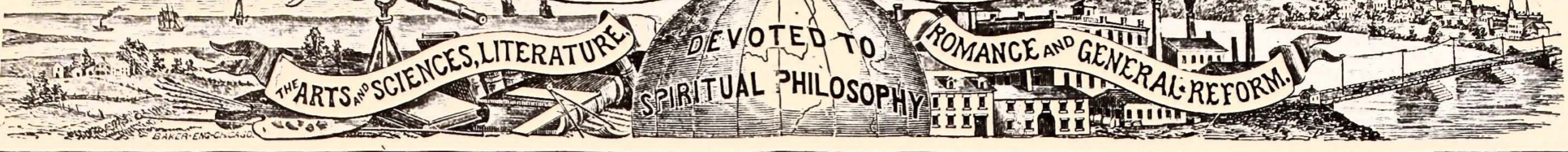


RELIGIO PHILOSOPHICAL JOURNAL

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

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CHICAGO, JUNE 30, 1866.

VOL. II.—NO. 14.

For the Religio-Philosophical Journal.

Spirit Comers.

BY DR. E. CASE.

Oh, ye, whose home is the starry spheres!
I see, I see you still,
The same as when ye wandered here
In the vale, o'er the flower-crowned hill!
But not with earthly flowers do ye bind
The chaplets on your brow,
But with those that sweeten the gentle winds
That o'er fadeless landscapes blow.

Ye come to me, but not as of yore,
With life's sadness on your brow,
With eyes, though bright, yet dimmed by tears,
And a shade on the cheek's warm glow.
Ye come not in the garb of earth,
Soiled in its crowds and cares,
Nor yet in the robes of the halls of mirth
That triumphant beauty wears.

Ye come not with that woe of heart
That seeks from earth relief,
Because it finds no friendship's balm
To soothe its spells of grief;
When the true are dead and the false are fled,
And the paths of earth are lone
As those within the forest dells
When the summer birds are flown.

But ye come all fresh from the vales of life,
Where the immortal rivers flow,
Where the sunny skies, divinely bright,
No clouds or shadows know.
There's a light that rests on your sunny brows—
There's a glory 'round ye spread—
Such as the spirit of deathless life
Throws 'round the immortal dead.

Ye have drank from the gushing founts that flow
From the hills of the Morning Land,
Ye have ate of the fruits that ceaseless grow
Where the flowery branches bend;
Ye have breathed the gales of the sunny isles,
Where the immortal palm trees rise,
And the spirit winds have bathed your plumes
In the depths of their own blue skies.

It is not yours to weep the tears
That such as we may know,
Nor feel those pangs that mortals feel
That cause our tears to flow.
Ye have ceased, long since, your earthly strife,
Ye have passed from us away,
And ye only know of the joy that springs
Where your flowery pathways lay.

Ye only know of the Land of Life
Where no discord mars the spells
Of the songs that gush on the balmy airs,
Where the soul of music dwells.
Ye have caught the life of the flowing tide
Of light, and love, and song—
And not to earth, oh, not to earth,
Does the spell divine belong!

But we know that ye stoop from your starry spheres,
To visit these climes of ours;
And ye bring with ye spells that stir the soul
In its inmost, deepest powers.
And ye roll away the veil that lies
Before our earthly sight,
And we catch a gleam, e'en in sorrow's hours,
Of the Land of Eternal Light.

We know when to look for your presence here:
'Tis not in the hour of mirth,
When joy springs fresh as a springtime flower
Around the fireside hearth;
Nor in the garish light of day,
When high noon's glories glare,
Nor in the noisy marts and streets—
Ye come not to us there!

But when the evening's sunset skies
In gold and purple glow,
Or when the first fair hues of dawn
Set all the world aglow;
Or in the shaded, mellow light
That in the chamber falls,
When the heart its own low beating hears,
And the prayer time hour calls.

When bowed with grief, and crushed to earth,
The soul a martyr quails,
Because it sees that there are times
When all that's earthly fails;
Then, oh, then, ye come to us,
And steal unseen around,
And gladden the heart, as a music strain
Swells with its low, sweet sound.

Ye come as the starlight melodies
Come o'er the moonlight sea,
When rippling waves to kiss the beach
Glide silent, joyfully,
Then sink back in the mighty deep,
Lost to the earth and air;
We know not how or whence they came,
But we heard and saw them there.

And the spell still lingers on our way
In broken fragments still,
And breaks, at times, upon the soul
Without our thought or will;
And above the clouds and cares of life
It for a moment springs,
And almost feels itself a thing
That soars with spirit wings.

Lafayette, Ind., June 12, 1866.

For the Religio-Philosophical Journal.

General View of the Destiny of the Human Race, and of Fourier's Theory of Universal Unity—No. 3.

BY A. BRISBANE.

In our preceding article, we presented a general idea of the Destiny of the Human Race on this earth; its function and mission. We will state it concisely, so that the reader can retain it clearly before his mind.

Humanity is the overseer of the globe, charged with the supervision and cultivation of its surface, and with the care and development of the animal and vegetable kingdoms upon it; that is to say, the vicegerent of God on the planet it inhabits, endowed with a spark of that intelligence which governs the universe, and through which it governs the material world subjected to its control.

Let us examine briefly the condition of humanity at the commencement of its social career on the earth, and draw some conclusions as to the extent of the labors it must accomplish to attain to its destiny, after which we will enter into a methodical analysis of the three unities, the realization of which constitutes the fulfillment of destiny.

Humanity begins its career, so to say, at zero, without any of the means or the resources necessary to accomplish its destiny. It begins without industry, that is, without a knowledge of agriculture or the mechanic arts, without tools, implements or machinery, and without the aid of any of the powers of nature—steam, etc. It must discover and perfect all these, for industry is the means by which it accomplishes the first branch of its destiny—the industrial—and elevates itself to unity with nature, or rather elevates nature to unity with itself, to its ideal of beauty and harmony. It begins without political and social institutions, establishing at first—guided by instinct—such rude and simple regulations as are adapted to its rude and simple condition; as it progresses, new requirements arise, which lead it to devise and establish others, and in these experiments, it gradually acquires experience in government and social organization. It begins without science, that is, without any knowledge of nature, of itself, or of the universe; by the observations, experiments and reflections of successive generations, it gradually penetrates the mysteries of creation around it, and constructs a system of knowledge, which is destined in time to become universal. At the present day, after the studies of the past ages, it has acquired some knowledge of nature, contained in what is called the positive sciences; of the moral sciences or the theory of human nature, it has acquired the merest rudimental knowledge, while of that of the universe, with the exception of the planetary movements, none whatever. It begins without the fine arts, which are the means of refining and idealizing life; it first develops the germs of a few of them, and in the rudest manner, as we see by their condition in ancient India and Egypt; at the present day—after some four thousand years of elaboration—they have received some degree of development, and one of them, music, is nearly perfected, being based on positive principles; the laws of the art are discovered.

Thus humanity at the commencement of its social career is ignorant and helpless, without industry, art, science, laws or social institutions; it must invent or discover, develop and perfect these constituent elements of the social organism. It is a great work, the accomplishment of which requires the successive efforts of generations, as is proved by the fact that the race, having been engaged upon it from the earliest historical times, is still far from having completed it; all the elements of society are in an imperfect and a more or less undeveloped state; even industry, which is the element the most advanced, is not yet perfected and organized; it is in an incoherent condition, prosecuted in a desultory and ignorant manner by isolated individuals.

Humanity, while engaged in the process of creating and elaborating a social organism, and before it has completed it, is necessarily subject to all the evils attendant upon an imperfect social state. It is subject to poverty, for the reason that it has not perfected and organized industry, which is the sole source of wealth; it is subject to social incoherence and discord—that is, to war, oppression, fraud, etc.—for the reason that it has not discovered and established true laws and institutions for the regulation of the social relations of its members; it is ignorant, and subject to prejudices, superstitions and error, because it has not discovered the sciences. These evils are unavoidable during the early ages of the social career of humanity; they accompany the process of social development, and could only have been prevented on condition that supreme Wisdom had provided the human race at the outset of its career with all things necessary to a perfect social state—with dwellings to live in, with tools, implements and machinery to create wealth, with science to enlighten it, and with true political and social institutions to regulate its relations. As progressive development is a universal law, as nothing is or can be created perfect, and as independent action is an attribute of intelligent beings, the Deity does not provide man with these things at the outset, but leaves him to discover and create them for himself. Had man been provided with all the means necessary to his social life; had he been endowed with instincts that would have directed him rightly, he would have been reduced to the condition of the beaver, the bee, the ant. The fact, however, is that progressive development

or gradual formation, being a law or necessity of nature, humanity can no more attain a true social state at once, than the individual man can be born full grown.

The evil which is attendant on the early phase in the social career of humanity, is repeated in a diminished degree and under different forms, in that of the individual man. The infant, for example, must cut its teeth, which is attended with suffering, and it is liable to various disorders and diseases, which are connected with the immature state of the physical organism; it is ignorant, and it must learn. To have avoided these evils and others which grow out of the law of progressive development, it would have been necessary to have created man in the prime of life, fully developed, physically and mentally. Without examining, in this place, the reason, we will state the fact, that nature does not produce fully developed and perfect organizations; everything in nature, from the plant to the man, must pass through the transitional phase of infancy and growth—a phase of immaturity and incompleteness—and be subject to the imperfections and evils attendant upon it.

From what precedes, we may draw the two following important conclusions: First, that humanity is in its social infancy—that is to say, in the early transitional phase of its social career, engaged in the work of developing and perfecting the elements of society; this is proved by the imperfect state in which these elements now are, and the disorder and discord which exist on the earth. Second, that the reign of evil on earth takes place during the social infancy of humanity, and is an unavoidable consequence of it, and that the reign of good will follow it, and continue during the long ages of the full social development, or the social adolescence of the human race. The cause of evil—a subject which has completely bewildered human reason, and given rise to so many erroneous theories, both theological and philosophical—is now easily explained; it is to be found in the simple fact of the immaturity of the social world—or of the social infancy of humanity.

To sum up, we repeat that humanity is in the beginning of its social career on earth; the social world is in its infancy; the evils which exist on the earth, such as poverty, ignorance, war, oppression, fraud, conflict of interests, incoherent action, etc., are attendant upon that infancy; they are effects of growth and development.

The extent and intensity of social evils have so violated the intuitive sentiment of order in the human mind, that men have thought the earth was accursed, that the human race had committed some great error, and was now expiating it, that a demoniac power governed the universe jointly with the power of good. The few thousand years of the past appear to minds, which do not know that humanity goes through a long social career, so vast that they are lost in the contemplation; they believe in consequence that what is, is the normal state of humanity, that the future will be the continuation of the past and present, and that the reign of evil is to be eternal on our globe. These views form the basis of the leading theologies of the world; hence the doctrines of a fall, an expiation, a redemption, of demons, of hells, etc. These doctrines exercise, it is true, but little practical influence at the present day, but they mislead theoretically the human mind, and turn it away from seeking the true solution of the cause of evil. When the explanation we have given comes to be understood, men will look forward with hope to the future; they will see that evil is not permanent and irremediable; that it depends on circumstances which are within their control, and that the social redemption of humanity—its redemption from the sufferings it now endures—is possible; the plan of God as regards the future and human destiny will then be unfolded; a profound enthusiasm will inspire men's souls, and a mighty movement for the elevation of the race—a repetition of the crusades on a vast scale—will be inaugurated.

There is one more point which we must touch upon in order not to leave our subject too incomplete. We believe that evil—that is, poverty, ignorance, social discord, etc.—exists to a greater or less extent on all globes during the early phase of their social career, but we believe that on some globes the crisis of social development may be more difficult, and attended with more suffering than on others, and that as a consequence the evil may be greater. The reason of this, we hold, is that no absolute uniformity, no mode, prescribed with mathematical exactness, exists in the growth and development of finite beings; certain variations may and do take place; certain delays and accidents are liable to occur; ~~we see~~ this illustrated in all the finite creations around us, and what is true of them is true of globes; the infinitely great is governed by the same laws as the infinitely small. We will explain this by a familiar example: we see that, of the fruit on the same tree, some ripens faster than others, some may even become mildewed or blighted, and fail to attain to maturity; among the trees of a forest, some grow up crooked or stunted, and among animals some derangements and accidents in development take place; among children, some suffer in the process of dentition than others, or are more liable to the various diseases of infancy. Now this law of variation, of perturbation in development applies, we hold, to planets as to lesser creations, although the higher the creation in the scale of being, the more regular and stable is its development, and the less its exposure to derangements and accidents in its career. Still with planets the law holds good, and

the early stages of the development of some may be attended with more difficulty, and accompanied by more suffering than what is common to the majority. Among the countless millions of globes in the universe, it may happen that some are less properly formed and fashioned than others by the forces operating on and in them; that is, are less perfectly developed. On such globes, a certain amount of extra imperfection exists in the transitional or early plans of their careers. If we consider the universe a tree, and globes the fruit upon it, we may conceive that some may ripen less rapidly than the average, or that they may even become—to continue the simile—mildewed or worm-eaten.

With these preliminary remarks, we will state the question which we wish to ask; it is this: Has the career of the human race on our globe been, up to the present time, perfectly regular and natural, free from any perturbation, unnecessary delay or unusual suffering? Has the passage through the transitional phase of early development been attended with no more difficulty than is unavoidable in the nature of things; in other words, has the social progress of our race not been slower and subject to a greater degree of evil than is usual in the first phases of planetary life? Have all the sufferings through which humanity has passed—the wars, the oppression, the poverty, the strife, etc.—been absolutely necessary to the creation of the elements of society and to human progress?

These questions are, we feel, in the present state of our knowledge, purely speculative, but they must be answered, if we would understand in full the question of evil, and the real character of the past career of the race on the planet.

Without entering into explanations, we will state briefly that from various considerations we are led to believe that the social infancy of humanity, that is, the early phase of its social development, has been a slow, difficult and disordered one. Without undertaking to offer a solution of the problem, we conjecture that the human race has had some unusual obstacles to contend with in nature or in the condition of the surface of the globe, which have thrown difficulties in the way of its social development. These may be the existence of deserts, marshes, arid steppes and dense forests, in the place of fine and fertile prairies, inviting to pasturage and tillage; the prevalence of beasts of prey, which early led man, from the necessity of combating them, to devise the arts of destruction. Unfavorable physical circumstances of this kind rendered the prosecution of industry at the outset very difficult, and inspired men with a strong dislike for labor; they laid the foundation of the two fundamental evils which have existed on the earth—war and slavery; they have perverted and degraded the spiritual nature of man, and thwarted and delayed his social development and progress.

But, it will be asked: Why was such a state of things permitted to exist on the planet? Why sterile regions? Why the prevalence of beasts of prey, of noxious reptiles, and of vermin? Why these and other physical evils?

We have stated that diversity and derangement exist in the development of all finite creatures, that the growth of some is slower, more difficult, and attended with a greater degree of imperfection and disorder than that of others. This is not an explanation, but it is a fact, as is proved by nature in all her creations, and is an answer to a certain extent.

Were we to seek for an explanation, we should say:

Matter, the inert passive principle, offers a certain degree of resistance to the active creative principle; the latter, in moulding and fashioning it, does not exercise an absolute control over it; that is to say, the active principle cannot mould and fashion matter *instantaneously*; it cannot bring unorganized matter into a state of organization at once, or without any interval elapsing between the commencement and the completion of a creation. Nature, which manifests in her creations the laws of supreme wisdom, offers in all her operations an illustration of this; it takes, as we see, some three months for the peach or the apple to ripen; that is, to go through the process of formation from the bud to the perfected fruit; thus it takes three weeks to hatch the chicken in the egg, and nine months to form a human being; the formative phase occupies these periods of time. Now, during this process of formation, the created thing, not having attained to a state of full development, which is for it a state of perfection, must necessarily be in an incomplete and imperfect state. The green fruit, for example, is sour, bitter, or acrid; it has attributes which are the opposite of those of the ripened fruit, and for the reason that it is in an opposite condition; the human being, in the phase of embryonic development, is an unshapen, even a hideous thing, while the fully and harmoniously developed being is most symmetrical in proportion and beautiful in form.

The process of formation—that is, the transitional phase from the germ to full development—implies, then, a period of incompleteness and imperfection. Matter, which is inert and passive, cannot be brought at once, we repeat, into new combinations and organizations; a certain period of time must elapse between the commencement and the completion of a creation; this period is one of imperfection, often of disorder and suffering; it is a temporary transitional phase, which is accompanied by the various forms of what is called evil.

The intelligent races on all globes must, like humanity on earth, pass through the transi-

tional phase of social development before they can attain to their destiny. This law is universal; it is a condition of finite existence; the finite being must have a beginning, and the beginning must be different from the state of full development; if the one is a condition of relative perfection, the other must be a condition of relative imperfection.

The question we have asked is: Has our globe suffered more in passing through this phase than globes in general, and if so, from what cause? We believe that it has, and we have pointed out briefly the reasons for such belief. We will not pursue the subject further, as we have not space; we have merely raised these questions to call the attention of the reader to the extent and depth of the problem of evil. With the indication we have given, he can pursue the investigation, if it interests him.

For the Religio-Philosophical Journal.

John Wesley a Spiritualist.

DEAR JOURNAL:—I have selected the following remarks and incidents from the writings of John Wesley, with the hope that the followers of this great religious chieftain, may know to what extent they denounce the founder of Methodism, when they rail against those who believe in spirit communion in our own time. I would especially invite them to ponder well his remarks, when he asserts that the denial of spirit communion furnishes the infidel and materialist with the very strongest argument against Christianity and the Bible. I might fill your paper with extracts from Wesley's writings in support of spirit intercourse, but these few are sufficient to show that the founder of Methodism fully believed in it.

"Millions of spirits walk the earth, both when we sleep and when we wake," and they under favorable conditions, and through certain persons may, and often do, communicate with the children of this world.

In Wesley's Journal Vol. 2, p. 279, he says: "What pretence have I to deny well attested facts, because I cannot comprehend them? The English in general, and indeed most men of learning in Europe, have given up all accounts of apparitions (intercourse with spirits,) as mere old wives' fables. I am sorry for it; and willingly take this opportunity of entering my solemn protest against this violent complacency which so many that believe the Bible, pay to those who do not believe it. I take knowledge, these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation, in direct opposition not only to the Bible, but to the suffrage of the wisest and best men in all ages and nations. Infidels and materialists well know (whether Christians know it or not,) that the giving up of apparitions is in effect, giving up the Bible; and they know, on the other hand, that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air (Deism, Atheism, Materialism,) falls to the ground. I know no reason therefore, why we should suffer even this weapon to be wrested out of our hands.

"One of the capital objections to all the accounts, which I have known urged over and over, is this: 'did you ever see an apparition yourself?' No, nor did I ever see a murderer; yet I believe there is such a thing; yea, and that in one place or another, murder is committed every day. Therefore, I cannot as a reasonable man deny the fact, although I never saw it, and perhaps never may. The testimony of an exceptional witness fully convinces me both of the one and the other."

On pp. 281—283, in Vol. 2, of his Journal, is a very lengthy account of the strange experiences of Elizabeth Hobson. In consequence of its great length, I omit a strange and interesting narrative of how the spirit of her grandfather appeared to her on numerous occasions, and gave her all the particulars as to how she must proceed to come into possession of property which he left for her, but which she had given up trying to obtain, on account of so many obstacles in the way. By following the directions of the spirit she had little trouble in securing her title to the property. Speaking of this lady, Wesley says:

"Elizabeth Hobson was serious from a child, and grew up in the fear of God; and the whole tenor of her behavior was suitable to her Christian profession. She told me she had seen spirits from her childhood, and especially on the occasion of the death of relations, or intimate friends, they would appear to her. The following are her own accounts: 'A little before Michaelmas, 1763, my brother George, who was a good young man, went to sea. The day after Michaelmas day, about midnight, I saw him standing by my bedside, surrounded with a glorious light, and looking earnestly at me. He was wet all over. That same night the ship in which he sailed split upon a rock, and all the crew were drowned.'

"On April 9, 1767, about midnight, I was lying awake, and I saw my brother standing in front of my bed. Just at that time he died in Jamaica."

On p. 636, same volume, Wesley relates the following: "Margaret Barlow came to me by invitation, and I asked her an abundance of questions. I was soon convinced that she was not only sincere, but deep in grace; and therefore incapable of deceit. I was convinced likewise, that she had frequent intercourse with a spirit that appeared in the form of an angel. Her account was: 'For above a year, I have seen this angel, whose face is exceedingly beautiful; her raiment is white as snow, and glistening like silver; her voice unspeakably soft and musical. She tells me many things before they come to pass

THE CITY OF JEDDO, THE CAPITAL OF JAPAN.—The city of Jeddo is said to be, without exception, the largest city in the world. It contains 1,500,000 dwellings, and the unparalleled number of 5,000,000 of people. Some of the streets are nineteen Japanese in length, which is equal to twenty-two English miles. The commerce of Japan is immense, and the sea along their coast is covered with ships. Their vessels are laden in the southern portion of the Empire with rice, tea, sea-coal, tobacco, silk, cotton, and tropical fruits, all of which find a market in the north, and then return freighted with corn, salt, oil, isinglass and other productions of the north, which find a market in the south.

She foretold that I should be ill at such a time, in such a manner, and well at such an hour, and it was so exactly. She has said such a person shall die at such a time and he did so. Above two months ago, she told me your brother was dead; though I did not know you had a brother."

Speaking of the spiritual "gifts" so common amongst the early Christians, Wesley says in his Journal p. 496: "The grand reason why the miraculous gifts were so soon withdrawn, was not only that faith and holiness were well nigh lost; but that dry, formal orthodox men began even then to ridicule whatever (spiritual) gift they had not themselves; and decry them all, as either madness or imposture."

Who can say, with the above extracts before them, that John Wesley was not a Spiritualist?

LEO MILLER.

Detroit, Mich., May 15, 1866.

For the Religio-Philosophical Journal.

Inspirational Poem,

[Given by Mrs. CORA L. V. DANIELS, at Portage Pic Nic.]

Cease your strifes and persecutions; Frame your laws and constitutions After heaven's plan; Do ye good to one another, Call each soul your friend and brother, Noble, perfect man!

Come out from the mists and shadows, To the golden fields and meadows Where the sky-lark sings— Where the buttercups are blowing— All their starry blossoms throwing In the meadow springs.

From the land of light eternal, Where God's love is law supreme, And truth is light! Where from the vernal, glowing mountains, Flow the bright and sparkling fountains, Crystal and bright.

Where pure angel forms descending, With your souls in converse blending, Think not of strife; When with forms of love and beauty Blend the golden lines of duty, And perfect life.

Reported for the Religio-Philosophical Journal.

PROCEEDINGS

CONVENTION OF SPIRITUALISTS

Held at Aurora, Ill.

Agreeable to notice the Convention assembled at Dunning's Hall, on Friday, the 15th of June, and organized by the election of Hon. S. S. Jones, President; Capt. R. H. Winslow, Norman Pratt, and Mrs. H. F. M. Brown, Vice Presidents; and Mrs. N. J. Bronson, Secretary; and Milton Peters, Esq., Assistant Secretary.

On motion a Business Committee was appointed, consisting of Capt. R. H. Winslow, Ira Porter Esq., and Dr. J. Antis.

On motion, the following programme of business was adopted for the government of the Convention:

PROGRAMME.

The Convention will meet in conference each day at 8 o'clock, A. M., and continue in conference by voluntary speaking until half-past ten.

At 10 1/2 A. M. the Convention shall open in regular session for an address by a regular speaker, to be selected by the Business Committee.

At 12 o'clock the Convention will adjourn one hour and a half.

At 1 1/2 o'clock the Convention will open in conference, and continue until 3 o'clock, when it shall commence its regular session for a lecture, as in the forenoon.

At 5 P. M. the Convention shall adjourn an hour and a half.

At 6 1/2 o'clock the Convention will open in conference, and continue until 8 o'clock, when the Convention will open for a regular lecture, as in the morning.

At 10 o'clock the Convention shall adjourn until 8 o'clock of the next day.

No person shall speak in conference more than fifteen minutes at one time, nor more than twice at the same session if there are other speakers who desire to occupy the time.

This programme may be changed to admit of more than one regular lecture at any regular session, if deemed advisable.

S. S. Jones, the President, first addressed the meeting, announcing that the platform was free, and all had the right and privilege to express their sentiments, be they ever so diverse, and though they should be in hostility to Spiritualism.

Milton T. Peters commended the adoption of a free platform. He claimed that Spiritualism more than any other belief appealed to reason. The prevalent religions were based upon faith, and discarded reason. The churches were largely composed of women and children who were controlled by their emotions, and not by reason. Their faith was strong, but their reason weak. In the Spiritualistic ranks the males equaled in numbers the females, and probably exceeded.

Regular Lecture by Miss Nutt. She improvised a poem, and then gave a fine lecture on liberty of opinion.

Ira Porter favored conferences. His Methodist experiences had proved their utility and value. Nature abhorred a vacuum. He hoped that the platform would be occupied.

Bro. E. Dayton, formerly a Universalist preacher, illustrated and contrasted the various religious opinions. He related an anecdote in point.

FRIDAY EVENING.

Regular lecture by Miss Nutt. Subject, education.

The speaker showed that education did not consist merely in what was learned from books; but was the harmonious development of our physical, intellectual, spiritual and affectional natures. Suffering conducted to our proper education.

Growth and purification, were by effort and sacrifice.

Milton T. Peters said the Orthodox religious revivals, in their frequency, power and fervor are guided and measured by ignorance.

In Northern Illinois they are hard to produce. They are limited and wanting in fervor. In Southern Illinois they are frequent, and regular in their occurrence as Christmas-nolsy and full of fervor.

In Arkansas they are produced with little effort. The preachers need but threaten, and the ignorant multitude in terror crowd the altars. Mr. Peters insisted that no true parent would or could ever discard an erring and unrepentant child. That for God to do so was impossible.

Convention adjourned.

Saturday morning conference convened at 8 A. M. CONFERENCE.

Bro. Winslow spoke upon the beauties of spirit intercourse, and the satisfaction derived from communion with the spirits of our departed friends.

Miss Nutt lectured upon the beauty of toleration and charity.

Milton T. Peters showed that the morality taught by the God of the Jews was pernicious, and made those who practiced such teachings hated and despised of all people.

Bro. J. Barber condemned fillbustering and living at the expense of others, instead of working for one's own support.

Ira Porter further illustrated fillbustering. He showed that the ideas of fillbustering and robbery now in vogue were learned from the old Bible, and the practices of Abraham, Moses, Joshua, David, and the old patriarchs generally.

Milton T. Peters said that all previous systems of religion declared forms, ceremonies and prayers to be religion. Spiritualism claims that religion is the development and harmonization of the world. That forms, ceremonies and prayers are only helps, if useful at all.

A beautiful bouquet was presented to the Convention by Mrs. Thatch, of Naperville.

The Chairman, S. S. Jones, made appropriate remarks on the correspondence of our natural lives to the buds and blossoms comprising this bouquet. Were our spiritual perceptions unfolded we would see the emanations surrounding each material object like the aroma peculiar to each flower.

Regular lecture by Mr. Geo. I. Yeager: Go ye out in the world and preach the gospel to every creature, beginning at Jerusalem.

S. S. Jones spoke on education. He called attention to the Publishing Association in which he was now engaged as one of the good things which Spiritualism and Spiritualists had inaugurated. It was a great practical benefit as an instrument of light and knowledge. We should make practical all reformatory efforts. He found no fault with human nature as it is. Persons accumulating large amounts of wealth were reservoirs from which we draw to build up our institutions.

Regular lecture by Mr. James. He desired not alone to present Spiritualism, but the practical things which are the outgrowths of it.

He showed its application to the development of the geological and mineral resources of earth.

(To be Continued.)

Reported for the Religio-Philosophical Journal.

PROCEEDINGS

FRIENDS OF HUMAN PROGRESS

Waterloo, N. Y.

WATERLOO, June 5, 1866.

The eighteenth Yearly Meeting of the Friends of Human Progress convened at the usual place—the old Friends' Meetinghouse, near Waterloo, in Seneca Co., N. Y.

The meeting commenced its labors on Friday morning the 1st of June, and continued three days, closing late Sunday afternoon.

As usual, at the opening, the audience was not large; but among those present were numbered some of the finest minds of our country,—minds that are stamping their deep impress upon their age and generation.

Yonder in front of the plain meetinghouse, receiving the greetings of his numerous friends, is Charles D. B. Mills, of Syracuse, the Chairman of the Convention; his face beaming with good nature, but bearing the indelible stamp of the thinker and philanthropist, the scholar as well as the ornament of the social circle. Near him stands James G. Clark, the well known poet, and the most popular ballad singer in America. While, yonder, wrapped in blue broadcloth, and surmounted by an enormous Panama hat, comes a vital self-asserting unanswerable argument; six feet in length and weighing two hundred pounds—in itself a standing, walking, talking refutation of the base lie, that the African race is incapable of sharing in the administration of our Government because of inferior mentality, and should in consequence, be withheld from the enjoyment of political and civil equality with their white brothers—for where is the man of Saxon blood, that can stand upon the same platform and then there, either by his logic or his eloquence, prove himself the superior of Frederick Douglass. Selden J. Finney too, is here, the incomparable expounder of the Harmonial Philosophy. Others we notice, but cannot specify them; among them Mr. Howe and Mrs. Lucy N. Coleman of Rochester.

The meeting was called to order by Mr. Mills, Chairman of the previous year, and a nominating committee appointed, who reported the following names for officers of the meeting; all of whom were duly elected. President—Charles D. B. Mills; Vice President—Oliver Mitchell; Secretaries—William Barnes and Phebe B. Dean, of Waterloo; Treasurer—Stephen Shear.

A Business Committee was appointed, consisting of Lyman C. Howe, Selden J. Finney, Amy Post, Lucy N. Coleman, Harriet A. Mills, William Barnes, Phebe B. Dean and J. M. Reynolds.

While the Committee were consulting, Mr. Mills spoke briefly of the character and objects of the meeting, of its broad and catholic spirit,—that it was not for the inculcation of one idea, but for the promotion of human welfare.

The Committee reported resolutions which were accepted, and after fixing upon 10 o'clock A. M. as the hour for assembling on succeeding days, the meeting adjourned for one hour.

AFTERNOON SESSION.

Mr. Mills read a beautiful poem from Schiller, following by remarks in substance that religion is an essential vital verity, a sentiment common to, and essentially the same in all forms of belief, whose only differences are in speculative theology. The churches are slow to move in any reformatory humanitarian direction; but the condition of the country and the necessities of the hour have obliged them to define their position upon, and their relation to the great question of American slavery, and so in all the walks of life, every man has been obliged to define his own position.

Mr. Finney spoke to the following resolutions:

Resolved, That there is a soul in man which can act, even while in the body, in a manner independent of that body, in so far as to exhibit a clear knowledge of objects and of beings whose existence transcends the power and limits of the sense.

Resolved, This soul lives after the body decays and can manifest itself to both the senses and the souls of persons still living in the body.

He said the subject was a large one and admitted of several classes of evidence. The first he should mention, was found in the structure of the nervous system. That the nerve arcs bear a relation to the magnetism of immensity, similar to that which the eye bears to light. We are to infer from the general anatomy of the system that it contains a soul.

Phrenology furnishes another class of arguments. We have the organ of spirituality, and wherever that is large we find a proportional degree of seership. If there be such an organ, it must have a function, and what can that be, but to reveal spiritual truth. Nor could it be organized into the brain but by the action of the spiritual forces. Could there be eyes without light? No! Neither could there be a spiritual organ, without spiritual force, by which it is organized and by which it operates.

Psychometry, too, testifies to the fact that there are powers in man beyond and above the five senses, revealing facts which the senses unaided can never make known.

Clairvoyance, which is seeing without the physical eye, furnishes still other arguments. By means of it we can examine and locate disease; give an accurate delineation of the character of unknown persons; see through a solid segment of the earth; brick walls become as transparent as glass; and a variety of other modes of manifestation of the correlative operations of brain structure, with some ethereal fluid or medium, which passes through stone, brick and other opaque substances with the same facility as light does through air, glass or crystal. Now, if on top of anatomical structure, as inferred by Draper, Phrenology, Psychometry and Clairvoyance, you place the phenomena of spiritual intercourse, such a mass of cumulative evidence is obtained as seems to establish, beyond the plausibility of reflection, the truth of the proposition contained in the resolutions.

At the close of Mr. Finney's discourse, Mr. Clark sang a beautiful, appropriate, and original song.

Mr. Douglass said, he would not attempt a refutation of the able and eloquent address just delivered, for although he might resist Mr. Finney's logic, he could not resist Mr. Clark's music. He did not consider the subject so interesting as the one now rocking the nation from center to circumference, with an earthquake's power. No moment so solemn as the present. It might be that the resolutions were true, he hoped they were; but he did not know they were, so he could not vote for them. He did not believe any one remembered any event occurring before organization, or one after dissolution. So far as men believing it, is concerned, is no argument; he could produce an equal number who did not believe it; and he thought it might very properly be ascribed to imagination or idealism. Everything that comes from the other world comes in the shape of a miracle, and miracles are getting to be in bad repute. The universe is governed by immutable law. No Joshua stops the sun, nor Elijah calls the rain.

Mr. Finney thanked Mr. Douglass for his suggestions; the point in the argument was, that in the body was a soul which had means of obtaining knowledge aside from that obtained by the five senses. Suppose he has not seen them? Did Mr. Douglass ever see a law, or ever smell a law, yet he knows that laws are. I, in common with all well informed Spiritualists deny there is such a thing as a miracle. Matter in its changes is continually passing beyond the ken of the senses. Chemistry proves light, heat and magnetism to be modes of motion in matter so attenuated as to elude the unaided senses. Many results present themselves readily to the senses, but the agencies producing them may be of so ethereal a character, as entirely to elude their grasp. The whole tendency of modern science is towards the etherealization of matter.

Mr. Mills said: Life is an eternal mystery, our senses fail to fathom it. So it is of the soul, and we can only know of it by its own internal recognition. Immortality is something not to be demonstrated. In proportion as any one weds himself to the internal recognitions of his own soul,—just in that proportion will he have the recognition of immortality,—just as we wed ourselves to truth, and consecrate ourselves to the principles of eternal rectitude.

Mr. Douglass said: Nearly every great river has given the world some system of religion. The Ganges, the Nile, and why should not the Genesee. But this may all be the work of the imagination. Any form of religion that promises to turn this Pandemonium into a Paradise; to lift up the squalid and downtrodden; to relieve human wretchedness and misery; shall receive my hearty support and approbation.

J. M. Reynolds saw many insurmountable objections to the theory of modern Spiritualism. For instance, if we have souls they must have a form, and if a form, it must be a human form; so we must have nails, and knives to pare them; hair, and barbers to cut it; clothes, and tailors to make them; and if we have mouths there will be eating and bad digestion. These, and many more objections of the same character, made the whole thing, including Psychometry, appear to him very absurd.

Mr. Finney said a few words in reply, showing the absurdity of the objection presented. After some further discussion upon the same subject and a song by Mr. Clark, the meeting adjourned till 10 o'clock A. M., Saturday.

SECOND DAY.

Mr. Mills opened the meeting by reading a poem from Schiller, entitled: "Words of Faith." Mr. Clark then sang "The World Would be the Better for it."

Mr. C. A. Hammond, having introduced a resolution calling for the impeachment of the President, stated that he would like to see it passed by the meeting, as he thought the course of the President merited such action: 1st, because he had erected provisional State government; well knowing that thereby the enemies of the government would be admitted to the ballot box, and its friends excluded.

If Congress failed to impeach Mr. Johnson, the Government must certainly stand in the position of betrayer to its friends, and the rewarder of its enemies. It is, virtually, putting a ban upon loyalty and a bounty upon treason. Neither can we afford to wait for the expiration of President Johnson's term, for we have not a working majority in both Houses.

Mr. Douglass remarked,—The influence of this meeting depends very much upon the justice of the sentiments emanating from it as embodied in its resolutions.

He would not advise Congress to attempt anything, which it has not the constitutional power to do; and until Mr. Johnson has violated wilfully some express provision of the Constitution, Congress would find it a very difficult matter to impeach him. If the moon be inhabited, no doubt its inhabitants stand very much in need of our beneficent institutions, but how are we to get them there? And so of this impeachment theory. Don't let us undertake anything impracticable.

Mr. Hammond considered it not necessary to make a trip to the moon for evidence in this case.

Mr. J. K. Ingalls desired to say that he was no apologist for the President, yet he agreed with Mr. Douglass, that the experiment of impeachment would amount to very little; but that the salvation of the Union depended more upon the unswerving

loyalty of the people to the principles of justice and rectitude. He thought the President's sycophancy to Southern interests, more the result of fear of assassination than of any affiliation with treason. We must rely more upon principles, and less upon party measures.

Mr. Douglass said he thought as little of the President as Mr. Hammond, and a great deal less of him than Mr. Ingalls evidently did. He believed Mr. Johnson to be a traitor, but he had better not inflict impeachment as it is a two edged sword and cuts both ways. We may, some day, have a Conservative Congress and a Radical President, and impeachment now might establish a very awkward precedent.

Mr. Johnson was a member of the rotten Democratic party, and when that broke by its own weight, he clung to the rottenest end of it. He afterwards clung to the Union, because he considered slavery safer in the Union than out of it. I will say more, I think Mr. Johnson was privy to the assassination of Mr. Lincoln. Inferentially, no man had such an interest in the event as he. He is arbitrary, unscrupulous, and pre-eminently ambitious. He has no fear of assassination from the South, as Mr. Ingalls supposes, for he is the friend of the South, and the fact is perfectly understood there. It is because he, probably, was more or less concerned in the murder of Lincoln, that he himself is afraid of the assassin's steel.

"Thrice is he armed who hath his quarrel just," "The wicked flee when no man pursueth." The argument against emancipation used to be, "If you free the slave he will cut his master's throat." Why were the masters afraid of having their throats cut? Because they deserved to have them cut; and Andrew Johnson knows that he "who takes up the sword shall fall by the sword." He is afraid the friends of liberty will strike him down because he struck them down. I think the whole scheme, from beginning to end, to be a piece of damnable trickery, for the purpose of retrieving by treachery and duplicity, what had been lost on the battlefield. While the President stood with his face to the North, prating about tempering "mercy with justice," and while we were saying, "Oh, Lord, have mercy upon the rebels now," he was at the same time writing letters to the South, saying, "All will be right, the obstacle is removed." Whence came upon his table that letter from Booth appointing a meeting. Yet, in view of all this, I incline to the lenient side of justice.

Mr. Hutchins said: The rebels think now, that they should have fought us in the Union; so, I think we should fight President Johnson in the chair.

Mrs. Colman said: Never mind President Johnson; do at home your own duty. You might have known that your past course would have brought you to your present condition. I am ashamed of the men, I do not believe women would act so foolishly. Why for party power, do such things as to place in nomination, regardless of their character, men whose only recommendation is a probability of being elected. The people are guilty. Hereafter see your only party in justice.

Mr. Mills,—It stands on record that Andrew Johnson, a Union slaveholder of the South, by the accident of the death of Mr. Lincoln, now occupies the Presidential chair. But Unionism at the South is a bastard affair. Parson Brownlow has said that he would like to see Jeff. Davis hung and laid in his grave, and the abolitionists laid beside him after being served in the same way.

Mr. Clark sang one of Gerald Massey's beautiful inspirations, "The People's Advent."

A Finance Committee was here appointed to audit the Treasurer's account and ascertain the amount necessary to be raised for the present year.

Mr. Hutchins thought we should say to Congress: Do more; do what you can, and we will stand by you. If you cannot give us a whole loaf give us a half loaf, but we will still ask you for the whole one. This is no compromise.

Mr. Howe spoke in substance as follows: We are apt to invite future peril in our frantic, thoughtless attempts to escape present danger. The trouble in the country is, we have from the beginning been in complicity with a gigantic wrong, a monstrous outrage against human nature; the consequences of which complicity we have endeavored to stave off by piling compromise upon compromise, each of which was to be a finality. All were of no avail, for we at last found ourselves so completely entangled in the Gordian knot, that we were obliged to cut it with our own sharp swords, and bury five hundred thousand of our bravest sons. Our only chance for safety is to come out of the bogs of expediency, and take our stand upon the high ground of justice, repentance and rectitude.

Mr. Clark sang a beautiful and touching original song, "The Memory of Lincoln;" after which the meeting adjourned for one hour, to a substantial lunch, beneath the spreading branches of the kindly hickories in the grounds adjoining.

AFTERNOON SESSION.

The meeting having come to order, the following Resolution was unanimously adopted:

Resolved, That in the death of Israel Lisk, an earnest reformer, a lover of mankind, and a leading member of this meeting of Friends of Human Progress, we in common with the oppressed, and the friends of the oppressed everywhere, have sustained a great loss, and we tender to his family our sincere sympathy in their bereavement.

Letters were then read from Giles B. and Catharine A. F. Stebbins, Aaron M. Powell, editor of the Anti-Slavery Standard, and Edward S. Bunker, editor of the Friend; all encouraging to higher thought and action on the vital questions of the hour.

A song by Mr. Clark, "Jennie June."

Mrs. Watson of Rochester, now spoke under spirit influence. Our resolutions all resolve themselves into the great question: What shall we do to be saved? As a country, not by impeaching our President, but by a firm adherence to the great underlying and fundamental principles of our being.

As some speakers had been very skeptical concerning the existence of a soul, she thought if we had no souls it was hardly worth while to trouble ourselves much about a government. Get the people rightly educated, and we will have no trouble with our Presidents. The critical moment is not particularly now, but has been all the way up through the centuries.

Government is but an expression of our unfoldment; and just so soon as we have developed to the point at which we demand a good government, then we will have one. We must learn to trace the relations existing between ourselves and absolute justice. Happiness is our object, and when men learn that happiness is best attained by doing right, then will error cease. Andrew Johnson's wrong lies at his parents' door, and at the door of society.

Mr. Reynolds made a speech showing that all idlers, tobacco chewers, rum drinkers, and rum-venders, gamblers, faithless husbands or wives, all who neglected personal cleanliness, all espousers and vindicators of errors of the past, in short, all

who set at defiance the laws of nature, were enemies to the great principles of human progress.

Mr. Clark followed by a very appropriate song: "What I love and what I hate."

Mr. Douglass and Mrs. Colman expressed objection to trance speaking, upon the ground that no one should say anything for which he or she was not responsible.

Mrs. Coleman thought that all forms of religion had yet failed to supply the needs of human nature; though she had been deeply impressed with the piety of the freedmen and women. She believed in abstract right, and would accept nothing short of suffrage to the freedmen, even though the Government be bent in atoms. If the men would let her, she would help to make a better one. But a difficult task, so long as the prejudice against color retained its present force.

Mrs. Colman introduced the following Resolution:

Resolved, That the reveries of the soul, whether they take the form of Spiritualism, Unitarianism, Presbyterianism or Atheism, are not to be accepted in the place of, or as work for the amelioration of a part of the human race, whose rights have been so long sacrificed; but that the first need is to endeavor to divest ourselves of existing prejudice, so that we can see clearly what is justice and be able to work for its speedy advancement.

Mr. Finney objected on the ground that all religions were founded upon the aspirations of humanity. Is Spiritualism a reverie? No. It is based upon laws as tangible as any other law. He never knew any great humanitarian movement gaged upon its platform. Justice is not an abstraction, but is concrete—is gravitation; and until it is carried into the remotest parts and operations of our Government, we shall fail to have peace. No man can rise high while misery surrounds him. We must bring the artillery of justice to thunder against the doors of Congress until we force a surrender. We want woman standing by the side of her brother.

Mr. Douglass moved that the resolutions relating to reverie, and those relating to the soul's structure and powers, be laid upon the table.

Many earnest friends of Spiritualism desired a vote upon the latter, but a number of the leading minds feeling with Mr. Douglass, that they did not know they were true, so could not vote for them, and not being willing to vote against them, preferred to have them laid on the table; accordingly the motion was carried.

Then the resolutions given at the close of this report were voted upon and cordially adopted by the meeting.

A song by Mr. Clark, and adjournment to Sunday morning.

(To be continued.)

Reported by Lysander S. Richards.

Report of Peace Convention held in Providence, B. I., Commencing May 16, 1866.

The Convention which closed its sessions in Boston some two months since, adjourned to meet in Norman Hall, Providence, R. I., on Wednesday, the 16th of May, at 10 o'clock, A. M. At that hour friends from various parts of the country assembled, and in the absence of Rev. Adin Ballou, who presided over the Boston Convention, the meeting was called to order by Ezra H. Heywood, of Worcester, one of the Vice Presidents, and Lysander S. Richards, of Boston, filled the office of Secretary.

The President, on taking the chair, said that he believed the Convention there assembled was, as had been announced in the Providence Journal, a radical Peace Convention. They proposed to go to the root of the question, and having settled this, to proceed to a practical application of their principles to human society. The question of peace had been heretofore too much a matter of sentiment, and too little a practical movement. The Convention proposed to produce a practical plan for carrying out the truths which they believe. A society should be so formed as to permit the largest liberty of opinion among its members. He thought it was useless to form a society which should exclude any person on account of his opinion on general subjects, or which should attempt to control the opinions of those already members.

Dr. Wheeler, of Boston, was in favor of making the society a general reform society, for the protection of all human rights.

Henry C. Wright thought the peace movement was the proper introduction to all reforms. No reform could be effected in education, the theory of the marriage relation, labor, or in the social and political position of woman, so long as the right to take human life was admitted. No human government exists that is worth the killing of one man. Nothing was so wicked as to buy a hat for your head, and knock out your brains to save the old hat. Everything in the religious world is made holy, except man. The question for two hundred years, as to the right of cutting off a man's ears, fingers or toes for any offence has been discussed and settled as an inhuman practice; but to blow the whole body into atoms on the battlefield is to-day pronounced justifiable. The same right that gives one the power to kill gives him the power to enslave. "Die rather than kill is his motto."

Wm. Chace, of Providence, favored an organization.

B. J. Butts, of Hopedale, thought the society should be a working, business organization.

A committee was appointed to present a form of organization for a Universal Peace Society.

Mr. A. H. Love, Chairman of said Committee, presented a draft of a Constitution. A discussion ensued. Dr. Wheeler protesting against the formation of a society to promote the cause of peace specially.

The Constitution was adopted by a large majority.

A letter of encouragement was read from J. P. Blanchard, of Boston.

The Committee on the Nomination of Officers reported the following, who were elected:

President—Alfred H. Love, of Philadelphia.

Vice Presidents—L. K. Joslin, Providence, R. I.; A. B. Child, M. D., Boston, Mass.; E. H. Heywood, Worcester; William Chace, Providence, R. I.; Lucretia Mott, Philadelphia; Jeremiah Hacker, Maine; E. A. Webb, New Hampshire; Judge A. G. W. Carter, Cincinnati, Ohio; Jas. B. Daydale, Mt. Pleasant, Iowa.

Corresponding Secretary—Lysander S. Richards, of Boston.

Recording Secretary—Miss Laura Bilvin, Providence, R. I.

Treasurer—Joshua P. Blanchard, of Boston.

Executive Committee—Alfred H. Love, of Philadelphia; Mrs. Elizabeth B. Chace, Valley Falls, R. I.; Henry C. Wright, Boston; Lysander S. Richards, Boston; B. J. Butts, Hopedale, Mass.; Dr. Charles K. Wheeler, Boston; Ezra H. Heywood, Worcester; Mrs. M. S. Townsend, Vermont; L. K. Joslin, Providence; J. P. Blanchard, Boston.

The President, on taking the chair, thanked the Society for the trust confided in him. He was a

friend of peace from boyhood; loved its principles, and believed in their application to every act in life.

The Constitution of the Society reads as follows:

PREAMBLE. Whereas, Life, liberty and the pursuit of happiness are natural, inalienable rights, subject to no human governments, but superior to all; and,

Whereas, Whatever is abstractly wrong can never be practically right or innocently encouraged, nor persons perform collectively what is unlawful for individuals, or serve self and country to the injury of mankind; and

Whereas, Peace is self-control and the abnegation of carnal weapons, and the recognition of all the principles of love, justice, charity and purity; and

Whereas, Communities and States permanently unite by attraction and consent, never through coercive violence; and the sword is not an essential element of our social system, but, like dueling and slavery, a relic of barbarous times, and owes its prevalence to popular delusion; and

Whereas, Wise advocates of truth, believing in God, believe also in man, overcome evil with good, choose to die rather than kill; and

Whereas, War destroys life, invades liberty, subverts good morals and the spirit and teachings of Jesus Christ, retards and defeats rather than insures progress and the common welfare, and is a standing reproach to human nature.

Therefore, We, the undersigned, in order to avail ourselves of the advantages of associate effort, unite in forming a Society to promote these truths, and adopt for our guidance the following

CONSTITUTION.

ART. I. This Association shall be known as the Universal Peace Society.

ART. II. Its object shall be to remove the causes and abolish the custom of war. It will discountenance all resorts to deadly force between individuals, States or nations, never acquiescing in present wrongs; but in taking away the sword, will give potency to the tongue and pen, and encourage moral effort for the removal of those wrongs and evils, compromise with which renders peace impossible and undesirable. It will employ popular conventions, lecturers, tracts, petitions, the pulpit, the press, a Congress of nations, and abstain from all political complications with governments of force for merely partisan purposes, and use all effectual means of reason and moral appeal to convince the people that war is a sin against God, and opposed to the best interests of mankind, and its immediate abandonment is alike a religious duty, the wisest expediency, and an imperative necessity.

ART. III. All persons, irrespective of sex, race, condition or nationality, who subscribe to its principles and contribute to its funds, shall be regarded as members of this association, and entitled to a voice and vote in its meetings; and no one shall be compromised by any vote of the majority, such minority may be recorded whenever requested.

ART. IV. Its officers shall be elected annually, and consist of a President, Vice Presidents, a Recording Secretary, Corresponding Secretary, a Treasurer, an Auditor, who shall perform the customary duties of their respective offices; and of an Executive Committee of not less than five or over twelve members.

ART. V. The Executive Committee shall have power to enact their own bylaws, fill any vacancy in their body or in the offices of Secretary and Treasurer, employ agents and publishers, direct the Treasurer in the application of all moneys, and call special meetings of the society. They shall arrange for general convention of the society and make an annual report of their doings, of the expenditures and funds of the society, and adopt the most energetic measures in their power to advance its objects.

ART. VI. The annual meeting of the society shall be held at such time and place as the Executive Committee may direct, when the account of the Treasurer shall be presented, the annual report read, and appropriate addresses delivered, and such other business transacted as may be deemed expedient.

ART. VII. All associations having the same principles and purpose may become auxiliary to this society, and their members shall be entitled to equitable representation in its meetings. The public conventions of this society shall allow freedom of criticism and dissent, and respect diversities of opinion, as tending to the development and establishing of truth.

ART. VIII. This Constitution may be amended at any regular meeting of the society by a vote of two-thirds of the members present, provided the changes have been previously submitted to the society in regular session or the Executive Committee.

Every friend of peace throughout the land endorsing the principles embodied in the above Constitution, will please send in his name and contribution, (whether five cents or fifty dollars, according to means,) to the Corresponding Secretary, Lyander S. Richards, 67 Purchase street, Boston, Mass., to whom all communications designed for the society may be addressed.

For the Religio-Philosophical Journal.

"Aesthetic Culture."

DEAR JOURNAL: IT GAVE me especial pleasure and satisfaction to read the able article on the above topic, published in your JOURNAL of May 26th, modestly signed by the initials letters, "E. R. B." I think so succinct and comprehensive a statement of the position of the aesthetic faculties, and the value of their culture is seldom placed before the public; and I venture to hope that the subject will be continued by the same author, in order that methods may be suggested for securing "a consummation devoutly to be wished." If as the author avers, aesthetic education is "the highest means to the end of all civilized polity, namely, the spiritual exaltation of the masses," plans should be perfected to place such education within the reach of all. Accepting Schiller's statement that "Taste gives the mind a tendency appropriate for virtue"—that "A pure and lively feeling for beauty evidently has the most salutary influence upon the moral life," we are thereby incited to seize upon the "Science of the Beautiful" as a priceless good.

As "E. R. B." truly says, "There is comparatively little life in creation that can be turned to economic advantage;" but the resources of the spirit, through the medium of the beautiful in nature, are boundless as infinity. We have only to learn the value of the minutest form, we have only to place

ourselves en rapport with the soul of things, the spirit that reaches up in the springing grass, and tenderly rolls out the leaves of the many tinted flowers that sing through the palpitating leaves of the forest, and from the throats of bright-winged birds, that sit apart on the mountain tops, and sends a silent, holy greeting down through the stainless ether to the depths of the holy answering soul. Then each season on its march will be filled with glory. There will be no dull days, no desolate haunts, no common-place events, no barren life, for Nature will be our boon companion, and to us she will ever unfold her manifold treasures of harmony and beauty.

Yours fraternally,
MRS. MARY F. DAVIS.

Orange, N. J., June 9, 1866.

For the Religio-Philosophical Journal.

"He shall Give His Angels Charge Concerning Thee."

BY E. T. WATSON.

Angels bright are ever near us,
Through the changing scenes of life,
Strewing blessings on our pathway,
As we meet its toll and strife;
Gently guiding all our footsteps,
With a kind and tender hand,
From the ways of sin and error
To the glorious "Summer Land."

Earth is lovely; field and forest,
Shadowy vale, and mountain steep,
Murmuring rill, and rolling river,
Rushing flood, and ocean deep;
Blooming flowers, and whispering breezes,
Feathered songsters of the grove,
Join in one harmonious concert,
Ever singing "God is love."

"God is love;" and we, His children,
Objects of His loving care,
See the tokens of His mercy
Scattered 'round us everywhere.
If we suffer, 'tis our folly
Causes all our grief and pain;
But our guardian angels lead us
Back to peace and truth again.

For the Religio-Philosophical Journal.

Mediumship.

BY M. J. V.

It is with feelings of the deepest interest I am moved to transmit my experiences and observations to the more careful attention of all who are engaged in the dissemination of the harmonial gospel.

For a long time have I scanned the pages of our spiritual publications for an exposition, at once rational and conclusive, of the widely diverging facts and phenomena of the modern revelation, so called Spiritualism. Not finding an elucidation of the subject reaching directly to the particular speciality under consideration, I conclude I have either overlooked such articles if published, or it is left for my pen to call the investigating mind thereto. While the world is all astray with the conflict of ideas and the conclusions of undeveloped reason, it is plain, that not until we possess a perfect understanding of mediumship in all its infancy of phases and imperfections, can we arrive at an ordinary appreciation of mediumistic possibilities. With so much of the irregular, disjointed, broken, mixed, and seemingly conflicting manifestations of the present and past times, in the face of the scientific reason of to-day, it seems to me no labor can be more valuable than that whereby we are enabled to rescue mediumship from its present distorted and imperfect growth, and by a wise and loving cultivation, exalt it to its full and harmonious proportions. How is this to be done in our present incipient stage of spiritual unfolding? Certainly not by a system of blind servitude to the authorities of the past, and is it not true that upon all difficult questions of morality and propriety we make the standard of past times the *ipse dixit* in our conclusions? Are we not as promulgators of the Spiritual Philosophy, continually, and that by virtue of this same idolatry of dying authorities, shutting out the more glorious light of the newer revelation? Are not our mediums, as the instruments of divine power, robbed of their most glorious gifts and possibilities, through sheer neglect, through gross, wilful misrepresentation, and oftentimes through deliberate cruelties—to say nothing of the unfavorable conditions which result from un congenial business and domestic relations in almost every case within our knowledge? I am forcibly struck with one great fact, and find in my travels and growing acquaintance that it is the rule and not the exception, and that fact has become patent to every unbiased observer, *viz.*: that mediums have never yet had even a tolerable chance for demonstrating the truths of spiritual science. Let us apply our course of reasoning to any mechanical discovery; let that discovery in its development and progress be subjected to one-half the hostility which in the religious and scientific world has pursued these apostles of to-day; let all this be added to the necessity of creating means of illustration, etc., with the thousand and one needed potentialities as the work of elucidation and elaboration proceeds, and we can easily divine results. We do not, even under the most favorable and expeditious conditions, look for complete mechanical triumphs till generations have given their genius and wealth to the perfection thereof. If a simple invention rewards the expectation of any age or the life of an individual, its application and usefulness is at the best of fragmentary import, and dependent for its worth upon the multiplied processes of mechanical production. Every rational mind knows there are fixed laws in the production of simple effects, and knowing this as a positive truth, how is it that in dealing with the finest and most spiritual forces of our being, as per mediumship, the principle involved is entirely lost sight of?

The chemist in his experiments graduates heat, light and proportions, with the nicest accuracy; the artist pursues the same course with his colors; the mineralogist and botanist, with their specimens; the astronomer with his observations; and even the juggler must observe with scientific rule his sleight-of-hand performances, to insure success. In every department of illustration the principle of causation must be obeyed without deviation, or failure is the result. Then, when that takes place, every one knows its legitimate effect. How with mediumship? Though this beautiful fact hangs upon the complete harmony of the vital and spiritual forces; though the highest and purest susceptibilities are requisite and must be included in these complicated organisms; though the strings of the angel lute may snap beneath the over-tension; though the same chords which vibrate to the melody of celestial spheres are equally true to the discordant touches of conflicting airs; though the soul-mirror which reflects a Gabriel or Milton may as truly image a Dives or Marat; the common mind seemingly never brings to bear upon this important subject the deductions of reason and refined common sense! but in every failure sets all

law, all rule aside, and blindly and most unjustly makes its sweeping assertions in favor of "imposture," "fanaticism," "demonism," etc. Or sometimes less merciful, it hunts the unfortunate victim of popular prejudice to an early death.

In the natural world growth proceeds by alternating states of attraction and repulsion. Concentrations of forces are succeeded by dispersions; the overcharged cloud, with inconceivable rapidity dispenses its accumulated electricity in lightning flashes, muttering thunder. As the conflict of the elements proceeds, whole batteries of artillery announce the change, and the consequence is thus reported to the understanding of every philosophical mind. Only the ignorant savage looks upon this record of the terrestrial heavens with superstitious fear and awe; the natural philosopher sees at once the chain of cause and effect, and never thinks of ascribing blame or anger to any intelligence, either superior or subordinate. When in the development of man's spiritual powers a mediumship is recognized and sought by all investigators of the Spiritual Philosophy as the door to a higher understanding, what is the almost universal rule adopted by inquirers and believers? Do they commence at once their experiments with honest conviction of the great importance of the subject in all its bearings upon man's present and eternal well being? If they were engaged in the perfection of any of the fine arts, how extremely cautious they would be, lest some mistake might impair the necessary conditions for success. The strings of a musical instrument must neither be too lax nor too much strained. The springs to parts of a watch must be set in perfect harmony with the principles of mechanics as related to time. The power of steam must be graduated to the capacity of the engine, and that again to the resisting power. So we might illustrate indefinitely the point at issue, and show that "the children of this world (in material science) are wiser than the children of light." For while there are millions who call themselves the children of light (Spiritualists), show us one medium who has had a rational, necessary assistance from mortals in the development of these angel-gifts. Out of thousands show us ten now living who have not been subjected to private and public oppositions of the most tyrannical and malignant character. Look into the lives of these modern apostles, and see how in every possible manner they have been made subjects of fiercest antagonisms. See how their reputation has been assailed, (an old weapon of carnal minds,) their family peace invaded, the minds of children and friends poisoned against them, their little all of home and earthly means stripped from them, and in many cases, not content with this, their enemies have hunted them down with a deadly policy, sending its shafts of magnetic hate deep, deep, deep into the currents of life, till the frail susceptible one sank into an early grave. Whereas, with ordinary encouragement, with common humanity, these prophets of the New Dispensation might have blessed every family in the land; and through them the teachers of the higher life might have led us as a people out of the Egypt of political and social darkness into the Canaan of brotherly love. With the fostering care of angels exerted upon and through their chosen instruments, what overshadowing clouds of glory might have gone before us in our journey to the Better Land! But now the clouds that hang above us are charged with all the blackness and darkness of an unspiritualized state. Our people have cried peace, peace, national and political peace, when there was no peace.

The prophets who were sent to prepare the way for the prince of peace, (the harmonial man,) would they take, and with wicked hands torture and crucify; and till the law, or anarchy, or a religious monarchy permits such crucifixion, the deadly magnetisms go forth and hasten the inevitable result. When we find a man or woman seeking to kindle a flame of hatred or mistrust against another, or striking against the fair fame of a brother or sister worker, we say at once, "Thou art the individual." All true workers have something better to do than to add to human sorrow; and none but low, undeveloped minds, or the actually guilty, will turn from the path of labor to assail the character of another. Such an act may be taken, *per se*, as confession of individual corruption in ninety-nine cases out of a hundred; for it is a rule without exception, that we all judge others from our own standpoint.

We intended showing how perfectly natural that such accumulations of discordant elements in the metaphysical world should create irregularities, disorders, and consequent imperfections in the mediumistic sphere.

We intended showing how it is impossible for mediums to live entirely outside or inside the range of these disturbing influences; that they are of necessity the reflex of both mundane and supra-mundane minds; that the term *mediumship* is in consonance with this idea; that mediumship will continue to be exactly what it is in its expression, till a harmonious growth is secured; that mediums can no more change the law of their special susceptibilities than can others; that it is only by knowledge of and obedience to those laws, that a perfect communion with the disembodied can be secured.

Mediumship in its essentials is always the same, as certainly as are the principles of the magnetic telegraph. Who would think of obtaining a correct dispatch if the known laws of insulation or communication were interfered with? Who would expect the best performer in the world to play his own most familiar compositions correctly on an instrument in the very least impaired, to say nothing of broken keys or strings? People do expect mediums, more delicate and susceptible in their nature than the finest-toned harp, to give perfect illustrations, in the face of every difficulty. It might be considered a wonder that they so often succeed, did we not know how the faithful ones of the Better Land keep watch upon the spiritual towers. If they have succeeded so well in the face of all this apathy, scorn, bigotry and ignorance, what might we not expect from a grand co-partnership and co-operation of both mortals and disembodied intelligences? Then we should neither bury nor discard these inestimable gifts. We should look upon them as more precious "than gold or a multitude of rubies." Then, in case of irregular or disorderly influences, we should wisely correct the evil; not by venting our spleen or censure upon unfortunate mediums; but by instituting harmonious conditions in ourselves and about the sensitive medium; thus opening new doors by every fresh development, whereby a purer inspiration should reward our fidelity. It is no small thing for any one of us to deliberately malign or neglect "one of these little ones." It is no small thing for us in coldness of heart to pass by on the other side. Indeed it is no small thing, but a great thing to answer for some day, when we propose to cast stones at a fallen, weak brother or sister. It is no evidence of our superior morality when we point the finger of scorn at one, who, from organic sus-

ceptibilities, is made to walk the dark and tangled way of life; and none of us know how soon we, too, may grope in the temporary darkness till the hand of Omnipotent power leads us out again to the light of a new day.

We have no right to expect pure gold without its accompanying ore, however much it may gratify our selfishness, and love of inglorious ease. God has given us ability to separate the gold from the ore, the chaff from the wheat, the lesser from the greater good. It is a part of our life labor to it; and our own health, our own true development demand it. What if there are failures in mediumship? So there are failures in all first lessons, in all experimental philosophy. Much unripe fruit falls to the ground; the labor of years is swept away in an hour. No slate is fixed, but temporary. Spiritual truths, whether written upon the sand or in the adamant, whether in broken or finished passages, are the same, always. Their value is unchangeable. Out of the mouths of babes they perfect themselves, and at last their peculiar language becomes understood.

ARTS AND SCIENCES.

For the Religio-Philosophical Journal.

The Physical Constitution of the Sun.

BY HUDSON TUTTLE.

(Concluded.)

The zodiacal light was first noticed in 1661, but its discovery is referred to Cassini. The ancients did not observe it, or at least have left no record of their observations; they probably confounded it with twilight which it exactly resembles. In our climate, (lat. 40°) about the 1st of October, it rises before the dawn of day, north of the ecliptic, and appears like a cone of light fading into the sky, exactly like twilight. No trace of it is then seen in the West after sunset; but in December it becomes faintly visible in that quarter, and during this month it is seen on both sides of the sun, before the morning and evening twilight, extending 70° eastward and 50° westward of the sun at the same time. As it enlarges in the western sky, it diminishes in the eastern, until after this month it is not visible in the east until the ensuing October.

It moves with the heavenly bodies, but seemingly with unequal velocity, sometimes remaining stationary, sometimes retrograde, and at others faster than the sun. During February and March, it is most conspicuous, reaching to or beyond the Pleiades, and nearly disappears during the month of May, scarcely being recognizable in latitude 40° during the summer. It appears to be subject to great variations, being very bright for a period of a few years, and then almost disappearing for an indeterminate time. It was conjectured to be the atmosphere of the sun, but this has been disproved, as it has been demonstrated that the solar atmosphere cannot extend so far from the central orb.

This is all that is positively known of the zodiacal light, but it has been conjectured with great probability that it is a ring of nebulous matter revolving in the plane of the sun's equator, and intimately connected with the production of shooting stars or meteors.

The fall of meteoric stones early excited the curiosity of mankind. They belong to the unknown regions of space, and at once chain the imagination by their singularity, and its sense of danger. By them we learn the composition of worlds foreign to our own, and are reminded of the similarity of materials of all globes. They are of much more frequent occurrence than is supposed. They are often of great magnitude; the volume of several exceeded that of Ceres or over 71 miles in diameter, one of which crossed within 25 miles of the earth, moved 20 miles per second, and was estimated to weigh 600,000 tons—a fragment of this meteor fell to the earth.

Shooting stars and meteors differ in several respects from aerolites or falling stones. They burst from a clear sky, rush across the heavens, and go out without noise or leaving a residuum, except a vapory smoke. Whether anything has ever fallen from shooting stars to the earth, is a question open to discussion. In France two instances have occurred when villages are said to have been set on fire by falling meteors, and the fall of stones at Angiers was ascribed to a beautiful falling star.

Meteoric stones fall most rarely out of a clear sky. There is a sudden condensation of a black cloud from which they fall with a thundering, crackling sound, with or without light. They are intimately connected with fire balls, from which they often fall.

The seeming periodicity of shooting stars give a clue to the solution of their mysterious origin. In the morning of November 12, 1799, the shower of meteors which illumined the whole American Continent north of Brazil could be compared only to falling flakes of snow. They were from extreme minuteness to the apparent size of Venus, and even the full moon. They all started from one point in the heavens and fell towards the earth in straight lines. This point remained stationary, showing it to be independent of the earth's rotation. If it be presumed that they came from a nebulous body, that body must revolve either around the earth or the sun. If it had revolved around the earth, the course of these meteors would have been tangential, whereas they were straight; it must then revolve around the sun. The lighter parts of this body being attracted away by the earth, took fire on reaching our atmosphere, and were consumed long before they reached the surface.

The same phenomenon occurred on the 13th of November, in 1832-3-4-5-6, tending all of them from a fixed point in the same region of the heavens. April appears to be a secondary period—shooting star showers occurring then, but not as brilliant. From these facts it is conjectured that the zodiacal light is a zone of nebulous matter surrounding the sun, with its greatest distance from that orb about the distance of the earth. Twice (November and April,) at each revolution, the earth approaches very near the zone, or perhaps passes through it; at each of these periods it meets meteors, but this zone is not homogeneous. The nebulous matter or bodies are unequally distributed, and thus are barren portions; thus when the earth passes a condensed portion, it meets such a fall of meteors as occurred in the years before mentioned; but it may pass a barren region for years and not meet with any shower of shooting stars. It must be admitted this is conjecture, but it is more scientific than the preposterous supposition that they come from the moon or planets.

Few are the numbers we recognize, compared with the countless swarms which revolve in space; only when one is disturbed and falls into our atmosphere do we recognize its existence; they may revolve forever outside of our atmosphere unknown and unseen.

It has been conjectured that there may exist in the boundless realms of space, bodies which, emitting no light, are unseen by us. The zone of the zodiacal light, the presumed source of meteors has probably

a great number of these bodies. The numerous recorded instances of falling meteoric stones, (and these embrace but a very small part of the number which actually fall, as at least two-thirds fall into the ocean) testify to the existence of bodies revolving around the earth unseen and unknown, until they are retarded and precipitated to the earth. Traversing these aerial realms, they are unaccompanied by light or heat, but when they rush through the atmosphere by the extraordinary condensation produced by their velocity, they excite light and heat sufficiently intense to fuse their surface. They are formed of metallic iron nickel (a composition not found on the earth,) with scarcely any variation in all the specimens observed.

The periodic variation in the light of some stars has been referred to the intervention of dark orbs rotating around them, and eclipsing at periodical intervals, their light.

Having seen that there is a source of supply, let us inquire what would be the effect of one of these meteors which swarm in the zone of zodiacal light, falling into the sun. The entire pull of the sun would give a meteor revolving just outside its surface, a velocity of 276 miles in a second, and if drawn from an infinite distance, 390 miles in a second. The concussion produced by the former would produce heat equivalent to the combustion of 4,000 times the meteor's weight of coal, of the latter 9,000 times.

It thus becomes evident that only an occasional meteor falling into the sun would yield a supply of heat fully adequate to maintain the temperature of the sun permanently.

Let it not be understood that any of these theories are conclusive. We stand at a vast distance, and watch the atmospheric turmoil on the sun's surface. The best telescope reveals little more than a round orb, variegated with dark patches. We can only reason from the elements with which we are acquainted, and perhaps those of the sun are radically different, and thus our most arduous reasoning becomes vitiated.

Still must we look with wonder on the glorious king of day, from whom life itself is derived. We must feel for it a degree of reverence and awe, and sympathize with those eastern nations who worshipped it as a god.

It brings the rain and the snow, the shower and the storm; it creates the rivers, it drives the mill; it grows the wool and the cotton; it spins, it weaves, it creates the tree, and wields the destroying axe; it distils the ore in secret laboratories beneath the earth; it blows the forge; it rolls and hammers the iron plate; it cements the rivets; it creates the steam; it drives the steamship and the locomotive; it wafts the sails of commerce; it yields the golden harvest; gives life to the harvester; it decks the lily, and blushes in the rose; it tosses the billows of ocean; it breathes spirit into man; it thinks in his brain; it becomes by correlation the *vis viva* of his immortality. Such are a few of the wonders created by the light, warmth and magnetism of the sun converted into force through the agency of living beings, or the mobile elements.

Observations at the Dearborn Observatory.

Perhaps many of our readers do not know that we have one of the finest Astronomical Observatories in the country near Chicago. A new telescope of great power has lately been put in position, and the observation made will undoubtedly add much to this interesting branch of science.

The following taken from the Chicago Times shows what is being done to advance science:

DEARBORN OBSERVATORY,

Chicago, June 6.

Besides the necessary observations for instrumental adjustments and so forth, which have consumed a good deal of time, the telescope has been employed in a search for nebulae. We have yet no catalogue of them, and it seemed proper to search at random, with the additional object of finding what proportion of those thus picked up would prove new. The result was very gratifying. Six moonless and cloudless nights in May, enabled me to find 23 nebulae, and by writing to a friend, to whom Sir John Herschel's last catalogue was accessible, it appeared that but 11 of them were found there. The remaining 12 are, if no mistakes have been made, new; although the necessary revision will perhaps diminish this number a little, it is still plain enough that our refractor is capable of adding materially to our knowledge of this obscure branch of astronomy. The continuation of these observations for a series of years cannot fail to be interesting. Those which in my list are certainly identical with Herschel's generally appear brighter than his descriptions, which again is a favorable testimony of the excellence of our instrument. T. H. SAFFORD.

Nitro-Glycerine.

This much lauded explosive agent is likely to prove an unmanageable substance. So intensely explosive is its character that it cannot be transported with safety. It freezes at 40 degrees Fahr., and then mere friction causes it to explode. An overseer in a Silesian mine attempted to break a frozen mass weighing eight pounds, when it exploded, blowing him high into the air.

Silk from Fishes.

M. Joly of La Rochelle has published his discovery of a substitute for silk, found in the investing filaments of the eggs of certain marine fishes.

Professor Newman says, contrary to the generally received opinion, birds prefer to fly against the wind. The quails of Europe almost invariably start on their passage of the Mediterranean with a heavy wind, and if it chops round and blows fresh from the southwest, they are drowned by thousands, and their dead bodies are washed ashore for weeks afterwards. When the wind is abaft, it gets under the bird's feathers in the most aggravating manner, and upsets his equilibrium and equilibrium at the same time.

M. Torreggiani recently informed the Academy of Sciences that after repeated experiments he had proved that a pile, in which the positive pole was represented by metallic lead, and the negative by carbon, and which contained a saline solution, (an alkaline acetate,) gave a large quantity of pure carbonate of lead besides electricity, which might be profitably employed. M. Torreggiani considers that is an easy and innocuous way of making white lead.

A striking instance of the conversion of motion into heat has been furnished by a turbine water-wheel, worked at Lowell, Mass. It is a water wheel of cast-iron, and the pin of the shaft being of steel, and two and a half inches thick. The turbine suddenly began to run unsteady, and an examination showed that both pin and block were partially fused. And this had occurred though placed in a current of 4,500 cubic feet of water per minute.

The volcanic eruptions in the crater-harbor of the island of Santorin are increasing in violence. The new crater, which has shot up from a depth of one hundred fathoms sends forth constantly augmenting showers of red hot stones and cinders; great sheets of fire are occasionally seen quivering in the depths of the sea, and the roaring noise coupled with the slight shocks of earthquake, has so terrified the inhabitants that the whole of them—14,000 in number—are preparing to leave the island.

Professor Knop, of Leipzig, while searching for crystallized specimens of crysolite, has found a new mineral, to which, from its appearance, he has given the name pachnolite, from a Greek word meaning "frost."

Letter from Ionia, Mich.

DEAR EDITORS:—The are many communities that contain only one, two or three reformatory persons —not enough to organize yet. Surrounded by darkness beyond description, there is yet human material enough of the right kind to begin the work of reform. Persons will often read, when they will not converse or go to hear lectures, upon progressive topics. How much do we miss from our yearly finances, that the item usually known as "priest-tax." It is certainly a tax which we, as pioneer Spiritualists have long escaped. Taking this grateful view, ought we not to be ready to give a sum in money for the good of our own locality, say ten, or twenty, or fifty dollars each, according to our means. (Now this may seem burdensome at first, but is it really so, in view of our immunity in the past?) Use it in this way; select from our community those persons most intelligent and honest, and order copies of the JOURNAL sent them for six months or one year. Keep lists of their names, and after expiration of the time inquire of the editors who of said persons have renewed their subscriptions, and make out a new list, for which send funds as before. Rest assured these are virtual death-dealing bombshells in the camp of error. No one so isolated from those of his own belief, but there is a fine field for action. The only question is, which do I love best, my purse or my fellow-men? This will prepare the way for lectures, the lectures for organization, and organization for a Sunday Lyceum. Having attained this, we are truly a power! Again, no one in village or town is doing business, but has more or less printing done. All men of business know that the most paying investment they can make, is judicious advertising. The profits of this work usually go to those who prostitute the press they control, to putting shackles on the souls of men. Why not give those profits to our Publishing Association in Chicago, where they will be used to dispel the darkness of ignorance. The expenses of transportation will be generally canceled by the cheaper rates of work; and if not, the trifling additional expense is only a little investment again for humanity. I will conclude by saying that the time has now arrived for active, wide-awake effort; the way is clear. If this work is not done by each and every one who loves truth, persons will regret it five or ten years hence, in a way and to a degree that no sin of omission has ever before occasioned. Events, big with interest to the progressive minds, gather thickly in the near future, and it is the wise man, who, in preparation, gathers strength for the approaching conflict.

H. W. BOOZER.

Ionia, Mich., 1866.

Letter from Southern Ohio.

DEAR JOURNAL:—Supposing that a few items, concerning the Spiritual movements in this region, may not prove uninteresting to the numerous friends of your valuable JOURNAL, I submit the following, showing what good may be accomplished by even a few, earnest believers and workers; for few indeed, are those in this town, who have dared to lift their heads above the wall of a popular and yet corrupting theology, and take a peep into the temple of Spiritualism. Fearing that the interest in our glorious Philosophy would become stagnant in this section, we induced that able lecturer, and inspired exponent of truth, Mrs. S. M. Thompson, of Cleveland, Ohio, to come and deliver a few lectures. She cheerfully complied with our request, and although we had little hope that our devil-worshipping neighbors would listen to anything pertaining to Spiritualism, yet our hall was well filled with an appreciative audience, and though the people ascribed the phenomena of such magnificent inspirational speaking to his Satanic majesty, nevertheless they showed their good sense by requesting a repetition of the same. I can truly say that our feeble efforts proved quite a success, for many who previously did not dare to question the infallibility of old orthodox, have awakened to a sense of knowledge that their so long cherished dogmas, are not as potent to save as they imagined. Such has been the effect of the lectures delivered in our midst, by that truly energetic and earnest laborer, Mrs. Thompson. We hold regular circles here, and expect to organize in a short time; of which event I shall inform you in due time. In conclusion allow me to say that your JOURNAL comes to us weekly, a welcome guest, freighted with beautiful and elevating thoughts, from both spheres. Oh, may you never grow faint or weary of ministering to the spiritual wants of humanity; and as truth ever comes uppermost, and as you have the angel hosts to assist you, you cannot fail. Press on then to spread our glorious philosophy and immortal truths, till every vestige of superstition and religious bigotry shall have past away, and man shall be more truly free.

Yours, for truth and progress,
S. HERMAN.

Marletta, Ohio, June 1, 1866.

Letter from Monmouth, Ill.

The cause of Spiritual Progression is steadily growing, in interest, in this vicinity, owing somewhat to the late discussion held with a lady Adventist, and opposition from the churches. The "Temperance Association" engaged me to lecture for them, which meeting was publicly announced to be held in the Campbellite church. A short time prior to the hour appointed for said meeting, a notice was sent to the committee, that I could not be allowed (as a Spiritualist) to enter their church in the capacity of a public speaker, not even on temperance, hoping thus to thwart Spiritualism, or the influence of female workers, with the weapons of prejudice, which, however, met with a signal failure. Some of the citizens, learning the facts, were not to be so easily conquered by the strategic movements of bigotry, and hence changed their base of action, by immediately securing Harden's large hall, and stationing volunteers at the church and on the route to inform the people of the new movement necessary to carry on the meeting. Six hundred or more persons were assembled. During the preliminary exercises, the report of the Committee on Speakers was called for, when Col. Payne announced "that objections had been presented against the speaker, simply because of her views upon Spiritualism, and as the church was closed against them, they were compelled to secure the hall in order to have Mrs. Wilhelm address the meeting." Quite an interest was manifested on the part of the audience, because of the expressed opposition, which had a tendency to call forth the following remarks, after being introduced to the audience: MR. PRESIDENT: I am not aware that we have met to present the claims of any *ism*, or the merits of a question that is yours or mine, but one that belongs to a common humanity, without regard to color, sex, creed or condition; a question for which

there is not a church too holy, (the estimation of bigotry excepted) or a day too sacred, to plead. The evils of intemperance are too intimately associated with the physical, mental, and moral interests of the American people for any one to be disinterested. This incident has resulted in stimulating new energy, in behalf of liberal thought, by the friends of progress who have organized, with an excellent choir, spacious hall, and my services for several months. Will efficient speakers, en route for the West, remember this locality, and administer to the intelligent wants of an appreciative class of minds, to whom I feel strongly attached, but must soon leave for other engagements? Monmouth, Warren Co., is situated 180 miles west of Chicago, on the Chicago & Burlington Railroad. Speakers who can arrange for the fall or winter months here, can address H. H. Roberts, or E. Nye, box 50. Yours for truth,
JUNE 12, 1866. ALCINDA WILHELM, M. D.

Religio-Philosophical Journal

CHICAGO, JUNE 30, 1866.

OFFICE, 84, 86 & 88 DEARBORN ST., 3d FLOOR.

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Modern Spiritualism as a Means of Progress—No. 2.

Facts are means of progress spiritually, but they are to the spirit somewhat as food is to the body; they are taken, appropriated, and finally cease to act as a special stimulant. Or, they are like the staircase over which we pass by means of succeeding steps, leaving those used behind, to mount others higher up: not invalidating, however, those over which we pass. Others may pass up by the same steps, or we may return and inspect the means we used, which are still objects of interest to us— which assure, but do not inspire us. Isolated facts are not progressive in themselves; they are demonstrative, and more or less suggestive. Phenomena and facts are correlative; we observe the former and demonstrate the latter. As we sought to show in No. 1 of this series of articles, modern Spiritualism found us, as a people, tending towards materialism. Our data in searching for facts was phenomena, and only by facts would we be lifted up—changed from our settled conclusions or course of thought. We were utterly without evidence of an existence hereafter. The "Spiritual Phenomena" came unsought (at least at their point of advent) and by them atheists, like Robert Owen, Prof. Robt. Hare, and others, with various degrees of doubt, were convinced of spirit existence independent of matter in its known province. We have seen stern natures overcome by emotion, a whole course of thought changed, and mourning turned to joy by the realization of this fact. Now observe further that this same fact of spirit existence, and a belief in spirit communion, have been promulgated for centuries. Spiritualism, as a fact, is not new, even if by some newly discovered; but in modern times it is differently related and associated. Formerly it was asserted and received as supernatural, unnatural, beyond the province of reason and the power of human understanding. Consequently it suggested no leading thought. If it induced meditation, it was only to mystify. It might have given consolation, but it never invigorated. Now this same fact comes to us as a figure in the problem of universal life, not isolated, but associated; not supernatural, but natural, and suggesting a field of existence and thought not before presumed to be accessible to the investigator. The *idea* of the naturalness of spirit existence and com-

munion *is new*, and constitutes the pivot upon which Spiritual Philosophy turns in its analysis of spirit life; it is the basis of the progressive method of thought, as opposed to modern theology in its discussions of spiritual destiny, and it is by association with this *idea* that the facts of spirit existence and communion obtain their present power to reform thought.

With this in view, we suggest that modern Spiritualism, *as a fact*, is dependent upon fundamental ideas for progress; and, too, that ideas are dependent upon facts as expositors. And further, that Spiritualism, *as a movement*, is, and will continue to be, progressive in proportion as facts and ideas—the former the means of conviction, the latter the source of inspiration—are united co-operatively by a wise practical philosophy.

Perhaps no movement has ever existed in society that embraced a field of thought so large, and consequently contained within itself so many interests and extremes as Spiritualism. It reaches from the outer verge to the soul of things. There is not a known science that it does not summon to its support, and with which it will not in time make itself familiar; and there is not an intricate inner problem that it does not offer therefore a better solution than any other system of thought extant. There is no class of society that it does not reach, no phase of eccentricity that it does not exhibit, from the most obstinate skepticism to over credulous superstition.

We are aware that we are saying a great deal; on the one hand more than opponents will admit, and on the other more than some friends will accept; but we have considered well our thought and can maintain it.

This great body of people necessarily includes different schools, and it is not a wonder that they do not act as one, or that at times there is an appearance of incompatibility and disintegration.

There are those whose power of observation is great, with small analysis, and the reverse; there are those who are inductive in method and those who are deductive; there are those who *think*, and those who do not. Consequently there are the phenomenalists who wonder that the world is not converted at sight, or sound, and the analyst who studies a year on a single phenomenon. There are those who begin with facts, and those who begin with ideas; there are those who are careful, and those who are reckless.

Now it is evident that no one person or school of persons can know everything. The history of Philosophy shows very clearly that different methods of thought have alternated in predominance in order to balance civilization; one subsides as another increases, and thus by different movements the minds of the people have been informed and progress secured.

Spiritualism as a single movement is *eclectic*. It pulsates through the mighty thought-space from *facts to ideas*, and gives ample scope for investigation, meditation and inspiration. As a means of progress, then, it is complete within itself.

The next thought is, can we use it completely? Shall we continue one movement, or become several, all having no more than the one possesses? There is a tendency in persons and in schools to restrict others to their own thought; to precipitate, and crystallize, to crowd a pet method to the exclusion of others, which act, of course, is neither large minded nor healthy in results, for facts, without ideas, are *rubbish*; ideas without facts are comparatively useless; the two without philosophy are unread and unreadable lessons, and philosophy embraces facts and ideas, depending upon them as beauty does on life. These constitute the *Holy Trinity* of Spiritual Philosophy, and based upon them, and moulded by them may be reared the grandest temple of mental progress ever conceived.

That the modern spiritual movement will continue progressively we have no doubt; but we all need to have a care. First, we need to move cautiously, thoughtfully, slowly; our danger is in haste. Second, we must be broad-thoughted and liberal. That we shall change much as a movement is inevitable, and indeed necessary. Our life depends upon changes, and our harmony and happiness upon the wisdom with which they are executed.

The Tower of Life.

We read in an ancient book of Eastern origin, a strange story of a people who attempted to build a tower that should reach from earth to heaven, and the historian says it was a failure; and has represented the affair as not only a great folly on the part of the people, but a cause of anger to the tutelary divinity, who caused "a confusion of tongues" to punish them. Some modern writers have gone so far as to suppose that they could trace the origin of the different languages to this fit of anger of said deity. The story is evidently an Eastern allegory, and like most of these has a foundation of truth, though it is but little understood in this age. We believe every human being that has ever lived has had a more or less intense desire to build a tower which should reach from earth, on which he could raise himself to the heaven, above his present condition. That the masses of mankind have failed to do this, and have become confused in their tongues and ideas is no proof that such has not been their aim and desire, or that it was not proper and legitimate. If this be so the question naturally arises, why have there been so many failures?

The false interpretation of this old fable by the theological teachers, has discouraged thousands from making proper attempts. It may be asked of what is this tower or temple built? We answer, facts and truths are the materials of which it is constructed, but these must be properly received and prepared so as to enter into the structure of the temple.

As we look over the world of humanity, we see thousands of persons who gather a vast quantity of these materials, but we find very few temples constructed that "reach from earth to heaven." Some individuals have built tall and stately piles which ambition prompts them to think will remain as enduring monuments through all coming times.

Most persons have only succeeded in gathering masses, rude and unattractive, piles which cumber the earth, which the builders find it difficult to ascend, and from the tops of which they pass on into spirit life, making a leap in the dark, too often to find that they have failed to learn the proper lessons and duties of this life. But it is never a pleasant task to point out errors and find fault with our fellow-men, and therefore we will turn to the other side of the picture.

Having asserted that to build a temple which will reach from earth to heaven, which will be a place of protection for its builder at all times, is a proper and legitimate labor for every human soul. Let us inquire how this may best be done. We have said facts and truths are the materials of which this temple is to be constructed. Science furnishes the means by which these are to be gathered. Art and Philosophy teaches how to classify and arrange; reason is the light by which we secure the materials

in their proper places. Education consists in all these processes, and it is only as we realize the fact that we are building a temple which shall reach from earth to heaven, in which we may live, and through which we may ascend to the highest heaven, that we can truly appreciate its importance.

Heaven is, however, a state of harmony wherever a human being exists, and is not a locality independent of the human soul.

First, then, we must select the truths adapted to our needs, and preparing these as best we can, relate them to each other; and if we use our reason to guide us in this matter, we shall succeed; but if we take authority and blind faith we shall fail; we may take advice but not authority; we must not attempt to build our temple any faster than we have gathered and prepared the materials for it. Having thus carefully laid the foundation and made it secure, we can readily go up with our structure, and realize as we go, that it is a temple of protection; we can look out from its windows and see all things that are needful to our happiness on the earth, while from its loftiest point, we gaze upon the beautiful heavens above us, and as each new truth is added to the structure, we find ourselves rising higher and still higher, and realize fully the glory of our work. We shall say to every human being—"go to let us build a temple that shall reach from earth to heaven," and by our example which is even more potent than precepts, we shall induce others to "go and do likewise."

Eleventh National Woman's Rights Convention.

By the kindness of Mr. G. B. Stebbins, we have just received a full report of this Convention held in New York, in May last. A careful reading of the proceedings convinces us that it was one of the most important meetings of the kind ever held in this country.

The following resolutions read by Susan B. Anthony were the subject of discussion during the meeting:

- 1. Resolved, That Liberty and Equality are the inherent rights of man in civilization, and no constitution or code should be accepted as law that does not secure them to every citizen.
2. Resolved, That a just government and a true church are alike opposed to class and caste, whether the privileged order be feudal "Baron," British "Lord," or American "White Male Citizen."
3. Resolved, That on the threshold of a higher civilization, in which ideas are to control nations, the time has come for the united action of man and woman—the only union that can ensure the purity, perpetuity and power of the State.
4. Resolved, That Woman demands the ballot—First, because it is the crowning right of citizenship; it is dignity, protection and power; it is civil and political life. Secondly, because the nation needs woman's best thought and action in the State and Church, as well as the home. And, Thirdly, because woman needs a broader, deeper education, such as a knowledge of science, philosophy, jurisprudence and active co-operation in the Government alone can give.
5. Resolved, That disfranchisement in a republic is as great an anomaly, if not cruelty, as slavery itself. It is, therefore, the solemn duty of Congress, in "guaranteeing a republican form of government to every State in this Union," to see that there be no abridgment of suffrage among persons responsible to law, on account of color or sex.
6. Resolved, That the Joint Resolutions and report of the "Committee of Fifteen," now before Congress, to introduce the word "male" into the Federal Constitution, are a desecration of the last will and testament of the Fathers, a violation of the spirit of republicanism, and cruel injustice to the women of the nation.
7. Resolved, That while we return our thanks to those members of Congress who recognizing the sacred right of petition, gave our prayer for the ballot a respectful consideration, we also remind those who, with scornful silence laid them on the table, or with flippant sentimentality pretended to exalt us to the clouds, above man, the ballot and the work of life, that we consider no position more dignified and womanly than on an even platform with men worthy to lay the corner stone of a republic in equality and justice.
8. Resolved, That we recommend to the women of the several States to petition their Legislatures to take the necessary steps to amend their Constitutions as to secure the right of suffrage to every citizen, without distinction of race, color or sex; and especially in those States that are soon to hold their Constitutional Conventions.

Speeches were made by Elizabeth Cady Stanton, Henry Ward Beecher, Theodore Tilton, Wendell Phillips, Mrs. Frances D. Gage, Susan B. Anthony, Mrs. F. E. W. Harper, Lucretia Mott, and others. Before adjourning, the meeting resolved itself into an association, to be known as the "American Equal Rights Association," adopted a constitution, elected officers, appointed standing committees, etc.

When the men and women whose names appear as movers in this association purpose to do, they mean it, and we shall hope for real progress in this direction. The report of this convention with speeches and proceedings in full is for sale by Fowler & Wells, 389 Broadway, New York, or by the American News Co.

All communications relative to the "American Equal Rights Association," should be addressed to Susan B. Anthony, Rochester, New York.

Illinois State Convention and Grove Meeting.

In accordance with the invitation extended to the several Societies of Spiritualists in the State by the Spiritual Society of Rockford, the Illinois State Convention will assemble at the above named city on Friday, June 29. Prior to the suggestion for a State Convention made in this paper, June 9, the Spiritualists of Rockford had called a Grove Meeting to be held at the same time and place. The two meetings are to be consolidated. The friends from the country "round about" will come together as at first designed, and the delegates from different parts of the State will "fall in" in order, and all will hear the truth, and do the work that may seem best. We have no doubt that this is a wise arrangement and will conduce to the happiness and profit of all concerned.

Sociable by the Literary Circle.

The Literary Circle, composed of members of the Children's Progressive Lyceum of Chicago, will hold a Sociable at Martine's Dancing Academy, corner of Clark and Monroe streets, on Thursday evening, June 28, for the benefit of the aforesaid Lyceum. It is intended to make this the most pleasant entertainment of the season.

Strawberries, ice cream, and other light refreshments will be served. Good music will be in attendance, and all who wish can join in the pleasant dance, which will be the leading entertainment of the evening.

Let the members and friends of the Lyceum rally for a pleasant and profitable time. A little work on the part of each one will add much to the occasion. All who would like to join in the evening's entertainment are respectfully invited to attend. Price of admission, including dancing, \$1 for gentlemen and lady or ladies.

The American Costume.

Dr. Mary E. Walker who, during the late war, rendered such efficient service to our Government and the brave men who fought to sustain it, has lately been twice arrested in New York for wearing the "American costume" on the street, and directed to give bail to "keep the peace for one year," which she very properly refuses to do, saying that she shall "continue to dress as she has heretofore."

There is something more than taste with regard to dress, or the interests of the American costume, involved in this transaction. All who wear this costume, do so after due consideration and conviction of its merits for their use, and the promotion of their personal welfare.

It then involves the question of *human rights*. If Dr. Mary E. Walker cannot walk the streets of New York in a costume that her own judgment, duly exercised, selects for herself—a costume which every physician will say is promotive of health, as compared with the fashionable dress—a costume that is not immodest in any sense, and in that respect very unlike the usual street dress—then are human rights invaded. Every person's *convictions* must be respected, and peaceable acts—acts which in no way invade the rights of others—acts which are the result of conviction, must be defended.

Are we told that the peace was disturbed? Who disturbed it? Did Dr. Walker? A crowd of ruffianly boys and men, cheered on by the common consent of respectable men and women, followed her as she pursued her way quietly through the street, and she was arrested and required to give bail to keep the peace! It is a clear case. In *Æsop's* fable of the Wolf and the Lamb, it is equally clear that the Lamb was the aggressor.

What is, or should be, strange in a case like this, every paper, from the New York *Tribune* to the Chicago *Times*, professing to advocate and guard individual rights, receives this affair as a good joke.

"A woman arrested!" That's nothing, that is—the arrest did not interfere with their especial interests. Three years ago we saw a mob of these same ruffians, or their like, attack the *Tribune* office, and the city, State and National forces were called on to protect it. Then, the *Tribune* was molested, and of course principle was at stake. The *Times* may have some memory of being interfered with in the promulgation of its *convictions*.

Now we submit for the consideration of all concerned, that in the arrest of Dr. Mary E. Walker, the principles of human freedom and individual right, are just as much involved and violated as in the cases above referred to. The same injustice that arrests Dr. Walker would suspend the *Tribune* or *Times* any day that it chose to speak an honest conviction, or do an honest act not in keeping with the public taste. Gentlemen, if you wish to be protected in your individual rights, you must respect the rights of others. Dr. Walker devoted her energies, and risked her life, in behalf of freedom, which the laws and press of the country pretend to protect. In contrast, we find the administrators of law arresting her when she is entirely innocent and has an unquestionable right. We protest. If Dr. Walker cannot be protected, no man or woman is safe from personal violation.

Christian Amusements.

Quite a ridiculous farce has of late been enacted at a general gathering of the members of the Young Men's Christian Association. At this late day they have discovered that human nature, even in its divinest form, invites amusement; or, what is more probable, they have learned that young men possessed of common sense will not go moping through the world, affecting to be what they are not, so they have had the question of amusement under consideration, and resolved that young Christians do need some sort of amusement, and that that selected should be "subordinate to our high spiritual work," and a "means to the attainment of the great aim of the salvation of the land, and its preparation for practical usefulness for Christ;" and also, it should be "harmless and wholly free from worldly association."

This is the most pitiable exhibition of perverted human nature we have witnessed in years, and we venture to say, that for silliness, weakness and mock piety will not be equaled soon.

"Amusement free from worldly association!" Poor creatures! We suggest that all Christian laughing—which is worldly in association—be done to the tune of Old Hundred, or Hark from the Tombs. That Christian free gymnastics be performed in an attitude of prayer, and that hereafter, "Greenville," "China," "Edinburg," etc., played on a double bass viol, be accounted Christian dancing music. It might be *hideous*, but then it wouldn't be worldly "you know."

War in Europe.

War seems inevitable in Europe. Austria, Prussia and Italy are rapidly preparing for a bloody struggle. When the conflict is once commenced no one can tell its results. France will undoubtedly be drawn, or quite as likely, move voluntarily into the affray, which would induce such a complication of interests and consolidation of power as to convert all of Europe into a tinder box.

We can perceive no principle involved in the struggle as yet. It commences a war for conquest, a quarrel among robbers. It would not be surprising, however, if the tree of liberty, watered by blood and tears, should put forth leaves and buds, and blossom over some tyrant's grave when the smoke of battle clears away. This is not an age of safety for despots. The pulsations of life are towards democracy, and even Napoleon cannot resist them if they move his way.

New Boston, Illinois.

The Spiritualists of New Boston, Illinois, have organized under the name of "New Boston Religio-Philosophical Society." They have rented a hall and made all necessary preparations for regular meetings. Mr. R. S. Cramer, writing, says, "Our community is largely rationalistic, and although not many profess to believe the Spiritual phenomena, the philosophy of Spiritualism is pretty generally acknowledged."

Lansing, Mich.

The Spiritualists of Lansing and vicinity are requested to meet at Capitol Hall, on Wednesday, July 18, at 3 o'clock p.m., for the purpose of effecting a permanent local organization, and to take measures to provide for the building of a large hall in that city to be dedicated to Spiritual Philosophy and religious freedom.

Mediumship.

We publish on page three of this number of the JOURNAL, a well written suggestive article by M. J. W. on Mediumship. We call attention to it with the hope that it may be carefully read, and its points, so well taken, turned to practical account.

Christ and the People.

BY A. R. CHILD, M. D. Author of "Whatever is Right," "A. B. C. of Life," etc. CONTENTS.—Chapter I, Changes; II, Sacrifice; III, Justice and Charity; IV, The Laws of Man; V, Experience; VI, The Necessity of Sin and its Uses; VII, A Lecture—Resist not Evil. This is a neatly executed 8mo volume of 200 pages, published by Adams & Co., Boston. The above named subjects are treated in the author's characteristic, bold and vigorous style. His words do not appear to be addressed to men and women to be at once understood, but to induce reflection. When one reads the book one of two acts will be certain to occur, reflection, or rejection by impulse; for the author has not hashed his meat for babes. For example, page 32: "It is easy to see that all sin is an injury to man's earthly good; and ere long man will come to see that all sin is for his spiritual good." Page 53: "It is war with what man calls evil that makes hell." Page 77: "Love fosters, cherishes and supports life; justice breaks, injures and destroys it." "Love binds up the wounds of the wounded; justice cuts them deeper." "Love gives to an enemy what he asks, and more; justice wounds and kills him." Page 83: "Justice is the instrument of man's meager nature; charity of his diviner nature." Page 95: "Every sin is a step towards death, and every step towards death is a step towards a diviner life than this." Page 107: "All man's spiritual progress on the earth is through sin, in through suffering." "It is sin alone that makes the sorrows of the world, and the sorrows of the world that make man's progress." Page 108: "If man cannot forgive sin, and bear with it by sympathy and compassion as Christ did, he will be made to commit it, and suffer as a sinner." Page 131: "There is no task in the school of earthly experience that is not initiatory to, and preparatory for, the vast existence of life hereafter." "There is no criminal act that is not an experience of usefulness." Page 170: "No sin is committed by man's volition, but all sin is committed in man's blindness—blindness that is sufficient to conceal the pain it brings until it is brought." "Nature hangs this veil of blindness between the act of sin and its consequences. Were it not so, no man could be made to sin." Page 187: "All that resist evil strengthen and support it." "He who wars with sin leaves nothing lovely in his earthly tracks." Page 193: "One man with forgiveness shall conquer more than a thousand men with force." The book is suggestive throughout, and a careful perusal of its pages cannot fail to induce new thought. Price \$1.25—postage 16 cents. For sale at this office. See advertisement.

J. M. Peebles.

We clip the following from the B. of Light of June 16th: "We find the following paragraph in a late number of the R. P. Journal: "Our worthy brother, J. M. Peebles, is in Battle Creek, Mich., his home, and will make his headquarters there till September. Bro. Jones, you are in error in regard to the movements of our associate. Who your informant is that thus presumes to know our agent's movements more fully than we do ourselves, we are at a loss to divine. J. M. Peebles is still in Cincinnati, and will remain there until the last of June." We are under the necessity of informing our Eastern cotemporary that J. M. Peebles is not in Cincinnati, and has not been there since the 9th of June, and what is more the BANNER of June 9th informs us that he was to be in Sturgis, Mich., the 16th and 17th of June. We "presumed to know" Mr. Peebles' movements when we saw them announced in his own hand-writing. We consider his statements valid under all reasonable tests, and until the BANNER informs us that they are not, and proves it, we shall "presume" to make such complimentary notice of his movements as seems consistent.

New Books.

We have just received the following books, and are prepared to fill orders for them at the annexed publishers prices. COMMON SENSE, by Thomas Paine. Price 20 cts., postage 2 cts. THE KORAN, translated by Geo. Sale. Price \$1.50, postage 20 cts. THE ECCLESIASTICAL HISTORY OF EUSEBIUS PAMPHILUS, with a historical view of the Council of Nice. Price \$2.50, postage 30 cts. THE EMPIRE OF THE MOTHER. Price 50 cts., postage free. SELF CONTRADICTIONS OF THE BIBLE. Price 25 cts., postage 2 cts.

Spiritual Meetings.

J. M. Peebles, the Western editor of the BANNER OF LIGHT, lectures in Crosby's Music Hall, on State street, near Washington, on Sunday, June 24th, at 10.45 A. M. and 7.45 P. M. Mr. Peebles is one of our best lecturers, and we hope the hall will be full of people to hear him.

FOREIGN NEWS.

It is fully confirmed that the proposed European Conference has been abandoned, owing to the demands of Austria, which were regarded by England, France and Russia as tantamount to a refusal. All negotiations have been broken off by the neutrals, and it remains for the armed Powers to negotiate among themselves or commence war. Hopes of peace have almost vanished. The latest London Times says: "Daily, almost hourly, the chances of peace fade away." It believes the first events will occur in the Elbe Duchies, but that the great move of Austria will be to attempt to possess herself of Silesia. The London Daily News says: "Appearances indicate that the declaration of war, or a manifesto equivalent to it, will proceed from Prussia. The Prussian Government had issued a circular note to the neutral Powers, charging Austria with a flagrant breach of treaties by referring the Holstein question to the Diet. Prussia also sent a protest to Austria, declaring that the measures announced by Austria in the Diet violate the treaty of Gastien, and cause a suspension of the Duchies, and restore two Powers to positions accorded by the treaty of Vienna." An Austrian circular declares that Austria will observe the Gastien Convention until a definite settlement of the question of the Duchies is effected.

Her only object in referring the matter to the Diet was to effect such a settlement.

Military preparations are reported from all quarters.

After another long debate on the Reform bill in the British Parliament, Hayter's amendment in favor of postponement was withdrawn and the bill was ultimately referred to a committee with a division. An impression was abroad that the measure would be withdrawn, but the Government gave no indication of such a step.

There has been another heavy bank failure in England—the extensive house of Agra & Masterman. The event caused considerable financial depression.

The crisis on the Continent continues, and war is apparently inevitable.

AUSTRIA.—An Imperial decree suspends the laws for the protection of personal liberty in Venetia and other Southern parts of the empire. Authority to do likewise, and establish military courts, is also given to the General commanding the army of the North.

The Austrian army is now 800,000 strong, of whom 600,000 will comprise the army of operations, 350,000 against Prussia and 250,000 against Italy.

The Prussian army consists of 453 battalions of infantry, 321 battalions of cavalry, 1,086 field pieces, etc. It is the largest Prussian army ever set afoot. The Italian volunteers number 95,000.

PERSONAL AND LOCAL.

Gen. Lewis Cass, of Detroit, Mich., died at four o'clock A. M., June 17th, aged eighty-three years.

Hon. Charles Sumner, we are pained to hear from various sources, is failing in health. His condition gives rise to serious apprehension among those of his friends who know of the constancy and devotion with which he is giving, as he has given for months past, his energies, day and night, to his Senatorial duties.

The Liberalists of England lately held a meeting at Cleveland Hall, London, in commemoration of the birthday of Robert Owen.

Mrs. Nellie Wittsie has been speaking with marked success in Cincinnati, Ohio, for the two months past.

Mr. J. K. Chapman, writing from Seneca, Wis., says the friends of that place have been much encouraged, and the cause of Spiritualism advanced by a course of lectures delivered by Mr. G. W. Rice, trance speaker, of Brodhead, Wis. They have also been highly entertained by a visit from Mr. Abraham James of this city.

The mother of Senator Sumner died at her residence in Boston, Mass., June 16th, at the age of eighty-one years.

Anna E. Dickinson has fulfilled her lecturing engagements for the season, and is now at her home in Philadelphia. She has, since the opening of the lecture season, last Autumn, given one hundred and fifty-three lectures, and traveled nineteen thousand miles. She will spend the summer at Rye Beach.

Charles A. Hayden called on us on Tuesday, 19th ult., on his way to Livermore Falls, Maine—his home—where he is to spend the remainder of the summer. Mr. Hayden has labored earnestly and successfully in the West for several months past—has made many warm friends who will give him a hearty welcome on his return next fall.

The Friends of Progress of Geneseo, Ill., held a Strawberry and Ice Cream Festival on Thursday evening, June 14th, by which they realized \$180 net. They have a fine Lyceum in Geneseo, and the money thus raised is to be expended for the benefit of the Society and Lyceum. We are informed that the friends are very active there.

Mr. T. Woodruff of Athens, Alabama, writes that there is a great overplus of fruit, such as peaches, blackberries, etc., in that region, thousands of bushels of which will rot on the ground. He says if any one will send him cans and sugar, he will put up fruit and retain half the amount for his trouble.

PEN AND SCISSORS.

A taste for trees, plants and flowers is a peculiar attribute of woman, exhibiting the gentleness and purity of her sex; and every husband should encourage it, for his wife and daughters will prove wiser, and happier, and better for its cultivation.

Lord Shaftesbury recently stated at a public meeting in London, that from personal observation he had ascertained that of the adult male criminals of that city nearly all had fallen into a course of crime between the ages of eight and sixteen years; and that, if a young man lived an honest life up to twenty years of age, there were forty-nine chances in favor and only one against him as to an honorable life thereafter.

The most extraordinary instances of patience on record, in modern times, is that of an Illinois Judge, who listened silently for two days while a couple of worthy attorneys contended about the construction of an act of the Legislature, and then ended the controversy by quietly remarking: "Gentlemen, the law is repealed."

An unhappy Prussian inventor most lucklessly announced just at the present juncture his discovery of a new explosive cartridge and a terrible explosive bullet, two secrets which it is said will make the Prussian army invincible, and so determined is the Government that the secret shall not escape, that the man is guarded night and day by a squad of twelve soldiers; every letter which he writes is inspected, and he is not allowed to communicate orally with any person, except in the presence of his guard. Rather a severe penalty for genius.

The Sunday car question is again brought up in Philadelphia, in the shape of a formal paper from City Solicitor Brewster, showing the state of the law. Notwithstanding by a construction of the law, the cars which run on Sunday carry the mails, the Attorney urges Mayor McMichael to issue warrants for their arrest for desecration of the Lord's Day, as a breach of the peace.

Mr. A. S. Burnham, Haverhill, writes a friend: I think you will be glad to hear that some twenty have found Jesus in a revival.

We are glad to learn that he is found, but wasn't that a queer place to look for such a man?

The Universalist says: "The more we serve God, the better we serve ourselves."

The Spiritualist says: "The more we serve humanity, the better we serve God."

An exchange gives reasons for not publishing a poetic effusion as follows: "The rhythm sounds like pumpkins rolling over a barn floor, while some lines appear to have been measured with a yardstick, and others with a ten-foot pole."

A young lady objected to a negro's carrying her across a mud hole, because she thought herself too heavy. "Lors, missus," said Sambo, imploringly, "I've carried whole barrels of sugar."

Woman will not suffer by laboring with the fallen to make them better. Her pure robes will gather no stain in going down to the lowest of God's creatures to raise them up and point them to the way of life.

A story is told of a cool sea captain, with a virago of a wife, who met an artificial devil, such as lurking boys contrive, in a lonely place. As the ghost obstructed his path, the old fellow remarked: "If you are not the devil, get out! If you are, come along with me and get supper, I married your sister!"

There is a sacredness in tears. They are not the mark of weakness, but of power. They are the messengers of overwhelming grief, of deep contrition and unspeaking love.

A good story is told of a Hard Shell Baptist missionary in Medina, Minnesota, who had become mixed up in land speculation. On entering the pulpit recently, he announced to his congregation at the opening of divine service that the text would be found in St. Paul's epistle to the Minnesotians, section four, range three west.

"Ah, doctor, does the cholera affect the high aw'da?" "No," replied the doctor to the exultant, "but it's death on fools, and you'd better leave the city at once."

Lightning, not thunder, kills! There are many great deeds done in the small struggles of life.

Deaths.

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

Passed to the higher life, from Buffalo, N. Y., May 5th, 1866, ELSHA A. MAYNARD, aged sixty-one years two months and seven days.

The departure of Mr. M. was sudden and untimely, inasmuch as it was effected by mysterious injuries received on the night of the 10th of April, while in the discharge, as is supposed, of his duties as Inspector of Customs, and presumably at the hands of some one with whose contraband undertakings he had interfered. He never recovered from the speechless and unconscious condition in which he was found, the morning of the 17th, and thus was unable to give any explanation or clue to what had befallen him.

Mr. Maynard has been a resident of Buffalo, N. Y., some thirty-two years, and has filled several important positions. He was at one time Police Justice of the city, and for two terms held the Presidency of the Board of Health. In 1848 he founded the Buffalo Republic, and was its editor and publisher, but was afterwards associated, for some years, with the late Hon. Benjamin Welch, Jr., in the management of that journal, and during the last five years he has held a responsible position in the Buffalo Custom House.

Ever a free thinker, he had been for many years a prominent Spiritualist, and was the avowed enemy of wrong and oppression, whether in religious, social or political government, and few have left a memory so revered in the hearts of old and young.

The funeral was largely attended, had by many of the oldest residents of Buffalo, among whom Mr. M. was widely known and esteemed. The services were conducted by Mrs. Augusta A. Currier, the well-known inspirational speaker, and many listened for the first time to the holy truths of our glorious religion. After a beautiful and heart-rending prayer, Mrs. Currier spoke for nearly an hour on the realities and beauties of spirit-life, lifting the souls of her listeners above the scene of death before them, to where they could catch glimpses of the sunrise of life, that kisses with its radiance the white shores of eternity. Tears of sorrow ceased to fall, for the "Comforter" was there, and the bereaved ones clasped with the strong hand of knowledge, the anchor which the eyes of faith were too dim to see.

At the grave, instead of the usual form of "dust to dust," handfuls of flowers were thrown in upon the coffin by the large number of relatives and friends present, when a sweet and touching prayer was offered through Mrs. Currier, breathing, like the incense of the flowers, in loving trust and hope, of that life where the cross is changed for the crown, the shroud for the "robe of righteousness," and where he, our brother, humanity's friend and advocate, now labors in love, and patiently waits for the hand of God to reunite, in His "house of many mansions," the broken household chain.

BUSINESS MATTERS.

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

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

All such orders should be addressed to GEO. H. JONES, Secretary RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, drawer 6325, Chicago, Ill.

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

The following subjects are treated of in a masterly manner, viz.: 1. Astronomical Religion. 2. Religion of Nature. 3. The Creator and His Attributes. 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 enterprise and an autobiographical introduction with an appendix containing the sayings and sentiments of many well-known Spiritualists and other reformers.

This volume also contains a fine steel engraving of the author, by Donnelly. 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.—Miss Lowry will remain in Chicago a short time, at No. 300 1/2 State street, where she will examine the human system clairvoyantly, and give a diagnosis of the diseased organs, and a statement of the cause of their diseased state, and treat the same. Will also give psychometrical diagnosis of diseases of those who are at a distance, either by a lock of their 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 adapted.

Price for examination, \$1.00. Consultation, Free. Hours for Consultation, from 9 to 11, A. M., and from 1 to 5, P. M. [24-tf]

Send for one of Harris' Gas Burners, for burning Kerosene oil; fits all lamps, requires no chimney, makes no smoke, saves oil, and gives a splendid gas light. Can be carried about the house without danger of being extinguished. Sent by mail for 60 cts. Taylor, Bunt & Co., 100 Monroe St., Chicago. [25

VALUABLE USES OF MAGNETISM.—Dr. J. Wilbur is permanently located at 561 Milwaukee Street, Milwaukee, Wis., is using Magnetism with great

success in curing diseases, both chronic and acute. He uses no medicine whatever, yet he challenges competition from purveyors of drugs and nostrums. Patients at a distance are cured; all that is required is a supercharged envelope and fifteen cents. Office hours from 10 A. M. to 5 P. M. [2-2-3m]

Mrs. M. C. JORDAN, Test and Business Medium, 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; I am compelled to eat Graham bread and the plainest 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 spoonful of Cocle'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.

Grove 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. from Chicago.

G. W. BROWN, DR. GEO. HASKELL, Committee. 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 29th day of June, 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. BROWN and E. C. DUNN be delegates, 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 blessing to mankind. By order of the Society. G. W. BROWN, Chairman Ex. Com.

NOTICE OF MEETINGS.

MEETINGS 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 10 1/2 A. M., and 7 1/2 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 2 1/2 P. M., for conference and addresses. Hall, No. 130 Main street, third floor.

MILWAUKEE.—The Spiritualists of Milwaukee meet every Sunday at 10 1/2 A. M., and 7 1/2 o'clock, P. M., at Stryer's Hall. Regular speaking by Moses Hull. Progressive Lyceum meets every Sunday at 2 o'clock P. M.

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

CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists" and have secured the Academy of Music, north side of Fourth street, between Elm and Plum streets, where they hold regular meetings on Sunday mornings and evenings, at 10 1/2 and 7 1/2 o'clock.

CLEVELAND, O.—Regular meetings every Sunday in Temperance Hall, on Superior street, at 10 1/2 A. M., and 7 1/2 P. M. Children's Progressive Lyceum holds its sessions every Sunday at 1 P. M.

ST. LOUIS, MO.—The "Society of Spiritualists and Friends of Progress" have rented Mercantile Library (small) Hall, and have regular lectures every Sunday at 10 1/2 A. M. and 7 1/2 P. M. Seats free.

The Children's Progressive Lyceum meets in the same Hall every Sunday afternoon, at 2 1/2 o'clock.

BOSTON—MELODION.—The Lyceum Society of Spiritualists will hold meetings on Sundays at 2 1/2 and 7 1/2 o'clock. Admission free.

CHARLESTOWN, MASS.—The First Society of Spiritualists holds meetings every Sunday in Washington Hall, at 2 1/2 and 7 1/2 o'clock, P. M. The Children's Lyceum meets at 10 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 10 1/2 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.

HAVERTHILL, MASS.—The Spiritualists and liberal minds of Haverhill have organized a regular meeting at Music Hall, Children's Progressive Lyceum meets at 10 o'clock A. M.

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Children's Progressive Lyceum meets every Sunday 5 f. noon at 11 o'clock.

TAUNTON, MASS.—Spiritualists hold meetings in Temple Hall, regularly at 2 1/2 and 7 1/2 P. M.

Worcester, Mass.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11 1/2 A. M. every Sunday.

NORTH WRENTHAM, MASS.—The Spiritualists have organized a society, and will hold regular meetings in Harmonial Hall at 10 1/2 A. M. and 1 1/2 P. M. Seats free.

HANSON, MASS.—Spiritual meetings are held in the Universalist church, Hanson, every other Sunday. Mediums and medium speakers wishing to make engagements will please address John Puffer, South Hanover, Mass.

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

The Children's Progressive Lyceum, a new and very attractive Sunday School, meets at the same Hall every Sunday afternoon at 2 1/2 o'clock.

Speakers wishing to make engagements to lecture in Ebbitt Hall, should address P. E. Farnsworth, Secretary, P. O. Box 5079, New York.

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 Spiritualists—Assembly Room, corner Washington avenue and Fifth street. Services at 3 1/2 P. M.

PHILADELPHIA, PA.—Progressive Spiritualists hold regular meetings on Sundays in Sansom Street Hall at 10 1/2 A. M. and 7 1/2 P. M. Children's Progressive Lyceum holds sessions every Sunday afternoon in same place at 2 1/2 o'clock.

PHILADELPHIA, PA.—Friends of Progress hold meetings in the 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 10 A. M., and 7 1/2 P. M., on State street, corner of Ninth and D streets, Virginia 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, every Sunday at 10 1/2 A. M. Children's Progressive Lyceum holds session in the same Hall every Sunday at 2 o'clock P. M.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sunday afternoon at 3 and evenings at 7 1/2 o'clock. Progressive Lyceum meets every Sunday forenoon, at 10 1/2 o'clock.

PITTSBURGH, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1 1/2 o'clock. Progressive Lyceum at 10 1/2 in the forenoon.

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

SAN FRANCISCO, CAL.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of Fourth and Jessie streets, San Francisco, every Sunday, at 11 A. M., and 7 1/2 P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

SPEAKERS' REGISTER.

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

Rev. Orrin Abbott. Address Chicago, Ill.

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

C. Fannie Allyn. Address Woodstock, Vt.

W. P. Anderson, Spirit Artist. Address P. O. Box 2521 New York City.

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

Rev. Adin Ballou, Hopedale, Mass.

Mr. Addie L. Ballou, inspirational speaker, Mankato, Minn.

S. M. Beck, inspirational and normal speaker. Address Rochester, Olmstead county, Minn.

Lorel Beebe, trance speaker, North Ridgewille, Ohio.

C. C. Blake. Address Dahlonga, Wapello Co., Iowa.

Mrs. E. A. Bliss, Springfield, Mass.

Mrs. H. F. M. Brown. Address drawer 5813 Chicago, Ill.

Mrs. Emma F. Jay Bullene's address is 32 Fifth street, New York.

B. J. Butta. Address Hopedale, Mass.

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

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

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

Annie Lord Chamberlin, Musical Medium. Address Banner of Light office, Boston, Mass.

Warren Chase will be at the Convention in Rockford the last week in June and July 1st; will lecture in Cleveland, Ohio, the last four Sundays of July; in Windsor, Conn., the second and third Sundays of August; will be at the National Convention in Providence, and return West in September, to meet and make engagements for the winter in Illinois, Iowa and Missouri.

Henry T. Child, M. D., 634 Race street, Philadelphia, Pa.

Seth C. Child, inspirational speaker. Address Frankfort, Ross Co., Ohio.

Mrs. Eliza C. Clark, inspirational speaker. Address care of Banner of Light office.

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

Dr. L. K. Conoley. Address Vineland, N. J.

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

Dr. James Cooper, Bellefontaine, O.

Mrs. Augusta A. Currier. Address Box 8

COMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee."

All communications under this head are given through

MRS. A. H. ROBINSON,

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

INVOCATION.

Our Father, as we realize Thy blessings from day to day—the beauties with which Thou hast surrounded us—the love that Thou hast implanted within every soul—words fail to express our thankfulness unto Thee—and if our souls cannot find expression in words, may we find it in kind deeds and gentle manners towards one another.

May we realize that every child is but filling the mission Thou hast given unto him, and though his path may differ from that which seemeth to us the way of purity and truth, yet may we be enabled to see and realize that his path is marked out and guarded by Thee.

May we realize that sorrow is like unto the pearly dew, and performs its mission well, and only awaits the appearance of the morning sunlight to illuminate and clear it of its every shadow. May we realize that we are all of Thy children—that every thought, word and deed is of Thee. And realizing Thy presence, sorrow and gloom, which enshrouds millions of Thy children, would pass away, and they with brightness and purity of soul would look upon Thee with the same confidence that a child of tender years would look upon a loving and kind parent.

May all realize that Thou art a father of love—that anger and revenge are unknown to Thee—that Thy blessing rests alike upon all, and that with Thy wisdom there is no high, no low—no rich, no poor, and that none are forsaken by Thee, and that all are alike the recipients of Thy bounteous love, are ever blessed with Thy presence, and as Thou art yesterday, to-day and forever the same, so shall all ever continue to unfold in wisdom and goodness.

QUESTIONS AND ANSWERS.

QUESTIONS BY E. DAYTON.

Q Do persons who die insane continue so after death?

A. We hold, my brother, that no spirit, or that the spiritual portion of man or woman, is ever insane. Were it so, then a part of the great Principle we term God would be insane, for every being is a part of the great Positive Mind or great Spirit of life.

The organism through which a spirit manifests itself often becomes so deranged by disease; or other causes, that we suppose from the action of the spirit through that organism that the spirit itself must be insane. Yet when that spirit is freed from the deranged external organism, you will readily perceive that it is also relieved from its insanity.

Q. Is it a fact, as some allege, that there are spirits who roam in darkness and misery for hundreds of years?

A. My friend, we are happy, extremely happy, to say that we know of no such instances. Were it, possible for a spirit to remain in such darkness upon the spiritual plane, it seems to us that it would prove beyond a doubt that the spiritual plane is inferior to the material; for with the advantages that we believe every human being has, and ever has had, it would be impossible. Yet when we see individuals upon the material plane of life, that can conscientiously consign a brother or sister to eternal punishment, (and mark you, eternity is longer than one hundred years,) we do not wonder that the same spirit, after entering upon the spiritual plane of life, would conceive of and give those upon the material plane of life something almost as terrible as that punishment. When you can show us a human being that is not susceptible to an external influence, then perhaps we shall have found one that could remain in a dark and benighted condition one hundred years!

Q. Does a wicked man on entering the spirit life find his conditions for happiness and progress more limited than they were here?

A. In our previous answer you will see that we do not believe that to be possible. Then the next question is, what is wickedness—what is it that prompts a wicked man to act? Is it something that is within his organism, or is it something brought to bear upon that organism over which he has no control? Looking upon it in that light, we will be a little more cautious in passing condemnation upon any individual.

Q. In what way does the acquisitive, or wealth getting faculty of this life, manifest itself in the spirit life?

A. My brother, from the knowledge you have already gained of the spiritual plane of life, you will readily perceive that there are not any surroundings to call such faculties into action as there are upon the material plane. That faculty is exercised upon the material plane to gain material things, to add to their happiness while on the material plane, and when upon the spiritual plane there is no treasuring up of external things, but on the other hand, it is the gathering into the storehouse of knowledge something that is real and of permanent use and value.

Q. Is the spirit body, after death, clothed with garments procured by itself, or others, in the spirit condition? If so, are those garments provided through labor?

A. So far as the body is concerned it does not need protection from any inclemency of the atmosphere; yet every spirit that occupies a spiritual body partakes so much of the material as to require clothing. Now, what is that clothing? Is it acquired by the spirit itself, or is it supplied by surrounding spirits? We answer, that when a spirit has gathered sufficient intelligence to select apparel—have a choice as to what it shall be—it then gathers or aggregates that apparel from the surrounding elements. In infancy we do not desire clothing. We have no thought upon the subject, but our friends have for us, and as they would provide that upon the material so likewise would they provide it upon the spiritual plane.

Spirits are often described by different mediums as appearing to them in thin or gauze like garments, and it is a query in the minds of individuals who give any thought upon the subject, whether it is something that belongs to the spiritual or is something that is presented by the spirits to them.

We say to such friends that they must bear in mind that the spiritual plane is an outgrowth of the material. There is nothing that possesses life, and everything does possess life, as we have often stated, be it animate or inanimate, but that life also has its existence upon the spiritual plane.

Q. Is progress natural and easy in spirit life, or is it attended with much difficulty?

A. We say that spirits upon the spiritual plane

of life do not experience what we denominate a task—they do that which they are attracted to do, and that only. Then it is done easily—that which is done with a light heart, is easily done. It is not the spirit that is weary, but the organism through which the spirit has to manifest itself.

Q. Does the spirit after the death of the body retain the bodily form or take a different? In either case, has it the power to change its form at will?

A. We would infer that our brother thinks that if it was like the physical he would readily recognize it. Every spirit that has a material form has a spiritual form—not separate and distinct. This spiritual form is what has been termed the soul. It is like the physical form, but more beautiful. Infants upon entering upon the spiritual plane have a form like the one they have left, yet they continue to grow the same, as they would upon the physical, until they attain to maturity. Thus with the aged, when the finger of time has left its imprint upon the material, the spiritual body does not possess that decrepit appearance. The material shows the effect of time—the spiritual body never grows old—time has no power over it. It matters not how much intellect, how much knowledge they may acquire, it has no effect upon the material body. The greater the knowledge, the more brilliant the spirit form. On this plane the soul is mirrored upon the countenance. There is no deception on the spiritual—all is vivid and visible.

Q. Does the spiritual body possess in a spiritual sense the same physiological and phrenological organs as on the material plane?

A. It does not certainly in every particular.

S. M. KING.

With your permission on your side, for I have permission on my side, I will say a few words to my friends.

You all know, who know anything about me, that S. M. King was forced to leave his body very suddenly, and now that which I would have you know is this, that as quick as my exit was from earth to this plane of life, just so quick was my conscious existence upon this plane.

You would know whether I hold to the same belief that I had previous to my changing conditions, and if the manner in which I passed through the change would not convince me that all things were not a part and portion of God? I have not changed; but, on the other hand, I find everything here to confirm the ideas I so often advanced to you.

God is everywhere. God is love—God doeth all things well. Then who shall say that this or the other is a sin? Then you would say if every thought, every expression of thought, every manifestation in the different kingdoms, is of God, then is not the thought that such and such things are evil, also of God? I grant all that, and say now, as I have said for many years, when I behold this beauty and grandeur, and perfect order, it seemeth to me perfect heaven. I say if I had never before thought that everything was of God—a part of Him—I should now believe it.

You cannot feel as I do, because you think the misfortune that caused my death could not be from a just God. If you could see me as I now exist, real and like unto myself, you would not regret the change. Now, I want to present to you this idea, that death by accident which brings a thrill of horror to almost every individual is not so much to be dreaded as a long, lingering disease—suffering of soul and body. Then do not look upon it with such terror, but rather rejoice that every one who does pass suddenly from earth to heaven, or from the material to the real life, has passed that change without suffering.

One of the things you would like to know is, whether I now believe in what is called Spiritualism, and I will say that if being able to converse with you, or give my ideas to you in a manner so that you can understand them, constitutes Spiritualism, then I do believe in it. The absurd ideas of the many so-called believers I do not endorse, for I find that there are apparently intelligent minds around me, and yet they will advance the idea to you upon earth that there is evil upon this plane. I do not believe that, for surely God, being love, cannot allow evil to exist here. All I ask of you is a careful perusal of what I have given. I do not ask you to accept the doctrines set forth by Spiritualists. Believe that which seemeth best; and now, thanking the friends upon my right and my left, both upon the material and the real plane of life, and trusting that this will reach my friends on earth, I will bid you good bye.

JOHN WEBSTER, OF ATLANTA, GA.

How do you do, sir? Now, if I have got to be a slow coach, I will apply the lash; would not you? [To a lady present.] [Oh, no, I would be patient.] Are you now ready to have me proceed? [Yes.]

I don't know, nor I don't care—I don't care whether you like me or call me a miserable scoundrel or not. Did I say we all have equal rights here? That is what I was going to say when you told me to hold on. The thought comes right here to me that when you go in for equal rights—that means that everybody shall think just as he has a mind to, don't it? [Yes.] Then you as a Northerner, black or white abolitionist, are fairly committed. Well, then, if I think it is right to make a black man my slave—equal rights being the maxim—that is my privilege. Your idea that it is wrong to hold him, and not holding any yourself, is your right. So you and I are equal. Then if the negro is willing and wants to be my slave—equal right again—that is his right. Now, I don't see how you are going to get out of that. Equal rights, you know, is the motto. Again, as I said, equal rights here—we have equal rights here—we claim that we have them, and we do.

I can see your belief—you advocate equal rights, but I can tell you I fail to see the equal. Sir, I believe that practicing is better than preaching. Do you agree with me there? [Yes.] Well, then, you have committed yourself again. If you really believe that, just be kind enough to lay aside your hard feelings—yes, I know your feelings here at the North are harder than flint—against Jeff. Davis. Now, if you believe in equal rights, just let him have his.

I want to tell you that just so sure as you undertake to make him pay the debt, or make him expiate the crimes of us, the Southern people, upon the scaffold, just so sure will the deeds of that day bring greater sorrow unto you as a people than you have ever known heretofore; just as sure as the day is sure to succeed the night. I tell you the truth, and I don't care whether you believe it or not—no, I don't care a d—n.

I believe I have not given my name yet, have I? [No.] My name is John Webster. There is many a one at Atlanta, Georgia, who will recognize me, and glory in what I have said, too.

CLARINDA BAKER.

How beautiful the thought that each one of us

who can take possession of this organism, can give an exact expression of our thought; of that which is true to us spirits, who, like you, once lived upon the material plane of life. Perhaps my brother, feeling within himself that he had not done just right, feared that you would know it as well as himself, and for that reason supposed that you here were his enemies; feeling within himself that were your positions changed, he himself would feel unkind towards you.

I do not improve this opportunity because I have not manifested myself to my friends before, but from the simple fact that my friends might know my ideas, which would naturally be called out by my brother who has just preceded me. You would wonder what I would say—what I would think of a spirit who acts and talks as he did. It was right for him, because he felt it to be right—not right to you, because you have not the same organization nor the same views. I look upon it as being right for him, else it would not have been. It is right for me to follow him, and as I have often manifested myself to you before, and you know that there is truth in the communion of spirits who have left the material plane, I will not weary the patience of kind friends by staying longer, but am, as ever, your loving daughter, sister and friend, Clarinda Baker. Good bye.

GEORGE N. HILL TO CLARA L. HILL.

I don't really like to take up too much room, but I would like another chair.

I want to tell you this work is new to me. I will do the best I can. What I have said thus far has nothing to do with my friends. Note that, will you?

This is going to appear so very, very strange to you—but it is no more strange to you, my friends, than it is to me. If any one had told me before I died that there was the least possible chance for me to manifest myself in any way to you, I don't know as I should have called him a liar, but it would have been the next thing to it—I never could have believed it. The happiness that I expected to find is not so perfect as to remove all friendship for you whom I have left behind. You know we always thought that God in His infinite wisdom had erected a place where there was such perfect happiness that we would forget all troubles that we had passed through, and not have the least care or anxiety for those on earth.

One of my objects in coming here is to let you know that although I find a due amount of happiness, yet it is not sufficient to keep my thoughts from you. Another object is, to tell you something of the persons I see here. For one, there is Marshal Culver—you know we had not the slightest idea that that old and hardened sinner could find the least particle of happiness after death.

Now, Clara, you can't have the least idea that I am in hell. You know too well the Christian life that we led together, and I know myself that it is not hell, because you know as well as I and everybody else that hell is a place of torment, (at least it is supposed to be,) and you know we often talked and fully believed that that old hardened sinner that did not heed the church or anybody's opinion but his own, and to find that old man, wicked as he was, right here, looking better than I ever saw him and with happiness pictured upon his countenance, equal to the very best of our Christians—(shall I say it?) yes, it is a positive fact. It is a mystery to me, and I know it will be to you. You remember one time Aunt Miranda said, "If that old candidate for the regions of the damned, should by any means enter the kingdom of heaven, I should not want to go there." You, Clara, replied, "Not so bad as that, yet I can't say I would want to have him around where I was." I tell you of this to let you know what I find and also to recall these incidents. They will bring them fresh to your mind—as vivid as when first traced upon the tablets of your memory. There are many things that I would say to you, but it will occupy too much time to say them here. I do sincerely hope and pray that you will pay sufficient heed to what I have said, to give me an opportunity to talk to you face to face.

If your surroundings were different I would have this sent direct to you, but it would cause you too many unpleasant feelings by the effect upon your friends. As it is, I will trust to the future to take this to you.

[To reporter.] I am much obliged to you and to the friends present for aiding me in giving these few thoughts to my dear Clara.

To Clara L. Hill, from George N. Hill.

EMMA T. JOHNSON.

I want to say to my friends that if they will but turn their attention to the really beautiful things of earth, they will enjoy much more happiness than they do now, in looking ahead to the world beyond—the world where we all go after the dissolution of the material form.

Everything upon earth is beautiful when viewed in its proper light. Everything possesses a charm peculiar to itself, and how divinely beautiful does everything in nature blend together. How charming and beautiful the thought that God our Father created all things, and that we as His children can enjoy everything on earth as well as upon this plane of life. Happiness consists in being able to look upon the beautiful of everything, and the difference between this plane and the one you occupy is that the veil is thrown back from our vision, and we are enabled to behold the beautiful works of our Father manifested in those surrounding us and on the plane where we exist. I believe it possible to experience as great happiness on earth as here.

To me now, the world in which you exist is full of beauty, and it is a beauty that all can share alike. The fact that one can behold it does not diminish its power. All can behold and be happy. If you will only look for happiness—where you are, you will find it. Wait not longer for it, but enjoy it on the plane where you now exist, and you will be better fitted to enjoy the beauties of this one. I am contented and happy. Your sister Emma T. Johnson.

N. C. FULTON.

My sister said, look upon the beautiful; and it may be a very good idea, but if there is no beautiful to look upon, pray tell us how we are to look on it. One finds beauty in flowers; another cares nothing, apparently, for them; another finds a charm in investigating the various works of nature. Again others care nothing for them—simply craving that which is necessary for sustaining the material, perhaps with no thought for the future. Perhaps it will take a long time with such to appreciate the beautiful on this, the spiritual plane.

I, with all my peculiar ideas, shall find that some day which is really and consistently beautiful. I did not wait while on earth, expecting to find a beautiful beyond, for I did not expect to find an existence—a conscious state of life after leaving the material plane. I reasoned in this wise: If

there is a place as the Bible stated, there is a place where we are seen as we are, and known as we are upon this plane of life. Why not know, then, where that place is? The power that could see that condition must have seen its locality, and if he knew the place, why not give us the fact that it does exist? I also believed if there was an all-wise and infinite God, who had the power to reveal these things to man in days that were gone by, He, being infinite, possessed the same power to-day, and if He possessed that power He must, of necessity, see that similar revelations were just as essential to-day as they were eighteen, twenty or twenty-five hundred years ago. That was the way that I reasoned. I thought if I were all alike in the eyes of the Lord, that He would give me sufficient assurance of it, so that that which was termed skepticism in me would depart.

I had a loving mother who had passed to the unknown world. I implored her to come to me; but when I did not or could not realize her presence, then I prayed to God to reveal to me the place where she was. I did not find it, and I believed that if my angel mother had an existence, that the gates of heaven or hell could not keep her from coming to me! I believed that she was gone—had no existence, and that I, like her, should have none. Also I thought that not only us two, but every one, would find himself or herself in the same condition—that is, every one upon earth. I did not believe there was any power by which we could find each other after death. In that state of mind, with my belief thoroughly fixed, I lived for twenty-three years. When the belief as a firm fixed fact was fastened in my mind I had got to be twenty-eight. In all that time, if one person that I had known on earth, who had passed to spirit life, had come to me and make himself known unto me, I should have believed in his existence. I know more than one thousand persons that are in the same condition of mind that I was in. They believe that anything that has a beginning can also have an end, and they have no real evidence outside of the Bible—the theological teachings of an existence—and any person that has the power of reasoning cannot believe in a future state of existence from anything that ministers or the Bible are enabled to give them.

Now I know for myself that there is a life and not only life but happiness; a place where we find those whom we love, who have passed from our sight, and find them possessing the same true and noble feelings that they possessed upon earth, and that everything here is teeming with life, development and unfoldment, and more than all this, that we have the power of manifesting ourselves to friends of earth and revealing these facts.

Now, inasmuch as I have talked to so many of you, and perhaps have been the means of leading you to an investigation of that subject, until you, like myself, believed in no future state and cannot see any necessity for this short existence upon earth, I come to tell you that as firmly and as strongly as I uttered my views when with you, I would now advocate the truth of the existence, real and tangible, of every man, woman and child; and that to me every form of life that we found upon earth has its manifestation here. Further, I desire you to visit those who are called mediums and give me an opportunity of answering some of the many questions that you have to ask in regard to this condition. Do that, and I will be with you in a manner that you can realize my presence. Until then I remain your brother and friend N. C. Fulton.

For the Religio-Philosophical Journal. Charity.

BY SARAH MURRAY.

Oh, kindly love thy brother man, And kindly aid him o'er life's strand; Tho' gross his soul, and dark as night— Tho' loving darkness more than light— Still clasp his hand with loving grace, For him with smiles still wreath thy face. Oh, gently point the higher way, Nor censure if he turn astray! Not he has sown the seeds of strife That make such discord of his life; Of sin, and shame, and darkness born— "Ye cannot gather grapes of thorns."

Art thou formed of nobler plan, With lofty aim and purpose grand? With strength to conquer in each strife— Triumphant o'er the ills of life; With love for all that is good and true— With power to emulate it, too? And has thy life forever stood As true to highest thought of good? Not thou has made thy nature kind! Not thou has formed thy glorious mind! Of light and love is virtue born— "We do not gather grapes of thorns!" Boonville, N. Y., May 20, 1866.

For the Religio-Philosophical Journal. Diet.

The prevalence of *trichina spiralis* in pork and the approaching cholera, seem naturally to turn our attention to the subject of diet. "What can furnish a substitute for pork?" This question is asked on every hand; and some propound it in a manner indicating their fears that mankind would soon become extinct on this planet, were it to desist from preying upon the carcass of that detestable animal, the hog! But what are the indications of nature on the subject?

Comparative anatomy teaches that the anatomical structure of any animal reveals its dietetic character. Thus, all with teeth, jaws and intestines like those of the lion, tiger, cat, etc., are naturally carnivorous or flesh eaters. All like the ox, horse, deer, etc., in this respect, are herbivorous, or subsist on herbage. Then there is a class called omnivorous, or all devouring, feeding on both animal and vegetable substances—this includes the hog, bear, etc.

These conclusions have been arrived at by observing the habits of the several classes when wild and free to select their own food. Nevertheless both the carnivora and herbivora may be taught to subsist on unnatural food, as the lion, dog, cat, etc., on grain, and the cow and sheep on flesh. Now, on coming to man, we cannot decide on his dietetic character by observing his habits, they are so artificial; he having the power to swerve from the highest laws of his nature in diet as well as in morals. Otherwise, we should be compelled to conclude that opium, tobacco, arsenic and alcohol, as well as flesh, are natural and conducive to his highest good. But if there is an animal in nature with teeth, jaws, stomach, etc., like those of man, we have the best authority for deciding that the kind of food freely selected by such animal, must be natural and best for man. The nearest approximation is met with in the orang-outang; which, both in outward conformation and general organization, bears the greatest resemblance to man. "The masticatory organs of the orang are so closely simi-

lar," observes Professor Lawrence in his Lectures on Physiology, "that they might easily be mistaken for human," the only difference being that the cusps, or canine teeth, are relatively longer and more pointed, with intervals for the reception of those in the opposite jaw; and the elevations on the grinding surfaces of the molars more prominent and pointed; by which characteristics the orang approaches nearer to the carnivora than man. The disposition of the enamel in the molar teeth is the same as in the human subject. The articulation of the lower jaw, the form of the stomach, the comparative length of the intestines, the relative capacity of the cecum, and the cellular arrangement of the colon in the orang-outang likewise correspond very closely with those of the human body; in what part soever a difference is detected, it denotes man to be less formed for animal diet than the orang. Comparative anatomy, therefore, warrants us in concluding that the alimentary organs of the orang are the true type with which to compare those of man, in order to ascertain his true dietetic character. Now, as the orang-outang when in a pure state of nature and free to choose his own food, and to follow his undepraved instincts, is wholly frugivorous, subsisting exclusively on fruits, nuts, and other esculent farinaceous vegetables, we are perfectly justified by all the laws of correct reasoning in concluding that the natural food of man is not of that mixed nature which many physiologists would have us believe. Linnæus, one of the most celebrated naturalists that ever existed, speaking of fruits, says, "This species of food is that which is most suitable to man." Gessend, in his celebrated letter to Von Helmsolt, says: "I was, therefore, contending that we do not appear to be adapted by nature to the use of a flesh diet, from the conformation of the teeth; since all animals (I speak of terrestrial ones,) which nature has formed to feed on flesh have teeth long, conical, sharp, uneven, and with intervals between them; of which are lions, tigers, wolves, dogs, cats, etc." Baron Cuvier says: "Fruits, roots and the succulent parts of vegetables, appear to be the natural food of man."

It is true that man is able to substitute, with apparent impunity, an animal for a vegetable diet; but what does this prove? Merely that, although constitutionally adapted to a frugivorous diet, there is in his alimentary organs a certain range of adaptability, by which he is enabled to deviate considerably from his nature without any immediately apparent bad effects. This is a wise and kind provision in the organization of all animals, by which they are enabled, in peculiar circumstances and in cases of necessity, to subsist on food to which their organs were not originally adapted; and to which on ordinary occasions they would not resort. A lamb, for instance, during a long sea voyage, was induced to live upon the flesh of animals; and so powerful was the force of habit that it finally refused to crop the grass destined by nature for its support. Horses on the coast of Arabia are constantly fed upon fish, herbage being deficient; and they seem very much to relish this, to them, unnatural food. "In Norway, as well as in some parts of Hadramant and the Coromandel coasts, the cattle are fed upon the refuse of fish." Life of Reginald Heber, Harper's Family Library, No. 40, p. 360.

Plutarch supposed man to have been driven to the eating of flesh by necessity—by the most pressing hunger. But from whatever cause the use of animal food may have sprung, its stimulating qualities soon produced an effect on the instincts and sensibilities of the system similar to opium, tobacco, alcohol, etc., in imperiously demanding a continuance of its use.

Vegetable substances, although containing twice the amount of nutriment, fall almost as far short of appeasing the hunger of one accustomed to flesh meat as would pure water of quenching the thirst of the rum drinker. And in such a state of the body it is very difficult to convince the individual that flesh, or even pork, is not the best and most natural food in the world.

Or, if you succeed by argument during a lull in the demands of the appetite, in showing that the use of flesh is less conducive to health, and happiness, and purity, than fruits and grains, and the products of the dairy, as soon as the accustomed meal time arrives, this abnormal appetite will show itself a pettifogger of such wonderful address and power as to sweep away in a trice all your facts and philosophy, and leave its devotee in undisputed possession of the field.

There are comparatively few who can give due weight to evidence on this subject. An esteemed neighbor of mine refuses to examine the question at all; "for," says he, "I could not abandon the use of meat were I convinced that it is unnatural, and so I choose to have the benefit of a doubt." And there are thousands in the same condition, though they may not avow it. From such considerations we should not look for rapid reform in diet. But is not nature speaking in trumpet tones: "Turn away from the devil-infested carcass of the hog?"

There are many, no doubt, of sufficient tenacity of purpose who will now abandon pork forever. Let such call to mind a maxim of Pythagoras: "Fix upon that course of life which is the most excellent, and habit will render it the most agreeable."

In another brief article I will try to show that vegetable food is capable of sustaining man in a greater degree of strength and health than is flesh meat. STEPHEN YOUNG. Poplar Ridge, N. Y., May, 1866.

TO KEEP FOWLS FREE FROM VERMIN.—There are several kinds of vermin that infest the hen. By attending to the following remedies, they will be entirely kept clear: First of all, if in confinement, in the dust corner of the poultry house, mix about a pound of sulphur among the dust, ashes and the air-slaked lime for them to dust in. This will give the feathers a fine glossy appearance. If infested with insects, damp the skin with a little water; then sprinkle with a pepper box a little sulphur on the skin. Let a bird be covered with these insects and they will all disappear in twelve hours. Previous to setting a hen, more particularly in warm weather, if the nest be slightly sprinkled with sulphur, there is no fear of the hen being annoyed by them. Many a fine brood of chickens pines away and dies through nothing else, when no one knows the cause. Having observed hens examine their nests just before hatching time, we examined the nest and found the eggs covered and literally alive with very small and minute vermin, almost too small to be observed with the naked eye. A free application of air-slaked lime, dry wood ashes and sulphur sprinkled over the eggs will exterminate them; or, when the house is infested with them, clear out the fowls, close the doors, windows, etc., and fumigate with brimstone, by burning it in an iron vessel, and the fowls will not be annoyed afterwards.

Carbonic acid has been resolved by Mr. Deville into an explosive mixture of carbonic oxide and oxygen. The transformation was effected at 2,373 degrees Fahrenheit. You will never have a friend if you must have one without fallings. Confucius was a carpenter.

Our Children.

"A child is born; now take the germ and make it A kind of moral beauty. Let the doves Of knowledge and the light of virtue, wake it In richest fragrance and in purest hue; For soon the gathering band 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 sweetened one pleasure, or subdued one pain, O who shall say that it has lived in vain!"

From the Little Corporal.

Baby on the Porch.

BY EMILY HUNTINGTON MILLER. Out on the porch, by the open door, Sweet with roses, and cool with shade, Baby is creeping over the floor— Dear little winsome blue-eyed maid!

All about her the shadows dance, All above her the roses swing, Sunbeams in the lattice glance, Robins up in the branches sing.

Up at the blossoms her fingers reach, Lying her pleading in broken words, Coasting away in her tender speech, Songs like the twitter of nestling birds.

Creeping, creeping over the floor, Seen my baby will find her wings, Fluttering out at the open door, Into the wonderful world of things.

Bloom of roses and balm of dew, Brooks that bubble, and winds that call, All things lovely, and glad, and new, And the Father watching us over it all.

Enigmas, Charades, Etc.

MISCELLANEOUS ENIGMA.

I am composed of 24 letters. My 12, 19, 23, 8 all good housekeepers dislike. "12, 7, 9 is a four legged animal. "10, 8, 18, 4, 6, 7, 19, 5 is one of the Western States. "12, 10, 9, 22, 23 many step too fearlessly into. "17, 10, 11, 12 is worshipped by many. "13, 22, 23, 23, 19, 22, 23 is a species of the canine race. "14, 15, 2, 21 is a command the soldiers are often glad to hear. "14, 1, 16 is worn on the head. "6, 15, 20 is a boy's nick-name. Wy whole is a proverb all ought to remember.

HOWARD PAINTER.

West Chester, Pa., June, 1866.

Answer in two weeks.

CHARADE.

The leaf may wither on the hill, Pierced by the breath of autumn keen, The flower may fade and fall, but still My first will be forever green.

But when autumn breezes blow, And forest leaves bestrew the ground, As through the woods you chance to go, You'll see my second all around.

When vernal gales roam unconfined, And "flowerets bloom and warblers sing," My first and second, both combined, Will help to beautify the spring.

SYLVAN BARD.

Answer in two weeks.

WORD PUZZLE.

I am composed of 16 letters. My 1 is in crab, but not in fish. "2 "wealth, also in health. "3 "down, but not in up. "4 "Jack, but not in tar. "5 "behind, but not in before. "6 "master, but not in slave. "7 "Clarence, but not in Henry. "8 "within, but not in without. "9 "far, but not in near. "10 "run, but not in walk. "11 "pear, also in peach. "12 "gone, but not in come. "13 "kick, but not in pull. "14 "lent, but not in borrow. "15 "this, but not in that. "16 "noun, also in pronoun. My whole was an early philosopher.

HOWARD PAINTER.

West Chester, Pa.

Answer in two weeks.

RIDDLE.

High above the houses, High above the trees, Staring at you all night, Just as it sees.

MINNIE A. B.

Syracuse, N. Y.

Answer in two weeks.

PUZZLE.

In number we are fifty-two, A motly, quaint and jovial crew; We go wherever fortune sends, By some deemed foes, by others friends, In festive scenes we oft are found, In dissipation halls abound; Four monarchies, with rogues in court, Each in apparel of a sort; One makes his kingdom in the heart, Another takes the delving part, A third is armed quite savagely, A fourth lights up the other three. We have a pope, we have a deuce, I pray th' expression you excuse; Our commons have their apple seed; But 'stead of fruit a noxious weed Springs up to choke the mind's best soil, And a false pleasure proves fierce toil. A pack of wolves—we fleece the sheep, And leave them wasted hours to reap.

CINCINNATUS.

Answer in two weeks.

ANSWERS TO UNIMPORTANT QUESTIONS.

Why is a letter like a flock of sheep? Because it is penned and folded. Why is a man taking a nap like a man reading a paper? Because he is enjoying his (snooze). What is the difference between a spider and a duck? One has its feet perpetually on a web, and the other a web perpetually on its feet. Why do the recriminations of married people resemble the sound of waves on the sea-shore? Because they are the murmurs of the tied. Why do the birds feel depressed only in a summer morning? Because their little bills are all over dew. When was the largest amount of beef tea consumed in England? When Henry VIII dissolved the Pope's bull. Teacher.—What is syntax? Pupil.—The tax on rum and tobacco.

ANSWER TO ENIGMA, ETC., IN NO. 12.

Answer to Miscellaneous Enigma.—Truth wears no mask—she only asks a hearing.

Answer to Word Puzzle.—Emancipation.

Answer to Charade.—Load-stone.

Answer to Puzzle.—5, 10, 11, 14.

Answer to Transposition.—

Men are but children of a larger growth; Our appetites are apt to change as theirs, And full as craving too, and full as vain.

John Dickey, of Springfield, sent the first correct answer to Word Puzzle.

Abble J. Spalding, of Anoka, Minn., sent first correct answer to Transposition.

Something about Monkeys.

Apes and monkeys have been favorite pets ever since the days of Solomon—certainly not for their beauty; but their amusing tricks, and their burlesque of mankind, provoke a smile on the sorest faces. They are all imitators, from the least to the greatest; though some varieties excel in this respect. A gentleman owned one which readily learned a great many useful lessons his master. He taught him to teach him, and many more which he picked up himself. He would put wood into the stove when it was needed, taking care to manage it properly, and not put in too much. He would eat with a spoon and fork, and pick up his strawberries one by one. He often sat down at table, and spread a book before him, pretending to study with great gravity. One day he took great delight in turning over the leaves of a book on natural history, and looking at the pictures; but on examining it after him, it was found that he had pinched out all the pictures of beetles, and eaten them up, which was quite a compliment to the engraver.

Poor fellow! he did not like to be secured by a chain, and seeing some one open his padlock with a key, he took a bit of stick and put it in the key-hole, turning it about in all directions, to see if he could not get his freedom when he pleased. There were a few insects of which he was extremely fond, especially the roaches which infested the ship in which he was brought over. He paid his way by his usefulness in destroying such numbers of these pests.

Monkeys are apt to be very mischievous, so they are not very safe pets when suffered to run at large about a house. Their fondness for their young is the most beautiful trait in their character. They are always carrying them about on their backs, or holding and fondling them in their arms. When any danger threatens, the mother clasps them close to her heart, and leaps from tree to tree until she is safe from pursuit. She is not blind to their misdoings, however; for when some mischievous little one ventures to set up for himself, and resolves to have his own way in spite of orders, a sharp box or two on his round pate, or a nip from her keen teeth, quickly brings him to terms. The monkeys belonging to the Italian organ boys that frequent our busy thoroughfares are great favorites with their masters, whose fortunes they share, partaking alike of their prosperity and adversity, until both bled and brute conceive an intense affection for each other.

A STAMMERING CROWD.—A gentleman afflicted with an impediment in his speech, sat down to a crowded dinner table at a public hotel, and calling to a servant addressed him as follows: "We-w-waiter, gi-give me s-some r-r-roast beef." The waiter stammered out in reply: "W-w-we a-a-ain't g-g-got a-any." At which the gentleman, highly enraged, supposing the servant was mocking him, sprang from his seat and was proceeding to knock him down, when a third person arrested his arm and cried to him not to strike, saying: "He st-st-stutters s-s-same as w-we do."

"Madam, your boy cannot pass at half fare; he is too large," said the conductor of a railway train, which had been long detained on the road by the snow. "He may be too large now," replied the matron, "but he was small enough when we started." The conductor gave in, and the boy passed for half fare.

"I say, milkman, you give your cows too much salt!" "Why—how do you know how much salt I give them?" "I judge from the appearance of the milk you bring us lately. Salt makes the cows dry, and then they drink too much water, that makes their milk thin, you know."

A little boy running along, stubbed his toe, and fell on the pavement. "Never mind, my little fellow," said a bystander, "you won't feel the pain to-morrow." "Then," answered the little boy, "I won't cry to-morrow."

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GALENA DIVISION. Day Express..... 8:15 a. m. 7:10 p. m. Night Express..... 7:00 p. m. 5:30 a. m. Freeport and Cedar Falls..... 10:00 p. m. 3:40 p. m. Dixon and Rockford Accom'd..... 4:00 p. m. 11:10 a. m. Geneva and Elgin..... 5:30 p. m. 9:45 a. m.

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ILLINOIS CENTRAL. Day Passenger..... 9:00 a. m. 9:00 p. m. Night Passenger..... 10:05 p. m. 10:05 a. m. Kanakake Accommodation..... 9:45 p. m. 9:50 a. m. Hyde Park Train..... 6:10 a. m. 7:55 a. m. do do..... 12:10 p. m. 1:45 p. m. do do..... 5:30 p. m. 6:40 p. m. do do..... 9:55 p. m. 7:15 p. m.

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