\$3.00 PER YEAR IN ADVANCE.1

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

ISINGLE COPIES EIGHT CENTS.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETOR

CHICAGO, JULY 21, 1866.

VOL. II.-NO. 17.

From the Atlantic, for July.

The Death of Slavery.

BY WILLIAM CULLEN BRYANT. Oh, Thou great Wrong, that through the slow-paced years Didst hold thy millions lettered, and didst wield The scourge that drove the laborer to the field, And look with stony eye on human tears,

Thy cruel reign is o'er; Thy bondmen cronch no more for at the monace of thine eye; For He who marks the bounds of guilty power, Long-sunering, inth heard the captive's cry, And touched his shackles at the appointed hour, And lot they lad, and he whose limbs they galled Stands in his native manhood disentimated.

A shout of Joy from the redeemed is sent; Ten thousand hamiets swell the hymn of thanks; Our rivers roll exulting, and their banks Send up hosennas to the firmament. Fields, where the bondman's toil

No more shall trenen the soil. Seem now to bask in a sevener day; The meadow birds sing sweeter, and the airs Of heaven with more caressing softness play, Welcoming man to fiberty like theirs. glory crothes the land from sea to sea, for the great hand and all its coasts are free.

Ithin that land wert thou enthroned of late, And they by whom the nation a laws were made, And they who filled its judgment seats, obeyed mandate, rigid an the will of fate. Fierce men at thy right hand, With gesture of command, Gave forth the word that none might dare gaineay; And grave and reverend ones, who loved thee not Shrank from thy presence, and in blank do may. Chaked down, unuttered, the rebellious thought While meaner cowards, unngled with thy train,

Great as thou wert, and feared from shore to shore, The wrath of God o ertook thee in thy pride; Thou sitt'st a ginatly shadow; by thy side Thy once strong arms hang nervetess evermore. And they who quarted but now

Proved, from the book of God, thy right to reign.

Before thy lowering brow Devote thy memory to score and shame, And soull at the pate, powertens thing thou art. And they who ruled in thy imperial name, Subdued, and standing suitenly abart. Scowl at the hands that overthrew thy reign, And shattered at a blow the prisoner's chain.

Well was thy doom deserved; thou didst not spare Life's tonderest ties, but cruelly didst part Rushaud and wife, and from the mother a heart Didst wrest her children, don't to shrick and prayer:

Thy inner tur became The haunt of guity shame; Thy lash dropped blood; the murderer, at thy side, blowed his red hands, nor leared the vengeance due. Thou didn't now earth with crimes, and, far and wide, A harvest of uncounted miseries grow. Until the measure of thy sins at last Was full, and then the avenging blow was cast.

Go, then, accursed of God, and take thy place With inicial memories of the elder time, With many a wasting pest, and nameless crime, And bloody war that thinned the human race; With the Black Beath, whose way Through waiting cities lay,

Worship of Moiocn, tyrannies that built The Pyramids, and cruei creeds that taught To avenge a tancied guitt by deeper guitt-Death at the stake to those that held them not. Lo, the foul phantoms, silent in the gloom Of the flown ages, part to yield thee room,

see the better years that hasten by, Carry thee back into that shadowy past, Where, in the dusty spaces, void and vast, The graves of those whom thou hast murdered He. The slave-pen through whose door Thy victims pass no more, Is there, and there shall the grim block remain

At which the slave was sold; while at thy feet Scourges and engines of restraint and pain Moulder and rust by thine eternal seat. There, 'mid the symbols that proclaim thy crimes. Dwell thou, a warning to the coming times.

> For the Religio-Philosophical Journal. Mediumship During Sleep.

BY HUDSON TUTTLE.

The rarest occurrences are by no means the most extraordinary; on the contrary, many of the more common are the most wonderful. Every night we fall into a state which resembles death, and from which we awake as a resurrected spirit. The body wearies, and al rnate state of rest. It. is then the remaining and recuperating processes increasing rgy, and the waste go forward y is reduced to the minimum. This is its primary aspect, but it shades luto other states in such a manner that it me be regarded as the first stage of chairvoyance. True sleep body and mind both rest; but we often find that the body only rests, while the mind is active.

Somnambulic subjects or persons who talk or walk in their sleep, simulate the magnetic patient, and somnambulism is precisely like animal magnetism in its phenomena.

Many instances are recorded and have been brought within the observation of many, that some persons will answer questions correctly when soundly asleep. Such can be made to dream anything desired by whispering in their ears. They, in other words, naturally fall into a magnetic slumber, differing only from that artificially induced by the superior vividness of the impressions of the latter. As an illustration, take the following fact from Macacio: "Reports et Discussions," Paris, 1833, quoted from Footfalls on the Boundaries of another

"In his work on sleep, he relates a striking example as having occurred in his presence. It was in the case of a certain patient of a friend of his. Dr. Gromier-a married lady, subject to hysterical affections. Finding her one day a prey to settled melancholy, he imagined the following to dissipate t. Having cast her into a magnetic sleep, he said to her, mentally, "Why do you lose hope? You are plous: the Holy Virgin will come to your salstance; be sure of it,". Then he called up in his mind a vision, in which he pictured the celling of the chamber removed, groups of cherubim at the corners, and the Virgin, in a blaze of glory, descending in the midst: Suddenly the somnambule was affected with cestacy, annk on her knees, and exclaimed in a transport of foy, "Ah, my God! bo long-so very long-I have prayed to the Holy

my aid !"

In the instances I shall quote, the power of clairvoyance will be distinctly indicated as existing in sleep, and that of mediumship.

Sleep thus becomes not a simple but a very complex state, in which we can discover the eestacy, trance, clairvoyance and mediumship.

I am not entering on a discussion of that occult problem-the origin of dreams. If I did so I should at times advocate almost every theory yet propounded, and probably some new ones not yet published; for no one cause can account for them. They are not susceptible of explanation by one common law. The dreams of the dyspeptic are entirely different from those of the prophetic cast. There are dreams originating from the disturbed body, and from the restless mind, and others where meameric and psychometic influences are discernable, and of still higher states of cialryoyance. and again of purely spirit impressions.

It is not presumable that the mind is more wise or has greater capacity while asleep than while awake; yet, in the class of dreams flow under discussion, it is enabled to do what it could not do during its waking moments, and what is more, it obtains knowledge wholly independent of the senses, as will be proved by the following mass of facta:

It is related that a lady, blind from birth, was enabled in dreams to see objects distinctly, and describe them accurately; yet on post mortem examination it was found that even the optic nerves were completely destroyed!

Harriet Martineau relates a story of an old lady, blind from her birth, and yet saw in her sleep; and in her waking state, correctly described the clothing of individuals. This fact has many bearings. If dreams are only renewed cerebral impressions, and we do not dream of anything of which we do not already know the elements, as the Spencerian materialists teach, how account for dreams revealing objects when the eye has never received a ray of light ? It can be done successfully only by admitting that the mind during sleep passes into a superior state, and acquires new capabilities, and does not such an admission strike at the basis of the vaunted system? If mind can thus arise above and pass beyond its material or physical existence, can it be presumed that it is simply the result of the elements of its physical existence? If the mind can appreciate color and form without ever having received knowledge of such qualities through the eye, then it is independent of the sense of vision for its knowledge.

This independence of the mind is further shown by the strange phenomena dreams present in their annihilation of time and space, thus trenching on the domain of spirit existence. Every one will have remarked this in his own experience.

Dr. Abercrombie speaks of a friend, who in a dream crossed the Atlantic and spent two weeks in America. On re-embarking he thought he fell overboard, and awoke to find that he had been asleep but ten minutes.

Macnish says that he in his sleep made a voyage to India, spending several days in Calcutta, continued his journey to Egypt, visited the cataracts and pyramids, and held confidential interviews with Mahomet Ali, Cleopatra and Saladin, the whole occupying several months, but he slept but

Addison says: "There is not a more painful action of the mind than invention; yet in dreams it works with such ease and activity that we are not sensible when the faculty is employed. For instance, I believe every one, some time or other, dreams that he is reading papers, books or letters; in which case invention prompts so readily that the mind is imposed on. and mistakes its own suggestions for the composition of another."

Coleridge composed Christobel and Khubla Khan in sleep, and Tartini dreamed the devil came and played what heafterwards wrote out as the "Devil's Sonata." Dr. Franklin solved difficult political problems by dreams. Dr. Gregory obtained important scientific ideas by dreams.

Animals frequently dream, especially the dog, to whom man imparts a strong magnetic influence. The dog is also frequently somnambulic, as the following anecdote will show:

"I was attracted by a very curious sound from the dog, and a strange, fixed look from his eyes which were set as though glazed in death, and neither changed or quivered in the slightest degree. though the blaze of a cheerful wood fire shone brightly upon them. After stretching his limbs several times and whining, he gradually arose to his feet, and assumed the attitude of pointing, in every particular just as I had seen him a hundred times in the field. When my surprise had a little abated I spoke to the dog; but he manifested no consciousness, nor took the slightest notice of my voice, though several times repeated; and it was only when I touched him that the spell was broken; when running several times around the room he quietly resumed his place before the fire." -Quoted by Brittan, p. 362.

No philosophy but that accepting direct spiritual

influence can account for the following facts: "A farmer in one of the western counties of England was met by a man whom he had formerly employed, and who again asked for work. The farmer, (rather with a view to be relieved from his Importunity than with any intention of assisting bim,) told him he would think of it, and send word to the place where the man told him he should be features impressed the need we upon me, and his

forgot his promise. Ode night, however, he suddenly started from his sleep, and awakening his wife, said he felt a strong impulse to set off immediately to the county down, some thirty or forty miles distant; but why, he had not the least idea. He endeavored to shake off the impression, and went to sleep again, but awoke a second time with such a strong conviction that he must start that Instant, that he directly rose, saddled his horse and set off. On his road he had to cross a ferry, which he could only do at one hour of the night, when the mail was carried over. He was almost certain that he should be too late, but nevertheless rode on, and when he came to the ferry, greatly to his surprise, found that though the mail had passed over a short time previously, the ferryman was still waiting. On his expressing his astonishment, the boatman replied, ! Oh, when I was on the other side I heard you shouting, and so came back again." The farmer add he had not shouted; but the other repeated his assertion that he had disthetly heard him call. Having crossed over, the farmer pursued his journey, and arrived at the county town the next morning. But now that he had come there he had not the slightest notion of any business to be trans. eted, and so amused himself by sauntering about the place, and at length entered the court where the assizes were being held. The prisoner at the bar had just been, to all appearance, proved clearly guilty, by circumstantial evidence, of murder; and he was then asked if he had any witnesses to call in his behalf. He replied that he had no friends there, but looking around the court amongst the spectators, he recognized the farmer, who almost immediately recognized in him the man who applied to him for work : the farmer was instantly summoned to the witness box, and his evidence proved beyond the possibility of a doubt, that at the very hour the prisoner was accused of committing fourder in one part of the county, he was applying for work in another. The prisoner was of course loquitted, and the farmer found that, urged on by an uncontrollable impulse which he could neither explain nor account for, he had indeed taken his midnight journey to some purpose, notwithstanding it had appeared so unreasonable and causeless. 'This is the Lord's doings and it is marvellous in our eyes."

There are many cases recorded of persons hurrying home from some presentiment. "Mr. M. Calderhood was once, when absent from home, seized with such an anxiety about his family, that, without being able in any way to account for it, he felt himself impelled to fly to them and remove them from the house they were inhabiting; one wing of which fell down immediately afterwards. No notion of such a misfortune had ever occurred to him, nor was there any reason whatever to expect it; the accident originating from some defect in the

A circumstance exactly similar to this is related by Stilling of Professor Bohm, teacher of mathematics at Marburg; who, being one evening in company, was suddenly seized with a conviction that he ought to go home. As, however, he was very comfortably taking tea, and had nothing to do at home, he resisted the admonition; but it returned with such force that at length he was obliged to yield. On reaching his house, he found everything as he had left it; but he now felt himself urged to remove his bed from the corner in which it stood to another; but as it had always stood there, he resisted this impulsion also. However, the resistance was vain; absurd as it seemed. he felt he must do it; so he summoned the maid, and with her aid, drew, the bed to the other side of the room; after which he felt quite at ease, and returned to spend the rest of the evening with his friends. At ten o'clock the party broke up, and he retired home, and went to bed and to sleep. In the middle of the night he was wakened by a loud crash, and on looking out he saw that a large beam had fallen, bringing part of the ceiling with it, and was lying exactly on the spot his bed had occu-

pied .- Univercelum. A gentleman residing some miles from Edinburg, had occasion to pass the night in that city. In the middle of the night he dreamed that his house was on fire, and that one of his children was in the midst of the flames. He woke, and so strong was the impression upon his mind, that he instantly got out of his bed, saddled his horse and galloped home. In accordance with his dream, he found his house in flames, and thus arriving, saved his little girl, about ten months old, who had been forgotten, in a room which the devouring element had just reached.

A clergyman of distinguished ability and truthfulness relates the following: It shows how vividly the mind may be impressed with the perceptions of foreign intelligences, or that it is capable of leaving the body, and perceiving or acquiring spiritual senses, in either case confirming

spiritual existence : "I was engaged at that time in pursuing theological studies with the Rev. Mr. G., in a village in During the night I seemed, the vicinity of Bosto had never before seen. I to enter a place which et, which was shaded with walked up the main & large trees, noticing An prominent buildings as I passed them. It seemed to be Sunday evening; the shops were closed and all business suspended. The street led me to Viarge building containing a hall. I saw horses and carriages in great numbers standing near. Entoring the hall, I found a large audience gathered. Towas a meeting for religious purposes. At last the preacher rose up, and his

Virgin; and now, for the first time, she comes to | found. Time passed on and the farmer entirely | very words, although he seemed an utter stranger. The vision made a deep impression upon my mind;

it seemed not a dream, but a reality. "On the Sunday evening ensuing I walked with a friend to attend a religious meeting in a neighboring village where I had never been. On entering the street it seemed familiar to me, and I remembered it to be the place I had seen in a vision a few days preceeding. Auxious to see if my dream would correspond with the reality throughout, I pursued the path which I seemed to have taken before, till it led me to the building, which I at once recognized. Entering it the hall was familiar, and when the preacher arose I knew bim at once. The street, building and preacher corresponded in every particular with those impressed on my consclousness during the previous vision."

I have heard my mother relate an episode in her life of parallel character. She was always highly impressive, and was called "our family seer." She dreamed that she was traveling over a very mountainous country in a wagon. Being fatigued with riding, she alighted and walked up a hill, from the summit of which she obtained a charming prospect of a beautiful river and its valley.

Three years afterwards she was traveling through Alleghany county, New York, became fatigued, alighted and walked. When she came to the summit of the hill she thought the prospect familiar, and alliat once she remembered her dream. She had been there before in spirit, if not in body.

If all we know is derived by the senses, of course knowledge of a scene we are to see three years from now must be denied. Ah, materialist, with your sensatory scheme, how meet these facts of prescience? Is a mind asleep more active than a mind awake? We do not want to hear about "unknown laws of mind;" but if you can explain these facts, let us have your explanation.

"Mr. Robert Curtis, a citizen of Newport, Ind., who bears the reputation of being a very honest man, related to us the following wonderful statement of facts and circumstances: About twentyeight years ago he was very sick, and it was thought by his friends and physicians he could not live. Although they each and all endeavored to concest their opinions from him, yet he well knew what their views were from conversations he overheard. This caused him to feel wretchedly. During this state of feeling he dreamed that a man came to Richmond who cured him by the use of his hands. This made him feel better, and he commenced regaining his health, and in the course of a few months was able to go to work. About four years after he became quite sick again, and from that time the state of his health was very poor, until cured as hereinafter stated. About three weeks be fore Dr. A. J. Higgins came to this city, he dreamed again that a man came to this city, and that he was cured by him in the manner above stated. This time he saw the man distinctly in a dream, and retained in his memory his personal appearance, and knew him to be the same man he had dreamed about twenty-eight years ago. When Dr. Higgins arrived, he was impressed that he was the man who had come to cure him. He at once repaired to this city, and on seeing Dr. Higgins, recognized him as the man whom he had seen in his vision three weeks before. He applied to him for treatment, and sure enough, was cured in the manner suggested in his dreams."-Correspondent Religio-Philosophical

The following are related by Wm. Fishbough, and are of almost parallel character:

"Mrs. W-, a lady of unquestionable veracity, residing in Taunton, Mass., informed me that several years ago, a family intimately related to her, removed to the State of Ohio. Some time subsequent to their removal, the family, (by some untoward occurrence which I do not remember,) was thrown into deep affliction, which rendered the presence and sympathy of Mrs. W. very desirable. About this time Mrs. W. had an impressive, in which were represented to her mind the general condition of the family; the appearance and architectural structure of the house in which they resided; the species of the trees, and the relative positions and appearance of these and all other objects near the house. The whole scene, with all its minutiæ, was, as it were, at one glance vividly daguerreotyped upon her mind, although she had nover had the slightest description of the place. On subsequently relating her dream to her friend who had returned from Ohio, he confirmed it as true in every particular.

Many of our readers will remember the blowing up of the steamboat Medora at Baltimore, several years ago, attended by the loss of many valuable lives. An authentic account, (which I must now relate from memory,) subsequently appeared in the papers, of a sailor belonging to a small vessel which plied up and down the Chesepeake Bay, foresceing the occurrence, with all its essential particulars, in a dream, a night or two before it took place. Re related his vision to his shipmates, who of course deemed it unworthy of attention until after they heard of the fate of the steamer. The vessel to which the man belonged sailed up the bay on the day of the catastrophe; and as she approached the city of Baltimore, a vessel was seen lying at anchor in the barbor, with flag at hely mast. On seeing this, the man who had the dream hamediately exclaimed, "That's for the Medora!" Strange to say, they found that the Medora had been blown up, and lives had been destroyed, preclsely, in all essential particulars, as had been foreshadowed in the dream !

The reader will remember tragedy of the

murder of Mr. Adams by John C. Colt, which took place in New York several years ago. Two days before the marder of Mr. Adams his wife dreamed twice that he was murdered, and that she saw his body cut to pieces and packed away in a box. The dreams made a deep impression upon her mind; and on the disappearance of her husband, and before he was found, she was inconsolable. The facts were precisely in accordance with the dream.

The following is a condensed account of a case recorded in Sunderland's "Pathetism:" "On the night of May 11, 1812, Mr. Williams, of Scorrier house, near Redruth in Cornwall, dreamed thrice that he saw a man shoot with a pistol the Chancellor of the Exchequer, in the lobby of the House of Commons. The dreams made a deep impression upon his mind, and the next day he related them to many of his friends whom he met, describing minutely the man whom he had seen assassinated. A friend to whom Mr. Williams related his dream, recognized his description of the person assassinated as answering precisely to Mr. Perceval, Chancellor of the Excheequer, and whom Mr. Williams had never seen. Shortly afterward the news came that on the evening of the 11th of May, a man of the name of Bellingham had shot Mr. Perceval in the lobby of the House of Commons, precisely as Mr. Williams had dreamed, and on the same night. "After the astonishment had a little subsided, Mr. Williams described most particularly the appearance and dress of the man whom he saw in his dream fire the pistol, as he had before done of Mr. Perceval. About six weeks after, Mr. Williams having business in town, went, accompanied by a friend, to the House of Commons, where he had never before been. Immediately that he came to the steps at the entrance of the lobby he said, 'This place is as distinctly within my recollection, lu my dream, as any room in my house;' and he made the same observation when he entered the lobby. He then pointed out the exact spot where Bellingham stood when he fired, and which Mr. Perceval had reached when he was struck by the ball, and where and how he fell. The dress, both of Mr. Perceval and Bellingham, agreed with the description given by Mr. Williams, even to the

most minute particular." "A mother who was uneasy about the health of a child who was out at nurse, dreamed that it had been buried alive. The horrid thought woke her; and she determined to set off for the place without. a moment's defay. On her arrival she learned that after a sudden and short illness, the child had died, and had just then been buried. Half frantic from this intelligence, she insisted upon the grave being opened, and the moment the coffin lid was raised she carried off the child in her arms. He still breathed, and maternal care, restored him to life. The truth of this anecdote has been warrantedwe have seen the child so wonderfully rescued-he is now, in 1843, a man in the prime of life, and filling an important post.

The Jesuit Malvenda, the author of a Commentary on the Bible, saw one night in his sleep, a man laying his hand upon his chest, who announced to him that he would soon die. He was then in perfeet health, but soon after being seized by a pulmonary disorder, was carried off. This is told by the skeptic Bayle, who relates it as a fact too well authenticated even for the apostle of Pyrrhonism

Sir Humphrey Davy dreamed one night that he was in Italy, where he had fallen ill. The room in which he seemed to lie struck him in a very peculiar manner, and he particularly noticed all the details of the furniture, etc., remarking in his dream, how unlike anything English they were. In his dream he appeared to be carefully nursed by a young girl, whose fair and delicate features were imprinted upon his memory. After some years Davy traveled in Italy, and being taken ill there, actually found himself in the very room of which he had dreamed, attended upon by the very same young woman whose features had made such a deep impression upon his mind. The reader need not be reminded of the authenticity of a statement resting upon such authority, eminent sike for truth that would not deceive, and intelligence that could not be deceived."

Brittan relates a case of spiritual impressions given in a dream :

"I made the acquaintance of a Mr. S. who has in several instances been the recipical of spiritual impressions, communicated generally during the hours of sleep. In the course of our interview he related the following, which is worth of record: For some time he had visited a young buy, whom he had selected as his companion for life. They had pledged their adelity to each other, and the day on which it was proposed to legislice their union was at hand.

We were standing on the benk of a stream, whose waters, like the current of human life and here, were divided, broken and interrupted by many obstacles, when he related his vision and familiacut, in substance, as follows: He slept, and dreamed of walking on the bank of that stream. Suddenly the object of his love appeared walking by his side. She was arrayed in a white dowing dress. A white handkerchief was folded under the chin, and tied on top of the head. Her countenance was pale as marble. She walked by his side for some distance, and finally, extending her hand, she said, 'Reuben, I must leave you farened! -and anon disappeared.

"Soveral days had elapsed, when a messenger came in great laste to request his immediate presence at the residence of his loved one. He obeye

the summons, and found her the victim of incurable disease. Her stricken form was invested with white apparel, and her whole appearance corresponded to his vision. He seated himself by her bed side to watch the irregular and feeble pulsations which marked the last efforts of expiring nature. At length she held out her hand, which he received in his own; and as the spirit went out of its fallen temple, there was a faint utterance from the lips of mortality, and the attentive car caught the last words-Reuben, I must leave thee; fare-

A prophetic dream of a kindred character is told as follows:

"About three years ago a seafaring man by the name of Toombs returned to his family, who resided in this place. (His widow resides here still.) One night, not long after his return, he awoke his wife, telling her to look at the coffin standing by the side of the bed; but she replied that she could not see it, nor anything in the room, as it was totally dark. He insisted on getting up and looking into it, as he said he saw a coffin there as truly as he was alive. He arose, and on looking into it, immediately exclaimed, 'It is myself! it is me!' She tried to convince him the next morning that it was a dream; but he said he was certain that it foreshadowed his death. The second day afterwards, as he walking on the edge of the wharf, his foot slipped, he was precipitated into the river, and before assistance could be rendered, he was dead, His body was taken home, and his coffin at last stood in the identical place to which his attention had been directed in the vision."- Univercalum,

(To be Continued.)

For the Religio-Philosophical Journal.

Prayer. BY MRS. HARVEY A. JONES.

A still voice speaks from out our hearts To the Unseen-Unknown; And spirit tendrils reach and cline To hands that becken on. The savage in the desert wild Will crouch in nameless awe; So we in spirit bow, and feel There is a-Higher Law.

The tempest's peal has caught his voice, And moves to more than fear; The thundering torrent in its might, Speaks the mighty Presence near, Thus Nature's sons have owned the sway Of a might, within, around, With bended knee and upturned brow The voice of prayer have found.

On Nature's altar can we lay Th' oblations of the soul : To the All Seeing can we pray, Where mountain vespers roll. Or in the shrine upreared by hands The incense of the heart May rise within the arching roof, Where solemn echoes start.

We guard with prayer the secret shrines Upreared within the heart: If more of human love is there. Our Father claims a part. We learn we cannot go from To Thy love and care unknown; But we must come, our wanderings o'er, Back to the Father's throne.

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

OF THE FIRST ILLINOIS

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

STATE CONVENTION OF SPIRITUALISTS.

(Continued from last week.)

On motion ordered that the preamble, resolu-

tions and articles be severally taken up and acted upon: which was done. On motion of Thomas Richmond, of Chicago,

the preamble, resolutions and articles of organization were adopted as reported by the committee on organization, as a whole.

On motion of Warren Chase an opportunity was then given for persons to enroll their names as members of the Association.

Ordered that an Assistant Secretary be appointed for the purpose of registering the names of those wishing to become members of the State Associa-Mrs. L. H. Kimball was appointed such Assistant

Secretary.

MEMBERS OF THE ILLINOIS STATE ASOCIATION OF

8. S. Jones, St. Charles; Warren Chase, South Pass; Mrs. H. F. M. Brown, Chicago; J. T. Morrison, McHenry; George Haskell, Rockford; S. H. Todd, Batavia; Harvey A. Jones, Mrs. Sarah D. P. Jones, Sycamore; A. J. Story, Samuel Smith, Rockford; A. James, Chicago; David Shedd, Rockford; A. H. Fisher, Rockford; S. Stelwell, Shirland: Charles Dwight, Rockford; Mrs. J. L. Dennison, Chicago; Mrs. Harriet Dwight, Rockford; Mrs. Mary Todd, Belvidere; Mrs. J. M. Tefft, Elgin; Sophia E. Huntington, Marengo; Sarah O. S. Matterson, Huntley; Mrs. C. L. Smith, Elgia; Lament Spring, Sycamore; Wm. Thompson, Marengo; Mrs. Laura M. Maynard, Morrison, Whiteside Co.; Lorinda G. Brown, Mrs. Susan Fay, Mary McKenny, Rockford; Mrs. A. H. Robinson, Chicago; Mary Dayton, Huntley Grove; S. Austin, Dundee; G. G. Spring, Sycamore, DeKalb Co.; Anna Willie, McLane; Lucla Tyler, Julia A. Carliton, Hampshire, Kane Co.; Mrs. L. J. Cole, Chicago; W. Poynter, Rockford; Lizette Parker, Marengo; Wilson Bartlett, Z. Waxham, Rockford; Phebe Ellis, Manchester, Boone Co.; Belle Scougall, Rockford; Mrs. Caroline Waxham, S. W. Treat, Rockford; Ira Colmen, Shabbona, DeKalb Co.; Joshua King, A. H. Dwight, Rockford; S. Lovett, D. Chapman, Belvidere; K. Parker, Marengo; Elizabeth Powell, Sterling; J. P. Daniels, Manchester-P. O. address Beloit, Wis.; W. Needham, Solomon T. Holley, Almira Brearly, Rockford; Mrs. Mary P. Chase, Mrs. C. C. Whelpley, South Pass; Wm. E. Moore, M. D., Rochelle, Ogle Co.; Olivar Woodard, Parks Corners: Warwick Martin, Chicago; Mrs. L. M. Dunmore, Mayfield, DeKalb Co.; Mrs. L. Thompson, Marengo; H. P. Stone, M. D. Stone, S. S. Fisher C. Dunn, Rockford ; L. Martin, Durand.

REPORT.

The committee on permanent officers for the Minois State Association of Spiritualists made their report, recommending the following named per-

Hon. S. S. Jones, of St. Charles, for President. Hon. Warren Chase, of South Pass, Dr. George Haskell, of Rockford, for Vice-Presidents.

Milton T. Peters, of Salem-P. O. address Chicago, for Secretary.

E. O. Smith, Esq., Decatur, for Treasurer. George Gage, McHenry; E. O. Smith, Decatur; A. McFarland, Geneseo; S. H. Todd, Batavla; Prof. A. Worthing, Warsaw; for Trustees,

Geo. W. Brown, Esq., President pro tem., then introduced Hon. S. S. Jones, President elect, who, upon taking the chair said :

Ladies and gentlemen-brothers and sisters: Feeling deeply impressed with the importance of the duties of the office to which you have elected me, and duly appreciating your partiality, I tender you my unfeigned thanks for the honor conferred upon

I feel it an honor to be elected the first presiding officer of the Illinois State Association of Spiritualists, of this our great and beloved State.

I feel that we have this morning entered upon duties which are of vast importance, not only to ourselves but to generations yet unborn. Let us go on in this great work, and our efforts will result in a great good, which will be felt in all time to come. We have placed ourselves on a broad and liberal-yea, on a free platform. I believe that the Spiritualists of Illinois have taken the lead in adopting a State platform, conferring freedom upon every individual-allowing each and every one to express his or her views without fear of reproach, to say nothing of the condemnation that is so common from the world.

We have no creed nor confession of faith to bind the freeborn mind. The example we have this day set will go to every part of the country. People will read and scan our doings. They will rejoice that we have adopted Articles of Association which leave individual rights entirely free and independent: that will give all a chance to be heard, without regard to popular opinions. This work of ours will make its impression everywhere, and its influence will be manifest all over the country.

Spiritualists are rapidly realizing the fact, that freedom of thought and the right of expression thereof is inherent in the nature of man, and an inalienable right.

Poor, timid souls often seem to feel that they are the keepers of the morals and consciences of their neighbors, and are so intent on such a supposed duty, that they entirely forget the more responsible one of governing self.

We have set an example this day which will go upon perpetual record, showing that the Spiritualists of the State of Illinois, in State Convention assembled, recognize individual sovereignity as far superior to the popular institutions of the past, which requires obedience to musty creeds and sectarian dogmas.

G. W. Brown, President pro tem.:

Returned thanks to the Convention for the kind-

He said it was feared by many that differences would arise that would produce unpleasantness. Happy am I that perfect unanimity has thus far prevailed throughout the proceedings. It has been perfectly harmonious, and the business that it was supposed would consume a whole day, has been done in one hour.

On motion of Hon. Warren Chase the State Convention adjourned until two o'clock P. M.

AFTERNOON SESSION.

The Convention convened pursuant to adjournment, President Jones in the Chair.

On motion the Secretary read a letter from Ira

H. A. Jones, of Sycamore, offered the following resolution, and moved its adoption:

Resolved, The time has come in the life of this Republic when a more earnest effort should be made by reformers to extend the elective franchise to the women of this country: and that the confining of the ballot to the white male inhabitants is not republicanism, inasmuch as it does not recognize equal rights for all classes of its citizens; but is an application of the principles of the aristocracy of feudalism to the institutions and laws of to-day.

Milton T. Peters, of Salem, moved to amend the resolution by inserting after the words "the women," the colored races; which amendment was accepted by the mover.

Dr. Underhill rose and said: Mr. President-We all know that this is an interesting question, not so much in behalf of women as in behalf of men. There is a great revolution at hand. We have robbed women of their rights, and are giving them back what we stole. If you want to educate your wives and daughters let them feel their responsibilities. We are servants to each other, from the highest to the lowest and the lowest to the highest. The President of the United States is the servant of the people, and you, sir, Mr. President, are my

A gentleman rose and said he had entertained the same views expressed by Dr. Underhill for twenty years on this question. Thinks them self-evident to everybody who has given the subject a thought. He thought justice will be done very soon.

Thomas Richmond, Esq., of Chicago, said: I most fully concur in the adoption of that resolution. It is a subject that I have long felt a deep interest in-to see universal justice and right govern the whole human family; and now, since we have known freedom for ourselves, let this society cover the whole ground. [Hear, hear.] Let every soul have equal rights, politically, socially and re-

Mrs. H. F. M. Brown said a gentleman in the audience said "you have no political reputation to lose." You have a reputation to gain, and if justice is not done, you will lose what political reputation you have. You Spiritualists should write upon your spiritual banner, "Unconditional Emancipation for Woman."

Parker Pillsbury said: It is certainly very unexpected for me to speak at this moment, and were it upon any other subject I would not detain you for a moment. A gentleman was on the floor speaking upon this question when I came in, and I could not resist the inclination to speak myself to you. I heard of this Convention on my way farther West. I had not before had an opportunity of seeing a Convention of this character for four or five years-during this terrible war through which we have passed. I have heard it said that in your conventions you were disposed to look beyond the affairs of this world. But I see that the affairs of this world are not to be overlooked by you in your efforts to pry into the mysteries of the next.

The anti-slavery movement is the climax that made the wonderful discovery that woman has an existance co-equal with man. It was scarcely known before. But the right to hear came with the ear; the right to breathe came with the lungs; the right to speech came with the tongue. God gave all the human attributes constituting a responsible and immortal being. God himself gives equal rights, whether we will serve him or the other power. Shall Christianity do less.

It has always been held that taxation was a just burden imposed upon the people. The taxation

because representation was denied. The same right, the same justice that earried our fathers through that eight years was, demand that woman should bear the burdens of tigation and enjoy the privilege of representation, Another revolution in inevitable unless this principle be adopted into our

When the President was assinated the South itself would have accepted the issue; they would have accepted negro autings, but the hour was allowed to pass. Just at that moment God seemed to hold Jamaica up for our consideration. The tyrant did not hate his victim as a slave. He never hated him until he met him on the field of battle, and was obliged to bow to his valor.

I am glad that you have begon early in this Convention to look to the fundamental principles of right.

The question then being put by the President, it was unanimously adopted.

On motion of Warren Chiese it was resolved that we elect ten delegates to the National Convention of Spiritualists, to be held at Providence, Rhode Island; whereupon the following delegates were

George Haskell, S.'S. Jones, Warren Chase, Mrs. H. F. M. Brown, R. H. Winslow, E. C. Dunn, Jas. E. Morrison, S. H. Todd, H. A. Jones, Mrs. H. W.

authorized to fill vacancies that may occur, or to east the whole vote of this Association, On motion of Warren Chase the Convention

adjourned until 8 o'clock Sunday morning.

Ordered that the delegates in attendance be

SUNDAY. Convention met pursuant to adjournment, President Jones in the Chair.

The Articles of Association were again read, for the benefit of those who had come into the Convention since their adoption.

On motion a vote of thanks was given S. S. Jones for his action in procuring free return tickets for members of the Convention passing over the Northwestern railway.

Mr. Jones thanked the Convention for the compliment; but moved that a rote of thanks be tendered the Northwestern Railway Company for their liberality, which was unanimously adopted. On motion of Mr. Brown the Convention adjourned until 7 o'clock in the evening.

EVENING SESSION.

Convention met pursuant to adjournment, President Jones in the Chair.

Hon. Warren Chase offered the following resolution, which was adopted: Resolved, That it is the desire of the Illinois State Association

of Spiritualists, that each local organization of Spiritualists or other reformers within the State of Illinois, should not only send delegates to the next annual Convention of this Association: but that they also send up statistical reports. showing the general condition of reformatory movements in their respective localities.

On motion of Capt. Winslow, a vote of thanks was tendered President Jones for the able and impartial manner in which he had presided over the

On motion a like vote of thanks was tender ed to Milton T. Peters, Esq., Secretary, Mrs. L. H. Kimball, Assistant Secretary and W. F. Jamieson, Phonographic Reporter, for the able manner in which they had performed the duties of their res-

On motion a vote of thanks was tendered the citizens of Rockford who had opened their doors to, and with unbounded hospitality entertained the delegates to this Convention

On motion it was ordered that copies of the proceedings of this Convention be forwarded to the RELIGIO-PHILOSOPHICAL JOURNAL and BANNER OF LIGHT for publication.

Convention adjourned sine die.

Phonographically Reported by W. F. Jamieson.

REPORT OF ROCKFORD CONVENTION.

(Continued from Inst week.) EVENING SESSION.

Vice-President G. W. Brown in the Chair. The President announced that the regular lecture would be given by N. Frank White.

N. Frank White said-As an introduction, friends, to the words I shall give this evening, I propose to read a little poem, entitled, "Words of Cheer." given under the inspiration of Robert Burns, through the mediumship of Lizzle Doten, of Boston. After reading the poem, he said in substance-

I propose this evening, friends, to present you a few thoughts upon the religion of Spiritualism. It is common for those who, are ignorant of our distinctive position in regard to Spiritualism, to declare that we have no religion; but only a bare, cold philosophy, that offers no satisfaction to the

Now, it is easy enough to be seen where this assumption originates: educated under the religious hopes, conjoined so largely to the mysteries, and extravagant, supernatural manifestations. They cannot understand how, without regard to creeds, there can be built up an enduring temple. The world has supposed that religion must be divorced from science and philosophy. Religion has fenced itself in completely. All about it was hemmed in by the confining pallsades of authority, and woe to the man or woman that was bold enough to step across the dead-line of those palisades.

We have a living fact to-day that a thousand assumptions cannot overthrow-a fact stamped upon the tablets of millions of hearts, and felt by millions throughout the length and breadth of our spiritual land. Spiritualism presents to the world a philosophy and religion combined. There is no jar between whatever is true in religion and Spiri-

Now, I am well aware that, so far, I am only making bold assertions; but I do not propose, like the theologians, to cram bold assertions down your throats, whether you will or no. We have had enough of this cramming and forcing process in the past. Heaven help me from receiving or giving anything that has not reason and common sense for its foundation.

Convention adjourned till eight o'clock Saturday morning.

SATURDAY MORNING.

Convention met pursuant to adjournment, and opened in Conference. Vice-President Brown in the Chair.

The President said that he did not know of any business before the meeting, and that he observed that there were many speakers that we would like

to hear and that would like to be heard.

Mr. James said-Friends, I am happy to meet you. The subject of Spiritualism engrosses my attention, my life, my existence. I seem to be swallowed up in Spiritualism. The presence of my Spirituality. spirit guides seems to be always with me. They imposed by Great Britain was considered a burden | not only work for us in spiritual things, but aid us two Assaurance as an institution that had sprung

in material things—the every-day affairs of life that will develope and unfold us as noble intellectual and spiritual beings. Oh! my friends, I wish that you could feel this fact.

In 1863, the power of the invisible world rested upon me. Through my organism they prophesied of those things that would uplift the human family. It was prophesied that demonstrations would be made of a practical character-such as would prove that Spiritualism is a practical fact. The prophecy, as you have all heard, was projected and carried on by our beloved friends in this noble State of Illinois. Here countless millions of minds, from every portion of the world, will unite together by the force and power of the mighty hosts of the invisible world. There is a foundation here built that will bring thanks to the founders of this great and beautiful State for ages and ages to come.

He spoke of his mediumship in locating the Chicago Artesian Well, and the great work which the spirit world designed to perform by building up institutions of learning and mechanical works for the good of humanity, and concluded with an appeal for the public to become interested in the stock of the Artesian Well Company.

Miss Belle Scougall said-We enjoy listening to the good common sense that, yesterday and to-day, has dropped from the lips of the gentlemen speakers: and now, ladies, I know we are selfish; but while the gentlemen have entertained us, I think we can occupy the platform for a short time. I know there are gentlemen here who would be pleased to listen to lady speakers, for a few moments at least. She being well known to the audience as one of the very best inspirational speakers in the West, was urgently called upon to go on; but she declined to

Eivira Weelock said-Friends, I am no speaker; indeed, I never stood before an audience like this, with the intention of saying anything. In consideration of all the important questions agitating the public mind, it cannot be otherwise than that I should feel deeply on all the momentous questions of the hour.

Although I may recognize the divine purpose shaping human life, still my spirit burns with indignation at the wrongs which are crushing the spirit of humanity; and so long as these wrongs exist we have a great work to do. We are God's appointed laborers in expounding truth and the mode of human redemption. I feel at this moment more than any human being can express.

I wish to say a few words to the Spiritualists. Be earnest. Spiritualists do not put heart and soul into their actions for good and usefulness. Good thoughts are good, but good deeds are better. Oh, friends, why not be true; why not practice the principles you profess? You should not claim the name of reformer while you shirk from the work of reform. Let us live and labor for humanity and truth.

S. S. Jones said in substance-I recognize many, several hundred, good and true reformers-Spirituallsts-before me to-day, whom I have often met before-good, faithful workers in the great field of reform.

We have assembled here for an interchange of thought upon all subjects that pertain to the common welfare of our fellows-that shall tend to the elevation of humanity. All are inspired with the great idea of human development and the unfoldment of the mental faculties of men to the reception of scientific, philosophic, and religious truths -to ever-living principles.

I doubt not if our spiritual sight, or clairvoyant powers, could be opened so that we could behold the realities of the spiritual plane-the realities of that plane on which our spiritual natures now exist, we should see myriads of loving and loved ones, who have passed from the physical plane of life, gathered around us here, and breathing upon us that divine spirit of inspiration which quickens souls into action and moves men and women to go forth in the performance of great and noble deeds for the emancipation of humanity from the thraldom of superstition, vice and degradation-the legitimate results of ignorance of the laws of life

Realizing that the good and true souls-the lovers of humanity who have labored while upon the material plane of life, yet live and love our race -that they are all loving souls, and still have a hand in the affairs that pertain to the welfare of the children of earth, can we longer hesitate-can we forbear to join them in their efforts for the elevation of human character? I trust not. There was never a time since man existed upon earth that he was so loudly called upon and so forcibly impressed to put forth every effort in his power for the enlightenment of his fellow-man.

Our own beloved country presents a field for action far surpassing that of any other on the face of the globe.

The great spirit of reform has been aroused in America. She has been convulsed from centre to circumference. The blood of her sons has been poured out like water to nourish the roots of the tree of Liberty-and while we are reposing from the physical contest the mental warfare goes on. America is destined to lead the van in the inauguration of the new Dispensation, and Spiritualism is the soul-inspiring sentiment that will lead to ultimate success, in the great revolution and triumph of reason over ignorance and superstition. The old world will follow closely in the wake of the strong youth who takes the lead.

The deep murmur from over the waters shows conclusively that a terrible flow of human gore, of many nations intermingled, is but a symbol that the strife begun will ultimately lead to the ushering in of higher and nobler thought-and as extremes always right themselves, so will many wrongs be righted by this terrible conflict in the old world.

We who know that there is an interblending of the two planes of life in this strife, we who know that there is a power just out of view of mortals. that shapes means for the accomplishment of wise ends, and that all effects are but the results of pre-existing causes, which are ever shaped for good, and that our lives here are but the commencement of an eternal, active, conscious existence, and that that existence is so connected and interblended with all others that to fail to do our whole duty towards others is to neglect that which is most conducive to our own happiness, should arouse ourselves to the great work that the exigencies of the times demand.

Mr. Jones then went on and spoke of the deep hold Spiritual Philosophy had already taken in the minds of the people, showing that the spiritualistic literature only, was acceptable to the public taste -that the dry and musty, irrational, unphilosophical, and soul-crushing literature of old theology, had had its day, and that the New Dispensation demanded a literature fresh with the inspiration of the New Dispensation-a literature haptimed with of exicuted philosophy, re

He spoke of the Kruteto-Princisoveneal Publish

into existence at the beheat of the world's best philanthropists, who had passed from the material to the spiritual plane of life, as a great success, and as an institution which, under the fostering care and guidance of those noble spirits, is destined to be notent in revolutionizing and liberalizing the world. He said the most soul cheering assurances were daily given of the multitudes of men and women who would be inspired to take a deep interest and aid in building up this institution for the enlightenment of the world, and that thus far every assurance given had been fully realized.

He spoke of the necessity of our new literature being carried into our school books, of a revolution that is soon to be realized in the education of the children and youth-all of which is to be brought about to a very great extent by and through the instrumentality of the printing press.

He spoke of the fact that our best statesmen are all more or less imbued with the spirit of our Philosophy. He related incidents that had come within his own experience-that many eminent men-men occupying the highest offices in the government-legislators and judges, were daily in the habit of attending scances and circles with select friends, for the purpose of investigating the Spiritual Philosophy and holding communion with spirit friends. He related an incident of the singing of the spiritual song entitled "The Three Angel Visitants," by a judge and legislator, at a private party at the house of a popular governor-and how the relation of the history of that song and the lamentable death of its author brought fifteen or twenty members of the legislature, all who were present, including one Methodist clergyman, who was also a legislator and a great admirer of John Wesley, the apostle of Methodism, to a confession of their belief in spirit communion.

Mr. Jones went on to speak of the design of the projectors of the RELIGIO-PHILOSOPHICAL PUBLISH. ING ASSOCIATION to extend its facilities for public ing until bureaus should be established in all the principal cities of the United States, to the end that our Spiritual Philosophy shall be earried into every house and that every soul shall be refreshed and made wise and happy.

Mr. Winslow favored the Convention with seme very excellent and appropriate music.

The President introduced as the next speaker, Miss Sarah A. Nutt, regular lecturer for the morning session, who said in substance: Life is composed of trifles. It is the careless word, the thoughtless deed, that sounds sharp to the ear atsends the darting pain to the sensitive heart. It is the vile insinuation, the sneering tongue, the scorift toss of the head and disdainful sweep of the skinwhile passing by, that has sent many a poor " to destruction. It is this poisoning and shrive... the sensitive nature that sends them away in ter and sadness.

My friends, you profess to be Spiritualists; ? profess to be men and women of reason; you p fess to have stepped aside from the confine bigotry and prejudice. The beauties which a open before you-a life of angelie purity and diviharmony-you have entertained in theory. To would have you engage in practice and advanthe interests of humanity, and bring forth the grand inherent powers. Are you doing this will the poor tottering inchrinte as he stands before in rags? God whispers to him-angels are aroun him! And the condemned criminal! Are vo telling him that there is life beyond-not that there is a throwing off of the consequence of six upón a God?

Man judges humanity not from its development, but from his own. All look from their own stand-point. We look upon the vile libertine. We see him glorying in the ruin of his victims. We see him crushing innocence. We see the gambler. W see every one looking over the world and thinking others like himself. When we see people th: looking about, it is because they judge other according to what they would do themselves undsimilar circumstances. If they had but a goo principle, they would have the right practice at stand-point to look from. Then, my friends, br thers, sisters, whether you are Spiritualists or no I ask you in the name of humanity, that instead a turning the blame upon others that instead of finding some flaw in another's character, ask your selves if there is not imperfection in your own.

Every individual has a work to do in living he or her own true nature. It is said, and said true that no human soul can advance one step u; :: mighty ladder of progression without drawing : world after it, and that a soul cannot violate at law without injuring humanity.

Philosophers tell us that a pebble thrown in: the lake will cause to be moved every drop of water in the lake. So with the action of the human son. To this we should look. It is not that we show: be more cautious in practice; it is not that v standing before the public as reformers, should reon long faces; but rather that our lives should >: pure. It is not enough to say, "I am a Spiritm ist"; it is not enough to say, "I reenguize the grand fact of spirit communion"; it is not enoug: that the angel comes knecking at the door of your hearts; but that you should workers, reference It is not enough that the "Woman's Rights," but stand erer for the rights. The embraces the unit of even as sould it is for the advancement and elevation of all, my friends, for which we are laboring.

Truth and principle should be seded more than policy. Truth should be the grand criterion of the human soul. It is not enough for you who stan: before the world as public speakers, to give fort: earnest, truthful thoughts; for you profess to he Spiritualists, and profess to be right and true :: principle. Remember, the angels are watching you, and the beauteen stars are keeping the: night vigils over your acts. It is when no huma: eve is watching you that you go wrong, and bring the curse of humanity upon us.

Upon the tablet of the human soul each thought and word is written by the Recording Angel. The Eternsi Father has placed within every human soul the criterion by which its action must be measured.

You who are looking at the little prattler at your knee-the little one in your arms, as it grows from day to day, throw around it that kindness that shall prompt obedience and love, remembering this; at home the first lessons of education are

esined. Educate humanity. (To be con tinued.)

LARSE METRORITE. - A meteoric mass of iron has been sent to the Bristol Museum from Melbourne, weighing three and a half tons. This is by far the largest meteorite in any collection in the world.

A Maxmoru, still covered with its skin and hair, and in an excellent state of preservation has been discovered in the neighborhood of Taz Bay, Gulf of Obi. The Russian Government has sent M. Schmidt to examine the animal.

Mahomet Ali was a barber.

For the Religio-Philosophical Journal. A Heart Without a Home. BY DR. ADONTS.

Oh, the aching of this heart, Oh, the breaking of this heart-With sorrow sorely laden, And the dark skies o'er me. And the dim world before me-A world without an Eden.

Alone, nor a friend to cheer me, Alone, nor a kind one near me, I press the prairie sod; And looking toward the skies, Are my sad and weeping eyes, While my woul go out to God.

How long the lonely hours seen While in this unconscious dream, This, the weary earth I roam; But ah! there's something past inditing, And there's something beyond inviting, To a heart without a home.

Nebraska Territory, Jnne, 1866.

For the Religio-Philosophical Journal. The Question Settled.

BY G. L. SURNSIDE.

Gossip, which is the greater, man or woman? Man, without doubt, in stature, brutal power, And all that makes a slave a precious dower To his more dainty owner. Like a true man, Since stordy strength is far from superhuman, He does his rugged task because he must; Not because labor amid heat and dust Will make him so much greater than a woman-Whose want is not so argent to be great As to be beloved; and this high state Proves a diviner wisdom. From above The highest heaven inspires the gentle choice, With the same teaching of its still small voice;
For who is greatest? God: and God, they say, is Love.

Circular.

To Spiritualists and Friends of Progress everywhere: In accordance with and furtherance of the views

and sentimen;s 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 Association-comprehensive and liberal-and such as leave individual rights entirely unmolested.

Under these Articles societies will be entirely independent of each other, yet they will possess an inherent power for general associative effort, so necessary for a National expression of the great Principles now being evolved by the most progressive minds of the Age. Your committee only assume to recommend, be-

lieving that, when uniting for an associative effort, we should be especially careful, to guard sacredly INDIVIDUAL RIGHTS. Societies organized as recommended, can be in-

corporated 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.

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

Brandon, Vermont.

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

Plan Recommended-Religio-Philosophical Society.

ARTICLES OF ASSOCIATION.

DECLARATION.

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 is convenient, elect from their members a President, Vice President, Clerk, Treas-Collector, Janitor, and Five Trustees, which Trustees shall be styled the Trustees of "The Religio-Philosophical The duty of which officers shall be to execute and perform

the usual functions of lik officers in other organized bodies, and especially the following duties, viz: It shall be the duty of the President to call meetings of the Society, and preside at all meetings of the Society or Executive Board, if present, and act as the general corresponding

and financial agent of the Society.

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

direction of the President.

It shall be the duty of the 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, and pay the same out at the order of the President, under the

direction of the Society or Executive Board.

It shall be the duty of the Collector to collect all money subscribed or contributed, and pay the same over to the Treasu-

rer immediately, taking his receipt therefor.

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

of the Society.

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

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

rary absence of the regular ir umbent. THE EXECUTIVE BOARD AND THEIR DUTIES. The President, Vice President and Clerk shall form an Exsen 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 Dollars 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 teport, when approved by the Society, the Clerk shall spread upon the records of the Society for future reference.

The Executive Board shall be qualified to give Public Lecturers Certificates which shall endow them with fellowship as "Ministers of the Gospel,"—such Ministers of the Gospel as are referred to in the law under which this Society is organized; and authorize such Lecturers, in the capacity of such Ministers of the Gospel, to selemnize 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 recognizeas a "regular Minister of the Gospel," and as such authorize...... to solemnize marriages in accor-

Given under our hands at, thisday

A. D. 18.....
PRESIDENT)

Executive Board
of the ..CLERK | Religio-Philosophical Society.

OF MEMBERSHIP. " We hold these truths to be self-evident," That we are all children of a common Parent who, through the kind care of Mother Nature, and the instrumentality of Angelic Messen-Mother Nature, and the instrumentality of Angelic Messengers, ever holds the lowest, or least developed, as well as the highest of His children in his loving embrace, and provides impartially for their every want, and is continually bringing them to appreciate His unfailing love for all: Therefore it is the duty of this Society to receive all who desire to unite herewith, by subscribing to these articles, each individual alone being responsible for views entertained or uttered, or

acts performed or approved. And for these reasons no complaint or charge against members of this Society shall ever be entertained, nor shall any member of this Society ever be suspended or expelled from membership.

As all things in nature are subject to change, so the mind is governed y the same law; and what appears to be truth and right to-day may appear otherwise to-m 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 at liberty. 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 mon 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, downtrolden 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 "Summer Land," and the lower races of humanity who occapy the radimental 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, slike, for their unfoldment in health, comfort, wisdom and happiness.

To "err is human ;" " no man liveth and sinneth not," therefore it is the duty of man to encourage his fellow man in well-doing, and to chide and judge not, as all in turn need encouragement, and not censure and reproach.

MODE OF DOING BUSINESS.

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

PINANCES.

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 domitions, 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 ex-pedient, 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 bo made allowing complaints to be entertained against members, nor for their censure, suspension or expulsion, nor in any wise to restrict or hinder any person from uniting with or

withdrawing from this Society in the manner herein before

provided.

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

Proceedings of the California State Convention of Spiritualists.

[We copy this report from the San Jose Mercury without making any essential change whatever. We thank the editor for his kindness and impartiality.—Eds. Journal].

Pursuant to notice the above Convention assembled in this city on Friday last, May 25th, at 1 o'clock P. M. The place originally selected for the meeting was at Socrates Pleasure Garden, near the Guadoleupe river, but in consequence of the rain, a circumstances not anticipated, and quite unusual for this season of the year, the Convention met and organized at the City Hall.

Although it was not expected that many visitors would arrive before Saturday morning, yet the meeting opened with some seventy-five delegates present, representing various localities throughout the State —and intelligent and well appearing body of ladies and gentlemen.

As it is our intention to give a fair and impartial report of this Convention, as we would of the proceedings of any other religious body—"nothing extenuate or aught set down in malice"—we take this occasion to say, (the Alta and Bulletin to the contray notwithstanding) that we falled to discover among the men a single individual who wore his hair long and parted in the middle; or among the women any peculiarity of dress or manner to indicate what is commonly called the "strong minded"; or among either any indications whatever of insanity. They appeared very much like earnest thinkers. who understood clearly what they were about, and were capable of giving a reason for their belief.

At the appointed hour, Mr. A. C. Stowe, of San Jose, called the Convention to order, and on motion Mr. Joseph H. Atkinson, of San Francisco, was chosen President pro tem., and Mr. Prescott Robinson of Sacramento, Secretary pro tem.

On motion, the chair then appointed a committee on permanent organization, consisting of Messrs. Todd, Allyn of San Francisco, Stowe, Pearson and Owen, who thereupon retired, and upon deliberation submitted the following as their report, which was adopted:

For President-J. H. Atkinson of San Francisco. Vice President-A. C. Stowe, of San Jose. And that the friends present from each locality present the name of one of their number to act as Vice

Presidents. Secretaries-Prescott Robinson, of Sacramento. Mr. Allen, of Honolulu.

The President made a brief and well-timed speech. stating the purposes for which they were assembled. He alluded in elegant and glowing terms to the growth and progress of the Spiritual Philosophy in this State, as well as throughout the world; and thought the time had arrived when the Spiritualistic Idea of eternal progression should go forth to the world, and take definite shape in California, as it had in almost every other portion of the civilized

At the conclusion of Mr. Atkinson's remarks it was ordered that the Committee on Permanent Organization be reinstated and instructed to present the names of suitable persons for the various committees. After due deliberation they submitted the

On Order of Exercises-A. C. Stowe, Ira Allen, Dr. H. J. Payne, Mrs. John Allyn and Mrs. R. B. Hall. On Finance-Alfred Lansdale, J. H. Atkinson, Mr. Hoyt, Mrs. C. M. Stowe and Mrs. Gould.

On Resolutions—J. J. Owen, John Allyn, W. N. Slocum, C. B. Cooledge and J. B. Levet. On State Organizations-Benjamin Todd, Prescott Robinson, Mr. Andrews, of Watsonville, R. B.

Hall, D. L. Shed. The report of the Committee was adopted. The following Vice Presidents were then elected by the Convention: Mrs. John Allyn, of San Francisco; Mrs. Brewster, of Sacramento; Mr. Hollingsworth, of Yolo; Mr, Wilson, of Alameda; Mrs. R. B. Hall, of San Jose; Wm. Hutchinson, of Santa Cruz; and Alfred Lansdale, of Watsonville.

On motion visitors from any part of the State or elsewhere were invited to seats in the Convention, and to take part in its deliberations. The balance of the afternoon was devoted to ten-

minutes speeches-a sort of a general conference and expression of sentiments.

Previous to adjournment, the Committee on Order of Exercises reported the order for the remainder of that day and the day following, to be as follows: Friday evening, lecture by Benj Todd, Saturday, three sessions-conference from 9 to 11 A. M., followed by a lecture. Recess till 2 P. M., then a lecture, followed by conference till 5 P. M. Evening session, lecture, commencing at 8 o'clock. Speaking in conference confined to ten minutes rule.

Benj. Todd addressed a large concourse of people at the City Hall, upon a subject embracing the following points: "1st. The origin and Character of Orthodox Devil. 2d. Positive Law in opposition to Divine Providence. 3d. Man's own Responsibility in opposition to Vicarious Atonement." He delivered a most masterly discourse, and held his audience spell bound to the end. Without venturing to give even a synopsis of his argument, we will

say that a copy of the same may be obtained of the

distinguished speaker. On Saturday morning, the Convention met at the appointed time, Mr. Atkinson in the chair. Weath er rainy and unpleasant, but the hall well filled. In view of the unfavorable condition of the streets, and the dampness of the pleasure grounds, it was directed that a dispatch be sent to Mr. Mitchell, Superintendent of the Children's Progressive Lyceum of San Francisco, to the effect that, should the garden be too wet for the exhibition of their

method of Sunday school intructions, a suitable hall could be obtained here for that purpose. The members of the Convention were requested to send in their names and address to the Secretary for

The name of Mr. R B. Sterling, of Nevada county, was added to the list of Vice Presidents. Also the names of James Hughes, of Los Angeles; George Johnson, of Edorado; R. A. Robinson, of Santa Barbara, and Mrs. S. Rutchinson, of Mono.

Mr. Todd, from the Committee on State Organiz-tion, reported a plan of orgalization, which report was accepted and temperarily laid on the table. A large accession to the Convention was observable, this forenoon, on the arrival of the San Fran-

disco train. The hour of 11 o'clock having arrived, Mrs. C. M. Stowe took the stand and delivered a beautiful and

impressive inspirational discourse.

At 2 o'clock P. M. the exercises commenced with an address from Mr. Todd, on the following somewhat characteristic and unique subject. "An honest God is the noblest work of Man," which he

handled in his usual clear and logic style. After the address the ordinary business of the Convention was taken up.

Mr. Owen, from the Committee on Resolutions,

presented the following report, which was unanimonsly adopted without debate: WREREAS, Eternal progression is an unceringliaw of nature; herice all forms and creeds but based upon a rational recognition of this principle must necessirally fail to ment the re-

quirements of the human face as it afficances in knowledge: Resolved 1st, That the theological dogmas of the past, while they have unquestionably had their uses if the world, and are still perhaps well adapted to a large portion of the human family, fail to supply the spiritual demands of millions of the more thoughtful of our fellow beings, because those tenets

and teachings are mainly inconsistent with philosophy and

the intuitions of reason. and. That we recognize in the Spiritual Philosophy a system that not only brings to the mind of man tangible evidence of spirit life, and clear ideas of a future state, but teaches him his true relation and duty to himself, his neighbor, and to the great Soul Principle of the finiverse; and that in spirit communion we behold a resurrection of a beautiful faith as old as the

face of man, and as completely instural as human existence.

Sil. That there is no alsolute and universal standard of truth; and in matters of religion every man should rely on his private judgement, freely livestigate every important ques-tion, and be countantly willing to abaudon any dogma when proof of unsoundness is presented; and that it is more credible to believe in false dogmiss, after impartial investigation, than to believe the truth, after listening with partiality and prejudice to only one side.

6th. That as Spiritualists and law-abiding citizens—members of the great family compact—we shall persist in claiming all that of right belongs to any community or society within the limits of our nationality,

Sth. That we believe the duccultivation of the moral intel-

lectual and Spiritual powers of our being, is of paramount importance through all the varied phases of infinite existence; and that those who lay the foundation of their inture in the capacities and possibilities of the mind, and build their superstructure upon ideas, instead of wordly wealth, manifest a high degree of wisdom.

6th. That the correct status and true nobility of a human being are to be measured by the use he makes of himself and his surroundings. 7th. That rejecting all fixed formulas of faith and practice.

and holding the right of private judgement inextense, we cannot, as philosophical religionists, be justly held responsible for vagaries in opinion or action of individulals calling themselves Spiritualists. 8th. That while we reverence the Great First Causes, or Deific

Soul, of the universe, we consider His character and qualities as inscrutable to us, only as made manifest by our own consciousness and the external works of nature. 9th. That we greatly rejoice over the emancipation of negro slavery in our land, and trust that is but a prophesy of the removal of many other phases of bondage prevalent

10th. That as in ignorance is discoverable all the so-called evils that afflict a people, individually or collectively, we should insist upon the necessity of a broad and comprehensive principle of general and complete education, for all classes of children and youth, and independent of country or color.

11th. That among the cheering signs of the times we hall with admiration and delight the progressive spirit now animating the sons and daughters of labor throughout the nation to combine for a reduction of the hours heretofore devoted to physical toil-a reform calculated in its tendency to elevate the masses of mankind to a higher appreciation of those blessings of civilization resulting from their handiwork.

ncational and industrial privileges with men, and to equal enjoyments of the rights of property and citizenship. 13th. That we pledge our unyielding adherence to the Federal Union, and especially to the Congress of the United States in its policy as indicated in the passage of the Freedman's Bureau and Civil Rights Bills, believing that liberty without the guarantees of governmental protection is but a hollow

12th. That woman is entitled by natural right to equal ed-

mockery.

14th. That while we recommend to all Spiritualists and seekers after truth, the BANNER OF LIGHT, Published at Bos ton, Mass., and the Religio-Philosophical Journal, of Chicago, Ill., as two papers well porthy of their support, yet as an exponent of Progressive Philosophy, and Spiritualistic religion on this coast, we feel the importance of an ably conducted periodical published in California, and should one be initiated

A committee of seven were appointed by the Chair to present the names of twenty-five persons to constitute the State Central Committee. On Saturday evening Mr. Todd spoke from the

text, "And they hated me without a cause." He briefly traced the written history of Jesus Christ, and showed the analogy between the reception of his teachings by the Jews and the reception of the new dispensation of Spiritualism by the modern church.

On Sunday morning the Convention met at the usual hour. Dr. Joscelyn, from the Committee appointed for that purpose, reported the following

STATE CENTRAL COMMITTEE: J. H. Atkinson, J. D. Pearson, P. Randall, M. D., J. C. Mitchell, John Allyn, Dr. J. H. Paine, Dr. J. H. Joscelyn, of San Francisco; Henry Miller, W. F. Lyon and Dr. H. Bowman, of Sacramento; A. C. Stowe and J. J. Owen, of Santa Clara; E. Gibbs, of San Joaquin; A. B. Paul, of Inyo; Mrs. L. Hutchings, of Mono; Thomas Loyd, of Nevada; A. Shelleuberger, of Yuba; Dr. Hungerford, of Naba; Mrs. Thomas Eager, of Alameda; Mr. Glass, of Tuolumne; C. P. Hatch, of Petaluma; Ira Allen, of Santa Cruz; Mr. Getchel), of Del Norte; R. H. Allen, of Bute; Jas. Christian, of Plumas; C. C. Coo-

ledge, of San Mateo.
The Committee to be increased to allow of one member from each county in the State not represented in said Committee.

The Committee met subsequently, and organized by the election of Dr. P. W. Randall, President; W. F. Lyon, Vice President; Dr. J. H. Joscelyn, Recording Secretary; J. H, Atkinson, Corresponding

Secretary ; J. D, Pearson, Treasurer. After the proceedings in Conference, on Sunday morning, Mrs. Stowe occupied the platform, Our reporter was unavoidably absent, and hence is unable to speak of the character of her discourse. On Sunday afternoon the Children's Progressive

Lyceum of San Francisco, numbering about one hundred, teachers and children, under the direction of their leader Mr. Mitchell, gave an exhibition of their mode of Sunday school instruction, at Armory Hall. The exercises consisted of music calisthenics, marching with banners, conversations,

[For the information of those who are not familiar with the Lyceum system we will say: The children are arranged in groups of twelve, according to age and intellectual growth, twelve groups constituting a complete Lyceum. Each group has its leader, it also has a target with a suggestive name inscribed thereon. Thus the infant group is called the Fountain Group; next is the Stream, River, Lake, Sea. Ocean, Shore, Beacon, Banner, Star, Excelsior and Liberty. As the child progresses in knowledge it is advanced from one group to the next higher. The laws of life and health are thoroughly taught, and the child's reasoning and moral faculties drawn out. In marching, each teacher and child carries a small American flag, thereby inculcating a love of country,-the whole system affording sufficient display to attract the attention and awaken an interest in the mind of the child.]

The Hall was crowded with spectators to an extent that greatly embarrassed the workings of the Lyceum. A little Miss De Wolf recited a progressive poem in a very beautiful manner.

In the evening Mr. Todd addressed an immense

audience on the subject of his religious experience, giving the reasons why he became a Spiritualist. It was thought by many to be the most effective discourse he had yet delivered.

After the discourse, the Convention concluded its labors by passing several resolutions of thanks-to the citizens of San Jose for the gratuitous use of a public hall—to the President and Secretary for the able manner in which they had discharged their several duties—to the California Steam Navigation Company, and the San Francisco and San Jose Railroad Company, for favors, etc.
The Finance Committee reported the collections

to amount to \$84,00. An appropriation of ten dollars was made to de-fray the expenses of copying the minutes. The Convention then adjourned.

What Ozone Is.—A clever French medical man has, it is said, succeeded in obtaining in bodily form that mysterious chemical matter known as ozone, and will treat his patients by introducing them into gations in the world, an ozone room. But that is assuredly not new, as the action of phosphorus on moist air produces the effect of ozonating the atmosphere.

Short Sermons on Scripture Texts-No. 5. BY WARREN CHASE.

" If then be the Son of God, east threelf down, for it is written concerning time; and in their hands they shall bear thee up leet at any time then dush thy foot against a stone." -MATT. 4: 0.

It is to be constantly borne in mind that this whole Bible book, and especially the New Testament, is, every word of it, THE WORD OF GOD, spoken or written, or spoken and written by God himself, or by and through His inspired mediums (servants.) Now this text was spoken partly in quotation of other holy Seripture by His servant and medium, Satan, who was often used to bring God's words to us, and who also performed many other valuable services in the great scheme of salvation; especially in denying Jesus, through Peter, that the Scripture and prophecy might be fafilled, and in betraying and crucifying Jesus, that through his blood the atonement might be secured; in tempting him, as in the above text, that he might be tried and found worthy and fuithful. Also in the part he took in the Apocalyptic vision, where he had a very conspicuous and often painful part to execute. He also had a share in the great baptism of hogs, in which so many evil spirits escaped from human bodies, and while the hogs were drowned not a single devil lost his immortal life, but only had an immersional baptism. This same Satan had previously performed a great work in the garden of Eden, where, by the aid of a snake and an apple, he brought a knowledge of good and evil into our world, and also brought death, which relieves this world from being overstocked with population and eaten up by swarms of never-dying animals. For this service alone he is entitled to our everlasting respect, and for the one blessing alone of enabling us to perceive the need of clothes and giving us knowledge to make them. Oh, what a shame it would have been for the whole race to have gone naked as God first made them. Certainly, Satan did make a great improvement on the original design, and by this lot in the grand scheme of atonement and salvation, through the blood of Christ, which might not have been shed, except by the part Mr. Satan or Saint Satan took in the drama or tragedy. He also performed an important part in trying poor old Job, and proving he was the most patient and best servant the Jewish Jehovah had, although he was a Persian fire-worshipper, and lived in a Persian town called Uz, which was never a Jewish province nor the home of Jews more than Job was a Jewish name. What a pity we had not more of the beautiful Persian and Arabian allegorical fables in the Bible; they would add strength and beauty to the book, and give more credit to Satan, to Jehovah, and to other Jobs. But my object in bringing up these words of God, spoken through Mr. Satan, and his many meritorious services, is to see if we cannot get up a saintship for him, and have some churches or cathedrals dedicated to him. I certainly think he deserves it, since our able brother, Kersey Graves, has written such a truthful biography of him, and the clergy have so long used him to frighten children of all sizes into truly consecrated? the sheepfold of heaven. I hope to hear favorably from my Christian brethren on the subject of sainting Satan since they have canonized his words. WARREN CHASE.

For the Religio-Philosophical Journal. Silence.

BY E. V. WILSON.

Forty years ago, I heard in school the order, "silence" and with the order came the blow, which left the marks of three fingers on my cheek. The blow, a proper companion of "silence," and born of the same parents, tyranny and despotism. Silence is the order of the day in every prison of the age, hence there is no reform or improvement in the present systems of punishing offenses against society. Silence reigns supreme in the grave. No thought there. All is still. "There was silence in heaven," if so, then heaven was not, for silence is death; there is no after-condition where silence exists. Where silence rules, there ignorance dwells. Show me a silent man or woman, and I will show you an ignorant one. It is true that Mr. Carlyle, in his late inaugural address as Rector of the University of Edinburgh, inculcated silence. This must have been very entertaining! Mr. Carlyle on silence! There is no man living that has said or written, for the last thirty years as much as Mr. Carlyle, and yet this Scottish lion in words that roll o'er the world in thunder tones for all time, said to the young men of the University of Edinburgh, be silent; or language equivalent thereto.

Now what are written thoughts but words spoken by steam in thunder. Mr. Carlyle at his inaugural spoke to a few students and their friends. Mr.

Carlyle's pen speaks to millions. Is this silence? Silence is ignorance. Free speech inculcateth wisdom and knowledge; better a bad speech than silent. The United States is a great Nation, through free speech. For four years we have waded through a sea of blood, to give the slave speech, free speechto break the silence of slavery. Silence rules in Africa, and what has Africa done for civilization. Bismark sits upon the safety-valve of free speech, and bids Prussia be silent. Will Prussia obey? We shall see.

Silence rules in Africa, Prussia, Austria and the grave. And there is no free speech, no free press, no free men, no life there. Death and silence walk hand in hand, and trample under foot thought and speech, for all is silence. Silence undertook to rule Americans five years ago; but free speech, the pen and a free press joined affinity with the sword, and bade silence speak.

And silence was at an end, in the United States of America for ever.

Let us speak, write and print and thunder away at the gates of darkness, until the castle of silence is stormed. Then shall freedom and free speech exist everywhere. June 3, 1866.

The Truly Consecrated.

BY A. J. DAVIS. Consecrated! To what? Some men consecrate

themselves to making money. They dedicate their own lives not only, but also the energies of every member of their families, to the mere accumulation of wealth. The glory of being called "rich," and the honor of being deemed "distinguished," is reward enough for all privations and effort. Some men conscerate their mouths to the entertainment and mastication of tobacco. Some dedicate their throats to the flow of spirituous beverages. Others dedicate their teeth to pipes and cigars. There are women, too, who consecrate their noses to the inhalation of snutt. Some devote their teeth to the chewing of optim. Many poserve their months for masticating the flesh of snimals. Some men consecrate their brains to the fashionable authority of others. Many devote their thoughts to think ing upon miserable forms of old throbigs, Some dedicate their talents to preaching the malest sermons, from the statest texts, to the statest congre-

Consecrated, are you? How much of you! and to what? Are you consecrated to "time and seven" or to "God and everity?" What was it that prononnced the benediction? Was it "spirit" or 'matter?" Did you consecrate yourself from yourself, with love and conscience, or did you accept your present state and occupation by "force of circumstance," from the conceded power of others?

Some men devote their brains to ignorance and their stomachs to gluttony. Some dedicate themselves to the gratification of physical desires, by which every high thought is degraded, and every sensibility stultified. Some ladies consecrate their bodies to dressmakers and milliners, and thus become walking signs for dealers in the "latest styles." Some dedicate their better natures to sensual indulgences, which deaden the harmonious action of both body and brain. Some allow themselves to spend their best hours in idleness, which is the foundation of bad habits and unboly practices. Some consecrate their lives to driveling poverty. Many devote themselves to theft, vagrancy and drunkenness. Some consecrate their "appearances" to what they call truth, but reserve their tongues to speaking falsehoods, and use their influence to spread scandal and misrepresentation. Some dedicate their eyes to watching the movements of their neighbors, and allow their tongues to communicate evil reports, thereby rendering the lives of others discordant and unhappy. Some devote their reasoning faculties to everything but "common sense." Some dedicate their lives to propagating error, and others devote themselves to plety as a cover for injunice. Some try to live double lives—"all things to all men." By their habitual hypocrisy they lose the confidence of the wise and good. Such double-folks will say one thing "to your face" and a totally different thing "behind your back." Some consecrate their hands to the destruction of other people's property. Such steal from their fellows rather than ask for an opportunity to earn their "daily bread."

But there is such a thing as a human life (ruly consecrated. The mouth that is clean, the tongue that is loyal, the teeth that are white with purity -how beautiful is such consecration! What glory and honor in that mind which is self-consecrated to immortal truth and justice! The none that is not contaminated with souff; the eyes that will not feast themselves upon voluptuous forms; the ears that will not listen to the tales of slander; the tongue that knows not how to speak falsely; the hands that cannot do the deeds of evil; the body that is rounded out with sweet health and living beauty-how glorious and exalting is such individual consecration! No angel could help loving such a child, or man, or woman. White robes of celestial purity decorate the inner life of the truly consecrated.

Some men consecrate their souls and bodies to freedom. Some devote their talents and influence to augment the happiness and progress of mankind. Some dedicate their industry and thoughts to the education and prosperity of their families. Some put themselves heartily to the work of teaching the young. Some give all their time, and dedicate all their extra wealth to the ends of benevolence and philanthropy. Some dedicate their whole souls to the attractions and advancement of art. Others are self-consecrated to the exaitations and spiritnalities of music. Others give themselves wholly to the furtherance of the useful sciences. Others dedicate their intellectual powers to the study and expansion of philosophy. And still others give themselves to the exemplification of civilization, moralism and spirituality.

How ineffably beautiful are the thus self-consecrated! What a "glory to God" are such men and women! What an honor to the life of the world are they! What blessings to the body of mankind? What manifestations of Deity!

Reader! dear friend, are you consecrated? How much of yourself have you given to the best uses? To what have you given your mouth, teeth, tongue, nose, ears, hands, feet, body and soul? Are you

For the Religio-Philosophical Journal.

The Knowable and Unknowable and Speculative in Spiritualism.

The three combined sciences of anatomy, physiology and phrenology, have demonstrated clearly that quantity, quality and form of individual organizations determine the moral character and intellectual abilities, in their theoretical and practical manifestations, in each and every individual. Secondly, the intellectual, moral and physical training, habits and education of individuals, as secondary conditions, when understood, and taken in connection with the primary conditions above mentioned, furnish correct data for a true and reliable analysis of human character. Outside of those conditions, in this sphere of existence, nothing is known or can be known of spirit, mind and soul. The essential qualities of all matter, mind included, are unknown, what they do, how and when, and where they do and are, we to a limited extent

If personal pride and vanity could be properly subordinated to the wisdom faculties, and hamility become the basis of mental action, minds would believe less and know more. Belief is the assent of the mind to that which is presented on the say so or testimony of another, without experimental knowledge relative thereto. The churchman assents to the historical testimony of Jesus and Peter walking on the water, and the healing of the sick, the throwing open the prison doors, etc. He never saw it or any one who did see it; it is a belief, an assumption which has become a theological

Now, as I intimated in my last, all communications and manifestations that are made and given to us by intelligences from the other world, whether by impression, inspiration, writing or otherwise, are modified by the individual peculiarities of the medium; together with immediate or remote surroundings of the communicator. And to understand correctly the evil or good, the high or low position and character, small or large capacities of the intelligence communicated, we must first determine the exact condition and corresponding qualities and abilities of the medium through whom the communications are being given or

manifestations made. We cannot always judge correctly the moral quality by the acts of individuals in this world, for it is not unfrequently the case, that like actions, come from opposite motives. The individual who fires his pistol to shoot another, but accidentally kills a dog instead, is a murderer; and he who should fire his gun to kill a dog, and accidently kill a man, would still be innocent. William Llovi Garrison & Co. were, some years ago, in favor of dissolving the Union as a means of destroying slavery. Jefferson Davis & Co. were for destroying

the Union to save slavers. As a general thing I have found that individuals who taught the most and bolleved the struggest in evil and low spirits, presented large basilar brains, with confesponding babits. And the allimportant and practical question is not the reformation of the spirit out of the body, but of the mind in the hole. That has been the work of theologians for ages, to preach man out of a future hell, and to keep him clear of the clutches of the devil; but as practical workers of this age, let us get hell out of man; and the only way to arold seeing the devil is to go into the house,

book the door and break the looking glass. A. G. PARKER, M. D.

Morres, Grandy Co., March, 1866.

A large white whale was recently killed off Copress Point on the Pacific coast. He measured canty feet in length and the same in circumference. He rendered 100 barrels of oil and over 1,000 pounds of whalebone. His captors realized over \$4,000 from the products.

Spiritualism.

BUTTORS JOURNAL: Enclosed you will find resolutions adopted at the meeting of the Board of Trustees of the Society of Spiritualists and Friends of Progress July 1st, respecting the conduct of our late President. His action is strangely unaccountable. He occupied the position of City Auditor, and stood fair as a citizen; but in an evil hour blasted his reputation and ruined himself. His first wife, with whom he was still living, is an estimable lady, and has the sympathy of all who know her. We exceedingly deplore the occurrence.

Very respectfully yours, H. STAGG. 86, Louis, July 3, 1866.

THE SOCIETY OF SPIRITUALISTS AND COL. BLOOD

-At a meeting of the Board of Trustees of the Society of Spiritualists, July 1, the following reso lutions were adopted: WHEREAS, The recent developments respecting the conduct of James H. Blood, President of the Society of Spiritualists

and Friends of Progress of St. Louis, renders it necessary that his official relations with this body be dissolved; therefore be it

Resolved. That his resignation be accepted, and the office of Prosident be and is hereby declared vacant.

Resolved, that the Divine teachings of Spiritualism dis countenance every species of immorality, vice and evil practices, and inculcates in its stead only that which is pure, trathful and good, in morals, religion and philosophy Resolved. That the character of each individual stands c falls by his or her own intrinsic merit of goodness and pu rity; and that without these divine qualities, no matter what be the form of belief, it availeth him nothing. He findeth his moral level in this world, and will not excupe it in the other, where the law of compensation is inexorable and the measure of rewards and penalties is commonsurate with deeds committed or performed, and the motives that

Resolved. That the press that uses its column and influence to misrepresent the teachings of Spiritualism, or seeks to make Spiritualism responsible for the immoral acts of any o its professors is unjust as it is ungenerous, and merits the disapprobation of all upright citizens. As well might the various denominations of Christians, or pure Christianity itself, be held responsible for the immoral and criminal con-Spiritualism responsible for like conduct of professors.

Letter from G. D. Pierson.

DEAR JOURNAL: Time, which is the prophecy and fulfillment of all earthly things, brought about the period for gathering the forces, unauthoritatively, for our first State Spiritual Convention; which, as per call, was held at San Jose, a lively and flourishing town, located in the heart of Santa Clara county, fifty-one miles by railroad from San Francisco. Contrary to our experience in California, at this season of the year, the three days set apart for our Convention were decidedly wet; the rain fall in San Francisco on the 25th of May being more than one solid inch, while the two succeeding days were showery and unpleasant. This rain extended over a large area, doing some mischief to the new cut grass, and advanced growth of wheat and barley; but it is safe to say that far more good than harm was the result; at all events, it kept few, if any, persons from attending the Convention who desired to be present. It affords me pleasure to announce that the dele-

gation was very much larger than we of San Francisco had any reason to anticipate, and also that each and every one present came with an earnest heart full of the good work we love so well. Being early on the ground, I had an opportunity of becoming more or less acquainted with the delegates from various parts of the State, and of learning something of the condition of our cause in the more remote settlements of the interior. To all my questions there came the happy response, we are moving on finely, gaining strength and numbers daily by the perusal of books, pamphlets, and newspapers, freely circulated among us; and also by and through the circles we hold, and occasional lectures we listen to. Live Spiritualists are not slow in accepting the doctrine that truth is eternal and must prevail. They are also aware that very many noble truths, of vast importance to the human family, have traveled exceedingly slowly; at times almost smothered under the rubbish of false teachings and despotic rulings. But a brighter day has at length dawned upon us; and the sunshine of freedom has spread her fair and beautiful wings over the family of mankind, with a faithful promise of continuance. It is not in vain that such men as A. J. Davis, Judge Edmonds, Professor Hare, Governor Talmadge, and scores of others of illuminated minds and large intellectual capacities, have written, and scattered their works broadcast over the enlightened portion of the race. And it is but natural that when good seed is sown in good ground, with time given for growth, that pleasing results should follow. Some of the fruits of that which has been planted by noble souls in former years, are showing themselves everywhere at the present day, and promise a yield at an early period of unlooked for magnitude, surpassing belief.

But let us turn to the Convention, and see of what material it is composed; and what may come of the gathering of these unselfish reformers, seekers after truth, and believers in even-handed justice, leaning to the side of mercy. Have they been schooled in the sciences, learned in the law, prepared for the pulpit, or reared in the printing house? Some of them have; but the largest proportion by far are of the uneducated class, yet selfcultivated, and consequently at ease anywhere and under all circumstances. It appears to my mind that the numbers of the last named persons are not only rapidly on the increase in our land, but also that they are better adapted to the work of spreading the Harmonial Philosophy among the masses than any other body of people. If one can judge by phrenological rules and uttered sentences, we had a good share of mentality-fully equal to any it has been my privilege thus far to meet with. The harmony that prevalled, the prompt attention to business, the decision of purpose, the gentlemanly deportment, and lady-like reserve, were happily present, affording beautiful traits, which I very much question if any one there ever saw excelled.

In the work that was done, and the carnest manner of doing it, I witness a broad prophecy of the near, brilliant future. Spiritualism on the Pacific coast declares most positively the glory of its great mission. Its advocates are awake to its loftlest possibilities. The grand work of human redemption is now begun in good earnest, and stands before us to-day a living, substantial, incontrovertible fact. Our Convention was a complete success, and this truth was visibly fixed in the countenance of each member at the close of the last day's session. It is not my province or purpose to state what measures were adopted, or resolutions presented, or questions discussed, in this our first Convention, for the reason that all the proceedings, copied from officially recorded minutes, will be printed in newspapers and pamphlets in sufficient quantities to supply the liberal press throughout the country; and it is to be expected that reprints of some part of those proceedings will be furnished, wherever there is interest enough to warrant it.

In the formation of the official report, we were fortunate enough to have the aid and continuous presence of J. J. Owen, Esq., editor of the San Jose Mercury, an ably conducted paper, belonging to the liberal school. At the opening of the Convention, Mr. Owen promised us a fair, full, and honest report

of all we might see fit to do, and right well has he redeemed his promise, as those who have seen the printed form can testify.

A public garden had been secured in the immedlate suburbs of San Jose, in which we were to have held our meetings; and also to have accommodated the San Francisco Children's Lyceum on the last day of our session (Sunday.) But the rain compelled us to occupy a hall; and it may be that our meetings were better attended than they otherwise would have been, through this arrangement. The largest hall in the town had been taken for the Lyceum; and Sunday brought a large representation of pupils and teachers, with their paraphernalia, to the number of nearly a hundred persons, large and small, whose delighted faces manifested their pleasure in the trip, and whose beautiful exercises gave evident satisfaction to the crowded audience which witnessed them.

It had been announced that our speakers during the sittings of the Convention, would be Benjamin Todd, Laura Cuppy, C. M. Stowe, and others; and that Ada Hoyt Foye would give one or more seances. For some reason Mrs. Cuppy was absent. Mrs. Foge was quite III, and unable to attend. So that we were left with Mrs. C. M. Stowe, a good trance speaking medium, and the Rev. Mr. Todd, a heavy broadside speaker, of several guns. Some five or six lectures were given to crowded and appreciative andlences.

Mrs. Laura Cuppy, who has occupied the rostrum of the Friends of Progress since side came here, announced last Sunday evening, at the close of the lecture, that this was the last time she should speak before the Friends of Progress. She told the audience that she was not ready yet to leave San Francisco; but that she should procure another hall, notice of which would be given through the press. She returned thanks for the kind treatment she had met with, and the liberal support received from her hearers, and the happy communion that had existed for the most part between her and the

Mr. Todd will occupy our platform, I understand, for some few months, at least; or perhaps until some other speaker comes to us from the East. J. D. PIERSON.

Truly yours, San Francisco, Cal., June 9, 1866.

Beligio-Philosophical Journal

CHICAGO, JULY 21, 1866.

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

GEO. II. JONES, Secretary. S. S. JONES, President.

For terms of subscription see Prospectus on eighth page

"The Pen is mightier than the Sword."

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 reto make them payable to George H. Jones, Sec'y. In changing the direction, the old as well as the new ad-

dress should be given. In renewing subscriptions the date of expiration should On subscribing for the JOURNAL, state the number of the paper at which you wish to commence.

The Third National Convention-What are Its Objects?

The call for this Convention states no purpose, declares no aim. This is strange, when we consider that the genius of the great Spiritual Movement is that of universal reform. And it is still more strange in an age like this, of unparalleled activity; an age of revolutions in both Church and State. And when we consider the nature of Spiritual Philosophy itself, which this Convention must be supposed to aim to extend, define, and to make practical, it is inexplicable.

Were there no great religious reforms to be inaugurated and pushed on to completion at the time of the session of the Philadelphia Convention, in 1865? Had not the whole Spiritual Fraternity set itself at work to pulverize creeds, to destroy the narrow prison houses of theological bigotry, to emancipate souls from the reign of an old imported religion that is an obstruction to all reform in the nineteenth century? There is no indication of this fact in the call.

Again, was there no political reform work to do for the Republic? Where are those four millions of human beings on whom the whole American Government and people have trampled for two hundred years? Did their interest, and the related interests of American civilization, require nothing at the hands of a Spiritual Convention, which pretended to receive light from the spiritual world on all the great affairs of this world? Had the immortals and the Spiritualists in Convention assembled no work of this kind to do, to lift our poor suffering fellow-beings up into the light and life of hope and of liberty?

Will it be said that the Spiritual Convention ought not to meddle with political questions? But we reply, if not with political questions, why with any question of earthly interest? What reason can be given for shutting out the question of the civil and political rights of four millions of human beings, which would not shut out all questions of real practical human interest and destiny? Are the interests of the colored race of no kind or sort of value to the dwellers in the "Summer Land"? If not to them, are they not of deep practical interest to us here on earth? And even if we could be mean enough to say that their well-being was no concern of ours, as a Spiritual Fraternity. can we relieve ourselves of the necessity that is upon us to free the Republic from injustice-to settle its great future on the principles of justice

And beside, the real interests of all men and women are embraced in the Spiritual Movement itself. Its direct aim is the emancipation and elevation of humanity. Angels come to help us to a higher mode and style of life. If they do not, there is no work for them on earth, and they had best retire. And if they do come to help the inhabitants of this world on towards the realization of their personal, political, and social ideals, then all the institutions of this mundane sphere are to be subjected to close examination, and, where needed, to reform also. Of what use is it for spirits or Spiritualists to picture the high spiritual possibilities of man, while they ignore the chains and slavery which render the attainment of such aims utterly impossible? None.

The liberties of man rest logically on the brotherhood of the human race. And Brotherhood rests on the spiritual democracy of souls. Liberty, equality and fraternity grow out of the divinity of humanity. Human souls are sacred because they are equal members of God's infinite Spiritual Repub- of the State visit thous

He. Is it competent to the Spiritualists of America to ignore these spiritual verities, and while advocating religious liberty for all, shun the question of the enfranchisement of a whole race of millions of fellow-immortals? And how can men, while thus chained, disfranchised, befouded, find room or

means for spiritual colightenment? There is a plea in the BANNER OF LIGHT for harmony-harmony in the next convention-and some one suggests we might have if we only keep politics out of it. If, by "keeping politics out of the coming Convention," is meant ignoring the great, practical questions which against and convulse the Republic, and whose settlement on the basis of actual justice and equal suffrage alone can secure the permanency and peace of republican institutions, then we want no such "harmony." It would be the harmony of infamous silence—the harmony

We want no harmony in the next Convention. which can be brought by any such cowardice as would shut the eyes, dream of the glories of heaven, and let this world go to the devil without a protest. We, too, desire harmony; but we want a harmony. which springs spontaneously from the irresistable union of true souls, accepting the eternal ideas of the sacredness of human beings and their inalienable rights to life, liberty, and spiritual inspiration. Any coerced harmony, any peace obtained by cowardly sifence in the face of anparalleled political injustice to negroes and women, we do not want. A conventional peace at such an expense would bankrupt the whole Spiritual Fraternity in the face of the world.

The fact is, the Spiritual Movement, from the very beginning, has been one of universal ideas and aims. From spirits thereselves, through mediums all over the land, all the great reform questions of the age have been urged, discussed, and aided, with here and there an exception. And these exceptions have always been regarded by the mass of Spiritualists as anomalous and incongruous. Such inconcongruity showed itself in the first National Convention, and was promptly crushed.

We shall go to the next Convention believing in ideas, in universal truths, in the moral axioms of the immortal spirit of man, and shall hope to meet our brothers and sisters there harmoniously, because they, too, believe in ideas, in moral law; and in great practical work in this world. No factious harmony can avail. Do the Spiritualists of America believe in the spiritual nature of man and those great rights and ideas which root in and spring from this nature? Then a natural, deepseated harmony will spontaneously arise to guide the deliberations of the Convention. If there be some who do not, then they need emancipation, and not a cowardly and stupid acquiescence in their want of all ideas.

We are not airaid of solid, stubborn debate either. "The agitation of thought is the beginning of wisdom." We are not in favor of any harmony which would suppress any great practical questions, because they would excite discussion or even discord among us. To suppress such questions would be to suppress the intellectual activity of the Convention, and ultimately to reduce us to a mass of forceless bigots, without ideas, without aims.

If Spiritualists mean anything by these Conventions; if we have principles which need to take some place in the affairs of this life; if there be any great work, either distinctive or constructive. for us to do in this lower world, then the coming Convention seems to us to be the time and occasion for making the fact known. Holding a Convention for the sake of a Convention, merely, is a wicked waste of time and brains, in an hour and an age like the present. The world demands that, as a National Fraternity, we do something; the religious, social, and political needs of the hour demands that we do something adequate in these Conventions. And the angel world is waiting to know if we will do something.

The Spiritual Movement has two great aims to effect, or, rather, one great object with two general divisions, viz., the destruction of all creeds, churches, political and social institutions, which bar up the progress of humanity in every and any way; and, second, to educate the whole spiritual and physical nature of man into roundness of faculty and largeness of power. No soulcan become fully impressed with spiritual ideas while bound to the dead corpse of theology. No class or race of men are in a condition to be "spiritualized" while robbed of all social, civil, and political rights. Freedom is the one condition of all trus, mental, spiritual, social, and political progress. Hence our first work is theological, political, and social emancipation. Now, why not so declare in our coming Convention? Let the Church and the State at once understand that in our Fraternity they are to find an open, stout, manly resistance to all their schemes to enslave souls or societies. Let us unfurl fearlessly our banner with the motto-equal mental, spiritual, social, and political liberty to all, without distinctions of race, color, or sex. Then we may become a solid and united power. We never will till then. And the positive and constructive work before us is actually sublime. We see a Christian church gone into almost hopeless Materialism and practical Atheism. It denies communion with angels-the very fact with which it set out from Jesus; it has 'preached the gospel" while millions were groaning in hopeless chains, which it left to power to fasten all the tighter, justifying the infamous business with quotations from Jewish and Christian Scriptures. It denies woman any true equality with man, and stops her mouth and her soul before its altars, with, "I suffer not a woman to teach." It asserts that God once inspired men, but since the death of Jesus does so no more, having left the world to a second or third handed report of inspirations long ago received; it fastens, in its weak infancy, the fetters of spiritual despotism on the unfolding soul. The apposite of all this is our constructive work. To reconstruct religious institutions on the demonstrated fact of a spiritual nature in man, perpetual and natural inspiration from God and from immortals, and the boundless religious possibilities of the human race. Can we not harmonize and unite on this work? He who cannot, needs himself the very work named. Ideas alone, not manifestations, can unite us. Ideas are eternal verities - aunonneers of moral Laws. When we rise to their altitude, union will be instant and spontaneous.

Michigan State Convention.

The Spiritualists and Friends of Progress of Michigan are to hold a State Convention at Battle Creek the last Friday, Saurday and Sunday of July. See the call in another commun. If Michigan is true to herself in this respond a thorough work will be done, and we anticipate that it will be so. Let every society, and every community without an organized society be represented. We know the Battle Creekers. That baye hours hearts, large houses, and will be glad to have the cornect pounds

Christianity and Reform.

Our thoughts have been directed of late to the question of reformation by professing Christian reformers. That is, there are a few men who are zealous in the Christian faith, who so far deny the all-saving power of grace as to step out of the beaten track and personally lay hold of some of the common wrongs of society to vanquish them, thereby, perhaps, making up for some of the deflciency of grace as a means of salvation. Just now the movement against alcohol seems to be their favorite field of labor-and why not? The church, although it was very bitter against the temperance ploneers, is to-day opposed to unrestricted ram. The world is just as much opposed to it, so there is no one to stone or hoot temperance reformers, as of yore. We are glad to see them work; hope they will devote a great deal of energy unselfishly in that direction. All that they can thus do will add so much to the rapidity of progressive movements heavenward; but we notice they are very cautious, and we think inconsistent, though that is not a wonder. No comprehensive temperance reformer would ever think of disconnecting the influences of tobacco from that of alcohol. True, they are not always copartners in debauchery; but there is a wonderful "unity" in their tendencies. The arguments against one are arguments against the other. If the drunkard cannot "enter the kingdom of heaven," no more can the tobacco user. Yet these Christian temperance reformers are, many of them, perfect tobacco worms. A few weeks since, a correspondent to the Western Temperance Advocate, the organ of the Sons of Temperance, published in this city, reminded the editor of this seeming inconsistency, whereupon he declared that he did not approve of the use of tobacco, but he hadn't time to oppose it. One thing at a time seemed to be his motto, therefore he could say nothing against an admitted wrong, that stood side by side with the one he wared against, neither of which could live if the other was destroyed. The fellow who tried to lift himself by shortening his suspenders, and the temperance reformer who uses tobacco or winks at its use, are equally consistent. But further; this "Temperance Advocate" has time to devote to "our church," and a great deal of space to give to insignificant twaddie about God and Christ, much of which indicates a very shallow reform spirit; for instance, see No. 49, July 6th.

"Beneath all our temperance movements we need a more humiliating sense of the "sinfulness" of intemperance. We talk much of its injury to individuals, to families, and society; but little of it sinfulness against God. What measurement has ever been taken of the amount of profane swearing, Sabbath breaking and murder attributable alone to this cause? Who has ever counted up the souls, for whom Christ died, lost forever, and the mighty phalanx following closely those already

gone?

"It is not too much to say that intemperance causes more sin against God than any, if not more than all other crimes among men. Why then are not all good people combined as one man for its immediate and utter overthrow? They are but half awake on the subject."

The evil of intemperance then, is not that it debases human nature and causes untold suffering to mankind; but because it causes people to sin against God, and thereby condemns souls for whom Christ died to everlasting perdition! Look at the picture! a reformer closing his eyes to the fact of humanity and staring at God!!

"Why, then," he asks, "are not all good people combined as one man for its immediate overthrow?"

There are two reasons, Mr. Advocate:

1st. The church proper, which professes to love God and ignores the divinity of man, don't love either : and without love there is no inspiration to work. The church is not reformatory.

2d. Those who love their fellow men cannot unite in work with those who rely on prayer and grace for salvation. Experience has taught them that the load is more than they can carry.

The temperance reform is for the uplifting of human nature. Intemperance in anything is wrong, because it degrades human nature, and brings immediate suffering; and too, because the sins of the parents are visited upon the children, and thereby they are injured. Time was when to be a temperance reformer was to be "of the world." The workers were with the world proper, and the flames of enthusiasm leaped from earth to heaven. We would that all temperance reformers now were universal reformers, believing in the holiness of all earnest effort for man, and the wrong of all prostitution or misuse.

Again, the spirit and letter of the Methodist discipline forbids the use of tobacco, which is equivilent to an assertion that it is wrong. Nevertheless, the Christian Advocate says the Methodists use from two to three millions of dollars worth of tobacco annually. Here is profession versus practice! And herein we doubt not are some of the reasons why Christian temperance reformers have no time to urge their influence in more than one direction.

Many "ministers of the Gospel" are notorious smokers, chewers, eaters, etc., etc. How they can stand, professedly, before God, and exhort people to "forsake their sins" and sign the temperance pledge, while they themselves are full of the filth of intemperance, and sin eve. y day equally with, if not more than those whom they exhort, is more than we can see the consistency of. Indeed it is this very short-coming that is ruining the church. making atheists of unthinking people, and destroying confidence in human professions. Gentlemen. this age wants more thorough and extensive reform. It doesn't believe in an objective partial God, or vicarious atonement through Christ; it doesn't believe in pretenders, who point one way and walk another; it doesn't believe in milk and water gruel as a weakening diet for evil. It believes in one eternal, divine unity, objective to nothing, subjective to everything-the highest expression of which is consciousness of self in homen nature; the purpose of which is manifested in human possibilities and needs, the method of which is exhibited in nature and history; in the presence of which all true work is worship and amounted love for man, the prompter of reform efforts.

In this light half work becomes almost no work. and their talk about "she against ober and "Christ, our Lord and Seriout," is meaninging stuff. Let Christian temperature retruters advibid the use of tothere and incomming his out of about, because it is an injury to manking, and they will do much more great than by pluning their theology on to the skines of a new popular retirm movement made preside not by churchmen, but by those whom they greated and secuted.

A man had a shee up-" Cheap Ladies' Shoes for sale here." He found that not a lady entered his steed No worder; the bidge don't like to be called chesp-they want to be called dear.

Excursion to the National Convention.

The best arrangement, all things considered that Mr. Jones has been able to effect for the excursion to Providence, is by steamboat from Chicago to Sarnia, from thence by the Grand Trunk Railroad to Boston by way of Portland, and from Boston to Providence, which will cost for the trip to Boston

and return thirty-six dollars. This will be a delightful trip, giving three days time on the lakes each way during the hot weather. on first class passenger steamers, furnished with the best of fare free. From Sarnia to Boston by rail it takes but thirty-six hours.

Excursion tickets from Boston to Providence and return will probably cost about two dollars more making in all about thirty-eight dollars from Chi. cago to the National Convention and return, by this route.

One of the advantages of this route is, parties can go and return at any time before the first of September.

Arrangements could be effected for two dollars less by a special arrangement for fifty persons to go and return in one company; but such restrictions are so impracticable, as to make it hardly worth while to undertake.

Mr. Jones will continue to labor for better terms and also to effect exemption routes over Western roads centering at Chicago; and if successful, will publish the result.

Excursion tickets can now be procured all the way to Boston by railroad and return, over the Michigan Central and Grand Trunk roads for forty. two dollars; but we are informed that the trotability is that that arrangement will be broken to by the railroad combination that has recently ben effected.

The regular fare to Boston and return by ralirost is fifty-five dollars and fifty cents.

P. S. Since writing the above Mr. Jones has effected an arrangement with the Chicago and & Louis R. R. Co., by which those who go to the National Convention from St. Louis or any other place, by way of Chicago, over that road or say part of it, will receive certificates of attendance which will enable the holder to buy at the railrost office in Chicago on their return, tickets home, a four-fifths discount on usual prices.

SILL LATER. The Chicago & Rock Island R : Co. have come into like arrangements.

The Northwestern Railway Company.

It is often said corporations have no souls. Well we will not discuss that question now; but we will say that the men who conduct the business of the above named railroad company have souls, 20 respect for the right.

We would like to mention names; but peris. we might make an invidious distinction by so do: that would seemingly express a favorable opini of one, which really would apply equally to all. We may be permitted, however, to speak of able President of that corporation, Wm. B. Ogter. as the railroad king of America. He is one of No ture's noblemen. We have known him as the lead-

ing mind of Chicago and western enterprise-

especially railroad enterprises, for thirty years. To him the great North West is more deeply in debted for the great net work of railroads than at other man, and when the time comes that man w. lay aside unwarranted prejudice against our best business men, Wm. B. Ogden will stand far above the great majority of even the best workers and far-seeing who have so nobly contributed the: talents and energies for the development of the prairie country of Illinois, Wisconsin, Iowa and Minnesota, by extending the vast system of rairoads; first to a great extent projected by him at at early day, as early as the first experiment in conmencing the Galena and Chicago Union R. R -- i

being a leading mind in that movement. But we set out to tender our thanks to : managers of that road for the courtesy shown ou friends on the occasion of the Convention at Roca ford, by giving all free return tickets. It was . favor which several hundred of our friends will n soon forget, and one they did not fail to exprtheir gratitude for by a vote of thanks.

Little Bouquet-The Closing Lyceum Sen:

The LITTLE BOUQUET for July will contain closing Lyceum song by Mrs. Emma Tuttle, se. music by Miss Emma Tallmadge, the youngdaughter of our brother, the late Governor In madge of Wisconsin.

Miss Tallmadge has kindly offered to furnist with music for the LITTLE BOUQUET from month month.

She is an inspirational composer of music. The of our friends who have read the spiritual exences of Governor Tallmadge will recollect his >: ting the fact of his youngest daughter, Emma, v. was then but a child, and knew nothing of inc mental music,) being controlled by spirits and mato play excellent music upon the pisme, which is much to do with demonstrating to his mind :: facts of mediumship and spirit communion.

Our young friends may expect to be reguled v. most excellent music from month to month, there: Miss Tallmadge's kindness and love for them.

The love sister Emma Tuttile bears for them v. also awaken the spirit of song; and she, too, v furnish charming words, which will glooden the hearts of all who may be so fortunate as to become subscribers to the Livele Bouquer, or issue to the voices of the little ones as they chart the sweet

hid the Infortungte.

At the meeting of Sphritualities of Sanson Street Hall, Philadeiphia on Sunday, the Sta inst., the following recolution was anominously adopted: Acceleral That a communitive by appointend to receive our tributions for the sufficient to the late fire in Portland, said this be postationed. Principles with a recognised of their

Dr. R. T. Child John Laugham, Dr. W. L. Rob. more Mary A. Streetch, Alice Tyson, Isaac Rehn. Thomas Marsden, Mrs. Hobbs, Mrs. Read, Mrs. Minnie Shamway, Mrs. Simpson, M. B. Dyott, Miss C. A. Grames, De. J. L. Peicce, Mrs. Crowell, Mr.

John Wilson, and Mrs. Mench were appointed. Any persons having contributions to make in this way, will picase forward them to any of the above named persons.

Excursion Tickets.

We trust our friends who have influence with railroad managers in different parts of the country, will immediately make arrangements for excursion tickets to the National Convention, and report to us for publication.

Mr. Jones is doing all that he can for that purpose here, as will be seen by reference to another article upon the subject in this paper.

For information in regard to our public circles, consult introduction to first column of sixth page.

Terrible Confiagration at Portland.

Portland, Maine, has been the scene of one of the most destructive fires ever known in this country. full one third of that beautiful city, including its business streets, is a mass of ruins, and thousands of its inhabitants rendered homeless. The fire originated from a fire cracker, thrown into a pile of shavings by a lad, about four o'clock P. M., on July 4th. The dark tragic features of this picture are relieved by the divine touch of benevolence. All over the country subscription lists are in circulation, and hundreds of thousands of dollars are already on their way to relieve the distressed and needy.

We of the West will send our money and our sympathy, hoping that though a great loss has been sustained by our Eastern friends, there will thereby be some fresh uprising of thought and enterprise, and some lessons learned by givers and ceivers that will show more clearly the true relations of human life, and the spontaneous goodness of the human heart.

send Delegates to the National Convention.

We hope our friends everywhere will get up local organizations, and send two or more delegates to the National Convention.

It is a very simple matter for a few or many persons to get together in each town and organize under such liberal articles as they choose to get up, for adopt those they find published,) and thus form nucleus around which a large number of Spiritvalists or other reformers will continue to gather for co-operative purposes.

The exentsion to Providence will be delightful. The good that can thus be effected will compensate for the effort.

A Misunderstanding.

We regret that some of the friends from Wisconsin who attended the Rockford Convention were disappointed, in not being returned free on that portion of the Northwestern Railway north of the Illinois State line.

We were unable to effect the arrangement for any portion of the road beyond the limits of Illinois.

Enroll Your Names.

We hope every Spiritualist and other reformer in Illinois will send his or her name to Milton T. Peters, Esq., of Chicago, clerk of the Illinois State Association of Spiritualists, immediately to be en-

Please not delay. It is important in making up a statistical report for the National Convention.

Spiritual Meetings.

S. J. Finney lectures at Crosby's Music Hall, on State, near Washington street, on Sunday, July 15th, at 10.45 A. M. and 7.45 P. M.

The Children's Progressive Lyceum meets at 12.30 P. M. at the same place. All are cordially invited.

FOREIGN NEWS.

The Reform Bill has been defeated in England. The British Ministry have resigned, and there is to be a reconstruction of the Cabinet.

The war news is interesting.

On June 23d, the Italians under Victor Emmanuel crossed the Mincio and attacked the Austrians. A desperate battle followed, in which the Italians were defeated, at Custozza, and recrossed the Mincio, losing some 2,000 prisoners. They, however, are not disheartened. Victor Emmanuel on the west with 150,000 men, Cialdini on the south with 150,000, Garibaldi on the north with 30,000, are pressing in upon the Austrians, who occupy what is called the Quadrilateral, or Historic Square.

Of Garibaldi a correspondent writes from Brescia. He says: " For eight days I have been in pursuit of Garibaldi, and find it impossible to come up with him. Yesterday, at Bergamo; to-day, at Brescia; to-morrow, on the border of Lake Garda; throwing the enemy off the scent; coming down upon them without truce for the volunteers, without mercy for the Austrians. No one can tell where he is, or where he is going; not even his staff. He has with him a single aide-de-camp, and starts off at the break of day. He takes the volunteers by surprise. appearing amongst them in the early morning; he inspects the lines, pushes them forward, and never looks behind. Thus he ente ed Naples in 1860, whilst his army was two days' march behind."

The Prussian positions are less acurately defined. Dispatches report a desperate battle in Bohemia on the 27th ultimo. The Austrians were driven back from Scultz to Jurowis. Three flags and many prisoners were taken. The loss on either side is not known.

A revolt against the Spanish Government and a severe tight at Madrid are reported. The revolutionists were put down.

PERSONAL AND LOCAL.

WHO CAN BEAT IT?-John W. Smith, of Ringwood, Ill., sheared from his yearling bucks, Abe Lincoln and Kearsage, 18 lbs. 3 oz., and 15 lbs. 8 oz. of wool, respectively. From nine yearling ewes, 106 lbs. 7 oz., averaging nearly 12 lbs. These sheep were brought from Vermont last fall, and are as fine blooded stock as are in the Western country.

HISTORY OF THE CHICAGO ARTESIAN WELL, By Geo. A. Shufeldt, Jr .- This history of one of the most remarkable demonstrations of spirit power that has been vouchsafed to mortals, is having a ride-spread and rapid sale. The fifth edition has just been issued from our press. The work contains an account of the discovery of the Well by Mr. James, a diary of the practical part of the boring, and an essay on the uses of petroleum. It is an interesting book. Send twenty-five cents and get it. For sale at this office.

Mrs. S. E. Warner, of Berlin, Wis., is to lecture to the Society of Spiritualists in Beloit the remaining Sundays of July, at 10.30 a.m. and 2 p.m.

8. J. Finney lectures in this city the 15th and 22d instant. Can be addressed in the care of this office. P. O. Drawer 6325, or Ann Arbor, Mich., his home. Miss Sarah Brown, a daughter of old John Brown.

bas opened a school for colored children at Red

A letter from St. Petersburg reports that the Czar is in such tear of his life since the discovery of the conspiracy of which Korokozoff was a member, that he has shut himself up in the fortress of Cronstadt. The whole of the present system of government is to be changed, and all the men of the Milutyn party are to be removed from the administration. The Czar will, it is said, soon go to Poland.

Abraham James, the medium, of Artesian Well on Randolph street.

notoriety, has gone East, to remain till after the meeting of the National Convention. He can be addressed at Meadville, Pa., care of Dr. George Newcomer, till the last of this month. From thence he goes to New York City and Boston.

Dr. L. P. Griggs will speak in Farmington, Ill. July 15th; in Yates City, Ill., July 22d. Address, until August 15th, Farmington, Ill.

Senator Lane, of Kansas, who shot himself more than a week ago, died at 12 M. on Wednesday, July 11th. His remains were taken to Lawrence. W. F. Jamieson is stopping in Chicago, and can

Belle Scougall is at her home in Rockford, Ill. She is one of the real workers, and we wish she were in the field where many such might be em-

be addressed in the care of this office, P. O. Drawer

L. Judd Pardee is in Chicago, to remain some time. He is in very poor health, but we hope may recuperate and he in the field again ere long. He can be addressed in the care of this office.

PEN AND SCISSORS.

He who conquers HIMSELF does more than Alexander, who conquered the WORLD,

Some persons live on the KINDNESS of others, and claim to be their BENERACTORS.

"I hope to live to see the day," said Lord Brougham, "when every peasant in England will understand Newton."

"Wouldn't it be better that they had a little bacon first?" inquired Cobbett.

age;" but who ever heard of a woman being in the same predicament? Art can but represent the scene of celestial joys

We often hear of a man "being in advance of his

-the soul must indicate their spiritual character. No man will assume the character of another. unless he is ashamed of his own!

"I hate doctors' bills," as the man said when he caught the family physician kissing his wife.

Artemus Ward tells a good story concerning the production of the Lady of Lyons at the Salt Lake City theater: "An aged Mormon arose and went out with his twenty-four wives, angrily stating that he wouldn't sit an see a play where a man made such a cussed fuss about one woman."

Cultivate your heart as well as your farm. A sterile soil may produce the sour sorrel and other weeds, but the sound wheat comes from good culture. So with the mind and heart : cultivated aright, richest blessings are the fruit.

Elder Knapp, speaking of long prayers, once sald: "When Peter was endeavoring to walk upon the water to meet his Master, and was about sinking, had his supplication been as long as the introduction to one of our modern prayers, before he got through he would have been fifty feet under water."

The villainy that accomplishes the most evil is the most accomplished viliainy!

What harm is there in a glass of good wine? None. The harm is when the glass of wine is in

Mean men never know that they are mean; they think that they are only prudent.

A trial has just been made at Florence of a cuirass of aluminium, which is as light as an ordinary waistcoat, nearly as flexible, and capable of turning a musket ball fired at the distance of 38 paces, and of resisting a bayonet thrust from the heaviest hand. Each cuirass costs only 5 frs. Two regiments are, it is said, to be immediately provided with them.

At Adrian, Michigan, a lady saw an engine house with a steeple, and innocently asked a gentleman attendant, "What church is that?" The gentleman, after reading the sign, "Deluge No. 3," replied, "I guess it must be the Third Baptist!"

The most laconic will on record is that of a man who died in 1792. It ran thus: "I have nothing;

I owe a great deal-the rest I give to the poor." The stomach tires of everything but bread and

BUSINESS MATTERS.

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

We say this, that those ordering books may not be disappointed if they sometimes get a part of the order on one day and the remainder on another day. We intend to be prompt in thing orders for the paper and for books. It 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 masterly manner, viz. :

Astronomical Religion,

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

5. Sin and Death. 6. Hades, the Land of the Dead.

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

reformers. This volume also contains a fine steel engraving

of the author, by Donelly.

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

CLAIRVOYANT AND HOMEOPATHIC PHYSICIAN .-Miss Lowry will remain in Chicago a short time, at No. 3001 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 defineation of charac-

ter, and direct their minds to the profession or occupation for which their organizations are best adapted. Price for examination, \$1.00. Consultation, Free. Hours for Consultation, from 9 to 11, A. M., and

from 1 to 5, P. M.

MEDICAL NOTICE .- Dr. Henry Slade, Clairvoyant Physician, will examine the sick in person, or by hair, in his office, Merriman Block, Jackson, Mich., every Friday and Saturday. Terms for examination \$2. The money should accompany orders. [15-tf

Send for one of Harris' Gas Burners, for burning Kerosene oil; fits all lamps, requires no chimney, makes no smoke, saves oit, and gives a splendld 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

BE PREPARED.—How often are people, both adults and children, acticked at the dead hour of night with cholers mortius, eramps, cotte, vomiting and purging; a doctor cannot be obtained till morning; the case grows worse; perhaps death has already claimed its victim;—a few doses of Coe's Dyspepsia Cure would have relieved the cramps and pains, and con completely cured the sufferer of his troubles. Mothers, have it ready for your children! Fathers provide it for your house-

DYNAMIC INSTITUTE.—Milwaukee, Wis., July 9, 1866.—The above Institution has been in successful operation for the pass two years, during which time we have treated over 20,000 patients, and performed more cures during that time than any other known Institution or by any other magnetic ope-

We do not close the fistitute for want of patronage. It is done on account of the objection Dr. Persons has to localized practice, believing that he can accomplish the most good by traveling.

As he is now free, he will respond to all calls at

such places as will fully employ his time in relieving the suffering. His address will be made known from time to time through the BANNER OF LIGHT and Religio-Philosophical Journal.

DRS. PERSONS & GOULD.

PROGRESSIVE GATHERINGS.

Third National Convention,

To the Spiritualists and Reformers of the World: At the Second National Convention of Spiritgalists held in Philadelphia by adjournment from the 17th to the 21st of

Resolved, That this Convention and its successors be, and ereby 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 delagates and substitutes, except such as voluntarily withdraw their names, are hereby declared members of the National Organization of Spiritualists, whose terms of office, as delegates, shall expire when their successors, or other delegates, shall be elected by their respective local organizations, but whose membership of the National Organization shall not cease until their names are voluntarily withdrawn, provided that membership, without annual ap-pointment by local organization, shall not entitle members to

vote, or take part in the business of Annual Conventions;
Resolved, That the National Organization of Spiritualists
will, until otherwise ordered, hold Annual National Conventions of delegates from local organizations, at such times and places as the President, Vice-Presidents, Secretary and Treasurer of this and each subsequent Convention shall designate; and such officers are 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 uptil 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

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

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

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

L. K. Joslin, Secretary. (Signed) And, on conferring with each other, we have decided 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 invite "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. PERRPONT. President. MARY F. DAVIS, V. P. for New York. " New Jersey, J. G. F1811, " " Penn. I. REHN,
THOMAS GARRETT," Delaware,
"D. of C. J. A. ROWLAND, "D. of C. A. G. W. CARTER, "Ohio, Michigan, S. S. JONES. " " Illinois, H. S. BROWN, M.D. " Wisconsin, " " Illinois, " " Mass. 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.

Call for a Spiritualists' State Convention in Michigan.

Whereas, We the Spiritualists and Friends of Progress of the State of Michigan, believing in religion without superstition, in science without materialism, and in the limitless pos-sibilities of human progress, and feeling the pressing need of associate action, in order to pulverize croeds and sects, and to spiritualize and elevate souls, as well as to aid and push on to complete triumph the great and genuine reforms of the age,

Resolve. That we will meet in State Convention in Battle Creek, Mich., on the last Friday, Saturday, and Sunday (27th, 28th and 29th) of July, 1866, to continue in session so long as the Convention itself may decide, to deliberate calmiy on the great question of organic action relative to Spiritualism, and such other practical and speculative questions as may come And we do most carnestly invite the friends of these great objects everywhere throughout the State of Michigan to send their delegates or come en masse themselves. S. J. Finney, Ann Arbor; J. M. Peebles, Battle Creek; J. G. Wait, Storgis; N. T. Waterman, Coldwater: E. Samson, Ypsilanti; D. M. Fox, Lyons; S. Alexander, St. Johns; D. Kidd, White Pigeon; H. N. F. Lewis, Detroit; W. H. Winslow, Kalamazoo; C. A. Andrus, Flushing; E. Ridon, Three Rivers; and some thirty others.

It is well known that Battle Creek is an old fort of reform, a spiritualistic center, from which have gone out public laborers and laymen, as workers in the upbuilding of God's spiritual temple. The lamps of the anointed in this city are trimmed, and their watchfires burning. They send out the cry, "Come! come to this Convention." The friends, through us, extend a cordial invitation to one and all, far and near, to favor them with an attendance As far as possible, accommodations will be provided for speakers, deligates, and all others attending. Able and eloquent speakers in the cause of Spiritualism will be present.—Banner of Light.

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

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

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

S. P. MERRIFIELD, Corresponding Secretary,

Lansing, Mich.

The Spiritualists of Lausing and vicinity are requested to meet at Capitol Hall, on Wednesday, July 18, at 2 o'clock p.m., for the purpose of effecta permanent local organization, and to take measures to provide for the building of a large hall in that city to be dedicated to Spiritual Philosophy and religious freedom.

Picnic at Portage Bridge, N. Y. Arrangements are being perfected by the Committee chosen at the last year's Portage Bridge picnic, for holding another at the same place on

Thursday, Aug. 16th. Trains of cars at greatly reduced fare, will be run, regular or special, from Buffalo, Hornellsville, Rochester, Avon, Batavia, Attica, and all intermediate points-returning same evening. Speakers engaged-Mrs. F. Q. Hyser, Mrs. Jonathan Watson (formerly Miss Libbic Low,) and

Lyman C. Howe. Others are expected. A cornet band is to be in attendance. A cordial invitation is extended to all to meet with us in this tree Basket plenie, in Our Heaventy Father's leafy temple, but the Spiritualists of Western New York are more especially invited to come with their tapilities to enjoy the unsurpassed scenery, and participate in the joy of the occasion. We expect this 10 exceed, in number and interest,

anything of the kind ever held in the Hapire State. Chairman of Committee of Arrangments.

NOTICE OF MEETINGS.

Marriaga Av Chicago. Regular morping and evening moet ings are held by the Piret Scelety of Spiritualists in Chicago, sury Sunday, at Croshy's Opera Monas Hall—aptraise on State street. Hours of meeting at 103/2 s. M., and 73/2 v. M. Children's Progressive Lyceum meets at the same ball

Springeralo, Itt. Spiritualists hold meetings regularly in their Hall, and the Children's Progressive Lyconin mosts every Sunday afternoon at 2 o'clock.

Quincy, I.L.—The Association of Spiritualists and Friends of Progress meet every Sinday, at 214 P. S. for conference and addresses. Hall, No. 130 Main street, third first.

MILWAURER. The Spiritualists of Milwaukes must every Sunday at 1014 A. M., and 714 o'clock, P. M., at hivyer, Hall. Regular speaking by Moses Bull. Progressive Lyceom meets every Sunday at 2 o'clock P. M.

Stuncis, Mich.-Regular meetings of the "Harmonial Soclety" morning and evening in the "Free Church. The Children's Progressive Lyceum meets every Sunday at the

same place at 12:30 P. M. CINCINNATI, O .- The Spiritualists of Cincinnati have organfized themselves under the laws of Ohio as a " Religious Society of Progressive Spiritualists," and have secured the Academ; of Music, north side of Fourth street, between Elm and Plumb streets, where they held regular meetings on Sunday

mornings and evenings, at 101/2 and 71/4 o'clock.

CLEVELAND, O.—Regular meetings every Sunday in Temperance Hall, on Superior street, at 10½ A M. and 7½ P. M. Children's Progressive Lycoum holds its sessions every Sun

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

The Children's Progressive Lyceum meets in the same Hall every Sunday afternoon, at 21/2 o'clock. BOSTON-MELODEON .- The Lyceum Society of Spiritualists

will hold meetings on Sundays at 21/2 and 71/2 o'clock. Admission free. CHARLESTOWN, MASS .- The First Society of Spiritualists holds meetings every Sunday in Washington Hall, at 21/2 and 71/2 o'clock, P. M. The Children's Lycoum meets at 10

THE SPIRITUALISTS of Charlestown have commenced a series of free meetings at Mechanics' Hall, corper of Chelsen street and City square, every Sunday afternoon and evening. Children's Lyceum meets every Sunday at 101/4 A. M. CHELSEA--The Associated Spiritualists of Chelsea have en-

gaged Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications con-cerning them should be addressed to J. S. Dodge, 127 Hanc-

Lowett. - Spiritualists hold meetings in Lee Street Church. afternoon and evening. The Children's Progressive Lyceum meets in the forenoon. HAVERBILL, MASS.—The Spiritualists and liberal minds of

Haverhill have organized, and hold regular meetings at Music Hall. Children's Progressive Lyceum meets at 10 o'clock

PLYMOUTH, Mass.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Children's Progressive Lycoum meets every Sunday ferencon at

TAUNTON, MASS.—Spiritualists hold meetings in Templar Hall regularly at 21/4 and 71/2 P. M.

WORGESTER, MASS.-Meetings are held in Horticultural Hallevery Sunday afternoon and evening. Children's Progressive Lyceum meets at 111/2 A. M. every Sunday. NORTH WRENTHAM, MASS.—The Spiritualists have organized

a society, and will hold regular meetings in Harmonial Hall at 101/2 A. M. and 11/2 P. M. Seats free. HANSON, MASS .- Spiritual meetings are held in the 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 meetings every Sunday morning and evening, in Ebbitt Hall, No. 55 West 33d street, near

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

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

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 eve-

ning each week, in Continental Hall. Morrisania, N. Y .- First Society of Progressive Spiritualists-Assembly Rooms, corner Washington avenue and Pifth street. Services at 81/2 P. M.

PHILADELPHIA, PA-Progressive Spiritualists hold regular meetings on Sundays in Sansom Street Hall at 101/2 A. M. and 71/2 P. M. Children's Progressive Lyceum holds sessions every Sunday afternoon in same place at 21/4 o'clock. PHILADELPHIA, PA.—Friends of Progress hold meetings in their new hall, (formerly a church), Phœnix street, every

Sunday afternoon at 3 o'clock P. M. Children's Progressive

Lyceum holds regular Sunday sessions at 10 A. M., in the same Washington, D. C.—The Association of Spiritualists of Washington hold meetings and have lectures every Sunday at 11 A. M., and 71/2 P. M., in Seaton Hall, corner of Ninth and D streets, near Pennsylvania avenue. Communications on business connected with the Association, should be ad-

dressed to the Secretary, Dr. J. A. Rowland, Attorney General's Office. VINELAND, N. J .- Meetings of the Society of the Friends of Progress in their Lyceum Hall on Plum, near Sixth street, every Sunday morning at 101/4 A. M. Children's Progressiv

Lyceum holds session in the same Hall every Sunday at 2 HAMMONTON, N. J .- Meetings held every Sunday at 101/2

A. M. and 7 P. M., at Ellis Hall, Belleview avenue. WILMINGTON, DEL.—The Spiritualists of this place meet every Sunday at McDonnell's Hall (Ferris & Garrett's Building) for lectures. Lecturers wishing to make engagements, will please address either of the following gentiemen: Thos.

Garrett, Esq. President; Lea Pusey, Esq., Treasurer; or Dr. Wm. Fitzgibbons, Secretary. Baltimore, Mo .- The "First Spiritualist Congregation of Baltimore" holds regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Way-bosset street, Sunday afternoons at 3 and evenings at 7% 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 in the forenoon.

DOVER AND FOXCROFF, ME .- The Spiritualists hold regular meetings every Sunday forenoon and evening, in the Universulfst church. SAN FRANCISCO, CAL .-- Mrs. Lanra Cuppy lectures for the Friends of Progress in their hall, corner of Fourth and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 7½ P. M. Admission free. Children's Progressive Lyceum meets in the

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

York. B. J. Butts. Address Hopedale, Mass. Mrs. Sarah A. Byrnes. Address 87 Spring street, East Cambride, Mass. Albert E. Carpenter will answer calls to lecture. Address.

Putnam, Conn. Judge A. G. W. Carter, of Cincinnati, Ohio, will answer calls to lecture on the Spiritual Philosophy. Annie Lord Chamberlin, Musical Medium, Address Farner of Light office, Boston, Mass.

Warren Chase lectures in Cleveland during July: in

Windsor, Coun. the 12th and 19th of August 2 in Chicago 12. in Decomber. Will make engagements to becture in the Henry T. Child, M. D., 634 Race street, Philadelphia, Pa. Seth C. Child, inspirational speaker. Address Prankfore,

Ross Co., Ohio. Prof. J. Edwin Churchill will answer calls to speak on Cakdays at a distance. When day evenings, convenient to the tiac, Mich. Address Poutier, Mach. Mrs. Eliza C. Clark, impirational speaker. Additions care of

Banner of Light office. Mrs. America M. White branch secured William H. St. M. Dr. L. K. Choniley. Address Venelated, N. A.

Dian Chark, Disputational squaker, will have really to be-Dr. James Chiper, Withheration of

Mrs. Lanra Coppy's address is San Francisco, Cal. Andrew Jackson and Mary P. 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,

Dr. Wm. Fitzgibbon; Address, for the present, Philadel-8. J. Flaney'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 Keckok, Iowa.

Isasc P. Greenleaf. Address Lowell, Mass. N. S. Greenleaf. Address Lowell, Mass.

Dr. Jos. J. Hattleger, Trance Speaker. Address 25 Cour etreet, New Baven, Conu.

J. E. Harrison, Kendaliville, Soble Co., Ind. D. H. Hamilton. Address Hammonton, N. J.

G. D. Hassall, M. D., will snewer calls to lecture in Wisconsin. Address, Waterloo, Wie. Charles A. Hayden epeaks in Providence, R. I., during Sep-

jember; in Citemouti, O. during October and November; in Cleveland during December; in Philadelphia, Pa., during May, 1867. Will make etgagements to speak week evenings in the vicinity of Sunday cognessents. Address as above. W. H. Holsington, lecturer. Address, Farmington, Wis.

Mrs. S. A. Horton will speak in Eden Mills, Vt., and vicinity during June and the first Sunday in July. Address as above, or Brandon, Vt.

M. Henry Houghton. Address West Paris, Me. Lyman C. Howe, trace speaker, Char Creek, N. Y. W. A. D. Hume will answer calls to lecture, on Spiritualisms and all progressive subjects. Address, Cieveland, West Side

Mrs. Sucie A. Hutchinson. Address East Braintree, Vt.

Mrs. F. O. Hyzer, 60 South Green street, Bultimore, Md. W. F. Jamieson. P. O. Drawer 6325, Chicago, Ili. Wm. Kilpatrick lectures on Spiritualism, Phresiology and hydrology. Will receive subscriptions for stock in the

RELIGIO-PHILOSOPHICAL PURLISHING ASSOCIATION, also for the JOURNAL and LITTLE BOUGUET. Address, Olivet, Mich. George F. Kittridge. Address Grand Espids, Mich. Dr. B. M. Lawrence will answer calls to lecture. Address,

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

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.

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

Anna M. Middlebrook, Box 778, Bridgeport, Comm. 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, III.

L. Judd Pardee. Address, care of tox 1221, Buffalo, M. T

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. Anns M. L. Potts, M. D., lecturer. Address, Adrian, Dr. P. B. Randolph, Box 1714, New Orleans, La. Dr. W. K. Ripley. Address box 95, Foxboro', Mass. G. W. Rice, trance speaking medium, will answer calls

lecture. Address, Brodhead, Green county, Wis.

Miss Belle Scongall, inspirational speaker, Rockford, Ill. Austin E. Simmons will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in East Bethel on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt. Mrs. Fannie Davis Smith, Milford, Mass.

Mrs. Mary Louisa Smith, trance speaker, Toledo, O. J. W. Seaver, Byron, N. Y., inspirational speaker, will an swer calls to lecture and attend funerals in Western N. Y. Mrs. H. S. Stearns will answer calls to lecture in the West. Address, Detroit, Mich.

Mrs. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address San Jose, Cal. Mrs. Sarah M. Thompson, Inspirational Speaker, 36 Bank

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

street, Cleveland, O.

and 29th of July.

ton Co., Ill.

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 calls to

lecture in that vicinity. P. L. Wadsworth, Drawer 6325, Chicago, III. Mrs. S. E. Warner lectures in Beloit, Wis., the 15th, 22d

Lois Waisbrooker. Address, Lowell, Mass., care of Cutter & Walker, during July. E. S. Wheeler, Inspirational Speaker, will answer calls to lecture. Address Banner of Light office. N. Frank White. Address Seymour, Conu., July and

August. Will lecture in Detroit, Mich., in October: Chicago

in November and December; Louisville, Ky. January and February, 1867. Will answer calls to lecture week evenings in vicinity of Sunday appointments. A. B. Whiting, Albion, Mich. Mrs. Alcinda Wilhelm, M. D., Inspirational Speaker, a engaged in Illinois until the Pail. Will be at the Belvidere

Convention, in Sept. Address, until further notice, Box 50, Monmonth, Warren Co., Ill. Mrs. M.J. Wilcoxson. Address Hammonton, N. J., care of H. C. Styles, M. D.

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

Mrs. N. J. Willis, trance speaker, will lecture in Worcester July 1, 8, 15 and 22. Address Boston, Mass. F. L. H. Willis, M. D. Address care of Banner of Light. Capt. E. V. Wilson's address for the summer months will be Menekane, Oconto co., Wis.

Mrs. Mary M. Wood. Address '11 Dewey street, Wercester, Mass. Mary Woodhull lectures on Spiritualism, Laws of Life and Health. Address Mattawan, Mich. Elijah Woodworth, Address, Leslie, Mich.

Warren Woolson, trance speaker, Hastings, N. Y. Mrs. E. M. Wolcott is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont See Hampshire, or New York. Address as above.

Miss H. Maria Worthing, trance speaker, Oswego, Ill.

Henry C. Wright. Address care Bela Marsh, Boston

PUBLISHERS' NOTICES.

New Premium for New Subscribers. Any one sending us fifteen dollars for new subscriptions to the Journal, shall receive, by return mail, either "The Origin and Antiquity of Physical Man," by Hudson Tuttle, "Moses and the Issacites," by Merritt Munson, "Jesus of Narageth," by Alexander Smyth, or one dollar and seventyfive cents' (including postage) worth of any book

in our advertised list; or every old subseniber

who will send us the name of a new subscriber,

full paid, \$3.00, for one year, shall receive K.

Graves' Blography of Satax, or Emms Har-dinge's volume of Lectures on "Theology and

Nature," with a fine steel engraving of the author,

free, by return mail. Here is an inducement for

all subscribers to do a good thing for themselves as well as for us and the cause of Spiritualism.

Another Inducement. We offer still another inducement for subscribers for the RELIGIO-PHILOSOPHICAL JOVENAL and LIT-

TLE BOUGGET.

Any person sending us one year's subscription for the RELIGIO-PHILOSOPHICAL JOHNNAL and three yearly subscriptions for the LITTLE BOYCUT new subscribers) shall receive a beautifully bound copy of the Children's Progressive Liveren Minual, by A. J. Paris.

The Manual is indispensable to Lyceum exercises, and is a very bountiful and instructive work. It should be in the possession of every family of Spiritmailes, and here is a fine opportunity to get it, by simply convenies year-cive and encouraging the little girls and boys to carvass for subscribers for the Journal and Boogran.

Renewals of Subscription.

If our subaritars would be careful and renew heir subscripth as three weeks before they expire, they would counte complete volumes, and full series of communed articles. It requires a considerable outley to so just our mailing machine when a subseription fully expires before being renewed.

Let each one euclose the money for renewal in & letter addressed to George H. Jones, Secretary, Drawer (SE) Chicago, Ill., about three weeks betore his subscription expires, and everything will work systematically without cause of complaint or unnecessary delay.

N. B.-We do not pay agents a commission on Mrs. Augusta A. Currier. Address box Std, Lawell, Mass. renewals.

COMMUNICATIONS PROM THE INNER LIFE.

"He shall give His angels there concerning thee,"

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

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

Public Circles for these communications will be held at the Reception Room of the RELIGIO-PHILO-SOPRICAL PUBLISHING ASSOCIATION, (room 87, upper story, Lombard Block, first building west of the Post Office,) on Tuesdays and Thursdays, at precisely half-past ten o'clock A. M., after which hour no one will be admitted.

The Reception Room will be open on those days at ten o'clock A. M., for those who procure tickets to the public circles, and none others.

Admission tickets can be procured at Tallmadge's book store, on the left at the entrance to the building.

Those who desire may present, for answers, such questions, in writing, as shall be of general interest to the public.

JULY 9.

IN VOCATION.

Unto Thee, Parent of all past, present and future time-the all-pervading, ever-mindful and neverceasing power-actuating every thought and motion-developing and unfolding in wisdom and truth every immortal soul. We realize in part Thy power, and feel that everything is in accordance with Thy will. We believe that we as children of Infinite parents possess that which is in accordance with the design of Infinite wisdom.

With all seeming imperfections and discordant natures-with all the cares and trials which at times seem to us almost unbearable, and with the contentions and discordant feelings manifested one towards another-war, with its devastations and horrors-all, yes all these, are Thy works, oh, Infini e Parent of Light.

Yet above all these we find and realize the beauties with which Thou hast surrounded us-the flowers, the birds, the glorious sunshine—the happy smiles of true friendship-these are greater and far more powerful; and when we are guided by the wisdom of our divinely loving parents, have power to expel all darkness and gloom from the soul.

May we all realize that we are the children of Thee, oh, our loving parent, and may we love one another, and ever have inscribed upon our banners, and live up to the motto, "Do unto others as ye would that they should do unto you."

QUESTIONS AND ANSWERS. QUESTIONS BY S. B. WILLIAMS, WIRT COURT HOUSE. WEST VIRGINIA.

Q. How is it, if so, that Jesus Christ is the Saviour of man, and by and through him alone, that any man can be saved?

A. We answer, our brother, that it is from this fact: that inasmuch as his teachings were the embodiment of truth; and by the truth ye shall be saved. Mind ye, that it is principles-truth-that shall save all, and bring them to that happiness that every soul craves and yearns for. Every truth, no matter how it comes, through what form it manifests itself, is, nevertheless, a truth all the same.

All humanity shall be made happy by the truth. That is how we are saved by Christ. It is the

Christ principle-truth. Thus far, and no farther, we look upon him as the Saviour of men, as being a saving power to every immortal soul, hence it extends to his majesty, our brother, the Devil. We mean that he was made by the great infinite being-our Father God-being created by him as an immortal soul, so he, too, shall be saved, for every immortal soul shall be. And we thank our brethren for the truth thus expressedthat Christ possessed the power to save every immortal soul. "Let no one call God father who calls not man brother."

Q. If it is necessary to have Christ preached that men may be saved, how about the millions upon millions that have died and never heard the name of Jesus Christ; and if any can be saved and not hear Christ preached, why not all?

A. We do not hold that it is necessary to hear Christ preached. There was a system of truth in the universe before his birth upon the earth. He perhaps advanced the truth in a little different form -that is all. We believe that every one will be saved, for inasmuch as God is love-God is everywhere, and everything is a part and portion of Him. so we shall all be saved. It is well for all to think for themselves, and draw their own conclusions.

Q. Is it not strange that intelligent men and women could think for a moment that the offspring of God could be lost-any portion of them?

A. Well, in one sense it is strange. In another sense it is not strange, because individuals are so constituted that they have their likes and dislikes. We cannot expect those who dislike others to think that they are right. It is not strange that some with their dislikes should think that a part of the human family are going to be damned. If they believed that God was the Father of all, the great permeating spirit, then it would seem strange-strange that He would consign a portion of Himself to everlast-

We conceive that the idea of separating the good from the evil grows out of the feeling of dislike one of another. There are many minds-intelligent. thinking minds-who think their way and their way only, is the right way. They should not be blamed. When they have dwelt long enough, and have sufficient experience, they will consider other points; they will become convinced of truth and philosophy; and accord equal rights to every individual.

Q. It has always looked strange to me, and I would like an answer to this question: Why should the Orthodox churches, believing, as they do, in spirits, be the first to scout Spiritualism-modern

A. It is rather strange when we look upon it in its proper light. Yet it is not the persons that make up the church that are so down on Spiritualism as their leaders; and as they have been accustomed to receive what the ministers say, instead of thinking for themselves, it is not strange that they · take the thoughts given out by their ministers for truth. Then, these ministers and leaders see at once that as soon as their churches, as a body, secept the truth of Spiritualism, their labors-their profession will be done away with. The working one day out of seven only is very agreeable. They do not want to lose their position nor have their theories proved false. That is the way they look

As soon as the churches, as bodies, reason for themselves, think for themselves, just so fast will they accept the fact that spirits communicate. Now, if I understood your question, I have answered it.

Q. I would like to ask the spirit if the time will be before long, or sometime, when we will get demonstrations that will be more positive-if the system of Spiritualism is going to advance, so that we will get positive demonstrations? For instance, if this lady-alluding to a medium present, who had just before described the spirit friends of the gentleman - could have told me both the given and the surname of my friend?

A. Yes, my brother, we believe that the time is coming when spirits no longer dwelling within the material covering will commune with you just as freely as you who are on the material plane now do with each other.

There is one great truth-you will find it to be so as you investigate this subject, viz.: As you become negative to spiritual influence, by becoming receptive to the truth of its existence, so much more readily will your spirit friends approach you to commune with you, to be recognized by you. As it is now, there is that positive element around about you that is repellant to them. As it is they can present themselves so as to be seen by the clairvoyant medium, but cannot impress their name upon the medium's

It matters not whether it is a friend which is recognized by you. If, for instance, the table moves, there is something which causes it. It appeals to your senses to determine what that cause is.

Spiritualism is vet in its infancy. It is but little understood at the best; yet there are minds who have received that evidence which is convincing to them. They no longer believe, but know. It is knowledge to them.

With yourself the time will come before long, that you can have proof, and if you do not see spirits yourself they will manifest themselves to those who can see and hear. Then they will be able to give their names, earth place of residence, and everything that you can ask; but there is this one fact to be observed, you set your mind upon one person with whom you desire to commune, and it throws you into that positive state, so that unconsciously you influence the medium instead of the medium being influenced by the spirit.

You are not sufficiently positive to influence the medium perfectly yet. Mediums are more or less affected by the positive element of those ground them. That which would convince one would not another, but there is a grand truth underlying the

I do not seek to make people believe in me as an individualized spirit, but there is one thing I would like to say right here. If, when individuals seek for manifestations from their friends, they would go in as cheerful a mood as possible, they would themselves be in a more receptive condition. When the spirit takes possession of the medium, the positive element of those present is thrown out towards and is centered upon the medium. Those seeking for communications from their friends would do well to think of these things when they visit a medium, and try and be as receptive or negative as possible. Not go with their minds upon one particular spirit, but with a disposition to receive whatever may come.

It will not be a great while before all who will investigate with a spirit of candor will get positive demonstrations. [A gentleman present said: "I do not scout the idea as I once did." Oh, no, you do not scout the idea, but you think it is not possible. I look upon it in a different manner from what I did ten years ago.]

Q. I would like to inquire the best mode or manner of approaching an old fossilized preacher or minister to get an idea—a progressive idea—into his

A. Well, I will tell you a very good way. Go to work and draw out the old ideas before putting new ones in. As you draw out the ideas, speak of the ridiculous and absurd ideas of other people upon similar subjects.

Questioner-It would take a hard wood club to get the old ideas out of some of their heads. Spirit-Do you think so? There are none who

are not approachable. I would like to see any one that I could not get their old ideas out of.

Questioner-I think if they were here to-night you would get them out.

HENRY.

It is the religious portion of the community that cries out infidel! Why do they do it? Because you are infidel to their DEVIL! Well, if I should say anything, it would be that theirs are all devilish, diabolical ideas! You are not infidel to the God given powers around you. You conceive God to be too good, too just, to believe in the ridiculous, absurd church creeds of this and past ages. You are not infidel in any other way, only to their ideas. You are not infidel to the Great Spirit-the Great Positive Mind. If we only think of it, it does not make an infidel of anybody because he does not believe in our ideas of a God. It is not infidelity to the truth. But the church members are growing out of that-coming out as fast as they can. The chicken in the shell has to crack the shell first, and then come out by degrees. The church people are coming out of their shells very fast. [There will be quite a brood when they all get hatched out. | Yes, it will take more than one hen to cover them-more than one minister to take charge of them. Friends, remember this medium has rights which should be protected. It is late, and you should all be at rest. I will therefore take myself away. Good night.

CAROLINE TO HER MOTHER.

I never have been happy because of the sorrow that I caused my mother; but, friends, with your permission I will explain, as near as I can, a few of the causes why I did as I did. How much-oh, how much, there is in that word sympathy-true affection, sweet, soothing sympathy. I was not the one to find that soothing balm for my soul. I will not go on, dear mother, and state the first misstep -I could not have told you of it myself. I cannot tell why it was that whenever I approached you with the thought of revealing all to you my heart was too full-I could not speak. I would put it off until another time, and that time never, never came.

I did regret many and many a time that I left you, but I feared to stay; not that you would cast me off, but I knew that all those who had been so kind, so devoted to me, would withdraw all further acquaintance. I do not come now to blame you or any one else. [Spirit weeping.] The world is full of sorrow, and I suppose it is but just that I should

What I wanted to say was to tell you why I left you-not so much either why I left, but the manner

I could see the deep sorrow that would come going and not be able to tell you why; so at night, when you and father were asleep-all was quiet in the house-I stole quietly from my chamber, went carefully to your bed, took what I knew would be the last look! I dared not give you that last kiss that I wished so many times since I had given.

I looked at you, I clasped my hands together, and prayed—yes, dear mother, sinful as my heart was —I prayed that God would spare you the sorrow of knowing the real, true condition of your daughter. [Spirit weeps convulsively.] I believe I said I did not blame any one. My prayer was answered. I would not have you kno wall I suffered. Part that you have heard is true, and part is not true. I will not tell you here how much nor how long I suffered; but in my last hours appearant I had good care. I had not love, nor sympathy; out all; that could be done was done for me in the way of the care I

If you knew—had be informed—that I had passed from earth to another world, you would feel at rest. For this I came here this morning. From day to day, and night to night, you think of me and wonder where I am. And when you pray you ask God to restore me to you that can only be when you leave earth.

But there is one thing that I would tell you of, now that I can talk to you-that is a little girl, Lizzie Wilson. If you will write to Aunt Hardy she will tell you where to get her; and I want you to take her and give her that love that you gave me. Now, she is all there is left of me for you. She is mine. [Spirit again weeps intensely.] I want you for my sake to take her, and when she will have arrived at the years of understanding then reveal to her, in part, the history of her mother. Until that time I would ask you to say nothing about it. Should she inquire for her mother, tell her that she is dead-nothing moredo not say that I am in heaven, or where, but only that I am dead.

I do not feel now that I should ever try to exercise my powers to control or manifest myself through any other medfum. [A gentlemen present said: "When you get through I would like to talk with you, and these ladies, too, would like to talk with you. We have a deep sympathy for you."] I thank you for your kindness, yet I would not wish to stay to talk with any one. [We would be very happy to make you feel happier.] Now, dear mother, that I am through the sufferings of life I want you to look upon me as a poor, misguided child. It seems now that If I could only take all sorrow from you that I should be happy here. I want you to think of this one thing-that from the time that you prayed for me I could not help feeling your feelings, and if you would have rest and be happy, think of me as being happy. Trust and hope. I will wait, believing that God will do all things well. Your daughter Caroline has passed from earth and earthly things. Yet her heart is full of love for her parents-for her mother-for those that are near and dear to her, and hopes to greet you when you shall pass from earth with a smiling and a happy face. Until then, we shall say good bye.

HENRY

Q. I want to know, Henry, if this spirit felt gloomy immediately after she became en rapport with the medium, and was it the revival of old thoughts and associations that caused the gloom?

It was the condition that brought back the sadness upon the medium, that was true, but that was psychologically induced alike on the medium as on the spirit. The spirit had the thoughts just before she took control of the medium, but coming upon the material plane, through the agency of the medium, those thoughts were give a different realization. Do you understand that? [Yes, that her very thoughts were felt before she took possession of the organism of the medium.] [Was there a feeling of sorrow aroused before she took possession of the medium-was that the idea? I cannot say that there was not a feeling of sorrow, of regret. You can sec, now, that if the same spirit had control of a medium whose sympathetic nature was not so easily aroused, the medium would not have been affected so much. Yet it would have been hard to find a medium susceptible to spirit control without the sympathy being aroused.

Individuals are affected variously. Sometimes not. In this case-referring to the spirit Caroline, who had controlled the medium a little while before-you know the cause. The strange feeling upon the medium was caused by deep sorrow once experienced by the spirit controlling. The medium could not tell why it was so. She thought she was going to hear some bad news about her parents-that was the only way she could account for her depression of spirits. She thought her parents or some of her relatives were in great sorrow. The spirit could impress her thoughts but could not make her understand from whence the depressed feelings came, we now tell her from whence she received these thoughts, and the cause of the depression she felt, so that she will have a little idea of the condition of the spirit who controlled her before she left the earth. [Where was this spirit before she got full control of the medium ?] She was not far away. Sometimes a few feet; sometimes the distance across the room. From one to ten or fifteen feet; but not at any time further off than fifteen feet. [What was the relative situation to that of the medium during the time that she actually controlled her?] Why, my brother, we will tell you the same that we have often before-a form within a form. She was right here-had possession of the form, the organism of the medium. Her feelings were the same as when controlling her own physical organism.

JOSEPH.

Seven years this day I left the earth. I have been a number of times and influenced mediums; but I manifest myself by sounds produced upon tables and such like things. I never have been able to convince my father that it was possible for me to manifest myself in any other way whatever. And I have heard him say that if Joseph would come and tell the day that he died, and how he happened to die, then he would think that there was something

Now, father, it is not pleasant for any spirit, any person, (I would rather call them persons than spirits,) to refer to the cause of his death, especially if it was in the way-the sudden cause-that produced mine. But I will tell you how it was, I will tell you who was with me, and I will tell you the hour and the day; for it was half-past three. Yes, [spirit pansing,] half-past three. Yes, [pausing,] as we were returning from the grounds of the pic nic. I was with two ladies and a gentleman. I thought I would tell their names, but in case I do I see another objection, so I will let that go. The horses were frightened-now here is a point that I want you to remember. What were they frightened at ? Some little girls were crossing the streets. They had parasols. When they turned upon you if I staid. I could not tell you I was) the corner - the wind was blowing - they were crossing the street in this way [motioning]. They were running east. They were coming from the north. As they turned here [motioning], one of them by some means or other let her parasol slip from her hands. It blew right ahead turning right

over the new street. The bay horse on the off side

turned to run. The other was not so much frightened. I was not driving-you will remember that -but William was-there is one of the names, I won't give you the surnames, though. He tried to run them up to the side to stop them. They turned and I was thrown out. There were quite a number on horseback coming down. I was hurt badly by being thrown. It was the blow on my right temple that killed me.

There is one other point that I want you to remember. Well, you will say, what is it? After I was taken isto the house, after you came in, you said: "My boy, if you had taken my advice you would have been alive and well." Now, father, your boy is alive and well. It was only the body that was dead. And if I was away off in the distance, how did I hear you say what you did? I heard it. Now you say if I will give the date, the time and hour I died, then you will be able, if you go with Barah, for she will ask you to go, after she reads this. She will say, "Let us go to that medium." I shall willingly talk with you. Now, remember your promise. Do not say some other time, I don't want you to believe until you have the evidence. Go, go with her, you will know then I can tell you. I could tell many things. I shall tell you just what you will say to me, tell what you are thinking of at that time. At first I regretted that I had died-it was so sudden-but it was with joy that I thought I had no family-bet ter take a million who have no families than one with a family. Better take such as none are dependent upon.

Now, until you go with Sarab to meet and commune with me, I will wait patiently, and will make use of all the forces and power that I can at that

Thanking these friends here for their kindness, I bid them a long good bye. [Good bye.]

N. E. CARROLL.

Sir, there are a good many that come here to convince their people of Spiritualism. I do not come for anything of that kind. If they want to believe in what you call Spiritualism, they can do it; and if they don't, then they can do the next thing, and that is, let it alone. I am an individualized being. Now, I want you to know that; and when you know that I am an individualized entity you will know that it is possible for me to talk. The question whether I can talk so as to be heard by you is only a question of doubt, I know, sir. I see that you know that I can talk. The question, then, is whether you can understand. [We can.] Now, you do not understand me. It is my folks I am talking to. I expect that you people that have the kindness to receive me and note down what I say, know it.

Now, to convince you that I can know what you say, I will relate several things that transpired, and you will know I heard what you said.

When you went to hear Nelson-I think that is his name-preach, and as you sat there, and he threw out this idea and that one, you would hunch one another, and want to know if it was not bordering upon or tainted with Spiritualism or free loveism. Now I heard that. It is a fact that a good many ideas had their birth on this, the spiritknew what you said.

Now, here is a point that I want you to remember and think of. What is "free love?" What would you call free love? What is it? I say that it is freedom to love all that is loveable, all that God hath made. That is "free love!" Look upon it. Study it well, and then see if you will be so afraid of the word.

Another fact that I want to call your attention to is this: When you were at your Uncle Milton's you were about half a mile—half or three-quarters of a mile-from home. Johnny's hat blew off: you stopped, and he jumped out to get his hat. As he did so, (it was just coming dusk-it was evening.) you said when he jumped out on the left side of the wagon that there was some one standing on the right hand side, and yet there was no living being around. You said your first thought was that somebody wanted to ride; but before you had time to ask, the person was gone.

Who did you think it was-who did you say you believed it was? You said if it was possible for Milly to be there that it was him.

Now, there are two things at two different times. Here is another thing I want you to remember, and that is this: With all your Christian, Christlike feeling and talent with which you are surrounded, you will not admit that the evil one could come so close to you and relate these things as I have related them. And yet you think now that any spirit, any person, that comes back after death must, of necessity, be in hell. That is not consistent with your Christian belief. Really, could you think that God would permit the devil to come so close to you!

Now, there is one more point I will mention, to let you know that I can be near you-that I am a conscious being myself, and that it is not strange that I should talk to you; and that I can remember the past-hoping thereby to induce you to not only hear but to listen with interest and attention so that you may hear.

The other point that I want to refer to is when Cousin Deborah was at our house. She came to stay a week, but the impressions she received that night caused her to change her mind, and she felt that she must go home the next day. What was it that made her go home? It was because when she first went to bed the first sound she heard was as if some one walked into the room and knocked lightly | By the kindness of these folks I have said you upon the stand, apparently to attract her attention, but she was frightened. She pulled the bed clothes up over her head to protect herself, as she thought, and kept them there and went to sleep. She saw and heard no more, but she said she dreamed her little girl was badly burned within a few hours after she left home; and with that feeling upon her, she told you in the morning to get your team ready, and take her home. On your way home you asked her if she really believed that home over and you can't find it. I saw you she would find things as she expected to. She said if she would not find them as she had dreamed she would find that she was needed. You asked her how she knew that, and she said that the angels came and told her that night. You laughed at her and told her she would become one of these famalical Spiritualists if she did not look out. How did I hear of those things? You will admit that these are facts-(that is, to yourself and family,) but you would not have anybody else know it. Spiritualists would tell you that your spirit friends are with you. The one you saw by the wagon, and the one that came into your cousin's room were spirits. They had something to communicate to you. But | the hall on the side-in the end of the book you your brothers and sisters in the church would tell will find a card, and on that card you will find you that it was imagination, thincy, disease of the brain, or something of that kind, and if you he sisted that it was really someholy, then what would they tell you? They would at care say that | then tell them to go and look. it was the devil.

Now here is a point I want you to remember: | was

God made everything. God was the first, and everything that has an existence is by His permission, will and power. Now, if God created everything, He must have created the devil! And what power he possesses God must give him. Do you believe that the evil one, or the one you think is so evil, so full of wrong and deceitfulness, has the power given him by God himself, and yet that same loving God would not give that power to His children that were obedient, and did His will? Now there is a point: a God of justice giving greater powers to evil than to good! I tell you ! want you to think a little, reason a little, and when you have done that you need not call yourself a Spiritualist-you need not join them in any way whatever but accept these ideas-the truth that comes from our plane. Accept what I tell you now; that I live, that I have a conscious existence. that I have the power to tell you a good many things, a great many things. And what I wish to tell you will be for your happiness.

Now, you may show this to just as many as you like. Talk of it just as much as you like. Sar that is the devil and that I am miserable, and when I come again I will tell you of it all. But for you, happiness and the happiness of every one you may associate with, I say, lay aside that fear of punish. ment, and whatever you do, do it with the feeling that you are doing good for good's sake; and when you are doing good for good's sake you are doing good for God's sake. Deal kindly, be pleasant, for your face is an index of your soul. If you would have your soul happy, let it be mirrored on your face, and you will speak kindly.

Now I have stayed a good while. I didn't expecto hold this organism as long as I have; but I am thankful to the friends on this side where I am for their kindness in enabling me to say what I have you; and, also, to the friends in earth life, for the kindness and attention in writing down that which I have given for you. Now won't you believe to when I say that I am all that I ever was to you

Now my name-N. C. Carroll-I said somewhere In this, that you would not have it known ones. of the family, but cousin will get the paper ". has this, and she will take it to you and you a hold on to it as you would precious gold and eland you will show it to your friends to get the opinion, and the most of them will say, when the read it, or hear it read, that is just like her. (-)

- KELLY.

So, stranger, if Spiritualism, or whatever you have a mind to call it, is true, you will me poor uneducated - well I was going to say . . . uneducated devil, but as there are ladies her luding to the medium he was controlling and adies present,] I will say a poor uneducated a chance to talk. If I don't get in my ideas smooth a style, you will let them go! [Yes.]

It is rather a delicate matter I tell you : and form your thoughts so as to put them the people. I would like to know how may you folks here would think yourselves fit to v a piece for publication? A small number of So if there is once in a while some of us that not so polished, then just look upon us as uncated.

I want to say to my wife and two little ones it was a sad night for them when I staid too is Linn's and tried to earry home too much. If I tried to carry it in my arms, friends, I could have laid it down. But I carried it inside. I had much spirit and was not able to carry it home, s laid down and went to sleep. I swakened outside of my body. And it was a sad night for my wi and children that I went to sleep. I tried to setoo much.

There are many things I would like to tell yo but you see I don't want to fix it up to go into newspaper. [To the reporter.] I think if would just write our letters and wrap them ut send them to our folks, it would be a very fine a very charitable institution; but here you out what we say and have it for everybootakes your paper. A fellow feels a kind dence-don't feel easy. But, Josephine, I at that you can, by a little perseverence, get into a condition, I do not know what you [Reporter: Mediumship.] Mediumship. tion of mediumship, condition of medi-Well, that will do. You can write-we and you will know all we write. Get votthat place, and I will talk to you there ... make things rough you will be the one Now, Josephine, Ashton, Margaret and L. of you, go where I want you to, get von fixed all right.

Do you know how to get things fixed! reporter.] Could you not tell them how to .. [Reporter-"They can form a small circle monious friends. Join hand and sit quiet und ive for one hour each sitting. Sit two er times a week. In the course of two or thresome member of the circle will very likely be oped as a medium."] Well, then, this gar here tells me that you must, in order to in right-that you are to get some of your in relatives, or whoever you like sit around : or without a table, and join hands, for an h : time, and in the course of a few weeks some would become mediums. But I will see a s time than that. I will say that by the time have sat three times, the third time I will > hand myself. [Audience laughing. It's not and ing matter, but it don't matter if you hard. were pleased to think you could get there so s to do, and you will do it, and your husband it will surely be on hand.

ELIZABETH TO HEE MOTHER

By the stairs in the second clothes tree: Rena's dresses-by the buff these you will fell photograph with my things-but, such said shade lying on the chair. You have looked time, and I know where it is. I wanted to towhere it is. I don't want you to get any mor: norraphs made from that one; for I do not lik! way my hair books in it. My curis did not nice on one side; they are thrown away down the other side, away back, and everybody this my ambrotype picture is better-the one in case. That looks more as I look now, and : better. Keep that to look at.

One thing I want to tell you, and that is, wh. von so over to Aunt Maria's go into the part and in the end of one of the books-it lies in right hand corner, as you go into the parlor in a

When it was put in there no one knew there were names on it. Put'my letter with that book, and

I am just your girl Elizabeth, just like I always

BOOKS! BOOKS!! NEW YORK AND BOSTON PRICES.

FOR SALE BY THE RELIGIO-PHILOSOPHICAL

PUBLISHING ASSOCIATION

(Address Post Office Drawer 6325.)

CHICAGO, ILL.

All orders by mail, with the price of books desired, and he additional amount mentioned in the following list of prices for powtage, addressed as above, will meet with prompt PRICE. POSTAGE. , B, C, of Life, by A. B. Child...... \$ 25

20 Maropomorphism Dissected and Spiritualsm Vindicated, by D. S. Davis, M. D..... 1.25 tual Existence, and of the Spirit World, Vol 2, by Hudson Tuttle..... Arnold, and other Poems, by J. R. Orton, cloth Astro-Theological Sermons, by Robert Taylor. 1.50 Be Thyself, by Wm. Denton ... Bible Triumphant, by Mrs. H. V. Reed...... Biography of Free Thinkers..... Biography of Satan, by K. Graves.....

Blossoms of Our Spring, (a Poetic Work,) by Hudson and Emma Tuttle Bouquet of Spiritual Flowers, through the mediumship of Mrs. J. S. Adams, by A. B. Child, M. D. Cloth, 75 cts., postage 16 cts. Gilt, \$1.00, postage 16 cts. Extra gilt...... Benquet from the Garden of Humanity, (Poetieni.) by Benjamin Todd.

Branches of Palm, by Mrs. J. S. Adams. English cloth, beveled, \$1.25. Extra, gilt edge Christ and the People, by A. B. Child, M. D. .. Christ and the Pharisees upon the Sabbath, by

a Student of Divinity.

Christianity: its influence on Civilization, and its relation to Nature's Religion, by Caleb a Weeks Complete Works of Thomas Paine. Three volumes Devil's Pulpit, by Robert Taylor.....

Peath and the After Life, by A. J. Davis...... Dissertation on the Evidences of Divine Inspiration, by Datus Kelley..... Effect of Slavery on the American People, by World's Workers, by Mrs. E. W. Parnham... Serors Corrected; an Address by the spirit of

Stephen Treadwell .. Errors of the Bible, by H. C. Wright..... Pacts and Information for Young Men..... do dd do Women False and True Theology, by Theodore Parker False and True Revival of Religion, by Theore Parker .. Palse and True Marriage, by Mrs. H. F. M. Pamiliar Spirits, and Spiritual Manifestations, Footballs on the Boundary of Another World, Free Thoughts Concerning Religion, or Nature

cts. Cloth Gist of Spiritualism, by Warren Chase Great Harmonia, by A. J. Davis. 5 vols, vist Vol. 1. The Physician; Vol. 2. The Teacher; Vol. 3. The Seer; Vol. 4. The Reformer; Vol. 5. The Thinker. Rach.....

farmonial and Sacred Melodics, by Asa Fitz.. Hartford Bible Convention .. Healing of the Nations, (First Series,) by Chas. Healing of the Nations, (Second Series,) by Charles Linton. History of all Christian Sects and Denominations-their Origin, Tenets, Condition, by History of the Chicago Artesian Well, by Goo. A. Shufeldt History and Philosophy of Evil, by A. J. Davis. History of Dungson Rock, by Enesse............ History of Mexican War, by Loring Moody..... Incidents in My Life, by D. D. Home, Introduction by Judge Edmonds..... Infidels' Text-Book, by Robert Cooper..... Intellectual Freedom; or Emancipation from

Mental and Physical Bondage, by Charles S. Is there a Devil? The Argument Pro and Con. I Still Live, (a Poem,) by Miss A. W. Spraguo Jesus of Nazareth, by Alexander Smyth...... 1.50 Kingdom of Heaven: or the Golden Age, by E. Know Thyself, O, Man, and be thine own Physician, by the Spirit Physician called the Man of Nature, through Mrs. Dr. D. A. Lays of Liberty..... Lectures on the Bible, by J. Prince.....

Church, by John S. Adams Letters to Eugenia; or a Preservative against Religious Prejudice, by Baron D'Holbach. Translated from the French by Anthony C. Middleton, M. D. Lily Wreath, by Mrs. J. S. Adams, Medium 1.00 Life of Thomas Paine, by G. Vale. Cloth...... Light in the Valley, by Mrs. Newton Crosland Living Present and Dead Past, by Henry C.

Love and Mock Love. Cloth, plain, 25 cts., postage, 4 cts. Gilt..... Magic Staff, an Auto-Biography of A. J. Davis... Man and His Relations, by Prof. S. B. Brittan... Manomin, by Myron Coloney..... Marriage and Parentage, by Henry C. Wright .. Messages from the Superior State, by John Murray, through John M. Spear..... Methodism and Spiritualism, by Andrew Milenial Dawn; or Spiritual Manifestations

Tested, by Rev. C. H. Harvey...... Ministry of Angels Realized, by A. E. Newton Mistake of Christendom, by George Stearns... Morning Lectures, (Twenty Discourses,) by A. Moses and the Israelites, by Merritt Munson.. Natty, a Spirit: His Portrait and his Life, by Allen Putnam. Paper, 40 cts., postage 4 cts. New Manual for Children, (for Lyceums,) by A.

J. Davis. Cloth, 80 cts. Morocco. gilt....... New Testament Miracles and Modern Miracles, by J. H. Fowler..... Optimism, the Lesson of Ages, by Benjamin Blood.....

Paine's Political Writings. Two volumes in Peculiar: A Tale of the Great Transition, by Epes Sargent Penetralia; being Harmonial Answers to Important Questions, by A. J. Davis.

ersonal Memories of Daniel Drayton Philosophical Dictionary of Voltaire. Two volumes in one. Calf..... Philosophy of Spiritual Intercourse, by A.J.

Physiological Mysteries and Revelations, by Eugene Becklard..... Physical Man, by Hudson Tuttle.....

forms for Reformers, by Wm. Denton. Cloth resident Lincoln, (Photograph,) by A. James Psalms of Life. Cloth 1.00 Ravalette; a Wonderful Story, by P. B. Ran-Reason, the only Oracle of Man : or a Compendious System of Natural Religion, by Col.

Ethan Allen Elation of Slavery to a Republican Form of

Roply to Lunt, by Miss Elizabeth R. Torry keport of an extraordinary Church Trial Conterratives vs. Progressives, by Philo Hemes Living of Religion Which we Need, by Thoudore Parker Load to Spiritualism, by Dr. R. T. Hallock....

Scenes in the Summer Land, No. 1, (a Photograph,) by Hudson Tuttle Scenes in the Summer Land, No. 2, (a Photo-Cause, Cure and Provention, by Lewis 8. Hough..

Mrs. Crowe ...

20

20

18

12

32

20

16

10

10

10

16

4

24

16

20

10

2

16

16

12

36

20

65

12

16

16

2.50

2.50

1.00

20 10

75 75

75

13 10

Paine. Paper, 25 cts., postage 4 cts. Cloth Soul Affinity, by A. B. Child, M. D. Soul of Things, by Wm. and Elizabeth M.F. Spirit Manifestations, by Adin Ballou. Paper

Spirit Voices, (Poetical,) by B. C. Hench, Me-Spirit Works Real but not Miraculous, by Al-Ion Putnam ... Spiritual Reasoner, by Dr. E. W. Lewis

lated by H. D. Robinson. Two volumes

of Nice .. The Empire of the Mother. Paper, 50 cts .-2.00

2.00, Unconstitutionality of Slavery, by Lysander Spooner Unwelcome Child, by Henry C. Wright. Paper, 30 cts., postage 4 cts. Cloth Voices of the Morning, (a New Poetic Work,) by Belle Bush
Voices from Prison, or Truths for the Multitude, by James A. Clay..... Whatever is, is Right, by A. B. Child, M. D

The above, and a variety of other books, kept for sale, will be mailed on the receipt of the price and postage. We shall add to, and correct the list, from time to time, as occasion may require. Address GEO. II. JONES,

See'y R. P. P. Association, Post Office Drawer 6325, Chicago, 111.

8. 8. JONES,
President Religio-Philosophical Publishing Association WM. R. PRINCE, FLUSHING, N. Y., for sixty years

VV proprietor of the Linnman Nurseries, now offers Fluid Extracts from 120 species of plants, which comprise POSITIVE REMEDIALS

for the following diseases: Scrofula of every phase, and all Inherited Eruptive Diseases, Erysipelas, Salt Rhoum, Leprosy, Tetter, Scurvy, Marasmus, Glandular Swellings and Indurations, Tumors, White Swelling, Swelled Joints, Sciatica or Hip Disease, Venomous Ulcors, Bronchele or Wen, Scrofulous Opthalmia, Carles or Decay of the Bones, Scald Head, Carbuncles, etc. Also, Catarrh, Bronchitis, Laryngitis, Dyspepsia, Constipation, Billions and Intermittant Fovers, Fover and Ague. All Liver, Kidney and Heart Diseases, Nervous Debility, Piles of both kinds, Pneumonia, Gout, Inflammatory, Chronic and Scrofulous or Venergal Rheumatism, Chronic Diarrhoa, Dropsy, Diabetes, Inflammation of the Stomach, Polypus, Uterine and other Female maladies, Varicoccie, Bladder Catarrh, Jaundice, Tonsiittis or Quinsy, Asthma, Leucorrhoxa, Syphilitic and Mercurial Affections, and others from impurity of the blood. Explanatory Circular one stamp. Treatise, 20

WORKS OF HENRY C. WRIGHT

MARRIAGE AND PARENTAGE, Or the Reproductive Element in Man as a means to his elevation and happiness. Price, \$1.25. Postage, 20 cents. UNWELCOME CHILD,

Or the crime of an undesigned and undesired maternity. Prico-paper, 40 cents; postage 4 cents; cloth, 50 cents; postage 10 cents. EMPIRE OF THE MOTHER

over the character and destiny of the race. Price—paper 50 cents; postage 6 cents; cloth, 75 cents; postage 10 cepts. SELF-ABNEGATIONIST,

Or the true King and Queen. Price-paper, 40 cents; postage, 6 cents: cloth, 65 cents; postage, 10 cents. KISS FOR A BLOW, Or stories for children. Price, 75 cents; postage, 10 cents.

LIVING PRESENT AND DEAD PAST, Or God made manifest and useful in living men and women as he was in Jesus. Price 50 cents; postage 6 cents. For sale at this office. Sout by mail, postpaid, on receipt

WESTERN PHŒNIX

FIRE AND MARINE INSURANCE COMPANY

OF CHICAGO.

Authorized Capital - - \$1,000,000 Paid up Capital -. 250,000 Insures against loss or damage by Fire, Lightning, Tornado,

Flood, and the risks of Inland Navigation and Transportation, at rates corresponding with the hazard. Reliable Agents wanted where this Company is not re-

OFFICERS.

8. 8. JONES, President, 8. W. RICHMOND, Vice President, GEO. I. YEAGER, Secretary,

CHAS. T. LITHERBURY, General Agent. REFER TO

Religio-Philosophical Publishing Association, Chicago. Merchants' Savings, Loan and Trust Co., R. & A. Chapin, shoe manufacturers,

B. F. Jacobs, wholesale grocer, M. C. Baker, commission merchant, II. Remington, merchant and produce dealer, Fairbury, Ill.

Perfection in Cooking and Heating

THE EAGLE GAS STOVES AND RANGES. Headquarters at 176 South Clark St..

IS ATTAINED ONLY BY USING

CHICAGO, ILL.

THESE stoves are adapted to every DOMESTIC and ME-CHANICAL purpose. They are NEAT, causing no dust, dirt, smell or smoke. They are CONVENIENT, taking up little room, and are

The heat is uniform, and can be graduated to suit the work They are ECONOMICAL, the heat being applied when wanted, where wanted, and no longer than is actually required. We have also for sale a large assortment of

Ambrose Patent Kerosene Stoves. which, in many respects, are superior to the Gas Stoves. These stoves are in use by thousands of persons in all parts

of the United States, and having stood the test of time, we Guarantee Perfect Satisfaction in Every

Please call and examine, or send for a descriptive catalogue, which will give directions and full information.

PRICES MODERATE.

EAGLEGAS& KEROSENE STOVE MANUFACTURING CO., 176 South Clark street.

BOARDING HOUSE. 296 State Street, Chicago.

MRS. W. A. FOSTER has opened a Boarding House for day and weekly boarders, with or without lodgings. Her

accommodations are good, and she will be pleased to receive the patronage of Spiritualists and other friends visiting the ERRORS OF YOUTH. GENTLEMAN who suffered for years from Nervous

A Debility, Premature Decay, and all the effects of youtnful indiscretion, will for the sake of suffering humanity, send free to all who need it, the recipe and directions for making the simple remedy by which he was cured. Sufferers wishing to, profit by the advertiser's experience, can do so by address-Ing, in perfect confidence, 2-12-3mos JOHN B. OGDEN, No. 13 Chambers St., New York.

THE GREAT LYRICAL RPIC OF THE WAR.

GAZELLE:

A TALE OF THE GREAT REBELLION. A Purely American Poem.

> It is an Antobiography. Its Characters are from Life. Its Scenes are the Great Lakes.

TIAGARA FALLS, the St. Lawrence, Montreal, the White Mountains, and the sangulary battle-fields of the South. It episodes the weird legence which cluster around these places. Its measure changes with the subject, joyful or sad, and by its originality and airy lightness awakens at once the interest of the reader, and chains it to the end. It has all the beauties of a poem, the interest of a romance, and the truth-

10

20

20

10

24

82

12

This volume marks a new crain the history of American poetry. It is receiving the most marked attention from the

"This is a delightful, delicious, versified story of the war; full of romance, spiced with wit, spicy with humor, happy even to occasional grotesqueness in its rhymes, with a dash and rattle, which wins the reader at the start, and chains his attention to the very last page! - Banner.
Beautifully bound is blue and gold.

Price \$1.26—postage 12 cents, For sale at the office of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. P. O. Drawer 6325, Chicago,

THIS DAY PUBLISHED, JANUARY 2d.

An Original and Startling Book! THE ORIGIN AND ANTIQUITY

PHYSICAL MAN, SCIENTIFICALLY CONSIDERED,

PROVING MAN TO HAVE BEEN COTEMPORARY WITH THE MASTODON; DETAILING THE HISTORY OF HIS DEVELOPMENT FROM THE DOMAIN OF THE BRUTE, AND DISPERSION BY GREAT WAVES OF EMIGRATION FROM CENTRAL ASIA.

BY HUDSON TUTTLE. THE design of the author lawell set forth in the title of his work. The manner of its accomplishment may be understood by our saying that he seems peculiarly endowed with the rare faculty of presenting the most dry and obscure questions of Science in such a vivid and striking manner, that the most unscientific reader can readily comprehend them. He stands directly between the Scientist and the man of common education as an interpreter; and as is proved by the success of his former publications, understands the needs of the popular heart, and the best manner of meeting them in a most surprising manner.

"Theology is not mentioned in the course of the whole work, yet it is most completely overthrown and annihilated. The annals of geology are exhausted in successfully proving the vast antiquity of man, the records of zoology in proving his place in animate nature, and the immense labors of histo-rians and linguists in showing the origin and relations of the diversified Races of Mankind

The Lithographed Chart, Attached to the volume, is alone worth its price.

Price, \$1.50—postage 18 cents extra. For sale at the office of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCI-ATION. P. O. Drawer 6325, Chicago, Ill.

A NEW BOOK.

Just published by the "Religio-Philosophical Association," entitled

THE BIOGRAPHY OF SATAN

Or a Historical Exposition of the Devil and his Dominions; Disclosing the Oriental Origin of the Belief in a Devil and Future Endless Punishment. Also, the Pagan Origin of the Scriptural Terms, "Bottomless Pit," " Lake of Fire and Brimstone," "Keys of Hell," "Chains of Darkness," "Everlasting Punishment," "Overling out Devils," elegete.

With an Explanation of the Maining and Origin of the Traditions respecting the Drugom Chasing the Woman—"The Woman Clothed with the Sen," etc. By K. GRAVES, author of "Christianity Before Christ; or, The World's Sixteen Queified Saviours."

(Fear hath terment.) Read! Read! "Something new and something true," and be saved from (the fear of) endless damnation. THE "BIOGRAPHY OF SATAN" will be found to be a

I work of rare novelty, curlosity and value to the general reader, and of the most intense and momentous interest to the fear-bound professor of religion, of every name and nation in the world. It contains a very extensive, rare and compact collection of historical facts upon the several points treated

For sale at this office. Price \$5 cents. Sent by mail postpaid on receipt of price.

THE HISTORY

MOSES AND THE ISRAELITES.

IS THE title of a new book, written by the undersigned, and just issued from the press of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, Chicago, III. The design of the work is to expose to popular comprehension the false God whom Moses taught mankind to revero; the uninspirational character of Moses' writings; the criminality of his conduct; and the impurity of the source of that conduct. All these positions are plainly demonstrated in this book.

The book contains some 370 duodecimo pages; is printed on new type, (Brovier) and on good paper. Retail price, bound in cloth, \$1.50; postage 20 cents extra. For sale at the office of publication, and at the Book Store of Tallundge & Co., 109 Monroe street, Chicago, and by the undersigned at Genesso, Henry Co., III., MERRITT MUNSON.

JUST PUBLISHED: JESUS OF NAZARETH:

TRUE HISTORY OF THE MAN

JESUS CHRIST. GIVEN ON SPIRITUAL AUTHORITY, THROUGH

ALEXANDER SMYTH.

MIHIS is the most extraordinary and curious book ever published since the art of printing has been invented. It purports to be a true history of the lamentable career of Jesus during the last three years of his existence, with a slight sketch of his youth. It presents him in the natural character of an intelligent and virtuous man, who fell a martyr to his good intentions in the cause of humanity. It is entirely cut loose from the trammels of priesteraff, superstition and humbug, and though written in a style so plain that every reader can comprehend, yet the incidents are so startling and com-bined with such prudence and tact as regard Unity, that the reader's attention is seized and held fast by a deep absorbing interest. The most brilliant romance ever written cannot present scenes more attractive than are presented in this curious and unparalelled production. The author asserts that this book is written at the request of the spirits who furnished him with certain facts by mental visions and oral communications, with per mission to use his own taste, judgment, and abili-ties as to the manner in which they should be made known to the public. Since the book has been published, in regard to its truth it has been publicly endorsed by the spirits at Boston, and declared to be the only work ever written in which the truth is given concerning Jesus of Nazareth. (See "Banner

of Light," June 3, 1865.)

For sale by the author, 337 S. Second street, Philadelphia, Penn., and at the Religio-Philosophical Publishing Association, Chicago, at \$1.50 per copy, and postage 18 cts. 11-tf

A NEW AND THRILLING POEM.

THE CONTEST A POEM,

BY GEORGE P. CARR.

THIS work embodies the history of the war for the maintenance of the Union, from its commencement to its close, omitting to notice in detail the latter portions of the struggle wherein the spirit of partisanship has obscured the real merits of those concerned.

The uniform excellence of the language employed, and the careful adherence to regular metre, will commend "The Contest" to all lovers of true poetry; while the pure and lotty sentiments of patriotism, which abound in its glowing pages, make it a valuable accession to every good library, and an acceptable gift for a beloved friend. It is tastefully bound in cloth and printed on elegantly

inted paper. For sale at this office. Price, \$1.25; postage 10 cents. Sent by mail on receipt of price and postage. Address Geo. H. Jones, Secretary, P. O. Drawer 6325, Chi-

CHRIST AND THE PEOPLE. BY A. B. CHILD, M. D.

A NEW BOOK IN HANDSOME TYPE AND BINDING.

THIS book presents Christ as He presented Himself. It presents a new view of Six; A new view of Justice: A new view of CHARITY;

A new vi w of HUMAN LAW; A new view of GOVERNMENT FOR THE PEOPLE; A new view of Man's Insertmante Relation to Curter, in the present and the future, and of the unseen ties, that in all times, places and conditions, bind man to his fellow man. Price per single copy, \$1.25; postage, 15 conts.

Now ready. For sale at this office.

WORKS OF HUDSON TUTTLE.

ARCANA OF NATURE. Vol. I. The Laws and History of Crestion, THIRD EDITION.

PLAN I. To show how the Universe was evolved from chaos by established laws inherent in the constitution of natter.
II. To show how life originated on the globe, and to detail its 11. To show how eye or the beginning of written

III. To show how the kingdome, divisions, classes, and, species of the living world, originated by the influence of conditions operating on the primordial elements. IV. To show how Man originated, and to detail the history of his primitive state.

V. To show how mind originates, and is governed by fixed VI. To prove man an immortal being, and that his immortality is controlled by as immutable laws as his physical state. Price \$1.25-postage 20 cents.

ARCANA OF NATURE. Vol. II. The Philosophy of Spiritual Existence, and of the Spiritual World.

A comprehensive view of the Philosophy of Spiritualism, answering the questions asked every day by the believer and the skeptic. Price \$1.25-postage 20 cents.

BLOSSOMS OF OUR SPRING: Poems by Emma and Hudson Tuttle. One of the best volumes of Spiritual Poetry.

Price \$1.25-postage 20 cts. These works occupy the highest position in the Literature of Spiritualism. The medium author seems chosen by the invisible world as an amanuensis for their best and surest utterances. No Spiritualist can afford to do without them. For sale at this office.

PHOTOGRAPHS OF SPIRIT PAINTINGS!

Scenes in the Summer Land-No. 1. THE PORTION OF THE SAGE: Cartede Visite. Twenty-five cents.

Scenes in the Summer Land-No. 2. Carte de Visite, Twenty-fine cents.

THE PHOTOGRAPHS of these beautiful oil paintings, ex I could by the control of spirits, represent gorgeous scenes of their abode, are now published by the artist, Addres Religio-Philosophical Publishing Association, Drawer 6325, Chicago, 111., or Hudson Tuttle, Berlin Heights,

WE HAVE JUST RECEIVED A NEW AND BEAUTIFUL BOOK. ENTITLED

BRANCHES OF PALM. BY MRS. J. S. ADAMS.

To those who are acquainted with the writings of Mrs. Adams, nothing need be said to commend this new volume to their attention. The thoughts it contains bear evidences of a rich spiritual growth, and a maturity resulting from additional experience

and cannot fail to be welcomed and treasured by all lovers of "the good, the beautiful, and the true." Every one who possesses this book will realize the truth-fulness of a remark made by one who had the privilege of looking over its pages while in proof: "While I read it seems as though an angel stands by my side and talks to Another, a gentleman of this city, who read the first hundred pages, in a letter to a Boston paper concerning the book, says: "It is mostly prose in form, but all poetry in spirit. It is a staff that will support every weary pligrim of earth that takes it in hand. It tells us how to live better and die happier. Its pages all along reveal the yet unrecognized goodness of God to man. In chastisement, as well as in blessing, it recognizes the guidance of wisdom. It is a precious book, it gives the reader food and comfort. It is a book that every one afflicted needs; the wayward need it, the thoughtiess need it, the unhappy need it. It is a sweet and holy song to the devoted and devout. The poor, the rich. the ignorant, and the wise, will find rich blessings in it, and it will guide the feet of many over dangerous places.

To weary and worn pilgrims on these shores of time; those who long for a voice from heaven to speak to them; to those who mourn as well as to those who rejoice—to all of us journeying through this world of beauty to one yet more beautiful, these "Branches of Palm," will prove to be the almoners of many spiritual blessings.

This new work, flusly printed and beautifully bound, is

eminently valuable and attractive as A Gift Book for all Seasons, Persons and Occasions, Price, in English cloth, bevelled, \$1.25 per copy; extra gils side and edge, \$1.75--postage 16 cents.

On receipt of which copies will be sent by mail, post paid. For sale at the office of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. Address George H. Jones,

Sec'y. P. O. Drawer 6325, Chicago, Ill. A NEW POEM BY A NEW AUTHOR!

MANOMIN:

MINNESOTA, THE GREAT REBELLION, AND THE MINNESOTA MASSACRES.

BY MYRON COLONEY.

TMIIS work recites some of the most celebrated battles of the War, such as Bull Run, Williamsburg, Fair Oaks, Mechanicsville, Savage's Station, Malvern Hill, Chantilly, Antietam, Fredericksburg, Chancellorville, Gettysburg, &c. &c.; follows Sherman to the sea; recites the heartrending account of the Minnesota Massacres, &c. In short, it is

A Bomance of a Broad and Comprehensive Character, That will entertain every American reader. This book belongs to the Progressive Series, theologically

peaking, and the messages from "over the River" which are scattered through it, will be found instructive. For sale at this office. Price, \$1.25 per copy : 16 cents extra by mail.

WORKS OF THOMAS PAINE. COMPLETE WORKS, 3 volumes, cloth: price \$6.00, postage, 1 94 cent. POLITICAL WORKS, 2 volumes in one, calf; price \$4.00, postage 62 cents.

THEOLOGICAL AND MISCELLANROUS WORKS, 1 volume, calf; price \$2.00, postage 40 cents. THEOLOGICAL WORKS, to which is added the "Profession of Faith of a Savoyard Vicar," by J. J. Bousseau; price \$1.50, postage 24 cents.

COMMON SENSE, a Revolutionary Pamphlet; price 20 cents, postuge 2 cents. AGE OF REASON, being an investigation of True and Fabulous Theology. Pocket edition, cloth. Price 40 cents, postage 8 cents.

For sale at this office. Sent by mail on receipt of price and ANDREW JACKSON DAVIS' LATEST WORK.

DEATH AND THE AFTER LIFE. THREE LECTURES. BY ANDREW JACKSON DAVIS.

A VOICE FROM THE SUMMER LAND. For sale at this office. Price 35 cents. Sent by mail, post paid, on receipt of price.

A NEW AND INSTRUCTIVE WORK.

SEXUAL PHYSIOLOGY. A Scientific and Popular exposition of the

PROBLEMS IN SOCIOLOGY.

BY R. T. TRALL, M. D.

For sale at this office. Price \$2.00; postage 20 cts. 2-13-tf.

THIS Work treats its subject in a philosophical and scien-I tific manner, yet by its simplicity of language is easily understood by the most illiterate. It contains much valuable information that every one should know. It is beautifully bound in cloth and embellished with eighty fine illustrations.

SELF-CONTRADICTIONS OF THE BIBLE. 144 PROPOSITIONS.

by Quotation from Scripture, WITHOUT COMMENT. Embodying most of the palpable and striking Self-Contra-dictions of the so-called Inspired Word of God.

Theological, Moral, Historical and Speculative, each Proved Affirmatively and Negatively.

Price 25 cents; postage 2 cents. THE BIBLE TRIUMPHANT Being a Reply to a near transfer "144 Self-Contradictions of the Bible."

BY MRS. H. V. REED. Price 50 cents: postage 4 cents. Both of the above works for sale at this office.



88 BANDOLPH STREET, CHICAGO.

Largest Plano establishment in the Northwest. Wholesale Warerooms for "Chickering Planos," in Michigan, Wisconsin, Illinois, fows and Minnesota. Planos, Organs and Melodeons turnished to responsible parties, upon payment of a small amount down and the balance in monthly installments, Second-hand Planos taken in part payment of new ones. Send us your name, and get a circular with full information, free of charge. Post Office

> 2-15-tf A. JAMES

THE MEDIUM ARTIST.

Box 6373.

cians.

THIROUGH WHOM the design for the heading of this paper was given, will send to any address, for 25 cents, a History of the CHICAGO ARTESIAN WELL, one of the greatest tests of spirit-power yet made; and for 25 cents he will send a Photograph copy of A. LINCOLN, called the EMANCIPA-TION. The original was given through his hand, while in the trance state, in 26 hours. It is 52x88 inches. "Life Size:" said to be the largest drawing of the kind, under giase, in this

It can be seen at the Artesian Well. Address A. JAMES, Chicago, P.O. Box 2079

MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS. PHESE celebrated powders act as carriers of the Positive and Negative forces through the blood to the Brain,

Lungs, Heart, Womb, Stomach, Reproductive Organs, and all other organs of the body. Their magic control over diseases of all kinds, is wonderful beyond all precedent. THE POSITIVE POWDERS CURE: All active or acute fevers; all neuralgic, rheumatic, painful, spasmodic or convulsive diseases; all female diseases; Dyspenda, Dysentery; and all other Positive

typhoid fevers; all kinds of paisy, or paralysis; and all other Negative diseases.

Circulars with fuller lists of diseases and explanations sent free. Those who prefer special directions as to which kind of the Powders to use, and how to use them, will please send us a brief description of their disease, when they send for the Powders. Liberal terms to Agents, Druggists and Physi-

THE NEGATIVE POWDERS CURE: All

by mail is at our risk. Office, 97 St. Mark's Place, New York. Address PROF. PAYTON SPENCE, M. D., General Delivery,

Mailed, postpaid, for \$1.00 a box; \$5.00 for six. Money sent

SPIRIT PICTURE. Photograph copies of one of the most BEAUTIFUL PICTURES ever taken by

RAPHAEL, Through the Spirit artist, W. P. Anderson, of New York, are

now offered to the public and friends of the Spiritual Phi-

losophy. The original picture was taken with a common Faber pencil, life size and whole figure, and is a likeness of the spirit daughter of Bon. A. L. Williams, of Ownsso, Mich., as has been fully attested by her parents, which will appear on the back of each picture, with a brief statement as to the man-

character, and will bear the closest criticism by the best artists. The original picture has cost a great effort to produce it, and is one of the most perfect pieces of ART in the world. Every Spiritualist should have a copy in their possession, to convince the unbeliever of the Truth of the glorious Philosophy of Spirit Communion.

Those desiring copies can have them forwarded by mail by

The workmanship is of the MOST BRAUTIFUL artistic

enclosing fifty cents for card size, and one dollar for largest size. All orders addressed to R. P. Wilson, care BANNER or LIGHT office, 544 Broadway, New York, will be promptly at-These Pictures are sold for the benefit of the Artist and 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 address is Box 2521, New York City.

BELVIDERE SEMINARY. TTUIS school for young ladies is located at Belvidere, Warren county, New Jersey, in a section of country justly noted for the beauty of its scenery and healthfulness of its

The town is situated upon the east bank of the Delaware, only four hours' ride from Philadelphia and New York. It has railway and telegraphic communication with all parts of

the country. The course of instruction is extensive and thorough, having been matured during several years' experience in teaching.
The buildings, which are constructed in the "Italian villa " style, are pleasant and commodious, and well supplied with

all the necessary appurtenances for teaching.

It is the intention of the Principals of this school to make every department comfortable and pleasant for their pupils, and to this end especial care will be taken to preserve strict order and neatness throughout the entire premises. The boarding department will be under the supervision of competent persons, and everything needful will be done to make the pupils happy.

No secturian or party spirit will be introduced into the school, but every pupil will be received and treated in accordance with the sacred principles of equality, justice and liberty It will only be required of each pupil that she conduct herself in a lady-like manner, and attend faithfully to her studies. Particular attention will be paid to the health of

each pupil, and gymnastic exercises will constitute a part of

each day's duty during the fall and winter term.

A teacher having charge of the Gymnastic Department, will give lessons in the new system as taught by Dr. Dio Lewis, of Boston. A graduating class will be formed at the commencement of the fall term, and all desiring to enter it this year should signify the same to the Principals in making application for

It is desirable that every pupil be present at the opening of the school, and all applications for admission should be made as early as possible. For circulars, giving terms, etc., address MISSES BUSH. Belvidere Seminary, Belvidere, Warren county, New Jersey.

FURST, BRADLEY & CO., Wholesale and Retail Dealers in AGRICULTURAL IMPLEMENTS.

CONRAD FURST, CHICAGO, ILL DAVID BRADLEY, JOHN SALISBURY, HENRY SHERMAN. 7-25 J. CLOTTES BANKES C. C. POMESOT.

No. 46, 48 and 50 West Lake St.,

HOLBROOK, POMEROY & HAINES, ATTORNEYS AT LAW CHICAGO, ILLINOIS.

79 Dearborn Street.

Room No. 3—P. O. Box 1442.

[1-tf] Notary Public J. BURNS.

PROGRESSIVE LIBRARY, 1 Wellington Road, Camberwell,

standard Spiritual publications. NORTH-WESTERN PATENT AGENCY. TUTTLE & CO.,

Separate of AMERICAN AND FOREIGN PATENTS. INVENTORS' GUIDE,

F. W. KRAUSE, Agent,

S. E. Corner Washington and Jefferson Sts., CHICAGO, ILLINOIS.

Manufacture Steam Engines, Sawmills, all kinds of Holsting Machines, Derricks, Pulleys, Shafting, Hangers, Gearing, Mill Work, Tobacco Machinery, Lard Presses, and all kinds of Wood and Iron Machinery. All kinds of Machinery Repaired.

LONDON, - . . ENGLAND, Keeps for sale the Ruban-Pericocorenat J. vanat and other

Commission important information, sent to applicants gratis. FRANKLIN IRON WORKS.

Our Children.

"A child is born; now take the germ and make it.

A bud of moral beauty. Let the dows.

Of knowledge, and the light of virtue, wake it.

In a page 1 and the light of virtue, wake it. In richest fragrance and in purest hues;
For soon the gathering hand of death will break it
From its weak stem of life, and it shall lose All power to charm; but if that lovely flower
Hath swelled one pleasure, or subdued one pain,
O who shall say that it has lived in vain?

The Good Boy Says.

No! I will never waste my time, But up the hill of knowledge climb; Til learn of duty all I can, And strive to be a useful man.

I never will with bad boys go, For then I, sure, must like them grow; But I will mingle with the wise, And thus I shall to honor rise.

In duty's path I'll always go, Despite of seeming friend or fee: My God and Country will I serve, Nor e'er from "Just and Right" will swerve.

Enigmas, Charades, Etc.

MISCELLANEOUS ENIGMA. I am composed of 20 letters. My 3, 5, 19, 11, 15, 17 is a man of eloquence.

" 1, 13, 19, 5 is a kind of fruit.

" 14, 19, 18, 6 is a girl's name.

" 2, 9, 7, 13 is a flower. " 11, 5, 16, 11, 12, 10, 16, 20 is what all should

strive to be. " 19, 4, 16, 13 is what many unwillingly possess.

" 12, 6, 19, 20, 11, 12 is what we all love. " 1, 19, 5, 8, 13 is what many scholars do not

like to do. " 11, 5, 9, 16, 11 is a delicate fish.

My whole is viewed with pleasure by all lovers of ISAAC W. BASSETT. Little Sioux, Iowa, June 30, 1866.

Answer in two weeks.

RIDDLE.

Formed long ago, yet made to-day, I'm most in use when others sleep; What few would like to give away, Yet none would wish to keep.

CINCINNATUS. Answer in two weeks.

CHARADE.

A word of one syllable, easy and short,

Reads backwards and forwards the same, It expresses the sentiments warm from the heart, And to beauty lays principal claim. CINCINNATUS.

Answer in two weeks.

PUZZLE.

Seven letters spell my name; Six the place from whence I came; Five will tell who is my sire; Four where I shall soon expire: Three what I most gratify;

Two what all should e'er reply, When I would bind them with my chains: To guess me only now remains.

P. S. I just append this not to say-I'm to be met with every day: I often make the people flam. Please, if you can, tell what I am. Boston, July 1st, 1866. R. FAY.

Answer in two weeks.

ANSWERS TO UNIMPORTANT QUESTIONS. Why is it easy to break into an old man's house? Because his "gait" is broken and his "locks" are

Why are gentlemen's love letters liable to go astray? Because they are generally mis-directed. Why do the recriminations of married people resemble the sounds of waves on the shore? Be-

embark in? A court ship.

What vessel do young men and women prefer to

cause they are murmurs of the tide.

MUSICAL CATECHISM.—What is a rest? Going out of the choir for refreshments during the ser-

What is called "singing with an understanding?" Making time on the floor with the foot.

What is a staccato movement? Leaving the choir in a huff, because one is dissatisfied with the What is a swell? A professor of music who pretends to know everything about science, while he cannot conceal his ignorance.

ANSWER TO ENIGMA, ETC., IN NO. 15.

Answer to Miscellaneous Enigma.—Rachel Ida Answer to Word Puzzle.-George Washington.

Answer to Charade.-Cat-a-comb. Answer to Transposition.-God's angel guard thy sleep, And keep thee till the morrow's light

Shall waken thee, To greet again the morning bright, And listen to its melody.

Good night. Answer to Riddle .- Jonah in the whale's belly.

Miscellaneous Enigma was answered by Fannie H. Lewis, Hannibal, Mo.

Word Puzzle answered by Ella A. Spilman, Shokokon, Ill., 14 years old; Fred. E. Knowlton, Janesville, Wis., 14 years old; and Fannie H. Lewis, Charade answered by Fannie H. Lewis, Hannibal,

Mo.; and Ella A. Spilman, Shokokon, Ill.

Transposition answered by Frances Kramer, La Grange, Ind.; Ella A. Spilman, Shokokow, Ill.; and Fannie H. Lewis, Hannibal Mo.

Several answers to Riddle have been sent, but not any of them were correct.

A lady who had refused to give after hearing a charity sermon, had her pocket picked as she was leaving the church. On making the discovery, she

"God could not find the way into my pocket, but the devil did." An intelligent farmer being asked if his horses were well-matched, replied: "Yes, they are matched

first-rate; one of them is willing to do all the work, and the other is willing he should."

"Come, don't be timid," said a couple of silly snobs to two mechanics; "sit down and make yourselves our equals." "We should have to blow out our brains to do that," was the reply. We should manage our fortune like our consti-

tution-enjoy it when good, have patience when bad, and never apply violent remedies but in cases

An indiscreet man confided a secret to another, and begged him not to repeat it. "It's all right," was the reply; "I will be as close as you were." Brave actions are the substance of life, and good

sayings the ornament of it. Dogs are funny creatures. There seems to be a great deal of wagging about them.

The most graceful principle of dress is neatness,

Nothing is further than earth from heaven; noth-

the most vulgar is preciseness. ing is nearer than heaven to earth. The Persevering Robin.

As I looked out of my chamber window quite early-earlier than perhaps some of you looked out of yours-I saw under a large rose bush a beautiful robin, whose wings, all sparkling with dew-drops, looked as fresh as the bright spring grass.

The movements of the robin were so unusual as to attract my attention. I soon discovered a piece of cotton string hanging from the bush to which one end was tightly fastened. Now what do you suppose the robin was doing? Trying to get the string? Yes, he was. He first seized it in his bill and began to fly away; but in a moment the string jerked him back. Again and again he repeated the attempt, with the same result. Then he seized the string again, and having walked backward as far as he could, he tugged, and pulled, and jerked, now this way, now that way, but all in vain. I tell you, boys, I began to feel a great interest in that robin. I at once respected him. I awoke my boys speedily and called them into my chamber to see this wonderful robin. And we all looked and looked for a long time to see the beautiful bird fly and tug and pull, and try one way and another to get that bit of string off the rose bush. I began to fear that the plucky little fellow would have to abundon his effort in despair; because, you see, I began to compare him with some of my schoolboys, and thought that they in his place, would have given up long before. Not a bit of it. That robin worked away and worked away, without resting a moment, until after a very long trial, he made one mighty effort, and away he flew triumphantly with the string in his bill. In a minute that string was woven into his nest, which, if found, no boy in this school, I

am sure, will disturb. Boys, how do you like my picture? First rate. I'm glad you like it. Can't we get some good lesson from it? I think it teaches an excellent lesson. What is it, John? Perseverance. Good! That's just the lesson. Now, boys, that robin shall be schoolmaster here a few minutes. Right here on my table stands master robin. O, you needn't laugh. Just imagine that you see master robin right here making a polite bow and saying, "Good morning, young gentlemen." As you don't understand his language I will act as interpreter. "I am requested to say a few words to you on the subject of perseverance. I don't know much about what you study here, because my early education was neglected; but I do know, my friends, that to do anything well you must persevere. I have hard work to make my nest in the flowery spring. You saw how long a time and how much hard work it cost me, this morning, to get a bit of string. Now just think how many strings, and shreds, and straws,

I have to pick up for my nest. "Then how much labor it takes to put them snugly together, so as to hold safely my pretty blue eggs, and, by and by, my wee little children. It needs perseverance, boys, to do what I have to do. and let me tell you that poor ignorant robins always practice what I am now teaching. You have your hard work to do, I suppose; all I can say to you is; persevere boys, persevere, persevere. Don't steal my eggs, nor stone my nest. Good bye, boys, good

There, Master Robin has flown out of the window. You don't often hear a bird talk like that, do you? He made a sensible little speech, didn't he? I hope that some of you will profit by it.

The Art of Being Polite.

First and foremost, don't try to be too polite. It will spoil all. If you keep overwhelming your guests with ostentatious entreaties to make themselves at home, they will very soon begin to wish they were there. Let them find out that you are happy to see them by your actions rather than words. Always remember, let bashful people alone at first. It is the only way to set them at ease. Trying to draw then out has sometimes the contrary effect of driving them out—of the house! Leading the conversation is a dangerous experiment. Better follow in its wake, and if you want to endear yourself to talkers, learn to listen well. Never make a fuss about any thing—never talk about yourself—and always preserve your composure, no matter what solecisms or blunders others may commit. Remember that it is a foolish proceeding to lament that you cannot offer to your guest a better house, or furniture, or viands. It is fair to presume that the visit is to you and not to these surroundings. Give people a pleasant impression of themselves, and they will be pretty sure to go away with a pleasant impression of your qualities. On just such slender wheels as these the whole fabric of society turns; it is your business, then, to keep them in revolving order.—Ex.

WHAT MIGHT HAVE BEEN .- Even in the best, we see no more than the rudiments of good qualities which might have been developed into a great deal more; and in very many human beings proper management might have brought out qualities essentially different from those which these beings now possess. It is not merely that they are rough diamonds which might have been polished into blazing ones; not merely that they are thorough-bred colts drawing coal-cart, which with fair training would have been new Eclipses: it is that they are vinegar which might have been wine, poison which might have been food, wildcats which might have been harmlesslambs, soured miscrable wretches who might have been happy and useful, almost devils who might have been a little lower than the angels. Oh, the unutterable sadness that is in the thought of what might have been .- Boyd,

THE TALENT OF SUCCESS .- Every man must patiently abide his time. He must wait; not in listless idleness, not in useless pastime, not in querulous dejection, but in constant, steady, and cheerful endeavor, always willing, fulfilling his task, "that when the occasion comes he may be equal to the occasion." The talent of success is nothing more than doing what you can do well, without a share of fame. If it comes at all, it will come because it is deserved, not because it is sought after. It is an indiscreet and troublesome ambition which cares so much about fame, about what the world says of us; to be always looking in the face of others for approval; to be always anxious about the effect of what we do or say; to be always shouting, to hear the echoes of our own voices.— Longfellow.

HONESTY.—There is no man but for his own interest hath an obligation to be honest; there may be sometimes temptation to be otherwise, but all cards cast up, he shall find it the greatest ease, the highest profit, the best pleasure, the most safety, and the noblest fame, to lay hold of the horns of this altar, which in all assays, can in himself protect him.

For ages, with tears and prayers man has yearned to know God and be nearer to him, crushing with his knees of prayer flowers whose teaching would fill the aching void and give him rest. He has donned his pilgrim robe and taken up his staff to seek God afar off when his angel, in Nature's robes, stood with heavenly messages, at the doorway, waiting to be recognized.—D.P.

To start a balky horse, fill his mouth with dirt, or gravel, from the road, and he'll go. Now do not laugh at this, but try it. The plain philosophy of the thing is—it gives him something else to think of. We have seen it tried a hundred times, and it never failed.

"Have you dined?" said a lounger to his friend. "I have, upon my honor," replied he. "Then," rejoined the first, "if you have dined upon your honor, I fear you have made but a scanty meal."

Sheridan once remarked: "Instead of always reading, think, think, on every subject; there are only a few leading ideas, and these we may excogitate for ourselves.

Many men treat others as though they were demons, and then express surprise that they do not act like angels.

It is no misfortune for a nice young lady to lose her good name if a nice young gentleman gives her a better one.

What light which has been long in existence may be safely recommended as the cheapest and best? Day-light. Fighting is the poorest way to settle a quarrel, be-

cause it does nothing to show which is in the right. The envious lose the enjoyment of life by the discontent they feel at what others enjoy.

With the exception perhaps of anger, fear is the most injurious of the human passions.

The high-minded and the low-minded come in contract without mixing, like oil and water

Names of Countries.

Europe signifies a condity of white complexion so named because the inhabitants there were of a lighter complexion than those of either Asia or

Asia signifies between, or in the middle, from the fact that geographers piness it between Europe and

Africa signifies the land of corn, or cars. It was celebrated for its abundance of corn, and all sorts of grain.

Spain, a country of rability or conics. This country was once so infested with these animals, that the inhabitants petitioned angustus for an army to destroy them. Italy, a country of pitch from its yielding great quantities of black pitch.

Gaul, modern France, signifies yellow-haired; as yellow hair characterized its first inhabitants.

Hibernia, is utmost, or just habitation; for beyond this, westward, the Prænecians, we are told,

never extended their voyages.

Britain the country of the, as there were great quantities of lead and tin found on the adjacent island. The Greeks call it Albion, which signifies in Phonecian tongue, either white or high mountains, from the whiteness of its shores, or the high rocks of the western coast.

What seaport town reminds one of a poisonous reptile lodged in its hiding-place? Aspinwall. Asp.in-wall.)

MRS. A. E. HILL, Clairvoyant, Psychometric, Telegraphic and Inspirational Medium, NO. 74 LOMBARD BLOCK,

Up four flights of stairs. Entrance at the north end of Post office, or from Monroe street, CHICAGO, ILL. Office Hours -9 A. M. to 12 M. and 1 to 6 P. M.

WIKINSON & PETERS, ATTORNEYS AT LAW.

CHICAGO, ILL., Room 16 Lombard Block, Monroe Street, Adjoining Post Office building. IRA O. WILKINSON, MILTON T. PETERS.

217-tf MAGNETIC TREATMENT FOR THE RELIEF AND CURE OF DISEASE.

S. ROBERTS WILL HEAL THE SICK, at his residence, 648 North Twelfth street, Philadelphis. 2-17-8t*

NEUROPATHIC BALSAM,

NATURE'S GREAT HARMONIZER.

NEWLY DISCOVERED REMEDY for all Humors and A Skin Diseases, Neuralgia, Piles, Sprains, Burns, Bruises, Cuts, Sores, Throat Diseases, also Weak Spine and Kidney Complaints. This Balsam is the greatest natural remedy of the age, containing, as it does, many important elements of life, such as magnesia, iron, sulphur, ammonia, albumen, car-bon, potassium, soda and oxygen, and is highly charged with Electricity and Magnetism.

\$57-Price \$1.00 per bottle.
For sale by G. S. LACY, druggist, 167 State street, Chicago. E. HAYNES & CO., Proprietors.
Agents wanted through the West.

ABRAHAM JAMES, General Western Agent,
70 Washington street. Chicago. Consumption and Nervous Debility!

WINCHESTER'S HYPOPHOSPHITES:

CONSUMPTION, NERVOUS DEBILITY, And all Disorders of the Lungs, Nervous and

THE SPECIFIC REMEDY FOR

Blood Systems. THE HYPOPHOSPHITES not only act with I PROMPTNESS and CERTAINTY in every stage of pulmonary disease, even of the acute kind, called "Galloping CONSUMPTION," but also with INVARIABLE EFFICACY in all derangements of the Nervous and Blood Systems, such as NERVOUS PROSTRATION, GENERAL DEBILITY, ASTHMA, PARALY-SIS, SCROFULA, CHEONIC BRONCHITIS, MIRASMUS, RICKETS, (in children); Anemia, Dyspepsia, Wasting, Impaired Nutrition, Impoverished Blood, and all morbid conditions of the system dependent on deficiency of vital force. Their action is two-FOLD and SPECIFIC; on the one hand, increasing the principle, WHICH CONSTITUTES NERVOUS ENERGY; and on the other, are the MOST POWERFUL BLOOD-GENERATING

AGENTS KNOWN. EVERY SUFFERER FROM DEBILITY. or any Chronic Malady, by which the vital energies are depressed, or exhausted; and every woman who needs a NER-VOUS TONIC-an invigorator-should send for J. WINCHESTER & CO.'S NEW CIRCULAR, compiled from Dr. Churchill's second edition of his TREATISE ON CONSUMPTION, just published in Paris.

Price: in 7 and 16 oz. bottles, 81 and 82 each. Six small, or Three Large, for \$5. Sold by all respectable Druggists; and Wholesale by

LORD & SMITH, 23 Lake street, Chicago, Ill; and at the Sole Depot in the United States, by the Manufacturers, J. WINCHESTER & CO., 36 John street, N. Y. CALIFORNIA AGENTS-REDINGTON & CO., Front street

Block, San Francisco.

THE GOLDEN TABLET. An Infallible Neutralizer of all Superficial Poisons, or Virus.

THIS is one of the grandest discoveries in medical science of which the present century can boast. It INSTANTLY NEUTRALIZES, DESTROYS AND RENDERS PERFECTLY HARMLESS EVERY SPECIES OF POISONOUS OR INFEC-TIOUS VIRUS affecting either the external skin or the internal

The LOCATION, CHARACTER or NAME of the disease is of no importance, so that it can be reached by WASHING, GARGLING, or INJECTING. THE GOLDEN TABLET is A SOVEREIGN REMEDY for Itch, Salt Rheum, Hives, Prickly Heat, and all other cutaneous eruptions; the poison of Oak. Ivy, Sumach; bites of Venomous Pasects; PILES in all their forms; Sove Lips, Sove Eyes, Sove Niopies, Old Soves, CATARRH, Ulcerated Throat, Diptheria in its first stages; FEMALE WEAKNESSES of EVERY KIND-in short, for every specles of Inflammation or Virulent Exudations and Humors of the Internal Mucus Membrane or External Skin.

THE GOLDEN TABLET is, from its many Benepicent Uses, emphatically WOMAN'S BEST FRIEND and MAN'S SUREST SAFEGUARD.

BEF Every adult of both sexes will find it INDISPENSABLE TO THEM, as will be better understood from a perusal of the CIRCULAR, which is sent free to all. PRICE: \$1.00 per box; six boxes for \$5.00 by mail, securely

Sold by all respectable Druggists; and wholesale by LORD & SMITH, 23 Lake street, Chicago, Ill.; and at the Sole Depot in the United States, by the Manufacturers, J. WIN-CHESTER & CO., 36 John street, N. Y. 2-17-tf

WESTERN HYGEIAN HOME. ST. ANTHONY'S FALLS, MINN. R. T. TRALL, M. D., . - - - Proprietor.

FIRE "WINSLOW HOUSE" is now open for the reception of invalids and boarders. Its arrangements for light, air and sunshine, are unequaled; its rooms are capable of accommodating five hundred persons. The beautiful location, charming scenery, dry atmosphere, and equable climate, render this place unrivaled as a resort for persons afflicted with, or predisposed to Consumptive, Dyspeptic, Bronchial and Rheumatic affections, and, indeed, for all classes of invalids. Select School Department. 2 17-tf

OIL AND VARIOUS DEPOSITS FOUND.

WILL now answer letters inquiring concerning the Mineral Deposits of any specified locality, giving a description of them to the depth of from one hundred to one thousand feet below the surface. (One locality described in each letter.) Having been engaged in this business, more or less, for fourteen years, I now give the public a chance to be benefited by my clairvoyant and scientific researches. Write your name and post office address plainly, enclose \$5.00, with stamp, A. D. BALLOU,

WARREN CHASE, LECTURER AND WRITER

SCIENCE, RELIGION AND PHILOSOPHY, A UTHOR of "Life Line of the Line One," "Fugitive Wife "American Crisis," "Gist of Spiritualism."
For \$2.00 will send by mail one copy each of "Life Line of Lone time."

"Fugitive Wife," "American (risis," "Gist of Spirithalism,"

DR. H. ALLEN.

ELECTROPATHIST AND HOMEOPATHIST, (Room 5,)

101 WASHINGTON STREET, CHICAGO. Office hours from 8 A. M. to 6 P. M. 29-tf.

HEALING IN WASHINGTON, IOWA.

DR. A. N. MILLER

HAS opened rooms at his residence, for healing all man-ner of diseases by the laying on of hands. 2-8-tf MRS, NELLIE PINE,

CLAIRVOYANT PHYSICIAN Has permanently located at South Bend, Ind. [27-1yr

D. N. HENDERSON. CLAIRVOYANT HEALING MEDICM, will attend calls and take patients at his house at Talleyrand, Keokuk co.,

DELINEATIONS OF CHARACTER WILL be given by enclosing a lock of hair and stating VV sex. A full description will be returned upon the receipt of \$2.00. Address Mrs. ISABELLA TALMADGE, box 2220, Phila., Pa. 25-tf

MR. & MES, FERRIS,

M EDIUMS for Physical manifestations, can be addressed at Coldwater, Michigan, care of Alonzo Bennett. 14-11 MRS. C. A. GENUNG HEALING, CLAIRVOYANT AND BUSINESS MEDIUM.

LIXAMINATION made on Lock of Hair, on enclosing \$3,00

Land two three-cent stamps. No. 293 West Lake street, Chicago. P O. Box 1899.

MRS. C. H. DEARBORN, INSPIRATIONAL TRANCE MEDIUM, will answer calls to lecture. Will also give advice, clairvoyantly, upon the Marriage question where there is inharmony, and tell persons what the trouble is, and how it can be remedied, to bring peace and harmony to their firesides, by letter or in person.
All letters promptly attended to. Ladies, \$1.00; gentlemen,
\$2.00. Address, Worcester, Mass.

MRS. MARY J. CROOKER, CLAIRVOYANT PHYSICIAN

Will examine and prescribe for all diseases of the human family, at her residence,

731 State Street, Chicago. Her motto is "There is no disease without a remedy." Let no one, however far gone, despair of relief. She is certain to cure, whenever there is vitality enough left in the parient to build upon. One examination and prescription is, in ordinary cases, sufficient to cure.

TERMS: If the patient is absent, the name written by the patient, a lock of hair, or directions where he or she may be found, is necessary. Office hours, from 9 to 12 and 2 to 5.

The following certificate from a celebrated Trance Speaker of Western New York is given, as a sample of many that can be given, because his name, residence and standing are well known to the readers of Spiritual journals:

To whom it may concern: To whom it may concern:

I hereby certify that I believe my life has been preserved
through the agency of Mrs. G. A. S. CROOKER, under the
following circumstances: I had been at the point of death
several weeks with hemorrhage of the bowels. When at last several weeks with hemorrhage of the bowels. the symptoms turned, I was fast going with bronchial and liver consumption, yet no one out of the house knew the danger. Mrs. Crooker came from Rutledge, thirty-five miles away, and brought a prescription, by spirit direction, which was mostly for the lurgs and liver! In three days from the time I commenced using the remedies, there was a marked change for the better; and from that time I continued to improve till I was able to lecture. But for this timely help, I believe I should have laid off the form in a few days more. LYMAN C. HOWE.

New Albion, May 6, 1864.

Mrs. C. desires that the scientific skeptic and the unlearned doubter should test her wonderful powers and satisfy them-

DR. VALENTINE. TTHIS GREAT HEALING MEDIUM cures disease without

the use of medicine, by the laying on of hands. He has met with good success in Wooster, Canton, Warren, and other parts of Ohio. He will be in Newcastle, Pa., from the first to the fifteenth of June; Akron, Ohio, from the fliteenth of June to the first of July. Address DR. J. VALENTINE,

Dr. Akely, Physician and Surgeon,

194 South Clark Street, Chicago, Ill.

CLAIRVOYANT COUNSEL. DR. J. K. BAILEY, Psychometrist and Business Clairvoyant, may be addressed at Quincy, III. Terms, \$2.00 and three letter stamps.

MRS. J. COTTON, MAGNETIC PHYSICIAN, No. 325 Seventy-eighth street, near Third avenue, New York, cures by the laying on of hands. 2-15-3m

MRS. MARY WALKER, MEDICAL, TEST AND HEALING MEDIUM Deleniates character Letters enclosing one dollar, with photograph or lock of hair, answered promptly. Four questions answered for fifty cents and two postage stamps.

2-16-3m Address Mary Walker, Bedford, Taylor Co., Iowa, HOME FOR SPIRITUALISTS.

SPIRITUALISTS intending a brief stay in the city, will find a quiet, pleasant HOME and good board at MRS. SWEET'S, No. 469 West Lake street. Terms moderate.

I cure by laying on of hands, with prescriptions therefor.

Railroad Time-Table.

CHICAGO AND NORTHWESTERN-DEPOT COR. WEST WATER *9.00 a. m. *8.30 p. m. Day Express. *9.00 a. m. Woodstock Accommodation, *3.00 p. m. Night Express, *4.30 p. m. Janesville Accommodation, *5.40 p. m. GALENA DIVISION. Night Express, 77.00 p. m. Freeport and Dunleith, 9.00 a. m. 8.30 p. m. Dubuque and Cedar Falls...... 10.00 p.m. 3.40 p. m. Dixon and Rockford Accomm'n, 4.00 p.m. *11.10 a. m Geneva and Elgin,..... MILWAUKEE DIVISION. Milwaukee Express,..... *9.00 a. m. Express, 44.30 p. m.
Accommodadion, 11.45 p. m.
Rosehill and Evanston Accom'n, 2.00 p. m. 5.30 a. m. 3.50 p. m. Kenosha Accom'n, (Wells st. depot) 5.00 p. m. 9.30 a. m. Waukegan Accommodation,..... 6.00 p. m. MICHIGAN CENTRAL. *7.45 p. m. Detroit Express,..... *7.00 a. m. †11.30 a. ID. Detroit Express, †*10.00 p. m. *12.30 p. m.

(TRAINS FOR CINCINNATI AND LOUISVILLE.)

*7.00 a. m. *11.00 p. m. Night Express,...... †5.45 p. m. ‡ 8.30 a. m. MICHIGAN SOUTHERN-DEPOT COR. VAN BUREN AND SEES

MAN STS. TOLEDO TRAINS. 7.30 a. m. Day Express, *7.00 a.m. *11.00 p.m. Evening Express, 5.30 p. m. Night Express, +10.05 p. m. 11.30 a. m. DETROIT TRAINS. PITTSBURG, FT. WAYNE AND CHICAGO. 11.50 p. m. 5.30 p. m. Express,.... 11.00 p. 30.

CHICAGO AND GREAT EASTERN RATEWAY. (Late Cincinnati and Chicago Air-Line Railroad.) Night Express,..... †4.00 p. m. N.W . B (FOR CINCINNATI, INDIANAPOLIS AND LOUISVILLE.) Day Express, Night Express..... 19.00 p. m. Lansing Accommodation,...... \$20 p. m. ILLINOIS CENTRAL. M A U.IP Night Passenger,..... Mill p. m. 44.55 m. 30. Hyde Park Train **机工机 对 那**

4.50 p. pc. 47.15 p. m AS 15 22.13 CHICAGO BUBLINGTON AND QUENCY. 4.30 p. m. Day Express and Making DOWN IN ME 4.00 p. m. 9.45 a.m. 2.30 W M. ARENTA STUDIA TO UNI VALUETO

Night Argured Accountable to Act p. m.

West Kipres Junior James 11200 p. m.

Mastern Mail.....

..... X10 a. m.

CHICAGO AND ROCK ISLAND.

... XW 74 100.

*5.00 a. m

S.45 p. m.

5.30 a. m.

DRUNKARD, STOPI

THE spirits, moved in answer to a great desire, about five years since, gave me a Remedy for Intemperance which It has been approved by the Legislative Committees and commended by the public. It is harmless and can be given without the knowledge of the patient. Send stamp for circular or call on C. C. Beers, M. D., 61 Chauncey St., Boston, Mass., and you will be satisfied.

2-12-6m

REALLY A GOOD THING!

THE best method for Tanning, Dressing and Coloring Pars THE best method for Tanning, Dressing and Coloring runs together with the latest style patterns for making Glores. Mittons, Victorines, Muffs and Skating Caps, sent to any address in the United States, on the receipt of \$2.00.

Address MRS. F. A. LOGAN, Station D, New York City.

PROSPECTUS

THE LITTLE BOUQUET

Published on the 15th day of each month, at Chicago, 111., by the Religio-Philosophical Publishing Association.

THE LITTLE BOUQUET

Will be exclusively devoted to the interests of

And will be an especial advocate of

It will abound with short, pithy articles, contributed by the best writers of the age, all of which will be adapted by the unfoldment of the youthful mind to the highest standard of truth and goodness. Its sole aim will be to begin at the foundation, and lay a basis of a noble character and pure principles, by inculcating those sentiments of virtue in the

It is the intention of the Religio-Philosophical Publishing Association to publish THE LITTLE BOUQUET weekly, at a early a date as the subscription list will justify it in so doing

One year, One Dollar in advance.

Clubs of ten subscribers for one year will entitle the the making up the club to a copy for one year, free. Chicago, April 15, 1886.

THIS WEEKLY NEWSPAPER will be devoted to be ARTS, SCIENCES, and to the SPIRITUAL PHILOSOFE It will advocate the equal rights of Men and Wene

PUBLISHING ASSOCIATION

CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS It will be published every Saturday at

84, 86 and 88 Bearborn Street, Chicago. III. Reception Room No. 87 Lombard Block.

All systems, creeds and institutions that cannot stand to ordeal of a scientific research, positive philosophy and eningened reason, will be treated with the same, and no more on sideration, from their antiquity and general acceptance, the a fallacy of modern date. Believing that the Divine is unic. ing the Human Mind to-day, through Aperdual intercuers at general intelligence, to an appreciation of greater and morsublime truths than it was capal-ie of receiving or compre hending centuries ago, so should all subjects tom the analy

a party apparently in the minority or majority. A large space will be devoted to Spiritnal Philosophy. communications from the inhabitants of the Summer Communications are solicited from any and all who fee :: they have a truth to unfold on any subject; our right aiv: being reserved to judge what will or will not interest

One Year, \$3.00. Six Months \$1.50

Single Copies, 8 Cents each. CLUB RATES: Any person sending us \$30,00 shall receive ten copie d >

Post Office address, for \$27,00. Any getter up of a club of five or more subscriben to Post Office address, will be allowed Tweeters and I deducted from each three dollar subscription and in Post Masters everywhere are requested to act as area

dollars subscription, and half that amount for each su neces When drafts on Chicago, Beston or New York cannot be cured, we desire our patrons to send, in lieu thereof the States Government money.

26 cents per year, for pre-payment of American postage. write, unless they give their Post Office Address and acre

Subscribers are informed that twenty-six numbers of the RELIGIO-PHILOSOPHICAL JOUENAL comprise a voice Thus we publish two volumes a yest.

All letters must be addressed R. P. PUBLISHING ASSO-CIATION, R. O. Brawer 6325, Chicago, III. Matter for publication should be marked on the margin

S. S. ANTS President of the Prince-Princetonal Pestassine Association

JOEN E. Water I Co. corner Dearborn and Madison sts. Chicago, III. Coneral Agents for the United States and British

3 C. Parker, Post Office News Stand, Washington, D. C. Bole Murch No. 14 Bromfield Street, Boston, Mass. A Sures Progressive Library, 1 Weilington Road, Camber

American News Company, New York. Wm. White & Co., 544 Broadway, New York. Warren Kennety, Cincinnati, Ohio.

LOCAL NEWS DEALERS IN CHICAGO: Tallmadge & Co., Lombard Block, next building west of the John R. Walsh & Co. corner of Dearborn and Madison streets. P. T. Sherlock, No. E2 Dearborn street.

Those desiring to subscribe for the RELIGIO-PHILOSOPHICAL

JOURNAL or retiew Meir subscriptions, should address GEO. H. JONES, Secretary P. O. Drawer 6325.

CHILDREN AND YOUTH

CHILDREN'S PROGRESSIVE LYCEUMS It will contain eight pages, printed upon fine, clear white paper, one-half the size of the Religio-Philosphical Journal or Banner of Light, and will be embellished with electroty; illustrations, which will give it a most attractive appearance.

hearts of tender children, which will bring forth rich from in mature life.

RELIGIO-PHILOSOPHICAL JOURNAL

will plead the cause of the rising generation. In fact, tend to make our journal cosmopolitan in character—in of our common humanity, and an advocate of the rigin ! ties and interests of the people.

This journal will be published by the RELIGIO-PHILOSOPHICAL

The JOURNAL is a large quarto, printed on good paper new type. The articles, mostly original, are from the pathe most popular among the liberal writers in both

ing crucible of science and reason. A watchful eye will be kept upon affairs Government While we stand aloof from all partisanism, we shall not be tate to make our journal potent in power for the advocathe right, whether such principles are found in the platfer.

struct the public. TERMS OF SUBSCRIPTION—IN ADVANCE

paper, and ONE EXTRA COPY for the getter up of the cant in a Ten copies of the paper will be sent for one year to

amount for six months. and will be entitled to receive FURTH CENTS out of each

Subscriptions discontinued at the expiration of the paid for. Subscribers in Canada will add to the norms of subscript: POST OFFICE ADDRESS.-It is useless for subscribes

Subscribers wishing the direction of their papers thanfrom one town to another, must always give the name of the Town, County and State to which it has been sent. Specimen copies sent FEEE.

ADVERTISEMENTS inserted at TWENTY COSTS per live in the first, and rireass casts per line for each subsequent itself 45" There will be no elevision from the above prices.

Editor;" all matter for the corporation should be mark-"President;" all matter of subscriptions should be mark: "Secretary."

AGENTS: All the principal Wholese and Sentil News Agents throughout the United States will be supplied with the paper for the country News Position and News Boys in the cities and on

well, London, Enghand, A Winch, Philindelphia. Inches S. Blandy, Providence, R. I.

R. P. Gray, St. Louis, Mo. Willie H. Gray, St. Louis, Mo. H. Stage, St. Louis, Mo. D. A. Edity, Clewtand, Ohio. White & Bauer, San Francisco, Cal. D. M. Dewey, Rothester, N. Y.

Publishers who insert the above Prospectus three lines, and call attention to i editorially, shall be entitled to a copy of the RELIGIO-PHILOSOPHICAL JOURNAL one year. R will be forwarded to their address on receipt of the papers with the advertisement marked

No exertions will be spared to make it the most desirable paper ever published for Children and Youth. TERMS OF SUBSCRIPTION :

PROSPECTUS