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

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For the Religio-Philosophical Journal. Guardian Spirits.

FOR A. E. B. Let the worldling pass thee by, With scornful look, averted eve; Let the friends who knew thy youth Doubt thy goodness and thy truth; Canst thou not their love forego, Our sweet ministry to know? And unmoved their scornings see, While bright spirits walk with thee?

Let the vanities of earth Perish in their hour of birth. For the things of time and sense Breathe not of our influence: Earth-worms clinging to the dust, Know not of thy holy trust. Let them rave, they cannot see The spirits bright who walk with thee.

Starless nights and days of pain, In thy pilgrimage remain, Hours of grief and heart unrest, Soul and body sore oppressed; Yet about thee night and day, Bright' ning all the dreary way, Spirits from the form set free, Shall protect and comfort thee.

Unshackled soul! rejoice! rejoice! Joy in the glory of thy choice. Shout! for the small and trembling ray Shall brighten into perfect day. The scales that now obstruct thy sight Shall fall before the glowing light; And all about thee thou canst see The spirits bright who walk with thee. New York, 1866.

M. L. R.

For the Religio-Philosophical Journal. Social Science-General View of Human Destiny, and Fourier's Theory of Universal Unity-No. 2.

BY A. BRISBANE.

In our first article (see No. 15, vol. 1,) we glanced at the solutions of the great problem of Human Destiny, offered by Religion and Philosophy. Their solutions we consider very imperfect. They look upon humanity as a mere aggregation of individuals without any collective destiny, each having a mere personal and selfish work to do, namely, to achieve happiness in the other world and in

A few eminent thinkers, especially in the present age, hold contrary opinions, and have announced the doctrine that humanity is one, a collective being having a collective destiny to fulfil, and subject to a unitary and progressive development.

Fourier holds this opinion: He believes that the human race, composed of the totality of beings that live through the ages, is one; that it lives, grows, and acquires experience like the individual man; that, like him, it goes through a career; that it has its social infancy, youth, manhood, and old age, and that it has a great work to accomplish on earth by its collective labors.

The human race, he considers, is still in its social infancy; and this explains the cause of the existence of poverty, ignorance, discord-in a word, of evil on earth.

The infancy of the race is analogous in principle to that of the individual man, but differs from it in the mode of its manifestations. The race, during its infancy, is, like the individual, weak, ignorant, and subject to incoherent action. It is weak, because it has not developed, perfected and organized industry, which is the source of its power and its control over the material world. It is ignorant, because it has not developed and perfected the sciences, which are its collective reason, and are necessary to it, as guide, in its collective labors and relations. It is subject to incoherent action and social discord-to fraud, oppression and war-because it has not discovered and established true political and social institutions that are capable of harmonizing the interests and relation's of its mem-

We believe that the hypothesis that humanity is in the early phase of its terrestria' career, is perfeetly correct. We have only a fey thousand years of authentic history, and certainly they can form but a small part, a fragment of its entire life on the planet. The history of the past, which appears so vast to the mind that takes no general survey of human destiny, will appear a brief period to him who can grasp the entire career of the race on the globe. Let us conceive, then, of humanity as a collective unitary being, living and developing itself upon this planet, learning and acquiring experience by the labors of successive generations, making experiments of all kinds in industry, government, science, religion, etc., and elevating itself gradually from a rude and ignorant state to one of high social development, in which it will possess a perfect system of industry, government, religion, and social institutions. In this progress, it goes necessarily through a social infancy, that is, a preparatory phase, during which it develops the elements of a true social organism. The race, as we stated, is in this early phase, and this fact explains the cause of the evils which exist on the earth. Evil is an accompaniment of the early and transitional phase of a career; immaturity and imperfection exist in it; the being is subject, on the one hand, to ignorance, and, as a consequence, to discord and error, and on the other, to physical troubles and disorders of various kinds. The infant man must, for example, cut his teeth, and suffer in the operation; an infant humanity must in like

manner go through the painful process of developing industry; and, while engaged in the work, it is subject to poverty and all the evils which it engenders, and this unavoidably, since industry is the only source of wealth. Thus the collective being, called humanity-of which the different races are the members, and the individuals the moleculeslives, develops its powers, and acquires knowledge and experience like the individual man. It must discover and establish a true social order for the regulation of its labors, interests, and relations; it is now engaged in creating its elements, which are industry, art, science, political and social institutions, and religion. The discoveries and acquisitions of each generation are transmitted to those that follow, so that the life of the race is a continuous and progressive whole. From the earliest period of history, there has been a continued progress in the general development of society, although there has been at periods a temporary suspension in the progress of some of its elements, but not of a character to prevent the general onward march of humanity. The Middle Ages, for example, show, as compared with Greece and Rome, a retrogradation in art and science, but a great progress in the religious element, in the moral sentiments, in the elevation of the masses-slavery being transformed into serfdom-and even in industry.

The infancy of the race, when compared with that of the individual, is an immensely long one; thousands of years enter into it. The human mind, but little accustomed to high generalizations and to a methodical study of abstract questions, becomes bewildered when it undertakes to grasp five thousand years of history, to look upon it as one phase in a great career, and to see progress and order amid the apparently incoherent movements of human history. Lost in what appears to it the immensity of the past, it looks upon that past as the natural and permanent state of mankind, and concludes that the future will resemble it. To penetrate the mystery of human history, and comprehend the law of human progress, it must understand the theory of careers; it must know that humanity, like all finite beings, goes through a career; that a career has necessarily a beginning, a middle, and an end; that the beginning, which, with animate beings, is called infancy-is a period of immaturity and imperfection, accompanied by evil under some form, and that it must differ essentially in character from the phase of maturity or full development, which is a state of relative perfection, accompanied by good. Comprehending the theory of careers, the human mind will see in the history of the past a series of infantile efforts and experiments on the part of humanity to organize a true social order, and attain to its destiny.

With these preliminary remarks, we will now ask: What is the destiny of humanity on this earth? What function is assigned it to perform? What is the social state at which it is ultimately to

The destiny of humanity, according to Fourier, is to elevate itself to universal unity.

Stated in the simplest form, universal unity com-

prises three primary unities: Unity of man with nature.

Unity of man with himself and with his race.

Unity of man with the universe.

Pivot: Unity of man with God.

The first unity-that of man with nature-supposes the scientific cultivation and the artistic embellishment of the earth's surface, and the perfect development of the animal and vegetable kingdoms upon it: it is the creation of material unity and harmony on the globe, to be effected by the combined industrial labors of mankind.

The material is, in all spheres of life, the basis of the spiritual; the development of the latter cannot be normal and harmonious unless order and unity reign in the former. The individual soul, for example, is thwarted, is perverted in its action in an imperfect or disordered body; and, in like manner, the collective soul of humanity is perverted in its social life and development upon a globe on which

physical disorder reigns. The earth is the scene on which humanity develops its life and accomplishes its destiny; material harmony must reign upon the planet to facilitate its labors and development. Instead of harmony, incoherence and disorder exist in all departments of the physical world-in the condition of its surface, in the animal and vegetable kingdoms, in the climate and the atmospheric system, and also in its magnetic currents or its electric system. We will point out briefly some of the disorders which exist in the leading departments of nature, and which thwart man in his industry, and derange, as a consequence, his social life.

In the waters, by floods and inundations, by prolonged and excessive rains, and by stagnant collections, engendering diseases of various kinds.

In the electric or magnetic system, by earthquakes and tornadoes, which are probably electric in their mature, by fluctuations and want of equilibrium in the atmosphere, by violent thunder storms, and by various derangements in the magnetic currents of the earth. This subject is as yet very little understood.

In the climate, by sudden and excessive fluctuations of temperature, by prolonged heated terms in summer, and intense cold in winter, by late and early frosts, by the burning state of the tropics, caused by the great deserts, and the frozen state of the northern regions, caused by the absence of cul-

In the atmospheric system, by storms and hurri

canes, by poisonous winds, like the simoon, by impurities and miasma of various kinds, arising from swamps and marshes, or from neglected regions, like the Campagna of Rome.

On the surface of the earth-that is, the cuticle of the planet-by deserts which, like ulcers, cover the finest portions of the tropical regions, by marshes, morasses, jungles, arid steppes, and unreclaimed wildernesses, by ravaged regions, 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 injury of the climate.

In the animal kingdom, by beasts of prey, noxious reptiles, and vermin of innumerable kinds.

In the vegetable kingdom, by poisonous plants and useless weeds-the latter being, so to say, the vermin of the earth.

These disorders constitute what we will technically term a state of subversion, i.e. of disharmony in the physical world; they establish a conflict, an antagonism between man and nature; they thwart his industry, oppose great obstacles to his social progress, and by entailing on him poverty and a continual combat with material obstacles, they pervert and degrade his spiritual nature: They place humanity out of unity with its planet. Let us remark that man is the standard by which nature is to be judged; he is the pivot of her creations, the thinking, regulative and divine principle on earth; all things must serve him, and aid him in fulfilling his destiny. Whatever is in antagonism with, or injurious to him in the creations or in the elements, is evil, and must be corrected or destroyed, for man can only attain to social harmony-to a divine state-on a globe on which material order and unity

It is for humanity to correct the false condition of its terrestrial domain; if must establish the reign of material harmony upon it, which it can effect by its combined industrial labors; this is the first great work which it has to accomplish.

The second unity-that of man with himself and with his race-supposes, first, a high degree of development-physical, intellectual, and moral-of the individual man; and second, the establishment of concord, justice and harmony in the social relations of human beings. This unity can only be realized by the discovery and organization of a true social order on earth-the second great work which humanity has to accomplish.

There exist, in the social world, discords analogous to those which exist in the material world; the list which we have given of the latter will enable the reader to form a corresponding one of the former; we have, for example, moral evils, by the vices and crimes that are so prevalent in society: political evils, by oppression and war; administrative evils, by the tyranny and usurpation of rulers; industrial evils, by the incoherence and anarchy that reign in commerce and industry, by fraud, monopoly and spoliation, and by the strifes and hatreds of individuals in their pursuits; financial evils, by national debts and ruinous taxation; social evils, by poverty, pauperism, ignorance, antagonistic classes, slavery, serfdom, hireling labor, and other forms of individual oppression; religious evils, by persecutions, dissensions, and the hatreds of sects. These evils and discords must be eradicated, and the reign of social harmony inaugurated in their

The third unity-that of man with the universe -supposes, first, the coordination of the life, labors and operations of humanity on this planet with the laws of universal harmony; and second the fulfilment on its part of the function assigned it to perform by supreme Wisdom in the general plan of creation. Man, as an independent link in the chain of beings, having the function of a universal character to perform-which is the supervision of the surface of the planet-enters, on fulfilling this function, into unity with the universe.

The realization of these three unities elevates humanity to unity with the infinite hierarchy of spirits, and with their supreme Pivot-God.

For the Religio-Philosophical Journal.

Political Reflections and Predictions.

Whatever affects the health, character or life of one's own family, either for good or ill, is naturally supposed to interest every member thereof. What is true in this sense, of one's family, is always more or less applicable and true of one's country; especially is this supposed to be the case in a country where every citizen has a voice in the administration of affairs, as under a republican form of government. Though the JOURNAL is not a political paper by any means, it knows full well how politics, even in their modern and restricted sense, have often affected the state of public affairs, how by political manipulation the condition of the country has been changed, and how they are yet destined to abridge the very existence of the government. The knowledge of these facts renders it not only impracticable to ignore political affairs-so intimately related are these things to the well being, happiness and progress of every one who helps make up the social state; but the nation's weal imperatively demands at this juncture, that a just proportion of the best thought of every intelligent citizen should be given to national matters. Not as partizans, however, and still less as politicians, are we thus to concern ourselves, but as members of a common household, as humanitarians, as men and women earnestly engaged in helping work the "Ship of State" according to the principles of universal equity. In a spirit of impar-

tial justice, which is at once the foundation of all. law, human and divine, by which empires as well as individuals stand or fall; in the light of the future, in the interests of humanity, without fear or favor, let us examine where we are politically, and whither we tend as a nation. The subject is of the most vital importance, and demands the plainest speech.

Those with eyes of insight and of outward vision cannot fail to see that not only the colored people, but the entire American nation, are in a transition state; that they are undergoing the pains and penalties of a new birth; are in the midst of a revolution which is yet to sweep over the land with irresistible power-turning and overturning until righteousness shall reign. Evidently but few of our public men as represented by office-holders-including the President, the Cabinet and Congresshave any just conception or comprehension of this

Perhaps 'tis best it should be so, in order to more directly bring about the desired, pre-ordained result. What is that result? Clearly to administer full and impartial justice alike to all, irrespective of race, color or sex; to legislate in accordance with that light and spirit which, sky descending, streams upon the world to-day. It is useless to attempt to disguise, it is wisdom to reveal, the vital difference of opinion entertained by the people throughout the North, the West, and in various sections of the South, at the adopted policy and line of action of the Administration towards reinstating States and persons who have voluntarily forfeited all their Constitutional obligations, their civil rights and political privileges-one class regarding it as the only true and saving method, another the most surely destructive. The writer who endeavors at all times to keep clear of mere party issues and cliques, whose habit it is to look at things independently as is possible-the writer is convinced from the overwhelming nature of the evidence, that the so called "President's policy of reconstruction" is utterly ruinous when considered in reference to the present, the wisest when considered in the light of the future, in the sense of the relatively absolute. When measured by the interests of to-day, every dictate of common sense, safety and security, of prudence, self-protecting duty, justice, all conspire, with past experience, to warn every man from the humblest citizen to the Chief Executive of the error of his ways, who seeks to ignore these potent voices, these combined influences, these solemn considerations. But in the sense that it was necessary to have a Judas as well as a Jesus, a Jeff. Davis as well as an Abraham Lincoln-and this was necessary or they would not have been thus related-that each one was equally an instrument in the hands of an overruling Power; in the sense that the apparently lesser good is allowed dominant sway for a season-in this sense is it "all right," the best thing that could happen; in this sense is it necessary that President Johnson's policy of reconstruction should prevail, as it assuredly will, till overcome by a farce of superior circumstances.

The difficulties and dangers which now environ the Government, are the result in part of too freely mixing base alloy with the pure metal; it comes from temporizing with eternal principles; from our past unfaithfulness to the real object and spirit of true republicanism. The despotism heretofore engrafted on our constitutional tree is bearing its natural fruit. Governments no more than men gather grapes of thorns or figs from thistles. The irrepressible conflict will continue to announce itself no less unmistakably now because transferred to the halls of legislation and the Executive mansion, than it did in the open field.

Whoever rears a superstructure on a false basis, or uses insecure material in its construction, must expect sooner or later to have it fall to pieces. If it is a proof of insanity to suppose that a volcano will cease to eject its fiery flood because of its crater being covered, what is to be thought of him, though he may occupy the highest seat in the land, who by weak and temporizing measures seriously thinks to effectually prevent the eruption of a moral volcano, when all the elements conspire to give it

Oracular voices have told us the war is over; that the rebellion is crushed; that once more gentle peace reigns throughout our borders. Very pleasant words, if they were only true! but inexorable facts tell another tale. Where are the fruits as the natural result which follow in the train of peace? Where is the evidence of unity of feeling, of interest of action or harmony between the North and the South? Is not everywhere section arrayed against section, interest against interest, man against man? Thanks to the policy of President Johnson, is not the political antagonism which now exists as difficult if not as impossible to overcome now as before the war? Whose hatchet is buried? Certainly no one with open eyes doubts but the South would renew the bloody fight to-day if there was a probability of success. The cessation of armed hostilities, whether secured by military compromise, at the sacrifice of principle, or by numerical force or superior fighting, does not necessarily result in the establishment of peace. No; the battle still waxes hot, though in another and more dangerous form. In this connection we are impelled to affirm that that which is most unpleasant to contemplate will be most likely to occur. What the logic of events and the law of necessity daily forces us to anticipate, will be very sure to happen. If ever the necessity existed for a civil war in America that necessity exists to-day, I tirely through the sentence.

and sure as fate it is coming. To this we inevitably tend. Conditions are already shaping 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 four 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 Government virtually stands today where it did before the clash of arms was heard. Apparently all this costly sacrifice has been in vain. 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? Throughout the South, the status of the negro is hardly changed. The passions, prejudices and perversions of the Southern mind towards the negro have not been improved by the war. The spirit of slavery is dominant as ever. The determination of the Southern people to repudiate the black man, and if possible to

" Drive him ont

To reprobated exile," is openly avowed; and their legislative, municipal, political and personal actions verify it. With their former hatred intensified by military defeat, they seek to vent their ill nature, to pour out the vials of their wrath upon the unprotected head of the

Experience, the best and bitterest of teachers. has taught us that the loyalty of the South is not to be trusted. At this juncture of affairs we need something else beside mere lip service; something entirely trustworthy; something which official and unofficial action does not belie. Those who perjure themselves must take the consequences. One conversant with the facts knows that the South is as rebellious in spirit now as ever; that force of circumstances alone necessitates another method of procedure on her part, less direct perhaps, but none the less fatal. Witness the passage in more than half the seceded States of acts which the United States' military authorities have been obliged to set aside; the electing to local, State and national offices those most offensive to the Northern people-those who specially deserve as the world goes, a traitor's doom, for their attempts to destroy the American Government. Witness the social ostracising of those who have been in any way consistent in their duties, or faithful in their attachment to the Union; the uniform and cruel treatment of the colored man; the resistance made to every movement looking to the betterment of his condition, and the animosity manifested towards those who would have justice done him.

Witness the selecting of Confederate gray as the color of the Southern militia; the arming of the Confederate militia at the expense of the Statethe disarming and punishment of every discharged colored soldier or colored person found with any sort of weapon of defence; the frequent assassinations of Northern men; the murder of colored people, and the destruction of national property, by the torch of the incendiary. Witness, in short, the accumulated evidence of the animus of the South, the malignant spirit of treason to God, to the Government and to humanity, manifested by her representatives in every conceivable way, from the brutality of the ruffian to the most accomplished and insidious style of the diplomat. Remembering these facts, how else can one regard the so-called loyalty of the South but as the hollowhearted, the sorriest deception, the basest subterfuge-the worst and greatest sham of the age!

The negro in the revolted States, without the right of suffrage, qualified or unqualified to protect himself, is at the mercy of his life-long oppressor. Will the South willingly give the elective franchise to the colored man? Never, while she can prevent it. By force of education, early bias, ingrained

prejudice, the traditions of the past, by every pressure of an external character, are the Southern people opposed to having the colored race recognized as equal before the law; and they rebel with all their hearts at the bare idea of the political equality of the two races. If necessary-and thus it is decreed-they will again resort to arms and renew the unequal conflict. What folly to contend against the Infinite! The principle of impartial justice, when the time has fully come for its general and special application and incarnation is stronger, deeper, and in every way superior to the pride, prejudices and perversions of men. Thus we see the nature of the pending struggle. Congressional patchwork and legislative tinkering may delay for a time its onward march: but certain as the past is to yield to the present, and the present to the immediate future, certain as the old is to be superceded by the new, and the principles of progress prevail-is this conflict coming. 'Tis nigh at hand. The shaping of events continues. The lines between the opposing forces are becoming more and more distinctly drawn.

Let us with firm step march forward, confident of success, being sustained and inspired by the right, the just and the true.

Washington, D. C., Feb. 17, 1866.

A SINGULAR SENTENCE.-We know of no sentence in the English language, which can be so changed and transposed as can the following Latin

scutence: "Sator arepo tenet opera rotas."

This reads the same backward or forward, the first letter of each word taken together makes the first word, etc. Going backward the last letter of each word will spell the first word, and so on en-

For the Religio-Philosophical Journal. Lines Written for the Silver Wedding of a Friend.

BY A. C. GRAY. " Midway in married life a chasm yawns, Bridged o'er for passage must this chasm be. Look, and behold the workers as they build!" Thus spake a voice unto my inner ear; Obedient to the mandate then I oped My eyes unto the vision I might see, From out the far off past the shadowy mists Unrolled; and winding ways, and hills and vales And thorny mountain paths, and flower deck'd plains, And rippling crystal rills, and fountains deep, Of sparkling waters laughing on their way, And many a stagnant pool of turbid mire Beheld I on this highway of the gods

Called blind. For travelers, lo! a multitude Appear; but all in pairs, no others here. A man and woman walking side by side, Starting at dawn in rosy flush of youth, No turning back, the road lies all before, And must be trod, with all its good or ill. Unknowing to themselves perchance, each bears The fabric of this arch, which spans the gulf At certain points of time. But do they all arrive, or wisely build? I queried in my mind, as thus I saw At intervals these snatches of the way,

And fragments of the lives of those thereon. Alas! here too I found was blight, as on All else of earth's imperfect fashioning; For of the joyous hearts set out in morn, Full many perished ere the goal was won, And left the stricken mate to toil alone, In hedge or byway off the royal road. "But grieve not, such," I heard the Master say, "A better path thou'lt find in my domain, Where friends abide, and sorrow ne'er can come!" Of those left wandering o'er this hallowed ground, Some straggled heedless of the end in view, And thus came not together to the work. Some on the brink arrived, essayed to span The void by network, such as chance or fate,

Or evil sprite had tangled them withal. Of these a mighty host; some floundered on Within the uncertain mesh, now lost to view, Now nearing still the shore; they land at last, Fainting and fearful from the perils pass'd. Then uprose to my vision a structure so bright That I deemed all its arches were made of pure light; But the voice that still floated o'er mountain and stream Said, "Behold, they're pure silver!" Thus ended my dream.

Afar in the distance again I am sure There will open a pathway, at present obscure; But be not dismayed, lest you then may be old, For the bridge at that crossing is fashioned of Gold, And the presence of God will pilot you o'er, To a mansion of rest on heaven's fair shore.

> Reported for the Religio-Philosophical Journal. PROCEEDINGS

OF THE

NEW JERSEY STATE CONVENTION, HELD AT

Vineland, May 24th and 25th, 1866.

CALL.

The Spiritualists, Reformers and liberal minded persons generally who are willing to co-operate with the National Organization of Spiritualists, and especially those who are citizens of N. J., are requested to meet in State Convention in the Friends' of Progress Hall, in Vineland, N. J., on Thursday and Friday, May 24th and 25th, 1866, for the purpose of effecting a State Organization, to co-operate with the National one in its objects and purposes.

WARREN CHASE,) C. B. CAMPBELL, Committee.

In response to the above call, a number of the friends from this and the adjoining States assembled on the afternoon of the 24th of May. The Convention was called to order by appointing John Gage President, and Mrs. O. F. Stevens, Secretary, pro.

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 subject of State organizations is attracting the attention of Spiritualists all over the country. Shall the destructive principle which has generally marked the progress of Spiritualism continue, or shall we commence the work of building up? Let us leave behind us all that has been useless, and bring with us all that is useful. Two years ago he dreaded the thought of organization, lest it should again put 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 felt the fire of the inner life, to stand side by side as humble workers in our glorious 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 to these hungry ones, with the blessed food we have received. Co-operation is as essential in this, as in every work of life.

The committee reported the names of the following persons for officers of the Convention, and they were duly elected.

President-Wm. M. Drake, of Newark.

Vice Presidents-Mr. Parkhurst, sen., of Hammonton; Geo. Willets, of Jersey City; Mrs. Deborah

Butler, of Vineland. Secretary-Mrs. O. F. Stevens, of Vincland. Treasurer-Thomas Haines, of Woodstown.

The Convention appointed a committee to report business for its sessions, and instructed it to

draft a plan for a State Organization. Dr. L. K. Coonley said he found great division of sentiment among Spiritualists in regard to organization, but it is his opinion as gathered from extensive travel, that a majority are favorable to it. He believed in it, but would not approve of sending delegates to our Conventions, and thought there 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 sectarianism by which we can cast out any unfortunate one. Spiritualism reaches out to help such as these; it is doing more good than the churches have done in eighteen hundred years. The missionary work of sending lecturers where people are asking for light and the friends are not able to sustain lectures, is only one of many noble objects for which we need organization. As to putting fetters on the Spiritualists, we may as well attempt to chain the lightning. George Pryor remarked that he would have us get as far from the plan of the churches in organizing as possible.

Mrs. Walsbrooker said, there are some things in the churches we cannot afford to cast aside. God respects the external as well as the internal, else why did he give us bodies as well as souls.

Mrs. Butler would have us instead of denouncing the churches, build a more beautiful structure and attract them to it. Our mission, she said, should be constructive and not altogether destructive.

Some people must have a devil and a hell to keep them in the paths of morality. Let the churches do their work-it is a holyone, and let us who have a better religion, a broader charity, show it by our lives. It cannot fall to attract them.

Mrs. Mason and Rachel Hickland expressed the same sentiments.

Mr. Dixon said he had been through the church and suffered by it, but would not do a single act to pull it down. Wherever we find churches and Sunday Schools, there is a better state of morals than existed before. A friend moved into Vineland, and in a short time a loved one of his circle was called home. Permission was asked to carry the casket which contained the dear remains into one of the churches, and have one of our number speak on the occasion. It was refused, and out of that refusal grew the hall we are now in. Let it ever be open to all. Here let liberty to the captive, and the pure religion of Jesus be preached at any time; and let any unpopular truth have a hearing.

The President 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 we utter when it does not accord with their feelings. Truth and God have nothing to fear from free discussion, but error has. If we would remain free men and women, we must respect the individuality and opinions of all. He was driven to infidelity because he could not agree with the church, but could now have charity for all.

George Pryor, a venerable "Friend," hoped his remarks would not be understood as hostile to churches. He simply meant that we need better forms than they 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 bless every effort to do good, whether it appeared formal,

or was the spontaneous outburst of the soul, either in words or music. The Business Committee reported that at the commencement of each session, a halfhour be devoted to free conversation, the remainder of the time to be spent in transacting the business, and fifteen minutes be allowed to each speaker, which was

adopted. The following Preamble and Constitution for a State Society were submitted to the Convention, taken up and considered section by section, and unanimously adopted:

PREAMBLE.

In the progress of the age we find ourselves surrounded by a variety of facts and phenomena which are calling for investigation at our hands-mind is everywhere stimulated into activity by the stirring events of the times.

As Spiritualists and Reformers who are seeking for truth and for those things which shall elevate and improve the condition of humanity, we have met in Convention, and believing that the time has come when a more general co-operation of those who feel an interest in these things would not only benefit ourselves, but our fellow men, have concluded to form a State Society, and for this purpose do adopt the following:

CONSTITUTION. ARTICLE I-Name.

This Society shall be called the New Jersey State SOCIETY of SPIRITUALISTS and FRIENDS of PROGRESS.

ARTICLE II-Objects. The objects of this Society shall be the dissemination of light and truth, in regard to all subjects pertaining to the welfare of humanity by such means

as may be adjudged best. ARTICLE III-Members.

Persons may become members of this Society by forwarding their names to the Secretary, and contributing to its funds annually. All persons in this or other States who feel interested in this Society are invited to become members thereof.

ARTICLE IV-Officers. The officers shall consist of a President, two Vice Presidents, a Secretary and Treasurer, and ten other persons to be elected annually; who shall constitute an executive committee, to be composed of persons 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 they shall deem proper. The executive committee shall have power to fill any vacancies which may occur between the annual meetings.

Following the adoption of these sections and beore the vote Dr. Child remarked that the hosts of heaven are witnesses of the importance of this occasion. We are touching harpstrings which will send their thrilling tones down to coming centuries. In voting for this constitution, we should feel that we are putting our hands to the plow, not alone for ourselves, but for coming generations. Adjourned.

THURSDAY EVENING.

The Business Committee reported that they had arranged for addresses from Dr. Child, Mrs. Wilcoxson, and Mr. Leach of Newark. The doctor remarked, "That the religion of

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 saved or lost, mostly the latter, and cared very little about his intellect, and less 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 cramped by their theological dogmas and creeds, and physically they were a libel on true religion. He had been accustomed to look into peoples' eyes and see how far the soul nature had been able to look out upon the material world. Our bodies are but an expression of the internal soul, and it is only as there is a proper freedom given to the action of this soul principle, that we find correspondingly beautiful forms. Walking with Mrs. Fanny Gage a few days since, she remarked that the children of the present day were much more beautiful than any she had seen in former times. He believed it was because the spirit was allowed more freedom to outwork itself. Spiritualism taught us to continue in the same freedom and simplicity of early childhood, and to let this extend through all stages of life. One reason why children did not continue so beautiful was because they were treated with harshness and unkindness. Spiritualists ought to be able to give an evidence of their religion in their countenances and in their physical forms, and many were doing this now. We have reversed the idea of the triuity, and believe in God as one and man as three. Spiritualism does not stop at man's physical being, it takes hold of the intellectual nature and gives it a wider scope, so that it may go forth into the field of science and art, and take in all the grand principles 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 principles which characterize man as the child of the Infinite Father.

"Spiritualism takes in and benefits the entire man; it lifts us out of the littleness of sect; it

reaches into the future life and gives us light where all was dark before; it teaches us to lay up treasures in heaven by fulfilling our duties to our fellow men. Man is an epitome of the universe. All of philosophy, science, morality is included in him. The great work we have to do is to remove the rubbish which has accumulated around the soul, and let it grow freely and naturally. The more free from restraint a man or woman is, the more beautiful and true.

"There is no more responsible position than that of Spiritualists. We must carry in our countenances that which will manifest to all around us what our religion is. We should set apart that portion of the day in which our spiritual natures are most exalted, for interior culture and development. For him this was the early morning hour."

Mrs. Wilcoxson followed, and said: "Spiritualism brings out the spontanicty of the soul. We lose our love of tyranny through it, and learn to love freedom more. We know no bond or free, no sect or partition walls. Standing the day before in Independence Hall to commune with the shades of the departed, she thought the old Liberty Bell must ring out yet another peal for freedom. The eagle is the true symbol of this nation; noble, but proud and arrogant, it has not protected the defenceless; has never been true to the grand principles declared by the Fathers.

"Ecclesiasticism claims the right to put shackles on the souls of men. Who is to rescue all the glorious truths of the Bible and Nature from the false assumptions of theology? All men and women can exercise the redeeming power. Every medium knows that we may have the help of all the great and good persons gone before, to aid us in this work of redeeming man. The power of the church and infidelity hinder men from seeing the connection between the earth and the spirit world. In the future we may possibly better understand why we have been called together to-day. She had found people ready and eager to hear the new gospel, and unless speakers are assisted in carrying the truth among those who are not able to pay for it, all cannot be supplied. We must have one of the greatest revolutions the world has ever seen; for theologians are strengthening their hands against us. Our true work is to raise those whom the priest and Levite have passed by; to go to the prison and save those the church has neglected to save."

Mr. Leach of Newark said he thanked God that we had reached a point where we could feel that it was possible for the great Father to put his strong arms around all his children. The grand philosophy of Spiritualism is being evolved from nature, where it has been so long awaiting its time. It is not confined to those who openly profess it, but is creeping quietly into the churches, and the little leaven will leaven the whole lump.

A committee of nine was appointed to report nominations of officers for the State Society, and present resolutions to the Convention.

Adjourned.

FRIDAY MORNING.

A letter was received from Dr. Child stating that he was obliged to return home.

Mrs. Waisbrooker occupied the first half-hour. She said there was a class of persons who stood outside the pale of theology. They could not accept its dogmas, and often took the opposite extreme. They were ready to grasp at anything, and when Spiritualism came up, they accepted it, though not ready to accept its deep underlying principles. Gradually, one after another, these saving principles come up for investigation and acceptance. Many souls to-day, cast off from society, have grasped Spiritualism as a sheet anchor, finding in it not condemnation but a help to a better life. We find a person benumbed with cold and bring him to the fire. Its heat revives him, but with returning life comes intense anguish. So when a soul, which has been stultified by violations of the moral law is brought in contact with the light and with love, the action of the life within brings keen suffering, but its object is not punishment. Welcome the suffering which is our saviour. If love will not save a soul, what will? For this purpose we have met, that we may devise a way to send this beautiful religion of love throughout the dark places of the land.

The committee nominated the following persons for officers of the State organization, and they were severally elected:

President-Andrew Jackson Davis, Orange. Vice Presidents - John Gage, Vineland; Mrs. Mary Fogg, alternating with Mrs. - Bowles, Hammonton.

Secretary-Mrs. Mary F. Davis, Orange. Treasurer-Mr. Orrin Packard, Camden.

Executive Committee-William M. Drake, Newark; Mrs. Deborah Butler, Vincland; Henry Budd, Vincentown; William Harrington, New Brunswick; James M. Barnes, Hammonton; Mr. C. B. Campbell, Vineland; Dr. D. Mills, Absecom; Mrs. Anna Middleton, Lumberton; Mr. Wm. G. Noble, Patterson; Mrs. O. F. Stevens, Vineland.

Mr. Wright testified to the truth of spirit communion; he had received test after test through his own hand, and in consequence of his belief had nearly every dear thing taken from him; he believed we should plant our banner in the enemy's C. B. Campbell gave one of his unique songs

'for the right." Adjourned.

FRIDAY AFTERNOON

Mrs. Stearns was entranced, and spoke half an hour. She said: "Spirits feel the suffering of mortals. With them there is no present, past or future; but all is working time, and the harvest is being constantly reaped. We must bring in the needy and sin-sick, and feed them with the beautiful truths of Spiritualism. The wealth of the sciences comes to man as a weapon with which to grapple with sin and ignorance. Spirit manifestations are the answers to the prayers welling up from lacerated bosoms. Oh God! am I to live after this life? From the shores of the Eternal comes the charge to press on in investigation, and to perfect organization. We have children to inherit the benefits of our work."

The Committee on Resolutions presented the following, which were separately considered and adopted:

WHEREAS, It is plainly evident to all reflecting minds that the "agitation of thought is the beginning of wisdom," and also that it is equally evident to the careful observer, that there is a growing disposition among the people to think for and express themselves; Therefore it is Resolved, By this Convention that we will use all lawful

endeavors in assisting to establish local organizations which shall carry these privileges to the homes and hearts of all. Resolved, That we believe in the right of all to life, liberty, and the pursuit of happiness; and that in order to obtain those rights, every person, irrespective of sex, race or color

should enjoy equal privileges, including that of suffrage, limited only by mental or moral disabilities. Resolved, That the thanks of this Convention be tendered to Dr. H. T. Child for his fraternal sympathics and hearty

o-operation, and to the citizens of Vineland who have entertained with true hospitality the friends of this movement

Resolved, That we express our heartfelt satisfaction in the harmony of feeling which has characterized this meeting, and the hopeful indications of a more extended usefulness in the future.

Resolved, That a committee of three be appointed to draft and have published an address to the people of New Jersey, setting forth the principles and objects of this State Associa tion. L. K. Coonley, Mrs. Butler and C. B. Campbell were appointed said committee.

Resolved, That as all religious societies, however free at first, tend to sectarianism; as a preventive therefor this organization should ever provide for, and insist upon liberty of eech, and a just criticism of State measures, social customs and religious institutions.

Resolved, That wherever practicable, Spiritualists and Friends of Progress should organize Progressive Lyceums for children, as the best system of religious training for young persons that they can consistently adopt.

Resolved, That the thanks of this Convention be tendered to the Chairman for the faithful and impartial manner in which he has performed the duties of the Chair.

The resolution relating to the right of suffrage called forth animated and interesting remarks.

Dr. Coonley said he would not have any one vote who could not write his own ticket. Mr. Campbell said he did not believe all should vote; the blackleg should not; the man should not who could not recognize his mother's right to the ballot; neither should the minister who did not preach human rights.

Thomas Garrett, of Wilmington, Delaware, related some incidents in his experience in assisting fugitive slaves, as illustrating the power of kind-

Dr. Marshall, of Wilmington, followed. Said oppression came into the Society of Friends when they assumed the right of compelling silence. Spiritualists must be firm for free thought and free speech, or they will grow into oppression.

Mr. Mahon, of New York, said he thought the State Society should have the power of controling speakers to some extent. A number of persons responded, and the prevailing expression was that free speech was the only safe plan to adopt.

Mrs. Butler presented the following resolution, which was briefly but earnestly discussed, and laid on the table for future consideration:

Resolved, That the beautiful principles of peace, love and forgiveness, as taught by Jesus and other reformers, should be adopted by all true Spiritualists; and that to be consistent, they should abstain from the use of all carnal weapons upon all occasions, and instead of wearing a sword of steel, they should use the sword of the Spirit, wherewith they should at all times be armed.

The Convention finally adjourned amid the same harmony and good feeling which had prevailed during all its sessions, and we believe much good will result from the free interchange of thought enjoyed, and the practical workings of the organization effected. O. F. STEVENS,

Secretary.

Theology, as Taught to the Candidates for the Ministry in Theological Institutions.

We invite the attention of our readers, and especially those who fear that we are too radical in our denunciations of the dogmas of old theology, to the precious morceau dealt out to the young ministers as the true faith and the only means of grace, to be reproduced by them on revival occasions, and at such other times as will best promote the interests of the craft, by imposing upon the credulity of the devotees.

Extract of a Sermon Addressed to the Students in the United Presbyterian Theological Seminary of Xenia, Ohio, by Rev. William Davidson.

A VIVID DESCRIPTION OF THE TORMENTS OF THE DAMNED. It is an unspeakably terrible thing for any one for even a youth or a heathen—to be lost. There is, for those who lose least, the loss of all, a universal shipwreck, all engulfing; the loss of all, the pleasure of sense, of society, of friendship, of intellect, of virtue, of imagination, of memory, of

"All the boundless store of charms
Which nature to her children yields—
The warbling woodland, the resounding shore,
The pomp of groves and garniture of fields—
All that re-echoes to the sound of even,
All that the mountain's sheltering bosom shield
And all the dread magnificence of heaven."

Nor is it all when he has lost everything. He goes to a very terrible place—the place of rayless darkness, of insufferable torment, of unquenchable fire, of the undying worm—to a bottomless pit, forever sending up the smoke of its torment; to the storehouse of the treasured vengeance of Almighty God; to a lake deep and large, burning with fire and brimstone. with fire and brimstone.

"A dismal situation, waste and wild, A dungeon horrible on all sides round, As one great furnace flames, yet from those flames No light, but rather darkness visible No light, but rather darkness visible Serves only to discover sights of woe, Regions of sorrow, doleful shades, where peace And rest can never dwell—hope never comes, That comes to all: but torture without end Still rages, and a fiery deluge fed With ever-burning sulphur, unconsumed; Such place eternal Justice hath prepared For the rebellious."

Nor is this all, to those who suffer least. It is not only the loss of all and a horrible lake of everburning fire; but there are horrible objects, filling every sense and every faculty—and there are horri-ble engines and instruments of torture. There are the "chains of darkness," thick, heavy, hard and smothering as the gloom of blank and black despair—chains, strong as the cords of Omnipotence, hot as the cortains, strong as the cortain of of impotence, not as the crisping flames of vengeance, indestructible and eternal as justice. With chains like these, every iron link burning into the throbbing heart, is bound each doomed, damned soul, on a bed of burning marl, under an iron roof, riven with tempests, and dripping with torrents of unquenchable fire.

Nor is this all. Unmortified appetites, hungry as death, insatiable as the grave, torture it. Every passion burning, an unscaled volcano in the heart. Every base lust a tiger unchained—a worm undying, let loose to prey on soul and body. Pride, vanity, shame, envy, treachery, deceit, falsehood, fell revenge, and black despair, malice, and every unholy emotion, are so many springs of excruciating and ever-increasing agonies, are so many hot and stifling winds, tossing the swooning and sweltering soul on waves of fire. And there will be deadly hunger, but no feed, paralling thirst but no water, elected. waves of fire. And there will be deadly hunger, but no food; parching thirst, but no water; eternal fatigue, but no rest; eternal lust of sensuous and intellectual pleasures, but no gratification. And there will be terrible companions, or rather foes, there. Eternal longings after society, but no companion, no love, and no sympathy there. Every one utterly selfish, bateful, and hating. Every one cutning, false, malignant, fierce, fell, and devillsh. All commingle in the confusion and the carnage of one wide-spread, pitiless, truceless, desperate strife. And there will be terrible sights and sounds there. Fathers and sons, pastors and people, husbands and wives, brothers and sisters, with swollen veins and bloodshot eyes, straining towards each other's throats and hearts, reprobate men, and devils in form and features, hideous to as great a degree as are the beauties of the blest in heaven beautiful. And there are groans and curses, and everlasting waitings as barb, and hearits, heaven beautiful. are the beauties of the blest in heaven beautiful. And there are groans and curses, and everlasting wailings, as harsh and horrible as heaven's songs, shouts and anthems, are sweet, joyous and enrapturing. And there will be terrible displays of the divine power and skill, and infinitely awful displays of merciless and omnipotent justice in the punishment of that rebel erew, that generation of moral vipers, full groups, that congregation of moral vipers. Full groups, that congregation of moral ment of that rebel crew, that generation of moral vipers, full grown; that congregation of moral monsters. Upon such an assembly, God, who is of purer eyes than to behold iniquity, cannot look but with utter detestation. His wrath shall come up in his face. His face shall be red in his anger. He will whet his glittering sword, and his hand shall take hold on vengrance; and he shall recompense. will whet his gittering sword, and his hand shall take hold on vengeance; and he shall recompense. He shall launch forth his lightnings, and shoot abroad his arrows. He shall unseal all his fountains, and pour out his tumbling cataracts of vengeance.

He shall build his batteries aloft, and thunder upon them from the heavens. His eye shall not pity them, nor shall his soul spare for their crying. The day of vengeance is in his heart, and it is what he has his heart set on. He will delight in it. He will show his wrath, and make his power known. That infinite power has never been fully made known yet; but it will be then. It is but a little that we see of it in creation and providence; but we shall see it fully revealed in the destruction of that rebel crew. He will tread them in his anger, and trample them in his fury, and will stain his raiment with their blood. The cup of the wine of his fierce wrath shall contain no mixture of mercy at all. And they will not be able to resist that wrath, nor will they be able to endure it; but they shall in soul and body sink wholly down into the second death. The iron heel of omnipotent and triumphing justice, pitiless and rejoicing, shall tread them down, and crush them lower still, and lower ever, in that burning pit which knows no bottom. All this, and more and worse, do the Scriptures declare; and that preacher who hesitates to proclaim it has forsworn his soul, and is a traitor to his trust.

And all this shall be forever. It shall never, never end. The wicked go away into everlasting torments. This is a bitter ingredient in their cup of wormwood, a more terrible thing in their terrible doom. If after enduring it all for twice ten thousand times ten thousand years they might have a deliverance, or at least some abatement, it were less terrible. But this may never, never be. Their estate is remediless. There is a great gulf fixed, and they cannot pass from thence. Or if after repealing that amazing period as many times as there are sand-grains in the globe they might then be delivered, there would be some hope. Or if you multiply this latter sum—too infinite to be expressed by figures, and too limitless to be comprehended by angels—by the number of atoms that compose the universe, and there might be deliverance when around you.

And if even this were all it were well. Damnation

would be shorn of almost all its horrors. But all it is not. It is when taken altogether only the first and smallest element in the terrors of the terrible and smallest element in the terrors of the terrible future. The lost shall not only endure thus forever, but all this in forever increasing intensity. The pit is "bottomless." Men and devils, dragged down by the attractive power of their own guilt and deprayity, shall still sink lower, and ever lower still, forever plunging from the lowest depths into a still lower deep of hell. As their lusts grow, so grow their misery and madness. As their guilt accumulates, equal justice wreathes its arm with new thunders, and new and hotter lightnings leap from the red and flashing eyes of vengeance. What then shall be the ultimate depths of a bottomless pit—the ultimate degrees of sin and misery, reached in an everlasting progression? My head grows dizzy as it bends over these guils. My heart dies at thoughts of this. O my God! O my God! This is what it is for any to be lost. All this is what is before even the youth of the heathen, who sink into hell.

There are thousands of members of Orthodox churches who hold the foregoing sentiments as sacred and divine, simply because they never converse 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 upon the subject. They doubt its truth, but dare not express that doubt. Let them look into their own looking glasses from our standpoint, and ten chances to one if they don't deny that they see themselves.

For the Religio-Philosophical Journal.

Qualifications of Speakers-One Word More. Rudimental and complex structures are equally

necessary. From the simplest forms gradually spring the diversified. The atom of silex is as truly represented in

vegetable life as in its more primary granite. The iron intermingled and coursing in the blood of man, retains the same properties as that still dormant 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 continuous association. Though beautiful in the simplest forms, it is only after infinite re-arrangement that they become surpassingly attractive. Perfection and complexity exist in equal ratios.

Diversification more fully attained in the vegetable than the mineral, presents still higher forms in the animal domain. Man, representing all earth's known substances,

stands its most complete outgrowth. This law is not one of partial application, but of

universal significance. As the spiritual is the superior condition, so is it more fully operative in the mental than the physical processes-in the innermost than the external. Its truths once admitted, narrow ideas must be

gradually superceded by the most extensive gen-The theory learned, to lose sight of its practical

bearings, would be little less than criminal. Desiring no discussion, but only to reconcile seeming contradictions, we would apply this principle, and trace its analogies in connection with our subject matter.

Again we repeat that no issue is made with mediumistic inspiration. Our work is one of fortification instead of destruction.

Never for an instant detracting from the reasonsble claims of mental telegraphy, we would strive to give them stability through such representations as would make them acceptable to all enlightened liberalists.

Such end will be the more readily accomplished by admitting our infancy and consequent imperfections. Crudity must be apparent even in the new presentation of an old idea.

It is not supposable that spirits, embodied or disembodied, can find perfect instruments through which to establish intercommunication; but as in the inception of every movement, the most must be made of existing material. Unfavorable circumstances detract much from the completeness of may representation. To argue that our present attainments are all that are desirable, is to compromise the progressive theory.

To predicate the finality of success upon circumscribed means, or an isolated course of action, would, as the churches have already done, invite certain defeat.

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 pure to combine with all earth's processes, with education, study, refinement, would be to mock that rapidly increasing sentiment-the loftiest thought of which is universal unity. Requiring as it does, all the primates to produce a man, regardless of the fine proportions necessary to constitute a harmonious one, so should trance speakers, to attain the highest positions of usefulness, not only be highly susceptible to spirit influence, but should

also acquire all those qualifications that help to make the orator, the student, the thinker, the systematizer, the worker, and the embodiment of that we call goodness. Disjointed parts, incomplete and discordant, answer admirably the purposes of disorganization; but reconstruction must be accomplished by such a combination of harmonious clements as to make its powers gigantic.

Utility is the great quality which particularly recommends itself to the appreciation of the present age. Do something positive, and resulting popularity guarantees success. Then to a thorough believer in natural laws, a critical understanding of their details is the first step towards correct action. Next to inspiration usefulness demands study;

without it no amount of zeal, no utterance of truths, however great or pure, will be generally received or permanently attractive.

Like music, to produce the desired effect, every strain must be in harmony, the composition also a model of taste, else will that in itself pleasing, be rejected from incongruity of association.

Spiritualism is simple because natural, yet complex if considered in all its relations.

The truest and highest education is but an aggre-

gation of simples. He who is most learned is most modest; knowl-

edge more than all else reveals his ignorance. Like Emerson, the great thinker has no time for self appreciation. Thoughts born of such circumstances challenge the world's admiration.

Without superior acquirements the truths Parker so fearlessly uttered could not have commanded respect. But being strong on every side, he was impregnable.

As propagandists then, should we fortify ourselves by the greatest variety of attainments, thus securing influence, becoming leaders instead of the led. Let the motto be ever, "level up, never down.' CHICAGO.

For the Religio-Philosophical Journal.

Lines Dedicated to Mrs. Hazzard on the Death of her two Children.

BY MRS. C. CUSHMAN. Dear lady! why that pensive sigh! Why heaves that lonely breast! Why not the balm of faith apply To still thy sad unrest? That holy faith that works by love. And points to brighter joys above.

Thy loved ones in the upper skies low swell the angel throng; They fain would wipe thy tear-dimmed eve And make thy patience strong. While nature's thousand voices tell, Thy Father "doeth all things well."

Oh for that faith that knows no fear, That dares behold the light; That sheds its radiance from the sphere Beyond the vale of night-Faith in humanity's just cause, Faith in God's fixed and changeless laws

But oh, methinks I hear thee say Of idols I am reft; My household gods have gone away-I have no treasures left: Make not thy gods of wood or stone. But worship only God alone.

Lift up thy head, thy heart expand, Behold the human race, All linked in one unbroken band. Which God must needs embrace. His will and purpose must prevail, Or else in wisdom He doth fail.

Dear mother, do not close your doors If you would angels meet; They come to earth's benighted shores, And loved ones fain would greet, To cheer and comfort thee they come And tell thee of their spirit home.

Oh, may the gloom of sorrows night Thy soul no more enthral; No more that cold and withering blight Upon thy spirit fall; For death is but an open gate, Where angels for the weary wait. Matteson, Mich.

ARTS AND SCIENCES.

For the Religio-Philosophical Journal.

The Physical Constitution of the Sun. BY HUDSON TUTTLE.

The Sun may well be called the great, all vivifying, pulsating heart of our system. As the primary source of light and heat, and consequently of force, to it must be referred the inorganic and organic activity of our globe. We can clearly see its agency in the swelling tides of the ocean, in storms, tornadoes, whirlwinds, and waterspouts, excited by the difference of temperature it produces in the atmosphere. Currents similar to these it excites in the denser medium of the ocean, but its gentler influence in the silent processes of life are less perceptible, though equally powerful. It excites electro-magnetic currents through the crust of the earth, depositing mineral veins; it decomposes and recomposes innumerable compounds in those dark recesses, and in the cellular tissues of animal and vegetable life builds up diversified fabrics, calling forth from the dark earth the tender germs of vegetation; coloring them with the hues of the rainbow; rounding the contours of animal existence, and by the magnetism it excites mysteriously connects itself with the intellectual and spiritual life of man.

Astronomers have determined certain facts relative to the physical character of the sun. Their statements of distances and sizes are to be taken only as approximations, although apparently they possess the certainty of mathematics. The distance from the center of the earth to that of the sun is 82,728,-000 miles. Light requires a little more than eight minutes (8 min. 17.78 sec.,) to traverse this interval. Some idea of this immense space may be derived, by considering that a locomotive car, running constantly, day and night, at the rate of thirty miles an hour, would require 114,900 years to reach the sun. Its diameter is calculated at 770,800 geographical miles, but as no one is certain that he ever saw the real surface of the sun, this estimate must not be received as absolutely correct. Its mass, calculated by Sabine's pendulum formula, is 359,551 times that of the earth, from whence it is calculated that its density is one-fourth (0.252) that of the earth. Its volume is 600 times greater, and its mass 738 times greater than that of all the planets combined.

The magnitude of the sun may be grasped by considering that if it was hollowed out into a thin spherical shell, and the earth placed at its center. the moon would not only have space to revolve, but would leave a clear space of 140,000 miles on every side of its orbit.

It rotates on its axis in 25.34 days, and the incli-

nation of its equator is 7 deg. 9 min. Nothing positive is known of the constitution of the sun, but the conjectures of astronomers have

gradually assumed the appearance of certainty. It is supposed that the body of the sun is dark like that of the planets, and that its luminous property arises from gascous envelops which surround it. In order to account for solar spots, and the lighter shades which surround them, it is supposed that the dark orb is immediately invested with a cloud-like, vaporous envelop, above this a luminous investment or photosphere, and around this a cloudy envelop.

The solar spots, first observed by Cassini, in 1671, are supposed to be violent irruptions or whirlwinds in the photosphere, by which openings are produced, through which the dark body of the sun is revealed.

The penumbra, or shadow surrounding the dark center, is accounted for by supposing that the lowest vapory strata are less transparent, and not disturbed, and reflect a very inconsiderable degree of light, but when the upwelling or meteorological tumult is sufficient to break through both envelops, the dark orb is seen in the center, and the cloudy envelop reflecting an imperfect light, produces the gray, ashen shade which surrounds it. The whole opening being funnel-shaped, the light impinging against the sides, produces the halo, and the difference of breadth always seen in the opposite sides of the penumbra, after the spot has moved away from the center of the orb.

Sir John Herschel added another stratum to those already described, a clear, aerial envelop between the surface of the sun and the vaporous envelop on which the latter floats, as clouds in an atmosphere, at a height of from 280 to 320 miles. Vast mountains, or what are supposed to be such, appear in the external cloud envelop, estimated from actual observation to be 40,000 miles in height.

There are regions where spots rarely or never appear. The equatorial belt includes three degrees each side of the equator, in which they rarely appear, and they do not occur at all in the solar regions They are most frequent between the eleventh and fifteenth degrees north of the equator, being more general in the northern than in the southern hemisphere. From these observations, Herschel conjectured there was a peculiar disposition of the cloudy envelop, which, by obstructing the radiation of heat from the photosphere, produces currents from the poles to the equator, similar to our trade winds and calms.

The immense size of these spots, and their permanency, indicate the violent and protracted meteorological tumults which must take place. Some of these spots have been observed which were so large that the earth might be projected through them. and yet leave nearly a thousand miles on every side, and they have remained for the greater part of a year.

The supposition of these envelops, it must be acknowledged, is entirely hypothetical, and only has the support of plausibility. It is objectionable, as it severs, in a measure, the constitution of the sun from that of the planets-at least the physical constitution of the sun, deduced from the premises of the Nebulæ hypothesis, have a more direct relation to the unity of the system, and not only account for the phenomena but for their origin. If the solar system existed, as a chaos of vapor, and the sun was the last formed, the residuary body, from the well known laws of heat produced by compression, it will be readily understood that the sun, being the largest, would, by superior gravitation, compress its constituent materials vastly more, and hence evolve a far greater degree of heat. Judging events on the central orb as we know they transpire on our own earth, we presume the sun to be just as it appearsin a state of incandescence. We thus dispense with the cumbrous cloud and light-emitting envelops, and at once enter the real domain of its phenomena. Admitting the sun to be in an incandescent state, what must necessarily be the condition of the elements of which it is composed? Providing they are like those of earth, the question is of easy solution. The central portions may be a liquid formed of the most fixed elements. Around this must spread a vast atmosphere of the volatilizable compounds and elements, vapors of metals and minerals. External to all these must extend an atmosphere of the fixed gases. These two atmospheres would not mix, as fixed gases are observed to do, but would remain distinct. The revelations of the polariscope, (an instrument which reveals whether light be reflected or emitted-whether thrown off from a gaseous or solid body,) show that the light of the sun is emitted from a gaseous body, and equally applies to cither hypothesis.

Such being the constitution of the sun, the storms and whirlwinds, on which Herschel placed so much dependence, are equally applicable and necessary expedients. These meteorological disturbances rarely occur throughout the substance of the sun's atmosphere, and produce the appearance of spots without resorting to the dark disc of the sun.

Suppose the occurrence of one of these whirlwinds or cyclones. When established, it becomes funnel shaped, presenting the broad surface of the cavity towards the surface of the sun. Now from the well known laws of light, it is known that when rays impinge on a surface at an obtuse angle, part of them will be reflected and part transmitted; but if the angle is very acute, they will be all reflected, and none pass through. Now the light from beneath striking the highly inclined surface of the funnel shaped cavity of the whirlwind, at a very acute angle, will be reflected, and hence a black spot will be seen by us. The transition from partial refraction to entire reflection, taking place suddenly at a certain angle, the black spot will have a sharp outline, light will pass more freely around the margin of the central spot from the surface of the vortex there being smooth, and it is found by observation that that part of the penumbra is lighter than the more agitated margin. It may be objected that the spots, if so produced, should be perfectly circular, while they are not. This, however, is answered by stating that the external envelop of fixed gases intervenes between us and the spots, and however regular they may be, their images will be distorted in passing through such a medium constantly agitated by currents, and the tumult taking place beneath it. The distorting agency of this medium fully explains the mottled penumbra, its reentrant angles, bridges of light, lateral repetitions, spots, and all other appearances connected with the phenomena of solar spots.

The rotation of the surface of the sun may be roughly stated at 4,000 miles an hour, or four times the velocity of the diurnal rotation of the earth. This motion must produce in the vaporous mass of the sun a very great difference between its equatorial and polar diameter, principally felt by the external fixed gaseous atmosphere, which would become accumulated above the equator, and by interfering with the radiation of heat, account for the absence of spots under the sun's equator, and its withdrawal from the polar regions may likewise account for their absence there. Did space permit, all the phenomena connected with the spots might be readily explained, in at least an equally plausible manner as the other hypothesis, and every objection

met in a satisfactory manner. It has been com monly received that the solar spots were closely related to the temperature of the earth, but it would appear from careful observations that they have little or no such relation. They are described by the older astronomers as cooling agents, and the conclusion of Gautier, from comparing four seasons characterized by numerous spots, with thirty-three European and twenty-nine American observations made in similar latitudes, the result gives 0.76 deg. as the cooling effect of the solar spots-a result which might be readily accounted for by errors of observation, and amounting to evidence that they have no influence.

Herschel supposed that the disturbances in the photosphere of the sun, by which the spots were produced, involved a higher temperature, and he compared the price of corn in years when there has been an absence of spots, with its price in years when spots were abundant, but without success. Great as the meteorological disturbances appear to be, they have an imperceptible influence on the earth's temperature. The solar spots are rarely of sufficient size to be seen by the naked eye, and although the ancients record many dark days and obscurations of the sun, few of these can be ascribed with propriety to this cause.

The light of the sun is much the most intense of any with which we are acquainted. The oxhydrogen light of Drummond when projected against the disc of the sun appears like a black spot-it is only one hundred and forty-sixth as luminous as sunlight. The electrical light, produced by a current of electricity, generated by forty-six large plates acting on charcoal points, is estimated, although by very imperfect means, as three times (2.5) less intense than sunlight. It will thus be readily seen that the spots on the sun, although they appear perfectly black, may be lighter than the full moon. If the light of the sun be considered at 1,000, Herschel estimated the light of the penumbra at 469, and the nuclei at 7, that is the apparently black nuclei would be 2,000 times brighter than the light of the full moon.

The magnetic relations of the sun to the earth have been beautifully illustrated by Faraday. He discovered that while all the gases are dia-magnetic-that is, assume an east and west directionoxygen alone, like iron, assumes a position from north to south, and that this force varies with its temperature and expansion. Oxygen forms, probably, one-half of all the ponderable matter of our globe within our observation, and in the atmosphere operates like a sphere of tin enveloping the globe. and mutually receiving and reacting on it by its magnetism. The side turned towards the sun is less para-magnetic, (the tendency to assume a north and south direction is thus called) than the opposite; and as the boundaries of these halves are ever changing by the rotation of the earth, the discoverer is inclined to refer to this cause the magnetic variation of our planet.

The heat of the sun is scarcely less important than its light. Without its all-vivifying rays our system would be a frozen waste, a hideous zone, devoid of all the pleasing beauties and organic activity we now behold around us. If light is necessary for the bursting of the germ and the activity of life, heat is equally necessary.

The same may be said of electricity and magnetism; all these diverse manifestations of force are necessities of vitality.

Seizing on the clue furnished by the new doctrine of correlation of forces, the permanency of the heat and light of the sun is explained in a singular manner, and perhaps with truth. The explanation does not conflict with the nebulæ theory, which accounts for the origin of the heat and light.

The temperature afforded by the sun has remained permanent, at least for historic time, and it is surprising that a body so intensely heated should not, in thousands of years, lose by radiation. The degree of heat at its surface may be partially comprehended when we consider that the earth receives but one 2,300,000,000th part. If all its heat could be used in melting a crust of ice enveloping its orb, it would liquify 2,400 feet of thickness every hour, or boil 700,000 millions of cubic miles of ice cold water. This heat is equivalent to the combustion of a solid layer of coal ten feet thick, entirely enveloping the sun, per hour, and a year's heat is equivalent to the combustion of a stratum seventeen miles in thickness. If the sun was a solid globe of coal in order to produce the original hear it would have to be entirely consumed in 5,000 years.

Such startling facts seem to necessitate a source of supply. It has apparently been found in meteors. Originally thrown off from the central orb, they return, and by compression they yield back their mechanical motion as heat. In order to understand how this supply of fuel is obtained, we must take a hasty glance at the zodiacal lights, and study what little is known of meteors.

(To be Continued.)

VOICES FROM THE PEOPLE.

Letter from Warren Chase.

DEAR JOURNAL: I am at last out of the strawberry beds of Egypt, and once more up among the broad prairies and in this Decatur stronghold of our philosophy. One preacher here says it is a shame to have Spiritualism get into the books and stores, and offices, and among the rich, popular and influential in society here, but so it has; and he is too weak to preach it or disturb it in the least, even though he is a "big gun." He does not dare to meet it, except in his pulpit, which is picketed by believers and protected by law from criticism and discussion. We are having good meetings here among a live population.

While at home we sent to Chicago over one hundred bushels of strawberries from our little farm. Of course I had little time to write or lecture, but I did lecture each Sunday, once in Cobden and once at Villa Ridge, although we shipped berries the same day, for God let, or made, them grow on Sunday. Of course we had to secure or lose them, and thought since God grew them the latter would be the greater sin. That being a common belief at Cobden, the car was loaded as full on Sunday as

any day. The Spiritualists of Southern Illinois are awake, and already talking of effecting a local organization for the Egypt end of the State, and we shall no doubt do it on my return home, if not before. I had calls to five new points to lecture while there, but could only visit one-Villa Ridge-where I found our old friends Henry Winters and J. Luffkire, and

I shall attend the Convention at Rockford, and hope your suggestion for a State organization will be heeded. I shall go East from there, to attend the National Convention, and return in the fall, and spend the winter in the West, when some of the many friends who have sent for me will see and WARREN CHASE. hear me.

Decatur, Il1., June 4, 1866.

Notes by the Way.

DEAR JOURNAL: This is the fourth Sunday of the Troy Lyceum. A promising school has been inaugurated here during this month, numbering about seventy-five members; and the Spiritualists of this city are justly proud of and truly interested in this regiment of young reformers. The Groups have all been represented, and what is very encouraging, not only do the little ones flock to the place of rendezvous, but a noble band of young ladies and gentlemen of intelligence and refinement have taken positions among the earnest, mature workers in this movement. May the choicest benedictions of the angel world attend all who are brave and unselfish enough to enlist with true devotion in this blessed work of spirit culture.

Since coming to Troy we have been called to attend the funeral of my father, at Holly, in Western New York. It was one of the most beautiful of the early May days that his form lay so silent in the flower-wreathed coffin. The lines of care and suffering had all been smoothed from his aged brow by the death-angel's touch, and the light of his parting soul's deep blessedness had left its radiance on his peaceful face. He had said: "Let there be no sectarian performance at my funeral," and there was none. After the friends had assembled at the house the silence was broken by the words of Father Robinson's favorite poem, "Only Waiting," first read by Brother S. J. Finney, and then sung by a quartette choir, one of whom had composed the music. Sweetly solemn was the holy chant, and welcome as the song of a spirit. Then the still form was borne by brother veterans to an adjoining church, and Brother Finney discoursed in words of lofty eloquence, before a large assembly, concerning the sublime apotheosis and the life beyond.

The next day found us again on the wing, as it was Saturday, and we must be here on Sunday, All day the life of the spirit was uppermost. As the swiftly moving train carried us across the vallies and streams, and beside the verdant hills of my native State, with sometimes loftier, grander mountain ranges in view, the tender, ethereal bloom of unfolding spring constantly brought to mind the fadeless realm of eternal summer to which my father had ascended.

" Very far off its marble cities seem-Very far off-beyond our sensual dream-Its woods unruffled by the wild winds roar. Yet does the turbulent surge Howl on its very verge. One moment-and we breathe within the evermore.

In my hand was a book of prose poems, to which I sometimes turned during that day's journey, entitled Gunderode. It is a translation from the German-the correspondence between Bettine Von Arnim and Fraulein Gunderode. Very beautiful and spiritual was much of the communion between those two gifted souls. Living at the dawn of this wondrous century, associated with the master minds of German literature and metaphysics, their letters seem the very poetry of interior philosophy, while they are the confidential revelations of two innocent, childlike, and aspiring natures. Glimpses of later discovered truths they sometimes had, and fragments of those sublime psychical experiences which modern Spiritualists are familiar with. A short dramatic poem by Gunderode, entitled "Immortalita," represents that goddess as held to the entrance of the lower world by an immense fiery serpent, (unbelief and barbarism,) forming a ring around her which she cannot overstep. The godyouth, "Erodion," (Believing Love,) at last advances within the fiery ring, the serpent disappears, and he releases "Immortalita," when they ascend together into eternal light, "That in future no impassable barrier may separate the laud of the dead from that of the living."

On Sunday morning, when Mr. Davis told his hearers of the depth of the riches of our new religion -that it comprises Luther's doctrine of the right of individual opinion; Calvin's, of the changelessness of Deity, Wesley's missionary spirit, Murray's belief in the potency of God's universal love, Channing's view of man's infinite capabilities. Parker's, of the innate perfection of human nature, and to all these superadds the knowledge of our union and communion with the spirit world, my heart exclaimed: Truly, Spiritualism is the god-youth, "Believing Love," that has released "Immortalita" from the fiery serpent ring of superstition and unbelief, and revealed to man the shining pathway to and from the skies.

To-day the Lyceum question was, "What is my worst enemy?" After the quiet session of each Leader with the Group of which he or she had charge, during which the subject was freely canvassed and answers elicited, the Lyceum had a general session, when the Conductor called upon the Groups in turn for public statement of such answers as had been already privately given. Some members of every group responded, much to the satisfaction of the audience. One little girl said, "wicked thoughts;" a little boy's answer was, "sin;" and when asked what he meant by sin, replied, "doing wrong." Ignorance, a bad temper, jealousy, lying, swearing, drunkenness, bad teachings, etc., were accused in turn by the different members as "the worst enemy." Thus are the children encouraged to obey the inward monitor. May all the dear members, instructors, and friends of the Lyceum be sustained and strengthened evermore by the loving and wise who dwell in the Yours fraternally, kingdom of light.

MRS. MARY F. DAVIS. Troy, N. Y., May 27, 1866.

Letter from T. N. Bovee.

MESSRS. EDITORS: Although we had no lectures on Spiritualism here last winter, yet many of the liberal minds of this place have their spiritual strength renewed by the weekly visits of the JOURNAL.

The demand for it is increasing so fast that it is now kept at the news depots, for the accommodation of the growing interest of the public, and finds a very ready sale. With this I send you the closing remarks of W. H. Spencer on "Intolerance," before a crowded house in the City Hall of this place, February 17th, 1866. The occasion was the anniversary exhibition of the two literary societies of the Wisconsin University, of which Mr. Spencer is a member. His ideas are so liberal that I thought them not unworthy a place in the columns of the JOURNAL. Not all of the Universities of our land would have tolerated from its members such bold outspoken denunciations of intolerance and hypocrisy as we listened to there; and the liberal element in our State has just reason to feel proud that we have at least one Alma Mater which does not make professions of religion indispensible to admission, or expression of opinion an excuse for expulsion. Considering the fact that the following address was not delivered to an audience of Spiritualists, but to Calvinists and theological fossils of all kinds, his words, like refreshing showers upon the parched and thirsty vegetation, seemed to fal,

just where most needed. There may be a few hailstones, but no more than enough to knock off the dust and cobwebs which honied "droppings of the sanctuary" have long failed to disturb.

Most respectfully Madison, Wis. T. N. BOVER.

REMARKS OF W. H. SPENCER UPON INTOLERANCE. Having considered intolerance under the head of social and political intolerance, we now come to the last division of our subject, religious intolerance. The religious history of man presents a sickening scene of bitter contentions and bloody butcheries. It is strange that men should murder one another for the sake of an opinion, but stranger still that they should attempt to justify it in the name of religion. When men would find God, must they act like devils? They have done so, and we must search for the reason of it.

Religion may be defined as a "voluntary obedience to the laws of God." A theology is a science of these laws, i. e.: a science of our relations to God, showing in what our religious duty consists. Now what is there in this, more than any other science, that should have arrayed nations against nations and deluged the fairest fields of the Old World with the blood of her bravest sons? No such flerce bickerings and hostile schisms ever sprang from the other sciences. Euclid and Archimedes never feared the swords of partisan chiefs-mathematical opponents. Priestly and Lavoisier never drew hostile weapons against each other because they differed in reference to the philosophy of combustion. No Calvin in astronomy dragged to the stake the noble Copernicus when he proclaimed to the world his theory of the revolutions of the planets, but when Arius and Athanasius, Luther and Zwinglius differed in reference to insignificant matters of speculative theology, they madly rushed to arms, supported by a populace as blind and fanatical as themselves.

Men have advocated the most extravagant theo-

ries to explain all the various phenomena of matter "on the earth and in the heavens above the earth." and have never been molested in their persons or property, unless, forsooth, bigots fancied it contradicted a divine revelation; but whenever and wherever an innovator in theology has arisen, his reputation, if not his life, has been the forfeit. If men had had correct ideas of what their religious duty consisted in, their irreligious acts could only be attributed to a kind of moral corruption or depravity, but we find in religious struggles that the greatest zeal and devotion as well as sincerity have generally been manifested, showing that intolerance has been a consequence, not so much of a depravity of morals as a depravity of belief. Men have been honest in their faiths, but mistaken in their honesty-an error more of head than of heart. When we see an Egyptian reverently kneeling before a golden beetle, we doubt not the sincerity of his worship, though we regard it as the most stupid idolatry. If he allows us to worship as we please, his stupidity cannot directly injure us; but when he murders our friend who refuses to bend the knee to his idol, we realize a direct and positive evil growing out of such a faith-the sincerity of his convictions does not restore the life of our friend. We are not disposed to doubt even the sincerity of the Hebrews when they were wont to justify the most savage brutality by a "thus saith the Lord." No doubt they were sincere. I cannot believe that religion is a trick of jugglers or a scheme of impostors, but when shadowed by ignorance and superstition, men may honestly adore a deified brute, or an imbruted Deity.

If then, men are honest in their religious faith, it follows that religious intolerance must be attributed either to false theologies or to misapprehensions of true ones. The effects in either case are the same. It is not in our time or province now to investigate the relative value of religious systems or the amount of evil resulting from them-this would require a collection of facts and deductions which would fill volumes. All theologies, however, claim divinity of origin. If they are not divine their teachings may be either true or false; if they are divine, the fallibility of men may misapprehend them and thereby pervert divine teachings to the most diabolical purposes. As long as we are fallible we are liable to draw false and pernicious conclusions from even correct premises. We may have a divine revelation in our hand, but since we are fallible we do not know that our interpretations of it are correct; our imperfections of themselves make a possibility of an erroneous belief.

Admitting that we have an authority of truth, and that man himself is infallible, to prove intolerance reasonable, you must yet prove that intolerance or a propagation of one's faith by forcible means, is the only or best way. Right may often be on the side of might, but might can never make right. The religious world seems, however, to have thought different. Assuming perfection for their religious systems and something like infallibility to themselves, is it a wonder that men have been deluded by the plausible sophistry that "pious frauds" for truth's sake were right? Is there anything strange in the idea, that men, assuming themselves as the certain and sole depositories of divine truths, and the exclusive vicegerents of the Most High, should have considered it justifiable to have converted and saved men peaceably if they could, but forcibly if they must? I can conceive of nothing more calculated to delude the ignorant. It is these unwarranted assumptions that have been the bane of theology, a withering palsy on the religious element in man-that has driven many noble minds into the dark sea of materialism.

Friends, let us profit by the sad experience of the past; we have her light to illumine our pathway, and the stumbling blocks of the fathers should be stepping stones for their children. Tis true, we do not now subject men to ordeals of fire; the crushing rack and impaling irons are among the relics of a barbarous past. We read with a shudder of the horrible deeds of the Inquisition; the massacre of Rome and Bartholomew: of the Netherlands inundated with the blood of 150,000 murdered innocents, while from dissolute Europe went up the savage howlings of bigoted priests, who

Rabbled of a God of peace

E'en while their hands were red with guiltless blood!

The fires of Smithfield, whose lurid flames reflected across the Atlantic might have lighted up the gallows on our own hills of Salem, have gone out forever. Thank God, that we thus punish men no longer for religious opinions, but I have sometimes feared that we do apply an ordeal and a rack, which if less body-killing, are hardly less conscience-

killing. We turn to our Bibles and read, "thou shalt love thy neighbor as thyself;" yea, more, thou shalt even "love thy enemies," and we go forth into the street and perhaps stigmatize the first man we meet as "infidel," unfaithful one. It is a cruel word : it was never born of love; it has no kin to that sweet charity which once said "all men are my brothers." It chills the warm and generous pulsations of the

heart, and makes one feel as though a wall of ice barred him from the world. I have seen men, noble men, who would go leagues to do an act of charity; men who sought out the poor travelers by the wayside of life to dispense the healing balm of consolation; men who never turned poverty penniless from the door, whose hearts were filled with love and charity, and whose generous hands were ever ready to aid-I have seen such men called infidelcalled infidel by those who professed to be followers of the loving Nazarene; by those who sat in cushioned pews in gilded churches; whose lips praised God when their brains were reckoning stocks; whose alms were soulless prayers, and few of them, too-who for a pittance would thrust into the street a widowed mother, and snatch the bread from starving babes. Oh, friends! is this Christianity? The world often calls it so. Is that man infidel to God or his neighbor who is faithful to a noble conscience? The world often calls him so. Though you be as "wise as Solomon," as "meek as Moses," or like David, a "man after God's own heart," yet if you bear the epithet "infidel," it shall hang like a millstone about the neck of your aspirations. If you are a professional man and are called "infidel," you will feel the ban of intolerance in a thousand ways. If you are engaged in commerce, diminished receipts will point to this ban upon business which intolerance has issued. You cannot escape it; it will hang over you like the curse over Cain, blasting your fondest hopes.

Submission to her decrees will often insure you wealth and fame, when fidelity to your conscience could only promise you rags and ignominy. Can we wonder when religion may be made such a "stalking horse for ambition" that many will prove recreant to their nobler natures? Can we wonder among so many aspiring minds that some will-listen to the siren voice of public opinion and sell their souls for a "mess of pottage?" I would that it were not so-but we are to blame. We foster in our bosoms this spirit of intolerance which is the mother of all hypocrisy. Let us hereafter count professions as nothing and judge of men by their works alone. Make religion a religion of life and life only, and we have removed all motives to hypocrisy-all possibility of intolerance in belief.

Our institutions may make us feel that intolerance is wrong, but only reason can tell us why. The experience of the past with its unwarranted assumptions, should stand a valuable warning to us. The Talmud of old, once revered, is now almost forgotten, or its musty leaves thumbed only by the curious antiquary. Let not the revolutions of centuries reveal to coming generations similar monuments of our folly. Let us not vaingloriously imagine that we have reached the acme of religious development or possess the completeness of divine truth, but, conscious of our ignorance, in true humility let us ever watch to welcome fresh truth from living fountains.

Intolerance we have seen is unreasonable; it can then only appeal to our fears-we have nothing to fear but error, and "error is harmless when reason is left free to combat it."

Letter on Social Reforms.

DEAR EDITOR :- Several weeks since, I saw a number of the RELIGIO-PHILOSOPHICAL JOURNAL that contained an article on "The Organization of Labor."

At length, thought I, Spiritualists are beginning to turn their attention to practical questions. The same mighty power which has been disintegrating the church is working constructively, and we shall soon see new societies of men, embodying the one great vital principle of Christianity, the principle of love, which leads to holy brotherhood.

Time enough has been given to tearing into shreds the fragments of old, worn out creeds, to vagaries about a dim Summer Land, in straining the ear to hear the voices of departed spirits, which echo, perhaps, only the longings of the hearts that listen. However pleasant it may be to indulge in these speculations, they should not be pursued to the neglect of the great work which devolves upon the enlightened minds of this age, viz.: that of laying the foundations of society on broader and truer principles than now underlie it. Let us be duly thankful for the intimations which are given us of the existence of a world of spirits in close connection with this lower sphere, and for the promise of the opening of a supersensuous faculty which shall give us more perfect cognizance of that world; but we shall best prepare ourselves and our children for the fulfilment of that promise by securing the perfect development of our present faculties in relation to the present world. Abstractions and metaphysical speculations have never been productive of much good to mankind, and the superstitious in all ages have been apt to get beside themselves. Far healthier is it for body and soul to study natureto endeavor to read the divine thoughts everywhere written in the great book of creation; or to work out some of the great social problems which must be solved by this or the next generation.

There is such a gigantic work to be done in reforming our systems of education, that it is not likely to be accomplished but by a concentration of effort, and by a centralization of a large number of reformers in a situation where they can work out their salvation from the social evils which now prey upon soul and body, and threaten to drag them down to hades, while it should be their privilege to rejoice in the reign of righteousness and peace, and to have joy in the Holy Ghost.

For the Religio-Philosophical Journal.

Letter from Laporte, Ind. DEAR JOURNAL: The Spiritualists and friends of progress of the city and county of Laporte, Ind., held a meeting on June 3, at 10 a,m.,in Allen's Hall, Laporte, for the purpose of organizing themselves into a Society. The meeting was first addressed by Rev. Orrin Abbott, who selected for his subject our national motto, "E Pluribus Unum." He showed the importance of union to obtain strength, and the necessity of shunning the erroneous and dangerous orthodox doctrine, upon which was based

Union, and destroying our nationality. After the address the assemblage proceeded to organize into a Society called the " First Society of Progress" of Laporte, and elected the following officers:

Southern slavery, that came near breaking the

Mr. John Armstrong, President; Mrs. Farnsworth, Vice-President; Mr. A.S. Gilson, Secretary; Mrs.

J. Armstrong, Treasurer. Trustees-Capt. Andrews, Mr. Welles, Mrs. Tallmage, C. W. Cathcart, Mr. Webster, Mrs. Lemmons,

Mrs. S. B. Collins. The articles for government, previously published in the RELIGIO-PHILOSOPHICAL JOURNAL, were read and adopted by the Society. The meeting was addressed by Dr. S. A. Thomas, and others, and then closed. It is hoped that our worthy President will assist in defending the truth, and wield his strong arm to ward off the the error-poisoned arrows,

and sharpened daggers, so flercely directed and hurled by the old school Orthodoxy at the heart of our new organization, now budding to blossom.

That this Society may speedily increase in numbers, knowledge and strength, until it has become the largest and most respected of any in this city, is the ardent desire of your humble correspondent. Fraternally yours,

A. S. GILSON, Secretary.

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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

Modern Spiritualism as a Means of Progress.

Unquestionably that which answers to an actual want in any department of society at any time, is a means of advancement, both socially and individually. Extremes induce wants, and as our actual wants lie between extremes, so the answer thereto abates, depolarizes extremes, which, flowing back towards central action, result in a substantial forward movement. Thus, by an apparent action and reaction, yet by a steady action variously manifested, do we individually and collectively perform the great function of progress. If we turn back a score of years we shall find that society, with minor exceptions, tended towards materialism. The church, starting with the idea of Spiritualism, symbolically represented, presented its symbols with such zeal that the idea was lost sight of; the 'letter" eclipsed the "spirit." The observance of form became the necessity-the "means of salvation." Clearly this is objectivism, materialism, sensualism. Luckily, reason is universal, and through the human soul manifests its tendency towards universal right, in opposition to sectional wrong; therefore, when the act of reflection took place, reason, setting in judgment on the claims of the church to authority, and the sacredness of its forms, rejected the claims, and in thousands of cases, where the forms alone had been seen, the idea, God, religion, immortality, all, were rejected. Thus Atheism, the legitimate child of church formalism, was induced. Although opposite in belief and method, yet externalism was nourished by each. The sciences, too, opposed by the church, in turn reacted, and rejected it. All things are governed by law, said the astronomer, the geologist and the mechanic; the superficial deduction from which was, there is no God. Where is the soul? asks the student with scalpel in hand, surrounded by fragments of a dissected human body. Where is the life? asks the chemist, when the whole form has been decomposed and analyyed. Thus the tendency towards materialism gathered new impulse from every unanswered question concerning spiritual existence. What could counteract this tendency? Not the church that professed to hold the scepter over our spiritual destinies, for it had wrapped itself in formal mysticisms; had denounced the action of reason that prompted men to question and investigate towards spiritual things. Who could supply the wants of the inner man and woman, brighten the eye with hope, dispel the dismal clouds that made dreary so many lives, and threatened the unborn with deeper darkness still? Not the church, for it had denied inspiration even to uself, and doomed itself to face the past forever, picking the crumbs from tables where men had feasted. Not science, for as yet it proposed little

if anything above the realm of physics. Whence

then the answer-means to abate suffering and

depolarize extremes? As the rain descends, cools

the earth, and revives the thirsting, drooping plant; as the lightning gleams earthward, perforce of earthly want and sectional inequalities and extremes, so from the distant shores of the Summer Land came rippling melodies, bathing the consciousness in light, and flooding the soul with inspiration, so came our friends from that higher region with means and manners fitted to outwork the end. Behold the advent of modern Spiritualism. It came like a shepherd's voice, to recal the scattering forces of spiritual life to consciousness; to resuscitate the idea of Spiritualism in contradistinction to materialism.

Lowly born, according to the judgment of perverted society, it arose to notice almost in a day. As it found us, so it appealed to us, not with cunning, but with directness. To the atheist and formalist it presented facts, and the abundance of physical manifestations but attest the preponderance of materialism in human education. Whichever way we looked we saw the sparkling truth in a form fitted to our sight and understanding.

Was there, a score of years ago, a great want of light and knowledge of spiritual things? Has modern Spiritualism answered that want more or less? Millions of believers in this and other countries testify, that though once denying, doubting or ridiculing the facts of spirit existence, God, religion, and all that pertains to the spiritual side of life, now, by evidence, they know the reality thereof. Has the tendency to materialism decreased? Has the extreme of formalism been depolarized? Witness the decline of atheism in the sentiment of society. Witness the difference of liberal thought in church and State, the giving way and abolishment of that which was considered immovable; and withal the trust reposed, not in forms, not in institutions, not in armies; but in ideas, all of which announces the awakening of the spiritual part of life to consciousness.

That modern Spiritualism has contributed largely to these results cannot be denied successfully. That it has been a means of progress is the inevitable sequence to which we arrive. Thus far, aside from its fallacies and fanaticisms, we perceive its good. It came like a mighty Godsend, to illuminate the past, to enliven the present, to dispel the darkening materialism that hid the future, and beclouded all. We cannot be too thankful for what it has done, nor too extensive in our calculation of the amount that remains to be yet accomplished. Much to do, we need much to do with, and wisdom to apply what we have to the end of its greatest accomplishment. That which would be a means of progress from year to year, must be progressive in itself, never turning from duty or opportunity. In fact, to be perpetually progressive, is to be aggressive in the application of power to the accomplishment of universal ends. To aspire towards and labor for the whole, is the only means of insuring health and harmony to the parts.

All spiritual awakenings, of which the past gives us history, however luminous at first, have declined towards sectionalism. It remains to be seen whether Spiritualism embraces wisdom enough to avoid the suicidal tendencies of its predecessors. We believe it does.

Prof. Robert Hare.

Perhaps no one has brought greater learning, combined with a natural aptitude for experimental research, to the investigation of the recondite phenomena of Spiritualism, than Prof. Robert Hare. He was a graduate of Yule, long a distinguished professor of chemistry in the University of Pennsylvania, and an honored member of the most celebrated scientific societies in the land. The results of his experiments were received as almost infallible, so carefully and wisely were they instituted. He held some departments of electricity entirely to himself, so far had he pushed his discoveries.

When Spiritualism was presented to him he was an outspoken infidel. By pursuing science on its material plane he could see no reason for a life hereafter. His interest was awakened, and he at once set himself at work to test experimentally its truthfulness. He proceeded precisely as he would to test a fact in electricity or mechanics. He first found out what was required, and then constructed an apparatus fulfilling the essential conditions. His mind was willing to receive, it is true-very contrary to what is usual with men at his advanced age. He was willing to cast aside the belief of his lifetime for the new, if it could only withstand his tests. Very different was he from a friend he describes: "On my stating to a distinguished savant a fact which has been essentially verified in more than a hundred instances, his reply was, 'I would believe you as soon as any man in the world, yet I cannot believe what you mention."

He did not doubt but his experimental demonstration of the truth of Spiritualism would be received as cordially, and with as much deference as his memoirs on science had been. In this he was mistaken. None are so blind as those who will not see. Educational bigotry and intolerance cannot be overcome by facts. The incontrovertible evidence of mathematics produces no impression on minds moulded in an opposing error. His disbelief, however, was great. After writing a scathing letter on the subject, in which he sanctioned Faraday's theory, he was ignorant that spiritual agency had ever been assigned as the cause of table turning.

His attention was at length awakened. He prepared a dial, the hand of which pointed to the letters of the alphabet, arranged like the figures on the dial of the clock. The hand of the dial was attached to a hub, or pulley, around which a cord passed, connected with the table. The least movement of the table caused the hand to rotate, pointing successively to the letters of the alphabet. This apparatus was variously modified. At first a screen was employed to prevent the medium from seeing the dial, which he considered a necessary condition. If the medium saw the dial, she might move the table, and point out the letters herself. If the dial was concealed, this could not be possible. For correctness of communication some mediums must see the dial. It seems the controling influence sees through the eyes of the medium. In his experiments with these, he allowed the dial to be seen, but placed metallic balls on the table, a smooth plate of metal over the balls, and on this the hands of the medium were placed. The hands could not communicate motion to the table, because the balls would roll. This arrangement was made still more perfect by placing a dish of water on the table, into which the medium's hands dipped. Contact with such a mobile element prevented all possibility of the medium's influencing the movements of the table. At the first trial of the first mentioned dial, the first question he asked was: "If there be any spirit present, please indicate the affirmative by causing the letter Y to come under the index." This was correctly answered. He then asked the spirit to give the initials of his name, and those of his father were given. Then, on his expressing himself still skeptical, the index spelled : " Ah, my son, listen to reason!" At this seance the medium

was a highly respectable and educated lady, and the dial was concealed from her by a screen.

In this manner, by carefully conducted experiments, Prof. Hare was compelled to believe in the reality of spiritual phenomena. He was not easily convinced, but devised successive dials by which any accidental collusion might occur. His tests stand as yet unrivaled in their scientific accuracy and conclusiveness. How can his conclusions be

Was he deluded? Why not then say that his scientific memoirs, received by the savans of the world, are delusions? One inference is as fair and well supported as the other.

Our Paper.

If our friends were fully aware of the large amount of money we expend every week in producing a journal devoted to the great and glorious cause of Spiritual Philosophy and general reform-a paper not surpassed in the ability of its contributors and neatness of execution-we feel confident all would exert themselves to extend its circulation until it is placed upon a paying basis.

We have no complaints to make. We claim no exclusive field for our enterprise. We simply ask for support due our merits. We well know that not one-tenth of the families in the United States who believe in Spiritualism subscribe for, or even read a newspaper devoted to the cause, while there are two large, ably conducted and neatly printed weekly newspapers—the BANNER OF LIGHT of Boston, and the Religio-Philosophical Journal of Chicago, which will compare favorably, in every particular, with any other newspapers published in the wide world, and are struggling to do their whole duty in the great field of reform.

We do think Spiritualists ought to be provd of, and willing to give a cheerful support to both of these journals. Situated as they are, the one in the East and the other in the West, there is no conflict of interest, nor the least feeling of rivalry-at least there is no such feeling on the part of the JOURNAL, and we unqualifiedly express the opinion that our old and well established cotemporary has the best feelings towards our enterprise.

We well know the pecuniary struggle it passed through in the years of its infancy. It persevered, and finally has triumphed over all opposition, and has a safe superstructure erected upon a sound basis, that we, as Spiritualists, are proud to point the world to, as a result of the great truths we love and labor for.

The Religio-Philosophical Journal is now in its infancy-and it, too, has to encounter a pecuniary pressure that might make timid souls quail and tremble. All this we expected when we entered the arena, and but for the assurance of the brave, loving souls of the inner life, from the first, and their re-assurance, from time to time, of an ultimate and grand success, we might have never inaugurated 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 one 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, cheerful workers, who spare not one jot or tittle of that power which is a guarantee that our noble craft will outride the storm. We have no fears of resultswe have kept our bearing from the polar star, to us always in view.

We have to say to our friends East, West, North and South, here and there, all over the land-that our ship is heavily freighted with the richest treasures. The gold of Ophir, the gems of Golconda sink into insignificance and are like dross, when compared to the rich treasures we have on board, and they are all for you, for old and young.

Will you pay the trifling sum needful to place these treasures safely within your own homes, or will you disregard the proffered jewels, as do the skeptics to our philosophy, and turn aside to the husks that have no nourishment?

We ask you, brethren, to look to it well, that the two noble journals devoted to the cause of Spiritualism, that are week by week breaking the bread of life to you, do not sink under accumulating burthens, as have all of their predecessors. If our friends prefer our able cotemporary, and cannot afford to subscribe for both, then by all means subscribe for that. We will struggle on, and in despite of all opposition, the Religio-Philosophical JOURNAL shall live, and we believe will continue to win friends until the lovers of our philosophy would sooner dispense with their meals on the day of its weekly visits than miss that inspired food for the mind with which its columns are weekly laden. Vicorous action on the part of our present subscribers would soon make the JOURNAL self-sustaining, and thereby enable us more rapidly to extend the facilities of our Corporation for the publication of the various reformatory books. We earnestly ask you all to put forth a determined and positive effort to increase the circulation of the JOURNAL. The ladies especially can send us in thousands of new subscribers, by each one taking hold of the work in earnest. Our premium list, and above all else the cause we love, are great inducements for the effort.

Artesian Well.

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.

We reply that it does. Messrs. Croskey & Co., the proprietors of the well, are reaming out one of the holes, increasing its dimensions, confident of being able to furnish the city with pure water to drink as they are now furnishing this and neighboring cities with crystal ice, manufactured the past winter from the Artesian Well water.

The spirits did not direct the medium, Mr. James, to point out the place to bore the Artesian 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 this office. Price, 25 cents, postage paid.

The Excursion to Aurora.

The excursion of the Children's Progressive Lyceum to Aurora, will not transpire on Saturday, as was contemplated at the time of the last issue of

The officers were unable to procure cars for an all day's excursion. To go to Aurora, and have only two or three

hours to remain, would not meet the expectations of the children or others interested.

The children are not to be altogether deprived of anticipated pleasure by this disappointment. The committee are contemplating an excursion elsewhere; and when it is decided certainly as to place and time, it will be announced.

The Little Bouquet.

No. 2, of this fine little journal for children has just been issued. It contains an article from H. T. Child, M. D., "About Insects," "Greeting," by A. C. Gray, "The Printing Press," by Typo, (illustrated.) "A Child Poet," by Emma Tuttle. "Self Government," by A. B. Child, M. D. "The Trinity of the Beautiful," by Mary F. Davis. "Esther Ray," Poem, by Aunt Emma. "Dancing," by Annie, (illustrated.) "Invocation, Opening Lyceum Song," set to music-words by Emma Tuttle; music by H. M. Higgins, etc., beside the Recreation, Natural History, and Free Gymnastic Departments. The last two are finely illustrated.

We hope parents will not fail to supply their children with the LITTLE BOUQUET, and especially should conductors of Lyceums see that every member has a copy. The LITTLE BOUQUET is issued monthly by the Religio-Philosophical Publish. ING ASSOCIATION, 84, 86 and 88 Dearborn street, Chicago, at one dollar a year, in advance.

The Reconstruction Report.

The final report of the Reconstruction Committee was presented to the Senate by Mr. Fessenden, of Maine, on Friday, the 8th inst. It is one of the most thorough and able productions relative to State relations that we have seen. The committee have evidently been very careful in the selection of testimony, and we see no possible way of justly avoiding the conclusion to which they have arrived. 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 unequivocal.

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,) lift the sacred right of franchise above the region of policy, yet we deem it worthy the careful perusal of every lover of political progress.

The Fenians.

There is a probability that the Fenian movement, which has created so much excitement for the past two weeks, is to be suspended-for the present, at least. Head Center Roberts has issued a proclamation, encouraging his supporters to stand firm to the work commenced, yet report says he has advised them to return to their homes, we suppose to await further orders.

We do not doubt that there are grievous wrongs practiced upon Ireland-wrongs that are insulting to manhood, and blasting to all hope and enterprise-yet we hope her sons may find some better practical way of redeeming their country and vindicating human rights, than through the bloody valley of destruction. War may serve an end, but who would not wish to avoid it?

The Soldiers' Friend.

"Devoted to the interests of our war-scarred heroes, and to the endowment of a State institution 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 movement in this State for the endowment of an "Illinois Soldiers' College and Military Academy," to be located at the city of Fulton, Whiteside county. The Friend is the organ of this movement. Published quarterly, at 84 Dearborn street, by the "Trustees of the Illinois Soldiers' College and Military Academy." Distributed FREE. Call, or send and get a copy. The movement is certainly a worthy one.

The Proposed Constitutional Amendment.

The proposed Constitutional Amendment, securing permanently the Civil Rights Bill-regulating the basis of representation by reducing it to the actual number of voters; stipulating the status of ex-rebels in their relation to Congress, and re-affirming the validity of the Public Debt, has passed both the House and Senate by a very large majority. It now goes to the States to be ratified and with the approval of two-thirds thereof becomes a part of the Constitution of the United States.

Spiritual Meetings.

The First Society of Spiritualists holds regular meetings at Crosby's Music Hall, on State street, near Washington. Lecture at 10:45 a.m., and 7:45 F. L. Wadsworth lectures on Sunday, June 17; J.

M. Peebles the 24th.

The Children's Progressive Lyceum meets every Sunday, at 12:30 p.m., in the same place.

Interesting Memorial.

A handsome volume of essays, on various subjects, was issued by A. J. Davis' father-in-law, Chauncey Robinson, shortly before his recent departure to the Summer Land. The Orleans American, of May 3, gave the following kindly notice of the book and

"We have had placed upon our table a pleasant memorial book entitled, 'A Few Leaves from Father Robinson's Scrap Book.' It is a volume of a hun-Robinson's Scrap Book.' It is a volume of a hundred and fifty pages, printed on heavy tinted paper, bound in morocco cloth, and put up in the best style of the art generally. The frontispiece is embellished with photograph portraits of 'Father and Mother Robinson,' and the whole is 'affectionately dedicated' by them 'to their descendants.' The volume contains an auto-biographical introduction, and is made up chiefly of articles contributed by Mr. Robinson to different papers, and of letters addressed by him to public men on various national topics, during the last twenty-five years. Quite a number of these have been given to the public through the columns of the American, within the last few years, and are here preserved in a more substantial form.

'Father Robinson is a man who thinks broadly and feels deeply on all subjects involving the rights and heels deeply on all subjects involving the rights and interests of humanity, and the moral and social progress of man, and it is not therefore strange that he should be found battling, even fiercely, against slavery and rum, the two archifiends of the race, during his whole life. Many of his neighbors have thought him fanatical for this, and charged him with being impracticable; but men who comprehend the full magnitude of a great wrong, and whose keener instincts revolt at monster abuses, however popular, are generally redicals abuses, however popular, are generally radicals. They are never satisfied with half way measures. They plant themselves on the immutable principles stice and right, to begin with, and then labor to bring the world up to their standpoint. Such men are rarely or never popular during their life-time, because they live on a higher plane than the world around them; but after years are not slow to do them justice, and history, not unfrequently, crowns their names with immortal honors. Without such men progress would be impossible; with them, no wrong, however interwoven into the political and social fabric, or abuse, however venerable or gilded in outward ornamentation, but can be toppled down and ground to powder.

down and ground to powder.
"With kindly wishes for the brave old man whose portrait stands sentinel at the opening of this vol-ume, and a deferential bow to the thoughtful-faced 'Mother,' who looks out from the other page, we take leave of the book before us, trusting years yet of peaceful quiet to its author, and pleasant memories to ourselves as often as we shall take it from the shelf to admire its faultless typography, or cull wholesome thoughts from its pages."

6.

Three Machines in One.

We learn that our brother, John W. Free, of Richmond, Indiana, has invented a mill which combines all the qualities of an ordinary Fanning Mill, a Grain and Seed Separator, and a Smut Machine.

It cleans the foulest wheat perfectly by a single operation, taking out all the smut, cheat or chess, cockle, white caps ; and all other impurities, besides the broken and shriveled grains. It cleans market wheat, retaining the small seeds, and without waste. By one process clover and Timothy seed in the chaft are cleaned fit for market. It also cleans flax and Hungarian grass seeds. So complete is it in all its operations that if clover and Timothy seeds are mixed together, by one process it will separate them.

Its cost is so moderate as to be within the reach of every farmer, being sold at retail for \$40, and this gives a profit of more than 100 per centum on the manufacturing price. Brother Free offers to board any energetic business man two weeks, and pay him double the amount he is now making, if be cannot convince him that he can make from \$200 to \$600 per month, nett cash, in the sale of this Separator.

When we consider that wheat and other grains are graded in all our large markets, and that these grades are caused not so much by the quality of the grain as from the impurities contained therein, this invention becomes of immeasurable value to the farmer, miller, and grain dealer, and it deserves to be introduced into every part of the country.

Scientific.

The Scientific American, in a late issue, contained a diagram, illustrating the "self-adjusting blind fastener," patented by Frank Chase, of South Sutton, N. H.

The editor says: "Mr. Chase states that this blind fastener was revealed to him through Emma Hardinge, a spiritual medium, by the ghost of his uncle, a worthy mechanic some time deceased. Acting upon the hint of Miss Hardinge, he made the fastening, which is certainly a good one, and if done by the spirits, as Mr. Chase claims, is certainly no discredit to their inventive genius."

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 upon principles that will be of benefit to the reader: to write clearly, pointedly, well.

Take Notice.

The Secretary of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION sent a stock receipt to Elsie Stewart, of Harmony, Ill. The letter, with receipt, has been returned-not called for. Where shall we send it?

FOREIGN NEWS.

There is no indication of a relaxation in warlike preparations. A Vienna dispatch of May 30th, says: Preparations for war continue in all parts of the Empire, but the execution of the late decree for a levy of fresh troops will not be proceeded with at present, the requirements having already been fully met by the recent large enrolment of volunteers. Many thousand men are already engaged on the fortifications at Vienna. The army headquarters were about to be transferred to Prague, where Field Marshal Benedek will shortly inspect the troops.

It is reported that a strong corps of observation of Prussian troops was being posted near Selisia and Galaca. A telegram from Kiel reports a skirmish between Prussian and Austrian troops. No deaths occurred. An official investigation had been ordered.

Prussia and Italy have postponed hostilities until the Congress proves a failure.

Orders for a second conscription in Vienna produced strong discontent.

Italy engages not to attack during the conference. Hopes of war being avoided, are believed in only by a minority.

The Paris Pays says that the Austrian compensation for the loss of Venetia will be found in the territory on the Adriatic coast. Prussia is to have the Elbe Duchies, and Denmark to have Northern Schleswig, the Rhine Provinces to be made a State attached to the German Confederation.

Financial affairs continue to exhibit steady progress in recovery and a gradual return of confidence. It is stated that communications received in London on the 30th assert that Garibaldi was still on his island of Caprera, and had no intention of leaving it.

PERSONAL AND LOCAL.

Aaron M. Powell, well known as one of the early Abolitionists, has succeeded Parker Pillsbury in the editorship of the Anti-Slavery Standard. We wish Mr. Powell and the Standard success.

H. A. Reid, of the Dodge County Citizen, Beaver Dam, Wis., delivered a memorial address on the life and character of Thurlow Weed Brown, the eminent temperance lecturer and editor of the Wisconsin Chief, before the Annual Editorial Convention at Janesville, Wis., on the 20th Inst.

Rev. N. L. Frothingham, D. D., a learned and venerable Unitarian minister, formerly of Boston, has become entirely blind. His son, Rev. O. B. Frothingham, of New York, at the Unitarian festival the other day, in Boston, being called up by a tender allusion to this sad event, said: "My venerated father is now able to distinguish light from darkness only by the inward eye, which is as clear as ever. He is in communion, however, with all who are good, true, brave, and sweet, as cordially as in his palmiest days. Though he can read no printed page, the essence of all printed pages steals into his chamber, and, as light leaves its impression on the camera, so the images of all good men and women leave their impressions on his heart."

Mrs. Susle A. Hutchinson is to lecture to the Soclety of Spiritualists in Mechanics' Hall, Charlestown, Mass., the four Sundays of July.

Prof. W. B. Powell, of Cincinnati, Ohlo, who has written so ably on the "Science of the Temperaments and Marriage," passed to the Summer Land a few days since.

L. D. Rouse, of Upper Liste, N. Y., in a note, says that a good healing medium would be well received and find a plenty of work in the towns along the line of the New York & Eric R. R.

Our brother, J. M. Peebles, called on us the 12th

inst., on his way to Sturgis, Mich., where ha is to be the 16th and 17th; after which he returns and speaks in Chicago the 24th.

A movement has been inaugurated by the friends of William Lloyd Garrison for a national testimonial of fifty thousand dollars, to be presented to him for his eminent services in the anti-slavery cause. A circular in aid of the project has been sent out, which bears many distinguished names, including a large number of Congressmen, Chief Justice Chase, the Governors of several States, Whittier, Longfellow, Lowell, Bryant and other

Judge Underwood has refused to admit Jeff. Davis to ball, on the ground that he has no authority for such action, the prisoner being a prisoner of war. Elijah Woodworth is engaged to lecture at Rome,

Lenawee Co., Mich., the remainder of June and the Sundays of July. Mrs. Deborah Underhill, wife of Samuel Under-

hill, M. D., passed to the Summer Land a few days since, in the sixty-ninth year of her life. Mr. A. Loomis, of Lasalle, Ill., officiated at the

funeral. Mrs. Emma Hardinge finished her inspirational addresses at Harley street, London, Eng., on Monday evening, April 30th. She has been requested

to lecture again at Cleveland Hall. Powers' friends are endeavoring to have his statue of "America" (which has been boxed up in New York for the last fifteen years,) set up in the center

of the rotunda of the Capitol at Washington. Gen. Neal Dow left Portland for Liverpool, for recreation, and also at the urgent invitation of the friends of temperance in Great Britain, to aid in urging upon the people the importance to their welfare of a prohibitory liquor law.

It is reported that Bayard Taylor and George Boker contemplate an overland trip to California this summer.

An association-the Cash Payment Associationhas just started into life in England. The names of Mr. Howitt and W. M. Wilkinson are on the committee. For ten shillings a year members are enabled to purchase provisions, etc., of the registered tradesmen, at a considerable reduction on the selling prices. This is a step in the right direction of co-operation, and should be encouraged.

PEN AND SCISSORS.

A proposal to erect a statue to Meyerbeer, in Berlin, has been overthrown in that city on the ground that the composer was a Jew.

A Greek maiden, being asked what fortune she would bring her husband, replied in the following beautiful language: "I will bring him what gold cannot purchase-a heart unspotted, and virtue without a stain-which is all that descended to me from my parents."

No wrong will ever right itself!

With time and patience the mulberry leaf becomes satin. What difficulty; then, is there at which a man should quail, when a poor worm can accomplish so much from the leaf of a mulberry?

The gavest smilers are often the saddest weeners Some forgiven 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 record.

Better bow your head than break your neck!

A child in New Jefferson, Iowa, was fatally poisoned a few days ago by chewing pieces of enameled paper collar. The enamel contains arsenic.

All those who have presented themselves at the door of the world with a great truth, have been received with stones or hisses.

No man ever sins at half-price.

O'Leary, gazing with astonishment upon an elephant, in a menageric, asked the keeper, "What kind of a baste is that atin' hay with his tail?"

PRINTER'S LITANY .- From the want of gold, from wives that scold, from maidens old, by sharpers sold-preserve us! From foppish sneers, mock auctioneers and woman's tears-deliver us! From stinging flies, from coal-black eyes and baby cries -deliver us! From the seedy coats, protested notes and leaky boots-protect us! From creaking doors, a wife that snores, confounded bores and drygoods stores-protect us! From shabby hats, and torn cravats, and flying brickbats-oh, save us!

In Kennedy's Life of Dr. Macdonald, of Urquhart, it is stated that while the doctor was one day preaching in Ireland on the parable of the Good Samaritan, he said : "I am not to inquire at present why the priest passed the poor man by." At once a man rose up in the congregation, and said: "Plase, your riverence, I can tell why the priest passed him : it was because he knew that the thieves had left no money in his pocket."

Time flies fast, but every musician of any note can beat time.

At a naval court martial, lately held in Brooklyn, the following dialogue is said to have taken place between one of the witnesses and the court:

"Are you a Protestant?"

"What are you, then?"
"Captain of the foretop."

We have just received a report of the Peace Convention held in Providence, R. I., May 16th. It will appear in our next issue.

A colored man served on a jury in the United States Court in Boston, Mass., a few weeks since, with credit. This is the first instance here of a colored man serving on a jury. The people of West Virginia have voted, by an

overwhelming majority, to ratify the amendment to their constitution denving to rebels the right of suffrage; thus indicating a healthy condition of public sentiment in that State.

We understand that a society is being organized in London, of Spiritualists, to be called, "The Psychological Society." There are already societies of Spiritualists established in London, Glasgow, Liverpool, Nottingham, Birmingham, and other towns.

Max Maretzek says that he was warned last November of a conspiracy to burn the Academy of Music, and every other theater in the hands of any member of the "Managers' Association," and which "does not advertise in the New York Herald."

An old picture represents a king sitting in state. with a label, "I governall;" a bishop with a legend, "I pray for all;" a soldier with a motto. 'I fight for all," and a farmer, drawing forth reluctantly a purse, with the superscription, "I pay for all."

The Jews of Cincinnati have nearly finished a new synagogue, which will be one of the most costly places of worship in the country. The de-

tails are to be carried out to the perfectest possible completion. The carving on the small sandstone porches will bring the cost of these small adjuncts to the sum of \$12,000. The great organ, which is nearly ready to be put up, has been contracted for at \$10,000. The building is an exact reproduction of the ancient Oriental temples. It is to be capped by thirteen domes of various sizes, and will accommodate 2,000 worshipers.

The New Haven Board of Education have voted to exclude colored children from the public schools of that city.

This same class of people used to whip women, arrest people for "walking on the Sabbath, except reverently to and from church," banish Quakers, and other very plous deeds.

The narrow bigotry that formerly persecuted one for belief, now persecutes for color.

They that deny a God, says Lord Bacon, destroy man's nobility; for if he is not like God in his spirit, he is an ignoble creature. Let a man respect his doubts, for doubts, too,

may have some divinity in them. That we have but little faith is not sad, but that we have but little faithfulness. A very admirable portrait of Gerrit Smith has

been painted by Gerrit Smith Loguen, a son of the colored clergyman of that name.

To excel in anything valuable is great, but to be above concelt on account of one's accomplishments, is greater.

Ann Story was married to Bob Short. A very pleasant way of making a Story Short.

Denths.

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

RICHIE T., youngest child of Thomas and Mary Leavitt, of this city, passed to angel land on the 11th inst.

A few months since, little May, another darling child, went to the spirit life. Our friends will miss the music of infant voices, and the patter of little feet; but they are comforted by the assurance that their little ones have gone to the school of the angels.

"Wait! my little ones, wait!
When you reach the celestial strand;
For the rest of us will be toiling up
To the heights of the Summer Land;
For the years that fall like molten lead
On the hearts this side of the sea,

On the hearts this side of the sea,
Will pass like the light of a beautiful dream,
My little ones, o'er thee."
B.

BUSINESS MATTERS.

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

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

All such orders should be addressed to Geo. H.

Jones, Secretary Religio-Philosophical Publish ing Association, drawer 6325, Chicago, Ill.

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

4. Spirit—Its Origin and Destiny.

5. Sin and Death.

6. Hades, the Land of the Dead.

Together with the outline of a plan for a humane.

Together with the outline of a plan for a humane enterprise and an autobiographical in troduction with an appendix containing the sayings and sentiments of many well-known Spiritualists and other reformers.

This volume also contains a fine steel engraving

of the author, by Donelly.

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

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 .-CLAIRVOYANT AND HOMEOPATHIC PHYSICIAN.—
Miss Lowry will remain in Chicago a short time, at
No. 300½ State street, where she will examine the
human system clairvoyantly, and give a diagnosis
of the diseased organs, and a statement of the
cause of their diseased state, and treat the same.
Will also give psychometrical diagnosis of diseases of those who are at a distance, either by a lock
of their hair, their autographs or photographs.

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 from 1 to 5, P. M.

Send for one of Harris' Gas Burners, for burning Send for one of Harris Gas Burners, for Durning Kerosenc oil; fits all lamps, requires no chimney, makes no smoke, saves oil, and gives a splendid gas light. Can be carried about the house without dan-ger of being extinguished. Sent by mail for 60 ets. 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. Buccess in curing diseases, but continued in the 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 is a superscribed envelope and fifteen cents. Office hours from 10 A. M. to 5 P. M. [2-2-3m]

MRS. M. C. JORDAN, Test and Business Medlum, 251 South Jefferson street; take Clinton street cars on Randolph street.

How often do we hear men and women complain "I cannot get anything to stay on my stomach; am compelled to cat Graham bread and the plaines food, and then must suffer from it." Reader, this is Dyspepsia—we bid you eat as heartily as you please, and anything you choose, even the richest food, and if you will follow it with a single spoonfood, and it you will follow it with a single spoon-ful of Coe's Dyspepsia Cure, you need not fear any distressing effects from it. It is the greatest remedy in the world for dyspepsia, indigestion and all diseases proceeding from the stomach or bowels.

PROGRESSIVE GATHERINGS.

Grove Meeting.

There will be a Grove Meeting of Spiritualists held on the 4th day of July, 1866, at Farmers' Station, Clinton Co., Ohio, on the Marietta and Cincinnati Railroad. Spiritualists and liberal minds are earnestly invited to attend. S. C. CHILD.

Philadelphia Children's Progressive Lyceum Pic Nic Excursion,
To Silwood Grove, on Friday, June 22d, 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; it 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 amuse-

ments as will contribute to the pleasure of the comments as will contribute to the pleasured the company, will constitute the programme of the day.

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.

M. B. DYOTT, Conductor.

Crove Meeting.

The Spiritualists of Rockford, Ill., are to hold a three days Grove Meeting, near that city, commencing on Friday, June 29th, 1866. It is determined by all to make the meeting an entire success.

—abundant hospitality will be extended to strangers and friends. Lecturers who can so arrange their travels as to be present, are requested to address the Committee. Rockford is on the Galena R. R., 92 miles N. W.

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

Illinois State Convention.

To the Spiritualists of Ill.—The 1st Spiritual Society of Rockford, Ill., in session on Sunday, June 3d, Bro. Hawley in the Chair, by unanimous vote adopted the following Resolutions:

Resolved. That the several Spiritual Societies and organizations throughout the State of Illinois, be invited to send two
delegates each, to meet a similar number from this Society,
in Rockford, on the 27th day of Juna at 11 o'clock, A. M.,
and to continue in session for three days, for the purpose of
organizing a State Society of Spiritualists for Illinois.

Resolved, That Bro. G. W. Basows and E. C. Duwn be dele-

gates, with full authority to represent this Society in said Convention.

Come one and all, from all parts of the State, and let us have a good time together in laying the foundation of a superstructure that shall be a blessfoundation of the society.

By order of the Society.

G. W. BROWN,

Chairman Ez. Com.

NOTICE OF MEETINGS.

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

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

QUINCY, ILL.—The Association of Spiritualists and Friends of Progress meet every Sunday, at 2½ P. M., for conference and addresses. Hall, No. 130 Main street, third floor.

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

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

Cincinnati, 0.—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

Sr. 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

Boston—Melopeon.—The Lyceum Society of Spiritualists will hold meetings on Sundays at 2½ and 7½ o'clock. Admission free. CHARLESTOWN, MASS.—The First Society of Spiritualists holds meetings every Sunday in Washington IIall, at 2½ and 7½ o'clock, P. M. The Children's Lyceum meets at 10

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

A. M.

THE SPIRITUALISTS of Charlestown have commenced a series of free meetings at Mechanics' Hall, corner of Chelsea street and City square, every Sunday afternoon and evening. Children's Lyceum meets every Sunday at 10½ A. M.

CHELSEA.—The Associated Spiritualists of Chelsea have engaged Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to J. S. Dodge, 127 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 forenoon at 11 o'clock. 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 Universalist 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.

Proof Reserved Meetings in New York.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening, in Ebbitt Hall, No. 55 West 33d street, near Broadway.

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

Broadway.

The Children's Progressive Lyceum, 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," TEMPLE OF TRUTH.—Meetings at the "Temple of Truth," S14 Broadway, Now York. Loctures 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), Phoenix 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 place.

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

VINELAND, N. J.—Meetings of the Society of the Friends of Progress in their Lyceum Hall on Plum, near Sixth street, Children's Progressive every Sunday morning at 101/2 A. M. Children's Progressive Lyceum bolds 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. Baltimone, Mp.—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 7\foxup o'clock. Progressive Lyceum meets every Sunday forenoon, at 10\foxup o'clock. PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 11/2 o'clock, Progressive Lyceum at 10/2 in the forenoon.

DOVER AND FOXCROFT, MR.—The Spiritualists hold regular meetings every Sunday forenoon and evening, in the Universalist church.

SAIN FRANCISCO, CAL.—Mrs. Laura Cuppy lectures for the Priends of Progress in their hall, corner of Fourth and Jessio streets, San Francisco, every Sunday, at 11 a. M. and 734 p. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 p. M.

SPEAKERS' REGISTER.

SPEAKERS for whom we advertise are solicited to act as gents for the RELIGIO-PHILOSOPHICAL JOURNAL. Rev. Orrin Abbott. Address Chicago, Ill.

tock, Vt., care of Thomas Middleton. C. Fannie Allyn. Address Woodstock, Vt.

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.

Mrs. A. P. Brown, St. Johnsbury Centre, Vt. Mrs. M. A. C. Brown, West Brattleboro', Vt.

Mrs. Emma F. Jay Bullene's address is 32 Fifth street, New B. J. Butts. Address Hopedale, Mass.

Judge A. G. W. Carter, of Cincinnati, Ohio, will answer calls to lecture on the Spiritual Philosophy.

Annie Lord Chamberlin, Musical Medium. Address Ban-ner of Light office, Boston, Mass. Henry T. Child, M. D., 634 Race street, Philadelphia, Pa.

Mrs. Amelia H. Colby, trance speaker, Monmouth, Ill.

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 Publishino Association.

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.

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.

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. G. D. Hascall, M. D., will answer calls to lecture in Wiscon in. Address, Waterloo, Wis.

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.

Lyman C. Howe, trance speaker, Clear Creek, N. Y. W. A. D. Hume will answer calls to lecture, on Spiritualism and all progressive subjects. Address, Cleveland, West Side O., Ohio. Mrs. Susie A. Hutchinson. Address East Braintree, Vt.

Miss Susie M. Johnson speaks in Houlton, Me., during June. George F. Kittridge. Address Grand Rapids, Mich. Dr. B. M. Lawrence will answer calls to lecture. Address, 12 Lincoln street, Boston, Mass.

J. S. Loveland will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums. Address Hamburg, Conn. Charles S. Marsh, semi-trance speaker, Wonewoo, Wis.

Michigan, 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

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.

Mrs. Lydia Ann Pearsall, inspirational speaker, Disco, Mich.

George A. Peirce, Auburn, Me. A. A. Pond, inspirational speaker. Address, North West, O. J. L. Potter, trance speaker. Address Cedar Falls, Iowa. Mrs. Auna 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 lecture. Address, Brodhead, Green county, Wis.

Mrs. Fannie Davis Smith, Milford, Mass. Mrs. Mary Louisa Smith, trance speaker, Toledo, O.

Mrs. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address San Jose, Cal.

Benjamin Todd. Address care of Banner of Light office. Hudson Tuttle, Berlin Heights, Ohio.

Lois Waisbrooker. Address, Lowell, Mass., care of Cutter & Walker, during July.

E. S. Wheeler, Inspirational Speaker, will answer calls to lecture. Address Banner of Light office. Applications for week evenings attended to

Mrs., Alcinda Wilhelm, M. D., Inspirational Speaker, is engaged in Illinois until the Fall. Will be at the Belvidere Convention, in Sept. Address, until further notice, Box 50, Monmouth, Warren Co., Ill.

A. W. Williams, healing medium. Address, Vermont, Ful-

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

Capt. E. V. Wilson's address for the summer months will be Menekane, Oconto co., Wis. Mrs. Mary M. Wood. Address 11 Dewey street, Worcester,

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

New York.

Mrs. E. M. Wolcott is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont New Hampshire, or New York. Address as above.

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

J. Madison Allyn, trance and inspirational speaker, will lecture in Woodstock, July 4, 8, 15 and 22. Address, Wood-stock, Vt., care of Thomas Middleton.

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.

C. C. Blake. Address Dahlonega, Wapello Co., Iowa. Mrs. E. A. Bliss, Springfield, Mass.

Mrs. H. F. M. Brown. Address drawer 5815 Chicago, Ill.

Mrs. Sarah A. Byrnes. Address 87 Spring street, East Cambride, Mass.

Albert E. Carpenter will answer calls to lecture. Address, Putnam, Conn.

Seth C. Child, inspirational speaker. Address Frankfort, Ross Co., Ohio. Mrs. Eliza C. Clark, inspirational speaker. Address care of Banner of Light office.

Dr. L. K. Coonley. Address Vineland, N. J.
Dean Clark, inspirational speaker, will answer calls to lecture. Address Rutland, Vt., P. O. Box 110.

Mrs. Laura Cuppy's address is San Francisco, Cal. Andrew Jackson and Mary F. Davis can be addressed at

Dr. Wm. Fitzgibbon; Address, for the present, Philadel-

Isaac P. Greenleaf. Address Lowell, Mass.

Charles A. Hayden will speak in Davenport, June 3 and 10; July and August reserved; in Providence, R. I., during Sep-tember; in Cincinnati, O., during October and November; in Cleveland during December; in Philadelphia, Pa., during May,

M. Henry Houghton. Address West Paris, Me.

Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md. W. F. Jamieson, inspirational speaker, Decatur, Mich.

Mrs. Emma M. Martin, inspirational speaker, Birmingham,

Miss A. P. Mudgett. Address Fond du Lac, Wis. Miss Sarah A. Nutt. Address Danby, Ill. L. Judd Pardee will speak in Buffalo, N. Y., during June. Address, care of Thomas Rathbun, P. O. box 1231.

J. M. Peebles, box 1402 Cincinnati Ohio.

Miss Belle Scougall, inspirational speaker, Rockford, III. 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.

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.

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.

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.

N. Frank White will lecture in Battle Creek, Mich., through A. B. Whiting, Albion, Mich.

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.

Mrs. N. J. Willis, trance speaker, will lecture in Worcester July 1, 8, 15 and 22. Address Boston, Mass.

Mass.
Mary Woodhull lectures on Spiritualism, Laws of Life and
Health. Address Mattawan, Mich.

Miss H. Maria Worthing, trance speaker, Oswego, Ill., will answer calls to lecture and attend funerals.

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.

JUNE 3.

INVOCATION.

Unto the fountain of inexhaustible purity, truth and love, we would send forth our thoughts at this hour-feeling that we are continually blessed by Thee, and that every child of earth is the constant recipient of Thy bounteous love-that all forms and manifestations that we behold upon the different planes of life are also blessed with Thy 'presence. We, as children of infinite parents, would thank Thee for all. Thou hast given us in the past-for Thy blessing in the present, and aspire to be more like unto Thee in purity and truth.

Awaken, oh, divine Spirit, eternal and living principle of goodness, in each and every heart! May we all realize that we have but to ask that we may receive, and that we have but to understand more fully the workings of Thy power to realize Thy blessings in every change that Thou in Thy wisdom may mete unto us.

Oh, Spirit of love, we would implore Thee to fill every heart-that each and every one of us may realize that it is blessed to give as well as to receive. May we be slow to hate, but quick to bless and forgive. May we ever be filled with the spirit of kindness. May we ever ascribe unto Thee thankfulness and praise.

QUESTIONS AND ANSWERS.

Q. What are the avocations of spirit life? A. The avocations of spirit life differ precisely as they do upon the material plane of life. For instance, the artist has his work here. The phy-

sician his; not saying that he has to heal upon this plane, but as you behold the disease upon the material plane, and admit that spirits have the power to heal upon that plane, then you will see we have plenty to do.

Every one here seeks that which is most congenial to his nature. The construction of magnificent edifices, which requires so much labor, we do not have-that is the toil of erecting. Yet with the will and desire for the beautiful, we have it. Think of the condition of the human mind, blinded with the dogmas of the past, as it enters upon the spiritual plane of life, and you will find that there is plenty of work to do.

Think you that spirits, after leaving the material plane, lose all interest in that plane of life? We answer no. All improvements, the grandest, have had their birth in the spiritual plane before over they were carried into effect upon the material. Think you that Franklin is satisfied and content with no further progression of his labors? Think you that Washington is at rest in regard to his country? Think you that any mind is at rest in regard to that which will promote the happiness of those it has left upon the material plane? We answer, no, no. Were it so, the declaration that "God is love and love is God," would be annihilated. It would not stand. When you feel love for all humanity-it includes those upon the spiritual as well as upon the material plane of life.

What do they do? What do we do? Everything that will promote the happiness and unfoldment of the human family.

QUESTION BY M. W. LAPRAIRIE.

Q. Is the mode of healing the sick practiced by J. P. Bryant, and many others, effectual in all cases of illness, and could all other modes of treatment be superceded by it profitably?

A. We believe that all forms of disease taken in due time could be removed by the process made use of by our brother Dr. J. P. Bryant, and others, but that that power is sufficient to remove disease at any stage of its development, is not probable. That such persons could be relieved for a short space of time, we know; to effect a permanent relief nothing but the change from the material to the spiritual will suffice.

We do believe that in time, not far distant, that mode of treatment will supercede all others, and that there will be less premature changes from the material to the spiritual than now. We would say right here, let every one be a physician unto himself or herself.

QUESTIONS BY MRS. P. A. DEAN.

Hudson, Mich., May 2, 1866. EDITORS RELIGIO-PHILOSOPHICAL JOURNAL! I

have a question I wish presented to the intelligences that control your circle. It is this: Tell me the difference, if any, between the soul, the mind and the spirit?

A. The soul is the covering of the spirit. The mind is the effect of the spirit upon the body or soul. You cannot take cognizance of spirit except by its manifestation upon the covering of that spirit.

To illustrate-we know nothing of the power of the spirit except by its manifestations of what we term thought and action upon its covering-what we term the physical form while upon the material plane-but at the same time we recognize the spiritual body or soul within. Look still further, we trace an intelligence, the all permeating and pervading Spirit. What is that spirit? We answer that it is a part of the great and mighty Principle that permeates, governs and pervades all things. The soul, then, is the body moved upon. That we term thought is an understanding, or is of the spirit, and the spirit is a part of our Father-God.

Q. Another question: At what period does the soul become a resident of man's body? Is it at the first unfolding of the embryotic germ, or at birth, or at some other time?

A. I cannot conceive of a body without form. Every form has its soul-every soul has a spirit. In proportion to the development of the form is the perfection of the soul, and the spirit is manifested in proportion to the unfoldment of both form and soul.

Everything has a life principle or spirit sufficient for its unfoldment, whether it be in the tiny blade of grass, the gigantic oak, the pebble upon the seashore, the rude boulder-the lowest form of animal life or the most perfected type in human life-man.

Each one contains within itself sufficient for its own. Everything is immortal. Everything has its use, and can never die.

JUNE 1.

ARCHIBALD DAVIS.

My name is Archibald Davis. I died five weeks ago. It is a very strange and peculiar sensation; you die to earth recognition, and yet you are alive all the while in the spirit.

How strange that I should feel the pain I suffered before I died. It was quinsey I died with. Well, it

is over now-and I am through with it. I did not expect to find any existence after death. I thought it would be an endless sleep. I thought all the faculties I possessed would forever remain dormant.

I did not die-I did not go into an unconscious state at all. It seemed to me to be a gradual laying off of the physical body or gradual receding from the material. I could see my old body and my new one also, and I could see the connecting link between the old and the new body.

My age was thirty-three years. I lived in Jo Daviess county, Illinois.

MARTHA J. C.

Father, mother, husband, sisters, brothers and children: I find myself at this hour in possession of what is to me a sacred privilege, and that is to tell you I am happy on this side of death; to tell you of the happiness of many that are dear to you as I am. None so dear to my children as I, but to the rest there are others here as dear as myself. You often have wondered that I did not come, if it was possible for any spirit to return and manifest itself to the friends on earth.

You would know if I am satisfied with the course pursued by my husband in regard to my family. I am contented, and I will tell you why. It is because that I see that his motives are good. He desires to do that which will be the best for his children, and also that which he thinks I would approve of, so I do not blame him. No, I do not blame you at all. You know that you told me many times that you did not see how it was possible for me to always have an excuse for everything that he did. I believed that he did the best that he could while I lived with him, and I believe that he does the best

I have learned many, very many, things since I came here that I little thought of. I learned that Aunt Julia was with me, and told me that I had but a little while to stay. I did think that it was the voice of the angels that spoke to me. I told you so then, and when I told you you remember that you said, "I am afraid that you are not in your right mind." I was just as unconvinced then as ever. I did not believe that spirits-that our friends-could come to us, and when I heard a real voice, and knew that it did not come from any visible being, I said it was from the angels. Now I believe that she was my angel, for she came and told me that I was soon to go-she bade me prepare myself to leave you all.

I do not now look with regret upon the course I took, because I did not know any better, and acted and thought according to my ideas of what was

Is there anything that you can do to make me happier? You often wonder if there is, and I will tell you there is but one thing; and that is I want you to visit my children, and talk to them of me. Let them know that I live. The kindness you felt for 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 sister's children-that whatever may be their condition, that they may ever share the love that I would have given them had I remained with them.

You wonder if I have anything in particular to say to any of you. I have not. Would I, if I had it in my power, return and live in the same body and be with you all? No, I would not. Although I would be willing to do anything and everything to make you happy, yet I would not be willing to suffer again what I did suffer in leaving that body.

Father, to you I will say that your trouble will soon be done. Mother will stay longer than you. To you life is burdensome, and it will soon be over. You will soon be with your children on this sidewith your father and mother, and all that were dear to you. Care not for what little there is on earth that should be yours. You want simply enough to make you comfortable while you do stay. It is but a short, a very short time. You will some of you wonder that I tell this, but I know that to him they will be words of welcome to his ear. He often wishes that he could go away from earth; that he might find rest in the grave, or happiness in

Will I come again? Yes, when I can I will. Do I have the same love for you now that I ever did? Yes, for one and all of you. Would I say anything particular to any of you? No. Very different are your lives, but I believe that all will be well. I shall leave you now, by saying that your daughter, sister, wife and mother, still bears within her breast the same affection that she ever felt for you.

WILLIAM FRISBIE.

Say, I would like to know if a fellow can't have the use of his eyes when he comes here. If he can't, 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 eyes? It looks kind of queer to me. Well, sir, I only want to say just that folks are all having a chance to talk here, and say a word to their folks, and you see I kind of thought I might as well say a word to my folks. My folks are very good Baptists now. I was baptized, and went through all the saving ordinances, and am saved, 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 believe now, when I look around and see things, that if you had not I don't know but I should have come to a terrible bad end.

You see I was afraid 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 fourteen years old, and did not fully realize what it was to be out of its influence. I staid in the church until I was nineteen. Then I died-that is just what I did. I didn't die either, 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 here. There are some long faces here, though. Your world is not quite like this, because there are no churches. I have never seen anybody baptized since I have been here.

My name, I must not forget to give that, must I? Well, it was-they always called me Bill, but don't put it down that way-William Frisbie is my name. I had better tell you where I lived, too, hadn't I? Well, sir, I lived at Spring Grove, Illinois. I think that is in Stephenson county. I think so, but I would not swear to it. I have got a brother George Frisbie there. I didn't quite square up accounts with you George, but I will when you come over here—that is the best I can do. You see they tell me I can't stay long here, but it is long enough to tell you that I can come. I am glad I lived all right, and I am kind of glad, too, that I found a place here, although it is not the place I talked of. Perhaps I will try to get around here again, and when I do, I may not be driven off quite so quick. I can't stay now as long as I want to. Why do they hurry folks up so here? [To reporter.] [To

give all they can a chance to communicate with their friends.] Well, let them take the chance then.

MARSHALL TRUEMAN.

Mother, your son, Marshall Trueman, died in a good cause; regret it not, but thank God that the trouble is over, the Union saved. Although there are so many of us who have passed from earth to this life, think not that we are lost to the things of earth. Don't think that I, your son, am indifferent to your happiness. When I see you grieving, as you look at all you have of me, and that is a mere shadow-my picture-I sometimes wish you had not even that to look upon, because things would not then be brought so fresh to your mind.

Oh, dear mother, when you look upon my picture think of me as one that rejoiced to think he gave his life for so noble a purpose. When freedom was declared, the thankfulness that went up to the great Father of all repaid me a thousand times for all that I sacrificed to obtain freedom for them. My name was Trueman. I was true to my country, true to the stars and stripes, true to the red, white and blue, and as true as the blue, so true is it that I am grieved when I see you grieve. If that picture should be lost, think that I was the means of it; for you look at it so much, and allow yourself to grieve so much, it is killing you. You know that I have been with you many a time, and you would hold it in your hand and cover it with tears. Then you sometimes took your handkerchief, and sometimes your apron, and wiped them away so that you could see-clear your eyes-and while looking again they would start afresh and trickle down your cheeks.

I come more to tell you of that than anything else, and to beg of you to do so no more. If you could realize that I was with you, though not visible to your senses, then you would not care to look upon the shadow. Think that I am with you, and will do all that is possible for me to do to make you happy. Oh, dear mother, think of this-think of it over and over again. As you think of it, do strive to be thankful that you had a son to give to freedom's cause. I will say good day for the present.

WILSON PHILLIPS.

Sir, I promised my friends that if there was a road anywhere to be found for me to travel in, to communicate my thoughts to them, and my condition after death, I would do it. I told you, Eliza, that if it was true, as we supposed, that none but those that were damned could find that road, then I would consent to be damned long enough to find-that road. You said, "Oh, Wilson, for mercy's sake, don't think of such a thing." Now, I want to tell you that just in proportion to my good feelings I am happy, and the same with bad feelings, I am miserable. When I can find things to suit me here, then I am contented. When I cannot, I wish that I was with you, or that I had not died. You know it was always a 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 God had located those places, He would have told us of their exact situation. The same power that could create could give correct ideas of the place or places thus created. No one pretended to know where they were-only that they were sure to find either heaven or hell after death.

Now, if we had put our reason at work we could readily have seen that both of those places found their locality within every breast. Now, I do not speak this from any guesswork, for I have passed through death, and have not yet found a place that was called heaven, nor, on the other hand, a place that was called hell; and I do sincerely believe that 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 find.

Now, to prove to you that it is possible for me to talk to you and not be in hell—just now I am happy with the knowledge that I am able to give you my ideas or thoughts. Whether they will be accepted or rejected, it will not make much difference. I am glad I can talk, glad I have improved the opportunity-glad that you will receive it and reflect upon it whether you accept it as a truth or not.

Were I to go on and give you the names of many that are here, and many that are with you, it would not make it any more convincing to you. Suffice it to say that I have been separated from you-that is to say, from your external senses, for three years past; but not in spirit, for I am happy to say that I have been able to be near you a goodly portion of that time.

For me to tell you of my feelings is unnecessary, for you know they could not change.

Is it true that you will send my message? [Yes, we will send it where you may direct.] I want to send it to Eliza Phillips, Seneca Falls, New York.

ELEANOR A. C.

Juliet, I come to redeem my promise made to you one week and three days before my spirit left its earthly form. You wished me to manifest myself to you so that no other one should know of my coming. I tried to do that by producing sounds at the head of your bed at night. You know you were frightened, and I thought is it possible that she forgets my promise? You know that we agreed that if I manifested myself by what we called raps, you would question me and find out what it was. If I could appear to you and look natural, you would converse with me, but the latter I could not do; the sounds I did succeed in making, yet you were too frightened to ask any questions. I was told that it would be so before I produced them, yet I thought I would try.

I did so, and satisfied myself of the result. Then good uncle William said to me that he would show me a place where I could say a few words to you, and thus redeem my promise. I want to tell you concerning a letter that came to me when I was too sick to read it. You read it for me, and I told you that when I was gone you must answer it for me. W. K. C., you will remember, were the initials of the signature to that letter. I am obliged to you for replying to it. I saw you make several attempts, and each one was a failure until the fifth. You would lay down your pen, sometimes with your handkerchief and sometimes without, put your hands to your face and say, "How can I answer it when she is gone?" If I could only have made you realize my presence how glad I should have been, but I could not.

Say to dear mother that I have fulfilled my promise to you, and that I have not ceased to remember her as a mother. No word was ever so dear to the soul as that word-mother. I am dead to your senses, but not to your feelings or mine.

I cannot stay any longer now, Juliet, but I will come again, and I want you in the meantime to think of me as your loving sister, Eleanor A. C. Good bye.

ORLANDO E. FARWELL.

Well, I think this is pretty slow business, sir. It is like drawing molasses in the winter. It took her long enough for me to give fifty. My name is Orlando E. Farwell, and if it was not such slow business, I would go on and tell what I have been doing, and what I am doing, but I will just tell you I can talk to you, and that Russell will talk to you, too, if you will just give him a chance. You see it is no pleasant thing for us to get things ready to talk to you, and then have you think it is the devil or evil spirits. You give us a fair trial, and if you find there is more evil than good, then let us go; but if you find, upon the other hand, there is more

good than evil, then give us a chance to talk to you. I want this to go to Uncle Bronson-it is for him.

C. C. TO HER PARENTS.

Father and mother, you have laid my body to rest under the willow. You feel content that my spirit has returned to the God who gave it. If it 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 is 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 from every trouble. Oh, I cannot rest in spirit and be away from you or indifferent to your true condition. The more that I am near you the more anxious I feel to convince you of my presence. I don't want to advise you, but I want you to advise me. What you tell me I know will be right—and if you say to me after what I have said here, "Go, my child, 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 talk with me every day. At night you will be willing to 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 Saviour. I saw Mr. Tewell, the minister, and heard him when he said, "May your Clara rest with the angels," and you said that you knew that I would. If I am an angel, let me be your angel, and talk to you often, for I shall never, never weary of talking, until you come here. Do not tell me to go away and rest until you come, for that I cannot do.

My mother's name is Fanny E., my father's name is Benjamin L. Coffin. They live in the State of

I thank you very much for writing my letter.

MILO.

Do you know what I think about this business? [To reporter. No, we do not.] I think it takes more than twelve and a half cents to make a shill-

I 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 little. I see that he is straitened about 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 much-close up your business with Rush just as quick as you can. If you lose a thousand dollars it is not as bad as losing two thousand, and failing besides. This is from brother Milo, who says this.

WILLIAM ROBINSON.

If I talk slow, I can talk, can I not? [Yes.] The first thing I want to say is, that I am well. Second, I am often with you. Third, will do all I can for you. Fourth, I 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, makes smiling, cheerful and happy countenances. I know, Eliza, how much you suffer in body and in mind, and you wonder often if I am satisfied with the course you take, and I will tell you that I am, except in one thing-that is, your worrying. Yes, I can't help calling it worrying; fearing that all won't be right. If anything should 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 husband, William Robinson,

Good bye. [Shaking the hand of the reporter.]

For the Religio-Philosophical Journal. Acrostic.

BY WAIP WEBSTER.

All the world stood still and shuddered! Bowed in woe a nation's head; Rushed the sterm-clouds thick upon us, As we mourned our chieftain dead. How he lived a nation gladly Answers; how he died! Oh, madly, Madly throb our hearts, and sadly.

Life for him was one grand struggle; In the contest first he stood; Never shrank he from stern duty. Came he but to herald good. On his memory blessings ever! Love embalmed him! Patriots, never, Never from your works his great soul sever.

For the Religio-Philosophical Journal. The Materialization of Spirits.

BY A. MILTENBERGER.

I approach this subject with great care, because it is new to many, yet the facts are becoming patent enough for the thinkers to give it their best attention, as it is yet to play the most important part in giving the world a positive religion, which shall be "Spiritualism scientifically demonstrated." I have attended many of Mr. Church's circles,

in which the speciality is, materialized spirits who speak, kiss, touch, and do pretty much as we mortals do; yet one flash of light dissipates it all, to be re-formed in a few minutes in the darkness To my two senses the spirit of the "little Swiss,"

as she is called, a child of some fourteen summers, who talks broken English, and plays the accordeon as well as such an instrument can be played, is as natural and as real as any other child; and with the ald of a friend who is clairvoyant, I add a third sense of sight, which makes up the sum of human testimony. She describes, "first a big Indian, seven feet two inches high, and weighing about 200 pounds, who takes on form, and during the circle lends to others. The medium yawns continually, and gives out what she describes as soul magnetism, rather than animal; this seems to pervade the room, and is dense and of a blueish color, in which the spirits move as we would in water. When this fluid is densest then the manifestations are best, and when the medium speaks it seems to dissipate or scatter it." When the little Swiss wanted to let

Dr. F. have a lock of her hair, the Indian held the tips of his fingers to hers, and she swelled up like a balloon inflating-then went to the Doctor and he cut it off, and has it yet. I did the same, and have

mine now before me. No matter about the philosophy of this; there may be "more things in heaven and earth than are dreamed of in our philosophy." Let us have the facts, and the philosophy will follow. I cut off a lock of hair from the Swiss' head; I have that hair yet-now nearly one month since I did it. I know that I cut it off her head. I believe she made it that evening for that identical purpose. Let us see how, for it must be by a law, and the explanation will be found in "chemistry understood."

We all know that we build up our own bodies, flesh, blood, bones and hair from the food and 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 us go over the line and learn the law-can't we do it again?

I am a spirit. I create my hair. It is external matter. I do not know how I do it, but I know that I do it. Why can't I when I understand the law, create it again? If I ever had the power if must be a part of my nature, and belongs to me and cannot be taken away. At death I do not leave it. I am a gainer by death, not a loser, and here is the explanation; it is in accordance with the laws of our being, and may be defined as chemistry, understood better than mortals know.

I am a learner in this matter, and wish some more able pen than mine to investigate the matter. Let us get the facts first, however. St. Louis, Mo.

For the Religio-Philosophical Journal. Pain is Natural.

BY AUSTIN KENT.

In an article of yours in Religio-Philosophical JOURNAL of January 20th, I read: "It is an accepted truth, that if man perfectly obeyed every law of his moral, intellectual and physical nature, he would be perfectly happy, perfectly free from all pain, unnatural desire and suffering."

I cannot accede to the proposition. May I write another view of the subject?

Change in man is natural. Yet some mental and physical changes are naturally attended with pain -are wrought through pain in mind or body.

Nature has her law of life and growth, and her law of death and decay. Pain is as real, as positive as pleasure-misery as real as happiness. Each and all are sensations coming from organization. Pleasure-happiness, is natural to formation, to a healthy growth. Pain is natural to decay. 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 life and growth gives pleasure. The suffering may be more or less acute. Most men are many years dying. Every stroke which nature gives to take down what she first built up, however gently it may be given, gives, if nothing more, disagreeable, wearisome, burdensome sensations, till physical life is worn out. Some men, who are long-perhaps many years in dying, 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 have tried to prove that pain is not natural in our birth or death. To my understanding 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 not all real reformers have discarded the first idea; but many of them virtually still hug the last. It must go with the first. All lower animals suffersome more and some less-in birth and death. I have known women by means of precaution to much lessen the sufferings of childbirth. I have known those who were made unconscious or nearly so by higher magnetism, and by medicine. Some persons may have endured martyrdom and felt no pain. All of these cases are exceptional, and not 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 law gives pleasure; obedience to another law gives pain. These laws may and do violate the requirements each of the other. Why should man be charged falsely? He has enough to answer for. All his pains come not from his faults. Pain is natural. All suffering does not come from ignorance. Happiness and misery come from the great Cause, wherever or whatever that may be.

The crucifixion or change in mind by which the higher sentiments gain the ascendancy over the lower, gives mental pain, however naturally it may be effected. 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 of their being 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, and violates her own laws. Truth is truth. Let who can reconcile all this. The reader knows I could extend this illustration almost without limit. But I am understood. The same cause rules over all, man and beast.

East Stockholm, N. Y.. May 26, 1866.

For the Religio-Philosophical Journal. Self-Culture.

BY ELVIRA WHEELOCK.

Self-culture, as distinguished from the common conception of culture, is that discipline which individual minds exercise 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 attained in the scale of progress. The ordinary methods of education furnish a basis or stage of action for the noblest activities of the spirit, which are developed through the truer method of self-culture.

In common education, the mind is disciplined to receive impressions from the external. It thus receives from the outer world knowledge of facts, and of the manifestations of forms and of phenomena. But if there is no deeper culture chosen by the soul, there can be no exalted development of those attributes, which contribute to the highest, most sovereign uses in human life. There will be no responsive speech from the capacities of the inner being, which hold the key to a true knowledge and expression of principles. This is why so many of the best educated in our land, the most highly cultivated, according to the world's standard, fail to contribute anything of intrinsic value, as of lasting worth to the needs of humanity. They fall, except in a superficial way, to be-

come helpers and true educators. They have developed nothing original in themselves, and have failed to awaken the voices which announce living truths and principles, voices ever waiting for opportunity to give expression concerning the inmost life of the beings whom they would bless; and it is only through much earnest, and patient self-culture, that minds are led to appreciate the inherent beauty and divinity of their own moral and spiritual faculties-only thus prophetic souls are developed and made messengers of warning, promise, and welcome tidings for the future of individuals

Always, the highest culture is a result of this inward turning of the soul, to seek within itself new springs of thought and motive, and thus flow out to us beautiful revealings of our common life, its duties and responsibilities. Indeed, we believe that one hour of earnest, reverent inquiry and prayerful meditation, will do more to educate the soul to noble endeavors, and calm determination to live its noblest and best in life, than weeks of study in textbooks and commentaries. Let the mind close its eyes to the outer, and turn within, where are the infinite resources and capacities with their infinite employments, and the light of new truth dawns upon the mind.

All our gifted men and women understand this, and give abundant testimony of the pre-eminent value and richness of the soul's native qualities, and of their capacities for unmeasured growth and expansion.

Our present educational system is at fault, in that it crowds the mind too full of facts, statistics, formal texts, mathematical problems, and illustrations of the external, to give it time or strength, to open by deductive thought the fountains of the inner world, whence comes at once a knowledge of the use and purpose of these outer material manifestations.

Facts and phenomena are given the first position, whereas Nature and her true interpreters accord the sovereignty to principles. Yet few have even the most imperfect idea of principles, and are without the clearness of vision to recognize truths other than those taught them through the manifestations of the external. This lack of intuitive perception is the legitimate result of the limited self-culture of the mass of minds. Hence, the world cannot realize that the noblest activities and the generous philanthropies of to-day, are the fruits of the labors of those deductive minds, who reason from within outwardly, the method of all true development, types of which are found in Theodore Parker, Ruskin, Emerson, the Channings, Victor Hugo, Mrs. Child, Mrs. Browning, and Mrs. Farnham; and in all the subjective poets, artists, and philosophers of this as every age. The world has yet but the faintest appreciation of these master spirits, who are the announcers of all living truths which invite and uplift races and nations to nobler being and doing. They are God's inspired ones, and are suspended in the human firmament like cluster stars. each giving light corresponding with its magnitude. 'Let us, then, with earnest wish and purpose, strive for the truest attainments life affords, through wise and harmonious self-culture.

For the Religio-Philosophical Journal. Prices and Profits.

It is about time we had a revision of the popular system of downright swindling practiced upon travelers on our popular thoroughfares. It is a common practice to put from five to ten cents worth of tea into a kettle, steep it from eight to twelve hours, and draw out and fill up with water, and sell this beverage at ten cents per cup, making from ten to one hundred cups from one drawing. Coffee, too, is sold in about the same proportion to actual cost, at the eating and drinking stands where travelers are compelled to run for refreshments. Fried and other cakes, the materials and labor of which cost less than two cents each, are sold at from five to ten cents, mainly to the poorer class of travelers, who are not able to bear the greater swindle at the eating saloons. A cheap

common pie, which does not cost over eight cents. is cut into eight pieces and sold at ten cents each. Loaves of cake are cut and sold in about the same proportion to cost, some even higher. Sandwiches made of two thin slices of bread, one of meat, costing two cents, are sold on the cars for twenty-five cents. One cents worth of corn and two cents worth of labor will make two packages of popcorn which sell for ten cents each, and it is the cheapest food you can buy on the route. Apples and oranges sell from three to five hundred per cent. above cost. One cents worth of sugar is melted, moulded, warranted pure, and neatly done up in two papers as

circulars and samples, at ten cents per package of one piece. Packages of assorted candles, gumdrops, etc., are sold at still greater profits. Even the bootblacks catch the infection and ask ten cents for three minutes' work, but will accept five, and half do the job, to punish you for penuriousness. By patronizing so many of these peddlers in such extravagances we are supporting a large class of

"Ice Cream Candy," and sold through the cars in

lazy, idle, speculating penny swindlers, who are cutting their eye teeth for larger speculations in the flour, apple and butter trade, in which they can make and break two or three fortunes in due time, or go to banking under charters that allow them to get double interest on corporate debts. It seems to me that we shall have to fall back

scon to practical industry and a fair price for articles sold. If these extravagant profits are the result of our fractional currency and its abundance, as some assert, it certainly is time to curtail it or withdraw it entirely so that one cent will buy as much as five does now, and a three cent piece as much as a ten cent scrip does now.

I have not cited these prices and cases because the evil is confined to routes of travel and travelers, but because these are prominent cases with which most travelers are familiar, and are a fair indication of the ravages of this fever of speculation which has run so high in war prices and speculations on soldiers, and keeps up so long after the soldiers have gone home, that it threatens a crisis and crash in business and speculations on both large and small dealers, that must at last correct the evils by going to the other extreme. This fever and ague system of doing business, running up to fever heat and then down to zero, is poor policy for an intelliging the state of the gent people like our nation.

I could with equal plainness set forth the speculations in coin and currency, stocks and heavy goods, but so many writers do that and keep it before the people that I choose, in this article, to pick up the loose ends of society and show the correspondence. se ends of society and show the correspondence in speculation in pennies and practical currency to be equally extertionate with that of rents of buildings, banking, stock-jobbing, and wholesale dealing

in goods. Cotton, corn, apples, butter, pork, flour, gold and stock bonddealers are only apple, candy, ple and coffee dealers on a larger scale, and are shaving in larger success on less per cent. Now comes the in larger success on less per cent. Now comes the question—shall these evils be cured by easy and slow process without a convulsion and crash in business and terrible times of bankruptcy and change of property; or by such crash as we have never before seen in this country, not even when the continental money went out of value? If gold can be driven to par with currency cent by cent, and the loose fractional and government currency redeemed and newer re-issued, and rents and prices reduced to reasonable profits, and labor made as respectable for all classes as it is for negroes and foreigners, we can save the crash.

WABREN CHASE.

Syracuse, N. Y.

Third National Convention.

To the Spiritualists and Reformers of the World: At the Second National Convention of Spiritualists held in Philadelphia by adjournment from the 17th to the 21st of October, 1865, it was

At the Stoon National Convention of Spiritualists and in Philadelphia by adjournment from the 17th to the 21st of October, 1865, it was

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

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

Resolved, That the National Organization of Spiritualists will, until otherwise ordered, hold Annual National Conventions of delegates from local organizations, at such times and places as the President, Vice-Presidents, Secretary and Treasurer of this and each subsequent Convention shall designate; and such officers are horeby declared an Executive Committee for that purpose;

Resolved. That appointments and records as delegates from

for that purpose;

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

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

an additional one for each fractional fifty over the first fifty members.

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

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

Resolved, That the National Convention of Spiritualists be invited to hold their next session in the city of Providence in the month of August next;

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

(Signed)

L. K. JOSLIN, Secretary.

And, on conferring with each other, we have decided to call

(Signed)

L. K. JOSLIN, Secretary.

And, on conferring with each other, we have decided to call the THIRD NATIONAL CONVENTION to meet on Tuesday, the Collection 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 interface the conference of State of State of Strictualistic or Providence. vite "each local organization of Spiritualists or Progressive Reformers," to send "two delegates and an additional one for each fractional fifty over the first fifty members;" to at-tend and participate in the business which may come before

JNO. PIERPONT, P.			
MARY F. DAVIS, V	. P.	for	New York.
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I. REHN.	**	44	Penn.
THOMAS GARRETT	"	46	Delaware,
J. A. ROWLAND,	·u		D. of C.
A. G. W. CARTER,	**	**	Ohio,
BENJ. TODD,	**		Michigan,
S. S. JONES.	44		Illinois,
H. S. BROWN, M.D.	"	**	Wisconsin,
C. H. CROWELL,	44		Mass.
M. B. RANDALL, M.D.	**		Vermont.
M. B. DYOTT, of Pen			
HENRY T. CHILD, M	I. D.	. Se	cretary.
634 Race St	Phil	inde	Inhia '

Circular.

To Spiritualists and Friends of Progress everywhere:

In accordance with and furtherance of the views and sentiments of the National Convention of Spiriand sentiments of the National Convention of Spiritualists, held in Chicago, Illinois, from the 9th to the 14th of August, A D 1864, inclusive: We, the National Executive Committee, appointed by said Convention, do most respectfully, but urgently, recommend the immediate formation (without creeds or articles of faith), of societies or local organizations, for associate efforts by Spiritualists and all progressive minds everywhere. To this end do was present the following form of Articles of Associate of the Spiritualists and all progressive minds everywhere. we present the following form of Articles of Associ-ation—comprehensive and liberal—and such as leave

individual rights entirely unmolested.

Under these Articles societies will be entirely independent of each other, yet they will possess an inherent power for general associative effort, so necessary for a National expression of the great Principles now being evolved by the most progressive

Your committee only assume to recommend, believing that, when uniting for an associative effort, we should be especially careful, to guard sacredly

INDIVIDUAL RIGHTS.

Societies organized as recommended, can be incorporated under the general laws governing Re-ligious organizations in the several States, as well as the Canadas—our rights being equally sacred in law

with other religious bodies.

It will be understood that each local organization can assume such name as may be deemed advisable by the individuals composing the society. We simply propose a name highly expressive of a type of Religion, based on sound philosophy, one which will stand the test of reason, and that for which Spiritualists, Friends of minds boldly contend.

S. S. JONES, Chairman, St. Ch. tualists, Friends of Progress, and all progressive

S. S. JONES, Chairman,
St. Charles, Ill.
WARREN CHASE,
Battle Creek, Mich.
HENRY T. CHILLD, M. D.,
634 Race Street, Philadelphia.
W. F. SHUEY,
Elkhart, Indiana. SELDEN J. FINNEY, Plato P. O., Ohio. Plato P. O., Ohio.
H. B. STORER,
Boston, Mass.
M. M. DANIELS,
Independence, Iowa.
MILO O. MOTT,
Brandon, Vermont.
F. L. WADSWORTH,

Secretary National Executive Committee of Spiritualists. Chicago, August 15, 1864.

Plan Recommended-Religio-Philosophical Society.

ARTICLES OF ASSOCIATION.

DECLARATION.

WE THE UNDERSOURD being desirous of promulgating the great and sublime principles of the Harmonial Philosophy, and of elevating and unfolding the minds of Humanity to a due appreciation of the attributes of Deity, as manifested through Mother Nature, the better to enable us to appreciate a common Paternity and Brotherhood, do unite ourselves into a Society, under the Laws of this State, by the name and style of the RELIGIO-PHILOSOPHICAL SOCIETY. OFFICERS, AND THEIR DUTIES.

And for the better execution of the will of said Society, it is provided that it shall, each and every year, on the First Sunday in January, or as soon thereafter as convenient, elect from their members a President, Vice President, Clerk, Treasurer, Collector, Janitor, and Five Trustees, which Trustees shall be styled the Trustees of "The Religio-Philosophical

The duty of which officers shall be to execute and perform

The duty of which officers shall be to execute and perform the usual functions of lik officers in other organized bodies, and especially the following duties, viz:

It shall be the duty of the President to call meetings of the Society, and preside at all meetings of the Society or Executive Board, if present, and act as the general corresponding and financial agent of the Society.

It shall be the duty of the Vice President to perform all of the duties of the President in his absence, or inability to act. It shall be the duty of the Clerk to keep accurate minutes of the doings of the Society and Executive Board, and such other duties as usually appertain to similar officers, under the direction of the President.

It shall be the duty of the Pressurer to receive all money

direction of the President.

It shall be the duty of the Treasurer to receive all money belonging to the Society, and keep a correct account thereof, and if it be from the collector, to receipt to him therefor, and pay the same out at the order of the President, under the direction of the Society or Executive Board.

It shall be the duty of the Collector to collect all money all states.

It shall be the duty of the Collector to collect all money subscribed or contributed, and pay the same over to the Treasu-rer immediately, taking his receipt therefor.

It shall be the duty of the Janitor to take charge of the meeting house, and perform all such duties as are incident to such offices, in other bodies, and act as the general messenger of the Society.

It shall be the duty of the Trustees to perform all such duties as the law, under which this Society is organized, requires.

VACANCIES-HOW FILLED.

In case a vacancy in any office in these articles provided for, shall occur, either by death, resignation, removal to a distance, or inability to act, it shall be the duty of the Executive Board to appoint some member of the Society to fill such vacancy until the next ensuing annual meeting; and any office may, if necessary, be filled pro tempore in case of the temporary absence of the regular incumbent.

THE EXECUTIVE BOARD AND THEIR DUTIES. THE EXECUTIVE BOAND AND THEIR DUTIES.

The President, Vice President and Clerk shall form an Executive Board, and a majority of them may transact business in the name of and on behalf of the Society, but subject to the approval of the Society, when an amount exceeding Fifty Bollars is involved.

approval of the Boclety, when an amount exceeding Fifty Bollars is involved.

The Executive Board shall report all their doings at the next annual meeting of the Society, and whenever required by a vote of the Boclety, in a business like manner, which report, when approved by the Boclety, the Clerk shall spread upon the records of the Society for future reference.

The Executive Board shall be qualified to give Public Lécturers Certificates which shall endow them with fellowsh.p as "Ministers of the Gospel,"—such Ministers of the Gospel as are referred to in the law under which this Boclety is organized; and authorize such Lecturers, in the capacity of such Ministers of the Gospel, to solemnize marriages in accordance with law, which certificate may be as near as practicable in the following form:

CERTIFICATE.

To all whom it may concern: Know ye that the Religio-Philosophical Society, reposing especial confidence in our Lecturer, do hereby grant this Certificate o Vellowship and recognize as a "regular Minister of the Gospel," and as such authorize to solemnize marriages in accordance with law.

Given under our hands at this certificate of the Gospel, and as such authorize to solemnize marriages in accordance with law.

Given under our hands at this day of the Gospel, and the grant of the Gospel, and the

D. 18.....
PRESIDENT
Executive Board
of the ICE PRES. of the of the Religio-Philosophical Society.

"We hold these truths to be self-evident," That we are all children of a common Parent who, through the kind care of Mother Nature, and the instrumentality of Angelic Messengers, ever holds the lowest, or least developed, as well as the highest of His children in his loving embrace, and provides impartially for their every want, and is continually bringing them to appreciate His unfailing love for all: Therefore it is the duty of this Society to receive all who desire to unite herewith, by subscribing to these articles, each individual alone being responsible for views entertained or uttered, or acts performed or approved. And for these reasons no complaint or charge against members of this Society shall ever be entertained, nor shall any member of this Society ever be suspended or expelled from membership.

plaint or charge against members of this Society want over be suspended or expelled from membership.

As all things in nature are subject to change, so the mind is governed y the same law; and what appears to be truth and right to-day may appear otherwise to-morrow. For these reasons, any person becoming a member of this Society is at any time at liberty to withdraw therefrom, and hav his or her name stricken from the roll of members, on application to the Clerk, without imputation for so doing.

That man is a progressive being, and at all times acts in accordance with the internal forces of his own being and external surroundings; it therefore becomes the duty of every brother and sister to extend the hand of charity to all, and use their utmost endeavors to unfold the higher faculties by enlightening the mind of humanity, and especially of the erring, downtrodden and oppressed.

That the most highly developed inhabitants of earth, are intermediate between those angelic beings of expanded intellects, who long since passed from earth, and now inhabit the "Summer Land," and the lower races of humanity who occupy the rudimental plains of this sphere of existence; and that, as the Angelic World tender their kindest offices to us for our unfoldment in health, comfort, wisdom and happiness, to the invest detect we see the existence in the control of the large of the control of the control, when the control of the sphere of existence; and that, as the Angelic World tender their kindest offices to us for our unfoldment in health, comfort, wisdom and happiness, to the control of the control, when the control of the control, we are the control of the control, when the control of the control, we are the control of the control inat, as the Angelic World tender their kindest offices to us for our unfoldment in health, comfort, wisdom and happiness, so it is our duty to extend like loving care to our brothers and sisters of every grade, alike, for their unfoldment in health, comfort, wisdom and happiness.

To "err is human;" "no man liveth and sinneth not," there-

fore it is the duty of man to encourage his fellow man in well-doing, and to chide and judge not, as all in turn need encouragement, and not censure and reproach.

MODE OF DOING BUSINESS.

A majority vote of the members present at all regularly called meetings of this Society, when it does not contravene these articles, shall govern.

FINANCES.

All money required for the furtherance of the great objects contemplated, and to be used by this Society for any and all purposes deemed expedient, shall be raised from free donations, voluntary subscriptions, and rents and profits or sales of property owned by the Society—but never by taxation of its members.

LEGISLATIVE POWERS This Society may from time to time adopt such By-Laws at meetings duly called for that purpose as shall be deemed expedient, provided that they do not in any manner contravene or conflict with the true intent and meaning of these articles,

ON AMENDMENTS OF THE ARTICLES OF ASSOCIATION.

These Articles of Association may be amended by a vote of two-thirds of the members of the Society present at a meeting called therefor, provided such amendments shall have been submitted in writing, at a regularly called meeting of the Society, at least ten days before being acted upon. And provided further that such amendments shall in no wise infringe vided further that such amendments shall in no wise intringe upon the largest and broadest interpretation of these articles in favor of individual rights, freedom of action—thoughts, and expression thereof. And no amendment shall ever be made allowing complaints to be entertained against members, nor for their censure, suspension or expulsion, nor in any wise to restrict or hinder any person from uniting with or withdrawing from this Society in the manner herein before provided.

FIRST BOARD OF OFFICERS.

And, lastly, it is agreed that the following named persons shall constitute the Board of Officers, provided for in the foregoing articles of association, until the first Sunday in January, A. D. 18— and until their successors are duly e ected and enter upon the duties of their soveral offices, viz:

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2-12-tf

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 huse;
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?"

From The Little Corporal.

Duty.

Do your duty! little man,
That's the way!
There's some duty in the plan
Of every day;
Every day has some new task
For your hand,
Do it bravely—that's the way
Life grows grand.

"Do your duty," say the stars,
That, so bright,
Through the midnight's dusky bars,
Drop their light.
"Do your duty!" says the sun,
Iligh in heaven,
To dutiful, when tasks are done,
Crownes are given.

Crowns are given. Crowns of power, and crowns of fame, Crowns of life,
In glory burns the victor's name,
After strife.
Do your daty, never swerve—

Smooth or rough,
Until God, whom we all serve,
Says "Enough." LUELLA CLARK.

Enigmas, Charades, Etc.

MISCELLANEOUS ENIGMA. I am composed of 27 letters.

My 1, 7, 13, 2 is a flower. 6, 18, 10, 18, 27, 2 may sometimes be seen

hanging to the caves on a winter morning. " 18, 16, 17, 18, 19, 5, 14 is a Western city. " 4, 3, 20, 17, 25, 22, 10, 3 is a Northern State. " 21, 23, 5 is what drunkards usually carry.

" 8, 9, 10, 11, 11, 6, 15 is a boy's name. 24, 6, 18, 9 is what most people like to be. " 12, 24, 5, 26, 25 is an instrument of music. My whole furnishes excellent reading matter for FANNY.

many a household. Johnsonville, Ohio, June 2, 1866. Answer in two weeks.

WORD PUZZLE.

I am composed of 13 letters. My 1 is in stick but not in wood, " 2 " head but not in hood.

" 3 " wrong but not in lie. " 4 " flies but not in fly. " 5 " sup but not in light.

" 6 " dog but not in bite. " 7 " man but not in boy. " 8 " ball but not in toy.

" 9 " curl but not in hair. "10 " hole but not in tear. "11 " kiss but not in hug.

"12 " gnat but not in bug. "13 " hearth but not in rug. My whole is a great help in any family.

FANNY B.

Answer in two weeks.

CHARADE.

Forever flowing, unconfined, 'Mid Nature's loveliest scenery; My first's a river you will mind, That waters " sunny Italy."

Egypt with plagues was sore beset, (My second not among the least.) Because her king refused to let The Israelites depart in peace.

The fool who seeks the haunts of vice, And drains the intoxicating bowl, Had better watch, or in a trice, He'll make the acquaintance of my whole. SYLVAN BARD.

Answer in two weeks.

A tillet ralengin si a gorusenad gnith; Nirkd peed, ro etsat ont, het naipler gniprs; Rof lowshal hugardst extinotaci het nibar, Dan kindring elyped osrebs su nigaa. Answer in two weeks.

ALPHABET IN ONE VERSE. The following contains all the letters of the alphabet, and may be used as an exercise for children in tracing their letters:

"God gives the grazing ox his meat. And quickly hears the sheep's low cry; But man, who tastes his finest wheat, Should joy to lift his praises high."

For the Religio-Philosophical Journal.

Reward of Well Doing. BY ESTELLE H. LYON, (twelve years old.)

In the little town of B. lived widow Witherson and her son William. She was a woman of excellent qualities, and taught her little son to love every mortal on earth that was good, and those that were not good. Not to hate, but to pity, and love them too. Willie was only five years old, and when his mother talked to him about God and the beauties of the world, he seemed to understand her. Willie's mother was suddenly taken sick, and the doctor was sent for. He arrived and said she was past help, and that she must die. She called her son Willie to the bedside, and told him she must die. "Will you remember all I have told you, my son?" said she. "Mother," said he, "I shall never forget them, and I will not only remember them myself, but teach them to others. "God bless you, my son," said she; and her beautiful and loving spirit went to meet her dear friends in the Summer Land. Willie was placed in the care of a maiden aunt,

who lived in a little cottage, on the bank of a river. Willie said to himself as soon as he arrived at his aunt's-" my aunt is very kind to take me to her home, and I mean to try and be useful to her, and not forget my angel mother's words." Wille was very kind to his aunt, performing little house duties and going on errands and fixing the little garden. One day Willie had finished his work earlier than usual, and he took from a shelf a small arithmetic which his aunt had given him. "Willie" said his aunt, "You have worked very hard to-day, would you not like me to tell you a little story?" "Oh yes, aunt, but-" "but what," said his aunt, seeing he came to a pause. "I have not looked in my arithmetic In two or three days, else I would like to hear the story very much." "Willie," said his aunt, "you take after your mother; she was a noble and beautiful woman." Willie was growing into manhood, and now we shall see what kind of a man he makes. William Witherson, as we shall hereafter call him, became a wealthy merchant in the city of New York. He divided his money with the poor, and gave a large sum to his aunt. He was respected and loved by all who knew him, and when he

passed on, he met his angel mother, and now enjoys the reward of well doing. Belvidere Seminary, April, 1866.

> For the Religio-Philosophical Journal. Apostrophe to Night.

Night! Blessed Night! So welcomed and desired, has come! Has come with cool and fragrant dews with darkness and repose; with quiet and refreshing sleep, has come to bring to all, a balm, a

Oh, Night! Thou'rt equal with thy twin, bright day; we hall thee as our kind and faithful friend; for like weary children, we sink to thy embrace with confidence, while thy re-invigorating influence restores to us the buoyancy of youth.

Deprived of night, our beauteous earth would wither to decay; the bloom of youth would pale; the sparkling eye grow dim, and lock its glorious luster in the darkness of the tomb. Oh, Night! with reverent and uncovered brow we wait thy blessing; with holy feelings of love and trust, commit ourselves to thy shadowy care, until the coming of another day. We rise to find thee gone, but the blessing of thy induence still remains; we are refreshed, and welcome each new joy with keener relish, and e'en our sorrows, our disappointments fall lighter on our spirits; for we have grown stronger under thy healing power; and with thankful hearts we praise and bless our God who "doeth all things well."

Cuyahoga Falls, May 29, 1866.

For the Religio-Philosophical Journal. True Nobility.

BY LILLY LEONE.

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 kindness, mercy and love, though poverty strides closely by his side, almost tempting him from the path of justice? Shall we not claim him whose soul is filled with true worth, filled with thoughts deep and just, lifting the actions above the sordid desire of wealth and position?

There is implanted within every nature a conscience, which, if cultivated in the truly mora sense, must lead to magnificent results. Circumstances have compelled many to travel through a dark and dreary wood, with narrow paths, that have finally led them into green pastures of usefulness, where the fount of knowledge spread forth its waters, where they could place to their lips the cup containing the crystal draught of true happi-

Men, women and children ought to think-think in earnest; in every relation of life they should consult the inner man, asking if this or that is just, if the result of the deed or thought will be beneficial or ennobling; if justice, truth and integrity will clasp the hand at the conclusion.

How often has position, money, or some worldly obstacle presented itself just in time to cast a shadow over the true character, while man is seated in the arbor of life, and immediately there springs up on every side the twining vines of selfishness, shutting out from his view the pleasant garden in the distance, where, on the banks of a gentle flowing river are hundreds of fairy forms, pouring forth songs of praise to the God of love 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 his duties, 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 we see it to be, and I think all will be well.

Let the young and old practice such a course, and our earth will become more like our ideal

Fairfield, Iowa.

Perseverance.

Sir John Marchland, who rose from a farmer boy to be one of England's foremost noblemen, relates the following characteristic anecdote of himself: The key to my success, in a single word, has

been perseverance, a determination to carry out what I begun, no matter how difficult. My old nurse tells me that I exhibited this trait at a very early age; that before I could walk, I would spend an hour in trying to pick a pin from a crevice, and would raise a terrible clamor if taken away before

To this perseverance I owe the foundation of my fortune, which happened as follows: The neighboring town of Ripley had been granted a fair, and the Marquis of Colchester, in order to make it popular, had promised to give a thousand pounds, it has been been expected by the control of the contro in one lump, to the purchasers of tickets, the lucky one to be decided by lot. The cost of a ticket was only one shilling, and though shillings were not as plenty then as now, still the lads managed to get them occasionally, and my playmates and myself each determined to buy a ticket a week until fair day. The first week we all made our purchases, but on meeting the second week, only one beside myself was ready. The third week he, too, was delinquent, and unmindful of the jeers of my playmates, I trudged off to Ripley alone; and this I continued to do at every half holiday through the summer.

My compades were as much charging as I was also to do at every half holiday through the swas cla-My comrades were as much chagrined as I was cla-ted, when it was found after the fair that my ninth ticket had won the prize. With this money I was able to gain an education and begin business. While it gave me a great start in life, yet I owe the extent of my success to my remarkable habit of perseverance.

CHINESE HELL .- Among the Chinese the anticipation of death is distressing. Their imagination has invented no fewer than ten hells. One consists of a hell stuck full of knives: another of an iron boiler, filled with boiling water; a third is a hell of ice; in another, the punishment is pulling out the tongue of those who tell lies; another is a hell of poisonous serpents; in another, the victim is drawn into places; another is a hell of blackness and darkness; and you may hear them praying in one, "May I not fall into the hell of swords!" and another into this or that place of torment.

ALWAYS TELL THE TRUTH .- The groundwork of a manly character is veracity, or the habit of truth-fulness. That virtue lies at the foundation of every How common it is to hear parents say 'I have faith in my child so long as he speaks the truth. He may have many faults, but I know he will not deceive. I build on that confidence." They are right. It is a lawful and just ground to

AUSTRALIAN CURIOSITIES.—A petrified tree was recently found in the Golden Horn claim, near Geolong in Australia, at a depth of two hundred feet. Pieces of the tree examined by the microscope glistened like diamonds. In the same claim, at a depth of two hundred feet, several frogs, embedded in bluestone, have been disinterred, of a green and yellow color, without any signs of mouth or resistant course. piratory organs.

A GOOD EXAMPLE .- A mutual provident society has been established at Blenheim (Upper Rhine,) one of the rules of which is that no person shall be admitted as a member who does not send his chil-

Few things are impracticable in themselves, and it is for want of application rather than means, that men fall of success.

Wholesome sentiment is rain which makes the fields of daily life fresh and odorous.

A distinguished English elergyman recently stated that there were places in London where, for gen-eration after generation, the name of Christ nev-er reached. Under these circumstances, we submit that British philanthropy and plety had better drop the distant heathen for a time, and attend to civiliz-ing and Christianizing the heathen within its own

A remarkable discovery is reported in Italy by which two persons may converse by telegraph, recognizing even the sounds of each other's voice! There was something of this kind in operation between New York and Boston several years ago, but it was given up in consequence of the New York operator's breath being unpleasantly charged with a combination of bad gin and powerful onlons.

An exchange says that there is a farmer in Boscawen, N. H., sixty years old, who never took a newspaper, never rode in a railroad car, and has never been over ten miles from home. He is very wealthy, not in consequence of his intelligence or energy, but in spite of his want of both.

Josh Billings, on preaching, says: "I always advise short sermons, especially on a hot Sunday. If a minister kan't strike ile in boreing forty minutes, he has got a poor gimlet, or else he iz boreing in the wrong place." An ingenious peripatetic statistician has estimated that Virginia raised, the year before the war, one hundred and twenty-four million pounds of tobacco and one hundred and fifty-five million pounds of pages publics.

One of a party of friends, referring to an exquisite musical composition, said: "That song always carries me away when I hear it!" "Can anybody whistle it?" asked a wag who desired his absence.

A young girl at school, engaged in the study of grammar, was asked if "kiss" was a common or proper noun? The girl, blushing deeply, replied: "It is both common and proper." "When a feller has reached a certain p'int in

drinkin'," said an old man, "I think he orter stop."
"Well, I think," said a wag," he better stop before
he reaches a pint." Humility ever dwells with men of noble minds. It is a flower that prospers not in lean and barren soil; but in a ground that is rich it flourishes and laboration!

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 precious sight worse." "What's that?" 'She washes me all over every morning."

When we record our angry feelings, let it be on the snow, that the first beam of sunshine 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 faults

to another to show your own discrimination. That sincerity which is not charitable proceeds from a charity which is not sincere.

Milton was the son of a money scrivener.

MOUNTAIN TOP. BY CHARLES G. AMES. I stand on high, Close to the sky,

Kissed by unsullied lips of light; Fanned by soft airs That seem like prayers, Floating to God through ether bright.

The emerald lands,

With love-clasped hands, In smiling peace, below me spread; The amber skies-A dome of glory o'er my head.

Wind-swept and bare, The fields of air Give the weaned eagles room for play; On mightier wing,

My soul doth spring To unseen summits far away.

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lock of huir, 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:

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

New Albion, May 6, 1864.

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