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

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For the Religio-Philosophical Journal. The Man with Telescopic Eyes.

BY EMMA 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.

Dreining 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 Endowed with locomotion, and his heart Like a huge garnet lying in the dark, Waiting the sun to pierce the marble walls And light its lucent glories.

Poverty As thin as moonshine, with her unshed 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 couchant 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 lilies; 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 fore 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. 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 noiseless. The days come, softly dawning one after another; they creep in at the windows; their fresh morning air is grateful to the lips as they pant for it; their musiclessweet to those who listen to it; until, before we know it, a whole life of days has possession of the citadel, and time has taken us Reported for the Religio-Philosophical Journal. An Oration.

Delivered before the Zoonomian Society, on the 19th day of February, 1866, being the 57th Anniversary of the birth of Abraham Lincoln. 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 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 in answer 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-martyr-

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 hearly 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 patronage on the one hand, and on the other a persistent and consistent demand for concessions in

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 their impress more or less deeply upon the history of the times. The conflict, however, was constantly growing stronger, each new concession to. and accession of power on the part of slavery rendered it still more insolent in its demands. The strange and apparently fanatical and wild movement of old John Brown startled the world as well by its boldness as in the revelations of the elements that were at work in the mental and moral worlds. The grandeur and sublimity of the moral heroism with which this old man met the statesmen who interrogated him as to his motives and designs, awakened strange feelings in the hearts of hu-

Never before had such a spectacle been presented. Slavery had ever been corrupting and debasing. Liberty now was rousing up the old martyr spirit, and John Brown mangurated a new era in the history of this nation. Whatever may have been the opinions in regard to his course every one was

which he closed his career, and scaled with his lifeblood the testimony which he hore against America

can 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 current, 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

But who was Abraham Lincoln? was a more profound question than any of us could answer at that time. Those who knew his early 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 fambiar 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 fierce than the world

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.

Treason had been rampant all over the land, and 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 time he stepped firmly onward in the clear and unmistakable line of duty.

At this period, the parnest soul of humanity, speaking out through the people, was seeking and praying for a man of destiny, who should be able

then and there at the helm. Military men rose and fell like meteors, and one by one they passed away. At length there came to the call of the Nations head a man of iron nerve and giant intellect who was able to plan and carry out the campaigns to n successful issue. But Abraham Lincoln, evel faithful and true, stood at the helm watching will h devoted earnestness the coming tide of victor, when the great Ship of State should once more be moored in the harbor of peace. When the last Aruggle was about ended the fall of Richmond and the surrender of the rebel army, he was now the scene of conflict, and sent to Washington the significant dispatch, "All seems well with us.' A few days later and he walked the streets of the fallen Capitol, unattended and almost alone amid the slumbering walls and ruins of that doomed city, where the sound of the feet of the rebel horde had been heard so often. Such an honest, loving soul knew no fear. He had

filled with admiration at the noble beroism with | risen to the true Christian plane, on which he could forgive his enemies, and render good for evil.

> The people of the North, intoxicated by success, were frantic 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 catch 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. .

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

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, 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. to lead them safely through this terrible conflict; Oh my friends, can it be that in one short year after little dreaming that the very man for the hour was | 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 his 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 remarkto, sex, sect, color or untion.

Abraham Lincoln was a progressive man; be thoved onward with steady, strate atforward stone never looking backward, never desiring to retrace a stop when he know it was in the right direction. Oh, What an example to this nation is this. Whoover walks by the light of principle, and in the line of truth will find that his motto must be upward and onward forever.

Such was the career of him whose birthday we

commemorate. May the mantle which he wore with so much grace and dignity fall upon this entire nstion, 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 mation 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 eherish 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."

> 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 ponderable matter, and the many jurers become so many new varieties of matter, with similar and dissimilar qualities, so we are still in the isbyriath 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 and, 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 reds relieving it and conducting the fluids to the earth, 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 tele graph 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 dijects, 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 oldin brack matter through space, or what we call solid matter, well boin 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 this, but such as I have seen (or seemed to see)

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

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 untrae. 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

> We come when mornings' golden beams Light up the dewy, trembling earth, And when the hills, and woods, and streams Beho 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 noohtide's sultry heat Fills with its breath each vale and plain; When in some calm and cool retreat, All forms of life seek to remain; When 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-Atture us from our blissful home. Laden with happiness for all-Forevermore we come, we come.

#### Phonographically Reported by W. F. Jamieson. REPORT OF THE PROCEEDINGS

#### 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

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

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; La Salle-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-Sett Stowell; Lena-Mrs. E. G. Jones; Seward-Jacob Hamilton; Junction, Du Page Co.-Jas. Barber; Hampshire-E. G. Prentise; St. Charles-8. 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 Cregon-Lester H. Evarts, Mrs. A. H. Evarts; Nachusa-Mary Ann Hillis, Mary Carroll; Roscow-Eunice Ellis; Lawrence-M. Briggs; Quincy - Joslah Brown; Rockton - S. Gibson; Rochelle-Mrs. Lizzle Moore; Millersburg-Wm. Watson; Mayfield-W. S. Dinsmore; State at large-Geo. Haskell, N. B. 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.

Warren Chase then presented a preamble and resolutions on organization, which, on motion of 8. 8. Jones, was referred to the committee on permament 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 | Just definitions are mighty logicians!

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 State of Illinois, to be published in the RELIGIO-PHILOSOPHICAL JOURNAL and the BANNER OF

Convention then adjourned to meet the next morning, the 30th inst., at 8 o'clock 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, dogmos, fables and superstitions of all forms of sectarian christianity : 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 evidences and for social co-operative purposes, to estab-

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

lish National, State and local organizations, embracing all

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 Arti cles of Association, viz.:

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

Association of Spiritualists. мемвекентр.

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.

The duty of these officers shall be to execute and perform the usual functions of like officers in other organized bodies, and especially the follow-

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 the same 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 tifty 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

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. (To be Continued.)

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 guest, throwing his hat into the fire, "I quietly placing a quid of tobacco on a table pearby. This is the most remarkable case of absence of mind that we have ever been called upon to record,

Phonographically Reported by W. P. Jamleson.

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

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

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

A. Wheelock, Assist. Secretary.

Hon. Warren Chase, the papeer in the cause of Spiritualism, on being introduced to the audience 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 title for him or herself.

I have not come here to intate and provoke any one, but to harmonize and leip 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. In 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 audience 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 (raths, and thinkers are breathing forth great burning thoughts. All truth is eternal, no truth knew, 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 open communion with the inhabitants of the spirit world, and foretold 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 world. Here the angels, it would seem, direct to execution their mighty plan. Coming events, the 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.

I have seen it stated in history that Emanuel there will be a wonderful development that will astonish the whole civilized world. [Alluding to the ushering in of this new Spiritual Dispensation.]

When I first heard these 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 30,000 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 an 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 mebriate lying in the gutter,

we can reach by love.
So with that wayward, wandering sister, that you say is on the town . h! 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 frock 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 washing 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. Bid the mourner rejoice! It makes death beautiful. 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 foun-

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 recoilect how I hated Sunday Schools, but now Hove them. Hove 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, mediams 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 bioseoming hair-blossoming 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 PECKHAM.

When Atias sustained the world on his shoulders; when Prometheus brought fire from heaven, for the which he was chained to frosty Cancasus—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 eircle, 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 Urquhart, "were approached with natural wonder and religious awe." The doubtful inquirer came hither to see if the sky met and rested on the earth-if Atlas 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 beyond the pillars was the origin of present things, 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 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 skirt of Palestine, she was handmaid for a thousand 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 Phoenician 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 Phonician, 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

Curious was the ancient mode of "sailing in" by the Phonician, 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 Arktes 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 Mossis, in his sign, led very much estile out of Sorpe, the Lamb, or the blood of the grape after the

though Colenso is severely graveled to ascertain how they could find sufficient browsing on the bare rock of Sinaf, 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 giravit, 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 horses and the neighing of his strong ones, were heard from Dao, as in the whirlwind, when Jeremiah saw seething pot,' with face towards the North. It was the North wind, or rude Boreas who contended against the sun, and his horses, the same spirity the North who made the man in Asop's Word go up his loins and wrap his old cloak about, with the san melted with fervent heat, or by consummer fire, thus showing that the sun and his strong one were more potent than the Polar Bear, or Old Shad. dai. It was out of the North that old Draco, the red dragon and Satan, the devil with seven beach and ten horns, with all hell broke loose, swood down to the earth in a contest with Michael, likeness of God,' for the body of Moses who had led the heavenly hosts and very much cattle nu: Egypt, 'through the wilderness, through a land deserts and of pits, through a land of drought and of the shadow of death, through a land that is man passed through and where no man dwel: For pass over the isles of Chittim and See, and send unto Kedar, and consider diligently and w if there be such a thing. Be ye astonished, 0. heavens at this, and be horribly afraid; be ye ver desolate, saith the Lord."

Well, if Jeremiah wrote Deuteronomy, as per Colenso, he certainly appears " very desointe as the Lord," and as he wrote in cypher, a "Smith's Dictionary of the Bible," he would " even in cypher to have lamented considerably the Lord bath trodden the virgin, the danger Judah as in a winepress." When we read this at other phases of the Word by a landmark here at a landmark there, with interstitial stitchings needlework on both sides, conveying instruction through physical, moral and spiritual ambiguities of the Word, it requires a very wide stretch of 13 soul-wings to keep him and the ofher prophets equipoise upon the metaphor, where there is a 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 sewith the sign of the ambiguous givings out, or upon words, "though thou wash thee with I. and take thee much soap," you have the mainiquity saith the Lord God. You are prove the Word and found wanting, and you cann built in as a regular brick, nor be permitted the sheepfold, because not qualified to track : able and the interpretation, the words of the and their dark savings, nor to enter by the d gate where the porter knows his sheep, or the knoweth them that are his.

That the grim old prophets could fetch : pass in the light play upon words, may be -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

Says Muller: "the dawn and the sun we posed to be yoked to their chariots." It is to find our word mare, the female of the the same truces, as Ma-re of the sea or Mary Y the mother of God. "In some passages the asimply called the mare, originally the racing and rejoiced to run a race with the bridecoming out of his chamber. When the sur Aries, she was the Lamb's wife for thour racing light," she had been overtaken by the the strong man, or the bridegroom. She was times the bride of those horses of the sur " chariots were the 20,000 in excellency on 12 In this aspect St. John rather coursely describe as the great whore that sitteth on many to the sea mare or ma-re, as well as the through troubled slumbers, till the minithe rosy fingered Aurora. These night no difficulty in due seasons of being into angels of light, like Lucifer, in sale morning, who was also the Savisur of the Sometimes the seven stars which are the spirits of God, as per John, might super seven sisters represented with beautiful with like the dove could take the wings of the ? and fly to the attermost parts of the 80 Argan mythology they pass into Greek found among the Charites or Loss.

"In Homer, Charts is still used as many names of Aphrodite, and, like Aphrois called the wife of Hephaestes. Aparsea-born, was originally the Dawn, the meof all the sights of nature, and hence " rally raised in the Greek mind to the rate dess of beauty and love."

As God is love, how could be find a man ful damsel than the sea mare, with " washed lines, clean and white, constill righteousness of the Saints? How given was be girt about the page with a good. and his countreance as the san chire? strength, with a charp two-edged sweet month, elipping the Word as it sat upon :ters, where the bride, with blushes addi-Breadous and fields, fetched a compass to the sea, as "the greddess of beauty and let-Queen of the South, and of the New Jose coming from heaven prepared as a bride bactumi. Instead of being washed in the

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 gurum 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 eves 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

These damsels with beautiful wings, in their flight over Palestine, may have been seen by the Seers as the flery 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 theology as "flip pant 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-Riac as the foundation of the

Aristotle speaks of the mythical Word of his day as being "handed down by a very ancient people, using the first principles of the world as the Gods In order to persuade the many, and in order to be used in support of laws and other interests"-the physical sciences being a mode in the old theologies. "There was, according to Crewser and his school, a deep mysterious wisdom and a monotheistic religion, veiled under the symbolic language of mythology, which language, though unintelligible to the people, was understood by the priests, and may be interpreted even now by the thoughtful student of mythology." Thus we may find the God of Jeremiah in the sun symbol, rising early every day and sending his prophets to prepare the way and make the paths straight-the Seers doing the Word in cypher, so that stars, angels, spirits were his ministers and flaming fire. By the way of the same East we have Ezekiel's God of Israel. In the historico-spiritual aspect we have a mythology in familiar spirits after the fashion of Eheumerus, a Spiritualism essentially true, but exaggerated, so that from plain democratic angels, or spirits, they are engineered to be heroes, demigods and Gods. We may find the same ambitious assumptions in the Bible, where the familiar spirits of the prophets chim to be Lords and Gods, and denounce each other in the name of the Lord with a "thus saith the Amen." There be Lords many and Gods many, but who had the genuine Jacob? "Is it not written in your law. I said-Ye are Gods, if he called them Gods unto whom the Word of God came," we may see how the prophets, or mediums, were identical and interchangeable with Lords and Gods. True, this was not written in the law, but in the psalms, yet Moses declares "thou shalt not revile the Gods," and as the Scripture cannot be broken, so are "ye Gods and all of you children of the Most High," and all in progress to be heroes, demigods, and Gods. Through a fair field and no favor, as led up by the Lord God of hosts," for the Lord God is a sun and shield." Euhemerus counted in the unfleshed spirits, as heroes, demigods and Gods, so that if they peeped about and muttered, they might be taken at their worth, according to democratic usages, and not to the measure of a copperhead theology. It did not is his name," of tetragrammic wrath and thunder-

#### 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 murmuring 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 inspiration 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.

Suspect-The phrase, "In the midst of life we are in

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 seeming 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 domain, 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.

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 ushered into the Spirit world is only loosed from the shackles that contine him here, he is then quite at leisure to go about like a roaring lion seeking whom he may devour.

Q. What punishment would you substitute for that of hanging?

You are aware that man's education is like, or may be illustrated by the manufacture of wine, it is the drawing out that makes and marks its uses. If a man has only had his fine qualities drawn out, he will act with delicacy, but if his material was coarse in kind and texture, he will only be able to follow coarse work. The best iron may be put to the worst purpose, but bad iron can never be adapted to good purposes. It is so with man, till the imperfect conditions give way to the purer. A murderer who contemplates his ignoble end, says to himself, "it will soon all be over," or "the blood. of Christ cleanseth from all sin," or "as the tree falls so it lies;" or, some such consolation, or he may be one who is able to his own soul, further to justify himself; or if not able do this, not one in a thousand but have some sort of hope, from a feeling that his executioners cannot repeat the operation. Then it is thus, either the education of the murderer has taught him resignation, or his 'spiritual adviser" prepares him for this condition, it matters not which. No preparation, falsely so called, can fit a murderer to die, unless he have time and opportunity to mentally outgrow his murderous propensities. I say therefore that the remotest punishment of a murderer should be by sudden execution; and that silent and solitary confinement for life, on a low diet, with nothing to do but think, is the only punishment fitting the murderer, and beliting your enlightened nation.

(Abraham Lincoln, here took the control of the

I quite agree with your Indian friend and Lilly also, that no one is justified in taking from another what is impossible to return again when called for. I do not think if I held the reins of government for ages, I would consent to take man's life. I do not approve of taking life under any circumstances. Rebellions, if rebellions they are, must be crushed, but I hold there is no need of rebellion. Our rebellmatter that "the Lord is a man of war, Almighty | Ion was brought about by the great and important

question of slavery, and to save life, life was taken; 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 thirsing 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 banish him; but Johnson will deal with him as he thinks right; I belt ve him grided 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 MUDSON TUTTLE.

From earliest (In exphilosophers 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 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

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 gaseous 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, impenetration, etc., is not matter but the forces which sprrounds 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 inference is most consonant with the finiteness of our minds. This point, this something, amid which the forces of the universe cluster, from which they radiate is called an atom. It is uncreatable, and indestructible. On this basis all positive science rests, and without it its inferences would be wholly unreliable. It may change its form, from solid to liquid, from liquid to gas; it may be apparently dissipated, as wood in a grate, as food in the animal body, but it always re-appears. The atom is eternal, whether a particle or a center force.

There is a great difference between the theory of atoms, and the theory of forces. The former explains satisfactorily, but few phenomena, while the latter adjusts itself to all. Certain inferences suggest themselves, when the latter is received, which generalize the most diverse phenomena.

The facts presented by the combinations of potassum and sodium, overthrow the long held statement that matter is impenetrable. The mutual diffusion of gases, the contraction in bulk of liquids when employed as solvents, confirm the idea that matter is highly penetrable. If the component atoms are considered as widely separated, we may consider foreign atoms as introduced in the interspaces, and affording no proof of penetration. But we cannot from the foregoing facts, consider such to be a correct view of the constitution of matter. As space cannot be a conductor and a non-conductor, there must exists me bond of union between the particles so remotely situated. Take the theory that an atom is a center of force, it occupies all the space over which its force is propagated. When aggregated into masses, they all all the area of the substance. The influence of force which is all we know of matter, must extend to infinite distance. Mutter thus considered fills all space, for all space is filled with the gravitation of atoms, and gravity is a constituent part of matter. Suns and worlds are but central condensations rotating in the midst of matter. Even atom, while it constantly retains its own individuality, extends throughout all space, henetrating and being penetrated by all others.

The shape of the primary atom, so often byectured, and conceived in the manner one would fancy the outline of a mathematical point, becomes clearly defined. Its form depends on the mann r Form.")

in which the force is propagated from the center. 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 efreulate 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, units, 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 alkali produces a neutral substance, is not explained. On the other hand, if an atom be regarded as a center of force, when two unite, they mutually penetrate to the very centers of each other, forming one molecule with powers determined by the new combination of 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 sodiam, a beautiful metal, with poisonous chloric common salt, on which life and health depend. How can 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 nature act from within outward. The most material philosophers 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 spiritual energies." This is the highest ground taken by philosophers at present, and while they congratulate themselves on their positivism, and freedom, from spiritually, they really are entering the vestibule of Spiritualism. 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 rudimentary 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 I here cannot reftain 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. I was 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." " Motion belongs to the atom." " Motion is ever the same, directed in different channels, and futfilling 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 its various manifestations but a modification of motion, is everything, is scientific orthodoxy. In the Aronna it is stated the idea of "inert" "irrite matter has passed away, and many works have appeared extending over the whole grand, from physical motion to intelligence. (See compiletion by Lorentz of the essents of Joule, Mayor, Hembolz, Carpenter, and Faraday: "The Correlation and Conservation of the Physical

### 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 righteous 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 gullty, or ashamed of that old time deed of his great prototype. Or perbaps 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 Wesley 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 fethodist 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 revited 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 rellgious 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 Qunker: "Swearaway, swear away, and get all that bad stuff out of thee;" then he will swing wide the golden gate of broth hood, and speak the returning a glorious welcom forgetful of the past, and forgiving till, the seven times seven.

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

Letter from Pontiac, In. 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 personing every principle in nature; that is, to clothe ideals and naked principles with the attributes of human beings, either good or bad; thinking thereby render them more easily understood by the igno

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, and that was that men and things did not all stand upor 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 den lopment they called coil, 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 gos and evil into God and devil, (by simply dropping one "o" out of good and adding "d" to evil the had our present God and devil.) They then go work and endow these mythic beings with huma 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 wif 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 the to see him ever since. In all countries beneath th sun the inhabitants thereof have created their im givery gods in their own image. This perhaps w the best they could do, we blame them not for ! An imaginary deity would do very well until th race was sufficiently developed by the study nature to discover the true God. .

The Scriptures which declares that God creat man in his own image, should be fend backwar to get the true sense; thus, man created God in own image, in his own hunge created he him,; many other scriptures have to be thus transpos to get the true sense. But again, if we ever expe the world to progress out of the belief in a perso manish God into the true idea of what constitu God, we must drop the use of personal prono when speaking of him especially the pronouns the masculine gender, He and Him. As long

A State of State

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, IT. 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 vegetable, 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 maker 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, III.

#### 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 daughter 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.

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

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 metropolls, 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 statisties, 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 ensuare them, by proffering assistance requisits 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 our-

But to the Howard Mission. This home for little wanderers was instituted by Rev. Mr. VanMeter, whose large, benevolent soul would take to his home and heart ALL, however degraded, and bring them up bigher. At first, he bore the responsibility of the work immself, but such was his unprecedented success, or increase in numbers, that the work became too arduous for him alone, and at his request a board was organized, and the institution regularly incorporated. Since the commencement of the war, between six and seven thousand children have been received, hundreds of whom have been placed in good homes. Their numbers are dally increasing, so that it has become necessary to build a new house, worth about one hundred thousand dollars; Afterlistening to the singing of these cherub shildren, many thousands were subscribed for this object, and one man subscribed sufficient means to defray Mr. Ven Meter's expenses to Europe,

for his health, and back. . As I looked upon those children, who had been begotten in wretchedness and misery, undesired and

unwelcome, as undoubtedly many of them werevet 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.

# Religio-Philosophical Journal

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#### To Postmasters.

All Postmasters in the United States and British Provinces are requested to act as Agents for this paper—to receive and remit subscriptions, for which they will be entitled to retain forty cents of each \$3.00 subscription, and TWENTY CENTS of each \$1.50 (half-year's) subscription.

To Our Patrons. Persons sending post office orders, drafts, etc., are requested to make them payable to George H. Jones, Sec'y.
In changing the direction, the old as well as the new ad-

In renewing subscriptions the date of expiration should be given.
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#### 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.

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Let each one enclose the money for renewal in a letter addressed to George H. Jones, Secretary, Drawer 6325, Chicago, Ill., about three weeks before his subscription expires, and everything will work systematically without cause of complaint or unnecessary delay.

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### 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

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 by Spiritualists, to be all-comprehensive, based upon principles of eternal justice, progress and brotherhood; the consequence of which is, that all departments of reform looking to the elevation of the human race progressively, by purifying and reconstructing its institutions are incidental to, and necessary parts of the modern Spiritual movement. Human life is neither all religious, social, or political in its expressions and interests, but these phases are united, and expressed conjointly; hence our institutions representing different interests, neither others. A revolution or reform in one part is iuevitably accompanied or immediately followed by a corresponding movement in the other parts, Our own political and civil revolution through and ch we are now passing, indicates one of equal importance in the social and religious institutions of the

land. In view of this, it seems odd enough to hear Spiritualists denouncing and berating political agita-

tion, the discussion of social ills, and the remedy therefor; and equally so 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 thelf.

This does not involve the question of mere party politics-the support of this or that official as & partizan, but it takes the question of Human Rights 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 eccentricities 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 purselves. 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 decur and differences exist, is not only in-

women not afraid of truth. We write the above partly in response to letters received, deploring the discussion of political questions in the JOURNAL.

evitable but desirable; the need is that we shall

meet and examine these differences like men and

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 JOHENAL 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 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 im-

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 be 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 truth, put it into the crucible of the spiritual of which can be altogether separated from the nature, and analyze it, seeking for the evidence which belongs to this plane, ever remembering that this evidence is internal, and cannot be received from another individual, or from any outside source. The reason why hypocrisy abounds to so great an extent in the world is, that mankind has attempted to accept, upon the authority of others, or the evidence which belongs to a lower plane, the truths which can only be perceived and received by an internal and spiritual impres-

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 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

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 spiritnal 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 Convention, 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

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, Esu., 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 Meeting.

S. J. Finney lectures at Crosby's Music Hall, on State street, near Washington, on Sanday, July Sth. at 1045 A. M., and 7:45 P. M. Subject, for morning discourse. The influence of Woman on the Pragress of the Roce; her Enfranchisement the Hope of the Kapathe Mounty Rollingus Reconstruction. Mr. Finney is one of the most able lecturers of

the time, and should be heard by all.

#### 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 Spiritual Philosophy was theological and religious re. form : 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 sufscient 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. (): 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, close no Spiritual intercourse. The intercourse illustrates some of the powers and relations of the spirit itself, and demonstrates experimentally the existence of a spirit in man. On this great basis, the existence and divinnature 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 at open intercourse of souls. With the Christian church this Idea is only a creed; with Spiritualia, it is a living demonstration, a vital life, a source of religious enthusiasm. It serves to open the ingefountains of religious and fraternal sentiment, and turn our waiting souls divineward-awaking ou. desires for personal elevation and social and general reform of all institutions.

#### EVENING LECTURE. Subject:-"Origin of the Boul." Mr. Fings.

stated and criticised all the six great theories of the origin of the soul extant in the world. There is rics are. First-Direct mechanical creation of the soul

Second-Traduction, or the notion that the soc. of all are derived from Adam's soul. Third-Emanation, or the doctrine that the wa

is an emanation-by a process of separation at disseverance from the soul of nature. Fourth-Pre-existence-the doctrine that the

comes into the world from a previous state of enence. This notion takes two forms one dear the soul from the lower regions of demons; other from the supernal regions of bliss. This is trine was poetical-contains some little truth bac warped out of its true place, but, as a whole, wa

Fifth-The speculative theory-that of Liebnin that the soul sprang from centres or monads 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 eternal ideas of reason, and finding its confirmat and illustration in all science, and in all great relations from the deeps of spiritual nature. This the doctrine that the central germ of the soul w eternal spiritual monad-not created by any act personal God, but is an immortal archetype of possible perfections; is an idea of infinite reasa center of evolution, through which the eterforces of nature can flow, and unfold the laws. ciple and contents of the divine spirit into "immortal image, pure and fair of the parent sec This archetype of the soul is eternal, an ensure of all divine perfections. Only on the Idea eternity can be based its immortality, or z strictly speaking, only on the eternity of its model or archetype can its endless life be form.

If the soul be created, or derived from Adam be an emanation from God, or a product of a sonal will, its immortality cannot be sustained

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

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

Whereas, We the Spiritualists and Priemis of Process the State of Michigan, believing in religion without tion, in science without materialism, and in the limits sibilities of human progress, and feeling the present in associate action, in order to pulverine creeds and son a to spiritualize and elevate sonis, as well as to ad and recto complete triumph the great and genuine referms of the g

Resolve, That we will meet in State Conventor : No. Creek, Mich., on the last Friday, Saturday, and Sunk. Co. 28th and 29th sof July, 1886, to continue in second of the Convention itself may decide, to deliberate of all 4 to great question of organic action relative to Systems 2. such other practical and speculative question before us. And we do most earnestly invited these great objects everywhere throughout the igan to send their delegates or come en engas themselves. S. J. Finney, Ann Arbor; J. M. Pechles, Earle Croft: G. Wait, Storgis; N. T. Wanterman, Coldwater & Sansa Ypsilanti; D. M. Fex, Lyons; S. Alexander, S. John; J. Kidd, White Pageon; H. N. F. Lewis, Detroit; W. H. Walow, Kalanazaon; C. A. Andres, Flushing; K. Roka, Dre

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. the upbuilding of God's spiritual temple. I'd lamps of the anomited in this city are trimmed, and their watcheres burning. They send out the cry "Come ! come to this Convention." The friends. through as extend a cordial invitation to one and all, far and near, to favor them with an attendance As far as presible, accommodations will be previded for speaker, delegates, and all others attended. Able and cloquent speakers in the cause of Sput ualism will be present .- Banner of Light.

### Educate the Freedmen.

Dr. P. B. Kandolph, who has been engaged for some time past in teaching the freedmen at New Orleans, will visit the North soon for the purpose of delivering public lectures in aid of his proposed 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 fiel where the rewards are so rich in the grand result of intellect developed and souls set fice from ignerance. We hope the philanthropic will render Pr-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 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 seknowledge 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 Pockford, 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 earnest 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 hold.

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 s 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. Spiritvalism 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, 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

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 iffeenth 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. 👪 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

The Standard is the organ of the Anti-Slavery

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 their course. We will not examine the causes of their failure. Above all, we will not say, as our egotistical society too easily says: "Woe to the 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 d'Outre tombe, of Marseilles, we will extend a fraternal hand, and say with the feelings of our heart: "Honor to the brave unfortunate."

The Union Spirite is an able and interesting journal, and we wish it every success.

The Northern States of this Union contain about 20,000,000 of inhabitants, and at the close of the war our army numbered 1,000,500 men.

#### FOREIGN NEWS.

THE ATLANTIC CABLE.—The utmost activity is observable on board in order that the Great Eastern may be ready to leave her 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 Ralla announces that the king received Kos-

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 Lom-

Victor Emanuel has issued a stirring manifesto to

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

LONDON, June 24.—The Italian army crossed the Mincio on the 28d instant, entirely unopposed.

A slight collision had occurred between the Austrians and Prussians in Silesia, when the former

The Prussians entered Saxony on the 15th, in addition to the invasion across the castern 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, 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, Wla. is to speak in Janesville, Wis., the remainder of this month. We have good reports of Bro. Rice's

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, Conn. 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,

Warren Chase passed through Chleago Monday, July 2d, Eastward bound. He speaks in Cleveland, Ohlo, 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

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.

Guilt 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

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

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

GROWTH OF OUR NAVY .- In 1783 our navy consisted of four vessels; in 1815, of 276, carrying 1,636 guns; in March, 1865, we had 684 vessels with 4,477 guns. These comparisons of numbers of ships and guns, however, do not fairly represent our progress in naval power. What comparison can be made between a frigate or line-of-battle ship of fifty years ago, with its wooden sides, heavy spars, dependence upon wind for manœuvering, and battery of eighteen, thirty-two, and forty-two pounders, and a monitor of impenetrable iron, moved independent of wind or tide, and armed with a battery of four fifteen-inch guns !

A countryman who was charged with ten gallons local organizations, but whose membership of the National Organization shall not cease until ther names are voluntarily

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 bables: 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

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, 236,311; 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

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-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 mas-

terly 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 litroduction with an appendix containing the sayings and sentiments of many well-known Spiritualists and other This volume also contains a fine steel engraving

of the author, by Donelly.

For sale at this office. Price, in paper, 75 cents, hound 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. 300% State street, where she will examine the human system clairvoyantly, and give a diagnosis of the diseased organs, and a statement of the

cause of their diseased state, and treat the same. Will also give psychometrical diagnosis of diseases of those who are at a distance, either by a lock of their hair, their autographs or photographs; and by the same means give a delineation of character, and direct their minds to the profession or occupation for which their organizations are best

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

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. [15-10]

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 pity 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 Coc's Dyspepsia Cure. It is certainly the greatest miracle of the age, for it cures all disorders of the stomach and bowels.

### PROGRESSIVE GATHERINGS.

Spiritual Meeting. There will be a meeting of the Friends of Pro-ress 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 hanksgiving 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:

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

Resolved, That this Convention and its successors be, and hereby are declared to be a Permanent National Organization of Spiritualists, and that the officers of this Convention hold their respective offices until the next Annual Convention, and their successors are elected; Resolved, That the delegates and substitutes, except such as voluntarily withdraw their names, are hereby declared members of the National Organization of Spiritualists, whose terms of office, as delegates, shall explre when their succes-

sors, or other delegates, shall be elegted by their respective

withdrawn, provided that membership, without annual apwithdrawn, provided that membership, without annual appointment by local organization, shall not entitle members to vote, or take part in the business of Annual Conventions; Resolved, That the Nutional Organization of Spiritualists will, until otherwise ordered, hold Annual National Conventions of delegates from local organizations, at such times and places as the President, Vice-Presidents, Secretary and Treasurer of this and each subsequent Convention shall designate. urer of this and each subsequent Convention shall designate; and such officers are hereby declared an Executive Committee

for that purpose;

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

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

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 other-

wise, 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 Hall, the

following resolutions were unanimously adopted:

Resolved, That the National Convention of Spiritualists be invited to hold their next session in the city of Providence in the month of August next: Resolved, That if this invitation be accepted, we recommend that one day be devoted to an excursion upon the

waters of our Narragansett Bay. And we tender to the Con-

vention the free use of our Hall, a fraternal greeting and kind hospitality." L. K. Joslin, Secretary. 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-

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 JNO. PIERPONT, President. MARY F. DAVIS, V. P. for New York. New Jersey.

J. G. FISH, I. REBN, THOMAS GARRETT," Delaware J. A. ROWLAND, D. of C. A. G. W. CARTER. " Obio. Michigan, BENJ. TODD, Illinois, H. S. BROWN. M.D. " Wisconsin, C. H. CROWELL, 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 renested 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 measures to provide for the building of a large hall in that city to be dedicated to Spiritual Philosophy

#### NOTICE OF MEETINGS.

MEETINGS AT CHICAGO. - Regular morning and evening meet ings 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.

SPRINGPIELD, 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. MILWAUKER.—The Spiritualists of Milwaukee meet every

Sunday at 10½ A. M., and 7½ o'clock, P. M., at Sivyer's Hall. Regular speaking by Moses Hull. Progressive Lyceum Sturats, Mich.-Regular meetings of the "Harmonial So-

" morning and evening in the " Free Church." Children's Progressive Lycoum moets every Sunday at the same place at 12:30 P. M. CINCINNATI, O .- The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured the Academy of Music, north side of Fourth street, between Elm and

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 Temperance Hall, on Superior street, at 10½ a M. and 7½ r. M. Children's Progressive Lycoum holds its sessions every Sun

day at l 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 1014 A. M. and 714

P. M. Seats free.
The Children's Progressive Lyceum meets in the same Hall every Sunday afternoon, at 21/4 o'clock.

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

Charlestown, Mass.—The First Society of Spiritualists holds meetings every Sunday in Washington Hall, at 2½ and 7½ 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 10½ a. m. CHELSEA .- The Associated Spiritualists of Chelsea have engaged Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to J. S. Dodge, 127 Hano-

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 Lycoum meets at 10 o'clock PLYMOUTH, MASS .- Spiritualists hold meetings in Leyden

Hall, Sunday afternoon and evening, one-half the time. Children's Progressive Lycoun meets every Sunday forenoon at TAUNTON, MASS.-Spiritualists hold meetings in Templar Hall regularly at 21/4 and 71/2 P. M.

Woncester, Mass.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Pro-gressive Lyceum meets at 11½ a.m. every Sunday. NORTH WRENTHAM, MASS .- The Spiritualists have organized

a society, and will hold regular meetings in Harmonial Hall at 101/2 A. M. and 11/2 P. M. Seats free. HANSON, MASS .- Spiritual meetings are held in the Universalist church, Hanson, every other Sunday. Mediums and normal speakers wishing to make engagements will please address John Puffer, South Hanover, Mass.

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

The Children's Progressive Lyceum, a new and very attractive Sunday School, meets at the same Hall every Sunday afternoon at 2½ o'clock.

Speakers wishing to make engagements to lecture in Ebbitt Hall, should address P. B. 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,

ists-Assembly Rooms, corner Washington avenue and Fifth street. Services at 31/4 P. M. PHILADELPHIA, PA.-Progressive Spiritualists hold regular meetings on Sundays in Sansom Street Hall at 1014 A. M. and 714 P. M. Children'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, evo Lyceum holds regular Sunday sessions at 10 A. M., in the same

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

VINELAND, N. J .- Meetings of the Society of the Friends of Progress in their Lyceum Hall on Plum, near Sixth street, every Sunday morning at 1014 A. M. Children's Progressive Lyceum holds session in the same Hall every Sunday at 2 o'clock P. M. HAMMONTON, N. J .- Meetings held every Sunday at 1014

WILMINGTON, DEL The Spiritualists of this place meet every Sanday at McDonnell's Hall (Ferris & Garrett's Building) for lectures. Lecturers wishing to make engagements, will please either of the following gentlemen: Thes. Garrett, Brog President; Lea Pussy, Req., Treasurer; or Dr. Wm. Fitzgioccup, Secretary.

Buttimore, Mrs. The "First Spiritualist Congregation of Baltimore" holds require meetings on Sundays, at Saratoga Hall, southeast corner of Cultort and Saratoga streets, at the usual hours of worship.

5 1 M. A. C.

PROVIDENCE, R. I. Meetings are held in Pract's Hall, Way-bosset street, Sunday afternoons at 3 and ovenings at 7%

o'clock. Progressive Lyceum meets every Sunday forenoon,

PUTNAM, CONN. Meetings are held at Central Hall every Sunday afternoon at 11/2 o'clock. Progressive Lyceum at 101/2

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

BAN FRANCISCO, CAL—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of Fourth and Jessie streets, San Francisco, every Sanday, at 11 A. M. and 7 /4 P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

### SPEAKERS' REGISTER.

SPEAKERS for whom we advertise are solicited to act as agents for the Religio-Philosophical Journal.

Rev. Orrin Abbott. Address Laporte, Ind.

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

W. P. Anderson, Spirit Artist. Address P. O. Box 2521 Mrs. N. R. Andross. Address Dilton, Sauk Co., Wis.

Rev. Adin Ballou, Hopedale, Mass.

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

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

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

B. J. Butts. Address Hopedale, Mass. Mrs. Sarah A. Byrnes. Address 87 Spring street, East Cambride, Mass.

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

Judge A. G. W. Carter, of Cincinnati, Ohio, will answer calls 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, Ill. in December. Will make engagements to lecture in the Henry T. Child, M. D., 634 Race street, Philadelphia, Pa.

Seth C. Child, inspirational speaker. Address Frankfort, Prof. J. Edwin Churchill will answer calls to speak on Sun-

days at a distance. Week day evenings, convenient to Pontiac, Mich. Address Pontiac, Mich. Mrs. Eliza C. Clark, inspirational speaker. Address care of

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-lure. 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 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-8. 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.

Isnac P. Greenleaf. Address Lowell, Mass. N. S. Greenleaf. Address Lowell, Mass. Dr. Jos. J. Hatlinger, Trance Speaker. Address 26 Cour

as above, or Brandon, Vt.

street, New Haven, Conn. J. B. Harrison, Kendallville, Noble Co., Inc.

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 Seplember; in Cincinnati, O., during October and November;

Cleveland during December; in Philadelphia, Pa., during May, 1867. Will make engagements to speak week evenings in the vicinity of Sunday engagements. Address as above. Mrs. S. A. Horton will speak in Eden Mills, Vt., and vicinity during June and the first Sunday in July. Address

M. Henry Houghton. Address West Paris, Me. Lyman C. Howe, trance speaker, Clear Creek, N. Y. W. A. D. Hume will answer calls to lecture, on Spiritualism and all progressive subjects. Address, Cleveland, West Side

Mrs. Susie A. Hutchinson. Address East Braintree, Vt. Mrs. F. O. Hyger, 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, Wonewoo, 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, Elmira, N. Y., care of Wm. B. Hatch. Mrs. Mary A. Mitchell will answer calls to lecture. Address box 221, Chicago, III.

Miss A. P. Mudgett. Address Atlanta, Ill.

Miss Sarah A. Nutt. Address Danby, Ill.

L. Judd Pardee. Address, care of box 1231, Buffalo, N. Y Mrs. Lydia Ann Pearsall, inspirational speaker, Disco, Mich. 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. Dr. W. K. Ripley. Address box 95, Foxboro', Mass. G. W. Rice, trance speaking medium, will answer calls octure. Address, Brodhead, Green county, Wis. Miss Belle Scougall, inspirational speaker, Rockford, Il.

first Sunday, in Bridgewater on the second Sunday, and in East Bethel on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt. Mrs. Fannie Davis Smith, Milford, Mass. Mrs. Mary Louisa Smith, trance speaker, Toledo, O.

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

J. W. Seaver, Byron, N. Y., Inspirational speaker, will a swer calls to lecture and attend funerals in Western N. Y. H. B. Storer, Brooklyn, N. Y. Mrs. C. M. Stowe will answer calls to lecture in Pacific States and Territories. Address San Jose, Cal.

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

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

Selah Van Sickle, Maple Rapids, Mich., will answer et 10 locture in that vicinity. MORRISANIA, N. Y .- First Society of Progressive Spiritual-F. L. Wadsworth, Drawer 6325, Chicago, III. Lois Waisbrooker. Address, Lowell, Mann, care of Aller & Walker, during July.

E. S. Wheeler, Inspirational Speaker, will answer be to lecture. Address Banner of Light-office. N. Frank White. Address Seymour, Conn., by and August. Will lecture in Detroit, Mich., in October bicage in November and December; Louisville, Ky. Janty and Pebruary, 1867. Will answer calls to lecture weekernings in vicinity of Sunday at pointments.

A. B. Whiting, Albion, Mich. Mrs. Alcinda Wilhelm, M. D., Inspirational coker, is engaged in Illinois until the Fail. Will be at the Belvidere Convention, in Sept. Address, until further stice, Box 50, Monmouth, Warren Co., Ill.

Mrs. M. J. Wilcoxnon. Address Hammonton, J., care of H. C. Styles, M. D. A. W. Williams, healing medium. Address, armont, Ful-

Mrs. N. J. Willin, trance speaker, will lectur in Worcester July 1, 8, 15 and 22. Address Boston, Mass. F. L. H. Willis, M. D. Address care of Bipier of Light, Capt. E. V. Wilson's address for the supper months will of Menekana Oceano ce. W

Mrs. Mary M. Wood. Address 11 Dewey Leet, Worcester, Mary Westhall lectures on Spiritualism Laws of Life and Health. Address Mattawan, Mich.

Killah Woodworth. Address, Leelie, Mih. Warren Woolson, trance speaker, Hastigs, N. Y. Mrs. E. M. Wolcott is engaged to spek half the time in Bantey, Vt. Will receive calls to speak in Vermont New Hampshire, or New York. Address as above.

Miss II. Maria Worthing, trance specker, Oswego, Ill. Henry C. Wright. Address care Bala Marsh, Boston

, / K.Sien

### 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 sen 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 idontical 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.

[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 spiritwal 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

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 sangible 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

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?

aid outside of this earth. A definite proposition.

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?

Spord-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 tie earth sphere or material world.

2. Will you explain more fully the magnitude of the earth? Whether It comprehends all the atmoeplere of the earth, and the magnetism of the earth? If it, does not that atmosphere in a more attenuntid state extend to more than one system with 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?

Spirit-Do you call them one planet, distinct and

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 uni-

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 from cause to effect, would be to say that there is such a world; but to speak of it as a known reality 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.

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.

Spirit-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

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 willingt 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 you, that is with the same case and freedom, through this organism that I could through my own. But seeing others tell their story, and having the assurance that their communications will reach their friends, I was anxious to tell mine. All are strangers to me, and I am in a strange place, yet I overcome all embarassment, and say to you that Emma Jane 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 governot by positive and nega-

tive forces. Perhaps if I had more of what is called the positive I could do better. I do not know how 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 the time comes that you are convinced of this truth of spirit communion, I will come to you again and

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 darth. 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 barmony 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 myself-I do not speak for everybody-and when you look at it in the light which is true to me, you will see that there is no need for long faces, prayers and 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 added 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 and 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 picture, because Aunt Liza said if you had my picture to 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 you what my name was. Sarah Newlan.

JAMES TO HIS BROTHER. Hardson, I had almost made up my mind, when I heard you say so many times that you did not care, that I would not care either; and if mother did not tell me over and again that you do not feel that it is possible for me to talk to you, that you say as you do, I would not make this attempt. Do you know when you say that you do not care that it causes a similar feeling in the breast of the one you say it about. You know my disposition well enough, and you ought to think it is not so easy a matter to get possession of a body that is not your own; and it is certainly very unpleasant to have you say that you do not believe it is James. You do not care. You do not believe it. What shall I tell you to make you believe it. You say that it is

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 conseonence 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 bim again, tell bim 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, be-

cause 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 Harri-

son." 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 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

A LADY TO HER HUSBAND.

brother James. Good afternoon. [Good afternoon.]

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 | individuals who are charitable to him, even 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 will go farther, and may that almost two weeks went by, and I still continued in comparative good health. I think of it now-I think how sudden, and what quick work disease 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, I was taken from you. I did not prepare myself 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.

### 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 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 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 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 sny objection. Sometimes it is said cut 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 harm in calling upon him? [It is calling upon a mythological individual.] Yes, and I believe you are when you call upon either one. [Do you not believe in the spirit of love, power and goodness ?] I believe in things being good. What do you mean by spirit of love, power and goodness-a fountain of wisdom? Do you say everything is founded upon wisdom? [Yes, we think so.] Yes, but you are not everybody. [We believe in a supreme intelligence, that rules and governs everything. And we believe that everything is governed by law.] Then you believe that everything ought to be smoothed over and putied up? [Why if there is auvihing to be puttied over, it is all right. | Well. by thunder, I believe it is all right, too; but I do not want to be plasfered over. I want to be fast what I am. I would not even have Josus Christ himself bear my sins for mo. I will never pack my burden upon anybody else, whether I am right or before I get commenced : give a man a taire

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. Bu a while before I was sick I got religion. Well, you know if you get religion just before you die you ar sure of the kingdom. Oh, they think if I ha found the kingdom I never would be here.

Now, I want to tell you right here, that I see and number of poor starving folks driven by poverty to steal. They go on with their stealing, until murder. "No murderer shall enter the kingdom 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 better take their money and give it to those ve bonds, and not oblige them to beg or steal to k from starving, and get to be so hardened they a murder outright. Oh, I think it is an almigh unjust piece of business, and you talk about in wisdom. I tell you I cannot see it. You will "Milton Heaver had better be somewhere I have been somewhere else, and I have se this that I have told you, and I have come conclusion that you may have your nice ne nice sermons, nice hymns. You think the carry your soul to heaven; but when you to get on the right track, the right road, who see things just as they are, you will find that have made a hell of a mistake. Wonder wrong to say "hell?" If so, why was it Wonder if it is wrong to say "the devil?" if there had been no devil, hell would have empty; and if God had not seen fit to date body, the plaster would have been left a sure. Well, you cannot kill a fact. [No. not; a fact is a fact.] Well, I did not myself, that there is any such fact as a los Well, sir, I believe hell is right in you. 21 folks who look at it, even somewhere elenot carry it.

Oh, I tell you, you may think you have mighty nice thing in freeing the nigger; but would put all these ridiculous ideas into in you may as well let him be a slave. Yet i you had went to work and freed yourself will tell you what I think-you would have d-d sight better; that is what I think of natural for me to think more of a white than of a nigger; and I see a good man would work and do something for the cold tleman, and at the same time let a white starve at their very door. [It is a good the their benevolence can be aroused in an better be aroused for the colored man aroused at all.] Well, I believe it should in the right direction. I believe that chail at home. [It is well that the colored man same individuals are uncharitable towa objects.] I would like to know if it is any to take care of them? I would like to k many of them you take care of now? () you it is a convenient plaster or put Will you publish what I say? [We do n to cut you off. If we do not give you ing in your own language, it would n hearing at all. We are perfectly willing t should express your own individuality. what I was going to say, was a positive fa this idea of getting religion—sanctifying ye for the kingdom of heaven in fifteen minu: hour's time, is too ridiculous to be thoug: any sensible person; live one of the ver wretches that it is possible for any persen 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 believe Well, I do not say that you are the whole there are those who do. [Well, it is the can believe. Those systems of religion be origin in the infantile condition of the family, and there are many infants now of growth.] I cannot agree with you, sir, th religion is good for anybody. [You have so good thoughts; but I am sorry that you them in such rough language. They better received if you did not use such ! What right have you to call a thing "row believe that everything is governed by 1. of infinite wisdom." It is all right: I 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 v outspoken, which is your right.] Well .just say old Heaver has got his ideas. fooled into religion just before he died. not lost any of them, either, by giving y them. May be you think you have not thing by it, but that is no matter-no a me. [Well, it has been rather interest: to you.] Now, don't try and plaster admired you when you said you would

it better if I had left off the hard express AMY TO HER MOTHER.

It is a truth that we are seen and ke see and know, and if we are seen it is that we know ourselves, and, knowing do that which is right. Further, it does because that spirit [referring to the spir just spoken] talked in the manner that the whole spirit world is in a like sta Do not think that because I come bere after him, that I cannot be happy. T. despise a glass that had some time conts water. And, again, if there was no in would we be able to realise the pure error would we be able to see its beauties! all feel as he did; do not all think as h well that he said what he did, and we Amy would come and say to you the time, you will give her a hearing, she communicate to you. You may sit she or visit some one through whom we have to converse with you. I will come and this very hour. I sm not undappy bees here; but I am happy that I can daughter Amy will often come to youit is true.

Thirty years ago, 45,000,000 newspare issued in one year in England; last year 38 were issued. Thirty years ago about 30 serials and magazines were published in a for year near 50,000,000 were circulated. So power of the newspaper press, for good of increased 1,000 per cent., and of the periodic 700 per cent.

A wide awake minister, who found his tion going to sleep one Sunday before h commenced, suddenly stopped, and ex-Brothreu, this isn't fair; it isn't giving a a chance. Wait till I get along a picce. I ain't worth listening to, go to sleep;

## The Gladness of Nature.

ner a time to be cloudy and sad, when our mother Nature length around; when our for deep blue heaven look gind, gladness broathes from the blossoming ground?

are notes of joy from the hang-bird and wren. of the genery of swallows through all the sky; enound squirred gaily obirps by his den,

and their shadows at play on the bright green vale,
and their shadows at play on the bright green vale,
above they stretch to the frolic chase, a there they roll on the easy gale. a dance of leaves in that aspen bower,

wa smile on the fruit, and a smile on the flower, and a laugh from the brook that runs to the sea. seek at the broad-faced san, how he smiles

lowy earth that smiles in his ray.

uping waters and gay young lairs;

k, and he'll smile thy gloom away.

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

DEER DOCTOR :- From every portion of the orof the human brain, there is constantly eliminated an aura of refined electrical partimon or less etherealized or sublimated, acding to the vital quality of the organ from whence

These particles combining around the reidual constitute his sphere, and are an exact speasm of himself. All impressions proceeding m sources outside of the individual before reachnis conclousness, receive the impress of this in a greater or less degree, in proportion to his en selfish or generous character—which terms may setter expressed by the phrase, positive or negse qualities. By positive being understood self me; by negative, the love of others. Now the armeter of this aura, constitute what has been offved as the human will. Where the aura was sitive, the individual had a positive will; a congion once formed could not be altered; notwithsuding argument after argument may have been mented. These arguments had to pass through his nura, and of coarse received its coloring before mehing the man. Just as a pair of green specta-

The nura being negative, or less positive, argunents passing through it are seen in their proper ight, and have their proper weight in influencing he netion or course of the individual whose will is mediocrity. While a strictly negative will is the sport of every contending sentiment. A perfectly ashive will is very rarely met with on the earth Andrew Jackson is an example.

es unconclously gives a tint of green to all objects

ROBERT HARE.

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

#### Circular.

To Spiritualists and Friends of Progress everywhere:

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

Under these Articles societies will be entirely independent of each other, yet they will possess an inherent power for general associative effort, so neces-sary for a National expression of the great Principles 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 Religious 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.

B. S. JONES, Chairman, St. Charles, Ill. WARREN CHASE, Battle Creek, Mich. HENRY T. CHILD, M. D., 634 Race Street, Philadelphia. W. F. SHUEY, Elkhart, Indiana. SELDEN J. FINNEY

Plato P. O., Ohio. H. B. STORER, M. M. DANIELS, Boston, Mass.

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.

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

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

The duty of which officers shall be to execute and perform the usu I 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 Execu-

tive Board, if present, and act as the general corresponding

and financial agent of the Society.

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

It shall be the duty of the freasurer to receive all money belonging to the Society, and keep a correct account thereof, and if it be from the collector, to receipt to him therefor, pry 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 subscribed or contributed, and pay thoseme over to the Treasu-

ter immediately, taking his receipt therefor. It shall be the duty of the Janitor to take charge of the moeting house, and perform all such duties as are incident to such offices, in other bodies, and act as the general messenger

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

VACANCIES-HOW FILLED.

In case a vacancy in any office in these articles provided for, shall occur, either by death, resignation, renoval to a distance, or includity to act, it shall be the duty of the Executive Board to appoint some momber of the Fociety to fill such vacancy wall the next ensuing annual meeting; and any office may, if moreovery, be fitted pro tempore in case of the temporary absence of the regular inclumbent.

119 - 166 . 1. 1 A . 14

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 Dolbars is involved. The Executive Board shall report all their doings at the next annual meeting of the Society, and whenever required by a vote of the Society, in a business like manner, which

seport, when approved by the Society, the Clerk shall spread upon the records of the Society for future reference. The Executive Board shall be qualified to give Public Lec-turers Certificates which shall endow them with fellowst ap an "Ministers of the Gospel,"—such Ministers of the Gospel as are referred to in the law under which this Society is organic nized; and anthorize such Lecturers, in the capacity of such Ministers of the Gospel, to solemnize marriages in accordance with law, which certificate may be as near as practicable in the following form:

CERTIFICATE. To all whom it may concern: Know ye that the Religio-Philosophical Society, reposing especial confidence in our Lecturer, do hereby grant this Certificate o Fellowship and and as such authorize...... to solemnise marriages in accor-

Given under our hands at ..... this of...... A. D. 18. PRESIDENT) Executive Board VICE PRES. of the of the CLERK Religio-Philosophical Solicty.

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

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

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

That the most highly developed inhabitants of earth, are intermediate between those angelic beings of expanded intel lects, who long since passed from earth, and now inhabit the "Sommer Land," and the lower races of humanity who occupy the rudimental plains of this sphere of existence; and that, as the Angelic World tender their kindest offices to us for our unfoldment in health, comfort, wisdom and happiness, so it is our duty to extend like loving care, to our brothers and sisters of every grade, alike, for their unfoldment in health, comfort, wisdom and happiness. To "err is human;" " no man liveth and sinneth not," there-

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

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

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

LEGISLATIVE POWERS This Society may from time to time adopt such By-Laws at

meetings duly called for that purpose as shall be deemed expedient, provided that they do not in any manner contravens or conflict with the true intent and meaning of these articles, or the laws of our country.

ON AMENDMENTS OF THE ARTICLES OF ASSOCIATION. These Articles of Association may be amended by a vote of two-thirds of the members of the Society present at a meeting called therefor, provided such amendments shall have been submitted in writing, at a regularly called meeting of the Society, at least ten days before being acted upon. And provided further that such amendments shall in no wise infringe upon the largest and broadest interpretation of these articles in favor of individual rights, freedom of action—thoughts, and expression thereof. And no amendment shall 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

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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1-15

Tell in the

## Our Children.

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

#### 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 were brown as hazel nuts, And his cheeks 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 were 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 swiolar 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

-Fall River News.

#### Enigmas, Charades, Etc.

Brighter than morning gold.

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. hood but in cap.

" 3 " oak but not in beech. " 4 " knock but not in down.

" 5 " ink but not in stand.

ocean but not in sea. " 7 " good but not in bad.

" 8 " glad but not in sad. " 9 " lad but not in boy.

" 10 " and but not in but. "11 " brass but not in gold.

" 12 " dish but not in plate.

My whole is something that is used by everybody. MATTIE STEELE.

Terre Haute, July 2, 1866. Answer in two weeks.

### CHARADE.

My first, a creature of renown, Is seen in every city, town, And village 'neath the sun; 'Tis often woman's special pet, She'd almost give her eyes to get Even a glimpse of one.

My second is a common fowl, 'Tis neither raven, crow nor owl, Nor crane with slender leg; 'Tis scen when rigid winter breaks, Around our lovely northern lakes; It:never lays an egg.

My whole, a little plant is found, Where'er the fertile forest ground, Its strength deigns to impart; A plant, whose worth the doctor knows, It prompts the eulogy of those

Who ply the healing art. SYLVAN BARD. Answer in two weeks.

### RIDDLE.

Four letters compose my whole. My first three, the ladies used to wear. My first two, all Misses like a share. My first please touch with care. My three last, I'm sure is plain-It names a kind of grain. Without my two last, we ne'er should see The home, of you or me. If you enjoy my whole at leisure, It is with danger as well as pleasure.

L. M. ROSE.

### awer in two weeks.

ANCERS TO UNIMPORTANT QUESTIONS. Is are jokes like nuts? Because the dryer they better they crack. W are good resolutions like fainting ladies?

Been they want "carrying out." Whkind of braces do ladies prefer? Embraces. Why a lady of fashion like a successful sportsman lecause she bugs the hair.

> BY AN OLD BACHELOR. Whardy is good to eat? Sal Ladd. Whatdy is good to eat with her? Olive Oil. What ly is made to carry burdens? Ella Fant. What iy preaches in the pulpit? Minnie Stir. What iy is acquainted with surgery? Ann

> What le lived in Noah's time? Ann T. Diluvian. What le is fond of debate? Polly Tishun. What la paints portraits? Minnie Ture. What lacpaints comic ones? Carrie K. Ture. What lade fond of giving? Jenny Rosity.

What lad, much talked of now? Amelia Ration. ANSWERO ENIGMA, ETC., IN NO. 14. Answer to recellaneous Enigma.—All is not gold

that glitters. Answer to Cirade.—Green-leaf. Answer to Wd Puzzle.—Benjamin Franklin. Answer to Ritle. - A star.

Answer to Pule.—A pack of cards.

J. S. D., of Boson, Mass., sent the first correct answers to Charac and Word Puzzle. Olive E. Smith, Cardington, Ohio, sent the first correct answer to Ezzle.

#### 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 silently, 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

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 THOMB AND THE YORKSHIREMAN .- A story is told by the Illustrated 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 imposition ?" 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."

Manners.—Young folks should be mannerly. But how to be is the question. Many good boys and girls feel that they cannot behave to suit themselves in the presence of company. They are awk-ward, clownish, rough. They feel timid, bashful and self-distrustful the moment they are addressed by a stranger, or appear in company. There is but one way to get over this feeling and acquire easy and graceful manners; that is, to do the best they can all the time, at home as well as abroad. Good manners are not learned so much as acquired by habit. They grow upon us by use. We must be courteous agreeable, civil, kind, gentlemanly and womanly at home, and then it will be a kind of second nature to be so everywhere. A coarse, rough manner at home begets a habit of roughness which we cannot lay off if we try when we go among strangers. The most agreeable people we have ever know in company, are those that are per-fectly agreeable at home. Home is the school for all the best things.

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the Free Circles of the BANNER OF LIGHT and the RELIGIO-PHILOSOPHICAL JOURNAL. N. B .- Mrs. Anderson has so far recovered from her late illness, that Mr. Anderson will now resume his labors. His Postoffice uddress is Box 2521, New York City.

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