" "One ind has," was the prompt reply.

Many a person has set out believing too much,

and ended with believing too little. Truth should not borrow the arms of falsehood to defend itself with; nor virtue those of vice.

A Society has been organized in Basie, Switzerland, to Bundeseverfassungsverwergsvolksversammellungsbeschlauss. As it is are form movement, a good many people join just for the name of it.

A false friend is like a shadow on a sun dial, which appears in fine weather, but vanishes at the approach of a cloud.

The Cincinnati Gazette says that pure "Essence of Coffee" is now made in that city out of the "cheapest, dirtiest and nastiest molasses," which is bolled until it ropes, cooled in pans, and when hard, is broken up and pulverized. Ground rye is then mixed with it, after which it is boxed up, each box being sold at eighty cents, and labelled, "Pure Essence of Coffee."

"Mr. Brown," said Mrs. B., with an air of triumph, "don't you think that marriage is a means of grace ?" "Well, yes," growled Brown ; "I suppose anything is a means of grace that breaks down pride and leads to repentance!"

The more people do, the more they can do. He that does nothing, renders himself incapable of doing anything.

It is said that when a Frenchman has to wait, he smokes; a German meditates; an Italian sleeps; an Englishman walks; but an American swears, invents some contortion of the limbs, and tries to put his feet up higher than ever.

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 replenished.

We say this, that those ordering books may not be disappointed if they sometimes get a part of the 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 Publishing 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.:

1. Astronomical Religion.

2. Religion of Nature.

3. 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 senti-ments of many well-known Spiritualists and other 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. 3001/4 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 dis-

eases of those who are at a distance, either by a lock of their hair, 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

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 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 is 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. [2-2-3m]

How FRAGRANT .- The air is rich with the perfumes from a thousand exotic plants, and all nature seems clad in her holiday attire. Yet misery is still in our midst. The roses may bloom, and nature put on her garlands of leaf and bud and flower. But man will nevertheless suffer-Dyspepsia, the sure forerunner of death, and the companion of a miserable life, claims him as a subject. Do not wait then, dear reader, till its ravages lay you low in death, for nature has likewise found an antidote—compounded of her roots and barks—and prepared Coe's Dyspepsia Cure. It will immediately cure the worst cases of Dyspepsia in existence. The proprietors warrant it in every case.

DR. PERSONS.—This great healer is achieving vast success in the Northwest. He will practise for thirty days at Warner House, Sparta, Wis.

LETTER FROM DR. PERSONS .- Dear Editors: As you see by the date, I am up in this Northern region exercising my gift, in healing the sick. I have long since got used to opposition from orthodox minds and drug doctors. Is not this fact good evidence of success? Falsehood and malice characterize their acts and it is freely vented, still the *populi*, regardless of their fulminations, in crowds approach the mercy seat, seeking for health, and according to their faith, so is it administered unto them. I have not forgotten the JOURNAL. I send you three sub-

scribers from out this dark region.

I performed a great work in making Mrs. Houslet of Packwaukee walk, after being bedridden five years. She was given up by drug doctors as incur-able. I made a cure or did a great thing at Portage in the case of Melissa Batesell, Mascella, Wis., who was paralyzed and had not walked for years. In one treatment, she walked off without help. She could not stand on her feet; also I helped a boy at Montello, Wis., paralyzed for seven weeks, put him on his feet in ten minutes. Mrs. Eliza Helsinger, Mt. Carroll, Ill.—Paralysis;

unable to work for over six months; had to be carried; no use of lower limbs; after second treatment was able and did walk to a neighbor's, one quarter of a mile, Sally Ann Hodges, Savannah, Ill.—17 years old;

never stood on her feet; limbs contracted from infancy; made to walk after third treatment.

Very truly yours, etc.,

Baraboo, Sauk Co., Wis., May 23, 1866. A GREAT CURE. - Dear Editors : I am a farmerhave been living for some time in this vicinity, se-

curing a home. For the past six years, my wife has been sadly afflicted with falling of the womb, and spinal affection, with general prostration of the whole nervous system. Part of this time she has been unable to feed herself, and for five years she has had to be drawn about the house in a chair, and lifted in and out of hed, which required so much of has had to be drawn about the nouse in a chair, and lifted in and out of bed, which required so much of my time, and so much money paid out to drug doctors that I have been kept at the foot of the hill, pecuniarily. Her condition was made worse by these doctors. Despairing of help from them, my attention was called to the treatment according to the new gospel of laying on of hands. I procured an easy carriage, put a bed in it, and it took me nearly a week to get to Portage, the nearest point to the railroad, thirty-five miles distant.

I took her to the Dynamic Institute in Milwaukee, October 6, 1865, and after ten minutes treatment by Dr. Persons, she arose from her bed and walked off without help. She improved daily in strength, and still continues to improve; she now attends to her domestic affairs, has helped to make garden this spring, and walks about the farm without difficulty. The drug doctors are wroth, and they, with others, have reported all manner of falsehoods, not only saying that she was never very bad, but that she was dead. I have received letters of condolence from friends, and so many letters of inquiry from others in relation to her case, that I take this method of informing the public as to the facts. I need not tell you how happy we all feel. Language fails to express it, and the doctor needs no puff. His success speaks for itself all over the State. A few days ago he came up here to see the wife of a man who lives in an adjoining town—Mrs. Cornelius Houslet, who has been confined to her bed five years; she could not bear the light nor be talked to save in a whisper, or stand upon her feet. Dr. Persons had her walking in a few minutes. I was there some days after, and saw her going about without help and she was relieved of all her pains. If miracles are performed now, then these are miracles.

I am well known throughout this portion of Wisconsin and hold myself in readiness to respond to

any and all inquiries that may be made. Excuse this lengthy letter. Very respectfully, CYBUS B. THOMAS. Westfield, Marquette Co., Wis., May 20, 1866.

NOTICE OF MEETINGS.

MEETINGS AT CHICAGO.—Regular morning and evening meetevery Sunday at 12:30 P. M.

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

MILWAUKEE.—The Spiritualists of Milwaukee meet every Sunday at 10½ A. M., and 7½ o'clock, P. M., at Sivyer's Hall. Regular speaking by Moses Hull. Progressive Lyceum meets every Sunday at 2 o'clock P. M.

STURGIS, MICH.—Regular meetings of the "Harmonial Society" morning and evening in the "Free Church."

Children's Progressive Lyceum meets every Sunday at the same 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 Sun

St. 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. Seats free.
The Children's Progressive Lyceum meets in the same Hall

every Sunday afternoon, at 21/2 o'clock.

Boston-Melodeon.—The Lyceum Society of Spiritualists will hold meetings on Sundays at 2½ and 7½ o'clock. Admission free mission free. CHARLESTOWN, MASS .- The First Society of Spiritualists

holds meetings every Sunday in Washington Hall, at 2½ and 7½ 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 Lyccum meets every Sunday at 10½ A. M.

CHELSEA .- The Associated Spiritualists of Chelsea have engaged Library Hall, to hold regular meetings Sunday after-noon and evening of each week. All communications con-cerning them should be addressed to J. S. Dodge, 127 Hanover street, Boston.

Lowell.-Spiritualists hold meetings in Lee 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 ferenoon at Taunton, Mass.—Spiritualists hold meetings in Templar Hall regularly at $2\frac{1}{4}$ and $7\frac{1}{2}$ P. M.

Worcester, Mass.—Meetings are held in Horticultural Hallevery Sunday afternoon and evening. Children's Pro-gressive 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, Hanson, 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 bold meetings every Sunday morning and evening, in Ebbitt Hall, No. 55 West 33d street, near

Broadway.

The Children's Progressive Lycenm, a new and very attractive 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. Box 5679, New York.

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-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3½ 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 Washinorox, 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 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

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 Build-ing) 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, MD .- The "First Spiritualist Congregation of

Baltimore" holds regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship. PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Way-bosset street, Sunday afternoons at 3 and evenings at 73/4 o'clock. Progressive Lyceum meets every Sunday forenoon, at 101/2 o'clock.

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 Universalist 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 7 ½ P. M. Admission free. Children's Progressive Lyccum meets in the

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

Mrs. N. K. Andross, Makanda, Jackson Co., Ill.

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

Lovel Beebee, trance speaker, North Ridgeville, Ohio. 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. Address 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. M. A. C. Brown, West Brattleboro', Vt.

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

Mrs. Sarah A. Byrnes. Address 87 Spring street, East Cambride, Mass. 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. 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 Banner of Light office.

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

Dean Clark, inspirational speaker, will answer calls to lec-ture. Address Rutland, Vt., P. O. Box 110. 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. Mrs. Laura Cuppy's address is San Francisco, Cal.

Andrew Jackson and Mary P. Davis can be addressed at Lizzie Doten lectures in Boston, Mass., during June. Address Pavilion, 57 Tremont street.

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.

Rev. James Francis will answer calls to lecture. Address, Mankato, Minn. Dr. Wm. Fitzgibbon; Address, for the present, Philadelphia. Pa. S. J. Finney's post office address is Ann Arbor, Mich.

A. T. Foss will speak in Bangor, Maine, in June. Will an swer calls to lecture in other places. Address Manchester, N.H. 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. Dr. Jos. J. Hatlinger, Trance Speaker. Address 25 Court street, New Haven, Conn

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

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. 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 Susie M. Johnson speaks in Houlton, Me. during June. George F. Kittridge. Address Grand Rapids, Mich.

12 Lincoln street, Boston, Mass. J. S. Loveland will answer calls to lecture, and will pay special attention to the establishment of Children's Lyceums. especial attention to the ex Address Hamburg, Conn.

Dr. B. M. Lawrence will answer calls to lecture. Address, I

Mrs. Emma M. Martin, inspirational speaker, Birminghi Michigan. Leo. Miller will speak in Cleveland, O., through June; in Rochester, N. Y., through July; in McLane, N. Y., (grove meeting,) 1st Sunday in August; Canastota, N. Y., (grove meeting,) 2d Sunday in August. Address as above for week

Charles S. Marsh, semi-trance speaker, Wonewoc, Wis.

evening meetings. Anna M. Middlebrook, Box 778, Bridgeport, Conn. Mrs. H. M. Miller, Elmira, N. Y., care of Wm. B. Hatch. Mrs. Mary A. Mitchell will answer calls to lecture. Address box 221, Chicago, Ill.

Miss A. P. Mudgett. Address Fond du Lac, Wis. Miss Sarah A. Nutt. Address Danby, Ill. I. 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. A. A. Pond, inspirational speaker. Address, North West, O. 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. Dr. W. K. Ripley. Address box 95, Foxboro', Mass. G. W. Rice, trance speaking medium, will answer calls ecture. Address, Brodhead, Green county, Wis.

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. Fannie Davis Smith, Milford, Mass. Mrs. Mary Louisa Smith, trance speaker, Toledo, O. J. W. Seaver, Byron, N. Y., inspirational speaker, will answer calls to lecture and attend funerals in Western N. Y. H. B. Storer, Brooklyn, N. Y.

Mrs. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address San Jose, Cal. Francis P. Thom: s, 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. Address care of Banner of Light office. Hudson Tuttle, Berlin Heights, Ohio. J. Wm. Van Namee, Brooklyn, N. Y.

Selah Van Sickle, Maple Rapids, Mich., will answer calls to lecture in that vicinity.

F. L. Wadsworth, Drawer 6325, Chicago, Ill. 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. A. B. Whiting, Albion, Mich. Alcinda Wilhelm, M. D., inspirational speaker, will lecture in Kansas during the summer, and in Iowa in the fall. Address, care of W. Brown, box 502, Quincy, Ill., until further notice.

Mrs. M. J. Wilcoxson will lecture in Northwestern Pennsylvania and Western New York till after the mass convention at Corry. Address, care of Wm. H. Johnston, Corry, or care of A. C. Stiles, M. D., Hammonton, Atlantic county, N. J.

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. F. L. H. Willis, M. D., will lecture in Worcester, Mass., during June. Address as above, or care of Banner of Light.

Capt. E. V. Wilson's address for the summer months will be Menckane, Oconto co., Wis. Mrs. Mary M. Wood. Address 11 Dewey street, Worcester, Mary Woodhull lectures on Spiritualism, Laws of Life and Health. Address Mattawan, Mich.

Elijah Woodworth, Inspirational Speaker. Address, Lealie Ingham Co., Mich. Warren Woolson, trance speaker, Hastings, Orange county, ew 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. Addressela Marsh, Boston.

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 tothe spirit world.

MAY 15.

INVOCATION.

Eternal and immutable principle of Truth! Thou that hast imprinted upon Thy face goodness unto us, we would seek to know more of Thee. We would that every heart might be inspired by Thy beautiful principle. We would realize Thy presence for our own happiness and for the happiness of every immortal soul. We would that every word should bear upon its face Thy imprint; for we feel that to be inspired by Thee, to be blessed by Thy presence, sorrow that now finds a resting place in our hearts would depart, and Thou in Thy goodness would be received with joy and thankfulness by all

We feel, oh Divine Spirit, that to act wisely, deal justly, and live in harmony with ourselves and those around us, we need more of Thy purity and Thy presence.

As we see and realize the condition of many of our brothers and sisters yet upon the material plane of life, the darkness and sorrow in which they are groping their ways, knowing not whither to turn, and, as it were, lost to all Thy beauteous light, we feel to call upon Thee to inspire them with Thy blessing, and awaken within them a more perfect sense of their duties to themselves and also unto Thee. We feel that were they blessed with a realizing sense of Thy presence, would they but choose to draw near unto Thee, there would be light and joyousness; no sorrow, no darkness would they know. While we would ask Thy blessing upon them, we would also ask it for ourselves, that we by our acts of kindness and truth may be enabled to give unto them words of comfort and consolation.

We see Thee, divine Spirit, impressed alike in the germ, the bud, and the opening flower. We see Thee in infancy, youth and manhood, and realize Thy presence in our souls at all times. Wilt Thou be with us and inspire us with noble will and purposes, is now, and in all time, shall be our sincere prayer.

QUESTIONS AND ANSWERS.

Q. What possible object can spirits have in devoting their time to mortals?

A. What possible object has a mother in devoting her time and energies incessantly to her child? You answer, it is for its happiness while upon earth. So with guardian spirits. They are attracted by the innocent bud, and seeing the germ within that bud, they desire to witness its proper unfolding, and to surround it by proper conditions through which it will gradually develop into beauteous manhood or womanhood. This is their care.

As there are many whose parents have not the least care, or control over their children, these need more especially the watchful and tender love of guardian spirits. They take charge of them in this life, and not only in this one, but they are among the first to greet them when they enter upon the second plane of life-the spiritual one-where, to the newborn spirit, everything is as strange as it is at its entrance upon the material plane of life. You will agree with me in this: that a long-tried friend, one that is true every time, is a very pleasant companion in a strange land. He is one to be with you, that you may never feel alone. One to give a word of encouragement when all seems dark. One to whisper peace when the storm is howling with-

What possible object can spirits have in devoting their time to mortals? We answer that their sole object is the happiness of their charges as well as their own enjoyment, while thus attending upon

Q. Is it not possible that the time will come when the people of this earth will become so spiritualized that there will be no physical death-I mean that by progression the physical will emerge into the spiritual?

A. We would say that so long as the physical form is necessary for the birth of the spirit into the material plane, just so long will it be necessary for the dissolution of that form in order that the spirit may be freed from the material, to have perfect use of its faculties upon the spiritual.

What there will be in the future, and at so remote a period as that time must of necessity be, we don't claim to have the power to tell. That individuals can become so familiar with the spiritual life while yet upon the material, that there may no death ensue to them, but simply a change, that we do know; but we cannot conceive of the time when things shall become so harmonious that the material form will not be necessary for the birth of the spirit upon earth. As we stated before, that form being necessary for the covering of the spirit, in order for it to become individualized upon earth, then it must follow that that form will sooner or later pass through different changes until the spirit can no longer rest in it-then it will pass from the material to the spiritual plane of life.

Everything in nature is beautiful. Nothing more beautiful than the human form, and yet how little prized and appreciated by those who wear it.

JULIA L. THORNTON. Father, is it hard for me to talk to you? No, for with a light heart all things are easy. Yet would you believe me, I can see the darkness and sorrow with which your heart is weighed down. It is to lighten your burdens-to give you a few words that shall arouse and cheer your soul-that I come at this hour.

You will say you would not ask it of me-you would not desire that I should leave my home of beauty and come to you on earth where there is so much sorrow, so much deceit, so much unhappiness, yet, father, were you down deep in hell, I would be with you there. Heaven could not be heaven to me were you suffering the torments of that place. A few months more, and you will leave all your trouble and come to us. Yes, you will come to your child, and to my mother, the companion of your bosom. I would not care, father, for what William says. Oh, no. It is not worth your while, because his motives are not good, and then, again, he is thoughtless. Had I better tell who William is? He is my mother's brother.

I said, father, in a few months. Yes, not over ten at the outside, and I think in less time than that, you will finish up your work on earth, and come

with us to rest and enjoy the beauties of this life. Little Maria-you think of her and would not leave her; but her stay is short, too. You often think now, when you look at her thin, pale face and sunken eye, that she will not stay but a little

than you-but a short space longer, though. So when you become convinced that you are to leave earth, grieve not on her account, for as sure as I live, mother and all of us, just so sure it will be but a short time after you join us until she, too, shall

My father's name is Thornton-I should have said Milton Thornton, for Milton is his given name, and his home is in Bridgeport, Connecticut. My name is Julia L. Thornton. Would you like me to tell you how long since I left you? It is a little over five years. Now, if you will send this to my father, you don't know how glad I shall be. [To reporter.] Will you do so? [We will.] I am obliged to you for your kindness. Good bye.

IRA STILLMAN.

Sir, I want to say about ten or twelve, or perhaps fifteen lines. I don't want to bring my folks into this belief, for I tell you, sir, that I do sincerely believe that if all people on earth had the same belief that Spiritualists do-sir, I believe it would be the ruln of them. I think it is wrong, very wrong to call this mode of manifesting ourselves Spiritualism. Under its cover, I tell you, I would not dare tell all that is done. They talk about living up to their highest convictions of right, and then they say, "whatever is, is right"-why such doctrine would be the ruin of the world.

At the same time that I don't wish to bring my folks into this belief—that is the belief of Spiritualism-yet I want them to know and believe for a certainty, that I have the God-given power vested in me to manifest myself to them now that I am dead, and yet live; and that's all I want. I don't wish to hurt any one's feelings; I would not have you think that I do. They tell me that this woman here is a Spiritualist, and I don't know as I ought to have said what I did, on her account. [To reporter.] Are you a Spiritualist? [I am not.] Well, then, I haven't hurt your feelings, have I? Well, they should not call it Spiritualism. They should not make the broad assertion, that "whatever is, is right." Conversing with our friends after death, I tell you, don't make Spiritualism. There is not a person-not one-who, after he dies, would tell anybody that whatever he did was right. Murder, right? Stealing, right? Lying, right? and every miserable, contemptible thing that you can think of, right?

I tell you it is right wrong, sir. That is what I want to say. I want my folks to know just exactly what I believe about it, too. Now, you can arrange things at home so that I can talk to you, and not class yourselves among Spiritualists either. It will not make you Spiritualists my talking to you, either.

Would you like to have me tell you where they live-my folks? Yes, if it satisfies me, I suppose. Well, it don't satisfy me to tell you where they are. My name is Ira Stillman.

Now, my folks, you see I have been particular not to give one of your names. I don't want you picked out and disgraced. All I want of you is just to give me a chance to talk to you. That's all. I have said enough here to please you-and by the way, I don't know that I ought to have told you that. All you will have to do is, first,-[addressing the reporter,]-do you know how to get up a circle, sir? [The reporter replied "No."] Can you tell me anything near how to do it? [I suppose circles are formed by joining hands.] Well, supposing you put your hands upon a table, so. [Placing the medium's hands flat on the table close to each other.] That's a circle, ain't it? All of you take a table, and get it all right; take everything off from it, and be sure and have a table that has got a wooden top, not a marble top, and sit around that table, and lay your hands flat down on it-this gentleman says take hold of hands, but I guess you had better lay your hands flat down on the table-and wait patiently for the result. I tell you don't be frightened when we come. Well, I guess I have got my fifteen lines. How much is it a line? I don't suppose you expect me to pay you, for I haven't anything to pay you with anyway? [We are glad to have all come here, free.] I am obliged to you, sir. am obliged to you for your kindness to me. don't know but you are kind to everybody.

If what I have said will hurt the feelings of this lady, why, you can just tell her for me, they are my honest convictions. I think she thinks that the honest convictions of every one are all right. Then she must not blame me for them.

Well, sir, I will bid you good bye, good day, or good morning, or whatever you may call it; and let somebody else have a chance, who does believe in this ism. I don't.

CHLOE.

[This communication was delivered in a whisper.] I say, I want to tell you-I can't talk great loud, big, like men folks do, and I want to tell my father that I can talk if I be dead. This is Chloe, a little bit of a girl. I wasn't only just seven years old. That's all they ever called me, is Chloe. I want to tell them a good many things. I want to tell my mother that our little bit of a baby sister is here, and she is with me, too; not right here I don't mean, where I am talking now, but she is with me at my home.

That's what I want to tell, and that's all I want to tell. By by to you, man-by by.

CAROLINE.

Am I miserable? If I am I have it all to myself. I heard it talked around here that anybody who killed himself or herself would not leave a good influence behind. I wonder what the difference isto kill yourself or let disease kill you-what do you suppose the difference is? Why ought my influence to be any worse, do you suppose, because I did that? I don't know, nor I don't care.

I thought sometimes myself that I was crazy; that is, before I drank the stuff I did. Shall I tell you what that stuff was? Why, it was nothing more nor less than laudanum. I drank it and went to sleep. I know you worked hard to keep me awake, but you could not do it. I went to sleep and slept well, and when I awoke, instead of being on earth, with those that tormented me, I was with friends.

Now, if there was any harm in that, I am glad of it, that's all. You thought ten days before my death, that at the breakfast table I was absentminded; you called me nervous. Well, perhaps I was nervous; I had enough to make me so, though.

How could I die, and leave a little child? Very easily; I did love my child, and I do yet, but I believe I can do more for that child now than I could where I was.

True to me, my husband, were you? Ah, I tell you I can watch you now, and I can see your truthfulness to me, too! Will you shrink to have me tell this! Do I tell it as a justification of myself? No, I tell it, sir, that you may know that I see you and know right where you are. After a little while when you can look around-when sufficient time has clapsed so as to make it creditable for you to take another-then you will do so. Let me say to while upon earth; but, father, she will stay longer | you, that when you take another be kinder to her

than you were to me. Don't treat her as you treated me, or she may do the same thing that I did. You saw me the night after I was burled, and you were frightened. Will I frighten you again? If you will deal justly by our little girl, I will not alarm you, but if you do not, I will. You called to me and called to me, and said Caroline, how could you have done it? I heard you when you spoke, but you were far away, and I went farther, too. You think I regret it by this time, but I don't; ah, no, I do not have one regret. Should I regret a change for the better? Should I have staid to care for you when you cared not for me? No, never! All I blame myself for is for staying as long as I did with you. You are sorry that I have these feelings now that I am dead, are you? Yes, but it is not on my account that you are sorry, but on your own, for you fear what I may do.

Then, again, you hate to have folks know it. Ah, you care more for the opinion of folks than you do for me. Yes, and that's what you always did. Very kind and obliging when there were persons present, I know; and right the reverse in their absence. I know that, too. It is a strange story, but it is a true one. Perhaps the time will come when I can talk more to you. I think so. Then it will be well for you. I am very well contented. I rid myself of your cruelty-it was all that I asked. Should I have stald and suffered and suffered for the sake of caring for a child that was as much yours as mine? Was it in my power to leave you except by death? No, for you told me the Wednesday morning before, that wherever I went you would go, too; and you would bring me back to you; and make me stay right there, and I should belyour slave, whether willing or not.

Do you know that I heard you when you said repeatedly that there never had been an unpleasant word between you and me? I wondered at first that you could tell such a falsehood. Then, again, when I thought of your treatment, I thought there was nothing mean you could not do. You may say everything was pleasant if you like, but when I come to tell my story I will tell it just as it was. You said I should have made home pleasant. What difference if I did? How much time were you

This is all I will say to you, Nelson, this time.

MAY 18.

HARLOW REEVES.

Father, I come to redeem my promise. I cannot stay but a few minutes, but I will tell you of my real life after death. You remember you said to me: 'If after all you have suffered now, in this bodythat is all we have seen of you, and is so much wasted away, and your life is all gone-if after all this you find an existence, come and let us know it." I come because I have found existence, and also to let you know this truth-that I live. You remember your thoughts, and if I remember rightly they were in this wise: "Every thought comes out into the great ocean of thought, and there remains;" and this spiritual theory, you believed, was only giving utterance to these thoughts.

Now, when I repeat this I am only giving your thoughts. When I tell you of future things then you will know that it is not the thoughts that have gone out which I am now uttering; and in order to convince you that they are not, I will tell you of something that will take place.

Nine weeks from this very day, when you will be on a sick bed, I will come to you. What will I say? I will say, "Father, I am come to fulfil my promise when I gave the communication to you." Now that is sure to occur. You will wonder how I know that you are going to be sick, and very sick, too. Dr. James and Dr. Lewis, and every one who will see you, will despair of your life. You will not die, though. You will recover from that illness and live on a long time. Another thing: brother Milton will come home to our house-your house-in five months. Yes, that's it.

Now, the time will have to pass away before you can become convinced of this, but you will surely be satisfied. You will be taken down with a fever, but the name of it I can't tell, and I believe it will puzzle your physicians to name it, too. Now, father, these are thoughts that are mine-I give them to you. I don't gather them all myself, but there are others that tell these things to me. You will see that the thoughts given through this organism, medium, or whatever you may call her, are not thoughts gathered from the ocean of thought.

Shall I tell you that I am contented? If I should I should not say truly. I would rather have staid there. You know why, without my telling you. How long have I been here? That would be no test to you, for this, as you will say, may come from the minds of others.

My death was in different papers. Now you will wonder if it was not my name, and some of these things gathered from them. It is not, for I give these thoughts myself.

[Hesitating.] Now I am puzzled. I don't know whether to say just where-no, I will not tell just where to send it, for that is not best. My father's name is C. L. Reeves. My mother's name is Charlotte, and mine is Harlow Reeves.

Father, I have kept my promise, and you will find what I have said here to be true.

EDWARD.

[Moving the chair in which the medium sat close to the reporter's table, the spirit said:] I don't want to get close enough to you to bother you, and I don't like to get away off either. Will you excuse me if I sit up pretty close? No man ever hurts a man and no woman ever hurts a woman. [Observing the reporter writing.] See, here, that ain't a part of my story, so just be good enough not to put that in, will you? This is a very peculiar way of doing things, don't you think so, sir? [Yes, it is very peculiar.] How very strange it is, too. You have no idea of it, have you? [Well, very little. I am entirely unable to account for it, upon any philosophical principle. I don't sufficiently understand it to explain it.]

Don't you think I am pretty well fixed up for a man now? I think I am. [You are very well satisfied with your position, are you?] No, I am not. Not a quarter as well satisfied as if I had my own body, or one like mine.

The old gentleman told me to walk right along. Tell your story, my dear boy, he said, and be as brief about it as possible. Don't forget yourself, and fly off at a tangent. All that is desired of you is to just say enough to your folks so that they may know who you are, that's all. Now, sir, that ain't my style. I had a great deal rather just tell I was all right, you know, and be perfectly welcome to say such things as I wanted to.

[Who was the old gentleman you referred to?] Who do you mean? [The spirit who gave you directions how to proceed.] I suppose, sir, you call us spirits. I call him an old gentleman-an old man-old gentleman, if you like. [He does not appear very old, does he?] He acts as though he was pretty old. Heacts a good deal like those men that live a long time, and acquire a dignified air,

being very decided in what they say. [Does he not look old as people in this life do? I will tell you how he looks, and then you can see for yourself. His hair is white; and he has it combed right straight over back this way, [explaining with a motion of the hand,] and it falls down to his shoulders. He wears a full, heavy beard. He don't shave, I guess. It would be rather strange if he did, wouldn't it? [Yes.] He appears to me like some one that is old, and has lived a long time on earth, and still been a long time here. [Does he look like an intelligent man?] Indeed he does. [He gave you good advice, didn't he?] Yes, I like his advice very well, but I would rather he would give it to somebody else. I don't want to be hauled up. That was one of my great fallings when I was a boy. When I was a boy, and mother or father sent me of an errand, I would go and get talking, and forget all about what I was sent for. Well, now, I don't mean to forget my errand this time.

They used to lick me like the devil; that is the way they used to take to make me prompt. If I should come here and be very prompt, they would not believe it was me at all. They would think I had gone through such a miraculous change that it could not be me. It don't look like me, this don't, and I don't feel like myself.

You know a man feels like himself whether he is up and dressed or not, don't you? When you come

to be up and dressed, and not dressed in your own clothes, or anything near like your own, what do you say about them? You think you have gone through with a kind of change and come out a woman. [That is rather sad to think of, isn't it?] Well, no, I think I would like to be a woman, but I can't be one and be myself, too, you know. Do you think it is sad to be a woman? I don't.

I want you to tell uncle Sanborne and aunt Maria about this-that is, that I didn't die. Because if I had died, you know, I would have lost myself, wouldn't I? I didn't die. Ain't you going to answer me when I ask you a question? [Certainly.] Well, I didn't die, that is all there was about it. My beautiful body died. I didn't have a very nice body, you know. I was a good deal round shouldered, and they used to try to straighten me up; and another thing, aunt Maria, you used to say to me, keep your shoulders back and stand up like a man, or the girls will never fall in love with you. Well, sir, by thunder, I saved them that trouble. I just stepped out of that body, and now I don't care whether they fall in love with me or not.

Now, aunt Maria, you would not think I would say such trivial things to you if I were dead. I ain't dead.

Mr. Bliss-do you know who Mr. Bliss is? I suppose you call him another spirit. [Yes, we know a Mr. Bliss, who is a spirit. Is he the one you refer to?] Well, he is a man here. He says I had better tell where aunt Maria lives, so as to have my letters sent there. Well, sir, there is more than one person who has come here to ask you to send their letters, and you never have sent them. Well, you may treat mine in the same way. [We will see that your letter is forwarded.] Some of them think this is worse than the dead letter office, do you know that? These are letters from the dead, and if the letters come here and ain't sent, they certainly go to the dead letter office. [Yes, that would be a dead letter office, truly.]

I wonder if I had better tell about going to uncle Jim's, and staying so long, and having such a serious time after I got home? Now you may laugh over it, for I think of it now and laugh. Would you believe I would laugh over such a thing?

Well, I will tell you. I went to get a little brass kettle, and I fell in with some boys, and staid and talked and talked and talked. When I got back near home I found I had forgotten my kettle, and rushed back to get it. And when I got home you know what you said. You said I deserved a right good, sound thrashing; and you remember what I told you. [Laughing.] I remember it now. I said to you I was waiting for them to wash it out and get it clean. She would not let it come without being clean. By thunder, I didn't look in the inside of it, and when you come to use it, you see there had been milk in it, and it hadn't been washed at all. You said to me, what did you lie for? It was so as not to get that good sound thrashing you promised me. You can't lick me now. [The reporter having finished a sheet of paper, threw it on the floor.] Is that the way you throw my letter around? I'll just bet a thousand dollars you will never send it, if that is the way you scatter it about. [Being assured that the letter would be printed all right, the spirit continued: I was telling you about my brass kettle. When they came to look into it, and found it wasn't washed, why that brought me out. You know what you said. Why, you said if the poor young one would think of such a nice story as that to tell, don't for mercy's sake lick him. Well, I will remember you for that. I think of it now. I think of it a good many times. I should not have told you half so many lies as I did, if it had not been for the fact that I often forgot myself when you sent me of an errand, and then you would lick me like the devil. You see when I got into trouble of this kind I would tell you a story. Now, that's so.

Another thing, if you will only confess it-you are going to get married. Now, I didn't come back here to tell this, because you see I don't care. Would it be swearing if I said I don't care a cuss? I used to swear.

I kind of like to stay here. Don't you think it is confounded mean to hurry me up? [I suppose there are other spirits that want to talk as well as you.] Well, I know it, but then-did you say I had used up all your paper? [To reporter.] I didn't tell you where to send my letter yet, did I? If I don't look out I shall forget part of my errand, as usual. [You haven't told who aunt Maria is yet.] Didn't I tell you the rest of her name? [No.] Why, it is night, ain't it? Do you suppose we have night here at our house? [I don't know, I have never been there.] Well, I have never seen the lamps lit here-not a lamp, candle, or anything else of the I want to tell you something now. May I tell

you a little bit of something? We don't have any torchlight processions, either. You know them lamps over there-ain't they lamps? [Pointing to the long line of street lights.] [Yes, those are gas lamps.] Well, it looks a good deal like a torchlight procession, stringing along, and that made me think of it. Don't you think this is strange that I can see with another's eyes? [We suppose you have complete possession of the medium's senses.] Why, they are my eyes. You understand that, don't you? [We understand you are using the medium's organism.] Well, I don't know what you think about it, but I think it is pretty nice. I tell you, I had just as soon stay here as go back again. Do you suppose this woman could take care of herself and me, too? [We think not very well.] Well, then, I could not stay, could I? [No.] I will go pretty quick. Confound it all, I forgot, but I will tell you. I will send the letter to aunt Maria McWilliams-Mrs. Maria McWilliams. Now you want to have me give her place of residence. Well, Louisville, Ky. I'll bet this is a regular dead letter institution, There is a man here says you never sent his letter after you said you would. I think you had better send the letters. It don't cost only three cents to send a letter. If I had three cents I would give h to you; but I hain't got any money.

I think I have told you where to send my letter, and who to send it to. Do you know I don't like this going? [You haven't told your name yet] Didn't I tell you that? [No.] Are you perfectly sure? [I have no recollection of your telling it] I'll bet if you will take the trouble to read my lette over you will find that my name is Edward. Ed. ward what?] Now you want to know the rest of it? [Your friends would like to know it.] Don't you suppose that my uncles and aunts that I have talked about here, know what my name is? Didn't I tell them a good many things? [Well, have it your own way.] You don't care, do you? [No. you can please yourself.] Well, I care, and I have done all I want to, sir. [All right.] Now, just see how you say that. You don't care whether my letter goes or not. Well, good bye.

[To reporter.] Good bye to you, sir. I thank you for writing for me. The devil, can't you tell, fellow good bye? You can do the next thing toit-I am going anyhow. I will never ask a blessing for you, sir, if you don't bid me good bye. I would not give you a blessing as big as you could carry between your two fingers. I bid you good bye [Good bye.]

FIDELIA LEWIS.

Sister Emily, I did not come here, expecting you would believe it was me, but I will talk to you, and you can judge of its truth. I shall be happier after telling you what I shall now.

You will think it over and over again, and say to yourself if I was happy here I would not come back. You know that I could not be happy away from you, where I was not permitted to see you at all. I could not find pleasure away from all of those I love—from you and others.

My little boy is with me, and your little Lizzie is with me, too, and we go together time after time to see you, and when at night all around is quiet, we come nearer than at any other time. Little Lizzia often desires me to go, and says to me, "Come, aunty, let's go and see mamma."

Think you that we would stay away? Oh, no, for she could not be happy, even in heaven, away from you. Did you think that night when she breathed her last, that you saw me? You felt sur that I was there with outstretched arms to receive her. Did you think it was only a fancy of yours! No, at that time you thought it was real; you believed that I was there, and you said it over and over again. But as often as you said it, you would assert that it was only imagination on your part; that I could not have been there. I want to tell you that it was not a fancy; it was real.

I saw you the three weeks that you watched over her, and I saw you, too, when you kissed her for the last time. I was with you when you went to lay her remains away in the ground. I was so near you that I could feel the pangs of your heart when you heard the cold earth strike upon the coffin that contained the remains of your lovely child.

Do you suppose I could be contented in heaven, and you suffering so much? Could you be and know I was suffering so? Now, when you think of these things, don't think that I can't be happy and be with you, for you know that I was always happiest when I could do something to relieve yousomething to help you. Anything to aid you was joy to me. When you think of it, as you will over and over again, then you will feel, and think this is surely Fidelia, and it is what it purports to be.

My name is Fidelia Lewis. You would ask if I see my husband. Yes, I see him now, for he is with me. I saw him when he went away from you, and I was with him during his sickness, but he knew it not; and when his eyes closed to the scenes of earth, then he saw me. Would you like me to come again this way? If so, don't be afraid to visit that class of persons that are susceptible to our influence, and I will come to you.

Good bye, dear sister Emily, and if I don't manifest myself to you again in this life, I, with your little daughter and my little boy, will often be with

Spiritual Communications-No. 8.

DEAR DOCTOR :- I have informed you what constituted the first study in the spirit world, and I have also stated that its accomplishment here was both difficult and unnatural. I will strive to give you some idea of the circumstances under which this lesson of humility must be learned; and here let me say, that I have purposely selected a case simply in a negative condition, that is, merely destitute of the necessary qualifications for a happy advancement in the first step of extra mundane existence; without adding the evil passions and unholy desires which those possess whose earth lives have been devoted to self.

Conceive, if you can, an expansive sandy desert, studded with slimy pools of stagnant, fetid water, where loathsome reptiles keep their vigils, ready to strike their poisoned fangs into all possessed of life! a sullen atmosphere loaded with ten thousand times the virulence of the deadly Upas, lighted by a few straggling, sickly rays, only serving the purpose of making the darkness visible, and revealing this condition of unmitigated personified human misery; remorse fastening its envenomed teeth into the vitals, and reminding its victim of that heaven, which now, (in his estimation,) is eternally lost. Multiply all this by your most vivid conceptions of all that is horrid, and you may gain some faint idea of that condition in which an undeveloped spirit learns the first great lesson of its progressive exist-ROBERT HARE.

A toad was recently found embedded in a block of magnesian limestone stratum, at a depth of twenty-five feet from the earth's surface, and eight feet from any spring water vein, at Dyke House quarry, Hartlepool, England. The cavity was no larger than the animal's body, and presented the appearance of being an exact case of it. The eyes of the singular stranger shone with unusual brilliancy, and it was full of vivacity on its liberation. It appeared, when first discovered, desirous to perform the process of respiration, but evidently experienced some difficulty, and the only sign of success consisted of a "barking noise" it continued to make on being touched. Mr. Taylor, an eminent local geologist, gives it as his opinion that the toad must be at least six thousand years old.

An attorney who wished to show his smartness by quizzing an old farmer, began by asking him if there were many girls in his neighborhood. "Yes," replied the old man, "there's a dreadful sight of 'em—so many that there ain't half enough respec-table husbands for 'em all, and some of 'em are beginning to take up with lawyers!'

Shapows .- Most of the shadows that cross our pathway in life are caused by our standing in our own light.

"ANNIVERSARY."

THE SPRITUALISTS of Sturgis will hold their annual meeting in the Free Church, the 15th, 16th, and 17th of June, 1866.
S. J. Finney, J. B. Harrison, and other Speakers will be Arrangements will be made to have a good time. All are invited.

Three Days' Meeting in Aurora, Ill. THE Friends of Progress in Aurora, Ill., 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.

HERE will be a grove meeting of Spiritualists held on the 4th day of July, 1866, at Farmers' station, Clinton Co., Obio, on the Marietta and Cincinnati Railroad. Spiritualists and liberal minds are earnestly invited to attend.

NOTICE.

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

Third National Convention.

To the Spiritualists and Reformers of the World:
At the Second National Convention of Spiritualists held At the Second National Convention of Spiritualists held in Philadelphia by adjournment from the 17th to the 21st of

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

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;

Reoficed, 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 places as the President, Vice-Presidents, Secretary and Treasurer of this and each subsequent Convention shall designase; and such officers are hereby declared an Executive Committee for that purpose;

Presided That appointments and records as delegates from *Presided That appointments and records as delegates from ***

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 dele-gates shall be thereby constituted and remain members until

their names are voluntarily withdrawn.

Resolved, That until otherwise ordered, each local organisation 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 Mational 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 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:

dence Congregation of Spiritualists, held at Fraus annual 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 Convention of August next

the month of August next;

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

I. K. JOSTAN Secretary

L. K. Joslin, Secretary. (Signed)
And, on conferring with each other, we have decided to call the THIBD NATIONAL CONVENTION to meet on Tuesday, the IIst 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 "iven delegates and an additional one rite "each local organization of Spiritualists of Alexanders," to send "two delegates and an additional one for each fractional fifty over the first fifty members;" to attack the search fractional fifty over the first fifty members;" to attack the search of the search tend and participate in the business which may come before

JNO. PIERPONT, President.

MARY F. DAVIS, V. P. for New York.

J. G. FISH, "New Jersey,
I. REHN, "Penn.

THOMAS GARRETT, "Delaware,
J. A. ROWLAND, "D. of C.
A. G. W. CARTER, "Obio,
BENJ. TODD, "Michigan,
S. S. JONES, "Hilinois, H. S. BROWN, M.D. "Wisconsin, C. H. CROWELL, "Mass. M. B. RANDALL, M.D." Vermont. M. B. DYOTT, of Pennsylvania, Treasurer HENRY T. CHILD, M. D., Secretary, 634 Race St., Philadelphia.

BOOKS! BOOKS!!

NEW YORK AND BOSTON PRICES. FOR SALE BY THE

RELIGIO-PHILOSOPHICAL

PUBLISHING ASSOCIATION

(Address Post Office Drawer 6325.)

CHICAGO, ILL. All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of

A, B, C, of Life, by A. B. Child...... \$ 25 20 12 20 Christ and the People, by A. B. Child, M. D... Christ and the Pharisees upon the Sabbath, by Effect of Slavery on the American People, by Effect of Slavery on the American People, by
Theodore Parker.

Eliza Woodson, or the Early Daysof One of the
World's Workers, by Mrs. E. W. Farnham...

Emerson's Writings, 1st and 2d Series, both...

Emnsa Hardinge, (Photograph)...

English Traits, by Ralph Waldo Emerson...

Epitome of Spirit Intercourse; a Condensed
View of Spiritualism, by Alfred Cridge....

Errors Corrected; an Address by the spirit of
Stephen Treadwell...

Errors of the Bible, by H. C. Wright...

Essay on Dream, by Thomas Paine...

Essay on the Trial by Jury, by L. Spooner...

Facts and Information for Young Mer.

Brown Brown

Gazelle.

Gist of Spiritualism, by Warren Chase.

Great Harmonia, by A. J. Davis. 6 vols, viz:
Vol. 1. The Physician; Vol. 2. The Teacher;
Vol. 3. The Seer; Vol. 4. The Reformer;
Vol. 5. The Thinker. Each......

Harmonial Man, or Thoughts for the Age, by A. J. Davis. Paper, 40 cts., postage, 6 cts. nial and Sacred Melodies, by Asa Fitz. Harmonial and Sacred Mel Hartford Bible Convention Hartiore Biole Convention.

Harbinger of Health, by A. J. Davis.

Healing of the Nations, (First Series,) by Chas.

2.50

75

50

75

75

15

10

1.00

75

5.00

60

1.50

1.50

1.00

1.50

75 .

20 16

16

12

36

20

20

16

20

16

32

24

50 50

32

32

Healing of the Nations, (Second Series,) by Charles Linton..... Charles Linton.

History of all Christian Sects and Denominations—their Origin, Tenets, Condition, by John Evans, LL. D. History of the Chicago Artesian Well, by Geo. Shufeldt... How and Why I became a Spiritualist, by W.

A. Danskin. Cloth.....

Woodruff, M. D.

Is the Bible Diviner by S. J. Finney...

Is there a Devil? The Argument Pro and Con.

I Still Live, (a Poem.) by Miss A. W. Sprague Jesus of Nazareth, by Alexander Smyth......

tianity... Know Thyself, O, Man, and be thine own Phy-sician, by the Spirit Physician called the Man of Nature, through Mrs. Dr. D. A.

Legalized Prostitution, by C. S. Woodruff, M. 1.00

Letter to the Chestnut Street Congregational

Letter to the Chestnut Street Congregational
Church, by John S. Adams...
Letters to Eugenia; or a Preservative against
Religious Prejudice, by Baron D'Holbach.
Translated from the French by Anthony C.
Middleton, M. D.
Life Unity Wreath, by Mrs. J. S. Adams, Medium....
Life Line of the Lone One, by Warren Chase.
Cloth...
Life of Thomas Paine, by G. Vale. Cloth....
Light in the Valley, by Mrs. Newton Crosland
Living Present and Dead Past, by Henry C.
Wright...

Wright..... Lizzie Doten's Review of a Lecture by James Love and Mock Love. Cloth, plain, 25 cts., postage, 4 cts. Gilt. Lyric of the Golden Age, by T. L. Harris......

Magic Staff, an Auto-Biography of A. J. Davia.
Man and His Relations, by Prof. S. B. Brittan.
Manomin, by Myron Coloney.
Marriage and Parentage, by Henry C. Wright.
Messages from the Superior State, by John
Murray, through John M. Spear. Methodism and Spiritualism, by Andrew

Natty, a Spirit; His Portrait and his Life, by Allen Putnam. Paper, 40 cts., postage 4 cts.

cles, by J. H. Fowler..... Optimism, the Lesson of Ages, by Benjamin Paine's Political Writings. Two volumes in

Peculiar; A Tale of the Great Transition, by Penetralia; being Harmonial Answers to Im-

Davis Philosophy of Herbert Spencer, (First Princi-

ples.)

Philipsophy of Creation, from Thomas Paine,
by Horace Wood, Medium. Paper...

Philosophy of Special Providences, (a Vision,)
by A. J. Davis... by A. J. Davis

Physiological Mysteries and Revelations, by
Eugene Becklard...

Physical Man, by Hudson Tuttle...

Poems, (with Portrait,) by Ralph Waldo Em-

Poems from the Inner Life, by Miss Lizzie Doten. Cloth, \$1.25, postage, 16 cts. Full Poems for Reformers, by Wm. Denton. Cloth Psalms of Life. Cloth.....

Ravalette; a Wonderful Story, by P. B. Ran-

Religious Demands of the Age, by Frances
Power Cobbe. Paper......
Religious History and Criticisms, by Ernest

Reply to Lunt, by Miss Elizabeth R. Torry...
Reply to Lunt, by Miss Elizabeth R. Torry...
Report of an extraordinary Church Trial, Conservatives vs. Progressives, by Philo Herme
Representative Men. Seven Lectures, by
Ralph Waldo Emerson...
Revival of Religion Which we Need, by Theodore Parker...
Road to Spiritualism, by Dr. R. T. Hallock...
Rubicon is Passed, by Elisha Chase...
Scange in the Suppress Lead (a Photograph)

Scenes in the Summer Land, (a Photograph,)

Selections from Theodore Parker's Unpublished Sermons...

Self-Abnegationist; or the True King and Queen, by H. C. Wright. Paper, 40 cts., postage, 4 cts., Cloth...

Sexual Physiology, by R. T. Trall, M. D....

Six Lectures on Theology and Nature, by Emma Hardinge. Paper, 75 cts. Cloth...

Six Years in a Georgia Prison, by Lewis W. Paine. Paper, 25 cts., postage 4 cts. Cloth Soul Affinity, by A. B. Child, M. D...

Soul of Things, by Wm. and Elizabeth M.F. Denton... 2.50

1.50 Spirit Works Real but not Miraculous, by Al-2.25

2.00

Unconstitutionality of Slavery, by Lysander

Voices of the Morning, (a New Poetic Work,) by Belle Bush... Voices from Prison, or Truths for the Multi-tude, by James A. Clay..... Wealth of St. Crispin; or, Lives of Eminent

12

12

The above, and a variety of other books, kept for sale, will be mailed on the receipt of the price and postage. We shall add to, and correct the list, from time to time, as occasion

Address GEO. II. JONES, See'y R. P. P. Association, Post Office Drawer 6325, Chicago, 111.

8. S. JONES, President Religio-Philosophical Publishing Association.

THIS DAY PUBLISHED, JANUARY 2d.

An Original and Startling Book! THE ORIGIN AND ANTIQUITY

PHYSICAL MAN, SCIENTIFICALLY CONSIDERED,

PROVING MAN TO HAVE BEEN COTEMPORARY WITH THE MASTODON; DETAILING THE HISTORY OF HIS DEVELOPMENT FROM THE DOMAIN OF THE BRUTE, AND DISPERSION BY GREAT WAVES OF EMIGRATION FROM CENTRAL ASIA.

BY HUDSON TUTTLE.

THE design of the author is well set forth in the title of his work. The manner of its accomplishment may be understood by our saying that he seems peculiarly endowed with the rare faculty of presenting the mest dry and obscure questions of Science in such a vivid and striking manner, that the most unscientific reader can readily comprehend them. He stands directly between the Scientist and the man of common education as an interpreter; and as is proved by the success of his former publications, understands the needs of the popular heart, and the best manner of meeting them in a most surprising manner.

prising manner.

"Theology is not mentioned in the course of the whole work, yet it is most completely overthrown and annihilated. The annals of geology are exhausted in successfully proving the vast antiquity of man, the records of zoology in proving his place in animate nature, and the immense labors of historians and linguists in showing the origin and relations of the diversified Races of Mankind."

The Lithographed Chart, Attached to the volume, is alone worth its price.
Price, \$1.50—postage 18 cents extra. For sale at the office of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. P. O. Drawer 6325, Chicago, Ill. 18-tf

THE GREAT LYRICAL EPIC OF THE WAR. GAZELLE:

A TALE OF THE GREAT REBELLION.

A Purely American Poem. It is an Autobiography. Its Characters are from Life. Its Scenes are the Great Lakes.

NIAGARA FALLS, the St. Lawrence, Montreal, the White NTAGARA FALLS, the St. Lawrence, Montreal, the White Mountains, and the sanguinary battle-fields of the South. It episodes the weird legends which cluster around these places. Its measure changes with the subject, joyful or sad, and by its originality and airy lightness awakens at once the interest of the reader, and chains it to the end. It has all the beauties of a poem, the interest of a romance, and the truthfulness of real life.

This volume marks a new era in the history of American poetry. It is receiving the most marked attention from the press.

press.

"This is a delightful, delicious, versified story of the war; full of romance, spiced with wit, spicy with humor, happy even to occasional grotesqueness in its rhymes, with a dash and rattle, which wins the reader at the start, and chains his attention to the very last page."—Banner.

Beautifully bound i blue and gold.

Price \$1.25—postage 12 cents. For sale at the office of the

Price \$1.25—postage 12 cents. For sale at the office of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. P. O. Drawer 6325, Chicago

A NEW BOOK.

Just published by the "Religio-Philosophical Association," entitled

THE BIOGRAPHY OF SATAN:

Or a Historical Exposition of the Devil and his Dominions;
Disclosing the Oriental Origin of the Belief in a Devil and
Future Endless Punishment. Also, the Pagan Origin
of the Scriptural Terms, "Bottomless Pti," "Lake
of Fire and Brimstome," "Keys of Hell,"
"Chains of Darkness," "Everlasting
Punishment," "Casting out Devils,"
etc., et

With an Explanation of the Meaning and Origin of the Tradi-tions respecting the Dragon Chasing the Woman—"The Woman Clothed with the Sun," etc. By K. GRAVES, author of "Christianity Before Christ; or, The World's Sixteen Crucified Saviours."

(Fear hath torment.) Read! Read! Read! "Something new and something true," and be saved from (the fear of) endless damnation.

THE "BIOGRAPHY OF SATAN" will be found to be a will be found to be a work of rare novelty, curiosity and value to the general reader, and of the most intense and momentous interest to the fear-bound professor of religion, of every name and nation in the world. It contains a very extensive, rare and compact collection of historical facts upon the several points treated For sale at this office. Price 35 cents. Sent by mail post-

paid on receipt of price.

THE HISTORY MOSES AND THE ISRAELITES

IS THE title of a new book, written by the undersigned, and just issued from the press of the Religio-Philosophical Publishing Association, Chicago, Ill. The design of the work is to expose to popular comprehension the false God whom Moses taught mankind to revere; the uninspirational character of Moses' writings; the criminality of his conduct; and the impurity of the source of that conduct. All these resistances are plainly dependented in this book.

and the impurity of the source of that conduct. All these positions are plainly demonstrated in this book.

The book contains some 370 duodecimo pages; is printed on new type, (Brevier) and on good paper. Retail price, bound in cloth, \$1.50; postage 20 cents extra. For sale at the office of publication, and at the Book Store of Tallmadge & Co., 109 Monroe street, Chicago, and by the undersigned at Geneseo, Henry Co., Ill.,

MERRITT MUNSON.
15-16

JUST PUBLISHED:

JESUS OF NAZARETH:

TRUE HISTORY OF THE MAN CALLED

JESUS CHRIST. GIVEN ON SPIRITUAL AUTHORITY, THROUGH

ALEXANDER SMYTH.

ALEXANDER SMYTH.

THIS is the most extraordinary and curious book ever published since the art of printing has been invented. It purports to be a true history of the lamentable career of Jesus during the last three years of his existence, with a slight sketch of his youth. It presents him in the natural character of an intelligent and virtuous man, who fell a martyr to his good intentions in the cause of humanity. It is entirely cut loose from the trammels of priestcraft, superstition and humbug, and though written in a style so plain that every reader can comprehend, yet the incidents are so startling and combined with such prudence and tact as regard Unity, that the reader's attention is seized and held fast by a deep absorbing interest. The most brilliant romance ever written cannot present scenes more attractive than are presented in this curious and unparalelled production. The author asserts that this book is written at the request of the spirits who furnished him with certain facts by mental visions and oral communications, with per-nission to use his own taste, judgment, and abilities as to the manner in which they should be made known to the public. Since the book has been published, in regard to its truth it has been publicly endorsed by the spirits at Boston, and declared to be the only work ever written in which the truth is given concerning Jesus of Nazareth. (See "Banner of Light," June 3, 1865.)

For sale by the author, 337 S. Second street, Philadelphia, Penn., and at the Religio-Philosophical Publishing Association, Chicago, at \$1.50 per copy, and postage 18 cts. 11-tf

A NEW AND THRILLING POEM.

THE CONTEST. A POEM,

BY GEORGE P. CARR.

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

The uniform excellence of the language employed, and the

The uniform excellence of the language employed, and the careful adherence to regular metre, will commend "The Contest" to all lovers of true poetry; while the pure and lotty 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. II. Jones, Secretary, P. O. Drawer 6325, Chicago, Ill

2-9-tf

CHRIST AND THE PEOPLE.

BY A. B. CHILD, M. D.

A NEW BOOK IN HANDSOME TYPE AND BINDING.

THIS book presents Christ as He presented Himself.
It presents a new view of Sin;
A new view of JUSTICE;

A new view of JUSTICE;
A new view of CHARITY;
A new view of HUMAN LAW;
A new view of MUMAN LAW;
A new view of MAN'S INSEPARABLE RELATION TO CHRIST,
in the present and the future, and of the unseen ties, that in
all times, places and conditions, bind man to his fellow man.
Price per single copy, \$1.25; postage, 15 cents.
Now ready. For sale at this office.

2-8-tf

WORKS OF HUDSON TUTTLE.

ARCANA OF NATURE. Vol. I. The Laws and History of Creation, THIRD EDITION.

PLAN I. To show how the Universe was evolved from chaos by established laws inherent in the constitution of

II. To show how life originated on the globe, and to detail its history from its earliest dawn to the beginning of written

history.

III. To show how the kingdoms, divisions, classes, and, species of the living world, originated by the influence of conditions operating on the primordial elements.

IV. To show how Man originated, and to detail the history of his religible resulting and the second second

of his primitive state.

V. To show how mind originates, and is governed by fixed laws.

VI. To prove man an immortal being, and that his immortality is controlled by as immutable laws as his physical state. Price \$1.25—postage 20 cents.

ARCANA OF NATURE. Vol. II. The Philosophy of Spiritual Existence, and of the Spiritual World.

comprehensive view of the Philosophy of Spiritualism, answering the questions asked every day by the believer and the skeptic. Price \$1.25—postage 29 cents.

BLOSSOMS OF OUR SPRING: Poems by Emma and Hudson Tuttle.

One of the best volumes of Spiritual Poetry. Price \$1.25. Photographs of SPIRIT PAINTING-SCENES IN THE SUMMER LAND.

THE PORTICO OF THE SAGE: Cartede Visite, Twenty-five cents. These works occupy the highest position in the Literature of Spiritualism. The medium author seems chosen by the invisible world as an amanuensis for their best and surest ut-

terances. No Spiritualist can afford to do without them.

For sale at this office. Scenes in the Summer Land-No. 2. PHOTOGRAPHS of this beautiful oil painting, executed by the control of spirits, representing one of the gorgeous scenes of their abode, are now published by the artist,

HUDSON TUTTLE. Address Religio-Philosophical Publishing Association. Drawer 6325, Chicago, Ill., or Hudson Tuttle, Berlin Heights,

WE HAVE JUST RECEIVED A NEW AND BEAUTIFUL BOOK,

ENTITLED BRANCHES OF PALM, BY MRS. J. S. ADAMS.

To those who are acquainted with the writings of Mrs Adams, nothing need be said to commend this new volume

The thoughts it contains bear evidences of a rich spiritual

The thoughts it contains bear evidences of a rich spiritual growth, and a maturity resulting from additional experience—and cannot fail to be welcomed and treasured by all lovers of "the good, the beautiful, and the true."

Every one who possesses this book will realize the truthfulness of a remark made by one who had the privilege of looking over its pages while iu proof: "While I read it seems as though an angel stands by my side and talks to me." Another, a gentleman of this city, who read the first hundred pages, in a letter to a Boston paper concerning the book, says: "It is mostly prose in form, but all poetry in spirit. It is a staff that will support every weary pilgrim of earth that takes it in hand. It tells us how to live better and die happier. Its pages all along reveal the yet unrecognized goodness of God to man. In chastisement, as well as in blessing, it recognizes the guidance of wisdom. It is a precious book, it gives the reader food and comfort. It is a book that every one afflicted needs; the wayward need it, the thoughtless need it, the unhappy need it. It is a sweet and holy song to the devoted and devout. The poor, the rich, the ignorant, and the wise, will find rich blessings in it, and it will guide the feet of many over dangerous places.

To weary and worn pilgrims on these shores of time; those who long for a voice from heaven to speak to them; to those who mourn as well as to those who rejoice—to all of us journeying through this world of beauty to one yet more beautiful, these "Branches of Palm," will prove to be the almoners of many spiritual blessings.

This new work, finely printed and beautifully bound, is

almoners of many spiritual blessings.

This new work, finely printed and beautifully bound, is eminently valuable and attractive as A Gift Book for all Seasons, Persons and Occasions.

Price, in English cloth, bevelled, \$1.25 per copy; extra gilt side and edge, \$1.75—postage 16 cents On receipt of which copies will be sent by mail, post paid.

For sale at the office of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. Address George H. Jones, Sec'y. P. O. Drawer 6325, Chicago, Ill.

A NEW POEM BY A NEW AUTHOR!

MANOMIN:

MINNESOTA, THE GREAT REBELLION, AND THE MINNESOTA MASSACRES. BY MYRON COLONEY.

TIHIS work recites some of the most celebrated battles of the War, such as Bull Run, Williamsburg, Fair Oaks, Mechanicsville, Savage's Station, Malvern Hill, Chantilly, Antietam, Fredericksburg, Chancellorville, Gettysburg, &c., &c.; follows Sherman to the sea; recites the heartrending account of the Minnesota Massacres, &c. In short, it is

A Romance of a Broad and Comprehensive Character,
That will entertain every American reader.
This book belongs to the Progressive Series, theologically speaking, and the messages from "over the River" which are scattered through it, will be found instructive.
For sale at this office.
Price, \$1.25 per copy; 16 cents extra by mail.

21-tf

J. BURNS,

PROGRESSIVE LIBRARY,

1 Wellington Road, Camberwell, LONDON, - - - ENGLAND, Keeps for sale the Religio-Philosophical Journal and other standard Spiritual publications.

SPIRITUAL PUBLICATIONS. TALLMADGE & CO.,

CHICAGO, ILLINOIS. GREAT WESTERN DEPOT

FOR ALL Spiritual and Reformatory Books

AND PERIODICALS. Also-Agents for the Religio-Philosophical Journal and Banner of Light.

These Publications will be furnished to patrons in Chicago at Boston prices, at No. 109 Monroe Street,
(Lombard Block), two doors west of the Post Office.
Catalogues of books and prices sent on application.
Address, TALLMADGE & CO.,
1-tf Box 2222, Chicago, Ill.

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 p-stage stamp.) send printed instructions to any part of the world. Address

2-8-tf FRANK W. BALDWIN,
No. 544 Broadway, New York.

REALLY A GOOD THING!

THE best method for Tanning, Dressing and Coloring Furs, together with the latest style patterns for making Gloves, Mittens, Victorines, Muffs and Skating Caps, sent to any address in the United States, on the receipt of \$2.00.

Address MRS. F. A. LOGAN, Station D, New York City. NORTH-WESTERN PATENT AGENCY.

TUTTLE & CO., Solicitors of AMERICAN AND FOREIGN PATENTS.

INVENTORS' GUIDE,

Containing important information, sent to applican gratis. F. W. KRAUSE, Agent,

FRANKLIN IRON WORKS, S. E. Corner Washington and Jefferson Sts.,

CHICAGO, ILLINOIS.

Manufacture Steam Engines, Sawmills, all kinds of Hoisting Machines, Derricks, Pulleys, Shafting, Hangers, Gearing, Mill Work, Tobacco Machinery, Lard Presses, and all kinds of Wood and Iron Machinery. inds of Machinery Repaired.

WESTERN HYGEIAN HOME

ST. ANTHONY'S FALLS, MINN.

R. T. TRALL, M. D.

R. T. TRALL, M. D.

M. NEVINS, M. D.

THE INVIGORATING CLIMATE, clear, dry, bracing at mosphere, and charming scenery, render this region unrivalled as a resort for invalids affected with consumptive, dyspeptic, bronchial, rheumatic, and, indeed, all chronic diseases the luiding is replete with all the appliances of the Hygienic System, and has accommodations for 500 or 600 persons. Send stamps for circulars to the Home, or No. 15 Laight st, New York.

New York.

HYGEIO-THERAPEUTIC COLLEGES.—The lectures of the Summer terms will hereafter be given at "Western Hygeian Home." 5t. Anthony, commencing on the Second Tuesday is June. The winter terms will be held in New York, commencing on the Second Tuesday in November. Fees for the course \$100. Graduation \$30. After the first term Students or Graduates are charged \$10 for every subsequent term. Ladies and gentlemen are admitted on precisely equal terms.

**FT The Honorary Degree of the College is conferred on properly qualified persons, on payment of the Diploma fee of \$30.

WESTERN HYGEIAN HOME DRIMADY GOVERNMENT

of \$30.

WESTERN HYGEIAN HOME PRIMARY SCHOOL DEPARTMENT—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 Gymnastics is taught; and the health and development of both
body and mind are carefully and equally attended to. 1-tf

A. JAMES, THE MEDIUM ARTIST,

THROUGH WHOM the design for the heading of this paper was given, will send to any address, for 25 cents, a History of the CHICAGO ARTESIAN WELL, one of the greatest tests of spirit-power yet made; and for 25 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 52x88 inches—"Life Size;" said to be the largest drawing of the kind, under glass, in this country.

Address A. JAMES,

1-tf Can be seen at the Artesian Well.

Address A. JAMES,

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 ills.
Our Institution is commodious 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,
on Marshall, two doors south of Division street, and within
one hundred feet of the street railroad. Post Office Drawer
17. DES PERSONS GOULD & CO.

MILWAUKEZ, Wis., 1865.

DRS. PERSONS, GOULD & CO.

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

DR. 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. HILL'S CORNESS 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 manifested through the Doctor. No medicine used. manifested through the Doctor. No medicine used SARAH MILLS.

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 am now there 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.

23-tf

MRS. SPENCE'S

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

typhoid fevers; all kinds of palsy, or paralysis; and all other Negative diseases.

Circulars with fuller lists of diseases and explanations sent free. Those who prefer special directions as to which kind of the Powders to use, and how to use them, will please send us a brief description of their disease, when they send for the Powders.

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,
8-tf

Specific Remedy for Consumption and

Nervous Debility. WINCHESTER'S HYPOPHOSPHITES.

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 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,) Anemia, Dyspepsia, Wasting, impaired nutrition, impoverished blood, and all morbid conditions of the system, dependent on deficiency of rital force. Their action is Twopold and Specific: on the one hand, increasing the principle WHICH CONSTITUTES NERVOUS ENERGY, and on the other are THE MOST POWERFUL BLOOD-GENERATING AGENTS KNOWN.

" The CURE of CONSUMPTION, even in the second and

"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-oz bottles, at \$1.00 and \$2.00 each. Three large, or six small, for \$5.00. Use no other, or any remedy containing from.

For sale by most of the respectable druggists throughout the United States and British Provinces, and at the Sole General Depot in the States, by

J. WINCHESTER,
21-tf
36 John street, New York.

WARREN CHASE, LECTURER AND WRITER ON SCIENCE, RELIGION AND PHILOSOPHY.

A UTHOR of "Life-Line of the Lone One," "Fugitive Wife
"American Crisis," "Gist of Spiritualism."
For \$2.00 will send by mail one copy each of—
"Life-Line of Lone One,"
"Fugitive Wife,"
"Fugitive Wife,"

"American Crisis." "Gist of Spiritualism." FURST, BRADLEY & CO.,

Wholesale and Retail Dealers in AGRICULTURAL IMPLEMENTS, No. 46, 48 and 50 West Lake St.,

CONRAD FURST, DAVID BRADLEY, JOHN SALISBURY, HENRY SHERMAN.

HOLBROOK, POMEROY & HAINES, ATTORNEYS AT LAW

CHICAGO, ILL

CHICAGO, ILLINOIS. 79 Dearborn Street. J. C. HAINES, Room No. 3—P. O. Box 1442. [1-tf] Notary Public

BOARDING HOUSE. 296 State Street, Chicago.

MRS. W. A. FOSTER has opened a Boarding House for day and weekly boarders, with or without lodgings. Her accommodations are good, and she will be pleased to receive the patronage of Spiritualists and other friends visiting the city.

Our Children.

"A child is born; now take the germ and make it
A bud of moral beauty. 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?"

Nobody.

Nobody.

If nobody's noticed you, you must be small; If nobody's slighted you, you must be tall; If nobody's slighted you, you must be tall; If nobody's bowed to you, you must be low; If nobody's kissed you, you're a gove elf; If nobody's flattered you, you're a poor elf; If nobody's flattered you, you're a slave; If nobody's chated you, you're a slave; If nobody's chated you, or're a slave; If nobody's called you a "fool" to your face, Somebody's wished your back in its place; If nobody's called you a "tyrant" or "scold," Somebody thinks you of spiritless mould; If nobody's called you a the world's end; If nobody clings to your purse like a faw, Nobody'll run like a bound when it's gone; If nobody's eaten his bread from your store, Nobody'll call you a "miserly bore;" If nobody's slandered you—here is our pen—Sign yourself "Nobody" quick as you can.

Enigmas, Charades, Etc.

MISCELLANEOUS ENIGMA. I am composed of 23 letters.

My 10, 6, 13, 18 all should strive to be.

- 18, 9, 4, 10, 3, 8 many step too fearlessly into. " 12, 2, 17, 13, 22 is a bright star in a gentleman's
- character. " 5, 9, 8, 20 may be seen in many places in the
- United States. " 18, 11, 13, 8 is a beautiful animal.
- " 19, 17, 16, 2, 4 is what all Americans should
- " 14, 16, 20, 3, 22 is a mean man.
- " 21, 8, 23, 9, 10, 9, 16, 4 is what all discouraged persons should do.
- " 2, 7, 8, 5, 6, 7, 4, 1, 22, 23 is what many have fought and died for.

My whole is the true policy of our Government. HOWARD PAINTER.

Westchester, Pa., May 25, 1866. Answer next week.

WORD PUZZLE.

I am composed of 7 letters. My 1 is in small, but not in great.

- " 2 " life, but not in death.
- " 3 " mind, but not in soul. " 4 " cane, but not in stick.
- " 5 " joke, but not in jest.
- " 6 " look, but not in gaze.
- " 7 " John, but not in James.

My whole is the name of a great and good man. Philadelphia, May, 1866. Answer next week.

· CHARADE.

My first, the traveler often meets. And hails with joy upon the streets. My second, oft unbidden starts From joyous and from stricken hearts. My third, assists the fine display Of Biddy on a washing day. My whole is what is often met, A darling, dancing, household pet. Chicago, May 28, 1866. C. M. D. Answer next week.

ANAGRAM. Nocstarted staulf hourgth lal reith ranmesn niger,

Guthoh ropo roiusulux, hogtuh misvibsuse avin, Hugtoh revag tey girtlifn, soeluaz ety runeut. Dan enev ni canepen nignanpl niss wena. Westchester, May 25, 1866. Answer next week.

RIDDLE.

"I will consent to all you desire," said a young lady to her lover, "on condition that you give me that which you have not, what you can never have, and yet what you can give me." What did she ask

Answer next week.

ANSWER TO LAST WEEK'S ENIGMA, ETC. Answer to Geographical Enigma-Grievous words stir up anger.

Answer to Charade-Welcome. Answer to Transposition-

The only amaranthine flower on earth is virtue; The only lasting treasure, truth.

Answer to Puzzle-The vowel e. The sentence

completed reads: Persevere ve perfect men. Ever keep these precepts ten. Answer to Riddle-Steam.

C. M. Davis, Chicago, sent the first correct answer to Enigma, Puzzle, Transposition, and Riddle.

For the Religio-Philosophical Journal.

Delays are Dangerous. BY PENOMINE.

Having occasion a few days since to accompany a lady, who was going to Milwaukee, to the depotwhich is located on the corner of Canal and Kinzie streets-to see her safely on board of the cars, I was reminded by an incident or two that occurred there that delays are dangerous. The cars were to leave at 9 o'clock precisely, and to be sure that we should be there in time we started early; had secured a ticket for my friend, and we were safely seated in the cars some little while before the time for starting. We had plenty of leisure, and took scats of our own choosing, there being many vacant ones thus early. We were passing the time by chatting and watching the passengers as they came in to take their seats; noticing the different traits of character and disposition that were easily read in the countenances of each new comer.

After the cars had become nearly filled, we noticed a couple of men who came in and took an unoccupied seat near where my friend and myself were seated. They had not remained long before one of the men remarked to the other that he did not care to stay there until the cars started, but that he was going out to see what was going on; when the man spoken to replied that he would go along, but they must not be gone a great while, because the cars would soon leave. The first man replied there was no danger, they had plenty of time. So without any more words they both went out of the car. The passengers still kept coming in, and a lady and gentleman came up to this seat and thought it was good as they should get, and as there was no bundle, satchel, coat or shawl on the seat to show that it was engaged, took it for their own. Passengers continued to come in until every seat was occupied; and presently the man who told his companion they must not be gone long, came in alone. He looked for his seat, but found it was occupied. So you see by his delay, which was unnecessary, he had lost his scat and would be obliged to ride standing up.

Methinks I hear the children ask, what became of his companion? That is just what I was going to tell you. As the time for the cars to start was nearly up, I bade my friend adieu, and gave the scat I had been occupying to a lady who just then happened to come in, and passed out on the platform. Just as I reached the landing, I heard the whistle of a tug boat that was towing a schooner up the north branch of the Chicago river. The tugs blow their whistles when they approach a bridge, so the bridge-tender can turn the bridge to allow a vessel to pass. Just at that moment I also caught a glimpse of the man who was so eager to see what was going on, and heard him say, "They are going to turn Kinzie street bridge, and I'm going to see how it's done," and away he went across the street to the bridge. When he was very much engaged in watching the turning of the bridge the cars started, for their time had arrived. The cars had got under a pretty good headway before the man discovered them, and the way he ran across the street, and after the cars was amusing. He had delayed too long, he could not catch the cars; so after running the length of the depot further, and the cars had gone out of sight around the curve on Jefferson street, he gave it up, and muttered to himself, "Just my luck! Now I've got to stay here all day and wait for the four-twenty train! Well, well, I might have staid in the cars when I was there, and then it would have been all right. I don't know but it served me right, after all. I wonder if I ever shall learn to be prompt and attend

to my own business." Now it appears to me, that the children who read this department of the JOURNAL may learn from this little incident that a great deal in this world depends upon being punctual. We have seen how one man lost his seat in the cars and was obliged to stand up; and how another lost his opportunity to go by that train and was obliged to wait all day for another-and all from the want of being punctual. I will close this article by giving a few lines of poetry, which it would be well for every one of the little people who read this, to learn by heart, and act on the principle it teaches. It is-

Shun delays, they breed remorse: Take thy time, while time is lent thee: Creeping snails have weakest force; Fly their fault, lest thou repent thee; Good is best when soonest wrought, Lingering labors come to nought.

THE LAND OF CONTRARIES .- In Australia, the north is the hot wind, and the south the cool; the westerly the most unhealthy, and the east the most salubrious; it is summer with the colonists when it is winter at home, and the barometer is considered to rise before bad weather, and to fall before good; the swans are black, and the eagles are white; the mole lays eggs and has a duck's bill; the kan-garoo, an animal between the deer and the squirrel, has five claws on his fore paws, three talons on his hind legs, like a bird, and yet he hops on his tail. There is a bird (meliphaga) which has a broom in its mouth instead of a tongue: a fish, one-half belonging to the genus rara and the other that of squalsu. The cod is found in the river, and the perch in the sea; the valleys are cold, and the mountain tops warm; the nettle is a lofty tree, and the poplar a dwarfish shrub; the cherry grows with stone outside; the fields are fenced with mahogany; the humblest house is fitted up with cedar, and the myrtle plants are burned for fuel; the trees are without fruit, the flowers without scent, and birds without song.

BEAUTIFUL EXTRACT .- The loved ones whose BEAUTIFUL EXTRACT.—The loved ones whose loss I lament are still in existence; they are living with me at this very time; they are like myself, dwelling in the great parental mansion of God; they still belong to me as I to them. As they are ever in my thoughts, so perhaps, am I in theirs. As I mourn for their loss, perhaps they rejoice in anticipation of our re-union. What to me is still dark, they see clearly. Why do I grieve because I can no longer enjoy their pleasant society? During their lifetime I was not discontented because I could not always have them around me. If a journey not always have them around me. If a journey not always have them around me. If a journey took them away from me, I was not therefore unhappy. And why is it different now? They have gone on a journey. Whether they are living on earth in a far distant city, or in some higher world in the infinite universe of God, what difference is there? Are we not still in the same house of the Father, like brothers who inhabit separate rooms? Have we therefore ceased to be brothers?-Rowan.

THE FORMATION OF AN ICEBERG.—The glacier is composed of fresh water. Its elements are modi-fled more or less by its base. The fracture and dis-ruption is caused by wave action, by gravitation, ruption is caused by wave action, by gravitation, and temperature. The iceberg is a liberated glacier. I know not how to describe it. In color, its whiteness is opaque, like frosted sliver. Its base is cobalt blue, and its edges flash and sparkle. Its shape depends upon the influence around it. You find all landscape forms and features upon it. Mingled with these pleasing associations are higher feelings of grandeur. I have measured them and have found them to be 300 feet, and entire height of one such is, therefore, 2,100 feet. Millions of tons are embraced in it, and it moves sometimes three miles an hour. There is something infinitely imposing in its march through the ice-fields.—North

YOUTHFUL FEELINGS.—In them, everything was young! the heart unchilled, unblighted; that fulness and luxuriance of life's life which has in it something of divine. At that age, when it seems as if we could never die, how deathless, how flushed and mighty as with the youngness of a god, are all that our hearts create! Our own youth is like that of the earth itself, when it peopled the woods and waters with divinities; when life ran riot, and yet only gave birth to beauty; all its shapes of poetry —all its airs, the melodies of Arcadia and Olympus nay, a happier heaven, prodigal of the same glories, and haunted by the same forms! The golden age never leaves the world; it exists still, and shall exist, till love, health, poetry are no more; but only for the young!

HOME.—We have rarely ever seen a simple child story that more touched us than the following, which we find in an exchange:—"This is my home!" eried a little one, a treasured boy of four summers, as fresh and rosy, he came in from school, at the close of a short winter's afternoon. "Indeed, little Willie," said his mother's visitor, "how is it? Suppose you go out on the sidewalk and try the next door; suppose you step into the entry, throw off your little sack, as you have here, and proceed to the parlor—wouldn't that be your home?" "No indeed," said Willie, "that wouldn't be it." "But tell me why not." Willie had never thought of this. He paused for a moment, then directing his eyes to where his mother sat quietly sewing, he replied, with an earnest gesture, "She lives here."

WORDS IN THE ENGLISH LANGUAGE.-The Hon. WORDS IN THE ENGLISH LANGUAGE.—The Hon. Geo. P. Marsh, in a recent lecture on the English language, says that the English words found in use by good writers hardly fall short of 100,000. Even it a man was able on extraordinary occasions to bring into use half of that number, he generally contented himself with far fewer. Each individual used in his daily like a repetions of words to some used in his daily life a repertory of words to some extent peculiar to himself. Few scholars used as many as 10,000 English words; ordinary people not more then 3,000. In all Shakspeare there were not 15,000 words; in all Milton, 8,000.

BE TRUTHPUL WITH CHILDREN .- Some people tell lies to children with a view of enjoying a laugh at their credulity. This is to make a mock at sin, and they are fools who do it. The tendency in a child to believe whatever is told, is of God for good. It never seems a shadow of primeval innocence glane. ing by. We should reverence a child's simplicity. Touch it only with truth. Be not the first to quench the lovely truthfulness by falsehoods.

Life is what we make it. Let us call back images of joy and gladness, rather than those of grief and care. The latter may sometimes be our guests to sup and dine, but let them never be permitted to lodge with us.

A Good Reason.—"Mother," said little Nezzle one morning, after having fallen from his bed—"mother, I think I know why I fell out of bed last night. It was because I slept too near the place where I got in." Musing a little while, as if in doubt whether he had given the right explanation, he added, "No, that was not the reason. It was because I slent too near where I fell out." I slept too near where I fell out."

RISING HIGHER.-Infinite toil would not enable you to sweep away a mist; but by ascending a lit-tle you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascended into a higher moral atmosphere.

Big Timber.—Two planks were lately brought to San Francisco, 7 feet 5 inches wide, 12 feet long; parties interested were obliged to send to New York for 12 foot sash saw to get them cut—no 12 foot saw there-had to get one made in England.

Bad luck is simply a man with his hands in his breeches pockets and a pipe in his mouth, looking on to see how it will come out. Good luck is a man of pluck to meet difficulties, his sleeves rolled up, working to make it come out right.

Modesty of Learning.—Learning gives us a ful-ler conviction of the imperfections of our nature; which, one would think, might dispose us to mod-esty; for the more a man knows, the more he discovers his ignorance.

Wisdom allows nothing to be good, that will not be so forever; no man to be happy, but he that needs no other happiness than what is within himself; no man to be great or powerful, that is not master of himself.—Seneca.

Tasso replied to a proposition that he should take vengeance on a man who had injured him, "I do not wish to deprive him either of his goods, his honor, or his life. I only wish to deprive him of his ill-

The editor of an Eastern paper says, "We have adopted the eight hour system in this office. We commence work at eight in the morning, and end work at eight in the evening." What is the difference between attempted homicide and a hog-butchery? One is an assault with intent to kill, and the other is a kill with intent to

Although one swallow will not make a summer, still a pin, maliciously inverted in a chair, will make

SELF-GOVERNMENT.—The poorest education that teaches self-control is better than the best that ne-

FITNESS.—A man proves himself fit to go higher who shows that he is faithful where he is.

Perfection in Cooking and Heating IS ATTAINED ONLY BY USING

THE EAGLE GAS STOVES AND RANGES. Headquarters at 176 South Clark St., CHICAGO, ILL.

THESE stoves are adapted to every DOMESTIC and ME-They are CONVENIENT, taking up little room, and are

easily managed.

The heat is uniform, and can be graduated to suit the work

to be done.

They are ECONOMICAL, the heat being applied when wanted, where wanted, and no longer than is actually required. We have also for sale a large assortment of

Ambrose Patent Kerosene Stoves,

which, in many respects, are superior to the Gas Stoves. These stoves are in use by thousands of persons in all parts of the United States, and having stood the test of time, we Guarantee Perfect Satisfaction in Every

Instance. Please call and examine, or send for a descriptive catalogue, which will give directions and full information.

PRICES MODERATE.

EAGLEGAS & KEROSENE STOVE MANUFACTURING CO., 2-11-tf 176 South Clark street.

THE MOST RADICAL WORK ON

CONJUGAL LOVE,

of this age is sent by mail for 65 cents, in cloth; 45 cents, in paper. Address AUSTIN KENT,
2-11-tf Stockholm, St. Lawrence county, New York.

DR. VALENTINE.

THIS GREAT HEALING MEDIUM cures disease without the use of medicine, by the laying on of hands. He has met with good success in Wooster, Canton, Warren, and other parts of Ohio. He will be in Newcastle, Pa., from the first to the fifteenth of June; Akron, Ohio, from the fifteenth of June to the first of July. Address

DR. J. VALENTINE,

2.11.tf

Philadelphia Children's Progressive Lyceum PIC NIC EXCURSION,

To Silwood Grove, on Friday, June 22, 1866. Cars leave Thirty-first and Market streets, at 7 o'clock in the Morning, and leave the Grove in the evening at 6.

THE Grove is ten miles, or half an hour's ride, from the city, upon the Media Road; is beautifully situated, and has all the conveniences for healthful recreation and enjoyment that can be desired. Crowning of the May and Fairy Queens, Music, Dancing, Games, and such other anusements as will contribute to the pleasure of the company, will constitute the programme Excursion tickets—for adults, 75 cents, and for children, 40

cents-can be procured of the officers, leaders, or members of the Lyceum.

The friends of the cause are invited to accompany the

Lyceum, and participate in the good time they expect to enjoy.

M. B. DYOTT, Conductor.

A Two Days' Meeting at Sturgis.

THE Spiritualists and Friends of Progress of Sturgis and vicinity will hold a two days' meeting at the village of Sturgis, St. Joseph county, Michigan, commencing on the 16th day of June, at 10 o'clock a. m. of that day, and closing on Sunday, the 17th. A general invitation is extended to all reformers in all the great interests of this life, whether it be religious, political or social. A free platform is extended to all, on which to express their highest thought in accordance with law and order. S. J. Finney, and other good speakers, will be in attendance. will be in attendance. By order of Executive Committee.

THE CHILDREN'S PROGRESSIVE LYCEUM of New York holds its annual Pic Nic, at Fort Lee, on the Hudson River, Friends of Human Progress.

THE EIGHTEENTH YEARLY MEETING OF THE FRIENDS
OF HUMAN PROGRESS will be held at the usual place,
near Waterloo, in June next, commencing on Friday, the 1st,
and combining these days. near waterice, in June next, commencing on Friday, the 1st, and continuing three days.

We have never been called to meet in a graver hour of our country's history—one more charged with responsibility and beset with dangers. Let us come together, that we may take counsel, gain wisdom, and be quickened to clearer recognitions and a higher faithfulness.

Priends of Humanity and a true religious culture, whatever name they bear, are invited to join with no in this one appeal.

name they bear, are invited to join with us in this our annual

convocation.

Rev. Samuel J. May, Frederick Douglass, Charles D. B.

Mills, Aaron M. Powell, Selden J. Fluney, and others, widely
known and honored in the ranks of Reform, have been invited,
and are confidently expected to be present.

Communications for the meeting should be addressed to
Phebe B. Dean, Waterloo, N. Y.

PHEBE B. DEAN,
HENRY BONNEL,
HARRIET A. MILLS,
AMY POST.

AMY POST.

AMY POST, WILLIAM BARNES, HUGH D. THORN,

Arrangements.

Waterloo, N. Y., April, 1866.

GROVE MEETING.

THE SPIRITUALISTS of Rockford, Ill., are to hold a three A days Grove Meeting, near that city, commencing on Fri-day, June 29th, 1866. It is determined by all to make the meeting an entire success. Abundant hospitality will be ex-tended to strangers and friends. Lecturers who can so ar-range their travels as to be present, are requested to address the Committee. Rockford is on the Galena R. R., 92 miles N. W. from

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

Catarrh, Dyspepsia, Scrofula, Bronchitis, Liver and Kidney Diseases. WM. R. PRINCE, Flushing, N. Y. for sixty years proprietor of the Linuxan Nurseries, announces to the world the

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. 2-8-61

DR. J. P. BRYANT

WILL

HEAL THE SICK. At his residence, 58 CLINTON AVENUE, (between Myrtle and Park avenues,) Brooklyn, N. Y., till July 1st, 1866.

ELECTROPATHIST AND HOMEOPATHIST,

HEALING IN WASHINGTON, IOWA.

DR. H. ALLEN,

(Room 5,) 101 WASHINGTON STREET, CHICAGO.

Office hours from 8 A. M. to 6 P. M. 29-tf

DR. A. N. MILLER

HAS opened rooms at his residence, for healing all man-ner of diseases by the laying on of hands. 2-8-tf

MRS. NELLIE PINE, CLAIRVOYANT PHYSICIAN

Has permanently located at South Bend, Ind. [2-7-1yr COPYRIGHT SECURED MARCH 1866.

NAZARENE HEALING INSTITUTE. DRS. LEWIS AND DANIELS,

PROGRESSIVE PHYSICIANS A RE SUCCESSFULLY CURING every form of acute and chronic disease by the

and Nature's Nazarene remedies. No poisonous medicines or surgeon's knives used. Call or address DRS. LEWIS and DANIELS, 155 South Clark street, Room 3, Chicago, Ill. 26-3m LAYING ON OF HANDS,

D. N. HENDERSON, CLAIRVOYANT HEALING MEDIUM, will attend calls and take patients at his house at Talleyrand, Keokuk co., 25-tf

DELINEATIONS OF CHARACTER JILL be given by enclosing a lock of hair and stating sex. A full description will be returned upon the ret of \$2.00. Address Mrs. ISABELLA TALMADGE, box

2230, Phila., Pa.

Prescriptions.

MR. & MRS. FERRIS,

MEDIUMS for Physical manifestations, can be addresse at Coldwater, Michigan, care of Alonzo Bennett. 14-tf MRS. C. A. GENUNG. HEALING, CLAIRVOYANT AND BUSINESS MEDIUM.

EXAMINATION made on Lock of Hair, on enclosing \$3.00 and two three-cent stamps. No. 293 West Lake street, Chicago. P. O. Box 1899. 10-tf MRS. C. H. DEARBORN,

INSPIRATIONAL TRANCE MEDIUM, will answer calls to I lecture. Will also give advice, clairvoyantly, upon the Marriage question where there is inharmony, and tell persons what the trouble is, and how it can be remedied, to bring peace and harmony to their firesides, by letter or in person. All letters promptly attended to. Ladies, \$1.00; gentlemen, \$2.00. Address, Worcester, Mass.

MRS. MARY J. CROOKER,

CLAIRVOYANT PHYSICIAN Will examine and prescribe for all diseases of the human family, at her residence,

731 State Street, Chicago.

Her motto is "There is no disease without a remedy." Let no one, however far gone, despair of relief. She is certain to cure, whenever there is vitality enough left in the patient to build upon. One examination and prescription is, in ordinary cases, sufficient to cure.

TERMS: .. 2.00 If the patient is absent, the name written by the patient, a lock of hair, or directions where he or she may be found, is necessary. Office hours, from 9 to 12 and 2 to 5.

The following certificate from a celebrated Trance Speaker of Western New York is given, as a sample of many that can be given, because his name, residence and standing are well known to the readers of Spiritual journals:

I hereby certify that I believe my life has been preserved through the agency of Mrs. G. A. S. CROOKER, under the following circumstances: I had been at the point of death several weeks with hemorrhage of the bowels. When at last the symptoms turned, I was fast going with bronchial and liver consumption, yet no one out of the house knew the danger. Mrs. Crooker came from Rutledge, thirty-five miles away, and brought a prescription, by spirit direction, which was mostly for the lut.gs and liver! In three days from the time I commenced using the remedies, there was a marked change for the better; and from that time I continued to improve till I was able to lecture. But for this timely help, I believe I should have laid off the form in a few days more.

New Albion. May 6, 1864. To whom it may concern:

New Albion, May 6, 1864.

Mrs. C. desires that the scientific skeptic and the unlearned doubter should test her wonderful powers and satisfy themselves.

2-8-tf

OIL AND VARIOUS DEPOSITS FOUND.

Will now answer letters inquiring concerning the Mineral Deposits of any specified locality, giving a description of them to the depth of from one hundred to one thousand feet below the surface. (One locality described in each letter.) Having been engaged in this business, more or less, for fourmaying been engaged it this business, more of less, or foldi-teen years, I now give the public a chance to be benefited by my clairvoyant and scientific researches. Write your name and post office address plainly, enclose \$5.00, with stamp, and address

A. D. BALLOU,

2-2-tf

Mankato, Minnesota.

REMOVAL.

THE BANNER OF LIGHT BRANCH BOOKSTORE

Has been removed from 274 Canal street to

No. 544 Broadway, New York City, Room No. 6.

WILLIAM WHITE & CO.,

OUCCESSORS to A. J. Davis & Co., and C. M. Plumb & Co., will continue the bookselling business at the above named place, where all books advertised in our Catalogue and in the Banner can be procured, or any other works published in this country, which are not out of print.

ALL SPIRITUAL BOOKS For Sale by Us;

INCLUDING ANDREW JACKSON DAVIS' WORKS,
JUDGE EDMONDS' WORKS,
S. B. BRITTAN'S WORKS,
HUDSON TUTTLE'S WORKS,
A. B. CHILD'S WORKS, &c., &c., &c.
Also, the Poetical Works of
MISS LIZZIE DOTEN

MISS LIZZIE DOTEN,
MISS A. W. SPRAGUE,
MISS BELLE BUSH,
MRS. EMMA TUTTLE,
A. P. M'COMBS.

For sale, at the lowest cash prices, THEODORE PARKER'S WORKS, RALPH WALDO EMERSON'S WORKS,
H. D. THOREAU'S WORKS, &c., &c., &c.
We will also send to any address the Poetical Works of

All also ELLOW, ELLOW, TENNYSON, WHITTIER, BROWNING, ETC., ETC., ETC.

ALL POPULAR NOVELS.

Including Hawthorne's, Capt. Mayne Reid's, Oliver Optic's, Miss Edgeworth's, Mrs. Sherwood's, and other similar works of favorite authors, are for sale at our Boston and New York

NARRATIVES AND ADVENTURES, GRAHAM'S PHONOGRAPHIC WORKS, ALL KINDS OF PAMPHLETS, kept constantly on hand, and will be sold at the lowest cur-

The BANNER can always be obtained at retail at the New York Branch Office; but it is mailed to subscribers from the Boston Office only, hence all subscriptions must be forwarded to the "BANNER OF LIGHT, BOSTON, MASS." Having thus taken upon ourselves new burdens and greater responsibilities—the rapid growth of the grandest religion ever vouchsafed to the people of earth warranting it—we call upon our friends everywhere to lend us a helping hand. The Spiritualists of New York, especially, we hope will redouble their efforts in our behalf.

FRANK W. BALDWIN will superintend our New York Branch Orricz, and attend to all orders sent to him with promptness and fidelity. 2-7.3t

MAGNETISM.

MRS.J.K. OBER, Magnetic Physician, the better to account modate her extensive practice, has opened an office a Rooms 5 and 6, McCormick's Building, S. E. cor. Random and Dearborn streets.

All Diseases Treated Without Medicine, Special attention given to the treatment and CTR of a diseases peculiar to females, and to all Chronic Complaint Mrs. O. has met with great success in this city and St. Loan and confidently announces that she can and will care that have been pronounced incurable by other Physician Refers to many well known citizens of this city who have been radically cured by her treatment. A thorough the nosis is given Clairvoyantly, tracing back to the cause of the disease. Those suffering from disease would do well to the and be treated Magnetically.

PROSPECTUS

THE LITTLE BOUQUET

Published on the 15th day of each monn at Chicago, Ill., by the Religio-Philo-sophical Publishing Association.

THE LITTLE BOUQUET

Will be exclusively devoted to the interests of CHILDREN AND YOUTH

And will be an especial advocate of

CHILDREN'S PROGRESSIVE LYCEUMS It will contain eight pages, printed upon fine, clear which paper, one-half the size of the Religio-Philosophical Journal or Banner of Light, and will be embellished with electrotype illustrations, which will give it a most attractive appearance. It will abound with short, pithy articles, contributed by the best writers of the age, all of which will be adapted a the unfoldment of the youthful mind to the highest standard of truth and goodness. Its sole aim will be to begin at the foundation, and lay a basis of a noble character and purprinciples, by inculcating those sentiments of virtue in the hearts of tender children, which will bring forth rich fruit in mature life.

in mature life.

It is the intention of the Beligio-Philosophical Publishin Association to publish The Little Bouquet weekly, at a early a date as the subscription list will justify it in so doin. No exertions will be spared to make it the most desirable paper ever published for Children and Youth.

One year, One Dollar in advance.

Clubs of ten subscribers for one year will entitle the one making up the club to a copy for one year, free.

Chicago, April 15, 1866.

PROSPECTUS

THIS WEEKLY NEWSPAPER will be devoted to the ARTS, SCIENCES, and to the SPIRITUAL PHILOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the rising generation. In fact we is tend to make our journal cosmopolitan in character—a triest of our common humanity, and an advocate of the rights, deties and interests of the people.

This journal will be published by the

CONTRIBUTORS.

It will be published every Saturday at

PUBLISHING ASSOCIATION

The JOURNAL is a large quarto, printed on good paper with new type. The articles, mostly original, are from the pens of the most popular among the liberal writers in both hemis-

the most popular among the liberal writers in both hemispheres.

All systems, creeds and institutions that cannot stand the ordeal of a scientific research, positive philosophy and enlightened reason, will be treated with the same, and no more consideration, from their antiquity and general acceptance, that a fallacy of modern date. Believing that the Divine is unfolding the Human Mind to-day, through Spiritual intercourse and general intelligence, to an appreciation of greater and more sublime truths than it was capable of receiving or comprehending centuries ago, so should all subjects pass the analysing crucible of science and reason.

A watchful eye will be kept upon affairs Governmental. While we stand aloof from all partizanism, we shall not besitate to make our journal potent in power for the advocacy of the right, whether such principles are found in the platform of a party apparently in the minority or majority.

A large space will be devoted to Spiritual Philosophy, and communications from the inhabitants of the Summer Land.

Communications are solicited from any and all who feel that they have a truth to unfold on any subject; our right always being reserved to judge what will or will not interest or instruct the public.

TERMS OF SUBSCRIPTION—IN ADVANCE:

One Year,..........\$3.00. | Six Months,......\$1.50. Single Copies, 8 Cents each.

paper, and ONE EXTRA COPY for the getter up of the club for one

year.

Ten copies of the paper will be sent for one year, to one Post Office address, for \$27,00.

Any getter up of a club of five or more subscribers, to one Post Office address, will be allowed IWENIY-FIVE CENTS to be deducted from each three dollar subscription, and half that

and will be entitled to receive FORTY CENTS out of each three dollars subscription, and half that amount for each six months

Subscribers in Canada will add to the terms of subscription 26 cents per year, for pre-payment of American postage.

POST OFFICE ADDRESS.—It is useless for subscribers to write, unless they give their Post Office Address and name of Subscribers wishing the direction of their papers changed

A Specimen copies sent FREE. Subscribers are informed that twenty-six numbers of the RELIGIO-PHILOSOPHICAL JOURNAL comprise a vol

There will be no deviation from the above prices. All letters must be addressed R. P. PUBLISHING ASSO-CIATION, P. O. Drawer 6325, Chicago, Ill. Matter for publication should be marked on the margis, "Editor;" all matter for the corporation should be marked "President;" all matter of subscriptions should be marked "Secretary."

S. S. JONES, President of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. AGENTS: All the principal Wholesale and Retail News Agents throughout the United States will be supplied with the paper for the country News Dealers, and News Boys in the cities and on

the cars.

JOHN R. WALSH & Co., corner Dearborn and Madison sts.,
Chicago, Ill., General Agents for the United States and British

Chicago, Ill., General Agents for the United States and Britan Provinces.

J. C. Parker, Post Office News Stand, Washington, D. C. Bela Marsh, No. 14 Bromfield Street, Boston, Mass.

J. Burns, Progressive Library, 1 Wellington Road, Camberwell, London, England,

A. Winch, Philadelphia.

Luther S. Handy, Providence, R. I.

American News Company, New York.

Wm. White & Co., 544 Broadway, New York.

Wmren Kennedy, Cincinnati, Ohio.

Wm. Hyatt, 414 W. Fifth street, Cincinnati, Ohio.

E. P. Gray, St. Louis, Mo.

Wille H. Gray, St. Louis, Mo.

H. Stagg, St. Louis, Mo.

D. A. Eddy, Cleveland, Ohio.

White & Bouer, San Francisco, Cal.

D. M. Dewey, Rochester, N. Y.

LOCAL NEWS DEALERS IN CHICAGO: Tallmadge & Co., Lombard Block, next building west of the Post Office.

John R. Walsh & Co., corner of Dearborn and Madison streets.

P. T. Sherlock, No. 112 Dearborn street.

Publishers who insert the above Prospectus three times, and call attention to it editorially, shall be entitled to a copy of the RELIGIO-PHILOSOPHICAL JOURNAL one year. It will be for-worded to their address on receipt of the papers with the adver-tisement marked

Those desiring to subscribe for the Religio-Philosophical Journal or renew their subscriptions, should address GEO. H. JONES, Secretary, P. O. Drawer 6325.

RELIGIO-PHILOSOPHICAL JOURNAL

RELIGIO-PHILOSOPHICAL

CONDUCTED BY AN ABLE CORPS OF EDITORS AND

84, 86 and 88 Dearborn Street, Chicago, Ill. Reception Room No. 87 Lombard Block.

struct the public.

CLUB RATES: Any person sending us \$30,00 shall receive ten copies of the

amount for six months.

Post Masters everywhere are requested to act as Agents,

when drafts on Chicago, Boston or New York cannot be pro-cured, we desire our patrons to send, in lieu thereof, United States Government money.

Subscriptions discontinued at the expiration of the time

from one town to another, must always give the name of t Town, County and State to which it has been sent.

ADVERTISEMENTS inserted at TWENTY CENTS per line for the first, and FIFTEEN CENTS per line for each subsequent inser-