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

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For the Religio-Philosophical Journal. The Forest.

BY RANNAH A. TUTTLE. How like the human family

The grand old forest seems, As in the quiet evening I yield myself to dreams. The fall oak's waving branches,

The flowers smiling there, Seem emblems of the human heart In deep and silent prayer. Wild grape and ivy, olinging Around a stronger form,

Complain not of the bitter winds, Nor of the pelting storm; And when the winter cometh And hung with ice they shine, Though shorn of summer beauty, Together yet they twine.

The tender little saplings Throw up their branches high, To catch the glittering dew drops From out the bending sky. Now quivering with pleasure, Now bending with the breeze, Now nestling in the shadow Of the stately parent trees.

Grand forest, how I love you, Your sweetly blooming flowers, Your laughing, gurgling streamlets, Your still and tranquil bowers. The heart of every songster Seems filled with hely flame, Their pure heartfelt devotion Puts human hearts to shame.

For the Religio-Philosophical Journal. Summary of the Scriptural View of the Divinity of Jesus Christ.

[From "Christianity before Christ."]

II have presented in previous articles, "The Logical View," "The Philosophical View," "The Physiological View," and "The Historical View" of the Divinity of Jesus Christ. I now propose to submit "A Summary of the Scriptural View," as found comprised in my unpublished work above mentioned.]

The monstrous scientific paradox (as coming ages will regard it,) comprehended in the conception of an almighty omnipresent and infinite Being, "The Creator of innumerable worlds," (by him [Christ] were all things made that were made," John 1, 3-10,) being born of a frail and finite woman, as taught by both the Oriental and Christian religion, is so exceedingly shocking to every rational mind which has not been gradually warped, perverted and coerced into the belief by early psychological influence, that we would naturally presume that those who upon the assumption of the remotest possibility of its truth should venture to put forth a doctrine so glaringly unreasonable and so obviously untenable, would of course vindicate it and establish it by the strongest arguments and by the most unassailable and most irrefragable proofs, And that is setting forth a doctrine so manifestly at war with every law and analogy of nature and every principle of science, no language should have been used, nor the slightest admission made that could possibly lead to the slightest degree of suspicion that the original authors and propagators of this doctrine had either any doubt of the truth of the doctrine themselves or were wanting in the most ample, the most abundant proof to sustain it. No language, no text, not a word, not a syllable should have been used making the most remote concession damaging to the validity of the doctrine, so that not "the shadow of a shade of doubt" could be left on any mind of its truth. Omnipotent indeed should be the logic and irresistable the proof in support of a thesis or a doctrine which so squarely confronts and contradicts all the observation, all the experience, the whole range of scientific knowledge and the common sense of mankind. How startling, then, to every devout and honest professor of the Christian faith ought to be the recent discovery of the fact that the great majority of the texts having any bearing upon the doctrine of the divinity of Jesus Christ-a large majority of the passages in the very book on which the doctrine is predicated and which is acknowledged as the sole warranty for such a belief, are actually at variance with the doctrine and actually amount to its virtual denial and overthrow. For we find upon a critical examination of the matter that at least three-fourths of the texts, both in the gospels and epistles which relate to the divinity of Christ, specifically or by implication, either teach a different and a contrary doctrine or make concessions entirely fatal to it, by investing him with finite human qualities utterly incompatible with the character and attributes of a divine or infinite Being. How strange, then, how superlatively strange, that milions should vet hold to such a strange "freak of nature;" such a dark relic of oriental heathenism; such a monstrously foolish and childish superstition

"upholder of the universe" could be reduced so

near to nonentity as was required to pass through

the ordinary stages of human generation, human

birth and human parturition-a puerile notion

which reason, science, nature, philosophy and com-

mon sense proclaim to be supremely absurd and

self-evidently impossible, and which even the Scrip-

tures fail to sustain, as we have most amply proven

in preceding pages-a logical, Scriptural exposition,

of which we will here present a brief summary:

all things," are infinitude, omnipotence, omniscience, and omnipresence, and that any being | And thus the testimony of the Father disproves not possessing all these attributes to repletion or | and sets aside the divinity of the Son.) possessing any quality or characteristic in the slightest degree incompatible with any one of these attributes cannot be a God in a divine sense, but must of necessity be a frail, fallible, finite being.

hundreds of times over, directly or impliedly, the inherent possession of any one of these divine attributes.

3. We have shown that his evangelical biographers have invested him with the entire category of human qualities and characteristics, each one of which is entirely unbefitting a God, and taken together are the only distinguishing characteristics by which we can know a man from a God.

4. And that furthermore there issued from his own mouth various sayings and concessions most fatal to the conception of his being a God.

5. His devout biographers, we have also shown, have reported various actions and movements in his practical life which we are compelled to regard as absolutely irreconcilable with the infinite majesty, lofty character and supreme attributes of an almighty Creator.

6. And that these human qualities were as obvious to all who saw him and all who became acquainted with him, that doubts sprang up among his own immediate followers, which ultimately main that early age.

7. Upon the axiomatical principles of philosophy we have shown it to be an utter and absolute impossibility to unite in repletion the divine and the

human in the same being. 8. And then we have shown that as Christ had a

9. That as he was constituted in part like human

beings of flesh and blood; 10. That as he became, on certain occasions, "an

hungered," like finite beings; 11. That as he also became thirsty, (John 19: 28,)

like perishable mortals; 12. That as he often slept, like mortals, and thus became "to dumb forgetfulness a prey;"

13. That as he sometimes became weary, like human beings; (See John 4:6.)

14. That as he was occasionally tempted, like

fallible mortals; (Matt. 4: 1.) 15. That as his "soul became exceeding sorrow-

ful," as a frail finite being; (Matt. 26: 38.) 16. That as he disclosed the weakness of human

passion by weeping; (John 11:35.) 17. That as he was originally imperfect, being

"made perfect through suffering; (Heb. 2: 10.) 18. That as he "increased in wisdom and stature," (Luke 2:52,) he must have possessed finite,

changeable, mortal attributes; 19. And that as he finally died and was buried, like all perishable mortals, he could not possibly, from these considerations, have been a God-that it is utterly impracticable to associate with or comprehend in a God of infinite powers and infinite attributes, all or any of these finite human quali-

20. We have shown that dark, intellectually dark indeed, must be that mind, and sunk, sorrowfully sunk in superstition, that can worship a being as the great omniscient, omnipotent and omnipresent "I am," who possessed all those qualities which were constitutionally characteristic of the pious, the noble, the devout, the Godlike, yet finite and fallible Jesus, according to his own admissions and the representations of his own interested biogra-

21. We have also shown that the only step which the disciples of the Christian faith have made toward disproving or setting aside these arguments, objections and difficulties, is that of assigning the incarnate Jesus a double or two-fold nature-the amalgamation of the human and the divine-a postulate and a groundless assumption, which we have proved and demonstrated by thirteen arguments, which we believe to be unanswerable, is not only absurd, illogical and impossible, but foolish and ludicrous in the highest degree.

22. This senseless hypothesis and every other assumption and argument made use of by the professors of the Christian faith to vindicate their favorite dogma of the divinity of Jesus, we have shown to be equally applicable to the demi-gods of the ancient heathen, more than twenty of whom (as we have shown) were invested with the same combination of human and divine qualities which the followers and worshipers of Jesus claim for him. We have also collected together a great amount of other Scriptural evidences and testimonies, and arranged them under the following

23. Testimony of the Father against the divinity of the Son. We have shown that the Father utterly precludes the Son from any participation in the divine essence, or any claim in the Godhead by such declarations as the following: "I am Jehovah as that which teaches the infinite Creator and and besides me there is no Saviour." (Isaiah 43: 11.) (How, then, we would ask, can Jesus Christ be the Saviour?) "I, Jehovah, am thy Saviour and thy Redeemer." (Then Christ can be neither the Saviour nor Redeemer.) "There is no God else besides me a just God, and a Saviour there is none besides me." (Isaiah 14:21.) (So the Father virtually declares, according to "the inspired prophet Isaiah," that the Son in a divine sense cannot be either God, Saviour, or Redeemer.) Again, "I am Jehovah thy God, and thou shalt not acknowledge a God 1. We have shown that the essential attributes of | besides me." (Hosea 13:4.) (Here Christ is not only

tively prohibited from being worshiped as God.

24. Testimony of the Mother. When Mary found thee, sorrowing;" (Luke 2:48,) she proclaimed a two-fold denial of his divipity. In the first place, it cannot be possible that she regarded her son Jesus as

"That awful Being, before whom e'en the devouted Saints bow in trembling fear," when she used such often speak of him in contradistinction to God. language and evinced such a spirit as she did. "Why hast thou thus dealt with us?" (Luke 2: 48,) is her chiding language. And then when she speaks of Joseph as his father, "Thy father and I," she issues a declaration against his divinity which ought to be regarded as settling the question forever. For who could know better than the mother, or rather who could know but the mother, who the father of the child Jesus was? And as she acknowledges it was Joseph she thus repudiates the story of the immaculate conception, which constitutes the whole basis for the chim of his divinity. Hence the testimony of the mother also disproves his title to the Godhead.

25. Testimony or disclaimer of the Son. We have shown by a specific citation of twenty-five texts that there is not one attribute comprehended in or peculiar to a divine and infinite Being, but that Christ rejects as applicable to himself-that he most conclusively disclaims every attribute of a divine Being, both by precept and practice, and often in the most explicit language.

26. By declaring "The Son can do nothing of himself," (John 5: 19,) he most emphatically disclaims the attribute of emnipotence. For an omnipotent Being can need no aid and can accept of

27. When he acknowledged and avowed his ignorance of the day of judgment, which must be presumed to be the most important event in the world's history, he disclaimed the attribute of omniscience. "Of that day and hour knoweth no man, neither the Son but the Father only." (Matt. 24: 36.) Now as an omniscient Being must possess all knowledge, his avowed ignorance in this case is a confession he was not omniscient, and hence not a God.

28. And when he declares, "I am glad for your sakes I was not there;" (at the grave of Lazarus,) he most distinctly disavows being omnipresent, and thus denies to himself another essential attribute of an infinite God.

29. And the emphatic declaration, "I live by the Father," (John 6: 57,) is a direct disclaimer of the attributes of self-existence-as a being who lives by another cannot be self-existent, and per consequence not the infinite God.

30. We have also shown that he disclaims possessing infinite goodness, another essential attribute of a supreme divine Being; "Why callest thou me good, there is none good but one, that is God."

31. That he disclaimed divine honors and directed them to the Father, "I honor my Father;" (John 8:49.) "I received not honor from men." (John

32. That he recommended supreme worship to the Father, and not to himself. "The true worshipers shall worship the Father in Spirit and in Truth."-(John 4: 21.)

33. That he ascribed supreme dominion to the Father; "Thine is the kingdom, and the power, and the glory forever." (Matt. 6: 13.)

34. It will be seen from the foregoing text, that Christ also acknowledges that the kingdom is the Father's. A God without a kingdom, would be a ludicrous state of things.

35. That he conceded supreme authority to the Father, "My doctrine is not mine, but His that sent me." (John 7: 16.)

26. That he considered the Father as the supreme protector and preserver of even his own disciples; 'I pray that Thou shouldst keep them from the evil." (John 17: 15.) What, omnipotence not able to keep his own disciples?

37. In fine, that he humbly acknowledged that his power, his will, his ministry, his mission, his authority, his works, his knowledge and his very life were all from, and belonged to, and were under the control of the Father. "I can do nothing of myself;" "I came to do the will of him that sent me;" "The Father that dwelleth within me, he doeth the work," etc. "A God within a God," is an old pagan Otaheitan doctrine.

38. He declared that even Spiritual communion was the work of the Father. (See John 6: 45.) 39. He acknowledged himself controlled by the

Father. (See John 5: 30.) 40. He acknowled his entire helplessness and deof himself, but what he seeth the Father do."

(John 5: 19.) 41. He acknowledged that even his body was the work of his Father-in other words, that he was dependent on his Father for his physical life, (See (Heb. 16: 5.)

43. And more than all, he not only called the Father" The only true God." (John 17: 3); but calls him "My Father and my God;" (John 20: 17.) Now it would be superlative nonsense to consider a being himself a God, or the God who could use such language as is here ascribed to the humble Jesus, This text, this language is sufficient of itself, to show that Christ could not have laid any claim to the Godhead on any occasion, unless we degrade

a self-existing God and Creator and "Upholder of | by implication cut off from the Godhead, but posi- him to the charge of the most palpable and shames ful contradictions.

43. We have also shown that he uniformly directed his disciples to pray, not to him but the Father .- (See

(Mat 6:6) after a long search her son Jesus in the temple, dis. . 44. On one occasion as we have cited the proof puting with the doctors, and chided or reproved (in Matt. 11: 11); he even acknowledged John the him for straying from home without the consent of Baptist to be greater than he, while it must be patent 2. We have shown that Jesus Christ disclaims his parents and declared, "Thy father and I sought to every reader that no man could be greater than the almighty, supreme Potentate of heaven and

earth, in any sense whatever. 45. We have shown that his disciples instead of representing him as being "the only true God,"

46. That they never speak of him as the God Christ Jesus, but as "The man Christ Jesus ?" (Tim. 2: 5.y "Jesus of Nazareth a man approved of God;" (Acts. 2: 23.) It would certainly be blasphemy to speak of the Supreme Being, as "a man approved of God." Christian reader, reflect upon this text. "By that man whom he (the Father,) hath ordained:" (Acts 17:3.) the assumption of the Godhead of Christ, we would be presented with the double or two-fold solecism, 1st. Of God being "ordained" by another God. And 2d. that of his being blasphemously called a "man."

47. Paul's declaration has been cited, that "unto us there is but one God-the Father;" (1, Cor. 4:8.) Now it is plain to common sense, that if there is but one God and that God is comprehended in the Father, then Christ is entirely excluded from the Godhead:

48. If John's declaration be true as we have queried, that " No man hath seen God at any time ;" (John 4: 13,) then the important question arises: How could Christ be God as he was seen by thousands of men, and seen hundreds of times.

49. We have likewise shown that God the Father is declared to be the "One," "The holy One," 'The only One," etc., more than one hundred times, as if purposely to exclude the participation of any other being in the Godhead.

50. This one, this only God, is shown to be the Father alone in more than 4,000 texts-1,326 of which

are found in the New Testament. 51. More than fifty texts, have been found which declare either explicitly, or by implication that God the Father has no equal, which effectually denies or shuts out the divine equality of the Son, "To whom will ye liken me, or shall I be equal with, saith the holy One." (Isa. 40: 25.)

52. Christ in the New Testament Is called "man," and "the Son of man," eighty-four times-egregious and dishonorable misnomers, most certainly to apply to a supreme and infinite Delty. On the other hand he is called God but three times, and denominates himself, "the Son of God," but once and that rather obscurely.

53. The Father is spoken of in several instances as standing in the relation of God to the Son, as the God of our Lord Jesus Christ;" (Acts 3: 2.) "Ye are Christ's and Christ is God;" (1. Cor. 11: 3.) Now the God of a God is a polytheistic, heather conception; and no meaning or interpretation as we have shown can be forced upon such texts as these, that will not admit a plurality of Gods; if we admit the titles as applicable to Christ, or that his Scriptural biographers intend to apply such a title in a superior or supreme sense.

54. We have also shown that many texts make Christ the mere tool, agent, image, servant or representative of God, as Christ "The image of God;" (Heb, 1:3.) Christ "The appointed of God;" (Heb. 3:1.) Christ "The Servant of God;" (Math. 12:18,) etc., etc. To consider a being thus spoken of as himself the supreme God is, as we have demonstrated the very climax of absurdity and nonsense. To believe "the servant of God," is God himself-that is the servant of himself, and that God and his "image," are the same is to descend within one step of

55. And then it has been ascertained that there are more than 300 texts which declare either expressly, or by implication Christ's subordination to, and depending on the Father, as "I can do nothing of myself;" " Not mine, but His that sent me !" "I came to do the will of him that sent me;" (John 4: 34.) "I seek the will of my Father;" etc.

56. And more than 150 texts have been found which make the Son inferior to the Father, as "the Son knoweth not but the Father does;" (Mark 8: 33.) "My Father is greater than I." "The Son can do nothing of himself;" (John 5: 19,) etc., etc.

57. According to the Rev. Mr. Summerbell, there are more than one hundred divine titles applied to the Father of the Bible, which are never used with reference to the Son as "Jehovah," "The Most High," "God Almighty," "The Almighty," etc.,

58. On the other hand those few divine epithets or titles, which are used in application to Jesus Christ; as Lord, God, Saviour, Redeemer, Intercessor, etc., it has been shown were all used prior to the birth pendence on the Father. "The Son can do nothing of Christ, in application to beings known and acknowledged to be men, and some of them are found so applied in the Bible itself. As for example, Moses | which add a few drops of concentrated sulphurio is called a God in two instances as we have shown and cited the proof in Ex. 4: 16 and 7, I, while the comes carbonized by the acid, and when applied to and cited the proof in Ex. 4: 16 and 7, 1, while the title of Lord is applied to men at this day even in Christian countries. And instances have been cited in the Bible, of the term Saviour being applied to men, both in the singular and plural numbers, (see 2 Kings, 13, 5 and Noh. 9, 27,) seeing then that the most important divine titles which the writers of the New Testament have applied to Jesus, were previously used in application to men, known and admitted to be such, it is therefore at once evident that those titles do nothing toward proving him to be the Great Divine Being, as the modern Christian | Hall of New York, and five stories high.

world assume him to be, even if we have the argument wholly on Scriptural grounds. While on the other hand we havedemonstrated it to be an absolute impossiblity to apply with any propriety or any sense to a divine infinite omnipotent Being, those finite human qualities which are so frequently used with reference to Jesus, throughout the New Testament. And hence, even if we should suppose or concede that the writers of the New Testament did really believe him to be the great infinite Spirit, or the almighty omnipotent God, we must conclude they were mistaken from their own language, from their own description of him, as well as his own virtual denial and rejection of such a claim when he applied to himself as he did in nine cases out of ten, strictly finite human qualities and human titles, (as we have shown) wholly incompatible with the character of an infinite divine Being. We say from the foregoing considerations, if the primitive disciples of Jesus did really believe him to be the great Infinite, both their descriptions of him and his description or representation of himself would amply and most conclusively prove that they were mistaken. At least we are compelled to admit that there is either an error in applying divine titles to Jesus, or often an error in describing his qualities and powers, by himself and his original followers, as their is no compatibility or agreement between the two. Divine titles to such a being as they represent him to be, would be an egregious misnomer. We say then that it must be clearly and conclusively evident to every unbiased mind from evidence furnished by the Bible itself, that if the divine titles applied to Jesus were intended to have a divine significance, then they are misapplied. Yet we would not here conclude an intention at misrepresentation in the case, but simply a mistake growing out of a misconception and the very limited childish conception of the nature, character and attributes of the "great positive Mind," so universally prevalent in this semi-barbarous age, and the apparently total ignorance of the distinguishing characteristics which separate the divine and the finman. We will illustrate; some children on passing through a wild portion of the State of Maine report they encountered a bear; and to prove they could not be mistaken in the animal, they described it as being a tall slight built animal, with long slender legs, of yellowish auburn hue, a short white bushy tail, cloven feet, large branchy horns, etc. Now it will be seen at once that while their description of the animal is evidently in the main correct, they had simply mistaken a deer for a bear, and hence misnamed the animal. This circumstances illustrates the low, groveling, childish, ignorant conception of many of the orientalists including also, "The Lord's Holy people," (the Jews,) relative to the character and attributes of the great omnipresent, almighty and omniscient Deity, and the infinite distinction and infinite distance betwen the divine and the human, and their consequent continual liability to confound them together. A nation of people so low, limited and childish in their conceptions of the great Infinite, whom "the heaven of heavens cannot contain," as to believe and teach that he assumed the form, or existed in the form of a biped, and that he abstract. ed himself from the universe and descended into a little "eight by ten," garden, and there played hide and go seek among the bushes with the first specimen of the genus homo which he had created, and that on various other occasions he was seen and conversed with, that he could and did walk and ride and fly, eat, rest, get angry, swear, fight, etc., all of which we find reported of him in their Bible, the Old Testament. So that they were well prepared to believe it is only a part of the same dish of superstitions, the same category of traditions to believe as taught in the New Testament, that he was born of a woman, and displayed really all the characteristics, weaknesses, foibles, follies and frailties incident to human nature. We will not here express the opinion as to whether Christ's original followers believed him to be a God, but will suggest that if they did they must have had a very low, limited and disparaging view of Deity, basing the conclusion upon their own description of him. But that Christ himself never cherished such a thought or harbored such a claim, we feel no hesitation in expressing our most thorough and settled conviction. K. GRAVES.

Harveysburg, Ohio.

Dissolve a quantity of gutta percha in chloroform in quantity to make a fluid of honer-like consist tence. When spread it will dry in a few moments. Heat the surface at a fire or gas flame until sections. and apply them together. Small patches of leather can be thus cemented on boots etc. so as almost to defy detection, and some shoemakers employ it with great success for this purpose. It is water-proof, and will answer simest anywhere unless exposed to heat, which softens it.

An indestructible ink, which we wid be very useful for some purposes, may be made thus : Dissolva rty grains of sugar in thirty grains of water, to the paper it leaves a conting of carbon which cannot be washed off. This stain is rendered more perfeet by the decomposing action of the ink itself upon the paper and thus it resists the action of chemical agents.

Arimona was the theatre of an ancient civilization which has left monuments but no history: Well constructed houses are existing there untenanted, and evidences of extensive mining and agriculture. It was evidently not Aztec, but Tolecan or anti-Tolecan civilization. Among the structures erected by the former people is a house larger than the Cita

For the Religio-Philosophical Journal. All Life Beautiful.

BY BELLE BUSH.

All life is beautiful, the humblest flower, That light the dusty highway with its smiles, Has something in it of a heavenly power, That oft my heart of weariness beguiles.

The blue-eyed violet of the glen and grove, That wake in spring time, is a thought of God, A sacred poem, whispering of his love And making eloquent the lifeless clod.

A tiny pebble in the river's bed, That scarcely makes a ripple where it lays, May teach a lesson worthy to be read By all who murmur at the world's dull ways,

The soft green moss we tread beneath our feet, The waving grass that carpets hill and plain, Take to their grateful heart, the dew or sleet, And uncomplaining greet the autumnal rain.

They do not question of its use or power, But meekly they receive whate'er is given. Thankful alike for sunshine or for showers, As we should be for all the gifts of heaven.

There's nothing comes within our scope of vision, From flower to star, from insect up to man, But seems to say to me, "I have my mission, And fill my place in the Creator's plan.

We need not wander far in quest of truth, She hath her habitations everywhere; The rose is one, and the warm heart of youth, Receives whene'er it asks her jewels rare.

The world is filled with elements of power, Which only waif the chemistry of thought To make those known, and fill each passing hour With marvels mightier than the past e'er wrought,

Undreamed of, by the sages of our time; Its subtle links pass not before the screen, On which are shadowed all our hopes sublime. We might see more, if we were not so blinded

Earth, air and ocean teem with life unseen,

By lusts of earth, its pomps and empty shows; And riches grow in soul, were we so minded, To read the lessons nature's works disclose.

We walk with faltering feet and downcast eyes, Thro' God's vast treasure-house of truth and love; And hear not half the heavenly harmonies, That float around us from the realms above.

We think too meanly of the world without, Too little of the wond'rous world within ; O'er canopied is each and wrapped about By the dear love that knows no stain nor sin.

Like moles and bats men grope their way through life, Dazed by the light their lamp of wisdom give; Or all absorbed by petty cares and strife, Heart starved and sad, like very slaves they live.

Why is it thus? Since God such bounteous store Has spread before us, why not use it all? Why sit like beggars staring at the door Where plenty smiles, nor heed her generous call?

Oh! could our souls but rise above the din Of the world's discord, lose the greed of gain; Then might we turn to the great world within, And dwell where order, peace and beauty reign.

Then might we trace in everything we see, The love that giveth whatsoe'er we need, And feel our souls grow large in liberty, The liberty that makes us free indeed.

The liberty of love, fraternal, deep, The conqueror of error, fear, and scorn : The love that feels with sorrow's child to weep And in God's kingdom knows no lowly born.

Such love would bring to us the fruits of peace, The blessed harvest we have sought so long: When wars and rumors of them all should cease, And Freedom be our universal song. Belvidere Seminary, Belvidere, Warren Co., N. J.

Reported for the Religio-Philosophical Journal.

PROCEEDINGS

CONVENTION of SPIRITUALISTS Held at Aurora, Ill.

CONFERENCE.

Ira Porter presented and argued his plan of industrial colleges.

Mrs. H. F. M. Brown replied to Mr. Porter's remarks censuring women for wearing the long dress. She claimed that woman was compelled to do so by man. That husbands and brothers would not appear in the streets with her if she wore the short dress.

Mrs. Brown entered a plea for woman, herself

Miss Crow supported Mrs. Brown's views, and insisted upon doing right every time, whether conformable to public opinion or not.

Bro. Dayton did not believe in any one carrying the sins of the world, but believed each should do as he or she thought best. He thought that the world was constantly repeating itself with only slow and limited progress. Man did not enslave woman. She has received all she ever demanded.

Miss Crow replied to Bro. Dayton, and insisted that man did enslave woman. The speaker cited several examples tending to prove her position.

Milton T. Peters: Women had adopted long dresses, thin soled shoes, diminutive bonnets, worn on the back of the head, extravagant hoops, and all the other absurd fashions, against the protestations of men. If Mrs. Brown could persuade women to cut off their dresses, the men could not and would not make any opposition.

Married women, by the laws of Illinois and other States, held their property exempt from any control of their husbands, while she still retained all her former claims upon her husband's property. Education had been extended. Women had now beaten the Apostle Paul himself, and obtained all she had demanded for the last quarter of a century, and if the women should now claim the ballot, that also would be conceded.

Miss Worthington thought the time not well spent in discussing what the body should wear. The inquiry should be, with what garments should we clothe the spirit?

EVENING SESSION. S. S. Jones and Milton T. Peters discussed the question of wealth monopoly.

Song, "The Scattered Household." Regular lecture by Mrs. H. F. M. Brown. Subject : "What is the difference?"

The speaker showing the difference between the facts of the philosophy of Spiritualism and the to develop his manhood is illimitable. You are views of Spiritualists as they really are, and what they are charged to be by the opponents of Spiritualism. She gave her views of true and false marriage, and the happiness and harmony attendant upon the true marriage.

She delivered a beautiful and logical discourse,

audience.

Convention met Sunday morning at nine o'clock. After singing and music on the plano, conference opened by Ira Porter continuing the discussion of his plan of founding industrial colleges. He handled the subject ably, and interested his hearers; but there is not sufficient space for even his leading points to be presented.

Bro. Wiekhiser: We know that statements of people now living are not always reliable, but are frequently erroneous. We have no greater reason to believe those who lived 1800 years ago, We must have spiritual communications to us to be assured of the existence of a future state. The future is all important; the present is brief and transitory.

Bro. Denton: Do not weary; do not burthen yourselves with the sins of the world; all will come right. All experience is necessary for the development and education of the world.

Mrs. Teft: We have to go through the fires of affliction to be purified-sorrow does us good. Mrs. Messenger said she was radical, opposed to

drugs and alcohol. Do right and follow truth. Mr. Yeager had no hobby of his own; but he likes all hobbies-Spiritualism is the one thing needful. He is for fighting evil everywhere. The people of the world will not think for themselves. Sin leaves her scars behind.

Mr. James related his conversion to Spiritualism, and his development as a medium.

He had discovered the Chicago Artesian Well by spirit direction. Spirits have promised to discover precious and valuable minerals for the spread of Spiritualism and the founding of liberal educational institutions. The owners of the Chicago Artesian Well propose to organize a company with a capital of \$500,000.

Milton T. Peters said it was the men and women who had hobbies that moved the world.

He insisted that the aggregation of wealth in the hands of the few was pernicious.

Mr. S. S. Jones insisted that the accumulation of wealth in the hands of the few was all right. That if it were not for capitalists we could not construct railroads, or build towns and villages. That it was right for every one to get all the property he could; that the possession of large acquisitiveness showed that it was to be used to obtain wealth. He thought such men as Stewart, of New York City, were of great benefit to the world.

Ira Porter dissented in toto from these views of S. S. Jones, and claimed that the great and crying evil of the world was the intense desire to accumulate property. That it was conducive to the happiness. progress and welfare of the world that property should be in the hands of the people generally, and not be monopolized by a few capitalists. He showed that capitalists were not the great benefactors of mankind, as represented by Mr. Jones; that they were selfish and pernicious; that the middle classes, that had only moderate wealth, were much the greater benefactors.

Mr. Barber defined a Spiritualist to be one who had outgrown the creeds. The prevalent beliefs dishonor God.

Regular lecture by Miss Nutt. "The asking of

Regular lecture by Mrs. Brown. "What good has Spiritualism done."

EVENING SESSION. Regular lecture Mr. Yeager. "Who is God and

who the devil, and where do they dwell ?" Regular lecture by Miss Nutt. "What is life." On motion a vote of thanks was returned to the citizens of Aurora for their kindness. Convention adjourned.

Reported for the Religio-Philosophical Journal.

PROCEEDINGS OF THE YEARLY MEETING

OF THE

FRIENDS OF HUMAN PROGRESS

Held at Waterloo, N.Y. (Concluded.)

THIRD DAY.

The day was one of those balmy, beautiful ones such as only June can bring to us; and long before the hour appointed for the meeting a continuous throng of pedestrians and vehicles of all classes commenced pouring in from the surrounding country and neighboring villages, filling the spacious yard with people eager to listen to the earnest discussions soon to follow; and when the hour arrived, and the liberal capacity of the house was filled to its utmost, great numbers were still

The Chairman enjoined good order, both within doors and without; the utmost courtesy, and great brevity of speech.

Mr. Clark attuned every heart to the spirit of the hour by singing one of his finest inspirations "The Evergreen Mountains of Life."

Frederick Douglass now arose to speak on the great subject of reconstruction. A breathless silence pervaded the house, and all eyes were fixed upon the noble representative of a downtrodden race, as he proceeded deliberately, but in terms of no uncertain import to define the relations existing between the two races.

Reconstruction upon the basis of universal suffrage he considered the most important and allabsorbing question of the hour.

This nation is in its present condition more from the progressive effects of evil than from any positive advance we have made in the direction of good. It is not from any sense of injustice to the negro on the part of the South, but because of aggression upon you here at the North, that you stand before the world in the position of emancipators.

You were whipped, forced, driven by the stern logic of events into everything you have done for the benefit of the bondmen. It was not until slavery laid its heavy hand upon you that you clutched it by the throat and hurled it to the ground. It was not until the right of petition was denied you that Quincy Adams, "the old man eloquent," lifted its voice against its arbitrary edicts. Kansas, too, was plowed with fire, and its bloody harvest reaped by the sword, ere old John Brown was fired to such deeds of lofty daring.

Although the feeling is yet strong, we have not so much respect for slavery as we had when the owner of a thousand slaves could say to one man, go, and he goeth; to another, come, and he

Slavery has schooled you to attempt impossibilities-to limit the illimitable; for every man's right disposed to concede to a part what justly belongs

to the whole. So far as the assumption of rebel indebtedness bears upon the subject of reconstruction it is not worth a hearing; for the obligations of the Confederacy were not to be paid till six months after |

which was listened to by a large and appreciative | its recognition as a Nationality. So we have plenty of time yet to discuss that question.

Seward says it is not a question of reconstruction, but one of reconciliation; and I don't know but I agree with him, inasmuch as I do not think it best to get the rebels into the Union till there is a little union in them,

No form of Union will be enduring unless the negro element be incorporated into the body politie. Any other will take us back to where we were, and bring us up to where we are.

I ask the right of suffrage for the negro, because he is a man. For every reason you can give why anyone else should vote I can give the same or equivalent ones why he should exercise the same

He needs it as a means of educating him to the stature of manhood, Why ignore him? Slavery and war could not blot him out; surely freedom and benevolence will not. He is with you and of you, not like the Indian, untractable and untameable; but he learns your language, trades, arts, sciences, clothes himself as you do, amuses himself as you do, and in short, tries to identify himself with you and your institutions.

The question comes home to every man, how shall this people remain with us? Will you elevate us so that we may bless you, and be a blessing to ourselves and the Nation, or shall it be the con-

Every demand begets a supply. Demand of the negro character, elevation, education, refinement; give him the ballot, tell him you expect him to form a proper estimate of government, and he will gain character and supply your demand. Demand of him that he be only a hewer of wood and drawer of water, and a long time will elapse before he will attain to anything else. But on the contrary, tell him his voice will be heard, either for the weal or woe of the nation, and he will adapt himself ac-

No man will walk in the mud when his boots are polished; it is only when they are already soiled that he does not care.

Give the negro the right of suffrage, and every politician will be his friend, and educate him to his particular political creed. He needs the right as a means of protection from the outrages of society. What protection have the Irish or German laborers when they are cast upon our shores? Is it their apparel? No. They are generally ragged. Is it their gentility? No. They are quite often rude. Is it their wealth? No. They are generally poor. They find friends at every street corner, simply because they are prospective voters. Now, let us give the freedmen the same protection.

Again, I claim the right of suffrage because he has earned it. I do not say that the negro put down the rebellion, or that he is braver than white men. Far be it from me to disparage any man's courage; but I say he helped to put it down. He is your friend, and has served you; aye, more, he has reached a point of moral sublimity as yet unattained by you. It is noble for a friend to lay down his life for a friend; but how much nobler for one to lay down his life for an enemy.

This country has never been the negroes' friend; but always his bitter, unsparing, unrelenting enemy. The fierce talons and bloody beak of the American agle have always been buried deep in his quivering flesh. Whipped, scourged, branded, denied the right of free passage through the land of his nativity; he proved your fast friend throughout the long, dark night of your tribulation; and he only asks in return that he be no longer withheld from the power of protecting himself, in his God-given rights of life, liberty and the pursuit of happi-

White refugee soldiers always dreaded the face of a white man, while they invariably welcomed that of a black one. The negro fed, clothed and sheltered them, and at the peril of his life, passed within our lines, bringing us important information, even when, to show our gratitude for his valuable services, we hurled him back into the hot hell of

Again, I say we have earned the right to be men. America sat as a queen among Nations, fearing none, caring for none; but her hour of trial came, then you wanted us, and we came. You may want us again. We may come. But depend upon it, if you fall to do us something like justice now, we will not respond a second time with the same alacrity that we did the first time.

The negroes' blood flowed for this Union, first at Bunker Hill and State street, Boston; again in 1812, and again in 1860. It is remarkable that this war commenced in the interest of slavery on both sides, and against the negro on both sides; but ended in his favor

It is very dangerous for a nation to have within its borders a class of people subject to discontent. Let us make every man a lover of his country; at least, let us give him cause to love his country. In monarchical countries it is dangerous to withhold too long the right of suffrage from proscribed classes; but in a nation where suffrage Is the rule, to exclude a class is to brand them with infamy.

You are in honor bound to extend the right of suffrage to the negro; and honor is the soul of a nation. What will it profit this Nation if it gain South Carolina and lose its honor. You must reward with enfranchisement those brave men who bared their black bosoms to Beauregard's bayonets; but punish and disfranchise those traitor enemies, who, with broad blades and bloody hands, struck at the nation's heart.

There is no reason why we should not enfranchise the negro, and what there is no reason against there is every reason for. One of your objections is, that he does not know enough to vote. He knows enough to be hung, to fight, and to pay taxes. Surely he knows enough to vote. But you say, he will vote as some one else tells him to-Well, I suppose that is very much as people gene-

Andrew Johnson says that if the negro votes there will be a war of races. If that were likely I should object to his enfranchisement. But what nonsense! Suppose after years of abuse and bondage the master should say, "You have worked for nothing long enough; I was wrong, but now I will make it right by giving you your freedom." Do you think the negro would turn around and cut his throat. It don't seem very credible.

We must act now, while your hearts are tender in the presence of half a million rudely formed graves, and these stumps of men that stalk about

Enfranchise the negro and the country is safe. In his iron hand will he hold its liberties, and with his steel fingers will be grapple with its foes. He will make the New York farmer safe in Virginia, and a meeting of the Friends of Human Progress possible in Mississippi.

right to enfranchise the freedman and disfranchise the white citizen. I tell you when the rebels, with bloody hands, plunged their reeking swords into

hacked off every constitutional tie that bound them should make itself known, which it does. The to the Government; they were part and parcel of foot of the ladder is planted on the rocky pavement

But if the Constitution as it is will not preserve heaven. Socrates thought he was influenced by a the rights and immunities of the freedmen-the natural born sons of the soil-let us make a better one that will. The Constitution is by no means a finality. Institutions were made for men, not men for institutions.

I am for Congress and against Johnson; I detest his perfidious duplicity.

Neither is Congress right. We ask for bread and they give us a stone; we ask for a fish and they give us a serpent.

I have offered an appeal for my race; I leave it for my friends to discuss upon broad general prin-

We have watered the land with our tears and enriched it with our blood; and now will you not permit us to help you reap the harvest. You have a glorious opportunity to reward this long-suffering, woe-smitten race. Do this, and when you go to your homes, and to your long homes, you will go covered with the benedictions of a grateful people.

Mr. Clark sang "Oh, Scorn not thy Brother." Mr. Ingalls said: If bondage unfitted the slave for civil liberty, it also eminently unfitted the master, and he had much rather trust his happines in the hands of the loyal blacks than in those of disloyal, traitorous whites, however profound their expressions of loyalty.

If the Southern States are admitted, it should be upon the same basis as other States, and unless there be a Constitutional guaranty, they may at any time enact State laws re-enslaving the freedmen. We must not admit any representatives to our national Legislature unless they be elected by the whole people. The negro is not ignored because he is black, but because he is the lowest type of labor-the manacled slave. We have still about us the aristocratic element which makes us fugitives from labor. We regard it as dishonorable. Our political system must be based upon the brotherhood of man.

Mr. Clark gave a deeply affecting song, "The Sword that my Brave Boy wore."

AFTERNOON SESSION.

The meeting being called to order at the appointed hour, Mr. Clark opened with an appro-

Mr. Hammond spoke of the difference between our movement and that of the Orthodox churches. On our platform all are free. Each one expresses his own opinions freely, and as freely criticises those of his neighbor.

On the other hand, Orthodoxy has its educated ministers, carefully trained in the legendary lore of the past, securely entrenched behind the battlements of the pulpit, and safely protected from adverse criticism, by imperious custom as well as by the law of the land. Their hearers come to show their fine clothes; to see and be seen; and if they are not disturbed in their slumbers it is all right, until they are finally east into the mould which the priesthood has fashioned for them.

But reason is the supreme tribunal to which all Bibles, all ecclesiastical systems, all fine-spun, wiremust be referred. In the same way must we judge in regard to the doctrines and phenomena of Spiritualism as set forth in the resolutions upon the subject. Although the resolutions may truly express the state of things, I will not stultify myself by voting for anything which I do not understand.

Mr. Finney spoke upon the relation which the religious sentiments bore in the great contest of Ideas. But from the rapidity of utterance, together with the exalted nature of the subjects touched upon, the reporter finds it impossible to give more than a fragmentary abstract. He said our Government is founded upon the grand principle of "Liberty throughout the land to all the inhabitants thereof." Nevertheless we are compelled to listen to such men as Frederick Douglass, demanding that the liberties and privileges of men be given them. Why this anomaly, why this anachronism in the middle of the nineteenth century?

Because slavery is here; and why, we must inquire, is slavery here? The answer is simple. Because the religious sentiment is now, and has been perverted for ages. The chains forged for the slave and for the human intellect, may all be found in the corruptions of Christianity. American Evangelical religion has baptised the world, the flesh, and the devil into American slavery. The triumphs of the human intellect are ever bearing us towards civilization; while the church, with its persecutions, always points us down the dark road to barbarism.

When nature was questioned by science the doors of the churches were slammed in the face of the question. She was driven from Christendom, and obliged to find refuge among the mosques and minarets of Mohammedanism. The priesthood say books are superior to the sonls of men, and that they, (the priesthood,) shall be the interpreters of those books.

But, though old blind theology has obstructed every step, yet science has pushed its way down to the rocks, and up to the stars, and into the minds and consciences of men. There are two kinds of religion, the natural and the supernatural. The latter declares we are not naturally eapable of knowing what truth is, and we are required to believe this dogma, upon pain of damnation. Religious truth is as natural to man as scientific truth, and is to be obtained by a proper use of our intuitional and reasoning powers. But Orthodoxy denies reason and decries it, and uses reason to prove reason to be entirely unreliable. There is no such thing as reasoning within the domain of supernaturalism; the thing is impossible. Catholicism gives you divine revelation, and sends an interpreter along with it. Protestantism grants you private judgment, and lets you go the length of its creed. Then the vicarious atonement; faith says it is noble-the innocent suffering for the crimes of the guilty-but reason inquires, is it just? Then old theology growls, "Stop your reasoning, the devii is tempting you."

Natural religion is an impulse-a power, and you cannot embody it any more than you can twist starlight into chain cables. Every great result permanently affecting the interests of mankind, has been produced by the working of the religious sentiment. I know of nothing soduring which Atheism has done. Religion is an essential element of the human mind, and not something poured into it. Religion is from us, and not from history; for man was before history.

Nerve structure, psychometry, clairregance and spiritual phenomena demonstrate the soul's existence after donth. Anyone who denies chairrorance But you say government has no constitutional is not well informed. Showies use it as an argument to disprove Spiritualism. Clairveyance proves that the soul has eyes, and that in turn goes to prove an organized living entity. I say the hearts of the Nation, they at the same time | that the scul is an identical, hirting verity, and if so have no permanent peace, the public mind can have no re-

it no longer, so far as constitutional rights were of the earth, and leaning across the dark chasm of death, its top rests against the battlements of demon, and Pythagoras had his soul sufficiently opened to the music of the spheres, to precede the very latest discoveries of science, by two thousand years or more. If there is another world there is a relation existing between it and this one; for no two things exist in the universe without some relation existing between them. Even the sunbeam contains within its white bosom evidences of the mineral constitution of the sun.

Yet Mr. Weiss will tell you that between the living present and the living past there is no relation. God himself could not wall the mother's heart from her angel babe.

It is one of the doctrines of natural religion, that as you sin, you must suffer; while it is one of the most corrupting doctrines of Orthodoxy that you may sin and repent, and sin and repent again, and all will be well. We need the encouragement of those gone before; and by living in harmony, we may live in intercourse with the spiritual word. Our intellectual pursuits are to be continued after death. Science declares that the more etherealized matter becomes the more powerful it grows. When the dark walls fall from the spirit all our latent powers will leap into fullblown light, por will the gross gravitation of our bodies chain us longer to the rocks; but our minds will be bril-Hant as the sun in heaven, and we shall mount to where no gallows casts its black shadow, and no bondsman clanks his chain.

Mr. Clark very appropriately sang "The Beauti. ful Hills."

Mrs. Strowbridge said: All the privileges of citizenship are not granted either to women or negroes; but we will get them if we seek them earnestly. Good always come when we seek for it, and sometimes when we do not. All public speak. ers, at times, feel an unwonted strength, an inspiration from above, or outside of themselves, which very materially assists them in presenting their subject, properly to their hearers. Even Mr. Douglass' eyes light up at times with uncommon brillianey

Every great movement meets with opposition; but let us not falter, let us meet here to be strengthened; and in order to attain the highest degree of quickening, let us look within ourselves.

Mr. Mills spoke of Mr. Finney's discourse as beautiful beyond description; but we know nothing definite of those things, as a thick veil hangs before the future. We have enough to do with the present hour. There is that in the use and beauty of the present hour that is imperishable. The mother never forgets her child, and need not go into the future for that soul communion for which her spirit yearneth. She may sit in the sanctuary of the memories of bygone days, and come forth purified and strengthened and quickened. My family may go one by one down to the dark valley of death! Yea, I may stand solitary and alone by the coffin-lid of the last friend, and though there be no personal presence, the memories of communion and character will be my consolation and comforter. All our trials will be overcome if we be true to ourselves. Better is it to rightly interpret the meaning of the present than to spend our time in fruitless speculations about the future.

Committee of arrangements for the next yearly meeting was appointed: Phebe B. Dean, Stephen Shear, Henry Bonnel

Harriet A. Mills, Amy Post, Wm. Barnes, Mary Doty, and Abraham Weed.

Mr. Clark sang, "'Tis Sweet to be Remembered," and the meeting adjourned to meet at the usual time and place, a year hence.

Resolved, That Nature is the great teacher, whether in religion, politics or social life, and that the seie business of all who would improve themselves or their race, is to seek earnestly and honestly to hear her voice and obey her pre-

Resolved, That while we believe in the doctrine of human progress, we do not expect men to rise in the scale of being except as their best powers are unfolded by vigurous efforts to promote human welfare.

Resolved, That it is a most obvious truth that men and reap what they sow-that condition here and hereafter more correspond with character-that pure and exalted enterments can never be attained except by pure and exalted by manity; and that any promises or expectations of blessedness based on mere beliefs or experiences are of necessity a chart and a delusion.

Resolved, That creed is of little significance when corpared with character, and that religious organizations, of whatever name or belief, are worthy of the confidence of earnest men only so far as they can be relied upon to star! by the cause of temperance and justice to all classes and races of men. Resolved, That while mercy and benevolence are, under

so considered when they are offered to the guilty at the crpense of the innecent-and whereas the black man quel m fealty to his government-for his services during the relelion, the national honor stands pledged in the eyes of the civilized world as irrevocably as to a foreign ally Resolved, That in the pending reconstruction of the Unit. any denial of the equal right of the colored race to all the privileges and prerogatives of citizenship, will be a paint

but conclusive proof that the American people are still any

certain conditions, virtues, they become crimes, and must be

pentent of their fearful crimes against that most dept wronged and injured race. WHEREAS, Any union of States which is not founded a harmony of feeling and mutual good will is a stan as

WHEREAS, Any efforts at a reconciliation between the North and the South on any other ground than that doors tial justice, must of measurity be a failure, and pregnativity evil consequences; therefore

sacrifice of the rights of the colored race to conclude the men recently in rebellion against the government of this Resolved, That it is the plain and imperative dety of

Resolved, That we most cornestly product against so the

Congress to immediately enfranchise the blacks of the Soth, and to place them in every respect on a feeting of onthe legal equality with the legal whites. Resolved, That in the plan of reconstruction new produc

before Congress we see only a new compromise-a new cosession to the dark spirit of slavery; in that it practically places the regre into the political custody of his former moster: in that it really inflicts a grievous disability on the leyal freedman, while it only neminally inflicts the same of a few redels who may escape entirely through Executive pardon: in that, instead of commanding, (as Congress have a right to do,) the extension of suffrage, it merely offers a norive as an inducement to the rebellions and slavery States to do so; by presenting the alternative thas if they do not they shall lose a certain measure of political power in the lower bouse of Congress; in that while it does not in words specify the class or color whom any of the States may disfranchise, entrybody knows that the class which Congress gives the rebellious States the option to disfranchise is none other than the negroes who have been loyal to the Government through all the four years of rebellion and blood.

Acceleral, That having announced at the beginning as its fundamental and controlling idea that all men are created that governments receive their rightful authority from the governed; and having affirmed this idea by appeals both to God and to man, till it has wrought itself into the very thought and consciousness of the Nation; the Republic can pose, till that grand fundamental idea of equality and justice shall become the law and the practice of our Government.

Resolved, That this idea will not have been practically carried out till woman equally with man shall have secured to her the power to cast her ballot, and to choose those who own are able to appreciate his logic, and by comare to make the laws, under which she lives and by which she is governed, equally with man.

"To Give is to Live."

Forever the sun is pouring his gold On a hundred worlds that beg and borrow; His warmth he squanders on summits cold, His wealth on the homes of want and sorrow. To withhold his largess of precious light Is to bury himself in eternal night.

The flower shines not for itself at all;
Its joy is the joy it freely diffuses;
Of beauty and balm it is prodigal,
And it lives in the life it sweetly loses.
No choice for the rose but glory or doom— To exhale or smother, to wither or bloom. To deny Is to die.

The seas lend silvery rain to the land, The land its sapphire streams to the ocean; The heart sends blood to the brain of command, The brain to the heart its lightning emotion; And ever and ever we yield our breath. Till the mirror is dry, and images death. Is to give.

He is dead, whose hand is not open wide To help the need of a human brother; He doubles the life of a life-long ride Who gives his fortunate place to another. And a thousand million lives are his, Who carries the world in his sympathies. Is to die.

Throw gold to the far dispersing wave, And your ships sail home with tons of treasure, Care not for comfort, all hardships brave, And evening and age shall sup with pleasure; Fling health to the sunshine, wind and rain, And roses shall come to the cheek again. To give Is to live.

What is our life? Is it wealth and strength?
If we, for the Master's sake, will lose it, We shall find it a hundred fold, at length, While they shall forever lose, who refuse it, And nations that save their union and peace At the cost of right, their woe shall increase: They save A grave.

> For the Religio-Philosophical Journal. The Social Question.

BY JULIET H. STILLMAN, M. D.

The Social Question is one upon which comparatively little is said or written; although, most of the leading minds are agitated by it, it seems to be regarded as sacred ground, upon which nearly all are loth to tread. No question involves more of the weal or woe of humanity than it. There is no subject that can be presented to the mind that deserves more careful and close consideration and investigation; for upon the proper understanding and right application of the laws thereunto pertaining, depends in great measure, the happiness and prosperity of our people, race and nation; and yet there is none upon which so little is said by those who stand as teachers to the people.

If one sees a brother about to introduce into his stomach a poison, and opens not his mouth nor raises his hand to save him, he would be considered as lacking the common feelings of humanity; but let one who is constantly seeing his brother or sister poisoned day by day, and year by year, by living in the so-called marriage relation when there is no adaptation between the parties, and if he opens his month to counsel and to save, he is said to be interfering with what should not be touched-is entering upon forbidden ground; "for what God hath joined, let not man put asunder." Inharmonious marriages are not God-joined, for nature never unites

discordant elements.

I believe in marriage; it is the most sacred of all relations, and the true harmonious blending of two loving spirits outwardly expressed, is a condition angels might stoop to envy. When hearts are linked and hands united, sacred indeed is the union; the soul seeing within another the elements best adapted to mingle with its own, and thus in the strength born of the union, labors to bless and benefit mankind. This is marriage, true, sacred and holy, I care not whether pronounced such by law or not; it is as true, pure, and holy in the one case as the other; and no one more truly than myself delights to behold the condition. No one prays more earnestly for the time to come when there will be none but happy marriages than I; but we must take society as it is, and make it as much better as we can. As marriage lies at the foundaof society, here is where we can do our greatest

Before society can be bettered in this respect, the laws of adaptation must be studied more, and better understood and applied, in selecting partners in social life-and here I must speak against the theory so much in vogue with some writers on this subject. I mean that opposites in mental organization are necessary to harmonious unions. Here is a great error. A woman, for instance, loves music, she listens enraptured to the sweet strains from instruments or the human voice divine, her heart beats responsive to the music of nature, the murmuring rivulet, the feathered songsters, the sighing zephyrs -all speak volumes to her, and fit her soul for the reception of angel visitants. She marries a man, her opposite in all this. There can be no harmony on this point at least as he cannot enjoy all this with her. To him there is as much melody in the notes of a bass drum as in the strains from a guitar or violin. As all pleasures are doubled by having some one to enjoy them with us, she either loses half of what she might enjoy, or must find some one else who can appreciate and underderstand her feelings, who has like tastes. If the woman has large ideality and sublimity, she is delighted with a beautiful landscape where the richness of the waving grain with its lights and shadows, its golden and emerald hues beautifully blending in one grand and glorious scene, with here and there a towering oak standing like a sentinel, a reliet of the once mighty forest with its waving branches, and the golden sunshine shimmering through its leafy foliage; or she gazes with rapture upon a fine painting, observing all its lines and tints of beauty, the nicety of its finish, and revels in the works of arts; or is charmed beyond expression at the mellow, quiet beauty of a summer sunset and golden visions of the far-off Summer Land come stealing o'er her senses, and she is wrapt in glorious | matters as in any other department of your nature. thoughts of poetic beauty; or she is filled with Live truthful and honest lives. reverence and awe, as she beholds the grandeur of the dashing, roaring Niagara, as it rushes headlong | strongly against continuing in loveless relations; in its mad career. Her companion lacks in this he sees the field of grain and wonders how many bushels it will yield to the acre; beholds the golden sunlight, and guesses it will be a clear day to-morrow; gazes on the mighty roar of waters and thinks what a water power might be there constructed. Can the two harmonize in this? Certainly not-in just so much of their natures at least.

ascertain the reason for all things. His wife, lacking in this respect, cannot understand his philosophizing, and here he must seek other minds that are interested in such matters, and beings more like his parlson of ideas will stimulate to farther research and investigation.

Thus I argue, in order for two persons to be harmoniously united, there must be a similarity in the mental organization of the two, and the more traits of character they harmonize in, the more perfect the union. If in every trait they are alike, so much the better could they understand and appreciate each other-but in no part of our nature is there such a stern necessity for harmony in order to be happy, as in the social department. A woman, having a large social development, great love of home and friends, delights in nothing so much as nice social surroundings, a nent, quiet, comfortable home, which is her heaven, and to it she welcomes those of kindred nature with rejoicing.

Her affections are active and she would welcome ever the companion of her bosom with smiles, caresses and endealing words. She is united to one her opposite in this. Home has no peculiar charm for him; it is comfortable to have shelter, and a place to eat and sleep, some one to keep his clothes

in order. He meets her in a cold, formal manner. Her love flows to him through the spiritual and affectional part of her nature; his through the selfish and animal. They live together for a short time-she disappointed and wretched, until disgust takes the place of the love she bore him, and her looked for heaven become a very Hades, and agony, loneliness and disease becomes her portion; when, had there been harmony in their social natures happiness and rosy health would have been the result.

The electric and magnetic conditions should be opposite. Two strongly magnetic persons, as with the like poles of the battery, will repel each other physically, as will also two strongly electric; while the electric and magnetic will harmonize and in this union of the electric and magnetic forces, the male and female element, positive and negative, lies strength and harmony.

This doctrine may be taught, understood, and applied to the uses intended; but that will not affect those already married, as the world calls them. Their die is east, their choice made-ignorantly, but unfortunately. Unhappiness, discord, and misery are the results. Children are born unto them-not buds of promise, and the result of a love union, welcome with affection to individualized existence, but children of hate and disgust-theresult of licentious gratification, doomed to suffer a lifetime in order to grow out of the inharmonious conditions in which they were born. From such parentage come our criminals, suicides, and maniacs, and can we wonder? Can we expect anything better than this from the social hells we see around us?

Society will turn away with holy horror from the wretched one, who, for bread, will sell what should be dearer to every woman's soul than life; yet will they uphold, yea, by the strong voice of public opinion, compel these miserable wives to live thus in legalized prostitution; for, what is a loveless marriage but prostitution; and if a soul is true enough to the divine womanhood within her, to refuse to desecrate har most sacred nature, and degrade herself to the lowest level, society sets its bloodhounds on her track and hunts her down as unmercifully as the veriest Southern slaveholder ever did his victim. Unless she has Herculean strength, she is crushed to earth. Many, many souls are now living in a condition worse than death for this very reason. Oh, for the time to come when every honest man and woman will look with as much disgust-rather pity and commiseration-upon all persons living thus, professing to be united, yet standing as oil and water, submitting to that which degrades them in their own eyes, as upon those living in the same loveless relations out of legal marriage. Then may we hope for more purity, more true love, more harmony and happiness and a more healthy condition both in the parties themselves and in their offsprings.

There is scarcely a day passes but I find among my patients those who are suffering, groaning and dying from wrong social conditions, whose vitality is being sapped from them, and nothing but a change of magnetic conditions can save them from the grasp of the "pale boatman" who will silently take them over the dark river to the brighter shore beyond. Weary, worn, with prostrate nerve and waning strength, they come for counsel and treatment, and the question often comes, "What shall I do? I would die willingly, gladly; have courted death, and were it not for those little ones I have brought into the world, I would with my own hands end my earthly existence; but I have them and must do what I can for them." Poor little orphans of humanity-born without what every child has a right to-that of being begotten in love. What care afterwards can make amends for this

In vain we treat them, soothing their nerves to quietude only to be again excited by contact with the atmosphere of the one who has, all unwillingly on his part, caused the diseased and prostrated condition. We strive to cleanse the system, but poisoned magnetism is being absorbed constantly. Unhappy wretched ones with no ray of hope in their present condition, and the curses and slander of the world upon them if they change: what can they do? If I see them living upon food that is not adapted to the wants of their system, I say to them, "you must not eat such food, it will injure you; you have no right to live contrary to the laws of nature." Every honest person says amen to that; but is not one law of nature just as sacred as another ! Is it not just as great a wrong to thus in jure yourselves by improper associations as by improper food? Just exactly, and just in proportion as you injure yourselves, you injure humanity at large.

I say, cease to live in any such relations. "Continue in it for your children's sake! For their sake do not continue in it. Live true to principle before them; show them by your example and precept the sacredness of true, and the wrong of false rela- no less the truth, if it was roughly worded. tions-yea, even though it cost you many a pang, even separation from them. There is a principle at stake that will affect future generations and the world; live true to that principle, let it cost what it may; convey to no one's mind a false impression in the case; it is just as wrong to deceive in social

Gail Hamilton, in her "New Atmosphere," speaks but declaims against unions. She might just as logically argue that if a certain kind of food is not adapted to your needs, eat, henceforward nothing. Nature demands food, she also demands the harmonious association of the male and female element in order to be healthy and happy, or to develop spiritually, for it is through our affectional nature | many portions of it, the etherealism (Is that the we unfold spiritually, and no great spiritual growth A man may have large reflective powers, always can be attained without an exercise of the affecwants to trace effects from causes, and causes to tions. Then cherish your loved one whether in or out proclaimed. I imagined those articles to have been effect, is not satisfied to know of facts but must of marriage; live true to your own souls. Never stifle

the ever present desire to love and be loved; it is a sacred aspiration of the soul, as natural a demand as for the air we breathe.

Let society denounce you if it will, but just so sure as you live true to principle and your highest ideas of right, asking not what will this or that one think or say; but, am I acting truthfully to my own soul, living above all outside conditions but in harmony with the voice within ; just so truly as you live thus, will you in the end win the confidence and respect of those who are worthy of your consideration, for

"Truth crushed to earth will rise again, The eternal years of God are her's: While error writhes beneath its chains, And dies amid its worshipers." Whitewater, Wis.

VOICES FROM THE PEOPLE.

Letter from J. Edwin Churchill.

DEAR JOURNAL: In introducing myself to your many readers, whom I do not personally know, I am impressed to say that, after groaning in the bondage of churchlanity for a time, I am once more free to dispense the free gospel that knows no tram-

I am ready to answer calls to speak to societies, who may desire, anywhere in the State of Michigan. I would prefer to minister to one people, if it is possible, but will not refuse to answer calls for Sundays, at a distance, and would like to make appointments near Pontiac, for week day evenings, in school houses, church houses, or private dwell-

Any of the brethren of the Spiritual Philosophy who would like to have meetings, can address me at Pontiae; then I will send an appointment, and and be on hand, certain.

I have talked, labored and preached for the exaltation of my fellow men for the past twenty-five years. with a cheerful and unflagging mind, and still I am not discouraged, but am ready to work on.

Fraternally, J. EDWIN CHURCHILL. Pontiac, June 18, 1866.

Letter from New Orleans.

MESSES. EDITORS: Your paper is growing better and stronger every week. Its contents are always 'a feast of reason and a flow of soul." I had rather dispense with many another luxury I enjoy than to be deprived of the intellectual satisfaction which the JOURNAL affords me.

Many a time I linger over its pages with a feeling of more than interest-elevated, as it were, with influence of new ideas, and lofty thoughts which are scattered so profusely throughout its columns. Often I find articles which force me to think, and I am obliged to take long strides of thought to reach the idea or comprehend the fact presented. Sometimes I fail to feel the whole force of a writer's inspiration; but I oftener feel that I have learned something new by thus straying and marking the unfoldings of a mind or minds which are above my own plane of mentality.

The Journal is full of profound truths and sublime teachings-would that it could find its way into every house in the country. Hereabouts, at present, nothing is popular but those things which bear the stamp of orthodoxy, but the time will come when the people will repudiate that even.

It seems that the dawn of the glorious day of reform is already here. People must outgrow the slavery of mind, and time will accomplish the work which is already begun.

People are very plous here; on Sundays the churches are in "full blast." But, dear me, what good do they do? In looking on, it seems that these establishments are the very hotbeds of fashion and folly-the very nurseries of bigotry and mental dwarfage. What an amount of dressing, stupidity and patience it requires to attend church regularly, and to listen for hours to threatening harangues or to a string of meaningless, but well turned sentences. I do believe in pulpits and rostrums, but I also believe in having them filled with the right kind of teachers; not mere speakers or preachers, who can only recite borrowed compositions, or repeat flowery transpositions of the words of the Bible, or those who write wordy sermons pretending to explain what God is, how He is, and

where He is. I know persons who have been "sitting under the droppings of the sanctuary " for twenty years, and yet not one shade of their ignorance has been removed, not a new idea has found its way into their heads, and not one worldly thought or feeling has been worn from their hearts. Now what good does all their churchgoing do them ? But, it seems that it is a great thing to go to church, and it is a great thing to be a popular preacher and have thousands of people training after him because he is the fushion. It is a great thing to know how to make a sensation, even if it does not amount to

Through these piously ordained numbskulls, who have neither brain nor spirit enough to carn an honest livelihood by some "secular" occupation, the world is sodden almost to death in milkwater sermons, or choked with the chaff of doctrine, and if not these, it is mere talk, purposeless and meaningless, which, if it emanated from a person in any other profession, he would be scornfully silenced for his ignorance and pretension.

This reminds me of a remark made by a good, sensible man, and a church member, who went to church to hear a "bishop" preach. This was during the Methodist Episcopal Conference which met here lately. After service, when the congregation was dispersing, the church member remarked aloud to a lady who accompanied him, "They made that man a bishop, dld they? Well, I think they now had better catch a dog and make a bishop of the dog and then hang him !"

This was rather hard on the bishop, but it was

Some people go to church from a sense of duty, but they wish, at the same time, to be rewarded for their pains; and when they have spent an hour and have been neither edified nor interested it is no wonder they come away disappointed and cross.

done, but you will excuse me when I tell you that | their will is executed. the object of my writing was to ask you to publish, in pamphlet form, that series of articles on "Ethercalism." It is a new subject to many, and one which does not attract some minds at first sight, and I have thought for this reason, that their attention should be again called to it, so that they can have all at one dose, that they refused to take homeopathically. It is a wonderful productionfull of ideas which everybody ought to learn. In word?) amuzed me. I had no conception of our intimate relations with the othereal world as therein written by a mortal mind, and was often vexed at | President in carrying out the will of the members | powers.

my own obtuseness, and envied the author the brains that could produce such an essay. To-day the conclusion came, over the name of Benjamin Franklin. I do not wonder now at its being so very far above anything I have ever before read on such a subject, nor do I feel so much troubled that my mind is not as clear as an old philosopher's. We live and learn, at least we should try to learn, and then when we go to that land where the spirits dwell, we, too, will he wise according to our con-

What a glorious age is this in which we live! This world is the free school of heaven where we, the people, are taught, if we choose to listen and learn, by the angels-advanced spirits-who come to us as missionaries from higher spheres of existence, laden with knowledge and every truth.

Please send me the LITTLE BOUQUET. My children are just beginning to read, and I want something sensible for them to commence on.

Truly and kindly yours, New Orleans, May 21, 1866.

Letter from Wonewoc, Wis.

MARIE.

MESSRS. EDITORS: Will you please fin," room in the valuable columns of your Journal for one more evidence of the onward march of our glorious philosophy? We commenced some eighteen months since holding circles in this place, amid a storm of opposition, among which I was not the most backward. Being, however, of an investigating turn of mind, I resolved to know the truth, or overthrow Spiritualism in this place. I was soon developed as a speaking medium, and from that time till the present we have been regular in our attendance on meetings. We have been patient and persevering. Our society organized one month since with six members has increased to seventeen. Our audience from that number has increased to forty, and we now hold our meetings every Sabbath, and are in hopes soon to start a library and organize a lyceum; and this without any of the famous speakers from abroad, or perhaps a single physical test that would be considered convincing to many. We want help. Send us along some of your reliable test or speaking mediums, that will be able to remove some of the thick darkness now shrouding the minds of the peo-

We are located sixteen miles south of Mauston, which is on the Milwaukee and LaCrosse Railroad. Yours truly, CHAS. L. MARSH.

ORGANIZATION IN WONEWOC, WIS.

PREAMBLE.

We, the undersigned, being desirous of attaining to a higher condition and the unfolding of our mental and spiritual faculties in connection with the physical, the better to enable us to harmonize with the eternal attributes of Deity, as manifested in the works of nature, and in the divine attributes of the soul, and believing that this condition can best be obtained by unity of action and a common purpose, do associate ourselves together under the | most easy and skilful manner; and then executed name and style of "The First Spiritual Society of

We hold these truths to be self-evident: that all mankind are inseperably connected, from the lowest to the highest, by the eternal principles of love and a common destiny; that the lowest forms of earth contain the elements of the higher, and need but the unfolding and developing process to cause each to attain to the highest condition; that by unfolding the lower forms of humanity we expand our own intellect, and bring a common blessing to all; therefore it is our duty to receive all mankind as brothers, to chide and instruct, and to condemn not, recognizing in this the love of the apgel world toward us in manifesting themselves through all classes of humanity from the lowest to the highest. Receiving the principle that all things are constantly undergoing change, and that which appears as the highest unfoldment of truth in a lower order of intellect may appear false to one higher in the scale of existence, therefore we ignore all creeds, dogmas, or arbitrary rules by which one may be bound, and declare :

First-That as each individual is a law unto himself, therefore it is our duty, as members of this society, ever to live up to our highest ideas of right as unfolded in the inmost consciousness of our own

Second-That in order to the highest development of our spiritual faculties, it is necessary to harmonize the physical; therefore it is our duty to abstain from all kinds of intemperance or excess in the use of all intoxicating liquors, food and drinks, or any-

thing calculated to deteriorate the body and mind. Third-That to chide is not to slander a brother or sister; therefore it is our highest duty, as members of this society, to ever withhold our tongue from speaking evil, or even reproachfully, of a brother or sister when not in their immediate

Fourth-That a common decency and respect for ourselves and the opinions of mankind, require us to abstain from all low and vulgar expressions of profanity and vice in all its varied forms, and to ever labor for the highest good of all.

Fifth-That in man's ignorance consists his depravity; therefore as he lives up to his highest convictions of good, so will his inner consciousness expand, ever keeping in advance of his outward life, thereby proving the purity of the soul, and its endless progressive nature towards the eternal Father

These articles may be altered, modified or amended, by giving notice at a previous meeting, all members present at such meeting concurring.

Any person may become a member of this Society

by subscribing to these articles, and released by withdrawing his or her name therefrom. All funds of the Society shall be raised by volun. tary subscription, and no tax shall ever be levied

upon any of its members. This Society shall consist of a President, Vice President, Secretary, Treasurer, and three Trustees, who shall hold their offices for one year, or until

their successors are appointed. It shall be the duty of the President to preside at all meetings, preserve order and exercise a general I did not intend to take up your time as I have | care over the interests of its members, and see that

It shall be the duty of the Secretary to initiate | in common. and maintain a fraternal correspondence with all similar organizations, and keep a record of the rules and regulations of the Society.

It shall be the daty of the Tressurer to receive and pay out all moneys, upon a written order from the President, countersigned by the Secretary, and to keep a just and true account thereof.

It shall be the duty of the Trustees to assist the

of the Society in all matters deemed necessary to its peace and prospet by. REUBEN FISK, SR., President.

CHAS. L. MARSH, Vice President.

CECELIA HILL, Secretary. Names of Members-Reuben Fisk, Sr., Charles L. Marsh, Cecelia Hill, Ladora Miles, Orren Hill, Phebe Fisk, Celinda White, Horace White, Ludlow Hill, Sr., Eliza M. Hill, J. B. Miles, Ludlow P. Hill, Mary J. Marsh, Charlotte Robinson, Ellen M. White, Levi Forbes, Asahel Wyman.

It was resolved to send this to the RELIGIO-PHI-LOSOPHICAL JOURNAL and the BANNER OF LIGHT for publication.

Wonewoc, June, 1866. BARNER OF LIGHT please copy.

Letter from Anamosa, Iowa.

DEAR JOURNAL: I now find time to comply with a request to furnish you with an account of Mrs. F.'s development as a musical medium. Some time in February last we were spending a pleasant time with some spiritual friends in a neighboring town. One evening there was assembled a small party, among whom was a trance (private) speaker, and a gentleman who has for several years been influenced by some unseen intelligence to play on the melodeon while in a normal state of mind, his hands being moved for this purpose,

This phenomenon was truly wonderful to us, as we had never witnessed anything of the kind; and Mrs. F. had always doubted spiritual phenomena, and been a violent opposer of Spiritualism. It was there that her hands were first moved, and she with her fingers was influenced to thumb and beat time, passing her hands in the manner of a performer on the organ or plano, over her lap or the

This influence continued with her after she returned home. She tried the organ, but although her hands and fingers were moved to play tunes, the motions were too rapid to bring out the tones of the instrument.

It was evident that the intelligence controlling was not familiar with the organ, but the motions and actions displayed indicated that a piano was the instrument needed; indeed Mrs. F. felt that she required a piano, and could scarcely restrain the impulse to go where she could sit down to one.

I should here state that she had never taken lessons or attempted to play on any musical instrument, except a few lessons on the guitar some years ago; nor has she any particular talent for music in general, being only an ordinary singer. These matters are well known to all of her particufar acquaintances, and to the citizens of our town generally.

The first time she sat down to the piano after the manifestations above referred to, was in the presence of several of her acquaintance, some of whom were good pianists and generally skilled in music. Imagine the surprise of all present when she began by running her fingers up and down the scale in the several pieces or passages of music, the most rapid and complicated, with all the freedom and ease of an old performer.

I am not skilled in music, and can only refer to her performances as they impressed me, an unskilled observer. I can say, however, that in this respect I am sustained by the views of several skilful pianists who have witnessed her perform-

She executes a variety of music, some of it quite charming, and she has continued to play on all occasions where an opportunity presented, (and they have been numerous,) before critics and others, not only here, but in the neighboring towns where she has been. Considerable interest has been created by this phenomenon, as it was generally known that she had never learned to play the

She is mentally in a normal condition while playing, her hands being used by the unseen intelligence to execute the music, and it being all the same whether there is total darkness or light on the

Is it not strange that more persons do not recognize in such phenomena a demonstration of the Spiritual Philosophy? Many skeptics have witnessed these things in this vicinity, and are quietly inquiring for more light; but I understand that some of the watchmen on the walls of Zion here have been sounding the trumpet of alarm, cautioning (prejudicing) their flocks against these things in general, and many of them seem quite timid and shy when they venture out of the theological pen.

We have here quite a variety of media. And I suppose "the manifestations of the spirit is given to every man to profit withal."

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another the discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." (1 Cor. xii: S-9-10.)

There are two cases of mediumship in this vicinity to which I should like particularly to refer. One case is that of a man about thirty-eight years old, who for the last thirty years has been a discerner of spirits, and holding and enjoying privately, almost daily intercourse with the departed.

His first experience of these things commenced when he was about eight years old, at which time he was frequently frightened in the silent watches of the night by seeing those who had pessed on, causing him in fear and alarm to awaken his pa-

This they attributed to dreams or excited imagination, relating in connection therewith stories of ghosts, witches, and their persecution in past times, and all the prevalent superstitions relating to these

Notwithstanding this he continued to see and have intercourse with spirits, until in the course of time they became familiar, and ceased to frighten

While he was having these strange experiences, a

sister some two years his senior had similar ones. They soon discovered and appreciated each

others condition, and learned also, that the world had only ridicale and persecution generally for those thus favored and exalted; and knowing these things they som began to suppress their It shall be the duty of the Vice President to set experiences, even from their own parents and as the assistant of the President; and in case of his | nearest carthly friends; only in private confiding disability or refusal to act, to assume and discharge | in and conferring with one another in relation to the manifestations they continued for years to have

He in time left his sister and the parental roof on the coast of Maine, to engage for himself in the struggies of life; but whether on sea or on land, by night or by day, angels were with him to instruct, advise, counsel, or relieve.

He possesses various gifts. In a trance state he frequently has views of the Summer Land; and ho is also gifted with clairvoyant and prophetio

It is only very recently that he has read anything of the Spiritual Phenomeun or Philosophy, and after perusing some of AviJ. Davis' accounts of death and the Summer Land, seemed quite astonished to find those things had been described and published to the world, which he had also seen and discovered to be true. In fact he had lived on for years, his most intimate friends not being aware of

An illustration of the prophetic powers of his sister as well as himself is furnished by the following account derived from him, and of the truth of which, as well as of all other matters herein con-

tained, I am fully satisfied :

Sometime about the year 1848, when he was residing in Illinois, he received a letter from his sister, then in the State of Maine, informing him among other things that she should die (?) at a certain time some two months subsequent to that date. Knowing the nature of her revelations, and receiving also a confirmation of her statement through his own sources of knowledge, he went to see her before her departure from the "earthly tabernacle," as she had requested. He arrived a few days before the appointed time, found his sister, (who was also a wife, and about to become a mother,) in general good health; conferred with her in reference to her departure, and they both seemed to understand that it would take place as predicted.

The time came, and she passed on over the river called death, after which he returned to the West, where he has ever since resided.

His prophecies of events during our late war have been frequently fulfilled, and particularly has he frequently had clairvoyant views of occurrences at remote parts of the country during the war, and which were frequently confirmed as truthful and correct when the information came through the

Not only this, but in respect to the decease of persons, has he frequently prophesied several days and even weeks in advance of the occurrence the time of the event, and in some instances when there was no apparent cause to render such a contingency probable

Since his sister passed on, she has continued his only confidant in these matters until within a few weeks. Visiting him frequently in the still hours of night, he passes into a trance, and then takes many happy excursions with her into the bright home of the spirit. She frequently gives him information of passing events unknown, but interesting and useful to him, and shows him many beautiful scenes in the landscape over the river.

He has lived on for these years isolated, gloomy, thoughtful, eccentric and peculiar, but little known or comprehended in his true character; retiring silent and secretive. This has tended perhaps to make him disingenuous and artful to some extent, instead of frank and simple.

But the world to him was one of shams and falsities. It could not appreciate his feelings or divine experiences, nor comprehend the simplest truths of existence.

He therefore continued in it, cold, misanthropic, uncongenial and imperfect, remaining to a great extent ignorant of the varied phenomena and philosophy of Spiritualism, and unacquainted with its literature and its power in the world.

But light is dawning; the world is becoming more congenial; an improvement in feelings and character is manifestly being wrought by the genial and heavenly influences, which a comprehension of these truths is calculated to impart.

The other person to whom I refer is one gifted with "divers kinds" of tongues. He is an "honest farmer," about thirty-five years old; a man of good common sense and intelligence, and of excellent "character for truth and veracity in the community in which he resides." -

Although he has no knowledge of any language except his native tongue, (the English,) yet he is frequently moved in a trance state to speak and de liver discourses, sometimes in an Indian tongue, and at other times he discourses in an unknown but evidently polished and refined language; and although he is no singer in a normal state, he sings in a beautiful and artistic style in a trance state, using words in this unknown tongue.

Norwegian, German, French, and other languages · have been represented at his discourses; but none have been able to interpret the same.

Send us if you can an interpreter of tongues. Send us, also, speakers; a woman would be very acceptable, as we have had none such here, and only three lectures from a man.

Yours for the truth, Anamosa, Iowa, June 1, 1866.

Letter from Kendallville, Ind.

· · EDITORS JOURNAL: Believing that Spiritualists feel an interest in the progress of truth everywhere, and are thereby encouraged by reports of the prosperity of the liberal cause in various localities, which also serve to beget a more extended acquaintance and fraternal feeling among them, I send you a few notes of progress in the cause of truth in this

There are earnest, fearless, working Spiritualists In this town. A little band they were but a short time ago, but irresistibly have the people been carried along into the Spiritual ranks.

About a year since a few Spiritualists began attending the meetings of a young Methodist minister, whom, being of unusual liberality of sentiment, the "world's people," which includes the Spiritnalists, flocked to hear. The "brethren" were pleased, "sinners" were delighted; the former in view of the large congregations at our church—the latter because of the frank, honest, fearless utterance of the minister's convictions of truth. The preacher grew more and more liberal in his views, and the people with their purses. But lo! the theological shell burst! and out stepped the full grown, independent soul of J. B. Harrison, who has ever since, or nearly all the time, preached outside of Methodist walls to those who dare listen to the expression of liberal ideas without sectarian labels.

Mr. Harrison is no extremist. He is intensely earnest-works with all his might for the improvement of the human race. His style of delivery is forcible, and at times eloquent, and his arguments convincing. While he is speaking the conviction is irresistible that he would sacrifice life itself in behalf of a principle which he believed true. The society which engages his services is indeed fortunate; for, aside from his influence as a public speaker, is that of a daily life of uprightness, and strict integrity. In manner he is pleasing, companionable and unassuming. After hearing him speak, the wonder is where so much comes from! No airs, no puffed up pride, no egotism. It seems, rather, that he is "our folks," "one of the family." God bless such people, Still, a phrenologist would not be puzzled in judging him a man of deep thought and ready utterance, I predict a brilliant career for Mr. Harrison.

W. F. JAMIESON,

Religio-Philosophical Journal

OHICAGO, JULY 7, 1866.

OFFICE, 84, 86 & 88 DEARBORN ST., 3d FLOOR RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

GEO. H. JONES, Secretary. S. S. JONES, President. Ast For terms of subscription see Prospectus on eighth page "The Pen is mightier than the Sword."

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Any one sending us fifteen dollars for new subscriptions to the Journal, shall receive, by return mail, either The Origin and Antiquity of Physical Man," by Hudson Tuttle, "Moses and the Israel. ites," by Merritt Munson, "Jesus of Nazareth," by Alexander Smyth, or one dollar and seventyfive cents' (including postage) worth of any book in our advertised list; or every old subscriber who will send us the name of a new subscriber, full paid, \$3.00, for one year, shall receive K. Graves' BIOGRAPHY OF SATAN, OF Emma Hardinge's volume of Lectures on "Theology and Nature," with a fine steel engraving of the author, free, by return mail. Here is an inducement for all subscribers to do a good thing for themselves as well as for us and the cause of Spiritualism.

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We offer still another inducement for subscribers for the Religio-Philosophical Journal and Lit-TLE BOUQUET.

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

Modern Spiritualism as a Means of Progress-No. 3.

Modern Spiritualism as a means of progress, selfsustaining and perpetual, is a Movement, comprising within itself, purpose, vigor and system. It is not phenomena alone; it is not isolated facts; it is not abstract principles; it is not Ideas; it is all of these, in order co-related and co-operative; each in its place performing its everlasting work. Spiritualism, like all other compound objects, or like any movement, is to him who sees it, like the seer; for as a man is, so he sees; hence the countless variety of expounders and exposers, and the utter failure in the end to expose or to fully expound it. It advances as a whole, whatever part may for a moment be obstructed or lost sight of, and we are of the opinion that while men may be skirmishing out on the surface, its mighty pulsations hardly indicate so insignificant a fact. What has all the opposition to Spiritualism amounted to in effect? We cannot see that it has retarded its real progress one iota. What has become of the terrible wounds "our cause" has received? It is a question whether they are not to the "cause," what the farmers plough is to the earth; they may tear the tender fibres and harrass here and there some personal pet feeling; but they prepare for the production of a more universal

On the whole, Spiritualism to be justly judged, rightly used, or greatly, serenely, quietly and continually enjoyed, must be estimated as a movement so purposed, that one or a thousand cannot swerve it from its ultimate object; so vigorous that even its burden of "dead weight" cannot weary it; and so largely systematic that the gyratious of extremists and fanatics cannot induce a failure in the cooperation of its several parts.

Thus seen, Spiritualism does not depend upon any one man or set of men for its existence or progress as a whole; but men and women observe it, apply themselves to it, study it, and thus become conscious of it from its surface of facts to its source of power. In this way human progress becomes involved in, or co-related to, the divine Spiritual metillod. All of human interests are embosomed in the Spiritual movement, and universal brotherhood -securing equality of rights becomes the purpose towards which all progress tends.

So we say the Spiritual movement has a purpose. It is not merely to demonstrate the fact of spirit life or communion; it is not alone to console the sorrowing : it is not to unitize religion and science; it is not to tear down and build up, but beyond and above all else, and to which all the parts point, is an elevated human race, lifted up partly by its own volition, consciously performed, and partly by the eternal tide of irresistible events.

It is evident to us that all life in nature is evolutionary, that it is methodical in its tendency toward ultimation. The Spiritual movement embodying the Idea that all things are natural, necessarily must be at-one with the moving universe; and Spiritualists in order to be perpetually perprogressive and reformatory, must be at-one with the underlying principles of the philosophy which they profess. We feel that every school of reform, every effort that tends to secure human rights, if not acknowledged a part of, is inseparably connected with the Spiritual move-

of parties to ignore any reformer, because of his, school or forestal discussion upon any subject where it is likely to appear. And most of all do we deplore the sacrifice of right to popular error by those who deem respectability of reputation of more consequence than nobility of character. Vigor not weakness characterizes the spiritual movement. Wholeness is what secures it to the future ages; and it is our conviction that weakness and timidity of action on the part of persons and parties, arises from a limited comprehension of the grand purpose sought. Thoroughness and correctness in the work done, is of more consequence than the number of workers, or the applause of spectators.

We repeat that wholeness secures the Spiritual movement to the future generations, somewhat as completeness of structure secures future life to the human being; and, too, it gives it its characteristic vigor. We have heretofore shown that isolated facts are not a source of perpetual inspiration-they are not vigorous. So, one part of the body detached, exhibits no vigor, but every part of the whole body aids in performing life's duties.

Spiritualists, men and women, everywhere are extensive and lasting in their efforts, in proportion as they are informed of the co-relation of the means they employ, and are conscious of the grand purpose of life; and they are vigorous in progress, in proportion as they are whole, and comprehensive in their conviction. One may spend a deal of time and energy in a war of words, and when exhausted will not have extended himself in influence, or elevated himself by progress; but let him apply himself with the same energy to an associated fact or Idea, and mystic thought undulations reach far beyond his conceivable horizon. When a thinkeror worker whose method is universal steps before the world, every heart beats quicker, every hand is firmer, for every weary one, and every worker of whatever school, beholds in that person a brother or sister. Behold everywhere the comparative weakness of fractions, and disjointed, unassociated parts, and the vigor of wholeness. In atoms of dust or brains, in thoughts or systems, in individuals or communities it is the same. We are vigorous if we are broad and comprehensive; we are weak and timid if we are narrow.

Again, the Spiritual movement is systematic. As foolhardy as it may seem from some all chosen or unfortunate point of view, we affirm it. Nature is one perfect system, and each part co-related to every other part, makes perpetual harmony in all outward things the symbol of her soul; yet, observed fractionally and without reflection, she is self-destroying, contradictory and delusive-so with Spiritualism. If a person should ask us what could be proven by Spiritualism, and what its effect would be in a given case; we should say, it depended upon how far you can see, and whether or not you can reflect upon what you see. If you can comprehend the import of facts and can relate facts to principles, it will answer the soul's deepest desires, for systematically it reaches from earth to highest heaven. It came to us phenomenally introduced facts, disclosed principles and established philosophy. It made us, as mediums, unconscious and automatic, but finally blessed us with conscious inspiration that will continue as long as we are true. It sent us into the world to preach facts; and while standing on these, and without displacing them, it lifted us into the region of Ideas. It commenced with isolated individual effort, and has advanced to practical associative effort, witness the first phenomenon or the first book in its behalf, and now behold Lyceums and lecture halls all over the country.

Thus it addressed itself to the human understanding as the system of nature does: first as homogeneous; then hetrogeneous; one eternal unity; yet therein an endless variety.

This is perfect system. When in our human arrangements we can realize unity in variety; when we can glide in thought from primates to ultimates, and touch all the parts between, then we can feel the melody of nature, and see with satisfaction the systematic evolution of life. Spiritualism as a movement is a re-statement of the system and method of nature, or it is nature disclosed in the higher relations of life.

If nature is progressive, if nature can be perpetuated, and men and-women be benefited by studying all her parts; if men can judge of nature as a whole only by being whole souled themselves; then it is so with Spiritualism. The Spiritual movement cannot be abolished, and as for men and women, in proportion as they relate themselves to it in purpose, in vigor and in method, in that proportion, will it be a means of progress and happiness to

Organization in the West.

From all parts of the West we learn that the work of constructing local organizations is going rapidly on, and we are glad to notice that, with hardly an exception, the organizers announce a purpose as their incentive to organize, and their reasons for unity in action, without questioning special belief, or religious conviction. This is, in our opinion, right. If a man can join his head and hands with ours in the accomplishment of a work that seems for universal good, or for our mutual welfare, it would certainly be unpardonable narrowness in us to repel him because of some specialities of belief, which are not changeable at will. We cannot believe alike, but we can work together, each respecting the beliefs of the other. We know of many very earnest men and women who thus far have stood shoulder to shoulder with Spiritualists in reform, who do not believe that spirits communicate. They would be glad to be convinced of the fact, but as yet have not had proof which to them is sufficient. And, too, there are earnest, good men and women who do not believe in any existence after our death here. In purpose they are with us, and help us as we help them; in belief, or knowledge of things, we differ. What shall we do? Why, like self-possessed and respectable men and women, work together for common humanity. The day that Spiritualism is organized with belief, or knowledge of a class of facts as a test of membership or fraternity, that day it is doomed forever to the comparatively insignificant treadmill life of the church. Spiritualism is all comprehensive in its possibilities, and we trust that no inconsiderate steps will embarrass its avenues of expression, or lessen its opportunities for universal growth.

The Detroit Daily, Tri-Weekly and Weekly Post.

CARL SCHURZ, EDITOR-IN-CHIEF.

This paper not long since made its advent among our Western journals, and bids fair to win for itself a place among, if not in advance, of the best and noblest. The name of Carl Schurz as Editor in Chief, is a guarantee that it will strike with the the children were proposed, and argued as necesadvance guard for Uberty, and compromise not | sary to insure a "work of grace." with despotism. We hope the friends of human rights will see to the interests of the Post. Every ment. And we heartily deplore the effort | radical in Michigan ought to have it.

Control and Influence.

We frequently hear persons speak of spirit control, and it is possible for individuals to become so passive as to be controlled by spirits. But whether it is right or desirable that this should be experienced is a question that we are disposed to answer in the negative. Perhaps in the early days of modern Spiritualism, which is now a young giant of eighteen years, there may have been cases in which positive and absolute control was essential to the waking up of some of the sleepers who had been narcotized by the stupifying draughts of old theology; but such not being the normal and healthy condition, must be attended with more or less disadvantage. There is a very nice distinction between control and influence. Positive bodies alone exercise control varying with their character, and the nature of the relation they bear to the negative objects around them. All objects exereise some influence; thus, for instance, each little spark of fire adds its heat and light, to the sum total of heat and light in the universe, though our dull senses may not be able to appreciate these. So of every thought or emotion that thrills the human mind-it adds too or diminishes the sum of human happiness or suffering.

Physical violations are not confined to the individual actor, but reach like the widening ripples of a lake set in motion by a pebble dropped into it, to the utmost limit of humanity. We do not advise persons to place themselves in situations to be controlled by spirits, either in or out of the physical body, and there are those in both spheres who have not risen to a plane above the desire to do this; but we do advise every one to come within the sphere of those influences which will elevate and improve him. There are two conditions essential to our progression; the one external to us called influence, and the other internal, or the power of receiving this. The latter may often change the former so as to produce good out of that which appeared to be evil. In our journey through life we go down the river of time, as it were, each in a small boat, with one hand upon the rudder, and the eye of reason upon the polar star of justice and truth; and if we are faithful in these, the manifold influences which lie along our pathway will be turned into so many helps to progress. But if we let go the rudder, or allow our eyes to be bandaged so that we cannot see the proper objects before us, the same influences will draw us hither and thither, sometimes across the stream, or even lead us to go backward, and at times to be stranded upon one beach or the other, so that our progress will be irregular and uncertain, and much of life's labor will be wasted in vain regrets and unprofitable efforts. The most advanced spirits that come to us are uniform in their teachings, that we should exercise our own judgments and stand upon our own individuality. They do not desire and are not willing to control us; but are seeking to bring the influences of this sphere and their own to act upon us for the purpose of making us true men and women. Let us profit by their influences: but not be controlled or seek to control others, and thus take away their responsibility. Let us seek and exercise such an influence as will lead into the highest paths of virtue and happiness.

Saving Grace.

The Rochester Union learns of a brutal murder committed at Medina, N. Y., on June 18th, by a Presbyterian clergyman named Lindsley, who whipped his son, three years old, so severely that he died two hours afterward, because he would not say his prayers. The monster, by his own confession, waipped the child two hours, and some of its fingers were broken by the rod used in administering the blows. The people of Medina are very much excited about the matter. The coroner's jury returned a verdict to the effect that dea h resulted from chastisement by the father .- Detroit

This is one of the most deplorable accounts of theological fanaticism that has yet come to our notice. We have, with sorrow and disgust, observed for the last ten years the efforts made to press children into Christian usages before they had the capacity to think and select for themselves. "Infant prayer meetings," where children from three to six years old were required to kneel and pray, have been and are considered praiseworthy results of revival efforts, and a means of successfully continuing the work of Christ. This seems to us wicked, inasmuch as it deforms childhood; but what shall we say of this Reverend wretch who deliberately whips a child three years old for two hours, thereby causing its death, because it will not say its prayers. Mrs. Haviland, worn out by years of suffering, driven to despair with the thought that her children would become vagrants or worse, sends them from this world to escape such an imagined fate; but this Rev., sanctified by grace, or professedly so, whips his own unthinking child to death because it will not say its prayers! Mrs. Haviland's purpose was to avoid misery. The Rev. Mr. Lindsley's to enforce his own will in favor of a custom which Jesus denounced in his time, and would to-day if here.

We do not display this for comparison's sake, that thereby Mrs. Haviland's case may appear light beside this darkness; Spiritual Philosophy offers no apology for murder under any pretext whatever, though it may inspire sympathy in behalf of wrongs committed in uncontrollable weakness; but we wish people to observe this case in its true light; first, in its relation to professed sanctity, and second, in its bearing upon the effort of the Christian church to maintain its numbers, and enforce obedience to its usage. Where there is wrath, cruelty, jealousy or vindictiveness, there is neither sanctity, religion or virtue, and while the church professes virtue, we charge it with corruption, and affirm that this case is but an extreme expression of its ruling spirit-tyranny; which is manifested in a purpose to drive everything to itself, even at

Again, no one who observes can fail to mark the increasing effort on the part of the church to restrict thought and hedge the children around with theological barriers. The clergy are calling for more strict doctrinal discipline in Sunday schools. They suggest and arge that Sanday school teachers have "a course of study prescribed for them," that they be "accepted on probation, and as a necessary accomplishment, be "able to prove by scriptural texts the leading points of faith," and that they shall satisfy the examining committee "of their ability to interest children in the study of Scripture," They further inform us that superintendents do not know "what doetrines" many teachers are putting before their children; and it is their purpose to have only as many classes in Sunday school as can be under the direction of competent theological disciplinarians. (See Shaday Show Toucher for July.)

In a late Sunday school convention, prayers by

Hereby we see what is contemplated, namely: to forestall all thought, to train children to the custom of prayer and other church forms, and to

secure the mind within certain limits of action. that it may not depart therefrom when matured. Suppose children refuse, voluntarily or involuntarily, to be drilled into automatons, what then? Why, the perverse spirit must be overcome; and better break the child than allow such incipient infidelity to go its own way. It has been and it is the spirit of churchdom to force submission. Rev. Mr. Lindsley killed his child by trying to enforce church discipline. In principle there is no difference between this terrible act and the many means used by which the mind is driven to accept, against its convictions, or without the privilege of volition. the heathenish formalities of belief and worship.

We have no vindictiveness of feeling against this criminal Rev.; but we do believe that the effort so generally being made to force children into the church, is pregnant with more wrong, and will result in more misery than can now be conceived. Let parents beware; their children are being used as tools whereby priestly ambition and greed may be satisfied, under the false assumption that for Christ's sake the church must be maintained.

Would to heaven that men who try to mould little ones to their own pattern of thought, were as artless, correct and selfish as the darlings whom they abuse and desecrate.

Mrs. Haviland.

We print on another page some account of the trial of Mrs. Haviland and Mr. Baker. They have both been sentenced to solitary confinement for life in the Michigan State Prison. As terrible as this tragedy was, we cannot think that anything like justice has been rendered to these unfortunate persons. And, indeed, we are of the opinion that the prosecution did not aim at justice. That Mrs. Haviland was driven to distraction, robbed of rea. son, by the terrible pressure of circumstances upon her, few acquainted with her or those circum. stances, doubt. Before the trial commenced the prosecuting Attorney Fitzgerald, of Marshall, annonneed that he would "show the world what Spiritualism was," and all unprejudiced persons whom we have seen, concur in saying that the proceedings of the trial were a bitter persecution of Spiritualism rather than a search for truth. A prosecuting Attorney who, under such circumstances, would pander to public prejudice to secure the conviction of the accused, is a disgrace to the bar and a dishonor to human nature.

The only evidence against Baker as an accomplice was, that a few weeks before the event while sitting in a circle, he prophesied the death of the children.

Judge Graves, of Battle Creek, when he arose to deliver the sentence said, he "accepted the office with perfect satisfaction," and on the above evidence, sentenced Baker as above stated, saying to him that "if he was not guilty of this crime, he was of others." Baker fainted and fell upon the floor when his sentence was pronounced. Mrs. Haviland was unmoved. She told the Judge that no human tribunal could sentence her to solitary confinement, for bolts and bars could not shut her off from her spirit friends. There were few dry eyes in the court room at the close of her remarks.

We do not envy Judge Graves his official "satisfaction" in placing these poor creatures in solitary confinement. In our opinion he has desecrated the sacred office he holds, and put upon himself a shade that time will deepen into a blotch, and ere long he will fail to realize "perfect satisfaction" from a judgement biased by prejudice, rather than based on facts.

National Convention.

On Tuesday, August 21st, the National Convertion will assemble in Providence, R. L. This Convention will be composed of delegates (see call or another page) from the various organizations of Spiritualists and other Progressive Reformers throughout the United States; hence, organization of Societies now, is timely, inasmuch as thereby a more complete representation can be secured. Undoubtedly a variety of questions of vital importance will come before the Convention-questions in which every reformer will be interested, and we hope that every Society, both East and West, will send representatives to take part in the delibertions of that body. We suggest to communities West, that have not organized, to take active measures in that direction at once. While we dieard in toto any dissimilarity of interests or preposes as opposed to our Eastern friends, we would not be sorry to see a healthy, whole-souled competition in the matter of representation; that is, let every State do all it can, every section do all it can, and on the roll-call we shall know which is the Bar-

We anticipate a large representation from il parts of the country, and one of the most hamenious, useful Conventions that has ever been held by Reformers.

Betroit.

We had the pleasure of meeting old and nev friends in Detroit Sunday, the 34th ult., lecturing to the Society morning and evening. They have s good, although not large, society, and are about to become an incorporate body. Bro. J. M. Peelles speaks for them the 1st and 5th inst., after which they have a vacation till the first of September, when it is proposed to open the meetings with renewed vigor, organize a Lyceam, and go to vota all over. Detroit has the unenviable reputation of being very slow-motioned, which we are sury to say isn't far from the truth; but then they've got a number of good workers in the Society who are

Mr. H. N. F. Lewis of the Western Rural, one of the finest agricultural papers in the country, stands bravely for Spiritual progress, never asking his pocket whether or not his heart should pulsate, and his mind act, for the highest truth. Such men ought to be heartily supported and encouraged in their independent course.

Wha Mr. Lewis in the chair, and others who are there to support him, we feel sure that Detroit will "burry up" and form in the front rank, side by saile with Chicago, St. Louis, Cleveland, and other Western cities.

Spirit Pictures.

In another column will be found the advertisement of photograph copies of spirit pictures, for sale by R. P. Wilson, whose address is, care Banner of Light branch office, 544 Broadway, New York.

This picture is one of Mr. Anderson's best efforts, and is greatly admired by all lovers of art. The beautiful female form is exquisitely draped, as Anderson's pencil alone can drape, and is represented as bearing a horn of plenty, from which drops to the earth a profusion of flowers. We do not doubt that these pictures are truly the result of inspiration, and wish that every believer and unbeliever in Spiritualism might have one, for "a thing of beauty is a joy forever."

California State Convention.

We have received, too late for this issue of the JOURNAL, a report of the California State Convention. A note from Bro. A. C. Stowe informs us that the occasion was one of much interest and profit. Bro. Todd has arrived safely in the land of rold, and is creating considerable excitement by his carnest, fearless manner of expression.

We shall expect to hear of increased activity and progress resulting from Bro. Todd's labors in Cali-

Mrs. Stowe is now resting in San Jose, but will soon start on another lecturing tour.

The Arcana of Nature.

The BANNER OF LIGHT, speaking of the first volume of this work, says:

"This volume, by Hudson Tuttle, Esq., is one of the best scientific books of the present age. Did the reading public understand this fact fully, they would have the work without delay. This work ps found its way into Germany, been translated nto the German language by a gentleman well nown to the scientific world, and has been extenevely sold in that country."

Volume I and II are for sale at this office. Price of each, \$1.25. Postage 20 cents.

Western Phonix Insurance Company.

We wish to call the attention of our readers to the card of the Western Phonix Insurance Company, of Chicago. The board of directors and managers comprises many of our most reliable and best known citizens, who are second to none in point of financial ability and integrity; and the officers are men of long experience and large sequaintance in business circles, and all go-ahead, progressive men. We predict for this Company a brilliant future and much success, and can fully recommend it to our readers and friends as being in every way worthy of their confidence and patronage; and to any one wishing insurance, either fire or marine, as offering superior inducements and security; at the same time perfectly safe and reliable.

J. M. Peebles.

Our worthy brother Peebles, gave two excellent lectures in this city, Sunday, the 24th ult.

Few speakers are more popular than Bro. Peebles -none more deservedly popular. He has the fortunate faculty of gathering the people about him, and of telling them in plain Anglo-Saxon their sins. He has but little regard for the position of the evil-doer. He may be clothed in ermine or covered with rags-to him it matters not-it is the sins, not the garments, his blows are aimed at.

Our brother is doing a good work-doing it well. Blessings go with him.

Spiritualist Convention at Rockford.

All who attend the Convention of Spiritualists at Rockford, commencing Friday, June 29th, and closing on Sunday evening, will receive return tickets free over the Galena and Kenosha Divisions of the Northwestern Railroad.

Mr. Jones effected this arrangement for all who attend, no matter if they do not get to the Convention until Sunday.

The return tickets will be given at the Convention. Parties will buy tickets at the various stations for Rockford without regard to return tickets.

Settled at Last.

A contributor to the Voice of the West, a second advent organ, after writing a long article, in which he seeks to prove that the end of the world is at hand by citing numerous Scripture texts, says:

"All the above notes of time point to the same conclusion, and lead us to expect in the fall of the last division of the fourth kingdom, with the antichristian apostacy in the visible church will be connected our Lord's return in glory. 'Lift your heads, ye friends of Jesus.' Redemption is nigh!"

We are glad the time is settled. All right! We

Fowler & Wells.

We learn by a note from these enterprising publishers that O. S. Fowler, who, some time since, refused to give notice of Spiritual meetings, is not | day, 25th ult. connected with the house of Fowler & Wells in any business capacity, or with the Phrenological Journal, and has not been for the past twelve years. We trust that persons who may see fit to object to the course of O. S. Fowler will, at the same time, be careful, and not reflect the same to the discredit of Fowler & Wells, who are straight forward sort of

Spiritual Lectures.

S. J. Finney lectures at Crosby's Music Hall, State street, near Washington, on Sunday, July 1st, at 10:45 A. M., and 7:45 P. M. Children's Progressive Lyceum meets at same

place at 12:30 P. M.

All interested in philosophy and practical reform

will find Mr. Finney's lectures a rich treat. Do not fail to hear him, and see the happy children in their Lyceum exercises.

Responsibility.

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

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

Reed's Temple of Music.

Among the finest establishments for the sale of Music and musical instruments in the city is Reed's Temple of Music, 88 Randolph street. Anything that you want in that line can be had of them, at a lair price. See advertisement in another column.

FOREIGN NEWS.

In the Corps Legislatif, on the 12th ult., M. Rouer read a letter from the Emperor to M. Drouyn De L'Huys, in which his majesty, after detailing the Worls made, in common with England and Russia, Prevent an armed conflict, says: "Had the consence assembled, my government would have ceclared that France repudiated all idea of territofig aggrandizement. So long as the European equilibrium remained undisturbed, France could y think of an extension of her frontiers on the cut of the map of Europe being altered to the bolt of a great power, and of the bordering proonces expressing by a formal and free vote their be for annexation. In the absence of these ciranstances, the French Government prefers to any critorial acquisition a good understanding with tree-man."

its neighbors resulting from its respect for their independence and their nationality. [Cheers.] We should have desired for the Germanic Confederation a position more worthy of its importance; for Prussia, better geographical boundaries; for Austria, the maintenance of her great position in Europe, after the cession of Venetia to Italy in exchange for territorial compensation. The Conference has failed. Will France be led to draw the sword? The French Government thinks not. Whatever may be the result of the war which may ensue, no question affecting us will be resolved without assent of the French. France, as before, will continue to observe neutrality, confident in her right and calm in her strength," [Cheers.]

No formal declaration of war has yet been made, but the Emperor of Austria, in a speech to the Vienna corporation lately, said that having done everything else, he was compelled to resort to the

The Nienfrue Presse says the Emperor of Austria has started for the headquarters of the army of the

The Swiss Federal Council has issued a decree calling out the first reserves of the Swiss army, for the defence of the Alps on the side of Italy.

Kossuth had issued an address to the Hungarians, dated at Turin, recommending them to wait for the course of events, and remain as they are, or enroll themselves in the Hungarian legion, and if matters progress in such a manner as to offer a field for action due notice will be given.

The Daily News' correspondent says that the first hostile movement of Italy will be to throw 80,000 men in one body across the Po, following this up by pouring 300,000 into Venetia.

The total Prussian force is computed at 783,000 men, of whom 280,000 are in the field.

La France denies the rumor of the intended abdication of the Mexican throne by Maximilian.

The latest London journals think Austria will now consider herself justified in striking a blow, and will immediately order General Benedek to commence the campaign.

LATER.-The Federal Diet having, on the 14th, by a vote of nine to six, agreed to the Austrian proposal for the mobilization of the Federal army, Prussia, agreeable to previous notice, carried out her threat to consider it as an act of hostility on the part of those States which supported it, and on the following day commenced war by sending troops into Saxony and Hanover. It was also rumored that Austrian troops had entered Saxony, but the rumor was not confirmed, though it was believed that Benedek would immediately move to attack the Prussians.

The Emperor of Austria, in a speech to the Vienna Common Council, said nothing remained but the

The Atlantic cable is finished, and the Great Eastern leaves Sheerness June 30th.

The action of the American Government toward the Fenians in the United States, gives general sat-

PERSONAL AND LOCAL.

Mrs. Cora L. V. Daniels lectured in St. Louis, Mo., during June.

Dr. Henry Slade is located permanently at Jackson, Mich., his practice at that place requiring all of his time.

Mlle. Camilla Urso, the wonderful violinist, is achieving great triumphs in Paris. She has performed at the Louvre, the Conservatory, and at a great concert, accompanied by Pastoloup's immense orchestra, and her success has been pronounced great by the leading musical celebrities of that city.

Neal Dow is having a fine time in England. He is receiving many honors as the apostle of tem-

A. T. Foss speaks in Bangor, Me., July 15th. Mrs. Anna M. Roberts has been appointed Postmistress at Athens, Menard county, Ill., on a petition signed by a large number of the people.

Hon. E. B. Washburne was taken suddenly ill in his seat in the House of Representatives on Mon-

Prof. Agassiz-has lately delivered a course of lectures before the imperial family and the Brazilian magnates respecting his discoveries in his recent tour up the valley of the Amazon. He won very high commendation from his royal auditors in his

Stephens, the Fenian organizer, will soon make a tour of the West. He will be in Cincinnati about the middle of this week.

PEN AND SCISSORS.

The owners of nitro-glycerine in New York have purchased fifty acres of salt marsh, a few miles from the city, to store it, so that if an explosion takes place, comparatively few persons will be

The Italians in New York are taking measures to aid the cause of Italy in the coming European

More than ten thousand shops, it is said, are open for business in London on Sundays.

A Bostonian, fresh from the lectures of Professor Blot, says that Jeff. Davis' fondness for onions, as manifested in their great prominence in his bill of fare, has transformed him into a sort of prodigious leek. This accounts for the difficulty in bailing

A child was recently born in Albany with one arm. It is asserted that this is a case of "marking," the father having one arm injured, and at one time expected to have it amputated.

Genuine neighborly love knows no distinction of persons. It is like the sun, which does not ask on what it shall shine, or what it shall warm, but shines and warms by the very laws of its own being. So there is nothing hidden from light and heat.

A learned young lady, the other evening, astonished a company by asking for the loan of a diminutive argentous, truncated cone, convex on its summit, and semi-perforated with symmetrical indentations. She wanted a thimble.

Forget not thy helpless infancy, nor the frowardness of thy youth; indulge the infirmities of thy aged parents, and assist and support them in the decline of life.

Rev. O. B. Frothingham, in a speech lately delivered in Boston, gave this happy definition of radicalism: "There were," he said, "two kinds of radicals-those who pull things up by the roots, and those who go down to the roots of things. He was for going down to the root, and digging about it, and making it grow. He rejoiced in the name radical-it meant root man, not twig, or trunk, or

Josh Billings said the other night that a good way for a man to train up a child in the way he should go, was to travel that way occasionally him-

"No man is born to an office," said Lord Sommers, "but every man is born to a vote." If an English lord can say this, why not an American

Truth cannot die; it passes from mind to mind, imparting light in its progress, and constantly renewing its own brightness during the effusion.

One always receiving, never giving, is like the

stagnant pool, in which whatever remains corrupts. A gentleman advertised for a wife through the papers, and received answers from eighteen hundred and ninety-seven husbands, saying that he could have theirs. This is a practical illustration

of the value of advertising, etc., etc. If we would have the kindness of others we must endure their follies. He who cannot persuade himself to withdraw from society, must be content to pay a tribute of his time to a multitude of tyrants,

One of the best illustrations of avarice we ever heard of is that contained in a carleature, which represents old Nick carrying a Dutchman down to his regions, and while on the way the Hollander is making propositions to his majesty to supply him

Upwards of twelve hundred books have been written to explain the Book of Revelation.

Heart troubles, in God's husbandry, are not wounds, but the putting in of the spade before the planting of seeds.

The Northern Overland Telegraph enterprise is a gigantic affair. Through British America 1,200 miles, through Russian America 900, across Behring Strait 184, across the gulf of Anadyr 210, and thence overland to the mouth of the Amoor river 1,800; or a total of 4,294 miles. At the Amoor it is to be continued by a Russian line connecting it with Irkoutsk, through Western Siberia, communicating with Nijni-Novgorod and Moscow, and thence to St. Petersburg. The capital involved amounts to ten millions of dollars.

CHARITY. The secret that doth make a flower a flower, So frames it that to bloom is to be sweet; And to receive to give. No soil so sterile, and no living lot So poor, but it hath somewhat still to spare In bounteous odors. Charitable they, Who, be their having more or less, so have That less is more than need, and more is less Than the great heart's good-will.

Marriages.

-DOBELL.

By marriage we mean the union of souls—the joining of two life-streams for a stronger, diviner flow to the eternal sea

On Sunday morning, June 24, at the home of the bride, No. 276 Cutter street, by Elder William P. Stratton, Mr. HENRY TURNER, of Louisville, Ky., and Miss MARY E. SHAFFER, eldest daughter of David H. Shaffer, Esq., of Cincinnati, O.

Deaths.

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

Passed the Golden Gate from Magnolia, Wisconsin, June 15th, 1866, CARDON T. SMITH, aged nineteen years, four

The subject of the above notice was very suddenly called to pass beyond the temple of materiality, even in the days of his youth, just as the expanding germs of intellect, developing faculties, and real worth of character were endearing him to a large circle of friends. He was thrown from his wagon by the running away of his team, and injured so that he survived only twenty hours. He had his senses and faculties unimpaired to the last moment; and when told he must die, he remarked, calmly, "Well, I am not afraid to die; but it seems too bad, after what I have passed through in the army and in battles, to come home and have to die for a little run-a-way." At another time, soon after, he remarked to his mother, who sat by his bedside with heart and brain nearly bursting with anguish, and who is a firm believer in our beautiful Spiritual Philosophy, "I shall go now and test the truth of your belief, and if I find 'tis true I shall come back and let you know." To the lady with whom he had expected to attend a celebration the coming 4th of July, he sent this message: "Mother, tell her to please excuse me, for I now have another engagement." A short time before he passed on, after his sight and feeling were gone, he remarked, "I seem to be nearing a beautiful golden gate." In a few moments more he said, "I am going to pass through it," and shortly after, he said, with a sigh of relief, "There, I have passed the golden gate," and calling to each one around him, he bade them "Good bye," and immediately ceased to animate the bruised and broken house of clay that had so lately been his pride and glory. His funeral was attended by a large concourse of sympathizing friends, who were addressed by Bro. Geo. W. Rice, of Brodhead, Wis. The subject of discourse was "There is no death," and truly was it shown that in the highest and absolute sense there is no

> Nay, in truth there is no death! 'Tis but an easy change, Yielding up this mortal breath The Summer Land to range. Our risen friend can now attend The councils of the blest; Then let us dry each weeping eye, Say, " All is for the best." We know the Giver, beyond Death's River, Gauges the hand of Fate; Then mother resign this loved one of thine, You'll meet at the Golden Gate.

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 fall 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. :

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

Sin and Death. Hades, the Land of the Dead. Together with the outline of a plan for a humane enterprise and an autobiographical introduction with an appendix containing the sayings and senti-

This volume also contains a fine steel engraving of the author, by Donelly.

For sale at this office. Price, in paper, 75 cents,

ments of many well-known Spiritualists and other

bound in cloth, \$1.00. Sent by mall postpaid on receipt of the price.

CLAIRVOYANT AND HOMEOPATHIC PHYSICIAN .-Miss Lowry will remain in Chicago a short time, at No. 300% 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 oc cupation for which their organizations are best

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

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

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 ets. Taylor, Bunt & Co., 100 Monroe St., Chicago. [25]

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

Eating unripe eucumbers and fruits often produces sudden turns of colic and cholera morbus. More especially amongst children, where it is often attended with violent vomiting and great distress. Coe's Dyspepsia Cure will immediately relieve the pains, stop the vomiting, and cure cholera morbus vithout fail, if taken promptly and according to It is also a sure cure for indigestion and directions. dyspepsia.

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.

Lansing, Mich. The Spiritualists of Lansing and vicinity are requested to meet at Capitol Hall, on Wednesday, July 18, at 2 o'clock p.m., for the purpose of effecta 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.

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 101/2 A. M., and 71/2 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 21/2 P. M., for conference and addresses. Hall, No.130 Main street, third floor. MILWAUKEE.—The Spiritualists of Milwaukee meet every

Sunday at 10½ A. M., and 7½ o'clock, P. M., at Sivyer's 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.

ized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured the Academy of Music, north side of Fourth street, between Elm and Plumb streets, where they hold regular meetings on Sunday mornings and evenings, at 10½ and 7½ o'clock. CLEVELAND, O.—Regular meetings every Sunday in Temperance Hall, on Superior street, at 10½ a M. and 7½ P. M. Children's Progressive Lyceum holds its sessions every Sun

CINCINNATI, O .- The Spiritualists of Cincinnati have organ-

Sr. Louis, Mo.—The "Society of Spiritualists and Friends of Progress" have rented Mercantile Library (small) Hall, and have regular lectures every Sunday at 10½ a. M. and 7½

every Sunday afternoon, at 21/2 o'clock. BOSTON-MELODEON.—The Lyceum Society of Spiritualists will hold meetings on Sundays at 21/2 and 71/2 o'clock. Ad-

The Children's Progressive Lyceum meets in the same Hall

CHARLESTOWN, MASS .- The First Society of Spiritualists holds meetings every Sunday in Washington Hall, at 21/2 and 71/4 o'clock, P. M. The Children's Lyceum meets at 10 THE SPIRITUALISTS of Charlestown have commenced a series of free meetings at Mechanics' Hall, corner of Chelsea street and City square, every Sunday afternoon and evening. Chil-

dren's Lyceum meets every Sunday at 101/2 A. M. CHELSEA .- The Associated Spiritualists of Chelsea have engaged Library Hall, to hold regular meetings Sunday after-

noon and evening of each week. All communications con-cerning them should be addressed to J. S. Dodge, 127 Hanover street, Boston LOWELL .- Spiritualists hold meetings in Lee Street Church, afternoon and evening. The Children's Progressive Lyceum

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

PLYMOUTH, MASS .- Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Children's Progressive Lyceum meets every Sunday ferencon at TAUNTON, MASS .- Spiritualists hold meetings in Templar

Hall regularly at 21/4 and 71/2 P. M.

Wordester, Mass.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11½ a. M. every Sunday.

NORTH WRENTHAM, MASS.—The Spiritualists have organized a society, and will hold regular meetings in Harmonial Hall at 101/2 A. M. and 11/2 P. M. Seats free. HANSON, MASS .- Spiritual meetings are held in the Univer-

salist church, Hanson, every other Sunday. Mediums and normal speakers wishing to make engagements will please address John Puffer, South Hanover, Mass. FOXBORO', MASS .- Meetings in Town Hall. PROGRESSIVE MEETINGS IN NEW YORK.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening, in Ebbitt Hall, No. 55 West 33d street, near

The Children's Progressive Lyceum, a new and very attractive Sunday School, meets at the same Hall every Sunday

afternoon at 21% o'clock. Speakers wishing to make engagements to lecture in Ebbitt Hall, should address P. E. Farusworth, Secretary, P. O. Box 5679, 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 Spiritual-

street. Services at 31/2 P. M. PHILADELPHIA, PA.-Progressive Spiritualists hold regular meetings on Sundays in Sansom Street Hall at 101/2 A. M. and 1/4 P. M. Children's Progressive Lyceum holds sessions every Sunday afternoon in same place at 21/2 o'clock.

PRILADELPHIA, PA .- Friends of Progress hold meetings in

ists-Assembly Rooms, corner Washington avenue and Fifth

their new hall, (formerly a church), Phænix street, every Sunday afternoon at 3 o'clock P. M. Children's Progressive Lyceum holds regular Sunday sessions at 10 A. M., in the same WASHINGTON, D. C .- The Association of Spiritualists of Washington hold meetings and have lectures every Sunday

at 11 A. M., and 71/2 P. M., in Seaton Hall, corner of Ninth and D streets, near Pennsylvania avenue. Communications on business connected with the Association, should be addressed to the Secretary, Dr. J. A. Rowland, Attorney Gen-VINELAND, N. J .- Meetings of the Society of the Friends of Progress in their Lyceum Hall on Plum, near Sixth street,

every Sunday morning at 101/2 A.M. Children's Progressive Lyceum holds session in the same Hall every Sunday at 2 o'clock P. M. HAMMONTON, N. J .- Meetings held every Sunday at 1014 A. M. and 7 P. M., at Ellis Hall, Belleview avenue.

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

Barrimone, Mr. The "First Spiritualist Congregation of Baltimore" holds regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the namal hours of worship.

Providence, R. L. Meetings are held in Pract's Hall, Way-bosset street, Sunday accommons at 3 and evenings at 13 a relock. Progressive Lycensus meets every Sunday forenees.

PUTNAM, CHNN.-Meetings are held at Central Hall every

Sunday afternoon at 11/2 o'clock. Progressive Lyceum at 101/4 DOVER AND FOXCROFT, ME.—The Spiritualists hold regular meetings every Sunday forencon and evening, in the Univer-

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

SPEAKERS' REGISTER.

SPEARERS for whom we advertise are solicited to act as agents for the RELIGIO-PHILOSOPHICAL JOURNAL. Rev. Orrin Abbott. Address Laporte, Ind.

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. Pannie Allyn. Address Woodstock, Vt. W. P. Anderson, Spirit Artist. Address P. O. Box 2521 New York City,

Mrs. N. K. Andross, Makanda, Jackson Co., III. Rev. Adin Bailou, Hopedale, Mass. Mrs. Addie L. Ballon, inspirational speaker, Mankato, Minn,

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

Lovel Beebee, trance speaker, North Ridgeville, Ohio. C. C. Blake, Address Dahlonega, Wapello Co., Iowa.

Mrs. E. A. Bliss, Springfield, Mass. Mrs. H. F. M. Brown. Address drawer 5815 Chicago, Ill. Mrs. Emma F. Jay Bullene's address is 32 Fifth street, New

B. J. Butts. Address Hopedale, Mass.

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

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

Judge A. G. W. Carter, of Cincinnati, Ohio, will answer calls to lecture on the Spiritual Philosophy. Annie Lord Chamberlin, Musical Medium. Address Banner of Light office, Boston, Mass. 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 Henry T. Child, M. D., 634 Race street, Philadelphia, Pa.

Seth C. Child, inspirational speaker. Address Frankfort, Ross Co., Ohio. Prof. J. Edwin Churchill will answer calls to speak on Sundays at a distance. Week day evenings, convenient to Pon-

Mrs. Eliza C. Clark, inspirational speaker. Address care of Banner of Light office. Mrs. Amelia H. Colby, trance speaker, Monmouth, Ill.

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

tiac, Mich. Address Pontiac, Mich.

Dean Clark, inspirational speaker, will answer calls to lecfure. Address Rutland, Vt., P. O. Box 110. Dr. James Cooper, Bellefontaine, O. Mrs. Augusta A. Currier. Address box 815, Lowell, Mass.

Mrs. Laura Cuppy's address is San Francisco, Cal. Andrew Jackson and Mary F. Davis can be addressed at Orange, N. J. Lizzie Doten. Address Pavilion, 57 Tremont st., Boston.

Dr. E. C. Dunn will be in Darfen, Wis., through the month

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

of July. Address him at Rockford, Ill. Dr. H. P. Fairfield, trance speaker. Address Berlin, Wis. Rev. James Francis will answer calls to lecture. Address,

S. J. Finney's post office address is Ann Arbor, Mich. A. T. Poss. Address Manchester, N. H. Mrs. Dr. D. A. Gallion will answer calls to lecture, under

Isaac P. Greenleaf. Address Lowell, Mass. N. S. Greenleaf. Address Lowell, Mass. Dr. Jos. J. Hatlinger, Trance Speaker. Address 25 Court

spirit control. Address Keokuk, Iowa.

street, New Haven, Conn J. B. Harrison, Kendallville, Noble Co., Ind. D. H. Hamilton. Address Hammonton, N. J.

G. D. Hascall, M. D., will answer calls to lecture in Wisconsin. Address, Waterloo, Wis. Charles A. Hayden speaks in Providence, R. I., during September; in Cincinnati, O., during October and November; in Cleveland during December; in Philadelphia, Pa., during May, 1867. Will make engagements to speak week evenings in the vicinity of Sunday engagements. Address as above.

Mrs. S. A. Horton will speak in Eden Mills, Vt., and vicinity during June and the first Sunday in July. Address as above, or Brandon, Vt. M. Henry Houghton. Address West Paris, Me. Lyman C. Howe, trance speaker, Clear Creek, N. Y.

W. A. D. Hume will answer calls to lecture, on Spiritualism

and all progressive subjects. Address, Cleveland, West Side Mrs. Susie A. Hutchinson. Address East Braintree, Vt. Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md. W. F. Jamieson, inspirational speaker, Decatur, Mich.

George F. Kittridge. Address Grand Rapids, Mich.

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

Charles S. Marsh, semi-trance speaker, Wonewoc, Wis. Mrs. Emma M. Martin, inspirational speaker, Birmingham, Leo. Miller will speak in Rochester, N. Y., through July;

in McLane, N. Y., (grove meeting,) 1st Sunday in August; Canastota, N. Y., (grove meeting,) 2d Sunday in August. Address as above for week evening meetings Anna M. Middlebrook, Box 778, Bridgeport, Conn. Mrs. H. M. Miller, Elmira, N. Y., care of Wm. B. Hatch.

Mrs. Mary A. Mitchell will answer calls to lecture. Ad-

Miss A. P. Mudgett. Address Atlanta, Ill. Miss Sarah A. Nutt. Address Danby, Ill. L. Judd Pardee. Address, care of box 1231, Buffalo, N. Y. Mrs. Lydia Ann Pearsall, inspirational speaker, Disco, Mich.

dress box 221, Chicago, Ill.

J. M. Peebles, box 1402, Cincinnati, Ohio. George A. Peirce, Auburn, Me. A. A. Pond, inspirational speaker. Address, North West, O. J. L. Potter, trance speaker. Address Cedar Falls, Iowa.

Mrs. Anna M. L. Potts, M. D., lecturer. Address, Adrian, Dr. P. B. Randelph, Box 1714, New Orleans, La. Dr. W. K. Ripley. Address box 95, Foxboro', Mass.

G. W. Rice, trance speaking medium, will answer calls lecture. Address, Brodhead, Green county, Wis. Miss Belle Scougall, inspirational speaker, Rockford, III. Austin E. Simmons will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in East Bethel on the fourth Sunday of every month during the

coming year. Address, Woodstock, Vt. Mrs. Fannie Davis Smith, Milford, Mass. Mrs. Mary Louisa Smith, trance speaker, Toledo, O. J. W. Seaver, Byron, N. Y., inspirational speaker, will acswer calls to lecture and attend funerals in Western N. Y.

H. B. Storer, Brooklyn, N. Y. Mrs. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address San Jose, Cal. Mrs. Sarah M. Thompson, Inspirational Speaker, 38 Bank

street, Cleveland, O. Benjamin Todd. Address San Jose, California. Hudson Tuttle, Berlin Heights, Ohio. J. Wm. Van Namee, Brooklyn, N. Y.

Seluh Van Sickle, Maple Rapids, Mich., will answer calls to lecture in that vicinity. F. L. Wadsworth, Drawer 6325, Chicago, Bl. Lois Waisbrooker. Address, Lowell, Mass, care of Catter

& Walker, during July. E. S. Wheeler, Inspirational Speaker, will answer calls to lecture. Address Banner of Light office.

N. Frank White. Address Seymour, Conn., for July and A. B. Whiting, Albion, Mich. Mrs. Alcinda Wilhelm, M. D., Inspirational Speaker, is

engaged in Illinois until the Pall. Will be at the Selvadere Convention, in Sept. Address, until further notice, Box 50. Monmouth, Warren Co., 111. Mrs. M. J. Wilcoxson will become in Northwestern Pennsylvania and Western New York till after the mass convention at Corry. Address, care of Wm. H. Johnston, Corry, or care of A. C. Stiles, M. D., Hammonton, Atlantic county, N. J.

A. W. Williams, healing medium. Address, Vermont, Fulton Co., 181. Mis. N. J. Willis trance speaker, will lecture in Worcester July I, S. 15 and 22. Address Buston, Mass.

K L H. Willis, M. D. Achirees care of Banner of Light. Capt. M. V. Wilson's address for the summer months will be Menekana Avurto es., Wisc Mrs. Mary M. Wood. Address Il Dewey street, Worcester,

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

Elijah Woxiworth. Address, Leslie, Mich. Warren Woolson, trance speaker, Hastings, N. Y. Mrs. N. M. Wolcott is engaged to speak half the time in

Danley, Vr. Will receive calls to speak in Vermont New Hampshire, or New York. Address as above. Miss H. Maria Worthing, trance speaker, Oswego, Ill.

Henry C. Wright, Address care Bela Marsh, Boston

COMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee,"

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

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

JUNE 27.

INVOCATION.

With a spirit of gratitude and love we would send forth our thoughts to the grand and mighty principle-Truth. We would that every thought may be inspired by Thee; that every word may bear Thy stamp of purity. We would have all to feel and realize that every thought and word finds a resting place in the great ocean of thought, and that the impression made by them is lasting as time, itself. Realizing this we would have every one to know the necessity of being governed by Thee,

We behold Thee, oh, Spirit of Truth, upon the face of all mineral life. We see beauty and grandeur there impressed. We see Thee in the vegetable forms of life, and as we look with wonder we behold Thee, for we find that everything throughout all nature is true unto herself.

As we realize Thy purity in other forms, we feel that it is blessed to be filled with Thy presence, To live true lives-every man to be true unto himself-every woman to be true unto herself-then, and not until then, shall truth reign triumphant, and happiness, that has long been sought and prayed for, be realized by all.

We feel that all sorrow has its birth in ignorance of Thy laws and from not being more fully imbued with the spirit of wisdom and truth.

We would, oh, Spirit of Truth, ever be blessed with a realizing sense of Thy presence, and from the innermost temple of our souls render thankfulness and praise unto Thee.

MARY JANE WHIPPLE.

Father and mother, I promised you before I left my earthly form that I would come here and tell you of my condition. I do not feel to tell you all the particulars, as I thought I would, for it is not so easy for me to talk as I supposed it would be, yet you would like to know if I have met Caroline, Jane, Uncle Maynard and little Wilber, and if they looked to me as they did while on earth. They did when I first came here-looked just as I used to see them, but they do not now. Yet I should have known them.

It seems so strange that we should have almost everything here just as we used to where you are. It seems so strange that there should be different departments for the education of every one, from the oldest to the youngest, that are here. Upon earth men and women are supposed to finish their education with books at the age of twenty and twentyfive, but here they say they are all children, and that there is abundant room in the great book of nature for all.

Everybody is beautiful. I have not words to describe the perfection with which everything seems to be arranged. And another nice thing, it seems as though there was a strife to see which should be the happiest, do the most kind acts, speak with the greatest kindness to others. I can't understand these things now, yet I hope to.

Father and mother, I wish that I could stay longer and could tell you more. The kind ones who have aided me to say what I have, assure me that I shall have this privilege again. (Uncle Maynard is my mother's brother.)

I am still your loving daughter, Mary Jane

JUNE 27.

NANCY, LOIS AND ELIZABETH.

I want to say to my folks, if they knew the anxiety on our side, or the anxiety that we have to talk with them, they would not be so slow to give us an opportunity, or so loth to believe what we say. If, as we had expected, we had found ourselves with no care or thought for you after death, then we should not have sought time and again an opportunity to manifest ourselves to you.

Our efforts to converse with you give us no painit is not hard-but the thoughless manner in which you receive it makes our hearts ache. And we regret that conditions have been such in the past as to exclude all idea of communion with the so-called

We would not have you think of us as dead, but on the other hand feel and know that we are near, and have the same interest in your welfare that we had before the change. If we have not the power to aid you by external efforts we do have the power to assist you in other ways.

Nancy, Lois and myself can't help feeling as we do about talking to you. We made up our minds that we would say what we have, let you receive it as you may. The consolation is ours, and not many years can roll away before you will, all of you, be with us upon this side and see things as we see them. We do not feel to say anything to cause any of you unhappiness, knowing well how you stand in your religious faith, and that your love for us is as strong as ever. We will wait and trust that you will at least think of what we now have said, if you do not seek for any further communion with us,

You will ask why we do not give more of the particulars here. We answer that we prefer to give them to you through some medium, when we can see and converse with you, and we shall be more free to enter into details than we do here.

Narcy, Lois and Elizabeth are ever the same, and though separated from you by what you term death, but to us only change. We feel that what we have said here will not be in vain. Elizabeth.

AMOS N. WILLIAMS.

I don't think that one's folks who belong to the church need make them afraid to tell their views. If they have found a church that is better-a better kind of religion-let them tell wherein it is better, if they want to get converts. I thing the old church is a very good thing to keep people in the right track that could not keep themselves in the right track. In other words, it is good for some folks that can't stand alone to have something to lean on. If I have got a stronger and a more substantial support, I have got to present it to the public before they will accept it. Talking religion is a mighty fine thing; but a religion that consists in acts, and will do to live by, is a great deal finer.

The support to lean on when you die is a poor thing, but if it is a fact that you die, you need the support. Now a religion that helps you to live right every day, will help you to do right when you

die; that is, if you do ever die. There is no death. Prepare yourselves to live continually, and die every day to the ignorance, bigotry and superstition of the past. If I expected to change your ideas in what I might say, in the

short time I have to stay here, I should be mistaken. But I do not expect to. I simply give you a thought to day that will give nourishment to higher thoughts to-morrow. And again, if, by a few words, I could change your mind to think and believe as I do, would it not be possible and quite probable that other persons presenting their views to you in a different manner from mine, would convert you as quick to their faith, or change you from the accepted views of mine to theirs?

If all the relations, friends and acquaintances that have passed to this side should come and entreat of you to accept a higher and more beautiful religion, unless you was prepared for it, you could not receive it. That I have changed my mind very much since I came here is not to be wondered at. Everything is so different, and I must say so much better than I had any idea of, that I feel that the change is perfectly natural; that is, my change of thought and ideas. Yet I had to be prepared for the reception of new ideas before I could receive them. What I say here is to prepare you for new ideas. In the church or out, black or white, bond or free, male or female, there is a soul within that calls for light and truth, and is able to receive it, no matter from whence it comes, or whether it gives an expression in words to others or not. I don't want to work upon your sympathies or upon your affections. I would rather appeal to your reason, to your good sense, and ask you to give us an opportunity of conversing with you and thereby investigate this so-called new religion-new philosophy-that you may understand our condition and that state, that you will sometime find yourself.

No matter who scoffs and laughs at the idea, it should have no effect upon you. Rather look upon it as you would a blade of grass without a rootfeeling and knowing that it was of short life,

This philosophy that is called new has a deep root, and is as lasting as time, and it is as illuminating to the dead as the sun is to the earth. It is not new. It always has existed. It is only the unfoldment of the mind to that condition in which it is enabled to receive it.

Now I have given you my ideas-consider them well, and that which you are prepared to receive accept, and that which you cannot receive as a truth will find its place in your minds as food for thought in the future.

I am happy and content, for I find plenty to do. This is a world that is full of living thoughts for every one to receive and make the best possible use of.

Whatever position in thought we occupy, we should not be ashamed of it-neither fear to advance that which is truth to us. That is the position that I have taken in what I have said here. Your brother Amos N. Williams. Good bye.

For the Religio-Philosophical Journal.

Trial of Mrs. Haviland. DEAR JOURNAL: The Battle Creek tragedy, so-called, which occurred at a board shanty in Battle Creek, in December last, has again been made prominent by a trial, lasting fifteen days, and two days of argument by the counsel in the case. At the time of its occurrence, it was everywhere set forth, in the most exaggerated form, by the religious and secular press, as a legitimate offspring of Spiritualism. Indeed, the whole conduct of the case, from the first hour until the verdict was rendered, proves that on the part of the prosecution there was less desire for the establishment of justice than to find something which might serve as a stigma against that faith which these unfortunate people happened to profess. It would seem little else than a farce to go through the form of a trial before a jury of twelve men, in a matter so prejudiced on the start-the accused being almost penniless, and the prosecution having control of the resources of the country; and this was more abundantly manifest as the trial proceeded. At the very opening a low spirit of pettifogging was exhibited by the attorney who, anticipating a plea of insanity in behalf of Mrs. Haviland, had two or three medical men, who were in his interest, at his elbow to prompt him, and shape the testimony with a view to ultimate conviction.

A careful examination of the manner in which he has conducted the case, from the beginning, last December, to the end of the present trial, convinces me that there was a predetermination on his part to convict the accused parties-whether by legal means or otherwise-whether through violence to the principles of justice or not. Is there any evidence of this? Let us examine.

Why did he send the witnessess, Mr. and Mrs. Davis, back to their homes, without asking for their testimony as soon as he found that the facts in their possession were such as pointed to the insanity of Mrs. Haviland? And again, knowing, as he did, that the defense would want these witnesses, why did he dismiss them at such a time, and under such circumstances that they must inevitably arrive at their home before the defence could be aware of their dismissal? There is no solution to these questions, except as above stated. It looks like a trick to keep evidence out of court. In case of a lawyer working in the interest of his client, there might seem to be some excuse; but I can see nothing to uphold this man in his efforts to keep reliable testimony out of court because it would have a favorable bearing on the accused, unless it was for the interest of society that the innocent be convicted. Finding that his ultimate success could not be predicated upon any arguments which he could draw from the evidence in the case, the prosecuting attorney finally assailed the principal counsel for the defense in an unsuccessful attempt to impeach his personal character, and thus prejudice the minds of the jurors.

Wm. A. Baldwin, Esq., was the principal counsel for the defense, ably assisted by Noyes & Porter, Esqs., of Marshall. Mr. Baldwin has lived in this county but a short time, and was little known as a lawyer and orator; and he was the subject continually of low, sly flings, and a manifest attempt to attach the odium of Spiritualism to him, as he is an avowed believer, and thus prejudice the cause of his clients. To all of this Mr. Baldwin made no retort. He not once turned aside from his work of developing, on cross examination, from witnesses put upon the stand by the prosecution, proofs of the insanity of the unfortunate Mrs. Haviland and the innocence of Mr. Baker. Mr. Baldwin was occupied only one day in putting in the testimony of his witness, while the prosecution were more than two weeks.

By means of some machinery, only known to the prosecution, the time for the closing arguments was made to wear an air of remoteness up to the very hour when it was quite at hand. On Wednesday afternoon the examination of witnesses abruptly closed, and the grand culmination of effort in the trial arrived. Coupled with this unexpected change in the course of events, I bring forward another nearly related fact. By some manœuvering, unknown to me, it was arranged that Mr. Baldwin, | wildness were testified to by many witnesses, but | vital action between them.

excepting a few brief remarks by O'Brien, associate counsel of Fitzgerald, should come first with his defense. If the intention was to surprise him, never was a man better prepared for a surprise.

Amid an almost overpowering adverse sentiment, he arose, and in a deliberate manner, yet in a deep, firm and pathetic tone of voice, begged the jury to listen patiently while he reviewed the testimony given in this long, tedious trial. His action was easy and graceful, and he showed an earnestness which was very impressive. The audience there was by no means prepared for an exhibition of such masterly case in the speaker and such artistic command of the resources of the orator. As passage after passage of impassioned eloquence fell from his lips, and was painted to the minds of the audience a second time, by appropriate gestures, even more vividly than through the voice, breathless silence reigned throughout the house, and an expression of surprise crept over the faces of all present. As Mr. Baldwin advanced farther into the case and proceeded, by the ease and eogency of his logic, to dispose of the legal points involved, even a sneer on the countenance of his opponent, Fitzgerald, gradually faded away, and an expression of anxious interest took its place. For three consecutive hours he held court, bar, jury and spectators, in breathless silence,

It cannot be too deeply regretted that this masterly effort, spontaneously wrought out of the interesting materials of the tragedy and the excitement of the occasion, is irrecoverably lost. No reporters were present, as Mr. Baldwin was little known, and only the ordinary unpolished debate was expected.

After an able argument on Mr. Baker, he took up the case of Mrs. Haviland. He painted her faultless girlhood, the unalloyed happiness of her first marriage, and made prominent the fact that her whole life up to the time when she took a drunken Irishman for a second husband, had been one of innocence and virtue, and, until her husband's death, of happiness. Then came a dark picture of marriage with John Leonard, nights of drunkenness, abuse of herself and cruelty to her children, her flight for safety, her return through the representations and advice of friends-her renewed sufferings of a character which will not bear repeating, and her final flight from her drunken tormentor, who already had become to her a haunting demon, with five dependent children clinging to her and crying for bread. She receives a decree of divorce from John Leonard, on the ground of his habitual intemperance. Then follow months of anxious strife with poverty and of suffering, during which she is much of the time bewildered with the weight of her burdens, and frequently regarded as insane. At last, seeking friendship and a home for her children, she is found in Battle Creek; starving for bread she accepts the assistance of Baker, of whose supposed evil designs and bad character the complex machinery of the trial has failed to bring any proof. In renewed distress, she applies to the Moral Police for aid, and is refused; the town would not help her; a small property belonging to her and her children she cannot get; and she is heard to say despairingly, "No one cares for me." The girls, Lizzie Merritt and Hattie Hannis, help her what they can. Here the demon of her first sufferings, the drunkard, John Leonard, appears, and undertakes to force his way into her poverty-stricken home. He threatens to burn the house if she wilnot give him the children. On this circumstance says the counsel, I dwell for one moment, to consider its bearing on the argument. If this woman hated her children, and, feeling them to be a burden, wished to rid herself of them, as is claimed by the prosecution, why did she not improve this opportunity? If, as is claimed, she at that time designed their destruction, and was preparing the public mind for the event, why did she refuse to give them to John Leonard? These questions are not susceptible of an answer. We are absolutely driven to the conclusion that she at that time had no designs against their lives; and that, as we shall see further on, in her insanity, she gave them the fatal drug because she loved them, and thought they would be 'BETTER OFF."

From the time of this circumstance John Leonard is a constant phantom of fear in her mind. Her wildness increases; she ever fancies John Leonard prowling about in waiting for the opportunity to steal the children; she will not let them go out of her sight. Her mental disorder now manifests itself in an exasperated form, or scarcely shows itself, according as her mind is wrought upon by her real and apprehended troubles, or is diverted to other and trivial affairs; but for the greater part of the time the frosty winds which blow through the open shanty as fall comes on, and the constant struggle for subsistence, with other trouble, all together exaggerated by a wild imagination, necessarily preclude the possibility of such diversion. She and her hungry flock must be fed through a long and severe winter. The fatal hour arrives. A lady acquaintance of hers is accidentally shot by her own husband. The frail fabric of her mind, trembling so long under the adverse storms of life, fell. The idea of a forced death to herself and her three youngest children now took possession of her brain, For her, the future was only another name for poverty, want and mortification; for her children, degradation and crime; for all of them, continued suffering. Exaggerated by an over-sensitive imagination, these things overcame her reason. Wild and bewildered, she returned from the funeral, the idea of death firmly fastened upon her brain, and said that she and her children 'would be better off to die." Next day she found the fatal drug. She gave it-she, their mother, to them, her offspring. As Catharine Hansterine, under a like delusion, thought that her children would be better off to die, made her little girls kneel on the banks of the Danube to pray for a happy death, and then in her insanity pushed them all in and saw them drown, so this desolate, despairing, distracted mother administered the fatal drug, and pushed her three children into the dark river of death-not in malice, but in the insane belief that earth's troubles were too great for her neglected little ones to bear. Had there been a few hours more of delay, I cannot doubt, says Mr. Baldwin, that the inquest would have been held over four bodies instead of three; the dead mother by the side of her dead children.

Having traced some of this woman's troubles, and painted some part of that picture of misfortune and suffering which, to her over-wrought imagination, shut out every ray of hope, save through the grave, he passed on, saying, substantially: It is foreign to my design to follow her fully through the coroner's inquest; to depict her life in Marshall jail. He showed how the hated phantom of John Leonard followed her even there to haunt her jail window; how prejudiced physicians were sent for by the prejudiced Sheriff, professedly to ascertain if she was sane, and how they retreated from the investigation at that very point where insanity must have been found; how the prosecuting afterney smiled when her spasms and wildness came upon her in court; how not only these spasms and

also some time before arrest her general waywardness of conduct, irritability of temper and caprice of sentiment, which were the certain indications of a disordered mind, were now regarded as felgned, and were so reported to the public; how an overwhelming public sentiment against her was thus in process of formation during the whole winter: how a set of experts, chosen from among this prejudiced public, were all disposed to regard these unmistakable and acknowledged signs of insanity as feigned; these were vividly and powerfully portrayed by the counsel.

As the trial proceeded, it became evident to the few who were closely watching the evidence, that no proof of Baker's participation could be produced. Nor up to the very last day was there anything brought forward which amounted to more than suspicion. Mr. Baldwin's argument on this part of the case was so clear and conclusive, and so evidently wrought out of the obvious facts in the case, that a general belief in his acquital was plainly manifested even by Baker's enemies. Had a verdict been rendered at this time, it is almost a matter of certainty that it would have been in his favor.

The prosecuting attorney made the closing speech. Conscious that he could not confute Mr. Baldwin's bold but polished logic, he made no allusion whatever to his main arguments. He seems instinctively to have understood that his strength lay in effacing, by sophistry, the impression which these arguments had made; since their force arose not less from the nature of the case itself than from the clearness and precision with which they were stated. So far as Mr. Baker is concerned, Fitzgeraid's whole plan seems to have been as follows: To fabricate a theory of the case which presupposes his guilt; to prop this theory with those circumstances best calculated to excite suspicion, often wrenching facts from their natural positions to make them subserve his ends; and to make no allusion to, or wholly ignore, such facts or events as could not be accounted for on his theory.

The accused are convicted. Thus the stormy, vindictive waves of life close over them, and they sink to those prison solitudes where, after a few years of silence, at the most, they are reduced to idiocy, and then they ascend to a better world. No one could wish to excuse or exculpate a wilful murder, but it is beyond doubt true that the popular hate of Spiritualism prejudged this case and finally decided it. We hope a more humane hour will come, when religious animosity shall not be permitted to pervert justice and crush the unfortu-DECEAICH.

Battle Creek, Mich.

ARTS AND SCIENCES.

For the Religio-Philosophical Journal.

Physical Cause of Disease.

[DEAR JOURNAL: The following extract seems to me to have so much food for thought and to be so much to the point upon some of the great questions of the day which come up for consideration in your pages that although its length is considerable, it is submitted to you, and it is hoped it will come before your readers. It is by a German Physician, Dr. A. W. Koch, and is taken from a medical work which has probably been seen by but very few of your readers, or ever will be. It is a scientific instead of a theological view, whether right or wrong, of the subject, and hence, is doubly valuable for inducing investigation. Later inquiries may have corrected some of the propositions and conclusions, in some minor points, but the truth will speak, as truth always does, for itself .- O. W. TRUE.]

"That which maintains the whole world in activity-the life, or the general energizing principlecan never be isolated, if it would be active; it must ever be in union with a material substratum in order that it may manifest its formative and preservative power. Activity without matter, and matter without activity, are equally inconceivable. This activity shows itself first and most essentially in matter as form; and, as in the simplest forms of matter, it manifests an internal unity with it, and dependence upon it, so the variously developed and highly energetic activity (spirit, soul,) of the complex forms, manifests the same unity and dependence; at the same time the spirit gives form to matter, governs and preserves it. This intimate connection between spirit and matter leads necessarily to the inquiry: Can spirit or soul, as such, be idiopathically diseased? If, in answering the question, instead of looking at man, who possesses a fully developed soul, we go back to that simplest form of spiritual activity which we have called Erfuhlung,* and which controls the combination of matter, there can be no doubt that this lower and simple potency can never be in itself, deranged or diseased; it can be affected only by change in the matter with which it is connected. It is equally true that the soul, which holds such intimate relations with the body, which is the common medium of expression of every single and simple organ-which is throughout, one with the body, and in which Erfuhlung has become exalted to self-perception and consciousness cannot be idiopathically diseased. The potentia of such a consciousness must exist in the potential matter (ovum) just as much as in the fully developed matter; it needs only, in order that it may manifest its activity, the completely formed corresponding substratum (body); with this alone can it become a consistent whole.

" No one will say that the spirit thus confined in potential matter is unformed or imperfect, or diseased, because it has not yet manifested itself in a fully developed body. As now the spirit cannot manifest its activity in the potential or undeveloped body, so, if the body become essentially deranged after it is fully formed, the soul is hindered and disturbed in its outward manifestations of itself; as a totality, however, as a conscious ego, it can never be injured, though there may at times be an apparent loss of this consciousness, in consequence of the want of a harmonic substratum. Such a spirit can never be destroyed, even if its body totally perish; the self-existent conscious ego will still continue, and will form for itself a new body adapted to its attributes and character. Mental disease therefore, is in our opinion, only an obstruction to the exhibition of activity, caused by the want of a corresponding harmonions (similar) body; never a derangement or disease of the mind itself.

"Among many other reasons for believing that the mind may be idiopathically deranged, it is said that sin affords a proof of it. This sies that sin shows a more or less primarily absormal condition of the mind, we cannot by any means adopt, since it would require that we should all neknowledge ourselves to be demagned in intellect in consequence of original sin, and thus all freedom of the mind would be taken away. Sin can with no more proprioty be regarded as a primary abnormity of the anind, than earsing and lying can be considered un

" This word the anthor has made from the word Euhlen, to be repaired of " to perceive," he explains it elsewhere as med by him to mean the cognisance which one parride of matter is supposed to take of another, before there can be any

abnormity of speech, dancing and deadly beating an abnormity of motion, and harlotry an abnormity of copulation. If this idea of sin be correct, it would be very difficult to find a normal mind; moreover, viewed either from a theological or a judicial stand. point, there can be sin only where there is imputableness. Sin can as little be regarded as mental al. normity, as he can be said to be of unsound mind who is unable to read and write. Indeed, on this theory, we should have no limits to idiopathic men tal derangement. The mechanic who seeks the quadrature of the circle, the theologian and philoso. pher who endeavor to demonstrate the divine revelation, as well as he who strives to overthrow it on similar grounds, should be sent to the mad-

" All mental disorders show us, indeed, not that there is any essential change in the soul itself, but only that there may be manifold changes in the mode of external manifestations of the mental are vity. Observations show still further that these disc. ders depend upon the form which the mind presesses; upon the harmonic or inharmonic form which is affected harmoniously or inharmoniously by the external world, and which again manifest, externally, in like manner, its internal sensations

"Observation has shown, that in most cases of mental derangement there is material misformation. when none can be found, we cannot say positively that there is none, since we are not so skilled in to. thological anatomy, but that slight changes might escape our notice. In the same manner we observe certain morbid phenomena, as spasms, epflepsy, etc. in cases where for the most part, we can discover no material change, though I am perfectly convinced that they do exist; all attempts have hitherto been fruitless to discover, even with the microscope or chemical agents, what is the charge in the blood which abnormally irritates the nerves In many diseases we can find no material changes and their cause must lie in a changed condition of the blood; as deliriom tremens, in which either no change at all is discoverable, or only a congestion of the cerebral vessels, and which is nothing the than a material cerebral affection, depending upon an abnormity in the constitution of the blood, that the mind can no longer manifest itself harm niously with its organ.

"As with all other diseases, so with mental & rangements, there must be an external and an injernal cause (disposition.) The last must have a ma terial substratum, which gives it its disposing to dency. It arises either from a continued abnorm mental excitement, or it depends upon some some change. In the first case, the cause lies in the harmonious relations of the mental activity to material substratum; in the second, in the reach of altered matter upon the mind. If now, exten causes be brought to co-act with such predispo causes, so as to goad the mental activities to an e natural grade of excitement, the field is three open to that class of diseases called " mental deray ments.' Among such heterogenous mental at lants may be included the strong emotions of the mind; anger, vexation, grief, home-sickness, price vanity, love, hope, joy, melancholy, fear, tend remorse, shame, passion of every kind; finally cess or deficiency of mental activity, excess of deg or watching, etc.

"These causes cannot of themselves producederangement of mind, or render the soul in its eserce (idiopathically) diseased; but they produce a material alteration in the entire nervous system, or in the nerves of individual organs; as of the brain the sympathetic system, the sexual system, and other abdominal organs. Thus are the Erfuhlung and sensations altered; and by the aggravation these partial alterations, the totality of the Erfel lung and sensations (soul, spirit,) is thrown into & harmony, which disharmony constitutes need diseases."

For the Religio-Philosophical Journal

Matter and Force.

Though the tendency of modern thought is to s tablish the doctrine of unity of matter and force, to there are difficulties in the way of a final solution of their problem. Some forms of power are no fested in proportion to the mass of matter, as the of gravitation, but the highest forms of powersensation, instinct, intelligence, are manifested der quite different circumstances. As the sper material refinement is reached, power becomes : conspicuous. As quantity is enhanced qualit

A far greater mass is comprised in the minthan the vegetable kingdom, but the comparate ly small quantity which has been lifted up from : mineral to the vegetable plane, has become a ful magazine of power. The animal kingdom of braces a less quantity of material substance it either the lower kingdoms, to which it sasting positive relation. The highest functions of minlife are performed by means of the smallest so of of material, but that material is exalted to the tion of nervous structure. But the most insighcant quantity from the mass of the globe, is elect to the condition of cerebral substance, and it is in the highest attributes of power are symoblind.

In the lowest members of the vertebrate sh kingdom, several tons of flesh and bones exist every pound of nervous substance; in man there a pound of nervous matter to every forty pounds bone and muscle. In all the steps of advance fro the mineral up to man, we observe this inverse rat of power and matter. In proportion as mall looses its physical aspect and becomes refined quality, it is clothed with the higher attributes power, and becomes positive to the lower grad tions of existence.

Hence, it becomes an interesting problem wheth man, in throwing off the clog of materiality, and suming the garb of finer texture and more clabs workmanship, will not become more positive! objective universe, and display in his indivibeing a far greater capacity for developme happiness than appertains to his rudimental earth.

Fond du Lac, Wis.

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Third National Convention.

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At the SECOND NATIONAL CONVENTION OF SPIRITUALISTS held Philadelphia by adjournment from the 17th to the 21st of

probed, That this Convention and Its successors be, and by are declared to be a Permanent National Organization paritualists, and that the officers of this Convention hold respective offices until the next Annual Convention, their successors are elected:

recleed, That the delegates and substitutes, except such voluntarily withdraw their names, are hereby declared mbers of the National Organization of Spiritualists, whose ms of office, as delegates, shall expire when their successor other delegates, shall be elected by their respective organizations, but whose membership of the National lization shall not cease until their names are voluntarily frawn, provided that membership, without annual ap-ment by local organization, shall not entitle members to or take part in the business of Annual Conventions; solved, That the National Organization of Spiritualists until otherwise ordered, hold Annual National Convenof delegates from local organizations, at such times and see as the President, Vice-Presidents, Secretary and Treasof this and each subsequent Convention shall designate; and such officers are hereby declared an Executive Committee

er that purpose;

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

replied. That until otherwise ordered, each local organiration of Spiritualists, or Progressive Reformers, shall be ruitled to two delegates in the National Organization, and additional one for each fractional fifty over the first fifty ed, That in adopting these articles, all rights of the

Satienti Organization hereby instituted, in any wise, at any time, or in any manner, in the least degree to assume the to prescribe creeds, articles, or declarations of faith for alists, or otherwise interfering with individual rights, a rights of local organizations, by resolutions, or otherare forever prohibited.
pursuance of the above, the undersigned officers of said

cention, as the Executive Committee, have received the wing invitation, to wit: "At a meeting of the Provi-e Congregation of Spiritualists, held at Pratt's Hall, the ving resolutions were unanimously adopted: Recolved. That the National Convention of Spiritualists be died to hold their next session in the city of Providence in

month of August next; olocd, That if this invitation be accepted, we recomend that one day be devoted to an exension upon the ters of our Narragansett Bay. And we tender to the Conention the free use of our Hall, a fraternal greeting and and hospitality."

L. K. Joslin, Secretary And, on conferring with each other, we have decided to call he THIED NATIONAL CONVENTION to meet on Tuesday, the lst day of August, 1806, and continue in session until the allowing Sunday, at the above mentioned Hall, in the City Providence, State of Rhode Island. And we therefore ine "cuch local organization of Spiritualists or Progressive formers," to send "two delegates and an additional one each fractional fifty over the first fifty members;" to atand and participate in the business which may come before

and, Pirarpuni, 1	cresid	env	the second second
MARY F. DAVIS,	V. P.	for	New York.
J. G. FISH,	26	41	New Jersey,
I. REHN,	23		Penn.
THOMAS GARRET	Ties	66	Delaware,
J. A. ROWLAND,	46	66	D. of C.
A. G. W. CARTER,			Ohio,
BENJ. TODD,	41		Michigan,
S. S. JONES.	- 66	40	Illinois,
H. S. BROWN, M.D.). "	EC.	Wisconsin,
C. H. CROWELL,	**		Mass.
M. B. RANDALL, M.			Vermont.
M. B. DYOTT, of Per	nnsyl	van	ia, Treasurer.
HENRY T. CHILD,	M. D.	, Se	cretary,
634 Race St.	, Phi	lade	lphia.

Circular.

To Spiritualists and Friends of Progress everywhere: In accordance with and furtherance of the views and sentiments of the National Convention of Spirimilists, held in Chicago, Illinois, from the 9th to the 14th of August, A D 1864, inclusive: We, the National Executive Committee, appointed by said convention, do most respectfully, but urgently, recommend the immediate formation (without creeds or articles of faith), of societies or local oranizations, for associate efforts by Spiritualists and ll progressive minds everywhere. To this end do present the following form of Articles of Associn-comprehensive and liberal-and such as leave lividual rights entirely unmolested

Inder these Articles societies will be entirely inendent of each other, yet they will possess an rent power for general associative effort, so necesfor a National expression of the great Princis now being evolved by the most progressive inds of the Age.

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

Societies organized as recommended, can be inorporated under the general laws governing Reous organizations in the several States, as well as e Canadas—our rights being equally sacred in law

ith other religious bodies. It will be understood that each local organization can assume such name as may be deemed advisable the individuals composing the society. We iply propose a name highly expressive of a type of Religion, based on sound philosophy, one which will tand the test of reason, and that for which Spiri-

allsts, Friends of Progress, and all progressive minds boldly contend. S. S. JONES, Chairman, St. Charles, Ill. WARREN CHASE. Battle Creek, Mich. HENRY T. CHILD, M. D. 634 Race Street, Philadelphia. W. F. SHUEY, Elkhart, Indiana.

SELDEN J. FINNEY, Plato P. O., Ohio. H. B. STORER, Boston, Mass. M. M. DANIELS, MILO O. MOTT, Brandon, Vermont.

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

Plan Recommended-Religio-Philosophieal Society.

ARTICLES OF ASSOCIATION.

DECLARATION. WE THE UNDERSIGNED being desirous of promulgating the rest and sublime principles of the Harmonial Philosophy, and felevating and unfolding the minds of Humanity to a due on of the attributes of Deity, as manifested through Nature, the better to enable us to appreciate a com-Paternity and Brotherhood, do unite ourselves into a RELIGIO-PHILOSOPHICAL SOCIETY.

OFFICERS, AND THEIR DUTIES. and for the better execution of the will of said Society, it ed that it shall, each and every year, on the First in January, or as soon thereafter as convenient, elect r members a President, Vice President, Clerk, Treas-lector, Janitor, and Five Trustees, which Trustees styled the Trustees of "The Religio-Philosophical

ty of which officers shall be to execute and perform functions of lik officers in other organized bodies, ally the following duties, viz: be the duty of the President to call meetings of the d preside at all meetings of the Society or Execuif present, and act as the general corresponding

be the duty of the Vice President to perform all of of the President in his absence, or inability to act. gs of the Society and Executive Board, and such as usually appertain to similar officers, under the the President.

all be the duty of the freasurer to receive all money ing to the Society, and keep a correct account thereof, it be from the collector, to receipt to him therefor, and same out at the order of the President, under the of the Society or Executive Board. ll be the duty of the Collector to collect all money

od or contributed, and pay the same over to the Treasuliately, taking his receipt therefor. all be the duty of the Janitor to take charge of the house, and perform all such duties as are incident to s, in other bodies, and act as the general messenger

be the duty of the Trustees to perform all such as the law, under which this Society is organized,

VACANCIES-HOW FILLED. case a vacancy in any office in these articles provided for, our, either by death, resignation, removal to a disto appoint some member of the Society to fill such saky until the next ensuing annual meeting; and any office to fill such the processary, be filled protempore in case of the temporal and the regular incumbent. THE EXECUTIVE BOARD AND TREIR DUTIES.

The President, Vice President and Clerk shall form an Execu tive Board, and a majority of them may transact business in the name of and on behalf of the Society, but subject to the approval of the Society, when an amount exceeding Eifty The Executive Board shall report all their doings at the next annual meeting of the Society, and whenever required by a vote of the Society, in a business like manner, which

report, when approved by the Society, the Clerk shall spread upon the records of the Society for future reference.

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

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

Given under our hands at....., thisday of.....A. D. 18..... PRESIDENT Executive Board

VICE PRES. | of the CLERK | Religio-Philosophical Society.

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

entertained, nor shall any member of this Society ever be sus-pended or expelled from membership.

As all things in nature are subject to change, so the mind is governed y the same law; and what appears to be truth and right to-day may appear otherwise to-morrow. For these reasons, any person becoming a member of this Society is at any time at liberty to withdraw therefrom, and hav his or her name stricken from the roll of members, on application

to the Clerk, without imputation for so doing.

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

enlightening the mind of humanity, and especially of the erring, downtrodden and oppressed.

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

To "err is human;" "no man liveth and sinneth not," therefore it is the duty of man to encourage his fellow man in

well-doing, and to chide and judge not, as all in turn need encouragement, and not censure and reproach. MODE OF DOING BUSINESS.

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

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

LEGISLATIVE POWERS

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

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

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

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1-if

Our Children.

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

From Blossoms of Our Spring.

Song-On the Sea.

BY HUDSON TUTTLE. Bounding o'er the seas we go, Like an arrow from the bow; Dashing through the briny foam, O'er the sparkling waves we roam. Bounding o'er the seas we go, All around the waters flow,

Birds of sea around us scream : Lurid lightnings round us gleam; Thunders shout across the deep; Tempests rush with giant sweep-Bounding, etc.

All around's the briny foam; On the snowy wave's our home.

Stanch our bark the billows breasts, Sporting on their snowy crests; Fleet as courser wet with foam, Dearly loved, it is our home. Bounding, etc.

Home of the bold, the brave, and free, Beautiful the raving sea,
With its billows, clad in foam,—
On the seas, oh, charming home!
Bounding o'er the seas we go, All around the waters flow; All around's the sparkling foam ;

Enigmas, Charades, Etc.

On the wave, oh, charming home!

MISCELLANEOUS ENIGMA. I am composed of 14 letters.

My 14, 11, 13, 4 is the name of the first ship owner. " 8, 9, 14, 7, 5, 6 was a praying prophet.

" 2, 8, 9, 4 was a wife of Lamech and Esau. " 9, 8, 13, 10 is said to be the oldest man.

" 3, 2, 7, 14 was he who instituted jealousy and murder.

" 14, 13, 11, 10, 7 was the mother-in-law of Boaz. " 7, 10, 4, 14 was one of the disciples of Christ.

" 13, 2, 12, 11, 14 was a high priest. " 5, 6, 7 was a judge in Israel who broke his

" 5, 14, 11, 3, 4 walked with God.

" 12, 4, 11, 8, 9 was a dancer in Herod's time. My whole is the earth name of "Lilly," a spirit contributor to the RELIGIO-PHILOSOPHICAL JOUR-NAL through the Spiritscope.

Answer in two weeks.

WORD PUZZLE.

I am composed of 16 letters. My 1 is in great but not in small. " 2 " fence but not in wall.

good but not in bad. " sorrow but not in sad.

girl but not in boy. gladness but not in joy.

" wheat but not in corn. " aged but not in worn.

sea but not in land. " harp but not in band. 10 30

" I but not in you. # 11 " nine but not in two.

grand but not in nice.

" cotton but not in rice. 11 15 ocean but not in sea.

" 16 " fun but not in glee. My whole is the name of one of the Presidents of

the United States. Janesville, Wis., June 17, 1866.

Answer in two weeks.

CHARADE. My first's the foe of rats and mice;

My next you'll meet within a fair; My third, of various forms and price, Oft decorates a lady's hair : My whole in foreign climes is said To form a mansion for the dead. Janesville, Wis., June 17, 1866. HATTIE. Answer in two weeks.

TRANSPOSITION. Dog's legans gadur tyh selpe Dan peke hete Itil het romrows glith Lalsh kewan heet, Ot tgree ainag eth ginmorn trighb Nad tislen ot tis lemody

CROLA.

Janesville, Wis., June 17, 1866. Answer in two weeks.

Dogo tighn.

BIDDLE.

"There was a man of Adam's race, Who had a certain dwelling place; A house complete, well covered o'er, Where no man lived, since nor before. The rooms were nice, the parts were neat, The structure every way complete, Now if you know this man of fame,

Tell where he lived and what's his name." 4e, Wis., May 30, 1866. ever in two weeks.

ANERS TO UNIMPORTANT QUESTIONS. Wh runs the faster, heat or cold? Heat, becayou can catch a cold.

Whan alarm of fire in the night like a clothes brust Because it spoils the nap. Whoes an angry man resemble a lady in full dress decause he is very much ruffled?

Whithe fly one of the tallest insects? Because he is c six feet without shoes or stockings.

Why watch-dog longer at night than he is in the morg? He is let out at night, and taken in in the ming. Why is arity like a star? It shines best in the

Why is lungry boy like a wild horse? He needs a bit in his outh. Why is address pronounced on board a ship

like a fingeing? Because it is a decoration (deck oration.)

Why is a Bce of sterile ground like a certain toilet article Because it is bare soil (bear's oil.)

ANSWER O ENIGMA, ETC., IN NO. 13. Answer to Micellaneous Enigma. -- Religio-Phi-LOSOPHICAL JORNAL.

Answer to Wed Puzzle.-Sewing Machine. Answer to Charde.-Po-lice.

Answer to Tranposition .-A little learning is a dangerous thing; Drink deep, or aste not, the Pierian spring; For shallow draights intoxicate the brain,

And drinking deep sobers us again.

The first correct answers to Miscellaneous Enigma, Word Puzzle, Charade and Transposition, were sent by Myra V. Suydam of Hannibal, Mo.

The Printer and His Type.

The following beautiful extract is from the pen of Benj. F. Taylor, the printer poet:

Perhaps there is no department of enterprise whose details are less understood by intelligent people than the "art preservative"-the achievement of types.

Every day, their life long, they are accustomed to read the newspaper, to find fault with its statements, its arrangements, its looks, to plame themselves upon the discovery of some roguish and acrobatic type that gets into a frolic and stands upon its head; or of some waste letter or two in it-but of the process by which the newspaper is made, of the myriads of motions and thousands of pieces necessary to its composition, they know little and

They imagine they discourse of a wonder, indeed, when they speak of the fair white carpet woven for thought to walk on, of the rags that fluttered on the back of the beggar yesterday.

But there is something more wonderful still. When we look at the hundred and fifty-two little boxes, somewhat shaded with the touch of inky fingers, that compose the printer's " case "-noiseless, except the clicking of the types, as one by one they take their place in growing lines—we think we have found the marvel of the art.

We think how many fancies in fragments there are in the boxes, how many atoms of poetry and eloquence the printer can make here and there, if he only had a little chart to work by, how many facts in a small "handful," how much truth in

Now he picks up the scattered elements until he holds in his hand a stanza of "Grey's Elegy;" or a monody upon Grimes "All Buttoned up Before." Now he "sets" a "puppy missing," and now "Paradise Lost;" he arrays a bride in "small caps," and a sonuet in "nonpareil;" he announces the languishing "live," in one sentence-transposes the letters and deplores the days that are few and

'evil," in the next. A poor jest ticks its way slowly into the printer's hand like a clock just running down, and a strain of eloquence marches into line letter by letter. We fancy we can tell the difference by hearing of the ear, but perhaps not well.

Types that told a wedding yesterday, announce a burial to-morrow-perhaps the self-same letters. They are the elements to make a world of, these types are-a world with something in it as beautiful as spring, as rich as summer, and as grand as autumn flowers that frost cannot wilt, fruit that shall

ripen for all time. The newspaper has become the log book of the age, it tells at what rate the world is running; we cannot find our "reckoning" without it.

True, the green grocer may bundle up a pound of candles in our last expressed thoughts, but it is only coming to base uses, something that it is done times innumerable. We console ourselves by thinking that one can make of that newspaper what he cannot make of living oaks-a bridge for time, that he can fling it over the chasm of the dead years and walk safely back upon the shadowy sea into the far past. The singer shall not end his song, nor the true soul be eloquent no more.

The realm of the press is enchanted ground. Sometimes the editor has the happiness to know that he has defended the right, exposed the wrong, protected the weak; that he had given utterance to a sentiment that has cheered somebody's solitary hour, made somebody happier, kindled a smile upon a sad face, or hope on a heavy heart.

He may meet with that sentiment many years after; it may have lost all charm of its paternity, but he feels affection for it. He welcomes it as a long absent child. He reads it as for the first time, and wonders if, indeed, he wrote it, for he has changed since then. Perhaps he could not give utterance to the sentiment now-perhaps he would not if he could.

It seems like the voice of his former self calling to its parents, and there is something mournful in its tone. He begins to think-to remember why he wrote it, where were his readers then, and how much he has changed. So he muses until he finds himself wondering if that thought of his will continue to float after he is dead, and whether he is really looking upon something that will survive him. And then comes the sweet consciousness that there is nothing in the sentiment that he could wish unwritten-that it is a better part of him-a shred from a garment of immortality he shall leave behind him when he join the "innumerable caravan," and takes his place in the silent halls of death.

A clergyman in Devonshire, after having en-deavored to explain some difficult text, said: "I know the commentators do not agree with me." The next day a farmer in his village brought him a basket of potatoes, and said that as "common taters" did not agree with him, he had brought him a basket of his best kidneys, which he hoped would be more wholesome.

A gentleman crossing a narrow bridge, said to a countryman whom he met: "I think this narrow causeway must be very dangerous, my honest friend; pray, are not people lost here sometimes?" "Lost! no, sir, I never knew anybody lost here in my life; there were several drowned, but they were all found again."

It has been thought that people are degenerating, because they do not live as in the days of Methuselah. But the fact is, provisions are so very high nobody can afford to live very long at current

"Mr. Smith, I wish to speak to you privately Permit me to take you apart a few moments." Smith, (who wasn't the least frightened)-"Certainly, sir, if you'll promise to put me together again!"

A boy entered a stationery store and asked the proprietor what kind of pens he sold. "All kinds," was the reply. "Well, then," said the boy, "I will take three cents' worth of pig pens."

Poverty of soul-living in an elegant mansion worth \$20,000, and never giving a shilling for charitable purposes; and never visiting the needy, as it involves a gift of fifty cents or so.

NONE TO SHARE .- "I'll give that girl a piece of my mind!" exclaimed a certain young fellow.
"I wouldn't," replied his uncle, "you have none

to spare." We must pass through this world to unlock the

mysteries of the next, and it is only in the next that we can find a key to unlock the mysteries of this.

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PHILOSOPHICAL JOURNAL. N. B .- Mrs. Anderson has so far recovered from her late illness, that Mr. Anderson will now resume his labors. His Postoffice address is Box 2521, New York City. 2-15-tf

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make the pupils happy. No sectarian or party spirit will be introduced into the school, but every pupil will be received and treated in accord-ance with the sacred principles of equality, justice and liberty

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Lewis, of Boston. A graduating class will be formed at the commencement of the fall term, and all desiring to enter it this year should signify the same to the Principals in making application for It is desirable that every pupil be present at the opening

of the school, and all applications for admission should be made as early as possible. For circulars, giving terms, etc., address MISSES BUSH,

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