## RELIGIOLE JOURNAL. <br> PHILOSOPHICAL <br> Fant yind aumenty 

\$3.00 PER YEAR IN ADVANCE.]
©ruth wears no mask, bous at wo human shtiue, sectis neither plate nor applause; she only astis a hearing.
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For the Religio-Philosophical Joornal.
Soclal Science-General View of Human
Destiny, and Fourier's Theory of
Universal Unity-No. 2.


| eanes, by poisonous winds, llke the simoon, by impurities and miasma of various kinds, arising from swamps and marshes, or from neglected regions, llke the Campagna of Rome. <br> On the surface of the earth-that ls , the cuticle of the planet-by deserts which, like ulecrs, cover the finest portlons of the tropical regions, by marshes, morasses, jungles, arid stoppes, and unreclaimed wildernesses, by ravaged reglons, once fertile and now barren, like Babylonia and other parts of Asia, and by the destruction of forests on mountain ranges, causing the drying up of streams to the serious in- |
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$\left|\begin{array}{l}\text { tial Justice, which is at onec the foundation of all } \\ \text { law, human and divine, by which empires as well } \\ \text { an individuals stand or fill ; in the light of the } \\ \text { ant }\end{array}\right|$

| and sure as fate it is coming. To this we inevitably tend. Cond. The are already shat themselves to this end. The same causes are at work now as before the rebellion, and will produce the same result. Practically, we have accomplished nothing by our fonr years of struggle, or rather the golden opportunity for improving what was gained, is ours no more; it was suffered to go by default. Notwithstanding the unparalleled expenditure of life and treasure, the Gorernment virtually stands today where it did before the clash of arms was heard. Apparently all this costly sacrifice has been in rain. True, nominal slavery is abolished, and the Constitution in this particular amended. But of what use is altered parchment without the living spirit is in it? Thronghout the South, the status of the negro is hardly changed. The passions, prejudices and perversions of the Southern mind towards the |
| :---: |






















PROCEEDINGS NEW JERSEY STATE CONVENTION, The Spiritualists, Reformers and liberal minded
persons generally who are willing to co-operate with the National Organization of Spiritualists, and especially those who arecitizens of N. J., are requested
to meet in State Convention in the Friends' of
Progress Progress Hall, in Vineland, N. J., on Thursday and
Friday, May 2th and 25th, 1866, for the purpose o effecting a State Organization,

## objects and purposes. $\left.\begin{array}{c}\text { WARREN CHISE, } \\ \text { C. B. } \\ \text { JoHN } \operatorname{CHAPBELE}, \\ \text { GAGE. }\end{array}\right\}$ Committee.

In response to the above call, a number of the on the afternoon of the 24 th of May. The Conven-
tion was called to order by appointing John Gage President, and Mrs. O. F. Stevens, Secretary, pro. $t e m$.
The call for the Convention was read, and on
motion a committee of five was appointed by the chair to nominate officers for the Convention.
Dr. H. T. Child remarked that the subje
State State organizations is attracting the attention of
Spiritualistsall over the country. Shall the destructive principle which has generally marked the pro-
tress of Spiritualism continue, or shall we comgress of spiritualism continue, or shall we com-
mence the work of builiding up? Let us leave
behind us all that has been useless, and bring with ns all that is useful. Two years ago he dreaded the
thought of orgaization, lest it should again put
shackles on his soul, but now he believed such was shackles on his soul, but now he believed such was
not its necessary result. The time has come when
there are enough true souls in the State, who have there are enough true souls in the State, who have
felt the fire of the inner life, to stand side by side as
humble workers in our glorions cause. We are not to go forth as propagandists merely, but there are
hundreds and thousands of souls asking for the bread of life and the waters of inspiration, and we
who have received such noble truths, should consider ourselves delegates from the spirits to go
these hungry ones, with the blessed food we h
reecived. Co-operation is as essential in this, as every work of life.
The committee
ing persons for offlcers of the Convention, and they President-Wm. M. Drake, of Newark.
Vice Presients Mr. Parkurst, sen., of Hammon-
ton; Geo. Willets, of Jersey City Mrs, Deborah ton; Geo. Willets, of Jersey City ; Mrs. Deb
Butler, of Vineland.
Serreary Mrs. . F. Stevens, of Vincland.
Treaurerer-Thomas Haines, of Woodstown.
 drafl a plan for a state Organization.
Dr. . K. Coonley said he found great division
of sentiment among spiritualists in regard to organ. zation, but it is his opinion as gathered from exten-
sive travel, that a majorits belleved in it, but would not approve of sending
delegates to our Consentlons, and thought there
should be should be no power of disowning members from
our societies. The pure in heart will never be degraded by going forth among the unholy, If they are
guarded by the beautiful panoply of truth. Let us
have no secturiansm by which we can cast out any unfortunate one. Splritualism reaches out to help
such as these ; it is doing more good than the churches have done in eiggtcen hundred yearse
The missionary work of sending lecturers where
people are asking for light and the frlends are not people are aidn ectures, Is only one of many nobble
able to sustain lo
objects for which we need organizatlon. As to putting fetters on the spiritualists, we may as well
sttempt to clain the lightning. George Pryor Dlan of the churches in organizing as possible.
M re. Waibrooker said, there are some things in
the churches we cannot ufford to cast aside. Goo did he give us os orikes as well as souls.
Mre. Butler ould have us instead of denounclng
the churchese, build a more beautiful structure and
attract them to it. Our misslon, she sald should the churches, build a more beautiful structure and
attract them to it. Our misslon, she sald, should
be constructive and not altogether destructive.

 same sentiments:
Mr. Dixon said he had been through the church
and suffered by it, but would not do a singlo act to and suffered by it, but would not do a slnglo act to
pull it down. Wherever we fud churchles and
Sunday s.hools, there is a better state of morals
than existed before. A friend moved toto Vineland
 casket which contalned the dear remains into one of
the churches, and have one of our number speak
on the occaston. It was reffed, nud out of that
refusal grew the hall we are now in. Let it ever be refusal greer the hall we are now in. Let It over be
open to all. Here let Itberty to the capteve, and
the pure religion of Jecus be preached at any time;
and let and let any unpopular truth have a hearing.
The Presldent remarked that he does not object
to any truth which comes through the churches, and would respect them the more if they will reject
what weutter when it does not accord with their
feelings. Truth end free discusaion, but error has. If we would remain free men and women, we must respect the individ-
uality and opinions or all. He was driven to intl-
delity because he could not agree with the church but could now have charity for all.
George Pryor, a vencrable "Friend," hoped his
remarks would not be understood ns hostile to remarks would not be understood as nost better
churches. He simply meant that we need ber
forms than they employ. Did not think music any forms than thes employ. Did not think music any
part of worship. If we had it let it be in the soul. The Chairman remarked that God would
every effort to do good, whether it appeared formal,
or was the spontaneous outburst of the soul, elther in words or music.
The Busincss Committee reported that at the
commencement of each session, hallghour be devoted commencement ofeach session,a hailfour te detme to
to frecenonversation, the remainder of the time
be spent in transacting the business, nud fifteen minutes be allowed to each speaker, which was The following Preamble and Constitution for a
State Society were submitted to the Convention, State Society were submited to the convention,
taken up and considered section by section, and
unanimously adopted: unanimously adopted:
PREABBLE.
In the progress of the ge we find ourselves sur-
In thded by a variety of tacts and phenomena which rounded by a variety of lacts and phenomena which
are calling for inuestigation at our hands-mind is
everywhere stimulated into activity by the stirring everywhere stimulated into activity by the stirring
events of the times.
As Spiritualists and Reformers who are seeking for trath and for those things which shall elevate and
improve the condition of humanity, we have met in Iruth and for condition of humanity, we have met in
improve then
Convention, snd believing that the time has come When a more gencral co.operation of those who feel
an intercst in these things would not only benefit arm a he following

## constitution

This Society shall be called the Neiv Jerser State aciety of Spiritualists and Friends of Progress.
Aricle II-Objects. The objects of this Society shall be the dissemi-
nation of light and truth, In regard to all subjects is may be adjudged best.
Article III-Members.
Persons may become members of this Society by
forwarding their names to the Secretary, and conforwarding their names to the Secretary, and con
tributing to its funds annually. All persons in this or other States who feel interested in this Society ARTICLE IV-O.ffcers. Presidents, a Secretary and Treasurer, and ten other personsto be elected annualy; who shan const
an execetive committe, to be composed of per-
sons of each sex, who shall attend to the business of the Society, and make reports to the annual
meetings, to be called at such times and places as shall have power to fill any vacancies which may occur bet ween the annual meetings.
Following the adoption of these sections and before the vote Dr. Child remarked that the hosts ceaven are witnesses of the hapostance which will
casion. We are touching harpstrings which
end their thrilling tones down to coning cent ries. In voting for this constitution, we should feel that we are putting our hands to the plow, not
alone for ourselves, but for coming gencrations.
Adjourned.
therspâ evening.
The Business Committce reported that they had
arranged for addresses from Dr. Child, Mrs. Wil-
coxson, and Mr. Leach of New coxson, and Mr. Leach of Newark.
The doctor remarked, "That the religion of
Spiritualism was the first and only system which Spiritualism was the first and only system which
he knew that had taken man as an entire being. Popular theology acted upon the idea that man
had a soul to be sived or lost, mostly the latter, about his physical form. Out of the thousands of clergymen in the land, how few could be taken as
specimens of good physical development? Many
of them had splendid intellects, but these were of them had splendid litellects, but these were
cramped by their theological dogmas and creds,
and physically they were a libel on true relligion. He had been accustomed to look into peoples' eyes
and dee how far the soul nature had been able to out an expression of the Internal soul, and it is
only as there is a proper frecomgiven to the action
of of this soul princlple, that we find correspondingly
beautiful forms. Walking with Mrs. Fanny Gage the present day were much more beauliful than any
she had seen in former times. He belleved it was
 and to let this extend through all stages of life
One rasoo why children did not continue so beau-
tiful was bey tiful was because they were treated with harshness
and unkindncss. Spyritualists ought to be able to
gire an evidence of nances and th their physical forms, and many were
dong this now. We have reversed the Idea of the
triuty, and believe in Ged trimity, and believe in God as one and man as three
Spiriualism does not stop at man's physical beling
it takes hold of the intellectual nature and fives a wider scope, so that it may go forth into the fifi
of sclence and art, and take In all the grand prin
ciples that belong to the mentul nature iples that belong to the mental nature. Nor does
it stop here, but reaching into man's deeper soul
nature, it calls into action those noble and divine prlnciples whth characterize man as the child of
the Intinite Father. "Spirituallism takes in and benefte the entir
man; it uifs us out of the littleness of sect;



#### Abstract

 There are thousands of members of Orthodox churches who hold the foregoing sentiments as churches who hold the foregoing sentiments as sacred and divine, simply because they never con- verse upon the sabject with any one whose interest verse upon the subject with any one whose interest it is to expose the fallacy of such dogmas. They yield a tacit assent to what their preachers, who are educated at these theologicial seminaries, say are eaccated at these theologitial seminaries, say upon the subect. They doubt its truth, but dare not express that doubt. Let them look into their own looking elasses from our standpoint, and ten chances to onc if they don't deny that they see themselves.


Qualifications of Speakers-one Word More. Rudimental and complex structures are equally
necessary. Frum the simplest forms gradually spring the diversited.
The atom of silex is as truly represented i
vegetable life as in its more primary granite. Th iron intermingled and coursing in the blood of man, retains the same properties as that still dor-
mant in the mountain ore. Elements are not less such, though existing in endless combinations.
While replete with original uses, yet the more perfect ones can be developed only through con
tinuous association. Though beautiful in the sim-
plest forms, it is only afler infinite re-arrangement that they become surpassingly attractive. Perfec. tion and complexity exist in equal ratios.
Diversifcation more fally attained in th ble than the mineral, presents still higher forms in Man, representin
all earth's known substance This law is not one of partial application, but of As the spiritual is
As the spiritual is the superior condition, so is it
more fully operative in the mental than the physi cal processes-in the innermost than the external
Its truths once admitted; narrow ideas must be gradually superceded by the wost extensive gen
eralizations. The theory learned, to lose sight of its practica
bearings, would be little less than criminal.
Desiring no discussion, but Desiring no discussion, but only to reconcile
seeming contradictions, we would apply this principle, and trace Again we repeat that no issue is made wit
mediumistic inspiration. Our work is one of fortification insteat of destruction.
Never for an instant detracting from the reasoos ble claims of mental telegraphy, we would strire
to gire them stability through such representations as would make them acceptable to all enlightened Such end will be the more readily accomplished
by admitting our iufancy and consequent imperfections. Crudity must be a
It is not supposable that spirits, embodied or dis
embodied, can find perfect instruments througt which to establish intercommunication; but as in
the inception of erery morement, the most most be
made of existing materinl. stances detract much from the completeness of athy
representation. To argue that our present attinrepresentation. To argue that our present attain
ments are all that are desirable, is to compromise the progressive theor
To predicate the finality of success opon circum
scribed means, or an tsolated course of ation
would, as the churches have already done, invite would, as the churches have already done, invit
certain defeat.
To hold our philosophy aloof, a single thread To hold our philosophy aloof, a single thread
unwoven in the great web of practical activities
would but incur the scorn of the thinker, the ridicule of the scientist. Sacredness is a garb which
in the end will but expose the nakedness of the
wearer. Any claim regarding inspiration as too pearer. to comb claime with all earth's proceseses, with
ducation, study, refinement, would be the that rapidy increasing sentiment-the lofties
thought of which is universal unity. Requiring a
it does, all the primates to produce a man, regard it does, all the primates to produce a man, regard
less of the fine proportions necessary to constitute attain the highest positions of useffulness, not only
be highly susceptible to spirit influence, but should






 haps, only the longings of the hearts that listen.
Hpererer plesant it may be to ndulye in these
epecolations, they thould not be pursued to the
 the foundations of tociety on broader and truee
prinipite than now ondelie
thankfol for tor the intimations which are biven dus ou o the existence of a world of \&pirits in close connec.
tion with this lower fpere and for the promite of
the openiog of a superenensuous facalty which shall







 rejoice in the erevgig or fighteousueses and peace, and
to have joy in the Holy GLoost.
M.


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The MANCAL is indispensable to Lyceum excrecises, and is a rery beautiful and instructive work. It
hoold be in the possession of every family of Spiritualists, and here is a fine opportunity to get it, by
simply canvassing yourselves and encouraging the simply canvassing yoursel
little girls and boys to can
the Journal aud Bocquet.

## Renewals of Subscription


Modern Spiritualism as a Means or Pro-
Unquestionably that which answers to an actual want in any department of society at any time, is
a means of advancement, both socially and indi-
ridually. Extremes induce wants, and as our actual wants lie between extremes, so the answer thereto
abates, depolarizes extremes, which, flowing back ward movement. Thus, by an apparent action and eaction, yet by a stealy action variously mani-
fested, do we individually and collectively perform be great function of progress. If we turn back a
score of years we shall tind that socety, with minor church, starting with the tea of Spiritualism, symbolically represented, presented its symbols
with such zeal that the ldea was lost sight of ; the
"tetter" eclipsed the "spirit." The observance of
"led form became the necessity-the "means of salva.
tion." Clearly this it objectitism, materialism,
sensualism. Luckily, reason 18 universal, and
through the human koul manifests its tendency sensough the human oreul manifests its tendency
through
towards universal right, in opposition to sectional wrong; therefore, when the act of reflection took
place, reazon, setting In Judgment on the elaims of and
 No


## our Paper. <br> If our friends were fully a ware of the large amoun of money we expend every weck in producing of money we expend every week in producing Journal devoted to the great and glorious cause o spiritual Phillosophy and general reform-a paper not surpassed in the ability of its contributors and neat conflent all woul

 is placed upon a paying basis.We have no complaints to
exclusive field for our enterprise. We simply ask
for support due our merits. We well know that
not onetenther for support due our merits. We well know that
not one-tenth of the families in the United States
who belleve in Spiritualism subscribe for, or even read a newspaper devoted to the cause, while there
are two large, ably conducted and neatly printed
 Chicago, which will compare favorably, in every particular, with any other newspapers publifhed
the wide world, and are strugkling to do their whole duty in the great fild of reform.
We do think spiritualists ought to be provd of, and willing to give a cheerful support to both o
these joungle these journals. Situated as they are, the one in
the East and the other in the West, there is no confilct of interest, nor the least feeling of rivalry-at
least there is no such feeling on the part of the JOURNAL, and we unqualifedly express the opinion has the belt feelings towards our enterprise.
We well know the pecunary struygle it passed through in the years of its infancy. It persevered and finally has triumphed over all opposition, an
has a safe superstructure erceted upon a sound basi that we, as Spiritualists, are proud to point the
world to, as a result of the great truths we love and labor for.
The Religi
its infuncy-ad it tophical Journal is now niary pressure that might make timid souls quail and tremble. All this we expected when we en-
tered the arena, and but for the assurance of the brave, loving souls of the inner life, from the first, mate aqd grand succeess, we might bave never in augurated the enterprise.
We are located in this great living center-a center throbbing and pulsating with the vigor of spirit life unsurpassed. Our organization is already on
of the institutions of the country, beating and bearing up against wind and tide of opposition, with an eye fixed on the beacon light shining out from the
haven of calm, smooth water beyond. Our pilots, helmsman and crew are wholesouled, cheerfal
workers, who spare not one jot or tittle of that workers, who spare not one jot or tittle of tha outride the storm. We have no fears of results-
we have kept our bearing from the polar star, to us al ways in v
We have and soint, heavily freighted with the richest trea-
our slip is
sures. The gold of Ophir, the gems of Golconda sink into insignificance and are like dross, wh
compared to the rich treasures we have on boar Will you pay the trilling sum needful to pla these treasures safely within your own homes, will you disregard the proficed
skeptice to our philosophy, and t
husk that have no nourishment
We ask you, brethren, to look to it well, that the
two noble journals devoted to the cause of Spirit ualism, that are week by week breaking the bread
of life to you, do not sink under accumulating burthens, as have all of their predecessors. Co our
friends prefer our able cotemporary, and cannot
aford to subscribe for both, then by all means afford to subscribe or
scribe for that. We will struggle on, and in despite
of all opposition, the ReLIGO-PHiLosopical Journal shall live, and we believe will continue to
win friends until the lovers of our philosophy of its weekly visists than miss that inspired food for the mind with which its columns are weekly laden Vigorous action on the part of our present sub-
scribers would soon make the Jounsal self-sustaining, and thereby enable us more rapidy to e
tend the facilitics of our Corporation for the pub cation of the various reformatory books. We earIncrease the circulation of th Joursal. The ladies especially can send us in
thousands of new subscribers, by each one taking above all else the cause wo love, are great induce

| Arteslan well. <br> A writer says the question is often asked in New Jersey if the Artesian Well at Chicago continues to flow as it did at first. <br> We reply that it does. Messrs. Croskey \& Co., the proprictors of the well, are reaming out one of the holes, incrensing its dimensions, confident of being able to furnish the elty with pure water to drink as they are now furnishing thisand neighboring eitles with crystal ice, manufuctured the past winter from the Artesian Well water. <br> The spirits did not direct the medium, Mr. James, to point out the place to bore the Arteslan Wells simply to tantalize the public with the sight and taste of pure water for a few days, and then withdraw so rich a boon. The Artesian Well is a veritable demonstration of spirit power, as any one can see from a perusal of its history, which is for sale at thls office. Price, 25 cents, postage paid. <br> The Excursion to Aurora. <br> The excurslon of the Children's Progressive Lyceum to Aurora, will not transpire on Saturday, as was contemplated at the time of the last issue of our paper. <br> The officers were anable to procure cars for an all day's excursion. <br> To go to Aurora, and have only two or three hours to remain, would not meet the expectations of the children or others interested. <br> The children are not to be altogether deprived of anticipated pleasure by this disappointment. The committce are contemplating an excurslon elsewhere ; and when It is decided certainly as to place |
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The Little Boaquet.







 Nat Asoctutios, 84,88 and 88 Dearbor
Cilcago, at one dollar a year, in adruance.

## The Reconstruction Report.

## The final report of the Reconstraction Committee was presented to the enenate by Mr. Fessenden, of

 Maine, on Friday, the 8th inst. It is one of themost thorough and able productions relative to State relations that we have seen. The committee testimony, and we see no possible way of justly The while condion to which they have arrive The whole report is free, as it should be, from any
expression whatever of party spirit, or feeling of
retaliation $;$ at the same time it is decided and retaliation
equivocal.
We would like to print the report entire in our
columns, but our limited space forbids Our readers will find it in the secular papers from 11th to 15th inst. Although the report does not (as it should,)
iin the sacred right of franchise above the region of policy, yet we deem it worthy the careful
perasal of every lover of political progress.

The Fenlans
There is a probability that the Fenian movement, which has created so much excitement for the past
wo weeks, s to be suspended-for the present, at tion, encouraging his supporters to stand firm to advised themmencea, yet report says he has帾 further orders. practiced not doubt that there are gre are insulting to manhood, and blasting to all hope and enterpractical way of redeeming their country and vinvalley of destruction. War may serve an end, but

## The Soldiers' Friend,

"Devoted to the interests of our war-scarred commemorative of the struggle through which we have passed." The first number of The Soldiers
Friend is before us. Its purpose is clearly stated in the above quotation. There is a well defined move Soldiers' College and Military Academ "" to be located at the city of Fulton, Whiteside county. The Friend is the organ of this movement. Pub-
lished quarterly, at 84 Dearborn strcet, by the Distributed prep. Call, or send and get a copy. The movement is certainly a

## The Proposed Constitutional Amendment.

 ing permanently the Civil Rights Bill-regulating the basis of representation by reducing it to the ac ex-rebels in their relation to Congress, and re-affirming the validity of the Public Debt, has passed both now goes to the States to be ratified and with th approral of two-thirds thereof becomes a part ofthe Constitation of the United States.


RELIGIO- PHILOSOPHICAL JUURNAL


Jovranct do not hold themselves responsible for
the sentiments expressed by correspondents. Bo-
Heving in lieving in freedom of thought and the right of
expresslon for ourselves, we would not deny the
same right to others.
We only ysk correspondents to base thelr thoughts
upon principles that will be of benefit to the reader ;
apon principles that will be of benefit to the reader ;
to write clearly, polatedly, well.

## Take Notice.

The Secretary of the Religio-Pillosophical Elsie Stewart, of Harmony, III. The letter, with celpt, has been returned-not called for. Where

## FOREIGN NEWS

Therr is no indication of a relaxation in warlike
reparations. $\quad A$ Vienna dispatch of May 30 th saps: Preparations for war continue in all parts of the Empire, but the execution of the late decree
for a ley of fresh troops will not be proceeded ben fully met by theq recent large enrolment of gaged on the fortifications at Vienna. The army
headquarters were about to be transferred to Prague, where Field Marshal Benedek will shortly
It is reported that a strong corps of observation
of Prusisian troops was being posted near Selisha
 mlsh bet ween Prusslin and Austrian troops. No
deaths occurred. An oflicial investigation had been

Prussia and Italy have postponed hostilities until
the Congress proves a faillu
Orders for a sccond conseription in Vienna pro.
Italy engages not to attack during the conference.
Hopes of war beling avolded, are belleved in ouly by
The Parli Pays says that the Austrian compensa-
Hon for the loss of Venetla will be found in the torritory on the Adriatic coast. Prussia is to have
the Elbe Duchics, and Denmark to have Northern attached to the German Confederation. Financial affairs continue to exhibit steady proIt is stated that communications recelved in Lon-
don on the 30 ath assert that Garibaldi was still on his island of Caprera, and had no intentlon of lea
personal and local. Abolitionists, has succeeded Purker Pillsbury in the Abolitionlsts, has succeeded Parker Plilsbury in the
edthorship of the Anti.Slavery Standard. We wish II. A. Reld, of the Dodge County Citizen, Beaver
Dam, Wls, dellivered a memorlal address Dam, Wls, dellivered a memorlal address on the
life and character of Thurlow Weed Brown, the eminent temperance lecturer and editor of the
Wisconsin Chicf, verore the Annual Edtorlal Con-
rention at Janesville, Wis, on the 20th Inst.
Rev. N. L. Frothlingham, D. D., a learned and
renerable Unltarian minister, formerly of Boston, has become entlrely blind. His son, Rev. O. B.
Frotulugher
 rated father ros now abse to donstignulsish llyy vene- from
darkness only by the lo ward eye, which is as clear as ever. He is th communion, however, with all
who are good, true, brave, and sweet, as cordally printed pare, the esencee of all printed pages steals
into hils chamber, and, as light leaves its limpresslon on the camera, so the limages of all good meu and
women leare their Simpresslons on his heart." Mrss. Suste A. Hutchinson ls to lecture to the so
clety of Spritualists in Mechunles' Hall, Charles. Prof. W, B. Powell, of Cincinnatl, Ohlo, who Written so ably on the "Sclence of the Tempera-
wents and Marringo," passed to the Summer Land
L. D. Rouse, of Upper Lisle, N. Y., In a not
says that a good healling medium would be wel
reeclved and find a plenty of work in the town long the line of the New York \&Erlo R. R.

## PEN AND SCISSORS

Aeproposal to erect a statue to Meyerbeer, in A Greek maiden, beling asked what fortune sho beautuful language: "I will bring him what gold
cannot purchase-a heart unspotted, and virte without a stain-which is all that descended to me from my parents.
ill ever right itself!
With time and patience the mulberry leaf be
comes satin. What difficulty; then, is there which a man should quail, when a poor wornc can
nccomplish so much from the leaf of a mulbery? The gayest smillers are often the saddest weepers Some forglven Magdalen, or Lazarus, made rich
by the love of God, may wear crowns of glory when those who scorn them are not known on the
Better bow your head than break your neck! A child in New Jefferson, Iowa, was fatally poiseled paper collar. The enamel contains arsenic. All those who have presented themselves at the door of the world with a great truth, have been re No man ever sins at half-pric O'Leary, gaziog with astonishment upon an ele phant, in a menagerie, asked the keeper, "What
kind of a baste is that atin' hay with hils tail?"" Printer's Litanr.-From the want of gold, from
wives that scold, from maidens old, by sharpers sold-preserve us 1 From foppish, sneers, mock
anctioncers and woman's tears-deliver us 1 From -thaging files, from coal-black oyes and baby cries -deliser us From the secdy coats, protertak
notes and leaky boots-protect us! From creaking doors, a wife that snores, confounded bores
and drygoods stores-protect us : From slabby hats, and torn cravats, and flying brickbats-ob,
ane us!
In Kennedy's Life of Dr. Macdonald, of Urquhart, preaching in Ireland on the parable was one day why the priest passed the poor man by." At once man roso up in the congregation, and said
"Plase, your riverence, I can tell why the priest Time flies fast, but every musiclan of any note At a naval court martial, lately held in Brooklyn,
the following dialogue is sald to have taken place he following dialogue is sald to have taken pha
between one of the witnesses and the court :
"Are you a Protestant ?
"Wo,
"Wir."." Pro you, then?
"Waptain of the foretop
WV have Just recelved a report of the Peace Con-
vention held in Providence, R. I., May 16th. It
A colored man served on a Jury in the United
States Court In Boston, Mass,, n fow wecks since with credit. This is the first Instance here of a

The people of West Virginia have voted, by an to thelr constitution denying to rebels the right of public sentiment In that State.
Wo understand that a society is beling organized In London, of Spiritualists, to be called, "Thio
Psycholog,
tles Sof Soclety." There aro nlready socleLiverpoo
towns.
Max Maretzek bays that he was warned last NoAuse, of a conspiracy to burn the Academy or nyy member of the "Managers' Assoclation," Herald".
An old picture represents a king sittling in state, gend, "I pray for all;" a soldier with a motto,
"I tight for all," and a farmer, drawing forth re. luctantly a purse, with the superscription, "I pay
for all." The Jews of CinelinatI have nearly finsthed
new synagogue, whitch will bo bone of the mos


## त刀atly




## Nvitm



## business matters.












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progressive gatierings.

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Philadelphia Chilidron's Progrossive Lycoum



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SPEAKERS' REGISTER.

##     <br> Banne Elunc. Clakk, lin <br>  <br> 















## 








 Mrs. Lydia Ann Pearsall, inspirational speaker, Disco, Mich.
J. .. Peebes, box 140, Cincinnati, Ohio.
George A. Peiree, Auburn, Me.






## J. W. Seaver, Bron, N. Y. Y, inspirational speaker, will an- wer calls to lecture and atted funcrals in Western N. $\mathbf{Y}$.


 Mrss. Sara, M. Thompson, Inspirational Speaker, 36 Bank
treet, Clereland, $\mathbf{O}$.


## Selah Van Sickle, Maple Rapids, Nich, Seture in that ricinity.

## L Wiss Waisbrooker. during July

E. . . Whelerer Inspirational Speaker, will answer calls to
lecture. Adres Banner of Light office.










$\frac{6}{\text { coymunications prou thr inner LIPR. }}$


## Juse s. Invocation. <br>   manifestations that we bebold upon the tidisfrenu planes of lifo aro also blessed with Thy prosence.  Thy blessing in the present, and a like unt ornee in purty and truth. Altan  more fulls the workings of Thy power to realize Thy blessing in every change that Thou in Thy wisdom masy mete unto us. every heart-that each and erery ono of us may  ness. May and prise.

## QUESTIONS AND ANSWERS. . What are the aroaction on spirit lifo

 sician his; not saying that he has to heal upon this
plane but an soo behold hed disacese upon the mate.
rial plone rial plane, and admit that spirits have the
heal upon that plane, then you will see plenty to do.
Every one here seeks that which is most conge.
nial to his sature. The construction of magnif-
cent edifices whic cent edifices, which requires so much labor, we to
not have- that is the toil of erectiog. Yet with the mill and desire for 1 the thand blinded with the dogmas of the past, asit enters ppon the spirit.
nal plane of lif, and you will find that there is
Think you that spirits, afer leaving the material
 had their birth in the spiritual plane befiro ever
they were carried into effect upon the material. they were carried Into effect upon the maternal.
Thunk you that Franklin is satisifid and content
with no further progression of his labors? Think you that Wastington is at rest in regard to Lis
conntry? Think you that any mind is at rest in
 It would not stand. When you feel lore for all
humaitrolt includes those upon the spiritual as Well as puon the material plane of life that will promote? the happiness and donfoldmento of
the human family. - question by w. w. Laprahir.
 be supereceded by it proftably?
A. We everier that all orms of disase taken in
due time could be removed by the process made due time could be removed by the process made
use of byorr brotber Dr.J.
but that thyant , and otheres at any stage of its development, is not probable
That such perions could be relleved for $a$ short space of time, we know; to effect a permanent
relief nothing but the change from the material to We spirt tual will sufice.
We do
mode of treatment will superceede all others, and material to the spiritual than now. We would say
than right here
or herselff


RELIGIO-PHILOSOPHICAL JOURNAL


st
 Dasiess county, Illinois
 of what is to me a sacred prlyilege, and that is to
tell you $I$ am happy on this side of death; to toll you of the huppiness of many that are dear to you
as $I$ am. None so dear to my chlildren as $I$, but to


 that I see that his motves aro good. He destres to
do that which will be the best for his children, anil
 You know that you toid me many times that you
did not see how It was possilile for me to ollways have an excuse for overything that ho did.
bellered that he did the best that ho could while 1
I lived with him, and I bellieve that he does the best
hee nan now.
I have learned many, very many, things since I I have learned many, very many, things since I I
came here that t litile toought of. Ilearred that
Aunt Julla was with me and told me that I Ihad

 your itht mind. T was just as unconvinced then
ns ever. Idid not evileve that spirts-that our
friends-could come to us, nad when I heard a real

 told me that $t$ was soon to go-sho bade me pre
pare myself to loare you alle
$I$ doo not now look with regret apon the course took, because 1 did not know any better, and acted
and thought accorring to my ideas of what was right.
Is there anything that you can do to make $m e$
happier? You often wonder if there 1 s, and $I$ will Cell you there is but one thing; and that is 1 want Let them know that Ilive. The kindness you felt
Or me I would have you feel for them. To you that cannot visit them, I would say, write to them.
Let them know that you look upon them as a dititon that they may ever share the love that I
otould have given them had $I$ remained with them You wonder if I hare anything in particular to say to any of you. I have not. Would I if if had
it in my power, return and live in the same body
and pe with sou all? No, I would not. Although 1 would be willing to do, anything and everything to make yon happp, yet I would not bewerilling to to
suffer again what I did suffr in leaving that body. Father, to you 1 will say that your trouble will
soon be done. Mother will stay longer than To you life is burdensome, and it will soon be over. You will soon be with your children on this side--
with your father and mother, and all that were dear to you. Cara not for what ilttle there is on
earth that should be yours. You want simply It is but a short, a yery short time. You will some
It of gou wonder that $I$ tell this, but I know that too onen wishes that he he oold wo go away trom earth; Heaven. I come aginn? Yes, when I can I will. Do
Will I have the same love for you now that I I reer did?
Yes, for one and all of you. Would $I$ say anything partliulur to any of you? No. Very dificrent are Shall leave you now, by sying that your daughter sister, wife and mother, still bears within her bren
the same afrection that the ever felt for you.

> WILLAM FRISBBE. Say, I would like to know if f fell

Say, I would like to know if naclow can't have
the use of his eyes when he comes here. If he cant, what in thunder is the use of having eyes? (The
medium's eyes, which are usually closed during the reception of these communications, were opened.].]
Don't you think it is kind of funny in the folks that come here to not open their eyses? It looks kind o
quecr to me. Well, sir, I only want to say just that quece to me. Well, sir, I only want to say just that
folks are all baving a chance to talk here, and say
word to their folks, and you see I Kind of thouglt Word to their folks, and you see I Kind of thought
might as well say a word to my folks. My folks
are very good Baptists now. I was baptizco, and
and Went through all the saving orainances, and an
baved, too. Do you know that? I am glad if you
do. I am glad, too, that you brought me up in the Christian faith, for I belleve now, when I I look
around and see things, that if you had not I don't know but I should have come to a terible bad end.
You see I was afrald If I didn't do just right I
would be cast out of church, and make my folks feel bad, and all that. I was put into the church
when I was fourtecn years old, and dd not fully
cealize what it was to be out of its idfluecte realize what it was to be out of its influence. I
staid in the charch untll I was ninetcen. Then I
died-that is just what I did. I didn't die elther, because I didn't go to sleep. When I did go I just
found I went into a kind of a-well, I don't know just what the change is. It is just as near like your
world as I can tell you. There ain't quite so much trouble hero. There are some long faces here,
though. Your world Is not quite like this, because baptized since I have been here My name, I inust not forget to give that, must I I
Well, it was-they always culled me Bill, but don't put It down that way-William Frisbic is my name
I had better tell you where I lived, too, hadn't I
Wall Well, sir, I Ilved at Spring Grove, Illitaols. I think
that is in Stephenson county. I think so, but I Frisbie there. I didn't quite square up account
with you George, but I will when you come ore
here-that here-that is the best I can do. You see they telt
me I can't stan long here, but it is long enough t
tell you that I can come. I am glad I lived all
ripht, and I am klnd of ghad, too, that I found place here, although it is not tho, place I talked o
Perlaps I will try to get around here again, an Perhaps I will try to get around here again, and
when I do, I may not bo driven of quite so quick.
I cant't stay now as long a s I want to. Why do
they hurry folks ap so here?
[To reporter.] [To

## 

## MARSHALL TRUEMAN Mother, your son Muralal Truem

 are so many of us who have passed from enrth to eartl., Don't think that I, your son, am indifircrent
to your happlness. When 1 Boos you grievlng, as
 not ven that to
not then be brought so s fresh to to your mlad. Oh, dear mother, when you look upon my picture
think of me a ono that revoleced to think he gare
this his life for so noblo a purpose. when frectom wat
doclared the thank thuluces that went up to the great Father of all repald men thousand times for all
that $I$ sacriticed to obtain freedom for them. $M y$ name was orueman. 1 was trae to my country,
true to tho stars and stripes, true to the red. whlte

 grieve so much, It is killing you. You know that
have been with you many atime, and you would hol th in your hand and dover in with tear.s. Then
you sonetimes took your handkerchief, nad some-
times
 they wo
cheecks.
I
tome
I come more to tell you of that than anything
else, and to beg of you to do so no more. If you tou your sense, then you would not angro to look
topen the shadow. Thiuk that I am with you, and
uph W. will da oll that is possible for mo to do to make you
happy happy. Oh, dear mother, think of this-thilik of
over and over agmin.
to be you think or ft, do strive dom's cause. I will say good day for the present.

## Sir, I promised my friend philuts.

Sir, 1 promised my friends that it there wasa road
anywhere to be found or me to travel In, to ocm-
municate my thoughts ot them, and my condition municate my thoughts to them, and my ondition
after death, I would do it. I told you, Eliza, that
and ir it was true, as we esupposed, that none but those
that were damned could nind that roan, then $I$ would
consent to be damned lont enough to find the consent to be damned long enough to find that
road. You sald, "oh, wilson, for merys's sake
don't think of such a thing." Now, I want to tell you that just In proportion to my good feelings
aun happy, and the same with bad feelings, am miserable. Whien I can find things to suit me here, I wans with you, or that $I$ had not died. You know
It was always mystery to me about a locality called heaven and another called hell ; and yet no one was
ever able to locate either, and $I$ thought if $G$ d iocated those places, He would have told us of their
exact exact situation. The same power that could create
could give correct teas of the place or places thus
created. wero-only that they were sure to find either Now, if we had put our
Now, ir we hed put our reason at work we coold
readily have sen that both of those places found
their locality within serery beens their locality within every breast. Now, I do not
spenk this rom any guesswork, for I have passed through deatl, and have not yet foun Wras culled heaven, nor, on the other hand, a place
that was called hell ;and I Io sincelle bellev that
when you are happy, you are just as near heaven when you are happy, you are just as near heaven
as you ever will be; and on the other hand, when you feel bad - sorrowful, experience pain and
anguish of soul-then you find all of hell that you will ever fid.
talk to you and not be in hell- just now I nom happy with the knowledge that $I$ am able to give you my
idens or thoughts. Whether they will be aceepted or rjected, it will not make much difference. 1 am giad I can talk, glad I have improved the opportan
nity-glad that you will receive it and reflect upon It Whither yon aceepttit as a r ruth or not.
Were It to go on and give you the names of many not make it any more convincing to fou. Suffice it to say that $I$ have been separated from you-that is to say, from your external senses, for titree years
past ; but ont in pppritit for ITm hapy to say that
put I have bee
that time.
For me to tell you of my feclings
Is it true that you will send my message? [Yos, we will send it where you may direct.] I want to to
send it to Eliza Puillips, Sencea Falls, New York.

## Juns 12.

 earthly form. You wlsthed me to manifest myselif
to you so that no other one shoud know om m
coming. I tried to do that ty proulucing soonds
 sile forgets my promise? You know that wo ngreed
that II 1 maifested myself by what we called raps, you would questlon me and find out what it was.
if could nppear to you and hook natural, yout
would converse with me, but the later I could not

 good uncle Willime suld to me that ho would show
mo a place where I could say a fow words to you


## 


 but I could not.
Say to dear mother that I have falillied my
prowse to

 come again,
think gor me
Good bye.

F. C. to her Parents. sest under the willow. You feel content that my had, then I should not try again and again to talk to you. It is not that I wish to tell you of the false
ideas that you entertain, but it is that feeling that
, In me as your child to address you as my dear
parents-you who gave me birth-you who watched over me in my infancy-you that were always so
kind to me- you that were ever ready to shield me rom every trouble. Oh, I eannot rest in spirit and
be a way from you or indifferent to your true con-
dition. The more that I am near you the more nxious I feel to convince you of my presence. me. What you tell me I know will be right-and
if you say to me after what I have said here "Go, my clild, and rest until we join you in that
better world," I shall feel that I must do so, but you will not say so! When you know that I, Clara,
can talk to you, you will want to toll every day. At night you want be willikg to the give
me an hour to tell you how I have passed the day. I saw you when you said how sweet that dear
body will rest in the grave-how content her spirit in the arms of her Suviour. I saw Mr. Tewell, the Clara rest with the angels,", and you said that you
knew that I would. If I am an angel, tet me be your angel, and talk to you often, for I shall never
never weary of talking, until you come here. D not tell me to go
that 1 cannot do
My mother's name is Fanny E., my father's name
is Benjamin L. Coffin. Iowa.
I thank you very much for writing my letter. c. $\quad-$ Do you know what I think aboat this basiness?
[To reporter. No, we do not.] I think it takes
more than twelve and a half cents to make a shilling. $\quad$ want to say to L. W. Adams that I am well and doing well, but am not too selfish to be willing to help him a lithe. I see that he is stratened andoat
his affairs, and if I.could go right ahead and say
what I want to I should tell him what to do, but that I can't do; but I will say this mach-close up
your business with Rush just as quick as you can. If you lose a thousand dollars in besides. This is from brother Milo, who says this.
william robinson.
If I talk slow, I can talk, can I not? [Yes.] The I am often with you. Third, will do all I can for you. Fourth, 1 feel the same anxiety for your welfare in every respect that I did before I changed-I
don't know what you call it, I have not changed my mind-only changed bodies. I don't regret
this change, because I am never sick now. That is one of the beauties of this place-well in body,
happy in mind, nakes smiling, cheerful and happy ountenances. I know, Eliza, how much you suffer
in body and in mind, and you wonder often if I am you that I am, except in one thing-that is, your worrying. Yes, I can't help calling ithorrsing;
fearing that all won't be eight. If anything should
happen that you live in so much fear of, I would happen that you live in so much fear of, I would
not only tell you but would assist you in bringing matters around all right again. Stay where you
can feel the happiest, and you will suit your loving Gosband, William Robinson.
Good bye. [Shaking the hand of the reporter.]



Dr. F. have a lock of her hair, the Indian held the
tips of his fingers to hers, and she ewelled up like
balloon Infloting balloon inflating-then went to the Doctor and he
cut it off, and has it yet. I did the same, and have No matter abont the phllosophy of this; ther
may be "mor may be "more things in heaven and carth than are dreamed of in our phillosophy." Let us have th
facts, and the philosophy will follow. I cut off
lock of hain frem lock of hair from the Swiss' head; I have that hal
yet-now nearly one month silce I dal it. I know
that I cut It off her heod $I$. evening for that her hentical. porpose. Let us sect how,
for it must be by a law, and the explanation will We all know that we bulld up our own bodies
fiesh, blood, bones and hair from the food atmosphere which we take in, and expel what we
do not need. We do this by a law of our being without knowing how. Let as go over being, I am a spirit. I create my hair. It is external
matter. I do not know hoo I do it, but I know matter. I do not know hoo I Io it, but I I know
that I do it. Why can't I when I understand the
law, create it again? If I ever had the por must be a part of my nature, and belongs to
and cannot be taken away. At death I do
leave it. I am a here is the explanation; it is in accordance with
the laws of Istry, understood better than mortals know.i
I am a learner in this matter, and wish
more more able pen than mine to investigate the matter. Let us get the fo
St. Louls, Mo.

## Pain is Natural. Jocrnal of January 20th, I read: "It is an accepted trath, that if man perfectly obeyed every law of his moral, intellectual and physical nature, he would be perfectly happy, perfectly free from hll pain, unnatural desire and suffering," Il pain, unnatural desire and suffering." I cannot accede to the proposition. May I write nother view of the subject? Change in man is natural. Yet some mental and physical changes are naturally attended with pa -are wrought through pain In mind or body. Nare wroughe has her las of life and growth, and hat Nature law of death and decay. Pain is as real, as tive as pleasure-misery as real as happiness. Each and all are sensations coming from organiza. ion. Pleasure-happiness, is natural to formation, One is a law to build up, the other is a law to take down. The death of the body as naturally gives pain. As its dife and growth gives pleasaure. The suffering may be more or less acute. Most <br> | minter |
| :--- |
| nen |
| nen | <br> $=$ <br> Some men, who are long-perlhaps many years in dying, seem to ying, seem to take their last breath with little or no pain; which only means that man does not suffer when he is the same as dead. Some persons hare tried to prove that pain is not natural in our birth or denth ing they wholly fail. The Orthodox tell us that death itself, and the pains attending the birth of offspring, are both from sin, or the violation of law. Their Book seems to affirm this. I believe most, if but many of them virtually still hug the last. I must go with the first. All lower animals suffer some more and some less-in birth and death. much lessen the sufferings of childbirth. I hav known those who were made nnconscions or nearl so by higher magnetism, and by medicine. Some pain. All of these cases are exceptional, and no in harmony with the most general or common law. Nature's laws are antagonistic. One law gives pleasure, another gives pain. of course, obedience to one, oo one law gives pleasure ; obedience to another law gives pain. These laws may and do violate the requirements each of the other. Why should mat be charged falsely? He has enough to answer fo All his pains come not from his faults. Pain rance. Happiness and misery come from the great Cause, wherever or whiterer Che crucifixion or changer in mind by which the The cher higher sentiments gain the ascendancy over the lower, gives mental pain, however naturally it may be ffected. The growth of mind from a lower to a higher plane, is well illustrated in the animal race. Some higher races live upon and cat up the lower and weaker, (even among men the stronger wear out and use up the weaker.) The cat and the mouse both obey the laws or perfectly, so far as we know. One was made to live upon and by the death of the other. Here suffering in one and happiness in another comes from obedience to law, and not from the violation of it, except as nature directly comes in collision, who can reconcile all this. The reader knows I could extend this illustration almost without limit. But $I$ am understood. The same cause rules orer all, man and beast. East Stock holm, N. Y.. May 26, 1866.

## Self-Culture.

Self-culture, as distinguished from the common
onception of culture, is that disciplline which in dividual minds exereise in their habits of study and reflection, which develops from within resources
hitherto dormant, through which flow the beautiful inspirations that so pre-eminently distinguish
this age from any preceding one, and also give it
the highest rank yet attalined in the scale of pro the highest rank yet attalned in the scale of pro-
gress. The ordinary methods of education furrils
a basis or stage of action for the noblest activiliss f the spirit, which are developes
method of self culture.
In com.
In common education, the mind is disciplined to
receive impressions from the external. It thus re ceives from the outer world knowledge of facts,
and of the manifestations of forms and of phe
nomena. But if there is no deoper culture chosen by the soul, there can bo no exalted developmen
of those attributes, which contribute to the high est, wost sovereign usgs in human life. There ofil
be no responsive speech from the capacities of th inner being, which hold the key to a true knowl
edge and expression of principles. This is why so
many of the best eduacated in our land, the mos
highly cultivated, according to the world's stand
ard, fail to contribute anything of intrinsic vallue


| $\Theta^{*}$ |
| :---: |
|  |







## Entgmas, Charades, Etc.

## Miscellaneous enigma.

 I am composed of 27 letter.$\mathrm{My} 1,7,13,9$ is a flower.
$1,7,13,9$ is a dower.
6, 1s, 10,18 , 2 , mo may sometimes be seen
hanging to the eares on a winter morning. $18,16,17,18,19,5,14$ is $a$ Western elty.
$4,3,90,17,25,93,10,3$ is a Northern State.
${ }^{21,}, 8,5$ is what diunkard usually carry.
 My whole furrishes excellent reading matter for many a housebold.
Jolonsonville, oobio, Junc $9,1566$.
$\underset{ }{\text { I am composed ord } 1 \text { litters. }} \overline{\text { PUZ. }}$ My 1 is in stick but not in wood.
""
"
"
" head but not in hood.
wrong but not in lile.
files but not in fly.
sun but not in light.
dog but not in bite.
man but not in boy.

"11 ". kiss but not in hug.
" 19 ". gnat but not In bug.
" 13 ". hearth but not in rug.
My whole is a great help in any family.
Answer in two weeks.

## 


 Deprived of night, our benutcous earth would
Dither to den ;
 With reverent and uncovereat brow wo watit thy
 fill lighter on our spritits; for we whave grown dronger under thy healling power; ; and with thank
ful hearts we praise and bless our God who "doet! all things well."
all things well."
Cuyahoga Falls, May $23,1866$.

## True Nobillty.

What constitutes true nobility? Is it the man Who can boast of his millions of money, the man
whose every physical want is supplied, the man whose name is heralded forth on the banner of fame? or is it rather the man whose mind leads
him to acts of kinduess, mercy and love, though poverty strides closely by his side, almost tempting him from the path of justice? Shalk we not clain
him whose soul is filled with true worth, filled with thoughts deep and just, lifing the actions above the sordid desire of wealth and position?
There is implanted withe There is implanted within cerery natare a con-
sclence, which, if cultivated in the truly mora sense, must lead to magnificent results. Circumdark and dreary wood, with narrow paths, that have finally led them into green pastures of useful-
ness, where the fount of knowledge spread forth its waters, where they could place to their lips the
cup containing the crystal draught of true happinoss.
Men, ass.
Men, women and children ought to think-think
earnest; in every relation of life they should consult the inner man, asking if this or that is just,
the result of the deed or thought will be beneficial or ennobling; if justice, truth and integrity will clasp the hand at the conclusion.
obstacle presented itself just , or some worldy shadow over the true character, while man is seace no the arbor of life, and inmediately there ishness, shatting out from his view the pleasant garden in the distance, where, on the banks of a
gentle flowing river aro hundreds of fairy forms,

## pouring forth and wisdom.

A promise has been given that there shall be rest
for the weary-a reward In heaven. Let each and
every one be awakened while here to bis every one be awakened while here to his duties,
and try to do right, and methinks the reward will and try to do right, and methinks the reward will
be ours, even while on earth; and we shall also rest from evil thoughts, knowing we have done our
duty as tee see it to be, and I think all will be well. Let the young and old practice such a course,
and our carth will become more like our ideal heaven.
Fairfleld, Iowa




 Assphalin CCbrosiries.-A petrifed tree
recently found hin the Golden Horn claim, near Gic
 of two hundred feet several frogs, embedded in
bustone have ben disinterred on gred and
yellow color, without any sigus of mouth or res-
 Few things are Impracticable in themsel res, and
it is for want of appplication rather than means, that
men full of success.
Wholesome sentiment Is rain which makes the
fields of daily life fresh and odorous.

##   <br>  <br> 



 An ingenious peripatetic statisticinan has estimated
hat Vrginia raised, tive year before the war, on
hind
 rieso me nway when, I hare It t, ". Can anybor
whistle it ?" asked a wwg who desired his absence

 Humillty ever dwelts with men of noble minds.
It is a flower that prospers not In lean and barrend
soil ;ut In a ground that is rich It llourishes and
is beautiful. A person's character depends a good deal on his
bringing up. For instance, a man who has been
brought up by the police seldom turns out respecta"Jim, does your mother whip, you ?" "No but
she does a prectous sight worse." "What's ; but
"She washes me nll over every morning." When we record our angry feelings, let it be on
the snow, that the first beam of sunsline may obliter-
Mankind should learn temperance from the moon
-the fuller she gets the smaller her horns become. Be true to your friend; never speak of his fa
to another to show your own discrimination. That sincerity which is not charitable proceed
from a charity which is not sincere. Milton was the son of a money scrivener.

MOUNTAIN TOP
1 stand on high,
Closo to the \&k,
Fannod by soot airs Thanod tem sof airs
That soe likrayers,
to God through ather bright. The emerald lands,
with lorecolasped
ng peace, below mat
Around me rise
Tho amber skies
Wind-mept and bare
the weaned eagles roo
On mightier wing,
On mightier wing,
My soul doth spring
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