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

AL PHILOSOP

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BELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

#### For the Religio-Philosophical Journal. The Man with Telescopic Eyes. BY ENMA TUTTLE.

"Thy fault was properly even this; that thou didst nothing.

While others worked he theorized and planned, Cased like a worm in its cocoon, resolved To wait an opportunity to mount, Flashing in rainbow splendors, toward the sun. Life! 'twas too rich a gift to be eked ont In triffing kindness to a stumbling throng, Who might as well be lying in the ditch As be helped out to stumble in again ! When kingdoms called him then he would arise, And wield a power to teach the world his strength, When mighty wrongs encroached-call not till then-His arm should lay there with its horded strength, And set the world rejoicing. .

#### Dreaming fool!

He trod the scented snowdrops at his feet, And tried to pluck the stars, far out in space; He scared the robins from the lilac twigs, And harked for years to hear an eagle scream. He stopped his ears to God's ten thousand psalms, Reverberating through the echoing earth, And harkened with his Pharisaic soul For some new anthem, rolling out his name In uninvented thunders.

## He was like

#### Reported for the Religio-Philosophical Journal. An Oration.

Delivered before the Zoonomian Society, on the 12th day of February, 1866, being the 57th Anniversary of the birth of Abraham Lincoln.

THE ARTS AND SCIENCES, LITERATURE

BY HENRY T. CHILD, M. D. On taking the chair, the President remarked : Friends and associates: We have assembled on this occasion to do ourselves the honor of paying a tribute of respect to one of our members, a man honored and esteemed not only by this nation, over which he presided with so much dignity and propriety, but by the lovers of freedom and humanity throughout the world-a man, however, who, like the great and good men of all ages, was never appreciated until he left the scenes of his earthly toils, and the spiritual impress of his labors, with the memory of his past deeds was all that was left to a sorrowing nation.

The life of such a man is ever a fruitful theme, rich in the grandest and most sublime thought that can thrill the human soul and awaken the most lofty and Godlike emotions.

Permit me, therefore, without further detention, to introduce to you the orator of the day, our worthy Secretary.

ORATION. Mr. President, ladies and gentlemen: In

# CHICAGO, JULY. 14, 1866.

which he closed his career, and sealed with his lifeblood the testimony which he bore against American slavery.

In the midst of this conflict scenes were being enacted, the results of which those who were engaged in them knew very little about.

When the convention to nominate candidates for the highest offices in the gifts of the people, met in Chleago in 1859, the eyes of the nation had been turned to a leading and prominent statesman whose reputation was worldwide, and whose ability was unquestioned by all; the silver tones of whose eloquence had rung through the length and breadth of the land in reference to the "irrepressible conflict " which was going on.

But Wm. H. Seward and his numerous friends were doomed to disappointment. There were powers and influences at work behind the curtain which were not understood.

And when the lightning flashed across the wires the news that Abraham Lincoln was to be the candidate for President, the people looked into each others faces with wonder, and asked, who is this new man? And the most that could be told of him was that he had held a series of debates with Stephen A. Douglas, and had succeeded in carrying the State of Illinois against a strong political cur

| filled with admiration at the noble heroism with | risen to the true Christian plane, on which he could | commemorate. May the mantle which he wore with

OMANCE AND GENERAL-REFOR

forgive his enemies, and render good for evil. The people of the North, intoxicated by success, were frantie in their exultations over the grand and final triumphs of the army and navy, and the wildest enthusiasm prevailed over the land.

Abraham Lincoln, calm and poised in the greatness of his soul, sought relaxation from the terrible pressure which he had so long borne, and to gratify his friends, visited Ford's Theatre, and as he sat quietly there, a base and foul conspiracy culminated in one of the most diabolical scenes which the world has ever witnessed. The Nation, from the greatest height of exultation, was plunged into the deepest and most heartfelt sorrow; every loyal heart mourning as for the loss of near and dear kindred.

And now for the first time, the Nation realized its saviour in the slain martyr, the sainted and risen president.

Now the people began to feel how great a man had walked in their midst and talked familiarly with them, and they knew him not. They listened now to eatch the echoing notes of the words so solemn, deep and prophetic, that had fallen from his lips, and a new and deeper significance was given to them.

The stricken Nation presented to the world the grand spectacle of doing homage to high principles, noble deeds, eternal justice, as they had been embodied in their worthy and magnanimous president, who had thus stepped from the topmost round of fame's ladder into the realms of the blessed. .

so much grace and dignity fall upon this entire nation, so that we may be found stepping ever as he stepped-to the music of the eternal principles of right and truth.

Then, and not until then, will our nation be purged and purified so that it can stand forth as a model government-an example to all the nations of the earth. Abraham Lincoln has done much to raise us to this high position, and as we would cherish his memory, and honor him for his noble and God-like character, we must labor to carry forward the work he endeavored to accomplish.

My friends, as I close these utterences, I hear the voice of him of whom I have thus spoken, and as I listen and eatch the echoing notes, I hear these words:

"Say to the American people-Be true to the God within you! Be true to the high principles which in this age of the world belong to humanity ! Be firm and steadfast for the right; falter not, nor fear, for hehold the judgments of the Lord are in the earth, and his righteousness alone can exalt any nation or people.

"Gird up your loins then and be valiant for the truth, and God will be with you and lead you through all the storms that shall come upon you and keep you safely as a nation in peace, and as individuals in the highest harmony which can be realized on earth, and when you are thus happy in the quiet and peaceful pursuits of honest industry, the light which shall go forth from you as a nation and as individuals, will shine to the uttermost parts of the earth, and its blessings shall fill many people with great joy, and then shall the glory of the Lord rest upon you and upon all mankind, now and forevermore."

A marble Jupiter in living throngs, Endowed with locomotion, and his heart Like a huge garnet lying in the dark, Waiting the snn to pierce the marble walls And light its lucent glories.

#### Poverty

As thin as moonshine, with her unshod feet And crying heart, stood pleading at his door, But left the marble steps and marble man To hoard his treasures for the coming day, When regal charity shall build her homes Upon the basis of a prosperous land, As thick as stars upon the midnight sky. Then none should want. Dream of the glorious then, Oh mother, when your crying babies tease, With bony fingers fastened to your skirt, For what, they know not, but too well you know, For warmth and nourishment. Look in their eyes, And tell then of the great man's plans and hopes; Tell then about the charities which wait the world.

The released bondsman, scarred with manacles Just broken, bending like a storm-swept reed From having bent so long, prays that the veil Of ignorance be lifted from his soul, And God's great pity, speaking through His sons Who wear the shining garments of the day, Reach down and help him rise.

#### The mighty man

Saw the conchant figure at his feet; But his far-seeing eyes took in a race Swarth-skinned, low-browed, and deeply ignorant. Of that he spake-not of the pleading one Thy God has left thee to his ministers Of mercy, and the kindest one is time-So languid and so slow-but just at last!

When he, your sure deliverer, has changed His winter glitter for his summer bloom-Till by the change you cast off centuries-You will not be the outraged race you are. The light of wisdom resting on your brows, The blood of manhood circling in your veins, The glow of happiness on every face, Will prove that God is just. Abide thy time !

"But," moaned the humble pleader at his feet, "I have a body mantling this dusk soul, Which time can work no change in. The chill winds

Shake tauntingly its tattered drapery, And dash their ice upon my shivering limbs. I hunger now. I cannot bide my time In hope and trusting unconcern. When comes That glorious day of which you prophecy This body will have done with irksome moans, And wave, maybe, in grain fields, or take part In glowing meadow lilles; none can tell! But now it suffers; now it calls for help."

"Go ask of those who deal in trivial things," The great man said, " My mind is too much strained For broad humanity-the ever needy whole. Pass on, I pray you, to less busy hearts."

He talked of education, lauding it With all the Greek and Latin he could use-And hoped his eyes might yet behold the day When classic lore would gush for all mankind, And knowledge most profound crown every mind.

Yet, what poor child, eager to learn to read, Has cause to bless him for a primer ? None! He pinched his dimes until the eagles screamed, Yet urged the world to be benevolent! His flippant tongue played, like a chime of bells, Upon the beauties of transcendent truth.

hour like this, how naturally and spontaneously do we turn our glances backward along the dim vista of the past. And prominent among the events which shine forth with living lustre, are the traditions and records of great and good men and women, who in the different ages of the past, under diversified circumstances, have stamped indelibly their own impress upon the deep and enduring records of the world's history as benefactors of the race. It is true that a few monsters in human form have left their impress upon these pages as a background to the picture ; and it is only because of the contrast between their lives and conduct and that of the saviours of humanity, the lovers of the race, that they are thus retained out of the dark pale of oblivion. The grand fundamental principle remains, that deeds of goodness, kindness and love ever have been, are now, and ever will be, the highest and most enduring monuments which men or angels can rear for the admiration of the

world, the love of humanity.

The progress of the race from chaos and darkness, from ignorance and barbarism to civilization and refinement, has been by undulating waveslong pauses and then rapid strides. A deep, earnest yearning for something higher and better has pervaded the minds of the masses. And inanswer to a universal demand, there have from time to time come forth upon the active stage of life's great drama, individuals qualified and adapted for the wants of the age. Thus Socrates and Plato, and many of the heathen philosophers and sages came in answer to the requirements of their own times, fitted to the demands of their own people. Emphatically was this the case with Jesus, so much so that the heathen and Jewish writers of that time have recorded the fact of a general belief and desire for the coming of "a Messiah," "a Saviour." But in his case, as in all others, he was not known as such until he had left the external scenes of his labors, and even to this day the deep and everlasting fountains of spirituality which he had opened to humanity are not duly appreciated. The penalty of living far in advance of the age that surrounds an individual is suffering-martyrdom.

Farther down in the history of the world came Luther and Melancthon, and a host of reformers, in answer to a new demand of humanity and of the times. But we need not dwell upon these. Our own times are full of most significant events in illustration of this grand problem of history.

The struggle between liberty and slavery had been going on for nearly half a century. Many earnest men were laboring on both sides of this question, which was agitating the land, until the government itself began to tremble.

But the divine principles on which alone a true government can be established, were to be presented to humanity as they became purified by the fires of suffering. The history of the conflict is not a pleasant one. Bitterness upon both sides, cringing sycophancy and meanness for the sake of power and pawonage on the one hand, and on the other a persistent and consistent demand for concessions in favor of slavery.

The unanimity and consistency of the defenders of slavery are worthy a better cause. In this struggle men have risen and fallen, and have left

rent, and the Little Giant was defeated.

He was represented as a plain, honest man, with a strong and massive physique, coarse and homely features, but everywhere known as "Honest Abe." As if by magic, his name rang through the Nation, and the battle cry of freedom was caught up by the people, and the result was his election to the Presidency.

But who was Abraham Lincoln? was a more profound question than any of us could answer at that time. Those who knew his carly history spoke of him as the son of a Kentucky farmer, born in a log cabin, and educated in the wilds of that country, inured to hardships, and early made to feel and struggle against poverty and pinching want, and compelled to find a limited education by his own efforts-and hence a self-educated and selfmade man. He was early repelled by the peculiar institution of slavery, and led to seek a home in a free State, with an innate dislike to slavery and tyranny of every kind.

His most intimate friends and associates knew him not; his familiar stories, his earnest, honest habits endeared him to the people with whom he associated; while his strong physical, mental and moral nature was admired by them. Still no one thought of him as a great leader, a mighty man, who was destined to pilot our Ship of State through storms and tempests more fieree than the world ever saw before.

The election came, and through the wickedness of the opposition, a minority president was elected ; but as all knew, honestly and constitutionally elected. Nevertheless, this was made the pretext by the demagogues who sought every means in their power to destroy the Government, for a more determined outbreak.

the imbecility of the head of the Government allowed it to exist in all the departments. With a bankrupt treasury, an army and navy scattered and almost entirely in the hands of the enemies of the Government, this brave and good man left his quiet home in the West to take the helm of state. Before reaching the Nation's Capitol, evidences of a design to assassinate him were so strong that it was deemed advisable for him to pass through Baltimore in disguise. He reached the Capitol, and was inaugurated to find the clouds of war thickening around the Nation. Threats, which were the beginning of the rebellion, were loud and insolent. They were soon to be followed by a demand for the surrender of Fort Sumpter. We cannot pause to follow the history of the war. Slowly, and with solemn earnestness, Abraham Lincoln watched the moving tide of events, and grappled the terrible currents that seemed destined to sweep the Government into irretrievable ruin.

Slow to perceive, yet ever carnest and honest in all his movements, this noble man felt his way as the people moved in the direction of the right, and from time to time he stepped firmly onward in the clear and unmistakable line of duty.

At this period, the earnest soul of humanity, speaking out through the people, was seeking and praying for a man of destiny, who should be able to lead them safely through this terrible conflict ; little dreaming that the very man for the hour was

Even those who had loved him knew not how to prize- his love and his labors. Those who had doubted him, and many true souls had, felt smiten in their hearts. Now we can see how beautifully the great and good Father had brought this man from among the common people, to be the man of the hour, the man of destiny, and how in the rich and glorious legacy which he has left us, is to be found that which shall be more precious than rubies and pearls and fine gold-the firm and immovable love of the everlasting principles of truth and right.

Centuries may roll away before another such saviour can be given to the world. Generations must pine and suffer to bring about such conditions; but the world moves on, and every step brings us nearer to that condition in which the divine principles of justice and right will be known and revered. Every such man gives to the world a living illustration that God rules among the nations of men; and that through the operations of his own eternal and divine principles, he maketh these to pass under the rod, that they may be refined and brought forth as fine gold, refined and purified in the furnace.

Two things remain to us now, the blessed memory and the true and noble works of Abraham Lincoln. These are a rich and precious legacy, which, as a Nation and individuals, we should highly prize. There is no one who does not owe to this great man something in return for the noble and magnificent example which he has bequeathed to this Nation and to the world. How shall we pay this debt, Treason had been rampant all over the land, and | except in the memorable language of Scripture, we "go and do likewise?" But, say you, we have not the opportunity nor the position which he had. That is not the question ; greatness is not in high position nor in particular opportunities; but it is in the human soul, in the desire which lives deep down there to bless humanity and elevate it nearer. to God and goodness, to heaven and to truth. To do something toward this is in the power of every human being, and when we realize the fact that we have lived in the Nation, or even in the age in which Abraham Lincoln lived, we have found the cause for great responsibility, for which we, in our own consciences, must answer at the bar of God. We pause but a moment longer over the memory of this great and good man to trace that which has ever marked all great men, the simplicity of his character, natural and truthful in all his ways, he

had nothing to fear in his intercourse with men, hence he was always ready to meet all men, and there was nothing exclusive about him. He mingled freely with all classes and conditions of society, and the crowning merit of his life was that he ever sought to lift up the down trodden, to assist the weak and friendless, and to remember the poor, and them that were in bonds as bound with with them. And the happiest act of his life was that he was made the instrument under God in delivering the bondmen from the prison house of slavery, and putting a new song in their mouths. Oh my friends, can it be that in one short year after this great man has passed, we shall so far forget the great lessons which were illustrated in his noble life, that there shall be found those who are so mean and selfish as to speak of the Government which Abraham Lincoln has honored with bis noble acts and life, as a "white man's government." No; by all that is sacred in the memory of this great and good man, by the love that we bear to truth, let us ever remember these noble labors to ] which he devoted his life, and seek to make our Government one of the people, for the people, without regardelo, sex, sect, color or mation. Abraham Lincoln was a progressive man; he hoved onward with steady, straightforward stors, never looking backward, never desiring to retrace no Step when he knew it was in the right direction. Oh, What an example to this nation is this. Whoever walks by the light of principle, and in the line of truth will find that his motto must be upward and onward forever.

#### For the Religio-Philosophical Journal. Matter and Motion.

Questions directly upon or involving the passage of spirits through matter, in what we call a solid, have of late awakened quite an animated, and leaving out personalities, an interesting discussion, and since we ignore the Bible and all Scripture as authority, and appeal to the only source of knowledge, the experience and experiments of man, we are likely to settle this and other such questions in due time, not by hasty conclusions, jumped at by assumptions of speculators, on new and untried and undemonstrated theories in science. Truth and error are usually mixed in all theories, and one truth in science does not carry out all the speculations of a human brain more than one swallow makes a summer.

A very well written article in the JOURNAL of June 16, over the signature of C. K. W., at this time calls my attention to this subject, and awakens some thoughts upon it. C. K. W. very appropriately refers to the recently set forth theory, that electricity does not travel in the telegraph wire as a channel, but only motion is communicated to it, and by it to the hammer in the office, and that the motion is electricity, while no particles of matter are transferred. This theory is not yet demonstrated. Many facts appear as witnesses against it and some for it; but neither as yet prove or disprove; nor is the new theory of scintillations of matter, or light without transmission, yet proved. The theory of matter in variety, instead of a single, simple unity, with all variety in forces or motions, is as yet best sustained, and most simple. Electricity is something or nothing. If nothing, it can produce no visible effect on matter. If it is the particles of iron that are jogged and made to move from one end of the wire to the other so suddenly, then certainly these particles are started by some material substance more potent than the instrument we forced it with. We must have a name for this substance we use, if we give the name of electricity to the motion. If we call it a force, then a force becomes a substance, and acts on pomderable matter, and the many jurers become so many new varieties of matter, with similar and dissimilar qualities, so we are still in the labyrinth of matter in variety. If electricity is a substance existing in the wire, and its particles are made to vibrate by contact, they thus produce the motion of the hammer at the distant end, even though they do not travel ; yet if it or they exist in the iron they may get out or through it, and there is much evidence that they do in some cases travel in an iron path, as the surcharged thunder cloud is discharged. and negatived by the iron rods relieving it and conducting the fluids to the carth, after being much heated by the rapid and hurried passage, as the iron track is by the train of cars over it. Whether these particles run on or in the red I know not, nor do I know that the current runs from the jar in one telegraph office to the apparatus in the other when a message is sent ; but as motion is certainly conveyed. I do not know that elements are not as rapid in passage of particles as in the transmission of motion. So far as our experiments go, we can send, a substance from one point to another as quickly as We can send motion through local objects; but there may be a system of signalling among the forces that I am not acquainted with. I do not know the nature or relation of all varieties of matter, and I confess there are many phenomena in nature more surprising and strange to me than the passage of oldia brack matter through space, or what we call solid matter; well boint velocity of telegraphed mes-sages; and very many that are more strange than it would be for me to see a spirit walk directly through a wooden or iron door without opening t or dissolving its form. I have never seen them . o

While falsehood pulled the rope. His lips grew red With ardor as he preached fraternity ; But had he taken a brother to his heart. He had but dreamed of snow huts !

#### Let him be!

Wrapped in his flue-spun web of theories, With not the practice of an infant goose; What would ye, world, with him. Break not his dreams. May be the blessed angels sweeping down ' From the warm heavens, with mercy in their hearts, Will see some day a statute, good in shape, And human, and will breathe anew the breath Of life into his nostrils. Let us hope!

Time wears slippers of list, and his tread is noise-less. The days come, softly dawning one after another; they creep in at the windows; their fresh real morning air is grateful to the lips as they pant for it ; their music is sweet to those who listen to it; until, before we know it, a whole life of days s postession of the citadel, and time has taken us for its own.

their impress more or less deeply upon the history then and there at the helm.

of the times. The conflict, however, was con-Military men rose and fell like meteors, and one stantly growing stronger, each new concession to, by one they passed away. At length there came to and accession of power on the part of slavery the call of the Nation's head a man of iron nerve rendered it still more insolent in its demands. The and giant intellect who was able to plan and carry strange and apparently fanatical and wild moveout the campaigns to a successful issue. But ment of old John Brown startled the world as well Abraham Lincoln, ever faithful and true, stood at by its boldness as in the revelations of the elements the helm watching with devoted earnestness the that were at work in the mental and moral worlds. coming tide of victory, when the great Ship of The grandeur and sublimity of the moral heroism State should once more be moored in the harbor of with which this old man met the statesmen who peace. When the last struggle was about ended in interrogated him as to his motives and designs, the fall of Richmond and the surrender of the awakened strange feelings in the hearts of hurebel army, he was near the scene of conflict, and sent to Washington the significant dispatch, "All manity.

Never before had such a spectacle been presented. seems well with us." A few days later and ho walked the streets of the fallen Capitol, unattended Slavery had ever been corrupting and debasing. and almost alone amid the slumbering walls and Liberty now was ronsing up the old martyr spirit, ruins of that doomed gity, where the sound of the and John Brown inaugurated a new era in the feet of the rebel horde had been heard so often. history of this nation. Whatever may have been the opinions in regard to his course every one was | Such an honest, loving soul knew no fear. He had

Such was the career of him whose birthday we this, but such as I have seen (or seemed to see)

14 A.

#### of them have appeared to me of such nature or material as could do ft.

2

I believe life and love to be material substances. which move into, out of, and through organic bodies, by laws and ways as yet undiscovered, but I am not able to prove it. Some body may prove it. true or untrue. Some generation will no doubt be wiser than we are, and no doubt exists in my mind now that they will prove the facts, and show how one organic form of one or more kinds of matter can passthrough another form of different material, and not, to our senses, displace it; and they may show how velocity of matter may be as rapid as any motion known to us. WARREN CHASE. June 12, 1866.

#### For the Religio-Philosophical Journal. Angel Presence.

[An Inspirational Poem, given by Mrs. Cora L. V. Daniels, at the close of a Lecture delivered at Corry, Pa., Sunday June 3d, 1866.]

> We come when mornings' golden beams Light up the dewy, trembling earth, And when the hills, and woods, and streams Echo with sounds of joyous mirth ; When birds in every tree and bower Warble their songs of love and home-Oh, in that glad and happy hour Upon the wings of morn we come.

We come when noontide's sultry heat Fills with its breath each vale and plain, When in some calm and cool retreat, All forms of life seak to remain ; Whon perfumed breezes have no sound Except the honey bees' low hum ; When light and fragrance float around, Upon their silent breath we come.

We come when twilight's gentle hand Opens the purple sunset gate, And golden clouds-a radiant band-For day's expiring glances wait, When earth and heaven blended seem, And quiet voices fill each home; When prayer hovers like a dream Around your thoughts-Oh, then we come.

We come, when night and sable train Unfurls her banner in the sky, And starry ensigns float again From battlements and towers on high; Where worlds system march along, Responsive to the master drum, In time with great creation's song-Oh, in that solemn hour we come.

We come to soothe your burthened hearts, Your joys and sorrows all to share, To brush away the tear which starts, And place a gleam of gladness there. Each day and hour-each time and place-Where e'er your footsteps chance to roam; We seek some holy thought to trace, And on the wings of love we come.

We come beside the couch of pain With healing balm-with fragrant flowers; We come where sin and woe remain, To tell of virtues' starry bowers-The prison cell-the palace hall-Allure us from our blissful home, Laden with happiness for all-Forevermore we come, we come.

three to nominate permanent officers for the State Association of Spiritualists. Chair appointed as such committee R. H. Wins

low, Mary A. Crow, Geo, Haskell, Ordered that a committee of three be appointed to prepare an address to the Spiritualists of the until Sunday evening. State of Illinois, to be published in the RELIGIO-PHILOSOPHICAL JOURNAL and the BANNER OF

LIGHT. Convention then adjourned to meet the next morning, the 30th inst., at 8 o'cluck A. M.

At 8 o'clock Saturday morning the Convention assembled pursuant to adjournment,

The Chair appointed as committee on the address to the Spiritualists of the State Hon. Warren Chase, Hon. S. S. Jones, Mrs. H. F. M. Brown. The Committee on State Organization, by S. S. Jones, their Chairman, then presented the following report, which, on motion, was accepted.

#### PREAMBLE.

WHEREAS, Large numbers of intelligent and conscientious citizens of this country have outgrown, mentally and spiritually, the doctrines, dogmas, fables and superstitions of all forms of sectarian christiapity ; and WHEREAS, Man is by nature a social and religious being,

requiring sympathetic and spiritual communion for the development of the soul; and

WHEREAS, We have now abundant evidence, which the Christian churches reject, phenomenal, scientific, philosophical and inspirational, of the continued existence of human beings after death ; therefore

Resolved, That we deem it expedient for the extension of these ovidences and for social co-operative purposes, to establish National, State and local organizations, embracing all persons who are willing to unite with and contribute to such efforts on the broadest and most liberal platforms.

Resolved, That we highly approve of the many efforts at local organizations, and earnestly reccommend the friends in every locality, to secure a permanent, and where practical, a legal organization.

Resolved, That we heartily sympathize with the National Organization of Spiritualists, and will cordially co-operate with it in the furtherance of its declared objects.

Resolved, That we deem State organizations equally important with the National, and for the furtherance of this object in the State of Illinois, we do adopt the following Articles of Association, viz.:

ARTICLES OF ASSOCIATION. This Association shall be called the Illinois State Association of Spiritualists.

#### MEMBERSHIP.

Any person can at any time become a member of this Association by subscribing to these Articles, and shall be at liberty to withdraw therefrom at pleasure, and no charges or complaints shall ever be entertained by this Association against any one of its members.

#### LEGISLATIVE.

This department shall be under the control of delegates of local societies of the State of Illinois in regularly called State Conventions assembled. REPRESENTATION.

Each local society of Spiritualists or other reformers shall be entitled to a representative in the State Conventions in the following ratio, viz.: Each society shall be entitled to two delegates, and an additional delegate for each fraction of fifty over the first fifty members. OFFICERS-THEIR DUTIES.

The officers of this society shall consist of a President, two Vice-Presidents, Clerk, Treasurer, and five Trustees, who shall hold their offices for one year, or until their successors are elected and enter upon the duties of their offices.

## Phonographically Reported how. F. Jamleson. **REPORT OF ROCKFORD CONVENTION.**

Convention assembled at Concert Hall, June 29, at 11 o'clock A. M., and continued from day to day

Convention was organized by the election of the following officers, viz. :

Warwick Martin, Presidente G. W. Brown, Vice-President; Mrs. H. F. M. Brown, Secretary; Miss A, Wheelock, Assist. Secretary.

Hon. Warren Chase, the pioneer in the cause of Spiritualism, on being introduced to the andience said he did not need an intriduction to them ; but they might need introducing to each other, and that they might consider themselves as all introduced each to the other, and that if each one would endeavor to make himself and herself agreeable every one to the other, they would have a good time. Each one making a good time for him or herself. I have not come here to irritate and provoke any one, but to harmonize and help each one and all.

I have laid aside the cares of business and domestic life, and come here to have a social and joyous treat. And if each one had brought there his or her best feelings, and if we follow out this course, we must have a feast of reason and a flow of soul. Convention adjourned until half past one p. m.

#### AFTERNOON SESSION.

Convention met pursuant to adjournment. G. W. Brown, Vice-President, in the chair.

J. M. Peebles delivered the regular lecture of the afternoon. Iu subtance, he said :

Mr. Chairman .- According to arrangement, I am to give the opening address on this interesting occasion. In taking a survey of the andience now under my eye, I perceive that you have come from the North and the East, and West and South. The farmers have left their fields, the merchants their shops and their wives, and sisters have left their homes, and we have met to take sweet counsel together. We have met for the purpose of the promulgation of the Spiritual Philosophy. We live in the most remarkable age of the world. It is an age of profound thought and research. The Arts and Sciences are making rapid strides. Minds are coming in contact with precions truths, and thinkers are breathing forth great burning thoughts. All truth is eternal, no truth is new, but all conceptions of truth are new. Even the fact of spirit-communion is not a new fact. The histories of the ages abundantly testify to this. [The speaker quoted from several authors in proof of this position: Plato, Pythagoras, Socrates, and the ancient Jewish fathers, proving that they had their familiar spirits, etc.] He said : Emanuel Swedenborg held world, and foretoid events-even his own death. Now, this age is peculiarly adapted to spirit manifestations ; for in this country we have free speech, free press, and the freest country in the wide, wide poet has said, cast their shadows before. All great primary truths, all divine plans, are born in heaven; they are conceived by angels, and thus they become mighty powers to elevate the races.

astonish the whole civilized world. [Alluding to the ushering in of this new Spiritual Dispensation.]

Now, to bring about these glorious results, we must have organizations. We must have local organizations ; we want-what you are about to do here-to establish State organizations.

I recollect how I hated Sunday Schools, but now I love them. I love Children's Progressive Lyceums. They are very interesting-the children love them. Through Lyceums children will be educated for a better and higher inspiration. Then, after Lyceums, we want something more-we want lecturers, medisms of the true stamp ; men and women whose hearts are in the work-whose every day life is a walking epistle of goodness and truth. We want brave men, too, who will speak the truth, and when they have spoken will live it. Ah, yes, that is what we want-men and women who will live it. I look over this audience this afternoon, and one thing saddens me. I see but few young persons here. Oh, where are they? I see many here with their white biossoming hair-biossoming for the immortal climes. A few more years, and we will land on the shores of those immortal climes. (To be continued.)

#### Landmarks of the Old Theologies-No. 15. BY C. BARING PECEHAM.

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When Atlas sustained the world on his shoulders ; when Prometheus brought fire from heaven, for the which he was chained to frosty Caucasus-such fabulous modes of the Word were in use to convey the divine truths of the earliest wisdom-the Phi Beta Kappa, or philosophical mode of saving the world by hooks, and by crooks, and by parallel lines or the wisdom of God in a mystery, where the wise Master-Builder was the Saviour, and built his house upon the rock of ages. Allegory within allegory, wheel within wheel, the point within the circle, etc., fetched a compass to the rounding of all the fullness of the Godhead bodily. While the critics are very learned over the Elobistic and Jehovistic aspects of the Bible, all the time ignoring that the letter is but the drapery of the mystic wisdom, they miss the symbolic significancy, and go astray, like lost sheep, taking no heed to the lifting of the veil when Moses, the Prophets, and the Apostles are read.

"That world of mystery was not like ours. It was not crammed into a gazeteer, nor were its laws a school boy lesson learned by rote." From Mesopotamia to the Pillars of Hercules might be found that peculiar domain of mythology whence came the oracles of God. The Mediterranean Sea bore Canaan and Palestine to those Pillars whose Straits, says Urguhart, "were approached with natural wonder and religious awe." The doubtful inquirer came hither to see if the sky met and open communion with the inhabitants of the spirit rested on the earth-if Atias did indeed bear a starry burden; to discover what the world waswhether an interminable plain, or a ball launched in space, or floating on the water-whether the ocean was a portion of it or supported it; whether world. Here the angels, it would seem, direct to beyond the pillars was the origin of present things, execution their mighty plan. Coming events, the or the receptacles of departed ones; whether the road led to chaos or to Hades.

· . "The Mediterranean has made the world such as it is. Ancient history has been balanced on its bosom ; and without the passage connecting I have seen it stated in history that Emanuel it with the ocean, none of the events of recent his-Swedenborg, while lying upon his death bed, said tory could have happened. To the dwellers on the there will be a wonderful development that will skirt of Palestine, she was handmaid for a thou-

though Colenso is severely graveled to ascertain how they could find sufficient browsing on the bare rock of Sinal, or the waste howling wildernessnot perceiving that such eattle might have been fed by manna from heaven ; while the Little Bear, with the North Star stuck in the tip of his tail, might be the angel to go before, as a pillar of fire by night and hybernating under a cloud by dayand thus Sinai, as a stone of stumbling and rock of offence, be avoided.

Of course, in order to get a hearing, Muller has to be mum as to the mythology of God's Word within the pasteboard barriers of the Bible-but in laying his axe to the root of the tree, he certainly involves every part of the tree in a common fall, quite as great as when Adam, in falling, emeshed us all. A sly cut may be here and there detected, as when he gives us a dish of Palestine soup, made of Jerusalem artichokes. "The artichoke, being a kind of sunflower, was called in Italian girasole from the Latin girus, circle, and Sol, Sun. Hence Jerusalem artichokes and Palestine soups." Thus the axe which hews down the tree of life is made to swim, and to heal the deadly pottage which would otherwise be so damaging to orthodox stomachs, unless the mythological stew, or Pales. tine soup of the Bible could be circumlocuted by the solar gyroscope.

As per Muller : "there are several names which rays of light and horses share in common, so that the idea of a horse would naturally ring through the mind whenever these names for rays of light were touched, and here, once again, in the midst of mythology; for all the fables of Helios, the sun and his horses flow irresistibly from this source." How, then, can we tell how much the story of Elijah is historical or mythical. His name is identical with "the strong Lord, or the sun, and when he goes up in the chariot of Israel with the horsemen thereof, the snorting of his borses and the neighing of his strong ones, were heard from Dan, as in the whiriwind, when Jeremiah saw 'a secthing pot,' with face towards the North. I: was the North wind, or rude Boreas who contended against the sun, and his horses, the same spirit of the North who made the map in .Reop's Wordgird up his loins and wrap his old cloak about, while the san melted with fervent heat, or by consuming fire, thus showing that the sun and his strong eses were more potent than the Polar Bear, or Old Shad. dai. It was out of the North that old Drace, the red dragon and Satan, the devil with seven beads and ten horns, with all hell broke loose, swoodd down to the earth in a contest with Michael, "the likeness of God,' for the body of Moses who had led the heavenly hosts and very much cattle out of Egypt, 'through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that no man passed through and where no man dwelt." For pass over the isles of Chittim and See, and send unto Kedar, and consider diligently and see if there be such a thing. Be ye astonished, 0, ye heavens at this, and be horribly afraid ; be yevery desolate, saith the Lord."

Well, if Jeremiah wrote Deuteronomy, as per Colenso, he certainly appears " very desointe sith the Lord," and as he wrote in cypher, as per "Smith's Dictionary of the Bible," he would seen, even in cypher to have lamented considerably that the Lord bath trodden the virgin, the da Judah as in a winepress." When we read this a other phases of the Word by a landmark here and a landmark there, with interstitial stitchings of needlework on both sides, conveying instruction through physical, moral and spiritual ambiguities of the Word, it requires a very wide stretch of the soul-wings to keep him and the other prophets in equipoise upon the metaphor, where there is mill for babes, and strong meat in a trencher for I tiates, who may know how to hew, cut and car by the rule of contraries! If you are not seal with the sign of the ambiguous givings out, or po upon words, "though thou wash thee with nit and take thee much soap," you have the mark iniquity saith the Lord God. You are proved the Word and found wanting, and you cannot a built in as a regular brick, nor be permitted in the sheepfold, because not qualified to track a 75 able and the interpretation, the words of the vis and their dark sayings, nor to enter by the door gate where the porter knows his sheep, or the Land knoweth them that are his. That the grim old prophets could fatch a co pass in the light play upon words, may be see Smith's Dictionary of the Bible, so that the in warp and woof, and in needlework on both may be seen in parabolia from the delectable I tains. Says Muller: "the dawn and the sun were posed to be yoked to their chariots." It is car to find our word mare, the female of the hore. the same traces, as Ma-re of the sea or Mary Me the mother of God. "In some passages the day simply called the mare, originally the racing and rejoiced to run a race with the bride coming out of his chamber. When the sun wa Aries, she was the Lamb's wife for though racing light," she had been overtaken by the the strong man, or the bridegroom. She was times the bride of those horses of the SUL TI chariots were the 20,000 in excellency on the In this aspect St. John rather coarsely desc as the great whore that sitteth on many the sea mare or ma-re, as well as the through troubled slumbers, till the as the rosy fingered Aurora. These ni no difficulty in due seasons of being into angels of light, like Lucifer, the sol of morning, who was also the Savisur of the Sometimes the seven stars which are the spirits of God, as per John, might append seven sisters represented with beautiful wings like the dove could take the wings of the 2 and dy to the uttermost parts of the sil-Argan mythology they pass into Greek and found among the Charites or Loves. "In Homer, Charris is still used as one many names of Aphrodite, and, like Aphr is called the wife of Hephaestos. Aparo sea-born, was originally the Dawn, the mes of all the sights of mature, and hence we rally raised in the Greek mind to the ratio dess of beauty and love." As God is love, how could be find a mar ful damsel than the sea mare, with N washed lines, clean and white, constitut righteonsness of the Saints ? How given was no girt about the pape with a gold. and his countenance as the sun shired strength, with a sharp two-edged sword month, ellipping the Word as it sat upon th ters, where the bride, with blushes ador treadous and fields, fetched a compass to 1. the sea, as "the graddess of beauty and love Queen of the South, and of the New Jers coming from heaven prepared as a bride

Phonographically Reported by W. F. Jamieson. REPORT OF THE PROCEEDINGS OF THE FIRST ILLINOIS STATE CONVENTION OF SPIRITUALISTS. HELD AT

Rockford, June 29, 30 and July 1, 1866.

The Spiritualists of the State of Illinois met in Convention at Concert Hall, in the city of Rockford, on the 29th of June, A. D. 1866, at 2 o'clock P. M.

A temporary organization was effected by selecting G. W. Brown, Esq., of Rockford, as Chairman pro tem., and Milton T. Peters, Esq., of Salem, Secretary.

On motion of Hon. Warren Chase, the Chairman appointed a committee of three on the credentials of delegates.

The Chair appointed Hon. Warren Chase, of Decatur ; Jas. E. Morrison, of McHenry ; Mrs. H. F. M. Brown, of Chicago ; for said committee. On motion of Hon. S. S. Jones W F. Jamieson

was appointed Reporter for the Convention. The Committee on Credentials reported the names of the following persons as delegates to the Convention, to represent the Spiritualists in their

several localities : Decatur-Warren Chase ; McHenry-Jas. E. Morrison; Rockford-G. W. Brown, E. C. Dunn; Chicago-Thos. Richmond, Mrs. H. F. M. Brown; Marengo-Mrs. H. Brown, S. A. Howe; Aurora-R. H. Winslow; Sycamore-H. A. Jones, E. J. Rathbone; Durand-A. B. Bates; Salem-Milton T. Peters; Byron-John James; Morrison-B. H. Bacon ; Huntley-E. Dayton ; Moline-S. J. Willis : Hebron-Benj. Hodge; Algonquin-R. R. Sherwood; Belvidere-Hiram Bidwell; Manchester-G. H. Ellis; New Boston-Mary A. Crow; Dixon -W. H. Hillis; Elgin-C. L. Smith, Mrs. C. O. Smith; Yellow Creek-S. Andrews; LaSalle-S. Underhill; Magnolia-G. E. Giles; Shabbonah-Niles R. Helm; Dundee-E. W Austin, Cynthia Austin; Chenoa-Geo. I. Yeager; Wheaton-S R. Cole, H. C. Childs; Princeville-W. M. Blanchard; Sterling-Hanna Pettigrew; H. S. Powell ; Plato-Seth Stowell; Lena-Mrs. E. G. Jones; Seward-Jacob Hamilton; Junction, Du Page Co .- Jas. Barber; Hampshire-E. G. Prentiss; St. Charles-S. H. Todd, S. S. Jones; Peru-E. S Holbrook; Danby-John Sabin; Sherland-S. Stilwell; Harvard-J. M. Mattison; Park's Corners-Mrs. S. L. Woodard; Oregon-Lester H. Evarts, Mrs. A. H. Evarts ; Nachusa-Mary Ann Hillis, Mary Carroll ; Roscow-Eunice Ellis; Lawrence-M. Briggs; Quincy - Josiah Brown; Rockton - S. Gibson; Rochelle-Mrs. Lizzie Moore; Millersburg-Wm. Watson; Mayfield-W. S. Diusmore; State at large-Geo. Haskell, N. E. Doggett.

On motion, the report of the committee was received, and then unanimously adopted. On motion of Dr. J. E. Morrison, of McHenry, It was

Resolved, That we desire all persons present to report the names of such place or places as are not represented by delegates in this Convention, where they have held Spiritual meetings, that their names may be enrolled for the purpose of reference.

1.81

Warren Chase then presented a preamble and resolutions on organization, which, on motion of S. S. Jones, was referred to the committee on permanent organization.

) On motion of S. S. Jones a committee of five on permanent organization was appointed.

The Chair appointed as such committee, S. S. Jones, Warren Chase, Mrs. H. F. M. Brown, Geo. Haskell and Jas. E. Morrison.

Ordered that the Chair appoint a committee of

The duty of these officers shall be to execute and perform the usual functions of like officers in other organized bodies, and especially the following viz .:

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

It shall be the duty of the Vice-President to perform all of the duties of the President, in Lis absence or inability to act.

It shall be the duty of the Clerk to keep accurate minutes of the doings of the Association and Executive Board, and such other duties as usually appertain to similar officers, under the direction of the President.

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

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

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

THE EXECUTIVE BOARD AND THEIR DUTIES.

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

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

ANNUAL MEETINGS.

This Association shall hold Annual Conventions at such times and places only as the Executive Board shall designate.

FINANCES. The finances of the Association shall consist of voluntary contributions only.

S. S. JONES, Chairman. WARREN CHASE,

JAS. E. MORRISON, M. D., Mrs. H. F. M. BROWN, GEO. HASKELL, M. D., Committee on Organization.

A remarkable case of absence of mind occurred at the residence of one of our most hospitable citizens recently. A friend of well known bibulous propensities had no sooner entered the room than he was asked to take a drink. "Thank you," said the gnest, throwing his hat into the fire, "I quietly placing a quid of tobacco on a table pear by. This is the most remarkable case of absence of mind that we have ever been called upon to record.

(To be Continued.)

Just definitions are mighty logicians!

When I first heard those spirit rappings, I was a priest, and considered it ridiculous that the spirits of departed human beings should come rapping around here. This young child-Spiritualism-is a grand and mighty power. Nations no longer walk by faith, and tremble while they walk, but like one of old, Paul, "We do know." One particle of knowledge in regard to immortal life is worth more than all the sacred creeds ever invented by churchmen. From that minute start (spirit rapping,) what a wonderful sweep it has made ! I saw by an English paper that Russia was translating the work of Robert Hare. Why, these truths are shedding a light upon the altars of Hindoostan. Away on the ocean and among the islands of the sea. Germany prints sixteen periodicals bearing upon Spiritual Philosophy ; France prints four similar periodicals ; America has two prominent first class journals; England has three monthlies scattered broadcast in every household. In the year 325, was the Council of Nice. At that time there were \$0,000 Christians-nominal believers only ; yet, after some sixteen or eighteen years, we number now millions ! Yea, we are a mighty power! And now, if we were only organized, what a work we could do! What could an army do without organization? The whole world abounds with organization, arrangement, order. We are an army of millions, and on our spiritual banner is inscribed, "Come up, Higher !" Now, what do we propose to do? Spiritualism? Many ask what it is. To me it sounds, oh, so sweetly ! It demonstrates to me that I shall live, and live on for ever! Oh, think of it, you are immortal beings ! I am an immortal being ! And when we shall seem to stand upon the highest hills -upon the tops of the mountains in Summer Land . there will be still higher alpine mountains beyond them. Eternity will be in advance of us. Oh, how it links hand to hand and heart to heart! When we shall reach those heights, even then we will be conscious, thinking, reasonable, rational beings.

The very first principle of Spiritualism sets forth the idea that God is in everything, in every place, in every human soul. That being true, you see at once that inspiration-thought inbreathing from the great Divine-is universal. It is just as fresh now as in the days of Paul.

Love is the deepest, the highest, the divinest, the grandest power in the universe ; and the only power that can ever teach and take hold of the human soul. Love must be the prompting power, led by Wisdom.

Even the drunken inebriate lying in the gutter, we can reach by love.

So with that wayward, wandering sister, that you say is on the town. Ah ! she was once an innocent babe lying upon a mother's bosom. But it becomes you, my sisters, to extend a helping hand to her. As the angels love you, be ye angels unto her likewise.

He said, now, my friends, let me make my remarks practical. What is Spiritualism doing for you? It has taken my feet from the mire and placed them on the "rock of ages;" it has taken away from me the old trembling faith, and given me the power of knowledge. Oh, mothers, has it taken from your check one flowing tear? One tear when your child was lying cold in death? Bye and bye, when your earthly life is ended, that dear child will greet you. When your earthly eyes will have closed, and your spirit eyes are opened, you will see that spirit child. Fid the mourner rejoice! It makes death beantiful. Why, my friends, it is to me everything, and I have sometimes wished that I had the eloquence of Demosthenes-the power of Pitt-to induce men to go and drink from this fountain. 1 ....

sand years, affording a liquid way for the waves which they scattered over half the globe. From her bosom rose on all sides those sea-kings of the South, the Pelasgi. She bore the Etruscans to their Ausonian homes; she furnished to the African daughter of Tyre the elements of the power by which she was enabled to compete for the dominion of the world. \* . \* Here the hero of the Phœnix, prince, navigator, trader, conqueror of monsters, fertilizer of lands, found again the tides of his early home in the Indian ocean, and set up his pillars."

The moon was seen to govern the tides as well as to rule the night, and the sun was adored as a bridegroom coming out of his chamber, rejoicing as a strong man to run a race, till the next stage of discovery brings us to Columbus and Gama to find the Ultima Thule of Phœnician enterprise, and a new Peru supplied the exhausted one of old. " ' The Stone of Hercules ' and the ' Cup of Apollo,' showed the way to the regions toward which the one had traveled, and where the other set. But the modern adventurers had the problem solved for them, not in the reasonings only, but in the poetry of the ancients. \* \* As Jacob set up his stone at Bethel, and called it 'the house of God ;' as Joshua set up in Jordan pillars for the tribes of Israel, so did Hercules set up his altars when he had reached the ocean.

"The two columns are still often heard of throughout the Mediterranean, and sometimes seen in the shape of the dollar of Charles V, which is superior in value to those of his successors, and is known by the name of Colonato. Strange viscissitude ! The Phoenician, Melcarth's votive offering, became a money-changer's tale ! The story is now ended, and the circle complete. Bright-eyed poetry, strong-handed enterprise, have descended to amhition and solecism, vulgarity and gain, and having begun with virtue idolized, we end with gold become the idol."

But besides this "strange vicissitude," there is, plus ultra, or more beyond-not only the pillars at the Straits in geographical significance, but pillars physiological in the trunk and limbs of a man, shared on the allegorical plan, and astronomical pillars in the two equinoxes, so that they may fetch a compass from Jachin and Boaz to the two St. Johns, or the wisdom of God so diluted from the fountains as to present milk very much skimmed for babes.

Curious was the ancient mode of "sailing in " by the Phœnician, who, by "the unknown God " or Magnet could fetch a compass from Eziongaber to India, via the gold coast of Ophir, and like the Chaldean, he could read the stars, and follow on to know the Lord by the constellation of the Pleiades, or the seven of the Polar Bear.

Says Muller: "Now remember that the constellation here called the Rikshas, in the sense of the bright ones, would be homonymous in Sanskrit with the bears," etc., by which we may see how the Lord, in some of his respects, judging among the Gods, took his sign from the Bear in the North country-the congregation of the North-and how the Bear, watching Adam and Eve, and walking in the cool of the day, first took the Word in Sanskrit, and afterwards in Hebrew, in Greek, and in Latin. "The same names, in the sense of the bright ones, had been applied by the Medic poets to the stars in general, and more particularly to that constellation which in the Northern parts of India was the most prominent" ; hence old Arktos or Major Ursa, was the lord of the North, and with Arktos came Arcturus, or old Boots, and his sons wading the Siberian bogs, while Orion and the Pleiades kept ward in the chambers of the South. Bootes was a cow-driver or herdsman, and Moses, bastand. Instead of being washed in the b in his sign, led very much cattle out of Boyne, the Lamb, or the blood of the grape after the



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months' treading the winepress by the fary, of the Lord, or sun, to the outpouring of the spirit at the feast of tabernacles. Aphrodito was sea-bleached, "whom they wash at Paphos and anoint with oil." As bride of the sun, she was often in the melting mood and fervent heat of our Lord, a consuming fire, with "nothing hid from the heat thereof," as per Psalmist, so that whether we fall in love, or into the hands of the loving God, it is as dreadful a thing as the rolling together of the heavens as a scroll. By the Museum fire in New York, Barnum's fat woman found that her too solid flesh would melt in the heat thereof, as per Tribune. Falstaff found himself safe from the devil who would not dare to "strike ile" in the fat knight, lest hell should increase so much in flame as to surmount the flammantia mania mundi.

Says Muller : "As fat and greasy infants grow into airy fairy Lilians, so do words and ideas." As "many proverbs are chips of mythology," so the golden handed sun kissed the golden mouthed dawn while distilling the mountain dew from the aurum potabile. Falstaff would forswear such thin potations, and the Israelite would be stoned for gathering the mythological chips of the Sabbath. But where the Biblical chips or the cobble stones from the Rock of Israel do most abound, there does grace much more abound in the drapery, so that while the mythological block has crowned many heads, no less has the shepherd proved a stone of stumbling and rock of offence.

"The stars being the eyes of the night, and Argos being the all-seeing, we have a clear case of mythology"-as in Zachariah, when the eyes of the Lord run to and fro through the whole earth, as also in St. John's beast with eyes before and behind. He may have been the Great Bear of the Northern constellation, with shanks and ladle, or dipper, suggestive of "Palestine soup" from the seat of the Lord in the congregation of the North. Sometimes the symbol image or metaphor was of inverse order in the transmutation. The horses of the sun become the prototype of the Greek Charites, " while in other instances the human is changed into brute personality, and beasts are converted into maidens." A similar mode of doing the Word prevails in the Bible. As the horses of the sun were transmuted into the Greek Charites, or Loves, so the Virgin of Israel was, in many aspects of the kaleidescope, biped and quadruped, not only as a sheep in Rachel, and in the Lamb's wife, but also in the heifer, with whom the Philistines plowed. The Greek sisters, or Charities, "with beautiful wings, might indicate how conceptions that remained sterile in Indian mythology, grew up under a Grecian sky into those charming human forms which we have all learned to admire in the Graces of Helas."

These damsels with beautiful wings, in their flight over Palestine, may have been seen by the Seers as the fiery flying serpents, or teraphim. Even to this day the angels of the old theologies have wings. It is to be hoped, however, that they did not trail their skirts upon the earth through the horrible pit and miry clay of expectorated tobacco and other filth, nor gather other people's hair to crown the temple of the living God.

Some of the ancients regarded Homer's system of

is his name," of tetragrammic wrath and thundering sound.

#### Communications Through the Spiritscope. TO DR. BAGSTER.

#### OPENING INVOCATION.

Oh, Thou who art our Father, friend, guide and protector, wilt thou at this our hour of meeting together, and conversing with mortals, make it an hour long to be remembered, by these our friends ! Give, oh, give us of Thine own great wisdom and truth, many truths for them. We praise Thee for all Thou hast in the past done for us; we do not worship Thee as one who is hidden from us, for we see Thee in all things-we hear Thee in every sound, we feel Thee everywhere : The pure sweet air of spring speaks to us of Thee and Thy goodness : the sighing of the winds speaks to us of Thee, and again in the marmuring brook we hear Thy voice: indeed we know not where Thou art not. Thou art ever near us, but we beseech Thee at this time draw very, very near unto us-let the mantle of inspira; tion fall gently upon us. Show us of Thy truth in great abundance. May holy angels ever guard, guide and keep us from temptation, from weakness and from sin, and thine be the glory forever. Amen.

Suspror-The phrase, "In the midst of life we are indeath."

LILLY-You may see that written on every individual creation-you need not look for it in the Bible; it is written on everything that belongs to man, from the crown of his head to the sole of his foot, he feels its truth, even your favorite Hermosa rose, so carefully guarded against decay, drops or withers its leaves, and its blossoms shed their roscate leaves in sceming death-you delight to watch the unfolding bud, you cannot arrest its development at any stage ; the eternal law of change alike paints its blushes and its light. There is no escaping from this truth. Progress is manifest in every changewhat is death? Is he not the king of nature's do. main, the Pharoah and Joseph power that garners the material of universal decay, for the great purposes of everlasting life? It is wisdom to think of this, and it is comforting to know that death is only a relative term. If you reverse the phrase, and say "In the midst of death, we are in life," you will find it equally true. I will illustrate what I mean : You may have witnessed a man hanging on gallows, and you felt satisfied that he was DEAD, but the fact is he was more alive than ever, for not only was a life set free, but he was surrounded by a company of loving spirits, who disregarding the why and wherefor of his sudden emancipation from the shackles of the flesh, knew only the when and where, they could minister to his spirit's need. You may also remember the case of Hoyt's little boy, (an experience of the medium.) when he breathed his last in your enfolding arms ; you saw his spirit leave the form, and linger in the midst of surrounding angels, everywhere around you were living ministers of love, and you then might have seen, had this question been put before you, that it is equally true that "in the midst of death we are in life."

Q. Does it answer any useful purpose to hang murderers? LILLY-Oh, mercy! no. If the men who make the laws of your country could only look into the spirit world, there would be no more capital punishment. Under no circumstances then would the life of man be taken; or, could they for one moment see the spirit of one Barton , who was a professional hangman, and passed on before your famous Declaration of Independence was in writing, they would never make or represent the hanging of one human being the duty of another. Barton is yet mourning for the lives he took but could never restore. Think you that if the true condition of the spirit of a man who hangs his fellow man from a sense of duty, could be explained to the understanding of the world, there could be found one who would accept of this office? I tell you that you would search in vain, among even the more gross and degraded, and never find a volunteer. You have a saying, that "if ignorance is bliss, 'tis folly to be wise," and you may think there is little or no retribution to errors of ignorance; but I tell you, the laws of nature are inexorable-for verily I say unto you, that until heaven and earth shall pass, one jot or title shall in nowise pass from natures law, till all be fulfilled.

question of slavery, and to save life, life was taken ; in which the force is propagated from the center. but in my opinion wars should never be. They are not right, and every country that carries on war must suffer the consequences. Many, very many in your land are thirsting for the blood of Jefferson Davis, but I ask you in all candor, what good can it do the country? The rebellion is, for the present at least, at an end; now what good would result from taking his life? In my opinion, it would do more harm than good ; hundreds would thirst and lay plots for the ruin of the one who signed his death warrant, and of all, in fact, who had anything to do with the matter. It would cause much bloodshed. Can you tell me, sir, what good it did to kill Booth ? did it restore me to my office ? was I not then past all help? was it any relief to my friends to know that he had passed on? I hope none of my friends were hardened enough to rejoice in his being killed. I think if I were now in office I should not condemn Davis to death, I should with powers determined by the new combination of banish him; but Johnson will deal with him as he thinks right ; I believe him guided by his own ideas of what is right and what is wrong,

## ARTS AND SCIENCES.

#### For the Religio-Philosophical Journal. Physical Matter and Spirit. BY HUDSON TUTTLE.

From earliest time philosophers have endeavored to solve the question which so naturally arises, if the substances with which our senses are brought in contact, are capable of indefinite division, or whether at length a point is reached, the ultimate molecule, which cannot be divided. No arguments can reach, nor experiments solve the problem and from the idle conjections of Democritus, and Leucippus, to the experimental research of Wollaston and Faraday, there is no advancement, except in the form of the investigation.

The finest powder to which a substance can be reduced, to the microscope presents all the aspects of the entire body. Gold may be hammered so thin that one grain will cover 1,400 square inches. A microscope can detect the gold on the 1,000th of a linear inch ; so that gold may be at least divided into . particles 1-1,400,000,000th of a square inch in size, and still retain its characters." Coloring substances, such as indigo, show an almost incompreheusible divisibility. A single drop of strong indigo in solution; can be shown to contain at least 500,000 distinctly visible portions, and will color 1,000 cubic inches of water. As this mass of water is at least 500,000 times larger than the drop, it is certain that a particle of indigo must be smaller than the 1-2,500,000,000,000th of an inch. A fragment of silver 1-100th of an inch in size, when dissolved in nitric acid will render distinctly milky 500 cubic inches of common salt. Hence the size of a particle of silver thus dissolved must be less than a billionth of a cubic inch. The attenuation presented by solutions are far exceeded by the complex beings revealed by the microscope. Anatomies are revealed, no larger than the particles of dissolved indigo ; living, moving, having organs of prehension, digestion and assimilation, and a circulating fluid or blood with globules bearing the same comparative size to them

If by consecutive waves, the atom would manifest the powers of a sphere ; if with greater strength in the direction of an axis, of an oblate sphere; if it circulate around the axis in the manner electric currents are supposed to do around a magnet, polarity may be manifested. What is known as shape is simply the disposition of force.

When two atoms having affinity, as an atom of metal and of oxygen, unite, the Newtonian theory regards them as simply arranged side by side in a manner easily conceived, and often forcibly represented ; but why such a union radically changes the properties of the constituent elements; why an atom of acid uniting with an atom of alkall produces a neutral substance, is not explained. On the other hand, if an atom he regarded as a center of force, when two unite, they mutually penetrate to the very centers of each other, forming one molecule forces. The manner in which two or more atoms unite, or separate under the influence of stronger forces, may be illustrated by the union of sea waves and their subsequent separation, into the original waves.\*

Having received these views, it is easy to understand why such radical changes in properties occur by the union of different elements. The compound atom is in every respect a new element, acting after the manner of an elementary substance. So long as the conditions of its creation. hold, it is an element. No one would suppose beforehand that the union of the intensely alkali-caustic, potash, with the powerful acid-sulphuric-would produce a salt having the properties of neither. The union of potash with nitric acid yields nitre or saltpetre; of sodium, a beautiful metal, with poisonous chloric common salt, on which life and health depend. How ean we suppose such changes to occur by the placing of particles by the side of each other? Very simply if these particles penetrate each other, and for the time become one, with properties produced by the sum of the forces of both.

It will be said that the impenetrability of matter is demonstrated by the senses, and has been held as an axiom in natural philosophy. The senses cannot be depended upon, always. "Whatever occupies space and is revealed to the senses is termed. matter." A bar of iron is felt by the hand, and is impenetrable to it. It is seen by the eye because it reflects light ; it has weight ; we say, that is impenetrable absolutely. This is only true of the human body. It may be very penetrable to other substances. Beneath the elements known to the senses may be an innumerable number of other elements, not recognized by the senses, because not holding the proper relations to them.

We thus learn that the atom is of little moment; it is the forces which emanate therefrom. Whether we regard it as a particle, or as a center of force, changes not the result. If a particle, we can never know anything of it except by means of the attributes or forces flowing from it. We never see, feel, hear, taste, or touch matter ; it is its properties and its atmosphere which effects us. All visible effects are produced by invisible causes. Cohesion which unites atoms into solid masses or gravitation chaining world to world, does not result from external presare, but internal force. All the forces of na act from within outward. The most material phi losophers admit this, and "in the study of nature, questions of force are becoming more and more prominent. The things to be explained are changes -active effects-motions in ordinary matter, and the tendency is to regard matter, not as acted upon but as in itself inherently active. The chief use of atoms is to serve as points or vehicles of motion. Thus the study of matter resolves itself into the study of forces. Inert objects as they appear to the eye of sense, are replaced by activities revealed to the eye of intellect. The conceptions of 'gross, 'corrupt,' 'brute matter' are passing away with the prejudices of the past, and in place of a dead material world, we have a living organism of spiri tual energies."+ This is the highest ground taken by philosophers at present, and while they congratulate themselves on their positivism, and freedom, from spirituali y, they really are entering the vestibule of Spiritualism.1 When the mind is freed from the ideas, created by the senses of physical matters, and with intellectual vision understands that what it calls fixed and unchangeable, are fleeting shadows of unseen spiritual energies, it is ready to comprehend how this force can be immortalized in specialized forms, as Spiritual beings. The tide of forces is the spirit animating the world of matter, and the creation of a spirit after its likeness is analogous to the creation of a living being from its living forces. The rudiments of the organs of sense appear low down in the scale of being. If we receive the theory that living beings were created by the forces of matter, and not for them, it is probable that there is a sense for every order of manifestation of which matter is susceptible. In man, all the organs of which radimentary indications are given in the lower order of beings, are perfected, and we have thus a right to suppose him to be susceptible to every sensation matter is capable of imparting. Were it otherwise, he would possess some rudimentary sense for future ages to perfect. Sight, hearing, taste, touch are all as perfect in animals as in man, and in many, even more. But he surpasses them in nervous sensibility, a faculty dimly seen in the animal world, and reaching to the spirit realm. Having shown how little physical matter has to do with the questions of spiritual existence, we shall trace through its various relations that form of force on which the phenomena of Spirit (including mentality,) rest, and show how nearly related, how perfectly blended are the mesmeric psychometric, and spiritual phenomena, and by this means reveal their common laws. Mossotti's Mathematical calculations on electricity, etc., beautifully harmonize with this theory. + Youman's Chemistry, p. 175. I here cannot robain from alluding to the corroboration of the principles laid down in the first volume of the Arcana. When it was written, eight years ago, (1858,) I searched in vain for the least scientific testimony confirming its statements of principles. Twas impressed that there were persons in Europe holding nearly the same views, but could not procure their works. I wrote as impressed, with faith in the utterance of the controlling power : " The power which wafts suns and worlds on their orbits, must reside in themselves." ginary gods in their own image. This perhaps w " Motion belongs to the atom," " Motion is ever the same, the best they could do, we blame them not for directed in different channels, and fulfilling different missions, nevertheless the same." " Life is born of motion," (p. 20.) ' Life, then, is the specialization of the living principles of matter," and it is then held that intelligence is specialized through life from the intelligence organizing creation. The theological press sent out one long hiss ; the most dignified of its journals said it was good pantheism.' Now as I write. this very doctrine, that matter is nothing but forces, theing in

## VOICES FROM THE PEOPLE.

#### Letter from M. J. Wilcoxson.

DEAR JOURNAL: Perhaps you do not know that Calvin has issued a decree against the "heretics," and in solemn prayer to almighty God for his rightcous aid, denounced all second Adventists, Spiritualists and other ists, and in open prayer meeting called upon the great Father to "damn their isms," and " take away their name from among the people !" He did not say anything about Servetusperhaps he felt a little sore or guilty, or ashamed of that old time deed of his great prototype. Or perhaps he never heard of him at all, and does not know that such a murdering zealot ever lived ; for it would seem he is not versed in history, and though professing to follow John Wesley, has never heard of those spiritual manifestations in the Wescy family, in which Jeffrey, like a second Samuel, came forth from his grave " to rap, scratch, and play fantastic tricks in token of his presence !

Our zealous brother, Calvin Frisbee, lives in Mill Village, a few miles from Waterford, Eric Co., Pa., and probably does not know what is going on in the progressive world outside of his little country village. Had heard from the columns of Methodist papers that a stupendous heresy was being carried about the world on the back of that same old Belzebub, that the Jews said was so intimate with Jesus, and which had already begun to talk and teach of practical Christianity and a true life in place of empty creeds and mock professions,

And so, forsooth, Calvin thought when he was ' with the Romans, he must do as the Romans do." and join in the parrot cry, " Crucify him ! Crucify him !" And there was one of the modern apostles and prophetesses named Mary, whom the second Christ had called to the ministry, who was hospitably received and most kindly entertained by one brother Ray and his interesting family. This same Ray, loving the light, and seeing the darkness of the sectarian mind upon spiritual truths, by public consent opened the door of the village school house where prayer was wont to be made, and let all the Rays of light in, and the humble Mary too. And though it was very stormy, a goodly assemblage was in waiting. And Mary discoursed of the true Church, founded upon the apostles and prophets, and the exercise of all spiritual gifts, and denied the saving power of creeds, refering often to Jesus and Paul and other duly accepted authorities among the so-called " faithful." "But the darkness comprehended it not," and Calvin, who was not present. herad of the meeting, and the next, evening being appointed for prayer, like Saul breathing, threatening and slaughter, he came to pour out the vials of holy wrath upon the heads of all anti-Calvinists.

We do not wish to follow this modern Saul's example. We will only call his attention to the Sermon on the Mount-it may be a long time since he has read it, or perhaps he has never discovered that it was to be lived as read.

Perhaps he will see its beauty and love it, and the scales will fall from his eyes, and then he will become a second Paul, carrying conviction to darkened thousands.

Perhaps he will regret the profane words and acts he has been guilty of, and sometimes think of the meek and lowly Jesus who reviled not, and as a minister of the gospel cease to pour into the ears of young and tender children bitter words and slanderous charges against thousands of the purest and best men and women of the land, who to-day hold in sacred trust the principles of Republican liberty, which emphatically forbid any despotism of religious authority. Perhaps he will learn in time, that from John Wesley's day and for ages before, the greatest philanthropists, reformers and Christians, have suffered and died in the sacred cause of Spiritual truth and defense of spiritual gifts. Perhaps he will become acquainted with the fact, that more than six millions of Spiritualists embrace in their ranks a majority of first class minds in intellectual, moral and spiritual attainments, and that the brightest stars in the galaxy of teachers, litterateurs and statesmen, are unwavering converts to the new faith. We have only to repeat to our brother Calvin, the words of the old Quaker : "Swear away, swear away, and get all that bad stuff out of thee ;" and then he will swing wide the golden gate of brother hood, and speak the returning a glorious welcome, forgetful of the past, and forgiving till the seventy times seven.

theology as "flippant infidelity, and that he, as well as Archilocus, deserved to be ejected from public assemblages and flogged." One Seer saw the soul of Homer damned in the lower world as low as Swedenborg saw the souls of David and St. Paul.

#### "Alas! what perils him environ,

Who jeers at Remphan or old Chiun."

The ancients used "a language that was to veil rather than to unveil their mysteries of their sacred wisdom"-which things are an allegory, as per Paul, and "thou shalt not revile the Gods," as per Moses. "As all interpreters of this class, though differing on the exact original intention of each individual myth, agree in this, that no myth must be understood literally; their system of interpretation is best known under the name of allegorical, allegorical being the most general name for that kind of language which says one thing and means another."

We submit, then, whether Christendom should be longer kept at loggerheads over God's Word, which is in that mystical wisdom of saying one thing and meaning another, the letter killing and the flesh profiting nothing, unless you have the key opening to things kept secret from the foundation of the world, with Dr. Hedge protesting against "penetrating into dark corners and disemboweling sacred mysteries." Alas! for the church groundlings who know not how to divide a double mouthful of the spirit according to the rule of old Phaleg. Homer, while singing in allegory, still preserved the sacro-Iliac as the foundation of the Word.

Aristotle speaks of the mythical Word of his day inference is most consonant with the finiteness of ushered into the Spirit world is only loosed from as being "handed down by a very ancient people, our minds. This point, this something, amid which the shackles that confine him here, he is then quite. using the first principles of the world as the Gods. the forces of the universe cluster, from which they at leisure to go about like a roaring lion seeking in order to persuade the many, and in order to be radiate is called an atom. It is uncreatable, and whom he may devour. used in support of laws and other interests "--- the indestructible. On this basis all positive science Q. What punishment would you substitute for physical sciences being a mode in the old theolorests, and without it its inferences would be wholly that of hanging? gies. "There was, according to Crewser and his You are aware that man's education is like, or unreliable. It may change its form, from solid to school, a deep mysterious wisdom and a monoliquid, from liquid to gas; it may be apparently may be illustrated by the manufacture of wine, it is theistic religion, velled under the symbolic language dissipated, as wood in a grate, as food in the animal the drawing out that makes and marks its uses. of mythology, which language, though unintelli-If a man has only had his fine qualifies drawn out, body, but it always re-appears. The atom is eternal, gible to the people, was understood by the priests, whether a particle or a center force. he will act with delicacy, but if his material was and may be interpreted even now by the thoughtful There is a great difference between the theory of coarse in kind and texture, he will only be able student of mythology." Thus we may find the to follow coarse work. The best iron may be put atoms, and the theory of forces. The former ex-God of Jeremiah in the sun symbol, rising early plains satisfactorily, but few phenomena, while the to the worst purpose, but bad iron can never be every day and sending his prophets to prepare the adapted to good purposes. It is so with man, till latter adjusts itself to all. Certain inferences sugway and make the paths straight-the Seers doing the imperfect conditions give way to the purer. A gest themselves, when the latter is received, which the Word in cypher, so that stars, angels, spirits murderer who contemplates his ignoble end, says generalize the most diverse phenomena. were his ministers and flaming fire. By the way of to himself, "it will soon all be over," or "the blood The facts presented by the combinations of potasthe same East we have Ezekiel's God of Israel. of Christ cleanseth from all sin," or "as the tree sum and sodium, overthrow the long held statement In the historico-spiritual aspect we have a mytholfalls so it lies;" or, some such consolation, or he that matter is impenetrable. The mutual diffusion ogy in familiar spirits after the fashion of Eheumay be one who is able to his own soul, farof gases, the contraction in bulk of liquids when merus, a Spiritualism essentially true, but exaggether to justify himself; or if not able do this, not employed as solvents, confirm the idea that matter rated, so that from plain democratic angels, or one in a thousand but have some sort of hope, from is highly penetrable. If the component atoms are spirits, they are engineered to be heroes, demia feeling that his executioners cannot repeat the considered as widely separated, we may consider gods and Gods. We may find the same ambitious operation. Then it is thus, either the education foreign atoms as introduced in the interspaces, and assumptions in the Bible, where the familiar spirits of the murderer has taught him resignation, or his affording no proof of penetration. But we cannot of the prophets claim to be Lords and Gods, and 'spiritual adviser" prepares him for this condition, from the foregoing facts, consider such to be a cordenounce each other in the name of the Lord with it matters not which. No preparation, falsely so rect view of the constitution of matter. As space a "thus saith the Amen." There be Lords many called, can fit a murderer to die, unless he have time cannot be a conductor and a non-conductor, there and Gods many, but who had the genuine Jacob? and opportunity to mentally outgrow his murdermust exist some bond of union between the particles "Is it not written in your law, I said-Ye are Gods, ous propensities. I say therefore that the remotest so remotely situated. Take the theory that an atom if he called them Gods unto whom the Word of punishment of a murderer should be by sudden exis a center of force, it occupies all the space over God came," we may see how the prophets, or meecution; and that silent and solitary confinement which its force is propagated. When aggregated into diums, were identical and interchangeable with for life, on a low diet, with nothing to do but think, masses, they fill all the area of the substance. The Lords and Gods. True, this was not written in the is the only punishment fitting the murderer, and influence of force which is all we know of matter, law, but in the psalms, yet Moses declares "thou befiting your enlightened nation. must extend to infinite distance. Matter thus conshalt not revile the Gods," and as the Scripture sidered fills all space, for all space is filled with the (Abraham Lincoln, here took the control of the cannot be broken, so are "ye Gods and all of you gravitation of atoms, and gravity is a constituent children of the Most High," and all in progress to dial and said :) part of matter. Suns and worlds are but central be heroes, demigods, and Gods. Through a fair I quite agree with your Indian friend and Lilly also, condensations rotating in the midst of matter. Even field and no favor, as led up by the Lord God of that no one is justified in taking from another atom, while it constantly retains its own individuhosts, "for the Lord God is a sun and shield." what is impossible to return again when called for. ality, extends throughout all space, penetrating Euhemerus counted in the unfleshed spirits, as I do not think if I held the reins of government for and being penetrated by all others. ages, I would consent to take man's life. I do not heroes, demigods and Gods, so that if they peeped The shape of the primary atom, so often " njecabout and muttered, they might be taken at their approve of taking life under any circumstances. tured, and conceived in the manner one would worth, according to democratic usages, and not to Rebellions, if rebellions they are, must be crushed, the measure of a copperhead theology. It did not but I hold there is no need of rebellion. Our rebellfancy the outline of a mathematical point, becomes matter that "the Lord is a man of war, Almighty ion was brought about by the great and important clearly defined. Its form depends on the mann r Forces.")

OTTOIE .- It can do no possible good to take the life of a murderer, for no man was ever restrained from committing murder on account of the penalty. A person who has murder in his heart will commit it sooner or later, and run the risk in some way of evading the law, but if there were no laws to evade, it would be done all the same. It is not the law which restrains, but the fear of being found out. It

is only the body that is destroyed, the spirit thus

sours do to us.

Millions of these beings heaped together would be scarcely perceptible to the unassisted eye. Every advance made in the perfection of the microscope reveals grades of animalculæ hitherto unseen, and these feed on still more minute forms. These examples only show the possible division but do not touch the question of infinite divisibility. The definite extension of the atmosphere, showing the limitation of the repulsion existing between its gascous atoms, appears to settle the question, for it is argued-were the particles infinitely divisible, their repulsion would be infinite. This conclusion is not inevitable, and doubts have been cast on the determination of the limits of the atmosphere.

The chemical atom may be regarded as formed by a group of smaller particles, and the number uniting to form a group, is what we call the combining number, but this is conjectural. There then remains but one theory, and that is the one advanced by Boscovitch, in some of the modifications of which it is susceptible. We must confess that we know of force, but of matter we know nothing. What we call matter, what we see, feel, taste, which manifests gravity, impendtration, etc., is not matter but the forces which surrounds and conceal something beyond. This something lies beyond our ken, and all we know of it we learn from its phenomena. It is difficult for the mind to grasp the idea of substance without atoms, and there is a necessity of employing the term ; yet all we know may be expressed by a center, radiating forces. Whether that center. is a mathematical point, or occupied by a determinate atom, we cannot ascertain, though the latter

MARY J. WILCONSON. Byron, N. Y., June 20, 1866.

#### Letter from Pontiac, III. A PERSONAL GOD.

Where did the idea of a personal God come from ! I answer that it has come down to us from the my thologic ages, when it was the custom to personify every principle in nature ; that is, to clothe ideals and naked principles with the attributes of human beings, either good or bad ; thinking thereby t render them more easily understood by the igno rant.

Very early in the history of man, when everythin was yet dark to his mind, one thing appeared upon the surface, and became very apparent to him, an that was that men and things did not all stand upo the same plane of development. There was to ther as there is to us yet, a high development, and als a low development. Things possessing a low der lopment they called enil, and things of a higher de velopment they called good. This was the wa things stood at the beginning. Good and evil we not personal, but impersonal. It was not long however, till they began to personify imperson principles. They changed the orthography of got and evil into God and devil, (by simply droppir one "o" out of good and adding "d" to evil the had our present God and devil.) They then go t work and endow these mythic beings with hume attributes, slightly magnified and infinitized. The endow the devil with all the low and animal passion they had found evil men to possess, and God with all the high and spiritual attributes they had four good men to possess. Thus we see they create God in their own image, and have continued th to see him ever since. In all countries beneath th sun the inhabitants thereof have created their im An imaginary deity would do very well until th race was sufficiently developed by the study nature to discover the true God.

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Paged .

The Scriptures which declares that God creat man in his own image, should be fead backwar to get the true sense ; thus, man created God in ] own image, in his own image created he him,; a its various manifestations but a modification of apotion, is many other scriptures have to be thus transpos everything, is scientific orthodoxy. In the Arouna it is stated to get the true sense. But again, if we ever expe that there is no inertia; the statement was reducided, but now the world to progress out of the belief in a perso the idea of "inert" " brute matter has passed away, and many works have appointed extending over the whole ground, from physical motion to interingence. (See complication by Y annach of the essays of Joule, Mayer, Hemboltz, Carpenties, and Far-aday : " The Correlation and Conservation of the Physical Forces ") manish God into the true idea of what constitut God, we must drop the use of personal pronor when speaking of him, especially the pronouns the masculine gender, He and Him. As long

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we use these, this low manish idea of God will go with them.

I would suggest that if we must use personal pronouns, that we use the one of the neuter gender, Ir. Let us invariably use the pronoun it in speaking of a deity. It will do more to correct the popular error that God is a big man (the good man,) outside of nature, laying his plans and working them out into worlds and universes, than anything else that I can think of just now. God or good is nothing more nor less than an invisible power which pervades all worlds and all matter; and is working out for itself all the unnumbered millions of forms, both animal and yegetable, with which we see the earth clothed, man being the most perfect form and highest individualization it has yet elliminated.

The old story that creation was completed in six days and all finished up in 144 hours is the culmination of ignorance-it is heathenish. Creation is going on yet. The creative forces of spirit have not yet exhausted themselves. They are at work yet, carrying forward and upward, that which at first they blocked out in very crude forms.

Chemistry, and the laws of affinity which cause matter to combine into forms, had much more to do with the creation of the world, and the fulness thereof, than many of the six day creationists ever dreamed of.

JOHN SYPHERS. Yours truly, Pontiac, Ill.

#### Letter from New York.

DEAR JOURNAL: Those who have read the Lily and Sibyl, (both advocates of woman's rights,) will be pleased to know something of the Woman's Rights Convention, which was held in Dr. Cheever's church, the 10th of May, for many were present whose names often appeared in those little papers. Some of whom were Theodore Tilton, Lucretia Mott, Susan B. Anthony, Wendell Phillips, Frances D. Gage, and Henry Ward Beecher, who advocated human rights-even the right of suffrage for woman ; said he could go through any crowd unmolested with his wife and dadghter leaning on his arms; and he was sure that women could go the polls unmolested; that their influence would be salutary on that day, as well as in the home circle. (Sensible to the last, wasn't he?)

Wendell Phillips said that woman had forged her own chains, and she alone could break them. Frances D. Gage said, that although woman had forged her chains in ignorance, yet by the power of knowledge and wisdom they should be broken.

Susan B. Anthony's clear, deep voice and reasoning filled the church with high resolves and holy purposes, while Lucretia Mott, with her plain lace cap and suit of drab, indicative of her residence in the city of Brotherly Love-also of her religiongave us many excellent thoughts in home style, but said when she came into that dark church she thought it corresponded to their creed and dogmas. So we might say of Grace Church, and nearly every other church in this city-dark and sombre, and generally unventilated-long and narrow-reminding us always of some ancient vault.

unwelcome, as undoubtedly many of them wereyet by care and training presenting a wholesome and intelligent appearance-I thought what will not the world become when men and women produce love children, sweetly and harmoniously combining all the spiritual forces, psycologically impressing the artistic and divine upon the immortal embryo? I hope that in coming years there will be less law and more love, less ignorance" and more wisdom, less discord and more harmony, no burning, seething, endless hell, but an eternal heaven.

MRS. F. A. LOGAN. Fraternally, 862 Sixth avenue, New York.

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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 Israelites," 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.

#### Another Inducement.

We offer still another inducement for subscribers for the RELIGIO-PHILOSOPHICAL JOURNAL and LIT-TLE BOUQUET.

Any person sending us one year's subscription for the RELIGIO-PHILOSOPHICAL JOURNAL and three yearly subscriptions for the LITTLE BOUQUET (new subscribers) shall receive a beautifully bound copy of the Children's Progressive Lyceum Manual, by A. J. Davis. The MANURL is indispensable to Lyceum exercises, and is a very beautiful and instructive work. It should be in the possession of every family of Spiritualists, and here is a fine opportunity to get it, by simply canvassing yourselves and encouraging the little girls and boys to canvass for subscribers for the JOURNAL and BOUQUET.

tion, the discussion of social ills, and the remedy therefor; and equally as odd to see political agitators sneer at the Spiritual movement; the fact is, neither one can get along without the others, and if one could suppress the others, it would thereby suppress itself.

This does not involve the question of mere party politics-the support of this or that official as a as a Principle to political institutions, and asks its recognition and embodiment. It does not ask for political rights for woman, the negro, the North or the South, it asks for the Equal Rights of ALL human souls-our brothers and sisters to whom we are bound by common and indestructible ties. Socially it does not ask us to endorse the eccentricitics of men or women, or believe as they do ; but it does ask us to respect their convictions, and be careful that we do not reject in them the principle for which we are laboring ourselves. And in matters of religion it asks us to be loyal to all truth as far as discovered ; not because it comes from a spirit, Spiritualism, or the Bible, but because it is truth to us. Herein we behold a community of interests, a unity in variety, each for all and all for each, without which every reformer wastes much of his power in overcoming friction and irritation. That discussions will occur and differences exist, is not only inevitable but desirable; the need is that we shall meet and examine these differences like men and women not afraid of truth,

We write the above partly in response to letters. received, deploying the discussion of political questions in the JOURNAL.

A writer says : " I had hoped to find in the RELI-GIO-PHILOSOPHICAL JOURNAL, a paper devoted to Spiritualism and Philosophy, and that to the secular press would be left the discussion of party politics." We have received other letters deploring the discussion of social questions, and still others berating us unmercifully for discussing theology as we do. Now if our friends will turn to our heading, they will find that the JOURNAL, among other things, is devoted to Spiritual Philosophy and General Reform, and herein are some of our convictions as to what constitutes Spiritual Philosophy and General Reform. The columns of the JOURNAL have been and will be open to men and women who have earnest words for the people. Our purpose is the elevation of the race, not the building up of an ism, creed or clique, and to this end the agitation of thought tends.

We cannot accomodate any sect by being exclusive; we propose to benefit all, by being generous and earnest, and we kindly suggest to those Spiritualists who cannot bear to hear discussions on political or social questions, that they, disconnected from the present political and social revolution, would be incompetent to move or reform society. Friends, let us not be narrow, conceited, or bigoted. We work for the whole.

## Evidence.

The law of evidence is but little understood, though it involves some of the most important

sion, and this impression must be outwrought by the individual, though external circumstances or other individuals may and often do lead us into conditions in which we are enabled to receive such convictions.

The evidences of each sense are peculiar, and they need to corroborate each other. Evidences on the mental plane are varied, and we must weigh partizan, but it takes the question of Human Rights | each one. The evidences on the spiritual plane are above the two former, are altogether internal, and require similar care to bring them out so as to produce clear and unmistakable convictions. We know that these three classes of evidence will follow, and be needed in the other life as much as in this.

Spiritual evidences, there and here, whenever established, are more real than either of the others. because the soul is finer, and more exalted and enduring.

In taking the testimony of individuals we must measure it according to the standpoint which they occupy. Not only the reliability of the individual, but the plane on which he stands must be taken into consideration.

No two individuals see anything exactly alike, because their positions are different, and however honest they may be, they cannot present the same statement of the same thing.

Many persons, in testifying, weaken their evidence by assuming to state a great deal more than the truth will warrant.

Every positive assertion, except in regard to facts upon the external plane, of which the proof is clear, is an evidence of ignorance. The novice says, "I know;" the philosopher, "I think " or "I believe." The latter leaves something for every mind to do; the former closes the book, and leaves no room for farther thought or action.

Let every individual look back over the field of his own experience on this subject of evidence and seek wherein he has been deceived, and if he finds it to have been from some violation of the plain rules of evidence, let proper corrections be made.

As Spiritualists, we are often called upon by superficial observers to bring forth the evidences of spiritual presence and power, and if we speak of the necessity of complying with conditions, we are sneered at as being visionary and believing that which we cannot prove. One of the most important ideas in this connection is, that on the spiritual plane there can be no positive anthority outside of each individual; hence we can have no pope or dictator, and we may safely organize, for the tendency of all the evidences of Spiritualism is to individualize humanity, and thus establish not only the broadest toleration, but makes us respect all mankind for their honest differences of opinion.

#### Illinois State Association of Spiritualists.

In another part of this week's paper will be found the Articles of Association of an Illinois State organization of Spiritualists.

The great body of Spiritualists and other reformers throughout the State of Illinois and, indeed, everywhere, will with us rejoice that the State Con-

#### S. J. Finney at Crosby's Music Hall, Sunday, July 1st. 1866.

The subject of the morning lecture was "The Speculative and Practical Function of the great Spiritual Movement." The first work of the Spiritnal Fhilosophy was theological and religious reform ; the old prisons of thought were to be pulled down; the souls of men and women emancipated from the tyranny of theological assumptions; and the path of spiritual empire opened up clear to the land beyond the stars.

The second work was to make a new and fresh statement of religion, such as would unite science and religion into one axiomatic formula; blend both worlds into one conception. This is the great work of the age.

Now the question arises,-is the mere fact of intercourse between the two worlds, of itself, a suf. ficient basis for this great work? Self-evidently not. Spiritual intercourse is only an experimental fact-not a principle, not an Idea. Science and religion can be united only on an eternal Idea, or a universal and necessary truth. The fact of Spiritual communion is not such a principle or Idea. Of itself, then, it is not the basis for the great work of the age.

But then the mere fact of intercourse between the two worlds is only one of the elements of the Spiritual movement. Below and above this fact. there must be spirit itself, else no Spiritual intercourse. The intercourse illustrates some of the powers and relations of the spirit itself, and demonstrates experimentally the existence of a spirit is man. On this great basis, the existence and divine nature and relationships of the human spirit, the great work of Spiritual reform must be founded It is true the church accepts the existence of the soul-but it makes it depend on mere tradition: gives no proofs or illustrations of this primary fact. and, indeed, straightly denies the possibility of an open intercourse of souls. With the Christian church this Idea is only a creed ; with Spirituality it is a living demonstration, a vital life, a source of religious enthusiasm. It serves to open the inner fountains of religious and fraternal sentiment, and turn our waiting souls divineward-awaking our desires for personal elevation and social and general reform of all institutions.

#### EVENING LECTURE.

Subject :- "Origin of the Soul." Mr. Finner stated and criticised all the six great theories of the origin of the soul extant in the world. These then rics are.

First-Direct mechanical creation of the soul. Second-Traduction, or the notion that the sorts of all are derived from Adam's soul.

Third-Emanation, or the doctrine that the god is an emanation-by a process of separation and disseverance from the soul of nature.

Fourth-Pre-existence-the doctrine that the soul comes into the world from a previous state of erid. ence. This notion takes two forms-one deriving the soul from the lower regions of demons; the other from the supernal regions of bliss. This doetrine was poetical-contains some littletruth bad

## JULY 14, 1866.

Lucretia Mott will, ere long, receive her crown of rejoicing in the Summer Land. Her tottering form has survived many a long winter's cold and sleet, but her heart still seems sunny and fresh, which betokens a peaceful spirit.

Elizabeth Cady Stanton, in the chair, must have felt sustained with such an able corps of speakers, while the crowded audience repeatedly manifested their appreciation of the subject with long and loud applause.

Another feature of interest on that memorable day was the assembling together of ten thousand people to listen to the sweet, well-trained voices of about two hundred children from the Howard Mission. About five thousand had to return because they could not get in. What wonder is it that the masses appreciate this heaven-born Mission, when we consider that the vagrant and destitute children of this city are estimated at forty thousand, and if placed in double file would make a procession more than eight miles long? Many of these children are the offspring of drunkards, vagabonds and villains of every description, but in most cases the children of seemingly unescapable poverty.

Every State and Nation has its representative in this metropolis, who seem drawn hither by an irresistible attraction. Hence the tenant house and cellar population exceeds half a million. The rum sellers and those in their employ number about thirty thousand. The number of inmates of the alms houses and various charitable institutions of the city is double that of the entire naval force of our country. The number of arrests last year was about three times as great as that of the standing army of the nation. From the most reliable statistics, it is estimated that the rumseller is accountable for at least seventy-five per cent. of the vice, crime and pauperism of the city. Forty thousand arrests for drunkenness, or crimes resulting from drunkenness, were made in this city last year. Men in power encourage and license this incentive to crime, rendering thousands of innocent girls homeless and unprotected, while these very same law makers can be seen at almost every crossing with wily smile's to ensnare them, by proffering assist-. ance requisite to keep soul and body together ; and as it is woman's nature to love and to be loved in return, what wonder is it that they fall an easy prey to their seducers?

Who, I ask, is the wrong doer? The unsophisticated, unsuspecting girl, or those who stride manfully to the polls and deposit their votes? This is a question of vital importance, and should not be set aside until the right of suffrage is extended to every human being of suitable age and discretion.

New York supposes it has made one step forward by closing the saloons and groggeries on the Sabbath day, but it is very much like taking a child's toys from it on that day, and the day following giving them to it again with many more added, or like fasting one day and making gluttons of ourselves the next.

But to the Howard Mission. This home for little by Spiritualists, to be all-comprehensive, based wanderers was instituted by Rev. Mr. VanMeter, upon principles of eternal justice, progress and whose large, benevolent soul would take to his brotherhood ; the consequence of which is, that all home and heart ALL, however degraded, and bring departments of reform looking to the elevation of them up higher. At first, he bore the responsibility the human race progressively, by purifying and reof the work himself, but such was his unprecedented constructing its institutions are incidental to, and success, or increase in numbers, that the work became too arduous for him alone, and at his necessary parts of the modern Spiritual movement. Human life is neither all religious, social, or politirequest a board was organized, and the institution cal in its expressions and interests, but these phases regularly incorporated. Since the commencement are united, and expressed conjointly; hence our of the war, between six and seven thousand children have been received, hundreds of whom have institutions representing different interests, neither truth, put it into the crucible of the spiritual been placed in good homes. Their numbers are of which can be altogether separated from the nature, and analyze it, seeking for the evidence daily increasing, so that it has become necessary to others. A revolution or reform in one part is in- which belongs to this plane, ever remembering that build a new house, worth about one hundred thou- evitably accompanied or immediately followed by this evidence is internal, and cannot be received a corresponding movement in the other parts. Our sand dollars: After listening to the singing of these own political and civil revolution through diffich cherub shildren, many thousands were subscribed we are now passing, indicates one of equal 12 porfor this object, and one man subscribed sufficient tance in the social and religious institutions of the attempted to accept, upon the authority of others, Progress of the Nace; her Entranchisement the Hope means to defray Mr. Von Meter's expenses to Europe, land. for his health, and back. In view of this, it seems odd enough to hear Spir- the truths which can only be perceived and As I looked upon those children, who had been itualists denouncing and berating political agita- received by an internal and spiritual impress the time, and should be heard by all. Begotten in wretchedness and misery, undesired and

#### Renewals of Subscription.

If our subscribers would be careful and renew their subscriptions three weeks before they expire, they would ensure complete volumes, and full series of continued articles. It requires a considerable outlay to adjust our mailing machine when a subscription fully expires before being renewed.

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

#### Spiritualism and Reform.

From the earliest announcement of modern Spiritualism, it has been heralded by its advocates both public and private as a reform movement. The " Fatherhood of God and the Brotherhood of Man," " Free Speech," " Free Press," and Equal Rights under the law, whether the civil or the higher law, have been the watchwords of our ploneers, the symbols of the principles upon which we have stood, and without which we could not have become a power in this country. This is a time of transition, of reformation, and the demand is for a comprehensive system of thought, accompanied by inspiration, to invigorate and apply the system of thought evolved according to its genius. The claim has been, and is that Spiritualism has furnished this system, and that it has insured the needed inspiration. It would seem from this that there could be no doubt as to the nature of Spiritualism, its scope, or the legitimacy of well intended efforts on the part of its advocates, whether by means of tongue or pen. All persons, however, are not alike, and comparatively few can see needs and apply means beyond their own personal horizon; the consequence is, when a man or woman appears doing a work that they are not personally interested in, or do not comprehend, they at once seek to restrict or set him or her aside ; so there is a difference of opinion, and often a conflict of effort on the part of Spiritualists as well as others.

It seems to us there is a remedy for this conflict of effort, or irritation resulting from difference of opinion, and that remedy consists in a broader comprehension of things, and a more vigorous desire for the good of all as distinguished from self ishness. A too intense personalism, always irritates itself. As we have before remarked, Spiritualism is claimed

relations of humanity, and is the basis of our knowledge.

There are two essential points in regard to this subject; first, the existence of the fact or truth, and second, something capable of receiving an impression of it.

Writers upon this subject have failed to reach a solution of it, because they have not realized the compound nature of man. In order that this may be understood we must consider the character of of evidence upon three distinct planes, the physical or material, the mental and the spiritual planes.

Physical evidence is positive and dogmatic; thus we know that a solid body of any given dimensions will occupy a certain space, and we can prove this. We know that two and two make four, because we can see and feel objects, and so arrange them as to prove this.

So throughout the domain of external matter we may find positive proof, and be led to dogmatize. There may be a pope here, and here only. When we speak to our children on the physical plane we may be positive, and may give them evidence of this character. On the mental plane evidences are mixed; some, as we have seen, may be established by proof; others are logical, and will be accepted by those minds that are advanced far enough to realize truth in this way. Thus it is an axiom, that whatever has a beginning must have an end, or that two parallel lines can never meet, etc.; beyond this is a region of speculation, in which logic fails, and yet we have internal convictions. This leads us to the spiritual domain, and in this we revel in the broadest fields, and are unable to give any positive proof of its existence to those entirely on the physical plane, or at least before the sensuous spiritual manifestations occurred. We can not prove the phenomena which belong to this plane, simply because the soul does not rest upon the material plane; it merely infringes upon it, and then sits enthroned above it. He who attempts to bring such evidences as belong to the physical or material plane here, must ever fail, and the dogmatism which may be permitted on the lower planes is altogether out of place.

The church has driven away most of the intelligent minds by this course, and the scientific world, while it attempts to bring the positive evidence of the most external physical plane into the higher domain of the intellect, is just as much at fault as the theologian, in demanding the acceptance of his creeds and dogmas without proof. The scientific world, with all its boasted accuracy and determination to have external proof of the facts upon the spiritual plane, is like the child who can not go beyond the fixed limits and bounds of the external senses. The true philosopher is he who takes the evidence upon each plane for just what it is worth, and who demands from each all that can be given. He will not deny the axioms of the intellect, because they cannot have the proof of the senses, nor will he require impossibilities of the spiritual, but ever be ready to take that evidence which carries conviction with it, and will not, as is sometimes the case, think it an evidence of wisdom to deny every thing which does not reach down low enough to be proven by physical demonstrations. What should we do then? Simply demand evidence in accordance to the point to be settled. If it be the weight of a ton, put it upon the scales and weigh it. If it be the distance of a star, calculate it according to the laws of mathematics. If it be an intellectual statement, apply the proper test ; if it be a spiritual

vention, recently held at Rockford, was so fortunate as to unanimously agree upon a basis of State organization that forever secures a broad and free platform for the Spiritualists of this State.

It is a triumph for that liberal and enlightened sentiment which has been strenuously advocated by the free thinkers of the present age, who have recognized the philosophical fact that man by nature is a religious being, ever striving for truth, but heretofore fettered and cramped in his researches

by the creeds and dogmas of popular public opinion. In this organization the sovereignty of the human soul is recognized, and its freedom of thought and right of expression thereof, without regard to the opinions of others, in all matters of conscience is forever guaranteed. And it is worthy of especial note that not a single delegate in the convention uttered one word against the adoption of this broad and liberal platform.

Another important feature which was developed in this convention, following close on to the adoption of the articles of association is worthy of especial note. It was the adoption of a resolution in favor of extending the right of suffrage, without regard to sex or color.

This question was ably discussed by the delegates and others, and finally adopted without a dissenting voice.

One of the beauties of a free platform is this, while the legislative power is confined to the delegates, it admits arguments for or against propositions from any and all persons who affiliate with reformatory movements sufficiently to come among us, without regard to our especial sentiment upon the subject of Spiritualism.

It will be seen by a reference to the proceedings of the convention, that the able and widely known philanthropist, Parker Pillsbury of Concord, N. H., took an important part in the discussion of the subject of extending the right of suffrage to women and the colored people. Thus it will be seen that other reformers are gradually falling into line, and earnestly working with us in reformatory measures.

The world will soon learn that there is not a humanitarian n ovement known to civilization that is not legitimate to Spiritualism. Spiritualism is all comprehensive. It recognises the God principle in everything-"that God and nature, matter and mind are one; that is to say that there is one eternal omnipotent principle, which is love, whose minimum is matter-whose mediate or intermediate is mind, and whose maximum is God, and that the higher comprehends the lower, and infiltrates itself into every molecular atom and monad in existence."

Spiritualism presents a system of religion that harmonizes with science and sound philosophy; and upon that idea our State Association has been founded. We ask our friends all over the State to carefully peruse the articles of association, and if they agree with the broad principles on which they are based, to immediately forward their names to the S cretary M.T. Peters, Eso, Chicago, Ill., to be enrolled for membership. If some devoted friend in each neighborhood will take the trouble to send up the names of all who are willing to be thus enrolled he will do a valuable work for the cause.

This should be done at once in every part of the State, thereby enabling us to make a favorable report to the National Convention, at Providence, next month.

Remember, send up the names to Milton T. Peters, Esq., Chicago, Ill.

Spiritual Mceting.

warped out of its true place, but, as a whole, was untrue.

Fifth-The speculative theory-that of Liebnits that the soul sprang from centres or monads of spiritual power, continually radiated from the divine will, and filling immensity. A great central Idea in this notion, not quite correctly stated.

Sixth-The scientific theory, hardly a theory, more of an inquiry, which by mere inductive science could never be answered.

Seventh-The Spiritual theory, a large statement, containing the truth of all the preceding theories, wrought up into one great statement-based on the eternal ideas of reason, and finding its confirmation and illustration in all science, and in all great reve lations from the deeps of spiritual nature. This is the doctrine that the central germ of the soul is a eternal spiritual monad-not created by any set of a personal God, but is an immortal archetype of all possible perfections ; is an Idea of infinite reason a center of evolution, through which the eterni forces of nature can flow, and unfold the laws, principle and contents of the divine spirit into m "immortal image, pure and fair of the parent soil." This archetype of the soul is eternal, an enserting of all divine perfections. Only on the Idea of in eternity can be based its immortality, or, and strictly speaking, only on the eternity of its lied model or archetype can its endless life be fornid If the soul be created, or derived from Adam of be an emanation from God, or a product of a ter sonal will, its immortality cannot be sustained.

It is not possible to give the arguments, induction and deductive, scientific and spiritual, which I-Finney brought forward to prove, confirm and its trate this great doctrine. Suffice to say, size and philosophy were both made tributary to the great Idea,

#### Call for a Spiritualists' State Convertion in Michigan.

Whereas. We the Spiritualists and Friends of Program the State of Michigan, believing in religion with ion, in science without materialism, and in the Ibilities of human progress, and feeling the pr associate action, in order to pulverize creeds to spiritualize and elevate sonis, as well as to ad a complete triumph the great and genuine refe do hereby

Reader, That we will meet in State Converties Creek, Mich., on the last Friday, Saturday, and Sur Sth and 29th Mof July, 1886, to continue in seve the Convention itself may decide, to deliberate great question of organic action relative to St uch other practical and speculative questi before us. And we do most cornectly in a these great objects everywhere throughout z gan to send their delegates or come en rocco S. J. Finney, Ann Arber: J. M. Pochies, Eattle Creck; J. G. Walt, Storgeis; N. T. Watterman, Coldwater: E. Sanon, Ypsilanti; D. M. Fex, Lyons; S. Alexander, St. John; D. Kidd, White Pageon; H. N. F. Lewis, Detroit; W. H. Wis-low, Kalaasanoo; C. A. Ardrus, Finshing; E. Roka, Three ivers ; and some thirty others.

It is well known that Battle Creek is an old for of reform, a spiritualistic center, from which have gone out public laborers and laymen, as workers in the upbuilding of God's spiritual temple. amps of the anointed in this city are trimmed, and heir watchtives burning. They send out the cry Come I come to this Convention." The friends through as extend a cordial invitation to one and sil, far and near, to favor them with an attendance As far as possible, accommodations will be pro vided for speakers, delegates, and all others attending Able and cloquent speakers in the cause of Spiritnailsm will be present .- Banner of Light.

#### Educate the Freedmen.

Dr. P. B. Randolph, who has been engaged for ome time past in teaching the freedmen at New Oricans, will visit the North soon for the purpos of delivering public lectures in aid of his propose school for the education in the higher grades of the colored children in the Crescent City. He says he feels it to be his duty to labor in this great field where the rewards are so rich in the grand result of intellect developed and souls set fice from ignorance. We hope the philanthropic will render Dr. Randolph all the aid in their power to enable him to accomplish so laudable a work .- Banner of Light. Yes, Bro. Randolph is coming North. His whole soul is in the work before him, and a great work it is. Bro. Randolph, your people cry aloud for you to go forth in their behalf-go forth baptised with

S. J. Finney lectures at Crosby's Music Hall, on from another individing, or from any outside State street, near Washington, en Sanday, July Sth. source. The reason why hypocrisy abounds to so at 1045 A. M., and 7.45 P. M. Subject, for morngreat an extent in the world is, that mankind has ing discourse-The influence of Woman on the or the evidence which belongs to a lower plane, of the Republe, Menning-Religious Reconstruction. Mr. Finney is one of the most able lecturers of

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the spirit of Peter the Hermit-of a Joan of Arc. and cry aloud to the people. Awake them from their slumber!

Teach all who dare call God their father, to ecknowledge all men to be brethren. Cry aloud and spare not. The times demand your energiesyour talents. Go forth and do your whole duty, and the angel world will be with you and bless you.

## Mass Convention at Rockford, Ill.

The late mass Convention at Fockford, Ill., held in connection with the State Convention, was a very fine affair. The most perfect harmony prevailed throughout ; lit was not insipid harmony either. Several of our best speakers were present; their speeches were well timed and vigorous, and the large assemblage manifested a hearty appreciation of the most carnest and radical utterances. The friends in Rockford were wide awake, and by their abundant hospitality helped very much to insure the success attained. We hope that more such conventions will be held.

On Saturday evening, the Children's Progressive Lyceum, under the direction of Dr. E. C. Dunn, gave an exhibition consisting of tableaux, recitations, songs, etc. The hall was filled to its utmost capacity. On Sunday, from one till two p. m., the children gave an exhibition of their Lyceum gymnastics, marches, etc. The marching was finely exeented, and the whole performance elicited much commendation from the spectators. We wish Rockford Lyceum abundant success.

#### Good Breeding.

We clip the following from the N.Y. Independent: "An impertinent paragraph is going the rounds of the press professing to state, in substance, the felicity or infelicity of the domestic relations of the chief editors of our New York daily journals. Such a breach of good breeding deserves the severest rebuke. Such publications are often grossly untrue; and, even if the exact truth were stated, are totally indefensible. An American's house is his castle; and, whether it be the abode of harmony or discord, the great public have no right to stand peering through the window."

We have wondered sometimes at the utter lack of self respect manifested by persons who seemed to feast on scandal, and delight in serving it out as a dainty morsel as they passed from house to house, or from place to place. Such creatures are little better, if any, than robbers, and every honest man and woman should discountenance them. Spiritualism has been injured more by scandal mongers, who were professedly its friends, than by all the outside opposition ever instituted.

When you see a man or woman anxious to tell the faults or failings of others, beware. There is corruption in such a heart.

#### Our Cotemporaries.

THE RADICAL, for July, a monthly magazine, devoted to religion, published in Boston, Mass., has just reached us. We wish everybody could or would read, "Discourses Concerning the Foundation of Religious Belief," by Samuel Johnson; No. 6"On Naturalism," appears in the July number,

## FOREIGN NEWS.

THE ATLANTIC CABLE .- The utmost activity is observable on board in order that the Great Eastern may be ready to leave ber moorings in the Mersey at the latest on June 30th. The whole of the 1060 knots of new cable has been completed. The weight of the new cable is about thirty-eight hundred per mile, which is almost double the weight of the original Atlantic cable. The total quantity of cable to be taken out will exceed 2,700 miles.

Owing to the adverse vote on the Reform Bill, there is a ministerial crisis in England. It is believed the ministers will tender their resignations. ITALY .- Victor Emanuel left Florence for the camp on the 21st, and received an enthusiastic ovation on his way to the railroad depot. He arrived at Cremona on the same day.

Le Ralia announces that the king received Kossuth on the 20th.

Prince Caregnano had arrived at Florence and assumed the government. He was well received. The declaration of war against Austria caused

great rejoicing throughout Italy. In Italy the Austrians expect to be attacked on three sides-at Venice by the Italian fleet, on the side of the Tyrol by Garibaldi, and lastly by Gen. Cialdini, who will cross the Po.

All the Garibaldians who were at Como have followed their commander to Lecco. It was reported that two companies of Austrian chasseurs had occupied Silenox, within the frontier of Lombardy.

Victor Emanuel has issued a stirring manifesto to the Italians.

LONDON, June 22-Evening .- No serious collision has yet taken place between the Austrian and Prussian forces. Battles are expected at Frankfort and Saxony, or at Silesia.

LONDON, June 24 .- The Italian army crossed the Mincio on the 23d instant, entirely unopposed.

A slight collision had occurred between the Austrians and Prusslans in Silesia, when the former retired.

The Prussians entered Saxony on the 15th, in addition to the invasion across the eastern and western frontiers. The King issued a proclamation to I is faithful people, in which he relies upon their loyal co-operation. The King left Dresden to join the army, accompanied by Baron Buest. The entry of the Prussians into Saxony was preceded by a formal declaration of war. The Prussian Minister was about to leave Dresden.

The entry of Austrians into Saxony was hourly expected.

#### PERSONAL AND LOCAL.

Bro. Leo Miller informs us that the hall is crowded every Sunday in Cleveland, Ohio, to hear lectures on Spiritual Philosophy and Reform.

Rev. Samuel J. May, of Syracuse, in the Western Unitarian Convention, recently held in Buffalo,

of whisky, which a grocer put in an eight-gallon keg, said he "didn't mind the money overcharged so much as he did the strain on the keg."

Memory tempers prosperity, mitigates adversity, controls youth and delights old age.

The first bushel of wheat ever grown in Minnesota was raised in 1829; last year the yield was 10,000,000 bushels; and this year, with a good harvest, the crop is put down at 16,000,000 bushels.

Some people are as careful of their troubles as mothers are of their babies : they enddle them, and rock them, and hug them, and cry over them, and fly into a passion with you if you try to take them away from them ; they want you to fret with them, and to help them to believe that they have been worse treated than anybody else. Their trouble makes them selfish-they think more of their dear little grief in the basket and in the cradle than they do of all the world beside; and they consider you hard-hearted if you say "don't fret." "Ah ! you don't understand me-you don't know me-you can't enter into my trials."-Blind Amos.

Geology is Time's own biography, printed, paged, collated and bound by the fingers of Omnipotence. Men are called fools in one age for not knowing what men were called fools for asserting in the age before.

A lecturer, maintaining before a mechanics' institute that art could not improve nature, was overwhelmed by the laughter of his audience when one of them inquired-" How would you look without your wig?"

Life is to be measured by action and not by time. Many a man dies old when he is but thirty, having lived to good purpose; and many another dies young, although he lives to fourscore. Indeed, the former lives after death in his good works, whilst the other perished long before he died.

Thestrength of the three European countries now arming for strife is thus stated : Austria, square miles, 236,811; population, 36,795,000; army, 800,-000. Prussia, square miles, 108,212; population, 19,304,000; army, 700,000. Italy, square miles, 98,784; population, 21,703,710; army, 400,000.

Bishop Butler said : "There is a kind of physiognomy in the titles of books no less than in faces of men, by which a skilful observer will as well know what to expect from the one as the other."

## BUSINESS MATTERS.

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

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

All such orders should be addressed to Geo. H. Jones, Secretary RELIGIO-PHILOSOPHICAL PUBLISH- withdrawn, provided that membership, without annual ap-

withdrawn, provided that membership, without anotal ap-pointment by local organization, shall not entitle members to vote, or take part in the business of Annual Conventions; *Rzsolved*, That the National Organization of Spiritualists will, until otherwise ordered, hold Annual National Conven-tions of delegates from local organizations, at such times and places as the President, Vice-Presidents, Secretary and Treas-urer of this and each subsequent Convention shall designate; and such officers are hereby declared an Executive Committee for that nurpose :

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

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

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

Convention, as the Executive Committee, have received the following invitation, to wit: "At a meeting of the Provi-dence Congregation of Spiritualists, held at Pratt's Hail, the following resolutions were unanimously adopted :

Resolved, That the National Convention of Spiritualists be invited to hold their next session in the city of Providence in the month of August next; Resolved, That if this invitation be accepted, we recom-

mend that one day be devoted to an excursion upon the waters of our Narragansett Bay. And we tender to the Con-vention the free use of our Hall, a fraternal greeting and kind hospitality."

L. K. JOSLIN, Secretary. (Signed) And, on conferring with each other, we have decided to call the THIRD NATIONAL CONVENTION to meet on Tuesday, the 21st day of August, 1866, and continue in session until the following Sunday, at the above mentioned Hall, in the City of Providence, State of Rhode Island. And we therefore in-rite "merch least correction of Spiritualities or Progressive vite "each local organization of Spiritualists or Progressive Reformers," to send "two delegates and an additional one for each fractional fifty over the first fifty members:" to attend and participate in the business which may come before said Convention.

JNO. PIERPONT, President.

WATUR A AMART OAT AT A TOUT				
MARY F. DAVIS, V. P.	for New York.			
J. G. FISH, "	" New Jersey,			
I. REBN. "	" Penn.			
THOMAS GARRETT,"	" Delaware,			
J. A. ROWLAND, "	" D. of C.			
A. G. W. CARTER, "	" Ohio,			
BENJ. TODD, "	" Michigan,			
S. S. JONES, "	" Illinois,			
H. S. BROWN, M.D. "	" Wisconsin,			
C. H. CROWELL, "	" Mass.			
M. B. RANDALL, M.D."	" Vermont.			
M. B. DYOTT, of Pennsylvania, Treasurer.				
HENRY T. CHILD, M. D., Secretary,				
634 Race St., Philadelphia.				

#### Lansing, Mich.

The Spiritualists of Lansing and vicinity are re-uested to meet at Capitol Hall, on Wednesday, July 18, at 2 o'clock p.m., for the purpose of effect a permanent local organization, and to take mea-sures 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 10½ A. M., and 7½ P. M. Children's Progressive Lyceum meets at the same hall every Sunday at 12:30 P. M.

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

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

MILWAUKEE.—The Spiritualists of Milwaukee meet every Sunday at 101/2 A. M., and 71/2 o'clock, P. M., at Sivyer's Hall. Regular speaking by Moses Hull. Progressive Lyceum

o'clock. Progressive Lyceum meets every Sunday forenoon, at 101/2 o'clock

POTNAM, CONN.-Meetings are held at Central Hall every Sunday afternoon at 11/2 o'clock. Progressive Lyceum at 101/2 in the forenoon

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

SAN FRANCISCO, CAL.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of Fourth and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 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 gents 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, Wood-stock, Vt., care of Thomas Middleton.

C. Fannie Allyn. Address Woodstock, Vt.

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

Mrs. N. R. Andross. Address Dilton, Sauk Co., Wis. Rev. Adin Ballon, Hopedale, Mass.

Mrs. Addie L. Ballou, inspirational speaker, Mankato, Minn. S. M. Beck, inspirational and normal speaker. Address

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

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

Mrs. H. F. M. Brown. Address drawer 5815; Chicago, III. Mrs. Emma F. Jay Bullene's address is 32 Fifth street, New York.

B. J. Butts. Address Hopedale, Mass.

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

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

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 lectures in Cleveland during July; in Windsor, Conn. the 12th and 19th of August; in Chicago, III. in December. Will make engagements to lecture in the West.

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 Pontiac, Mich. Address Pontiac, Mich.

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

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

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

Dr. James Cooper, Bellefontaine, O.

Mrs. Augusta A. Currier. Address box 815, Lowell, Mass. 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 Darien, Wis., through the month 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, Mankato, Minn.

Dr. Wm. Fitzgibbon; Address, for the present, Philadel-S. J. Finney's post office address is Ann Arbor, Mich.

A. T. Foss. Address Manchester, N. H.

Mrs. Dr. D. A. Gallion will answer calls to lecture, under spirit control. Address Keokuk, Iowa.

Isaac P. Greenleaf. Address Lowell, Mass.

N. S. Greenleaf. Address Lowell, Mass. Dr. Jos. J. Hatlinger, Trance Speaker. Address 25 Cour 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.

and is very fine; and we say so because we think so-not merely to advertise The Radical, though it is a pleasure to do that. Following this article we find "Illusion," by Edward Finley; "Enlightenments," by "Jairus; "A Whitsuntide Wreath," by M. D. Conway; "The Boston Revival, and its Leader," by Charles K. Whipple; "The Positive Point of Unitarianism," by the Editor, etc., etc. The Radical is worth a great deal, and you can get it for \$2 a year.

THE PHRENOLOGICAL JOURNAL AND LIFE ILLUS-TRATED is with us, for July. It contains its usual amount of facts and faces, demonstrative and illusstrative of the science of life.

Published by Fowler and Wells, 389 Broadway, New York, to whom all subscriptions must be addressed.

The forty-fourth volume of this interesting monthly commences with July; so it is a good time to subscribe.

THE MODERN AGE .- Published and edited by B. J Butts, of Hopedale, Mass., is a fearless advocate of reform on the broad gauge method; and that is what the age needs and what The Age gives. We see, by the number just received, that the editor is going to take a rest, and that The Age will not appear regularly after this, until January, 1867. We shall be glad to welcome it then, or in its occasional visits.

SCIENTIFIC AMERICAN.-This illustrated journal of art, science and mechanics has just entered on its fifteenth volume, new series. This is one of the finest journals of its kind in the world. Every mechanic, and, indeed, every reading, thinking man and woman should have it.

Published by Munn & Co., 37 Park Row, N. Y. \$3 a year.

ANTI-SLAVERY STANDARD .- The Brooklyn, (N. Y.,) Daily Union says:

The National Anti-Slavery Standard, under the management of Aaron M. Powell, Esq., late of this city, is fast becoming one of the most readable, forcible and earnest papers in the country.

We are glad to see the anti-slavery reformers appreciated ; this change is refreshing. The Standard is a good paper, and we wish people would subscribe for, and read it, even if they are "conservative." No one is truly capable of judging the merits or demerits of a case until he has heard the evidence on both sides.

The Standard is the organ of the Anti-Slavery Society.

Published at 39 Nassau street, N. Y., at \$3 a year.

L'UNION SPIRITE, or the Mysteries of the Life Beyond the Grave Revealed; a Review of the Teachings of the Spirits: published at Bordeaux, by Auguste Bez, began the second year of its existence on the first of June. In presenting the new volume, which has been enlarged from duodecimo to octavo, the editor, in speaking of the failure of other journals, says :

At this task, many have already succumbed many more capable, worthier, stronger, perhaps than we. They have bravely fallen in the noble combat of free thought. Their courage, their efforts, their science have not been able to resist the force of the thousand projectiles launched into

made an impressive and forcible plea for women preachers, and paid a glowing tribute to Lucretia Mott, Angelina Grimke and Miss Holley.

G. W. Rice, trance speaker, from Brodhead, Wis., is to speak in Janesville, Wis., the remainder of this month. We have good reports of Bro. Rice's labors.

Parker Pillsbury, who, for twenty years, has labored incessantly for the cause of Human Rights, called on us on his way West and North, whither he goes for recreation and rest.

N. Frank White has closed his lectures in the West, for the present, and has gone East, to spend the remainder of July and the month of August, at his home in Seymour, Coun. He has done a noble work in the West during the last six months. We are glad to know that he is engaged to return in the fall, and renew his labors with us.

Ross Winans, having made a successful trip to, France and back in his "cigar ship," expects to cross the Atlantic in it during the present Summer. Senator Lane, of Kansas, shot himself on Sunday, July 1sta

Warren Chase passed through Chicago Monday, July 2d, Eastward bound. He speaks in Cleveland, Ohio, the remainder of this month; goes on to the National Convention, and returns West in September. Mr. Chase is among the oldest, if not the oldest, lecturer in the Spiritual reform movement. He seems to fight time and old theology with equal pertinacity and success. May good fortune attend him everywhere.

Ada Hoyt Foye, writing from California, informs us that the cause of Spiritualism is gaining rapidly. She has been giving public seances with good success. More lecturers, test and healing mediums are needed on the Pacific coast. Mrs. Foye's (formerly Ada Hoyt,) address is box 1775, San Francisco, Cal.

## PEN AND SCISSORS.

Gnilt is finite, because it admits of degrees-and no conceivable number of finite acts can possibly make an infinite act ; or deserve an infinite penalty.

The city of Hartford, Conn., has produced no less than 821,000 volumes of books relating to the civil war, whose aggregate value is about \$2,500,000; turned out more fire-arms than any other city, and built \$1,500,000 worth of steam engines during the war.

In the depth of the sea the waters are still; the heaviest grief is that borne in silence; the deepest love flows through the eye and touch; the purest joy is unspeakable; the most impressive prayer is silent, and the most solemn preacher at a funeral is the silent one whose lips are cold.

It is said of an avaricious man that, after having kindled his fire, he stuck a cork in the end of the bellows to save the little wind that was left in them.

"You have been sorely tried," said a sympathizing friend of Joe Crowdon, weeping over the coffin of his third wife. "Yes," responded the bereaved one, "I have always had the dreadfullest luck with women.

By acting as we ought to think, we end by thinking as we ought to act.

GROWTH OF OUR NAVY .-- In 1783 our navy contheir course. We will not examine the causes of sisted of four vessels ; in 1815, of 276, carrying 1,636 their failure. Above all, we will not say, as our egotistical society too easily says: "Woe to the guns; in March, 1865, we had 684 vessels with 4,477 guns. These comparisons of numbers of ships and conquered." No. To our brothers who have died in the brave cause ; to the Revue Spirite, of Anvers ; to the Medium Evangeliste, of Toulouse ; to the Echo in naval power. What comparison can be made d'Outre tombe, of Marseilles, we will extend a frabetween a frigate or line-of-battle ship of fifty years ternal hand, and say with the feelings of our heart : "Honor to the brave unfortunate." ago, with its wooden sides, heavy spars, dependence The Union Spirite is an able and interesting jourupon wind for manœuvering, and battery of eighnal, and we wish it every success. teen, thirty-two, and forty-two pounders, and a monitor of impenetrable iron, moved independent

ING ASSOCIATION, drawer 6325, Chicago, Ill.

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

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 in troduction with an appendix containing the sayings and sentiments of many well-known Spiritualists and other reformers.

This volume also contains a fine steel engraving

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

CLAIRVOYANT AND HOMEOPATHIC PHYSICIAN .--Miss Lowry will remain in Chicago a short time, at No. 3001/2 State street, where she will examine the human system clairvoyantly, and give a diagnosis of the diseased organs, and a statement of the cause of their diseased state, and treat the same. Will also give psychometrical diagnosis of diseases of those who are at a distance, either by a lock of their hair, their autographs or photographs : and by the same means give a delineation of character, and direct their minds to the profession or oc-cupation for which their organizations are best adapted.

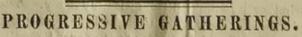
Price for examination, \$1.00. Consultation, Free. Hours for Consultation, from 9 to 11, A. M., and [24-tt from 1 to 5, P. M.

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 cts. 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.

WHO IS TO BLAME ?- If people grow thin and emaciated, and fairly die out by inches from the ravages of dyspepsia and indigestion, and who will ity such people, in their distress and suffering, when they neglect to avail themselves of the only remedy yet discovered that will cure them, and which we have again and again repeated and recommended as a certain cure for dyspepsia-we refer to Coe's Dyspepsia Cure. It is certainly the greatest miracle of the age, for it cares all disorders of the stomach and bowels.



#### Spiritual Meeting.

There will be a meeting of the Friends of Pro-gress at the Little Mountain, eight miles south of Paincsville, Ohio, on the 11th and 12th of August next. Dr. Cooper, Mrs. H. F. M. Brown, and others will be in attendance, to dispense words of wisdom and cheer to all who shall go up into the mountain to worship on that occasion.

A general invitation is given. The mountain is a beautiful place-the scenery alone being sufficient to inspire every worshipful heart with holy aspirations. The music of the pine trees, and of the birds commingling with the voice of thanksgiving and of praise shall be as incense to every waiting soul. Friends, let nothing but absolute necessity keep you from this meeting.

S. P. MERRIFIELD, Corresponding Secretary.

#### Third National Convention.

To the Spiritualists and Reformers of the World :

meets every Sunday at 2 o'clock P. M.

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

CINCINNATT, O .- The Spiritualists of Cincinnati have organ-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 101/2 and 71/2 o'clock.

CLEVELAND, O.-Regular meetings every Sunday in Temper-ance Hall, on Superior street, at 101/2 A M. and 71/2 P. M. Children's Progressive Lycoum holds its sessions every Sun day at 1 P. M.

ST. Louis, Mo.-The "Society of Spiritualists and Friends of Progress" have rented Mercantile Library (small) Hall, and have regular lectures every Sunday at 101/2 A. M. and 71/2

P. M. Seats free. The Children's Progressive Lyceum meets in the same Hall every Sunday afternoon, at 21% o'clock.

BOSTON-MELODEON.-The Lyceum Society of Spiritualists will hold meetings on Sundays at 21/2 and 71/2 o'clock. Admission free.

CHARLESTOWN, MASS.—The First Society of Spiritualists holds meetings every Sunday in Washington Hall, at 21/2 and 71/2 o'clock, P. M. The Children's Lyceum meets at 10

THE SPIRITUALISTS of Charlestown have commenced a series of free meetings at Mechanics' Hall, corner of Chelsea street and City square, every Sunday afternoon and evening. Children's Lyceum meets every Sunday at 101/2 A. M.

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

LOWELL .- Spiritualists hold meetings in Lee Street Church, afternoon and evening. The Children's Progressive Lyceum meets in the forenoon.

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

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

TAUNTON, MASS .- Spiritualists hold meetings in Templar Hall regularly at 21/4 and 71/4 P. M.

WORCESTER, MASS .- Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 111/2 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 Broadway

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

afternoon at 2½ o'clock. Speakers wishing to make engagements to lecture in Eb-bitt Hall, should address P. E. Farnsworth, 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 Spiritualists-Assembly Rooms, corner Washington avenue and Fifth 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 71/2 P. M. Ghildren's Progressive Lyceum holds sessions every Sunday afternoon in same place at 21/2 o'clock.

PHILADELPHIA, PA.—Friends of Progress hold meetings in their new hall, (formerly a church), Phoenix street, every Sunday afternoon at 3 o'clock P. M. Children's Progressive Lyceum holds regular Sunday sessions at 10 A. M., in the same place.

WASHINGTON, D. C .- The Association of Spiritualists of Washington hold meetings and have lectures every Sunday at 11 A. M., and  $7\frac{1}{2}$  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 General's Office.

VINELAND, N. J .- Meetings of the Society of the Friends of Progress in their Lyceum Hall on Plum, near Sixth street, every Sunday morning at 101/2 A. M. Children's Progressive Lyceum holds session in the same Hall every Sunday at 2 o'clock P. M.

ing) for, lectures. Lecturers wishing to make engagements

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 P. O., Ohlo.

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, Coun.

Charles S. Marsh, semi-trance speaker, Wonewoc, Wis. Mrs. Emma M. Martin, inspirational speaker, Birmingham, Michigan.

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, Elmina, N. Y., care of Wm. B. Hatch. Mrs. Mary A. Mitchell will answer calls to lecture. Ad-dress box 221, Chicago, III.

Miss A. P. Mudgett. Address Atlanta, III. Miss Sarah A. Nutt. Address Danby, Ill.

Michigan.

L. Judd Pardee. Address, care of box 1231, Buffalo, N. Y Mrs. Lydia Ann Pearsall, inspirational speaker, Disco, Mich. J. M. Peebles, box 1402, Cincinnati, Ohio.

George A. Peirce, Auburn, Me. A. A. Pond, inspirational speaker. Address, North West, O. J. L. Potter, trance speaker. Address Cedar Falls, Iowa. Mrs. Anna M. L. Potts, M. D., lecturer. Address, Adrian,

Dr. P. B. Randolph, Box 1714, New Orleans, La,

Mrs. Fannie Davis Smith, Milford, Mass.

H. B. Storer, Brooklyn, N. Y.

street, Cleveland, O.

ecture in that vicinity.

& Walker, during July.

H. C. Styles, M. D.

ton Co., Ill.

A. B. Whiting, Albion, Mich.

Dr. W. K. Ripley. Address box 95, Foxboro', Mass.

G. W. Rice, trance speaking medium, will answer calls locture. Address, Brodhead, Green county, Wis.

Miss Belle Scougall, inspirational speaker, Rockford, Ill.

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. Mary Louisa Smith, trance speaker, Toledo, O.

J. W. Seaver, Byron, N. Y., inspirational speaker, will a swer calls to lecture and attend funerals in Western N. Y.

Mrs. C. M. Stowe will answer calls to lecture in

Mrs. Sarah M. Thompson, Inspirational Speaker, 36 B

Selah Van Sickle, Maple Rapids, Mich., will answer co 10

Lois Waisbrooker. Address, Lowell, Mass., care of itter

E. S. Wheeler, Inspirational Speaker, will answer lis to lecture. Address Banner of Light-office.

N. Frank White. Address Seymour, Conn., Jy and August. Will lecture in Detrest, Mich., in October, hicago in November and December; Louisville, Ky. Jan'y and February, 1867. Will answer calls to becture weeksenings in vicinity of Sunday appointments.

Mrs. Alcinda Wilhelm, M. D., Inspirational caker, is engaged in Illinois until the Fall. Will be at th Belvidere

Convention, in Sept. Address, until further stice, Box 50, Monmouth, Warren Co., Ill.

Mrs. M. J. Wilcoxson. Address Hammonton, 1 J., care of

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

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

E. L. H. Willis, M. D. Address care of Bauer of Light .-

Pacific States and Territories. Address San Jose, Cal.

Benjamin Todd. Address San Jose, California.

F. L. Wadsworth, Drawer 6325, Chicago, III.

Hudson Tuttle, Berlin Heights, Ohio.

J. Wm. Van Namee, Brooklyn, N. Y.

Austin E. Simmons will speak in Woodstock, Vt., on the

The Northern States of this Union contain about of wind or tide, and armed with a battery of four 20,000,000 of inhabitants, and at the close of the fifteen-inch guns! war our army numbered 1,000,500 men.

At the SECOND NATIONAL CONVENTION OF SPIRITUALISTS held HAMMONTON, N. J.-Meetings held every Sanday at 10), in Philadelphia by adjournment from the 17th to the 21st of A. M. and 7 P. M., at Ellis Hall, Belleview avenue. October, 1865, it was WILMINGTON, DEL .-- The Spiritualists of this place meet every Sunday at McDonnell's Hall (Ferris & Garrett's Build-

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

will please oddross either of the following gentlemen: Thes. Garrett, Bee President; Lee Passy, Esq., Treasurer; er Dr. Wm. Fitzgibichus, Secretary. and their successors are elected, *Resolved*, That the delegates and substitutes, except such as voluntarily withdraw their names, are hereby declared members of the National Organization of Spiritualists, whose terms of office, as delegates, shall expire when their succes-sors, or other delegates, shall be elected by their resp citive local organizations, but whose membership of the National Organization shall not seem until the names are columnially BALTIMORE, MD. The "First Spiritualist Congregation of Baltimore " holds regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvort and Saratoga streets, at the

usual hours of worship. PROVIDENCE, R. I. -- Meetings are beld in Pratt's Hall, Way A countryman who was charged with ten gallons | Organization shall not cease until their names are voluntarily | bosset street, Sunday afternoons at 3 and evenings at 734

Capt. R. V. Wilson's address for the sumer months will De Menekane, Ocento co., 1 Mrs. Mary M. Wood. Address 11 Dewey Leet, Worcester, Mars Mary Weesthull lectures on Spiritualism Laws of Life and Realth. Address Mattawan, Mich Killah Woodworth. Address, Leslie, Mih. Warren Woolson, trance speaker, Hastligs, N. Y. Mrs. E. M. Wolcott is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont New Hampshire, or New York. Address as above. Miss H. Maria Worthing, trance specker, Oswego, Ill. Henry C. Wright. Address care Bila Marsh, Boston

# REFIGIO- PHILIPSONNIC, TOURS, NO. RELIGIO - PHILOSOPHICAL JOURNAL.

## 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.

#### JULY 3.

INVOCATION. Grand and mysterious, yet all-pervading Life. Around, below, and above us, Thou art constantly

reminding us of Thy power. Everything seems to send forth a sense of gratitude for their existence, though nothing appears to realize the object and aim for which it exists, yet with a spirit of unweariness, grandeur and might, showing that within is the power that impels it onward and upward, and each is performing its part in the great ocean or sea of life, however ignorant of the ultimate object Thou, oh, mysterious Principle of Life, hast in view.

With Thy power every thought of ours becomes a living soul, and every step leaves its impress upon the canvass of time. Then how guarded should be our thoughts-how careful, and with what perfect precision, should be our every step.

As we witness from day to day the heart sorrows of millions of immortal souls, and realize, if guarded by a true spirit, that their days of gloom might be changed to sunshine and gladness, we feel, oh, Spirit of Life, the necessity for the perfection of every thought, word and deed.

All is life, and with Thy power-Thy perfecting influence-Thy watchful care of the grains of sand upon the seashore-the tiny blades of grass-the beauteous flowers springing forth here and therethe little insects, and the all that Thou hast in Thy charge-we feel to trust Thee for all time-to thank Thee for the life within our immortal souls, and offer unto Thee a spirit of thankfulness and love.

#### QUESTIONS AND ANSWERS.

Q. A spirit that controlled at the last sitting said so far as his experience went, the spirit world was here upon the face of the earth ; and that we are always in the spirit world. And further said, in effect, owing to our obtuseness or blindness while upon the material plane, we could not realize that we were living upon the spiritual which was identical with the material. I would like to know your views upon the subject.

A. The world of spirit and matter is so closely allied that it is very hard to draw a line of distinction. Did you ever think of that? [Certainly.] We shall certainly say the statement was correct, for we know of nothing outside of the spirit world. The spiritual is an outgrowth of the material. We have said several times, in substance before, that this is so. We believe we can safely say that, so far as our experience goes, we know of no planewe know of nothing except that which is an outgrowth of the material plane of life. I should not say that it was owing to the obtuseness of the faculties you have. Whatever is in accordance with nature-that while covered with the material, while upon the material plane-it should certainly take cognizance of the things upon that plane by and through the material senses; and in calling those senses obtuse it was because they did not realize that they were upon the material plane of life. And I think that the spirit, when making that statement, said it was owing to the obtuseness of their material or physical senses.

Spirit-Do you call them one planet, distinct and separate ?

Questioner-I would not myself call them separate. But perhaps their magnetism, or a subtle ether from each does mingle and blend, and interblend, one with the other, and form but a unit, and they combined may form but one spirit world. Spirit-I think you have asked the question

before, if we had not visited other planets. We give now the same answer that we did then-we have not. You asked if it was possible for us to visit other planets. We would not say that it is impossible. A spirit might declare that he had. We would not declare that he had not. Each spirit speaks for himself. I know of no one who claims to know all things.

Questioner-The idea, then, is that each planet is surrounded by a spirit world, which is itself an outgrowth of the material, the same as the aroma of the flower is an outgrowth of the flower, is it not? We did not intend to convey the idea that the spirit world was outside. A. The idea was this: that the aroma of the

flower had its existence from the flower. Yet you could not see it-you could not see the aroma, yet it is real and tangible ; so with the spirit plane : because you cannot take cognizance of it with your external senses. That was our idea we draw from your remarks,

Q. Do you mean by your illustration that the spirit world is just as near to the earth as the aroma of the flower is to the flower.

A. That is the idea that we intended to convey. Q. The aroma of the flower evidently extends beyond that material portion of the flower that is visible to our material senses. Does the comparison hold good in regard to the spirit world? Does that, in like manner, extend beyond the material portion of the earth which is visible to our senses as the aroma of the flower does beyond the material portion of the flower?

A. Perhaps the fault is in us-perhaps it is in the organism that we give our ideas through-you have not got our idea.

Q. I am endeavoring to do so.

A. The comparison of the aroma of the flower shows that there is that which is invisible to your physical sight, yet your senses take cognizance of it. The comparison of the water and the spirit also illustrates it. The sense of taste distinguishes between water and spirituous liquor when the sense of sight would not. We cannot see a spirit world outside of the material, as we have said before. We know of no outside world.

Q. What I meant by the expression "outside," was that outside of and beyond the material universe.

A. We should not say that such a plane does not exist; yet we could not say that such a world does exist. We know of no such world. To reason self-I do not speak for everybody-and when you from cause to effect, would be to say that there is | look at it in the light which is true to me, you will such a world ; but to speak of it as a known reality | see that there is no need for long faces, prayers and we could not do it. There are many strange things on the spiritual plane as well as the material. Spirits have their ideas as well as you yours. There is a difference of opinion in the spirit world as in the material. You cannot realize our world because you have not had experience in it.

again. It seems to me now that I shall never weary of talking to you; until that time I shall be near you in my body my spirit body-yet you will not take cognizance of it by your external senses ; but I will be with you until the time comes when you will talk with me. Now, I will bid you good bye. I thank the friends here on earth, as well as those who aid me in the home where I am, to talk to you.

#### NATHAN CROWLEY.

I want to say right here that if every spirit that came back to talk, put on such a long face, and talked as those two did, people would have a perfect horror of our home. Don't you think so? [Well, I could not say.] Well, I can tell you that there is nothing here to make long faces about. I see nothing to frighten anybody-to make them have the least fear of coming here. I hear many of them say it is so perfectly enchanting here, so much better than it is on earth, that instead of having such long faces, and having such a time talking to them on earth, if you will do so and so, and will please me especially ! I do not want that at all. I tell you what I do want. I want you to tell my friends that this is really a very fine place. As far as real beauty is concerned, this is an outgrowth of the material, or earth. I can't see wherein the outgrowth should be so much superior in looks to earth. I tell you there is a real beauty-there is real wisdom-in everything, if you can only prepare yourselves to see it. You take one of those great rolling machines, and roll it over the ground, and it crushes down the little, tiny blade of grass and the great monstrous thistle-it crushes them all down alike. So with a mind that is disposed to look upon everything with a crushing blindness that has no power within to see the beautiful harmony and loveliness everywhere manifested, declares by all that is great and good that there is nothing beautiful, but that all is wrong. Now, you take a person that has a mind to take everything pleasantly, and look for the beauty in everything ; they find it. These same persons that find everything so nice upon this side, so much more grand than on earth, are the ones that fail to see the beauties of everything. The consequence is, when they come back to tell their story they declare everything to be grand, and that this world is so much superior to the one-they left. When you come right down to the gist of the matter, they never have left it. They are right in it-in it all the time. This great roller (that was, with them, inclined to crush everything down-could not see anything beautiful,) leaves them in the change called death. It belongs to the external covering, and mingles with the lower forms of life-everything has life-you cannot find anything that does not possess life. They see the beauties of earth. There is no leaving earth, in my opinion. I speak for my-

the shrewdness and cunning, perhaps, of those persons calling themselves mediums, pretending to communion with the dead, and then laugh and scorn at the idea, you do not care. Should I care when disappointment comes to you, and in consequence of that disappointment sorrow fills your heart? Should I care when, if I had added a word or two, it would have saved you that trouble?

It is not because I have so much feeling for you that I come. It is from the fact that I can come better, perhaps, than our mother. And it is by her urgent and repeated request that I do come. I, of myself, would say that you might suffer on, bear the reproach of conscience for not heeding what was said, and perhaps in time you would learn wisdom, and not act in the way you now do. Mother says : "James, tell him again, tell him I, his mother, urge him with all the power that I have, to sit and listen to that voice that would tell him of danger ahead ; and when he had heard that voice, heed its warning." She says if you could only realize that it was hers that said this, she knows that you would heed it.

At the time you failed and was obliged to give up your business, and you supposed your partner, Judson, was proved honest, if you had heeded what we have said, you might have saved all that, and now with Kerner you will fail again ; I tell you because Mother desires that I should tell you-to dissolve your partnership-go by yourself; and if you cannot make quite so good an appearance, you will do a great deal better.

I have no feeling of my own in this matter, because that you might fail time and again, until you are driven to distraction, and I would say that with your stubborn will, it was just. I believe that it should be broken. But mother says: "No, no, James, be not too harsh with your brother Harrison.<sup>ii</sup> You would not have me tell here your place of residence, etc.,-your standing in society-the church that holds you in such high esteem-no, I will not. But I will say that I feel it my right to | Well, sir, I believe hell is right in you, and give the names that I have ; and I do not feel to say anything further to you. Perhaps before long Mother will talk for herself. Then she will probably appeal to another portion of your nature. Your brother James. Good afternoon. [Good afternoon.]

#### A LADY TO HER HUSBAND.

Henry, I heard you say if I would come and tell you what I saw two weeks before my death, you would believe that it was possible for a spirit to return. I have come, and will endeavor, to the best of my recollection, to tell you. I think it was a little past midnight that I saw some one standing in front of my bed. I could not see the features. The fact is I could not tell whether it was male or female, but that some person stood in front of my bed certainly. As he or she stood looking I heard a voice say-I could not tell whether it was the one standing there that said it or not, but I heard a voice saying : "Two weeks from to-night you will go with us. Remember, two weeks from to-night Get everything ready-awaken your husband and tell him that he may be ready to give you up. Tell your little girl that you are going." When that was said I was frightened. I awakened you and you found me weeping. You asked me, you remember, several times before I told you why it waswhy I wept-and then related to you what I have said here. Now, I wille go farther, and say that almost two weeks went by, and I still continued in should express your own individuality.] comparative good health. I think of it now-I what I was going to say, was a positive fac think how sudden, and what quick work disease this idea of getting religion-sanctifying yo made upon me-how soon I was taken from you. And just two weeks, and as near as I can remember, about the same hour of night that I heard the voice, any sensible person; live one of the ver I was taken from you. I did not prepare myself wretches that it is possible for any persen very well, and never did I tell our little girl. You remember you told me I had been dreaming. But I did not dream. Neither did I dream when I was taken from you. Have I not given all that you requested me to? Remember your promise, and your wife will remember hers.

# JULY 14, 1866.

not. There are a great many that would rather would not come back. They would rather I should be in hell than come, back here. You see when ] was sick I did not have any care for anything Why, I was a mighty rough case before that. B a while before I was sick I got religion. Well, you know if you get religion just before you die you an sure of the kingdom. Oh, they 'think if I has found the kingdom I never would be here.

Now, I want to tell you right here, that I see any number of poor starving folks driven by poverty t steal. They go on with their stealing, until the murder. "No murderer shall enter the kingdom o heaven ;" and yet they are driven to do it. W does it-a God of infinite wisdom?

Then I see folks spending their money for nic churches and costly apparel, to worship God in. did think it was a shame. I think, sir, they had better take their money and give it to those van bonds, and not oblige them to beg or steal to ke from starving, and get to be so hardened they a murder outright. Oh, I think it is an almig unjust piece of business, and you talk about infi wisdom. I tell you I cannot see it. You will say "Milton Heaver had better be somewhere else I have been somewhere else, and I have seen a this that I have told you, and I have come to t conclusion that you may have your nice prave nice sermons, nice hymns. You think they carry your soul to heaven; but when you e to get on the right track, the right road, when see things just as they are, you will find that have made a hell of a mistake. Wonder if wrong to say "bell ?" If so, why was it m Wonder if it is wrong to say "the devily" if there had been no devil, hell would have empty; and if God had not seen fit to dams body, the plaster would have been left of sure. Well, you cannot kill a fact. No. 100 not; a fact is a fact.] Well, I did not be myself, that there is any such fact as a local folks who look at it, even somewhere else not carry it.

Oh, I tell you, you may think you have do mighty nice thing in freeing the nigger ; but f would put all these ridiculous ideas into his you may as well let him be a slave. Yet I the you had went to work and freed yourself-se will tell you what I think-you would have do d-d sight better ; that is what I think of it. natural for me to think more of a white pe than of a nigger; and I see a good many would work and do something for the colored tleman, and at the same time let a white p starve at their very door. [It is a good thing their benevolence can be aroused in some better be aroused for the colored man the aroused at all.] Well, I believe it should be a in the right direction. I believe that charity at home. IIt is well that the colored man ha individuals who are charitable to him, even same individuals are uncharitable objects.] I would like to know if it is any to take care of them? I would like to know many of them you take care of now? Oh, you it is a convenient plaster or putty Will you publish what I say? [We do not to cut you off. If we do not give you a ing in your own language, it would not hearing at all. We are perfectly willing that for the kingdom of heaven in fifteen minute hour's time, is too ridiculous to be though and then repent, believe, be baptised, and into the arms of their Saviour. This they when I died-a mighty pretty story that. the orthodox theory. We do not believ Well, I do not say that you are the whole w there are those who do. [Well, it is the be can believe. Those systems of religion had origin in the infantile condition of the family, and there are many infants now of all growth.] I cannot agree with you, sir, that religion is good for anybody. [You have son good thoughts; but I am sorry that you them in such rough language. They we better received if you did not use such lan What right have you to call a thing "rong believe that everything is governed by the rough. [It certainly would be far more = to me, if those hard expressions were Well, it aint me that goes in for dressing No putty face about me. [Well, I see you outspoken, which is your right.] Well, si just say old Heaver has got his ideas, not lost any of them, either, by giving y them. May be you think you have not g thing by it, but that is no matter-no difference me. [Well, it has been rather interesting to you.] Now, don't try and plaster admired you when you said you would b it better if I had left off the hard express

[Questioner-I did not pretend to give the precise language of the spirit. It was only my view of what he did say. He may or may not have made use of the expression "obtuseness" or "obtuse."]

Spirit-I think that the idea of looking for the beautiful or the good, instead of the evil, is a very good idea. It is certainly much more desirable to be happy than miserable; to look upon beautiful objects than those that are not; to see a happy and cheerful countenance instead of one that is morose, and what we would call ugly; to instil into the minds of children, and in fact every one upon the material plane; and also upon the spiritual, to look for the beautiful is a very good idea. There is one point that I intended to make, and that was, that I agree with the spirit when he said that the spiritual plane was not far away; that there was no long journey; that spirits do not have to travel a long ways in order to be with their friends. A spirit body may stand right before you-you do not take cognizance of it ! Why? Because you are upon the material plane. And yet the spirit is upon the material and the spiritual also. Where is the spiritual plane, if not upon the material? It is true all are spirits.

Q. Do we understand by the answer that there is no spirit world outside of and beyond the earthly plane?

A. Why, we do not say that there is no plane outside of this, but we certainly do say we know of no plane outside of this. We would compare the spiritual plane to the aroma of the flower. There is life-there is spirit-it has existence ; you may not see it; you can only see the covering. What makes the flowers, the beautiful things, upon the spirit plane? And again, we have everything upon the spiritual that you have upon the material. We dwell with the spiritual, you with the material. Certainly we could not ask for anything more beautiful than there is upon the material plane. It was said by the poet, that "the world was full of beauty when the heart was full of love." So the beautiful exists in love. After all, to realize and enjoy the beautiful is the great secret of happiness. We do not say that the spiritual plane is real and tangible to you, yet we know of no plane outside of materiality. We know in fact of no "outside." Q. When I made use of the term "outside," I said outside of this carth. A definite proposition.

Spirit-When you speak of the earth, let me understand what you mean by earth. Do you mean close to the earth-the earth's surface?

Questioner-Yes, and the atmosphere forty-five miles, or thereabouts, outside of it.

Spirit-I shall ask you this question : if a pint of any kind of spirits is any more a pint than if it were water?

Q. We can conjecture something in reference to the spirit plane, although we may not fully realize it in all its parts.

Spirit-Very true.

Questioner-In some particulars I expect our conjectures may be true.

Spirit-And yet there are none that have formed a correct idea of the spiritual while upon the material. Questioner-It would seem from the difference among spirits as to what the spirit world is, that they, likewise, are not always correct.

Spiril-No, it does not follow that because there are differences among persons, that they are necessarily incorrect.

#### JUNE 28. GEORGE BAILEY.

I shall not trouble you long with what I have to say. I want to tell my father that I have found what I expected to find-what I expected I would find-and I have come here to tell you my condition. Perhaps you will think if I was happy I would not come here; and it may be that if I was perfectly happy I should not. But though we are far removed from you in your estimation, we see all that you see and know all that you know. Seeing and knowing as I do; looking ahead and seeing so many things that I could tell you of, and spare you so much trouble-I cannot be happy and not do this. You will fully know what I will say. Now, I will say this: that you arrange things at home at your own fireside, so that I, with others, can come and tell you that which will benefit you, and tell you of that which is before you to do. And when you have found we can come, and you have heard us talk, and received the benefits, then you will see why I am anxious to come home instead of here among strangers. It would be better; I would feel

better. Eva is also anxious to talk, but she cannot here. Grandmother wants to talk, but she wishes me to tell you to prepare things at home. I do not know as I can tell you what to do; but there are plenty on earth who can tell you what to do. Yes, I see what you would say : "How long have I been in this world-that is, how long since I died?" Four years. [Spirit pausing.] Yes, four years, last April. My name is George Bailey. That is all I want to say, all I can say now. Good bye.

## LULA WILLIS.

I will not say anything about bappiness-whether we are happy or not. All know that it is a pleasure to converse with friends, whether their condition is perfectly happy or otherwise. I want to let you know that there is a truth in communion with spirits-those that have passed from the earth to heaven, or from the first to the second sphere, or from the material to the spiritual. When you realize that fact, know for yourselves that it is possible -you will feel more interest to converse with us than we do to converse with you.

I cannot say that I find it as easy to converse with yon, that is with the same case and freedom, through this organism that I could through my own. But you what my name was. Sarah Newlan. seeing others tell their story, and having the assurance that their communications will reach their JAMES TO HIS BROTHER. friends, I was anxious to tell mine. All are strangers to me, and I am in a strange place, yet I overcome I heard you say so many times that you did not by spirit of love, power and goodness-a fountain all embarassment, and say to you that Emma Jane care, that I would not care either; and if mother of wisdom? Do you say everything is founded is-I do not know whether to say, yes I must say she is with you stripped of all the troubles that she had before she left earth. She could say many things to you that you would be glad to know. I am told that we are governed by positive and negative forces. Perhaps if I had more of what is called If sy, does not that atmosphere in a more atten- the positive I could do better. I do not know how uated state extend to more than one system with to acquire that. Now, I will say to you that your daughter, Lula Willis, says this: She wishes you to be happy, and to be happy herself; and when you say that you do not believe it is James. You what I am. I would not even have Jesus Christ the time comes that you are convinced of this truth do not care. You do not believe it, What shall I himself bear my sine for mo. I will never pack my of spirit communion, I will come to you again and tell you to make you believe it. You say that it is burden upon anybody else, whether I am right or before I get commenced : give a man a fair of

dejection-there is not a particle of need of it. The people are really yet covered with that covering that causes them to look in the manner they do upon things of earth, and we would say to them the sooner they lay aside that dread and fear of death-the change called death-the happier they will be. When they realize that what they expect to find is. right here-the heaven that they so longed for is here upon the earth; that all they have had is at the doors and windows of their souls ; that the light of heaven is within, they will find heaven.

I find no trouble in making use of this body ; can feel just as easy as I would in my own, and in fact it is mine while I am talking. When I leave it I will endeavor to leave it as good as I found it, and I feel certain as good an impression on the mind as there was when I came, and from the appearance of the spirits preceding me, I would hope to leave it a little better. I would not leave any sorrow, not the least particle, impressed upon the mind of the medium; and I surely will not on the spirit. It is a fact you are a spirit, she is a spirit, and all are spirits, as much as you ever will be. If you think you are going away off to find a spirit world you will find, perhaps to your sorrow, perhaps to your gratification, that there is no such far off' world.

Perhaps I have told a long story-taken up a good deal of time; but the fact is they told me to say just what I wanted to. [Yes, we feel a good deal of interest in such matters.] Let's see, I have not given my name? [No.] Nathan Crowley. If you see fit to give me a hearing, I will come again when convenient. When I say I will come again, I mean I will talk to you. There is really no "coming again," as we are always here-not being far away, we have not far to come. If it will not be convenient for you, I will wait with all patience. [We shall be happy to report for you.] Good day. [Shaking hands.]

#### SARAH NEWLAN.

Mother, your little girl wants to tell you how nice it is here : and how nice it is that she can talk to you. She ain't going to try to tell you a great, long, big story, such like, men and women would. It will be only a little short story. I tell you that Cornelius, Maurice, Hettie and Willie are all with your little girl. That when I died you thought that I ached and was so sick. I did not ache at all. I did not feel it. I did not feel bad a bit when they all came and began talking to me, and told me what a nice place I was going to. They all told me I was going home with them. I wanted to see you. They said no, because you felt bad. That made me want to see you more. And when I saw you, you were showing some little girls-Mr. Lamb's little girls-my body. They cried, and cried ; and I thought I should cry, but I didn't, and I didn't want you to cry. I didn't want you to think I was alone, because there are a great bunch of folks, and everybody is good to little folks. I want to tell you about your wish to have my picto look at you would not feel so bad. Now if you will go to some of them folks that can make pictures of us I will have my picture. I know, ma, you do not think I can have them make it, but if I can't do it all then, some one will help me. I want you to send my letter to my mother. I did not tell

Hardson, I had almost made up my mind, when I believe in things being good. What do y

## MILTON HEAVER.

I am told that we have got to be very precise in what we give here; but I would not give a d-n, either a mill dam, or any other kind of a damn, if a fellow could not act out himself. Let a woman act out herself. Let them act out themselves. It is the hypocrisy and deceit that makes so much trouble in the world. If everybody would act out just what he is, then everybody would be all correct ; but it is the policy to smooth everything of infinite wisdom." It is all right ; I over-smooth everything on the surface; if it is deeply black, dark, it is hidden, in order to be smoothed over. Anything but a putty face or a plaster. If the call comes, let it come along ; whatever finds a road to come in can find a road to go out. If there is a road to travel for the wicked to go into this world, they can come back. Who is to fooled into religion just before he died, s say what is wicked? Sit yourself down with the idea that God made everything good, then set yourselves to work and tell of the wickedness, profanity, and evil in the world God made. God is perfection, God is love, and then talk about evil with your putty faces. Come on with your deceit, and it ain't anything strange that you find yourself disappointed.

The Bible says no murderer shall enter the kingdom of heaven. If that is the case, what are you going to do with all your soldiers-what are you going to do with millions of individuals-I would like to know ? I suppose there is not a day goes over your head but what there is a murder. It is all right-there is your plaster. If there is a hell-God made it-what harm in saying "hell?" If God is going to damn millions of his children to a hell, what harm in saying "hell?" [We do not believe in such a place; it is only an orthodox institution.] Who is it that complains of our talking, I would like to know? [Why, most certainly, those very orthodox folks that you have referred to.] Well, I am not talking to you, I am talking ture, because Aunt Liza said if you had my picture to those who will make a fuss about the matter. [Well, go on and free your mind. I have no objection.] Well, I do not expect you would have say objection. Sometimes it is said out off profanity. There is no harm in calling on the Lord, not a bit of it. And if he has made the devil, is there any to converse with you. I will come and re harm in calling upon him? [It is calling upon a this very hour. I am not unhappy becar mythological individual.] Yos, and I believe you here; but I am happy that I can con are when you call upon either one. [Do you not daughter Amy will often come to you-str believe in the spirit of love, power and goodness ?] it is true. did not tell me over and again that you do not feel upon wisdom? [Yes, we think so.] Yes, but you that it is possible for me to talk to you, that you are not everybody. [We believe in a supreme intelsay as you do, I would not make this attempt. Do ligence, that rules and governs everything. And you know when you say that you do not care that we believe that everything is governed by haw.] power of the newspaper press, for good of it causes a similar feeling in the breast of the one Then you believe that everything ought to be increased 1,000 per cent., and of the periods you say it about. You know my disposition well smoothed over and puttied up? [Why if there is T00 per cent. enough, and you ought to think it is not so easy a anything to be pattiest over, it is all right.] Well, matter to get possession of a body that is not your by thunder, I believe it is all right, too ; but I do own ; and it is certainly very unpleasant to have not want to be plastered over. I want to be just

#### AMY TO HER MOTHER.

It is a truth that we are seen and known see and know, and if we are seen it is that we know ourselves, and, knowing do that which is right. Further, it does not because that spirit [referring to the spirit just spoken] talked in the manner that he d the whole spirit world is in a like state Do not think that because I come here in a after him, that I cannot be happy. You ve despise a glass that had some time contain water. And, again, if there was no bard would we be able to realise the pure or would we be able to see its beauties? all feel as he did ; do not all think as he d well that he said what he did, and year Amy would come and say to you that time, you will give her a hearing, she will communicate to you. You may sit alone or visit some one through whom we have

Questioner-No. Spirit-Then we shall say that what you call this arth is to us the spirit plane of life. We do not ay that it is immediately upon the surface of the erth. The spirit world pervades and comprehends the earth sphere or material world. 2. Will you explain more fully the magnitude of the earth? Whether it comprehends all the atmosplere of the earth, and the magnetism of the earth? their planets, so that all unite and form one whole. A. In other words, a world within a world? Q. United together, do not all the planets form a unit?

Thirty years ago, 45,000,000 newspan issued in one year in England ; last year S were issued. Thirty years ago about 7, serials and magazines were published in a 3year near 50,000,000 were circulated. S

A wide-awake minister, who found his o tion going to sleep one Sunday before he commenced, suddenly stopped, and ex "Brethren, this isn't fair ; it isn't giving a a chance. Wait till I get along a piece, and I sin't worth listening to, go to sleep; bt

# RELIGIO · PHILOSOPHICAL JOURNAL.

#### The Gladness of Nature.

#### RY BRUANTS

an time to be cloudy and sad, ent mother Natura langha around; ten the deep blue heavens look glad, stness broathes from the blossoming ground ?

ore notes of joy from the hang-bird and wren. a the goustp of swallows through all the sky; ne sourrel gaily ohrps by his den. The wilding bee hums merrily by.

douds are at play in the azure space. their shadows at play on the bright green vale, a there they roll on the easy gale.

and a dance of leaves in that aspon bower, re's a titler of winds in that beachen tree, a smile on the fruit, and a smile on the flower, a laugh from the brook that runs to the sea.

ik at the broad-faced san, how he smiles te dowy earth that smiles in his ray. coping waters and gay young isles ; look, and he'll smile thy gloom away.

---spiritual Communications-No. 9. TO DR. FAHNESTOCK, OF PENN. WILL

DELE DOCTOR :- From every portion of the orm of the human brain, there is constantly and climinated an aura of refined electrical partimore or less etherealized or sublimated, acaing to the vital quality of the organ from whence These particles combining around the ideal constitute his sphere, and are an exact mension of himself. All impressions proceeding sources ontside of the individual before reachhis conclousness, receive the impress of this in a greater or less degree, in proportion to his an selfish or generous character-which terms may netter expressed by the phrase, positive or negare qualities. By positive being understood self and; by negative, the love of others. Now the paracter of this aura, constitute what has been received as the human will. Where the aura was witive, the individual had a positive will; a consion once formed could not be altered ; notwithunding argument after argument may have been esented. These arguments had to pass through isaura, and of coarse received its coloring before aching the man. Just as a pair of green spectales unconclously gives a tint of green to all objects en through them.

The sura being negative, or less positive, arguments passing through it are seen in their proper ucht, and have their proper weight in influencing the action or course of the individual whose will is in mediocrity. While a strictly negative will is the sport of every contending sentiment. A perfectly positive will is very rarely met with on the earth

one. Andrew Jackson is an example.

ROBERT HARE.

A young lady, a few evenings since, said to her ervaller, "Please clasp my cloak." "Certainly, soid he, clasping his arms around her, "and the contents too.

THE EXECUTIVE BOARD AND THEIR 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 Fifty The Executive Board shall report all their doings at the

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 upon the records of the Society for future reference. The Executive Board shall be qualified to give Public Lee-turers Certificates which shall endow them with follows: a say Ministers of the County much. Ministers of the Goard 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, to solemnize marriages in accordance with law, which certificate may be as near as practicable in the following form :

#### CERTIFICATE.

To all whom it may concern: Know ye that the Religio-Philosophical Society, reposing especial confidence in our non as a public Lecturer, do hereby grant this Certificate o Fellowship and dance with law.

PRESIDENT) Executive Board

VICE PRES of the CLERK | Religio-Philosophical Society.

#### OF MEMDERSHIP.

" 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 Angolic Messen-gers, ever holds the lowest, or least developed, as well as the highest of Ris children in his loving embrace, and provides impartially for their every want, and is continually bringing them to appreciate His unfailing jove for all : Therefore it is the duty of this Society to receive all who desire to unito 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 over be entertained, nor shall any member of this Society ever be suspended or expelled from membership.

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

her name stricken from the roll of members, on application to the Clerk, without imputation for so doing. That man is a progressive being, and at all times acts in accordance with the *internal forces of his own being and exter-nal 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 ring, downtrodden and oppressed

That the most highly developed inhabitants of earth, are termediate between those angelic beings of expanded intel lects, who long since passed from earth, and now inhabit the "Summer Land," and the lower races of humanity who ocenpy 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 contraveno these articles, shall govern.

#### FINANCES.

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

#### LEGISLATIVE POWERS

This Society may from time to time adopt such By-Laws at meetings duly called for that purpose as shall be deemed ex-pedient, provided that they do not in any manner contraveno ict 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 ever be made allowing complaints to be entertained against members, nor for their censure, suspension or expulsion, nor in any wise to restrict or hinder any person from uniting with or withdrawing from this Society in the manner herein before provided.

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-and cannot fail to be welcomed and treasured by all lovers of "the good, the beautiful, and the true." fulness of a remark made by one who had the privilege of seems as though an angel stands by my side and talks to me." Another, a gentleman of this city, who read the first hundred pages, in a letter to a Boston paper concerning the book, says: "It is mostly prose in form, but all poetry in spirit. It is a staff that will support every weary pilgrim of earth that takes it in hand. It tells us how to live better and die happier. Its pages all along reveal the yet unrecog-nized goodness of God to man. In chastisement, as well as thoughtless need it, the unhappy need it. It is a sweet and holy song to the devoted and devout. The poor, the rich the ignorant, and the wise, will find rich blessings in it, and it will guide the feet of many over dangerous places. those who long for a voice from heaven to speak to them; to those who mourn as well as to those who rejoice-to all of us journeying through this world of beauty to one yet more almoners of many spiritual blessings. This new work, finely printed and beautifully bound, is eminently valuable and attractive as Price, in English cloth, bevelled, \$1.25 per copy; extra gilt side and edge, \$1.75-postage 16 cents Sec'y. P. O. Drawer 6325, Chicago, Ill. A NEW POEM BY A NEW AUTHOR! MINNESOTA, THE GREAT REBELLION, AND THIS work recites some of the most celebrated battles of Mechanicsville, Savage's Station, Malvern Hill, Chantilly, account of the Minnesota Massacres, &c. In short, it is That will entertain every American reader. scattered through it, will be found instructive. COMPLETE WORKS, 3 volumes, cloth : price \$6.00, postage, POLITICAL WORKS, 2 volumes in one, calf; price \$4.00, THEOLOGICAL AND MISCELLANEOUS WORKS, 1 volume, COMMON SENSE, a Revolutionary Pamphlet; price 20 cents, AGE OF REASON, being an investigation of True and Fabu-For sale at this office. Sent by mail on receipt of price and 2-14-eot-tf postage.

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To Spiritualists and Friends of Progress everywhere:

In accordance with and furtherance of the views and sentiments of the National Convention of Spiriualists, 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 Il progressive minds everywhere. To this end do we present the following form of Articles of Association-comprehensive and liberal+and such as leave individual rights entirely unmolested.

Under these Articles societies will be entirely inmendent of each other, yet they will possess an herent power for general associative effort, so necessary for a National expression of the great Princis now being evolved by the most progressive minds of the Age.

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

Societies organized as recommended, can be incorporated under the general laws governing Regious organizations in the several States, as well as the Canadas-our rights being equally sacred in law with other religious bodies.

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

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MILO O. MOTT, Brandon, Vermont.

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

#### Plan Recommended-Religio-Philosophical Society.

#### ARTICLES OF ASSOCIATION.

#### DECLARATION.

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

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

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

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

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

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

#### FIRST BOARD OF OFFICERS.

And, lastly, it is agreed that the following named persons shall constitute the Board of Officers, provided for in the fore-going 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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## Our Children.

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"A child is born; now take the germ and make it A bud of moral beauty. Let the dews Of knowledge, and the light of virtue, wake it In richest fragrance and in purest hues; For soon the gathering hand of death will break it From its weak stem of life, and it shall bee 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?"

#### The Children's Friend.

Mr. Try was a curious man With a very curious face; When he smiled it seemed like sunshine, And lighted all the place. And his eyes wore brown as hazel nuts, And his checks were fresh and fair; For they were painted by the pencil Of the early morning air,

His shoes were soft as swan's down, And he moved as still as light; And his coat was made of air cloth-Invisible to the sight Of all except his dear friends, And to them it was heaven's true blue; And he wore on his breast a bright star, Clearer than morning dew.

When a child was learning his lesson, Mr. Try would come and see; For he loved all little children

When studying carnetly. And he made the little black letters Seem beautiful and bright, Till they would sometime sing like bluebirds In the early morning light.

And the book would seem all over To be full of voices sweet, Till each faithful little smiolar Could every word repeat ; And then a crown of beauty Mr. Try would give to each one, Like a wreathe of stars as golden As the early morning sun.

For no one has ever striven To learn what is good and right, But Mr. Try has brought a blessing That will bloom in heavenly light; And he calls them all his children. Whether they are young or old ; And his smile lights all their faces Brighter than morning gold. -Pall River News.

#### Enigmas, Charades, Etc.

MISCELLANEOUS ENIGMA. I am composed of 26 letters.

My 9, 4, 15, 11, 13 is a nice fruit.

- " 7, 17, 3, 6 we all love to do.
- " 20, 8, 11, 12, 26 make us all happy.
- " 22, 2, 18, 21, 11 is one that searches for rare treasures.
- " 1, 14, 24, 25 is a useful animal to voyagers.
- " 5, 10, 15, 17, 25 is what all desire to gain.

" 7, 14, 3, 23 is what we all should possess.

- " 16, 19, 15, 5 is the first stage of life.
- " 24, 7, 4 has brought suffering to many a family.

My whole is what a wise statesman once said, and has now become a proverb. Cedar Falls, Iowa. Answer in two weeks.

WORD PUZZLE. I am composed of 12 letters. My 1 is in lock but not in key.

#### A Fox's Revenge.

An old and respectable man of the county of Montgomery, used frequently to relate an anecdote of a circumstance he saw. In his youth he resided on the banks of the Hudson river. One day he went to a bay on the river to shoot ducks or wild geese. When he came to the river he saw six geese beyond shot. He determined to wait for them to approach the shore. While sitting there he saw a fox come down to the shore, and stand some time and observe the geese. At length he turned and went into the woods, and came out with a very large bunch of moss in his mouth. He then entered the water very sliently, sank himself, and then keeping the moss above water, himself concealed, he floated among the geese. Suddenly one of them was drawn under water, and the fox soon appeared on the shore with a goose on his back. He ascended the bank and found a hole, made by the tearing up of a tree. This hole he cleared, placed the goose in it, and covered it with great care, strewing leaves over it. The fox then left; and while he was gone the hunter unburied the goose, closed the hole, and resolved to wait the issue

In about half an hour the fox returned with another in company. They went directly to the place where the goose had been buried, and threw out the earth. The goose could not be found. They stood regarding each other for some time, when suddenly the second fox attacked the other most furiously, as if offended by the trick of his friend. During the battle he shot them both.

#### TOM THUMB AND THE YORKSHIREMAN .- A story is told by the Mustrated Times of a Yorkshireman who went to London specially to see Tom Thumb, and arrived on the night of his last levee, too late. In the dilemma he applied to an editor, to whom he had an introduction, to get him an interview. The editor took counsel with the colossal Paul Bedford, and Paul agreed to be "Tom Thumb" for the occasion. The Yorkshireman was then sent to his house. "Is General Tom Thumb at home?" asked the Yorkshireman. "Yes, sir." said the servant, who immediately ushered him into the portly presence. The Yorkshireman looked upon Mr. Paul Bedford, and Mr. Paul Bedford returned his gaze, "I beg your pardon," said the countryman, "there is some mistake. I wish to see General Tom Thumb." "I am General Tom Thumb !" said Paul, blandly. " You /" cried the astonished Yorkshireman. " Me Sit down-sit down, dear boy, and take a glass of wine." "It is a swindle—a robbery—a do—an im-position ?" roared the countryman. "What is ?" asked Paul, innocently. "You are ?" cried the Yorkshireman. "The bills say you are only two feet something high-that you only weigh seven-teen pounds." "No more I do," said Paul, "in public; but I am in private here, at home, and tak. ing my ease." "And—and your wife and baby ?" stammered Roseberry Topping. "Just now they are out," was the reply, "and therefore, of the size and weight described in the programmes. No one knows what we public characters go through in our anxiety to gratify our audiences. You see during our levees, we suffer so much from compression that we are obliged to resort to these means to restore the natural balance."

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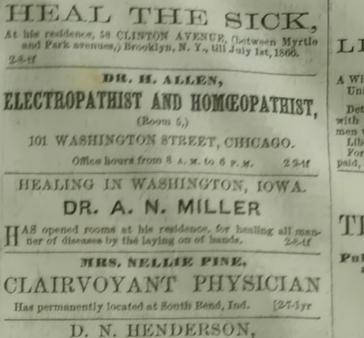
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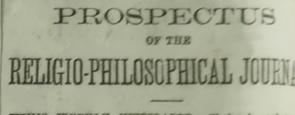
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