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

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HO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

Mother and Poet.

BY MRS. ELIZABETH BARRETT BROWNING. TURIN-AFTER NEWS FROM GAETA.

The following charming poem, written during Italy's last struggle for freedom, is re-endowed with power by her brave sons resuming the sword, and mothers again sending forth their sons to struggle for their country's honor and independence. The lights and shades herein so intensely, and yet so tenderly set, will awaken response in the hearts of many American mothers .-- EDS. JOURNAL.]

DEAD! one of them shot by the sea in the east, And one of them shot in the west by the sea. both my boys! When you sit at the feast And are wanting a great song for Italy free, Let none look at me!

et I was a poetess only last year, And good at my art for a woman, men said. this woman, this, who is agonized here, east sea and west sea rhyme on in her head For ever instead.

hat art can a woman be good at? Oh, vain! hat art is she good at, but hurting her breast the milk-teeth of babes, and a smile at the pain? boys, how you hurt! you were strong as you pressed, And I proud, by that test.

IV. What art's for a woman? To hold on her knees Both darlings! to feel all their arms round her throat angle a little ! to sew by degr And 'broider the long-clothes and neat little coat! To dream and to dote.

CHICAGO, JULY 28, 1866.

"The next example I shall eite came, in part, within my own personal knowledge," says Moore in his work on Body and Mind. A colleague of the rose, though it was still night, dressed himself, and wrote to his father, inquiring after his health. de S-, had engaged for himself and his lady His father was then at Trieste, distant from Naples, passage for South America in a steamer, to sail on by the nearest route, five days' journey; and the the 9th of May, 1856. A few days after their passage was taken, a friend of theirs and mine had a dream, which caused her serious uneasiness. She did not exceed fifty, and that to intelligence of his saw in her sleep a ship in a violent storm founder illness, or even indisposition, had been received. at sea; and an internal intimation made her aware He waited for a reply with some unxiety for three that it was the same on board which the S----s weeks, at the end of which time came an official proposed to embark. So lively was the impression, communication to the chef of the mission, requestthat on awakening, she could scarcely persuade herself that the vision was not reality. Dropping again to sleep, the same dream recurred a second time. This increased her anxiety; and the next illness, on the sixteenth of October. day she asked my advice as to whether she ought

"It will be observed that in this instance the than commonly occars in the case of an ordinary a portion of the time at Reading, Pa. One day .rily rife, as even now? It would puzzle emic and mations, I recommended her not to do so, since it would not probably cause them to change their ticed in the record of cases in which the dream is fulfilled, even if the person to whom it occurs is a skeptic in all such presentiments.

city of Naples, this gentleman dreamed that he | him, that his friend Lavater 'would die a bloody was by the bedside of his father, who appeared to death-the death of a martyr.' He was impressed be in the agonies of death, and that after a time he to write this to Hess, which he accordingly did. saw him expire. He awok in a state of great excite- In ten weeks after Stilling had this impression, ment, bathed in cold perspiration; and the impres- Lavater received a mortal wound from the hand of tions of evil spirits in the other life; exposes the sion on his mind was so strong that he immediately a Swiss grenadier, incited, as it was supposed, by some political jealousy.

"Dr. George De Benneville, a physician and Anabaptist preacher, who resided at Germantown, Pa., before and during the American revolution, was son had no cause whatever, except the above also subject to interior impressions. Being an exdream, to be uneasy about him, seeing that his age ceedingly benevolent man, he spent much of his time in bestowing gratutious medical attention upon the poor.

"One morning he told his family that he felt impressed to ride into Philadelphia, (nine miles distant,) by a consciousness that a vessel had just ing him to inform the son that it behooved him to arrived in port, having on board a poor sick sailor take some legal measures in regard to the property who needed his assistance. He accordingly went of his father, who had died at Trieste, after a brief to Philadelphia, and found the sick sailor, just as he had described.

"During the revolution, while Philadelphia was

ism, and to the prejudice of modern Spiritualism, says: "The revelations of Swedenborg completely forestall the phenomena of Spiritualism." Again says Mr. Hayden, "He uncovers all the muchinainnumerable arts which they practice for deceiving men ; how many things they will feign for the purpose of leading them astray; how much seeming goodness or apparent plety they will sometimes assume, in order to gain an influence over their minds. One point to which we particularly desire to call attention in all this is the fact that all these disclosures, instructions and forewarnings in regard to this matter were providentially given beforehand." This is cool. How in the name of common sense was Mr. Hayden in an attitude to "assert that "these disclosures, instructions and forewardings" were providentially given beforehand," when on preceding pages he had labored to show that spirit intercourse in these days is by no means anything new; but is something which has never at any time been wholly suspended, and which at various agitation of mind in the dreamer was much greater occupied by the British, Dr. De Benneville resided stages in the world's history has been extraordinadream. The gentleman rose, dressed himself in while there he ordered his horse and chaise, saying ingenuous philosopher alike to answer, as it puzzles the middle of the night, and immediately wrote to that the British had on that day evacuated Phila- me. It will not do to say that reference was had his father, so great was his anxiety in regard to delphia, and that matters there required his imme- to the phenomena of modern Spiritualism, as this that parent's fate. The same may usually be no- diate attention. His family at first thought him would be only to quibble; since the modern are only a part, (as he himself says,) of the phenomena depart. A day or two afterward intelligence of spirit intercourse in general, having nothing as applicable to the exigency of his case to distinguish them from the phenomena as they have been occurring from time immemorial. Farther-if we are to believe Mr. Hayden-what makes these "disclosures, instructions and forewarnings" particularly untimely, and this Swedenborgian attitude particularly paradoxical and truly comical, is the fact, (as he represents it,) that in the year 1757, "The societies of diabolical spirits were then removed from the world of spirits, and a new order of heavenly societies were formed from the good. The intensely profane and evil are not now allowed to remain so long, and to accumulate there in permanent societies, as they formerly did. The new heavens or the newly formed societies are brought down nearer to men than they formerly were." Through Swedenborg, "disclosures, instructions and forewarnings," providentially given beforehand-beforehand ! Just look at it; after centuries piled on centuries' monopoly, by these diabolical spirits, of the intercourse with mortals, and sustained ascendent influence over them, and just, indeed, as these veritable diabolical spirits are being or about being removed, and societies from the good made to take their places, THEN come these disclosures, forewarnings, etc., given beforehand ! and all providentially too ! ! Will things providentially done have ever done reaching the climax of absurdity? One would suppose that before countless millions during the ages had been duped and depraved by ignorant, willful, evil-disposed spirits, the providentially given beforehand disclosures, instructions and forewarnings would have been opportune; but no, after for thousands of years, countless numbers have been holding intercouse with these diabolical spirits, and when the latter are about to be removed, then comes the "providentially given beforehand" diselosures, etc. In conclusion, I may say that Mr. Hayden's argument in proof of the simple fact of spirit intercourse is able and straight-forward, as all know who have read his work; it is only sometimes. when he attempts to reason upon what is in some sense but incidental to this fact, and always when he attempts to exalt Swedenborgianism at the expense of Spiritualism, that he stumbles and goes down ridiculously upon his face ; at these times more fearfully precipitous descents from unexceptional reasoning to the sinks of sophistry, or often worse than sophistry-when, as at times, even ingenuity is wanting-of absurdity, downright and prima facie, could not easily be imagined. C. K. W.

To teach them. It stings there. I made them indeed Speak plain the word "country." I taught them, no doubt, That a country's a thing men should die for at need. I prated of liberty, rights, and about The tyrant turned out:

And when their eyes flashed. O my beautiful eyes! I exulted! nay, let them go forth at the wheels Of the guns, and denied not. But then the surprise, When one sits quite alone!-Then one weeps, then one kneels!

-God! how the house feels!

VII. At first happy news came, in gay letters moiled With my kisses, of camp-life and glory, and how they both loved me, and soon, coming home to be spoiled, In return would fan off every fly from my brow With their green laurel bough.

VIII. Then was triumph at Turin. "Ancona was free!" And some one came out of the cheers in the street With a face pale as stone, to say something to me. -My Guido was dead !- I fell down at his feet, While they cheered in the street.

I bore it :-- friends soothed me; my grief looked sublime As the ransom of Italy. One boy remained To be leant on and walked with, recalling the time When the first grew immortal, while both of us strained To the height he had gained.

And letters still came,-shorter, sadder, more strong, Writ now but in one hand. "I was not to faint. One loved me for two ... would be with me ere long: And ' Viva Italia' he died for, our saint, "Who forbids our complaint."

My Nanni would add " he was safe, and aware Of a presence that turned off the balls . . was imprest "It was Guido himself, who knew what I could bear, " And how 'twas impossible, quite dispossessed, "To live on for the rest."

On which without pause up the telegraph line Swept smoothly the next news from Gaeta :--Shot. Tell his mother. Ah, ah,-"his," "their" mother: not

No voice says 'my mother' again to me. What! You think Guido forgot?

Are souls straight so happy that dizzy with Heaven, They drop earth's affections, conceive not of woe? I think not. Themselves were too lately forgiven Through that Love and Sorrow which reconciled so The Above and Below.

XIV. Oh, Christ of the seven wounds, who look'dst through the dark

To the face of Thy mother! consider, I pray, w we common mothers stand desolate, mark, Whose sons, not being Christs, die with eyes turned away, And no last word to say !

Both boys dead! but that's out of nature. We all Have been patriots, yet each house must always keep one. Twere imbecile, hewing out roads to a wall, And, when Italy's made, for what end is it done If we have not a son?

XVL. Ah, ah, ah! when Gaeta's taken, what then ? When the fair wicked queen sits no more at her sport Of the fire-balls of death crashing souls out of men? When your guns of Cavalli with final retort Have cut the game short,-

XVII. When Venice and Rome keep their new jubilee, "hen your flag takes all heaven for its white, green and When you have your country from mountain to sea, When King Victor has Italy's crown on his head,

(And I have my dead.) XVIII. What then ? Do not mock me. Ah, ring your bells low, And burn your lights faintly !- My country is there, Above the star pricked by the last peak of snow.

by Haly's there,-with my brave civic pair, To disfranchise despair.

of the fact. It so happened, however, as I learned a few weeks later, that fortuitous circumstances induced my friends to alter their first intention, and having given up their places, to take passage in another vessel.

not to state the circumstances to her friends.

Having at that time no faith whatever in such inti-

plans, yet might make them uncomfortable to no

purpose. So she suffered them to depart unadvised

For the Religio-Philosophical Journal.

Mediumship During Sleep.-No. 2.

BY HUDSON TUTTLE.

diplomatic corps, an intimate friend of mine, M.

"These particulars had nearly passed from my memory, when long afterward, being at the Russian Minister's, his lady said to me, 'How fortunate that our friends the S-s did not go in the vessel they had first selected !' 'Why so?' I asked. 'Have you not heard,' she replied, 'that the vessel is lost? It must have perished at sea; for though more than six months have elapsed since it left poit, it has never been heard of.'

"In this case it will be remarked, the dream was communicated to myself some weeks or months before its warning was fulfilled. It is to be conceded, however, that the chances against its fulfillment were not so great as in some of the preceding examples. The chances against a vessel about to cross the Atlantic being lost on that particular voyage, are much less than are the chances against a man, say of middle age and in good health, dying on any one particular day.

"In the next example we shall find a new element introduced. Mrs. S---- related to me, that residing in Rome, in June, 1856, she dreamed on the 30th of that month, that her mother, who had been several years dead, appeared to her, gave her a lock of hair, and said : 'Be especially careful of this lock of hair, my child, for it is your father's; and the angels will call him away from you tomorrow.' The effect of this dream on Mrs. S----'s spirits was such that when she awoke she experienced the greatest alarm, and caused a telegraphic notice to be instantly dispatched to England, where her father was, to inquire after his health. No immediate reply was received; but when it did come, it was to the effect that her father had died that morning at nine o'clock. She afterward learned that two days before his death he had caused to be cut off a lock of his hair, and handed it to one of his daughters, who was attending on him, telling her it was for her sister in Rome. He had been ill of a chronic disease; but the last accounts she received of his health had been favorable, and had given reason to hope that he might yet survive for some years.

"I proceed to furnish, from among the narratives of this character which have thus recently come to my knowledge, a few specimens, for the authenticity of which I can vouch.

"In the year 1818, Signor Alessandro Romano, the head of an old and highly respected Neapolitan family, was at Patu, in the province of Terra d'Otranto, in the kingdom of Naples. He dreamed one night that the wife of the Cavaliere Libetta, Counselor of the Supreme Court, and his friend and legal adviser, who was then in the city of Naples, was dead. Although Signor Romano had not heard of the Signora Libetta being ill, or even indisposed, yet the extreme vividness of the dream produced a great impression on his mind and spirits; and the next morning he repeated it to his family, adding that it had disturbed him greatly, not only on account of his friendship for the family, but also because the Cavaliere had then in charge for him a lawsuit of importance, which he feared this domestic affliction might cause him to neglect.

"Patu is two hundred and eighty miles from Naples; and it was several days before any confirmation of refutation of Signor Romano's fears

"Such a skeptic is Macnish, author of the 'Philosophy of Sleep;' yet he admits the effect which such a dream, occurring to himself in the month of August, 1821, produced upon his spirits. I quote the narrative in his own words:

"'I was then in Caithness, when I dreamed that a near relation of my own, residing three hundred miles off, had suddenly died; and immediately thereafter awoke in a state of inconceivable terror, similar to that produced by a paroxysm of nightmare. The same day, happening to be writing home, I mentioned the circumstance in a half-jesting, half-earnest way. To tell the truth, I was afraid to be serious, lest I should be laughed at for putting any faith in dreams. However, in the interval between writing and receiving an answer I remained in a state of most unpleasant suspense. I felt a presentiment that something dreadful had happened or would happen; and though I could not help blaming myself for a childish weakness in so feeling, I was unable to get rid of the painful idea which had taken such rooted possession of my mind. Three days after sending away the letter, what was my astonishment when I received one. written the day subsequent to mine, and stating that the relative of whom I had dreamed had been struck with a fatal shock if palsy the day before -that is, the very day on the morning of which I had beheld the appearance in my dream! I may state that my relative was in perfect health before the fatal event took place. It came upon him like a thunderbolt, at a period when no one could have the slightest anticipation of danger."

"Here is a witness disinterested beyond all possible doubt ; for he is supplying evidence against his own opinions. But are the effects he narrates such as are usually produced by a mere dream on the mind of a person not infected with superstition? Inconceivable terror, though there was no nightmare; a presentiment lasting for days, taking rooted possession of the feelings, and which he strove in vain to shake off, that something dreadful had happened or would happen! Yet, with all this alarm, unnatural under ordinary circumstances, how does the narrator regard the case?. He sets down his terrors as a childish weakness, and declares, as to the coincidence which so excited his astonishment, that there is nothing in it to justify us in referring it to any other origin than chance."

Major Andre, the circumstance of whose lamented death are too well known to make it necessary for me to detail them here, was a friend of Miss Seward's, and previously to his embarkation for America, he made a journey into Derbyshire to pay her a visit, and it was arranged that they should ride over to see the wonders of the Pcak, and introduce Andre to Newton, her minstrel, as she called him, and to Mr. Cunningham, the curate, who was also a poet.

While these two gentlemen were awaiting the arrival of their guests, of whose intention they had been apprised, Mr. Cunningham mentioned to Newton that on the preceding night he had a get out of his head. He had fancied himself in a forest; the place was strange to him; and while looking about, he perceived a horseman approach-

wandering in his mind; but they suffered Him to arrived that the British had actually evacuated Philadelphia on that very day !"-Univercalum-Fishbough.

(To be Continued.)

For the Religio-Philosophical Journal. Wm. B. Hayden; or, a Swedenborgian and his Logic.

In his little work on Spiritualism, published in

1859, Mr. Hayden inquires, "If the angels and spirits who have appeared to men did so by the assumption, for the occasion, of natural forms not usually belonging to them, and disappeared . again by virtue of laying aside or putting off those natural human forms, then we ask, ought not and would not those rejected or cast-off forms be found in the spot where the angel or spirit vanished? If," he continues, "they were forms visible to the natural eye, then the natural eye would continue to discern them after the spirit had left them. If the angel who wrestled with Jacob had vanished from him by virtue of putting off a natural form, would Jacob not have seen the cast-off form, as a dead body, on the ground before him? If the angel who appeared to Zachariah in the temple, foretelling the birth of John the Baptist, had disappeared by such a process, would not the rejected body have been subsequently discovered in the temple ?" To which I reply, not necessarily, by any means; nay, even not likely-rather most unlikely; for it is but simply in reason that that knowledge, skill and power that could so suddenly, as if by magic, concentrate or condense material otherwise invisible through extreme attenuation, could as suddenly, as if by magic, disperse, dissipate that materialrestore it to its original condition of invisibility. It is not one whit more impossible or difficult to conceive of the visible forms not being seen an instant after it was seen, than an instant before it was seen. Really it seems stupid not to see it as easy to conceive of the instantaneous dissipation of the hand and material as of the instantaneous concentration or condensation of these. Indeed it is easier to conceive of the sudden dispersion than of the sudden creation, by at least so much as it is easier to conceive of a man in the form, that he could demolish something of his fashioning than that he could put it together in the first placethat he could disorganize and destroy the subject of his contrivance and combination than that he could originally contrive and combine efficiently to its production.

While what particularly struck me, and what particularly I had thought to criticize, was the utter impotence of Mr. Hayden's attempt at reasoning on this point, (as to allow it for more than an attempt would be to rule the manifestations through the Eddy family, the Davenport Brothers, and others, such impositions at once, and of course the media themselves arrant cheats,) still it is in my way to remark further, that there is nothing unreasonable in the position that spirit forms entire are made manifest both ways-not at a time, but sometimes one way and sometimes the other. That very extraordinary dream, which he could not is to say, sometimes the spirit manifests itself by concentrating and condensing matter otherwise invisible from extreme diffusion ; sometimes it is a spirit form that is seen by the spirit senses being ing at great speed, who had scarcely reached the opened. Pray, when at Belshazzar's feast "the spot where the dreamer stood, when three men fingers" appeared writing on the wall, did that drinking, drunken king suddenly have his sportfusi eyes opened that he saw "the part of the hand " hurried him away, after closely searching his per-Besides, if he saw with spirit sight, why could be son. The countenance of the stranger being very not see more than "the part of the hand " Why-Interesting, the sympathy felt by the sleeper for his did he not see the whole of h? Why not even the apparent misfortune awoke him ; but he presently whole form of the spirit writing? And now, while, fell asleep again, and dreamed that he was standing doubtless, in the great majority of instances, pernear a great city, among thousands of people, and haps in all, where the whole form is seen, it is a that he saw the same person he had seen seized in spiritual form seen with spiritual eyes; still, if a the wood, brought out and suspended to a gallows. spirit can make a part of itself, as a hand, an arts, When Andre and Miss Seward arrived, he was horror-struck to perceive that his new acquaintance or half the body, visible to the natural ere, why not the model." What do we know, or what can we was the ante-type of the man in the dream. "One fact, however, may still be related as a even confecture, why is cannot the whole? Is it specimen of many others which occurred in Still office that a priori reasoning heads to a conclusion ling's experience. Having at one time occasion to more natural and legitimate than this, that it write on business to his friend Hess, Stilling, while could?

THE LIFE OF SEED .- Barley has been so wed with success, 145 years after it was produced ! Wheat may be kept with the germinating principle for ages. Seeds of different grasses will regetate after having been buried in the earth a thousand years.

THE CENTRE OF GRAVITY .- To find the centre of gravity by any body by experiment, suspend the body by two different points, find the lines of direction in each case, and the point where these lines intersect is called the centre of gravity.

In 1850 the daily water supply of London was 44 .-. SSS, 000 gallons; in ISSN, SR,000, 000, and in 1865, 108, 000,000 gallons. Of this the law allows 100,000, at gallons daily to be drawn from the Thames, though the amount so taken is really less than this.

In according into the air, the heart beats increase 5 hr the first 2,000 feet, 7 more for the next 1,500 Reet, S for the next 1,349, and 5 for each 1,500 feet of ascent after that. This is an average increase of one

And bite back the cry of their pain in self-scorn. te birth-pangs of nations will wring us at length Into wail such as this !---and we sit on forlorn When the man-child is born.

And one of them shot by the sea in the west, And one of them shot in the east by the sea! Both! both my boys!--If in keeping the feast 165 want a great song for your Italy free, Let none look at me !

The theory that ozone and antozone are two opde clectrical states of oxygen, and that ordinary sizen is composed of the two opponents balancin this condition; and several important obseras have been made which go to sustain the

noma people write and others talk themselves apictely out of their reputation.

could be obtained. At last he received a letter | rushed out of the thicket, and seizing his bridle, from the Cavaliere Liberta, informing him that he had lost his wife by death ; and on comparing dates. it was found that she died on the very night of Signor Romano's dream.

"This fact was communicated to me by my friend Don Gluseppe Romano, son of the gentleman above referred to, who was living in his father's house when the incident took place, and heard him relate his dream the morning after it occurred. .

"Here is another, which was narrated to me, I remember, while walking, one beautiful day in June, in the Villa Reale, (the fashionable park of Naples, having a magnificent view over the bay,) by a member the A----- legation, one of the most intelligent and agreeable acquaintances I made in

that city.

hat city. "On the 16th of October, 1850, being then in the impression, as though a voice had spoken with more particularly in the interest of Swedenborgian-

By carefully attacking glass with hydrofluoric acid, unicroscopic crystals are developed, which proves that we are not yet acquainted with the true composition of this substance. The crystals vary with different glasses.

The celebrated Cavour irrigation canal from the river Po to the Ticino has been completed and opened. It has 330 important works along its banks, and is the most important canal for irrigation in Kurope.

It has been discovered that simple pressure of raised surface upon a sensifized photographic plate will produce an image. The whole is performed inthe dark, and mechanical means thus made to produce the same effect as light.

Sea water has a curious action on cast iron, converting it into a grey, porous mass, that grows rapidly hot in contact with the air. Some cannons, fished up near Scotland became so hot that they could not be touched.

RELIGIO - PHILOSOPHICAL JOURNAL.

The Song of the Street.

2

With lips all livid with cold, And purple and swollen fect, A woman in rags sat crouched on the flags Singing the Song of the Street: " Starve! Starve! Starve Oh, God, 'tis a fearful night! How the wind does blow, the sleet and the snow! Will it ever again be light?

" I have rung at the ' Refuge ' bell, I have beat at the workhouse door, To be told again that I clamor in vain. They are 'full;' they 'can hold no more.' Starvel Starvel Starvel Of the crowds who pass me by, Some with pity, some in pride, But more with indifference, turn aside, And leave me here to die!

"Oh, you that sleep in beds With coverlet, quiit and sheet, Oh, think, when it snows, what it is for those That lie in the open street; That lig in the open street On the cold and frozen stones When the winter's blast, as it whistles past, Bites into the very bones.

"Oh, what with the wind without, And what with the cold within, I own I have sought to drive away thought With that curse of the tempted-Gin. Drink! Drink! Drink! Amid ribaldry, gas and glare; If there's hell on earth, 'tis the ghastly mirth That maddens, at midnight, there.

"Oh, you, that have never strayed, Because you have not been tried Oh, look not down, with a Pharisee's frown, On those who have swerved aside. And you that hold the scales, And you that glibly urge That the 'only plan' is the Prison van, The Treadmill, or the Scourge,

" Oh, what are the lost to do ! To famish, and not to feel? For days to go, and never to know What it is to have one meal? They cannot buy, they dare not beg, They must either starve or steal.

"Food! Food! Food! If it be but a loaf of bread; And a place to lie, and a place to die, If it be but a workhouse bed; If you will not give to those who live, You at least must bury the dead?

With lips all livid and blue, And purple and swollen feet, A woman in rags sat cronched on the flags, And sang the Song of the Street. As she ceased the doleful strain My homeward path I trod; And the cry and the prayer Of that lost one there Went up to the throne of God.

Phonographically Reported by W. F. Jamieson. **REPORT OF ROCKFORD CONVENTION** (Continued from last week.)

SATURDAY AFTERNOON.

G. W. Rice gave an interesting discourse on "Matter and Mind and their Connection." He said there are two forms of matter. Physical matter is but the expression of spirit. We can realize that far back this globe was but a fire mist.

God has invested Himself in every atom, or in other words, God is the permeating Principle in the universe. We realize that this association is absolutely necessary. The form of matter is the expression of spirit. It is through the faculties of the physical that we can hold converse with the internal.

mind will pass with it to the next world, The artist will be elevated in the artistic fields of nature. The poet will still be a poet. The mechanic will find that he can construct within his own mental sphere those principles that redound to the benefit of man practically. In fact, there is no plan but what has been matured in the spirit. world-but what has had its origin in spirit systems.

Dr. E. C. Dunn made a few remarks concerning the "Rockford Progressive Lyceum."

Milton T. Peters-Spiritualists understand their points. We could not drive our opponents into a debate. We would get Warren Chase and have them demolished. [The speaker related the progress of Spiritualism in his place. How ready the opponents were to ask questions-supposing Spiritualism could be readily extinguished-but they were themselves extinguished by such speakers as Mrs. C. M. Stowe and Emma J. Bullene.]

Supposing the old Bible is true, it does not teach you about the future of the immortal soul. The New Testament, it is true, teaches the doctrine of a future state; but it does not tell what it is.

G. E. Giles-When but a few years of age I attended meeting with my mother. I heard about a hell, and said I, " Mother, who is going to damn me?" She said, "God, if you are not good."

"Would you damn me, mother?" "No." "Well, mother, won't you be my God ?" She was shocked, and said "Oh, hush, child."

I find I have progressed since then. And by hearing the speeches here 1 find others have progressed.

I could not believe in a general hell-a hell for particular occasions I would not object to, perhaps, but I do object to a general hell. It does not suit my constitution.

L walked through the Methodist church, then I got the idea that Universalism was right-that God was good as well as powerful. Then I became an atheist-did not believe in God, or even in myself! Well, I got among the Swedenborgians. They told me I would go to my own place. I liked that. We like to go to our own places. Got through the Swedenborgian church, and got hold of Andrew Jackson Davis' Work. I thought that was just the best that was.

Mr. Wheeler, by request, read an article from a Methodist paper. Subject-Life: Written by a elergymen which indicates an increase of liberal sentiment among the clergy. After the reading Mr. Wheeler said : I feel thankful that there is such a doctrine as the immortality of the human soul. If I felt that all of this life was here, I would, like Paul, be of all men most miserable. Here the soul' is limited in its exertions. Here it is limited, there it will have the "play-ground" of eternity.

The developments here will add to the progression there; which will last as long as eternity shall exist.

Mrs. Huntington-I often hear people talk of "growing up" through Orthodox churches. I never grew up through any church. I preferred to grow up wild, like the weeds; but thank goodness I grew up tall enough to see over the fence ! [Mrs. Huntington is a very tall woman .- REPORTER.] We of Marengo want help. We want our lecturers to come and help us.

about to publish it. Their singing, with guitar accompaniment, was a rich treat to the Convention. -REPORTER.]

N. Frank White was introduced by the President as one of the regular speakers of the session. He read a poem by Miss Lizzie Doten, of Boston, entitled "Compensation."

After which he gave a most excellent discourse on Experience and its Results. We omit the discourse from the report that it may appear more fully at some future time, not far distant.

After singing by the Misses Morgan, F. L. Wadsworth, who had not been in attendance during the previous sessions of the Convention, was introduced and delivered dlecture on Spiritualism as Naturalism.

The lecture will be published hereafter.

After which Warren Chase called the attention of the audience to the RELIGIO-PHILOSOPHICAL JOURNAL, LITTLE BOUQUET and BANNER OF LIGHT. Adjourned till 2 P. M.

AFTERNOON SESSION. Music by the Misses Morgan.

The President then introduced to the audience Harvey A. Jones, of Sycamore, who said :

Mr. President, Ladies and Gentlemen: I do not design to take up much time in this Convention. There are older men and women, and better speakers than myself to follow me.

The subject upon which I shall endeavor to speak to you is the Conservative and Radical Forces of Society.

By the conservative forces I mean anything and everything that retards progress. By the radical forces, I mean all that will help society along; that raises humanity in the seale of existence.

One of the great forcesyI shall speak of is the church. Don't understand me to say that it was originally conservative; but that it is now, there can be no doubt.

A few years ago I was in the Catholic church at St. Charles, and heard Bishop Fagan. He said. "If the keys were delivered to Peter, then Peter was the great high priest of the church." We have a line of the priesthood from that time to the present, and if any could branch off from the mother church, where did they get their authority? Who gave them power to break off from the mother church? The Protestants do not pretend to have it. Luther himself did not pretend it. Then, by what authority are they (the Protestants) a church to-day ? Not by the authority of the first church. You do not pretend to it yourself."

I do not believe it in the power of any Protestant to meet and overthrow that Catholic position. Protestant, can you meet if ? I meet it with reason. Taking it on the Spiritual standpoint we claim that every individual has the same authority to form a church that St. Peter, Martin Luther, Knox, or Calvin had. No church can bind you by a creed. It has no power to bind you, neither the Baptist, Methodist, or any other church.

The church was once radical, my friends. She became conservative when growth stopped

There is a blending of thought there bringing those loved ones in harmony with each other. Go into that family; all is happiness-no hate, no ill will. They may differ on many points-one may be a church member, and the other may be an infidel ; bat no matter, they have the same central idea. Their home is lovely. You can go in there and everything speaks peace and harmony. But there are instances where the homes are not so harmonious-the husband goes this way and the wife that; there is no unity of interest; there is a want of sympathy. Go into their home, they treat you kindly, but you feel no strong element of love there.

I know a very fine poet, a gentleman of great culture, who said that his wife was the very best woman in the world. He would read to her some of his finest productions, and her response would be "it does not buy our bread." She did not comprehend him. She did not say, "write for your bread." He goes away and says, "there is no use writing, my wife does not comprehend me; my wife and I are not in the same sphere."

When these things are properly understood, men and women will be in politics together ; in business together-then there will be a central idea, a blending of thought.

I remember a child and mother who lived together all alone. The father died while the child was in his cradle. Their thoughts were blended as he grew to man's estate. He went into the army. They agreed that at such an hour in the evening the thoughts of each would be centered on the other. The mother received at last this thought, "I am now in Libby Prison ;" then again eame the message, "I am dying, ob, my blessed, beautiful mother." At last death released him, and he went to that mother, who, with outstretched arms received him, and their prayers went up to the God of battles.

A mother prayed earnestly for her absent son, who had become reckless. She prayed that he would return to the paths of peace, and of virtue. At last he fell down like a prodigal. He said Mother, I heard your prayer across the sea." Today he is a minister of the gospel.

I relate these things to show how much may be done by thinking noble and beautiful thoughts.

We leave our thoughts not only around us, but upon the pavements, the stones, and everything about us. A French chemist discovered that the sunlight daguerreotypes, or photographs, surrounding objects upon the human body.

Our food is a part of our thoughts. Our thought depends very much upon our food, and so we give to the world what we get.

Andrew Jackson Davis has said that beefsteak and brandy would swear. You all know that whiskey will swear and fight, and rob the mother and wife of bread.

Around us are thousands of spirits that feel our sphere or magnetism. They whisper to us in the still hours of night. I know some of you say that you are controlled by evil spirits. What of it? You will lift them up to a higher sphere ; but there are some who are so gross that they sympathize with this class of spirits. There are as many spheres of thought in the spirit world as there are in this world. To-day you and I are in eternity. Our spheres mingle in the spirit land. Is it not incumbent upon us to see to it that our thoughts are holy-that our lives are grand. Let us bring up the world to the divinest sphere, and pray that our thoughts may so mingle with the thoughts of angels that our lives will harmonize with theirs. Let us labor for crushed and down-trodden humanity.

servient to institutions and cannot rise above them, then go join the church. It is a religion of convenience, which will allow you to cheat every time. She does not require you to tell the truth when you are selling goods. She will allow you to follow the fashions, whatever they are. Her people think this "Orthodoxy" is moral. It is not moral at all. It rises to the standard of society in the political life and social life and no higher. As for glorifying God, He does not need our glory. We have no glory to spare.

It is true we do not praise Him much either. He does not need flattery. We think He is sufficient in Himself without adding anything to Him. It is said also, we do not dedicate any part of our substance to Him, but we do to man. We have found more need to devote ourselves to man. Carry your prayers in your basket, in your arms, and distribute them to those who need them. Remember this, God works in a working style and helps those who help themselves. That is our religion-a practical working religion among one anothor.

Dr. Underhill recited a patent poem which was loudly applauded.

EVENING SESSION.

Mr. Winslow-They tell us variety is the spice of life, and I am sure of one thing that they must have felt so who requested me to come on the stand and speak to you.

Many of you might like to know why a man who has preached Christ and him crucified should become a Spiritualist. [Mr. Winslow was formerly a Methodist clergyman-still they come.-Rg. PORTER.] From the earliest hours that I can re. member I have been controlled by spirit influence, but I did not know it. I have many a time preached under spirit infinence and thought it was from God Almighty himself. I am not a Spiritualist to-day because I sought to be one. I am compelled to be by the force of reason.

Most of you are aware that I have been a soldier. It was on the field of battle at Shiloh that my mind was changed in this matter. Through that whole day my life was preserved by spirit intervention. Music by the Misses Morgan.

Mr. Yeager: I feel a considerable degree of de fidence in coming before so much talent. My sites. tion is something like that of the little boy, who, with his brother, was sent out to pick up chips. In a few minutes he came into the house, crying, His mother wanted to know why he did not bring in some chips? Said he couldn't see any because his brother's feet covered up the whole plie. It is just so with me-my brother's feet have covered up the whole pile.

I have had, at this Convention, old ideas corfirmed and new ones strengthened.

I went through the Baptist church on the same route of reason.

The church puts up a fence and declares we shall not go beyond it. It is astonishing how little there is to base an opinion upon outside of Spiritualism. They try to instil the idea that they have a love-1 Christian love which passeth all underst came out upon the platform of the Spiritual Philosophy, and I can say that since that time I have enjoyed more freedom-yes, ten thousand times more freedom-than I ever did in the Christian church. The church that I belonged to did not believe in falling from grace, although they are most fearfully addicted to it. I feel the presence of spirits about me. I have had proof of spirit communion by ocular demonstration. Mr. Spencer, of Evansville, Wis., said : I have no personal experience to give you. I have sometimes feared that Spiritualists, because they have positive evidence of the soul's immortality, are inclined to ignore the evidences of nature. We have been told to-day that Spiritualism is Naturalism. If so, Spiritualists are bound to accept anything which is natural and comes within the scope of Ideas. Spiritualists, then, have a Natural Religion, a religion of love, a religion of hope, a religion of trat or faith. It must be a religion of reason to be a reasonable religion. [The speaker here examined the claims of Matsrialists and compared them with the latest revelations of science, proving conclusively that materialistic philosophy, so-called, is unsound.] Science has not only demonstrated the indestructbility of matter, but of every force, so far as known. Hence the soul as a force is indestructible. It is, by some, claimed that spirit is something entry different from matter or force, and is entirely inpendent upon them. Is spirit destructible, and matter and force indestructible ? Is it possible that this world is all in which mlimited powers are to be exercised ? Man believe he is immortal because he feels it. Ask me why I believe in immortality ? I answer, because I desire it. The universality of this desire is a strong cidence of its truth. Perhaps I cannot tell why this desire any more than I can tell you why the needs turns to the magnet, or the child to its mother's breast. There are omage for all the manifestations in nature.

JULY 28, 1866.

The real, thinking, rational man or woman is not that which you see-not that which you grasp by the hand-it is the external house in which we are preparing ourselves for the eternal home.

Man is composed of all parts beneath him. While he is an epitome of the universe ; while he is a combination of all principles in the universe, he has the internal germ of aspiration drawing him up.

We say that man is composed of all the lower kingdoms-i. e., he has within him all the elements of the lower kingdoms. It is therefore necessary that war and antagonisms should exist. This seems to be the real, actuating principle we have to-day. Man, though living in the external world, though incarcerated in a prison house of clay, though surrounded by all the particles of matter that have been considered mysterious and incomprehensible in the past, will realize, if he reason from cause to effect, that he must pass through all those things.

Matter has two laws : aggregation and segregation. We discover that the law governing spirit is the attractive force drawing it nearer and nearer to the great Sensorium.

We are as much in the spirit world to-day as we will ever be-spiritual laws govern us as much today as they ever will. The internal principle will wear the external garment for the purpose of individualization, and until it will no longer need it.

Man is "triune "-body, soul and spirit. That spirit is analogous to God, and in fact is of God. We are all tributaries to the great fountain of spirit.

Nature teaches us that there are two primary substances-one is matter, the other is spirit. While we believe this, we do not believe in the immateriality of anything. Immateriality implies nothing. Spirit is positive of which all materiality is the effect. This spirituality has partaken of all the principles of nature. The spiritual being is attached to God, and is of God. We, as finite beings, are in a condition to study God ; and while we are familiarizing ourselves with the forms of nature, we are acquainting ourselves with God.

God's great teacher is pain. By virtue of laws we suffer pain until we have outgrown the violation of the law. We discover that God punishes none willingly. If we live in accordance with the law we are Christian in the true sense. If we violate it we are not Christian. [How will our Christian friends like this ?-REPORTER.]

There is nothing heinous in death. It is necessary that we comply with the higher laws of our being. We, by so complying, surround ourselves with the harmonic influence of those laws. We

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We must acquaint ourselves with the laws govown hobby; but every one wants every one else to see people gathering in eliques and clans. Those to pride; if you are a slave to pride; if you are a slave to pride; if rates, (which is \$3.00 per year). erning spirit and matter, and the highest admoni-The orders for pictures can be enclosed with adride the hobby which he rides. who are most nearly related in soul are those whose you have discovered a truth and done and speak it. tions of those laws. Then we will be prepared to G. W. Brown-When I took charge of the chair thoughts mingle. Sometimes the spheres of per- go join the church. Christianity is a randorer; it dresses and money of subscribers to George H. live in accordance with them. sons blend so perfectly that they may know what seeks the popular feelings; it is a religion of the Jones, Secretary, drawer 6325, Chicago, Ill., who I supposed that it would only be for a few hours, It is a well known fact that Emanuel Swedenwill forward the orders for pictures to me, and they. expecting Brother Martin would be here to preeach other is thinking about. Sabbath. borg taught the doctrine of correspondences. Go into & railroad car : you see persons here and Wisdows consists in the use of knowledge. If will be attended to at once. Those who desire side. Inasmuch fis the duty falls upon me I will en-This law characterizes the future spheres of life. there. You say "there is a person I would like to you have gained knowledge, and can use it, pictures for fifteen dollars can address me through Those who are harmonious, and congenial, will be deavor to discharge it, hoping that the same harbe near." Again you see a person that is coarse and will use it, you will grow better and wiser P. O. box 2521, New York City. All those having repelled from those who are inharmonious. These mony and kindness that has prevailed throughout and devilish, and you evanot bear his presence. every day, if you have gained this point you are a claims against me for pictures will be kind enough "spheres, or correspondences, govern our future conthe session, will continue to the close of the meet-There is a chasm between you that cannot be Sphritualist, and can worship as a Sphritualist. I to forward them to my address, and they shall be ditions. Man, when separated from the body, will ing. Music by the Misses Morgan, of Whitewater, bridged over. know in our public services we do not go on and attended to immediately. , gravitate to that condition correspondent to his W. P. ANDERSON, You see a wife and husband in the family circle tell God a long list of things which he knew before. Fraternally thine, - own, and will be attracted to those upon his plane Wisconsin. [The music by these ladles is original. They are that are truly married. Their children are happy. If you live in a sphere of life where you are sub- New York City, July 11, 1866. of development. The main characteristics of the

Mrs. Huntington then read a poem, entitled "Dew Drops from the Summer Land." Mrs. Lee, Mr. and Mrs. Dr. Avery, of Chicago,

sang a song, the audience joining in the chorus.

Mr. G. I. Yeager sang "The Star Spangled Banner," the audience joining in the chorus.

Meeting adjourned until Sunday morning.

SUNDAY-FORENOON SESSION.

J. T. Dow-He loved the broad, liberal platform of the Spiritualist. Spiritualists were apt to be radical. This was all right ; but more, we are inclined to be ultra. When we say too much against the churches, deriding and denouncing their bigotry, we are spending our breath in vain. If they are wrong, and we are right, we ought rather to pity them, than to thrust them down. To illustrate the case : How would it seem for a well dressed boy to commence kicking and biting an illy dressed boy?

If we are clothed with better garments-higher, holier and purer, than those in the churches, we ought rather to pity them instead of pushing them down. It is a law of progress that we cannot push one down, without pulling ourselves down. So we cannot raise one up, without raising ourselves up.

I have long laid it down as a maxim that we cannot have any great blessing, and yet withhold it from others. We cannot enjoy liberty while witnessing four millions of beings in slavery. We must reach others and help them out of darkness. Hence, it is necessary that we be educated.

I believe it is the peculiar work of Spiritualists to go forth and educate and enlighten all mankind, independent of race, color, sex or sect. Spiritualists have taken the broadest ground of any people in the world. They are ready to extend "equal rights" to all, regardless of color, race, sex or sect. It is a law of nature that we cannot be happy without being good. It is said, to be good is to be happy.

[Miss E. Wheelock attempted to recite an original poem, but her memory failed her, probably owing to the effort being one of her earliest. At a subsequent session she tried again, and succeeded, which elicited the heartiest applause of the audience. The poem was beautiful, and the manner of delivery excellent. Such complete self-possession as Miss Wheelock exhibited, even in failure, is rarely witnessed .- REPORTER.]

Warwick Martin being present, was called upon to preside over the meeting, having been elected President, (Mr. Brown, Vice President, having discharged the duties of President.) Mr. Martin said : I rejoice in the privilege of hearing. I enjoy the

It is impossible to build a National Organization,

There is no higher authority than reason. Every man and woman must judge for himself and herself in matters of belief.

I am a friend to the church whenever the church is a friend to humanity, but when I see this shackling going on, then I say humanity must be free !

We Spiritualists must have an organization. Is our organization cramping? [Warwick Martin : Not yet.] Does it bind you down to the dust and rob you of your rights? [Mr. Martin: It don't yet; but will, if you don't look out.]

But there are other rights. We find that " representation" is not fully in force. The women who have helped civilize the world are denied the privilege of representation. We will strike harder and more telling blows in behalf of this reform.

I want to speak of the conservative forces that exist in your mind and mine. Do you have to fight the devil in your own hearts? It is the greatest conflict that has ever been fought-to overcome your own passions.

How do you manifest this force towards husbands, towards wives and children? There is a subtile magnetism possessed by every one. That you well know as Spiritualists. It may become through your magnetism, so that your wife will be afraid of your shadow.

Music by Dr. Avery, Mrs. Avery and Mrs. Lee, of Chicago, and and Mr. Winslow, of Aurora.

The President next introduced Mrs. H. F. M. Brown, who spoke as follows:

Mr. President, Friends-I propose occupying a little time this afternoon in speaking upon "Thought." Did it ever occur to you that the birds and beasts were thinkers! That they were coming up through the ages to the human shrine, with their wealth of thought gathering it up and carrying it on through eternity !

I do not say that the birds and the beasts can think as well as man thinks. Each thinks according to its development-no matter how high; no matter how low.

The blade of grass is a thinker according to its capacity, as the angel which sings is no more. The strong tree, thrusting its roots down deep in the earth, thinks according to its capacity. Flowers unfolding their beauty think as they are capacitated to think.

Nature suggests to us all our thoughts. I think it was Watts that had the thought of the steam power, suggested by the boiling tea kettle.

Newton saw an apple fall to the ground. The thought of gravitation to him was suggested.

Moses was a thinker. He thought how he should best bless the world. He came down to the Hebrews-he wrote upon tables of stone his thoughts. We are to-day better because of the thoughts that he gave to the world.

Confucius was a great thinker.

life. The spirit itself is ever pure-it is the germ truth. had central thoughts, and gathered about them Spiritualism? When he does grow up to it he will of purity. The thousand incrustations that have or Lyceums, or State Conventions, unless they those who were in sympathy with them-just as receive it. It is through this means of growth that . surrounded us must be detached, and thrown into have "love to God and love to man" in them. you are gathered here to-day. If our spheres do it has attained its condition to-day in our country the past. to the RELIGIO-PHILOSOPHICAL JOURNAL at single The great difficulty is not in every one riding his not blend, our thoughts do not blend. We often If you are a slave to fashion ; if you are a slave to fashion ; if you are a slave

Song by the Misses Morgan.

The pioneer lecturer, Hon. Warren Chase, was next introduced, who said : I have fulfilled the mission for which I came to Rockford. I do not desire to speak in your mass Convention, and would be glad to yield my time to any one.

The purpose for which we came here is a success. I have been twenty-one years advocating Spiritualism, and with very few exceptions those who were engaged in the field in the commencement have left me. One of those who began with me is on my right, (Dr. Samuel Underhill.) I have inquired often, where are those early pioneers who started with us? Where is Dexter-Sunderland? Where is Brittan? Where is Joel Tiffany? Where is Fanny Green and her eleven companion editors? Where is Corning? Where is Harris? Where is John M. Spear! They were with us in the early part of the conflict.

Where are the reform papers that arose and scattered their fragrance? Where is the Univercalum? the Spiritual Age? the Little Truth Seeker? and the sheet my beloved brother of Rockford, Dr. Haskell, so generously published, with its sweet messages of truth? Where are those papers? Even the Herald of Progress and the Spiritual Telegraph; and the Shekinah ; and the Agitator? Where are they?

Oh, say you, they have "gone up!" Yes, they have gone up; they have not gone down. Some writers say that the flowers, when they die, cast their fragrance on the breeze.

We are sure of one thing, that the world is better for every flower that blooms, and the world is better for every word that has yet been spoken. While I am talking, I still feel the pulsations that came from those little messenger papers, from time to time, that have now spread out-in broader sheets that defend our cause. As I call to mind those things, I am weary, and I wish my hour might come to follow my Bro. Tallmadge to his home; for I have performed my mission. Yes, I am weary. I feel that I have stood out in the field like a scarred oak, having done my work. And now let the younger ones do the work. [The speaker here alluded to his early efforts in behalf of reform, and paid the Boston Investigator a handsome compliment.]

Mr. Chase went on to give a most searching critiprivilege of partaking of your magnetic influence. The gentle Jesus repeated every great and good behold the necessity for obedience to law. It will cism of the theological teachings, showed how I learned for the first time this morning that I had Orthodoxy is a religion of the passions instead of tend to elevate and regenerate our nature. Man thought spoken before him. To-day we are blest been appointed to the great honor of presiding by the thought of Jesus. the intellect. We have reached an age and condihas many idiosyncrasies. We are outgrowing them over this Convention. I would not violate the Morse conceived the thought of the telegraph. tion in this country where man requires a religion by obedience to law, and in accordance to our own rules of propriety so much as to preside the bal-It was a long time before the world could appreintuitions. Man must ever comply with the laws for the head, and from the head into the heart. ciate his thoughts; but to-day we are made better ance of the time. We should love one another, The question with us is not whether Spiritualism of his being, or he will be inharmonious, impure. by them. not loving in word merely, but in deed, and in is to triumph to-day, to-morrow or next year. The When I say impure I mean as regards his external There have been persons in all ages who have question with us is when will man grow up to

Music by the Misses Morgan.

N. Frank White then gave the closing address of the Convention, which, although it was late in the evening, was listened to attentively. We omit its publication in this place, because of the already extended report rendered. At ten o'clock P. M., the Convention, which was one of deep interestand complete harmony throughout, adjourned size di.

Letter from W. P. Anderson.

TO MY CORRESPONDENTS : In regard to the spirit pictures to which you refer. I would say, briefy, that we do not positively promise a likeness of any of your spirit friends, as success depends not only apon the spirit triends who sit for a picture, but upon uninterrapted and throrable conditions. If they are harmonious we generally succeed. The pictures are of bead and shoulders, life size, penciled in imitation of lithograph. Our terms are sitteen dollars, accompanying the order, which order should also give name, age, time of departure from earth life, and lock of hair. We then give the order a sitting, and send result to applicant. If it is not correct, we have another sitting and soud result without further charge. We will give any one the same opportunity of getting pictures, who will send twenty new yearly subscribers

RELIGIO - PHILOSOPHICAL JOURNAL.

Progress.

.

RY SIR J. BOWRING. Bid the ebbing tide to flow-Every wave shall answer-No! Bid the downward cataract Fling its raging waters back,-Bid the evening sun ascend,-Bid the hail-storm upward tend : Call the past to come again, Speak-but thou shalt speak in vain!

One enduring mighty law Holds the universe in awe: Masters all things in the strife-Life with death, and death with life; Sweeps in its majestic sway Time and all its works away; Tis the law of Progress, graven In eternal lines by Heaven.

Progress | Progress | whose control Urges onward sense and soul; Progress 1 that can wing the wind. Lightnings launch and tempests bind; Progress! that can bring to men Angels' grace and scraphs' ken, And on earth the race begin, Whose bright crown a heaven shall win.

Progress! in thy service, we Pledge the hand, and bend the knee; Duty has no higher claim, Life can have no nobler aim ; Progress | watchword of the good ! rogress ! earth's beatitude ! Progress is the gospel road Progress is the will of God!

" Love is not love

Which alters when it alteration finds, Or bends with the remover to remove; h, no! it is an ever-fixed mark, hat looks on tempests and is never shaken ; It is the star to every wandering bark. Those worth's unknown, although his height be taken. Love's not Time's fool." -SHAKSPEARE.

Circular.

To Spiritualists and Friends of Progress everywhere:

In accordance with and furtherance of the views and sentiments of the National Convention of Spiritualists, held in Chicago, Illinois, from the 9th to the 14th of August, A D 1864, inclusive : We, the National Executive Committee, appointed by said Convention, do most respectfully, but urgently, recommend the immediate formation (without creeds or articles of faith), of societies or local organizations, for associate efforts by Spiritualists and all progressive minds everywhere. To this end do we present the following form of Articles of 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, believing that, when uniting for an associative effort, we should be especially careful, to guard sacredly INDIVIDUAL RIGHTS.

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

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

S. S. JONES, Chairman,

acts performed or approved. And for these reasons no com-plaint or charge against members of this Society shall ever be entertained, nor shall any member of this Society ever be sus-

entertained, nor shall any member of this Society ever be sus-pended or expelled from membership. As all things in nature are subject to change, so the mind is governed y the same law; and what appears to be truth and right to-day may appear otherwise to-morrow. For these reasons, any person becoming a member of this Society is at any time at liberty to withdraw therefrom, and hav his or her name stricken from the roll of members, on application to the Clerk, without imputation for so doing. to the Clerk, without imputation for so doing.

That man is a progressive being, and at all times acts in accordance with the *internal forces of his own being and exter-nal surroundings*; it therefore becomes the duty of every brother and sister to extend the hand of charity to all, and use their utmost endeavors to unfold the higher faculties by

enlightening the mind of humanity, and especially of the erring, downtrodden and oppressed. That the most highly developed inhabitants of earth, are intermediate between those angelic beings of expanded intel lects, who long since passed from earth, and now inhabit the "Summer Land," and the lower races of humanity who oc-"Summer Land," and the lower races of humanity who oc-cupy the rudimental plains of this sphere of existence; and that, as the Angelic World tender their kindest offices to us for our unfoldment in health, comfort, wisdom and happiness, so it is our duty to extend like loving care to our brothers and sisters of every grade, alike, for their unfoldment in health, comfort, wisdom and happiness. To "err is human;" "no man liveth and sinneth not," there-fore it is the duty of man to encourage his fellow man in well-doing, and to chide and judge not, as all in turn need oncourage ment, and not censure and reproach.

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.

FINANCES.

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

LEGISLATIVE POWERS

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

ON AMENDMENTS OF THE ARTICLES OF ASSOCIATION.

These Articles of Association may be amended by a vote of two-thirds of the members of the Society present at a meeting called therefor, provided such amendments shall have been submitted in writing, at a regularly called meeting of the Society, at least ten days before being acted upon. And pro-vided further that such amendments shall in no wise infringe upon the largest and broadest interpretation of these articles in favor of individual rights, freedom of action-thoughts, and expression thereof. And no amendment shall ever be made allowing complaints to be entertained against members, mor 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 Janu-ary, A. D. 18— and until their successors are duly e ected and enter upon the duties of their several offices, viz:

"An Act to Incorporate the Religio-Philosophical Publishing Association."

"SECTION 1. Be it enacted by the People of the State of "SECTION 1. Be it enacted by the People of the State of Illinois, represented in the General Assembly, that Stevens S. Jones, Henry C. Childs, Sylvester H. Todd, Warren Chase, Leo Miller, Frank Wadsworth, Charles H. Waterman, War-wick Martin, Moses W. Leavitt, Lewis Elsworth, Seth Marvin, Moses Hull, Edward O. Smith, Alexander V. Sill, William White, C. M. Plumb, M. M. Daniel, M. F. Davis, J.M. Peebles, Henry T. Child, Benjamin Todd, J. P. Bryant, J. R. Newton, W. F. Jamieson, F. M. Brown, S. J. Finney, Frank H. May, George Shufeidt, A. Burnham, William Reed, James F. Knowlton, Ira Porter, David Brunson, Thomas Richmond, S. Paine, A. H. Robinson, A. Wilhelm and Milo Porter, and Paine, A. H. Robinson, A. Wilhelm and Milo Porter, and their associates and successors and assigns are hereby created a body politic and corporate, under the name and style of the "Religio-Philosophical Publishing Association," and shall have perpetual succession, and by that name they are hereby made capable in law and equity, to sue and be sued, plead and be impleaded, defend and be defended, in any court of law and equity in this State or elsewhere. To make, have and use a common seal, and the same to renew and alter at pleasure; and shall be, and hereby are vested with all powers, privileges and immunities, which are or may be necessary to carry into effect the powers and objects of this act as hereinafter set forth; and the said association is hereby authorized and empowered, to purchase or manufacture all necessary materials for, and to carry on in all its varied branches and departments, the business of publishing, printing, binding, making and vending books, maps, periodicals, pamphlets, newspapers, and all other printed, painted, lithographed, photographed, mechanical and chemical matter, for the diffusion of knowledge and the promotion of the arts and sciences, and to establish all such agencies, depositories and bureaux as shall be deemed expedient by said association. And the said association is empowered to hold real, per-sonal and mixed estate, by purchase, gift, grant, bequest, or otherwise, and to convey the same in any manner they may deem expedient.

Reported for the Religio-Philosophical Journal. Spiritualist Festival.

SEVENTH ANNIVERSARY AT MIDDLE GRANVILLE, N.Y.

The seventh anniversary of the dedication of the Free Hall was held by the Spiritualists of Granville and vicinity, at their hall, on the 15th, 16th and 17th of June, 1866.

On the 15th, at 111% o'clock A. M., the meeting was called to order by Stephen Wing, President of the Association.

The following officers of the meeting were then chosen: Stephen Wing, President; John Landon, Vice-President; and M. C. Bent, Secretary.

On motion of C. H. Bull it was voted that a committee on resolutions, consisting of three, be appointed by the President.

A short time was then devoted to conference speaking, when some interesting remarks were made by E. Sprague, of Schenectady, N. Y. He said that we needed not only instruction, but a baptism from the spirit world that would purify and send forth the noblest thoughts of our souls. The great question is, how shall we receive this baptism? We talk about being reformers ; but the greatest reformer needs reforming himself. He who is constantly harping upon the faults of others, certainly needs reforming. Let us, then seek for that which will purify and exalt our own natures.

AFTERNOON SESSION.

After singing by the choir from the "Psalms of Life,"

G. F. Baker made some remarks upon the necessity of being true to ourselves, and boldly speaking out our highest thoughts, although they may for the time being bring upon ourselves the condemnation of a world enveloped in bigotry and superstition.

At the close of his remarks Mrs. Ellwanger and Mrs. Starbuck, of Troy, N. Y. sang, "I know thou art gone to the home of thy rest," in a most admirable manner.

J. S. Loveland then spoke on the following resolution, which was afterwards presented to the Convention for discussion, and adopted :

Resolved, That as Spiritualism is an advanced phase of human progress, it is high time that a full and thorough declaration of its principles and relations to the systems of the world was made.

Bro. Loveland said : We have advanced from the condition of childhood to one of greater maturity, and therefore have felt the necessity of rejecting the creeds and institutions of a past age. But should we condemn those theories before we have something better to offer in their place? We should not pull down an old house and turn the family out of doors until we are prepared to build a new one. Spiritualism differs from the old theories in this point: it is a discovery that the universe is eternal order, perfect harmony. Man's growth enables him to see what those of the past did not see. All of the religions of the world are based upon the assumption of supernaturalism. Spiritualism annihilates the religious systems of the past, for it shows the absurdity of their foundations, and rejects their Bibles as authority. But we have failed to substitute anything for them. As Spiritualists, we are prone to forget that "old things have passed away, and all things have become new." We cannot live forever in a world of ideality. We are living in a world of reality. We are denounced, universally denounced, as immoral, because we reject the Bible as authority; and so long as we have nothing to substitute in its place we have no defence. We need a declaration of principles, not to build ourselves up as a sect, not that there may be more Spiritualists here or there, but that humanity may grow.

The above resolution was discussed affirmatively by the Secretary and G. F. Baker.

Resolved, That the organic needs and aspirations of the human soul constitute the highest anthority to man.

Resolved, That truth and rightconsness cannot be transmitted from, one to another, or begenathed to any one, but come in response to the loving aspirations of the soul.

Dean Clark gave a discourse upon "Spirit Worship." commencing with the idea that man is naturally a religious being ; and under all the circumstances of his existence, and in all the different nationalities he has manifested the religious element of his nature in some form of worship,

Singing by Mrs Ellwanger and Mrs. Starbuck, Mrs. Fannie Davis Smith gave a discourse upon "The Religion of the Soul." Man seeks eternal things because he is eternal. To believe in God is only to become conscious of this eternal principle of life. Religion is not something that is learned, but something that grows up in the soul. We can make no demand upon nature that she cannot supply. We do not have to go to Bibles to get religion, but find it in our own souls; for we are naturally religious, and necessarily so. Man may build his systems as firm as he can, and cement them as strong as he may, but the angel of change will sweep them all away. The religion of the soul takes man out into the fields of Nature, to behold the beauties there. The discourse was full of gems of thought.

SUNDAY MORNING.

Met in conference at 9 o'clock, and proceeded to the discussion of Bro. Loveland's resolution on organization, which was participated in by Bros. Loveland, Nichols, Sprague, Sister Slocum, and others.

About 10% o'clock the hall was filled to overflowing.

After singing J. S. Loveland made an address upon this subject: "The power of Spiritualism for proselytism." There are some Spiritualists, he said, who declare they have no desire to proselyte. But it is the universal tendency of everything in Nature to harmonize everything else in Nature with itself. We are ever striving to "conquer a peace." In everything we seek to harmonize men with ourselves, and we take the best means we have to accomplish this. As children of humanity we are so connected that each one is affected by the moral impurities around him, and . enlightened selfishness, even, would prompt him to strive to remedy it. Have we, as Spiritualists, means at hand to accomplish this? We claim we have. We claim that we are conjoined to the heavens. Not alone do we stand in the great field of labor; but with the great and pure souls of the past, who stand shoulder to shoulder with the true worker. A leading Spiritualist speaker not long ago said, "Let us strive to get above the manifestations." But we will never curse our A B C's because we are able to soar away into realms where they cannot go. Instead of saying that these manifestations supersede reason, they are amenable to it. The heavenly messengers declare, "We come to you not with a gag in our hand, or a bandage to put over your eyes, but we come to remove the clouds, that you may see more clearly." The reporter regrets the inability not to give more of this most excellent discourse. The speaker seemed to hold the large audience spellbound by his earnest and eloquent manner; and his truthful words sank deep into many a soul.

goodness. Such vital, practical religion, utterly forbids abuses common to creeds. Such a religion elevates and ennobles those who practice it, believing in no vindictive God; but knowing that cause and effect are inseparable; that the wrong doer must suffer such penalties as he merits, as also that, on the other hand, those who minister to the weak, helpless and suffering, reap rich rewards of merited happiness. Such a religion will operate as a universal creed pulverizer, primarily inaugurating the Harmonial Philosophy.

Let there be a movement by the Spiritualists in a State Convention, preparatory to, or for, State organization in Indiana. Let those who have influence and knowledge in the matter announce the most suitable place and time to hold a State Convention, and move in the cause at once.

DR. I. H. HILL. Knightstown, Indiana, June 28, 1866.

Letter from Washington A. Danskin.

DEAR JOURNAL: It has been my privilege to enjoy, within my own domestic circle, clear and distinct communication with those who have thrown off external forms and passed to the interior life. Some twelve years ago, after a careful and patient investigation of certain phenomena that were occurring in the family of one of our most worthy citizens - similar demonstrations of the presence and power of the invisible ones were given through the mediumship of a much loved member of my own household.

This medium, who was most carefully unfolded by a circle of our immediate spirit friends, was remarkable for the practical character of her mind. Unselfish to a very unusual degree-devoted to the duties pertaining to her sphere in social life-participating moderately in the enjoyments and luxuries that her circumstances would justify-she had still an open heart and hand to all who needed sympathy or relief.

Without effort, or perhaps without being conscious of the fact herself, she was a contral character, toward whom others, who came within her sphere, naturally turned; and her influence was ever recognized as good by all who enjoyed her friendship or acquaintance.

I have given this much of personal history to show that nothing of fanaticism nor hallucination prompted the manifestations that followed her mediumistic development.

At first the sounds came upon the table when we would be sitting for manifestations; then followed the spelling of words and sentences upon a dial which was attached to the table, and the index of which was governed by the movement or "tipping" of the table. After this, the unseen intelligences would control the arm, and write their thoughts through the hand of the medium. Then followed the control of the organs of speech, accompanied by the power of healing disease-the unfolding of the inner senses of sight and hearing-making the spirit world, at times, as distinct and clear, as tangible and familiar, as our external surroundings. This has been followed by another very agreeable phase of development. During the presence of 'Blind Tom," the inspired negro pianist, in our city, he visited my house, and during the evening gave us many wonderful evidences of power over his favorite instrument. After he had left us, the spirit of Mozart addressed me through our medium, and stated that he was the controlling spirit that had produced such brilliant results through such an unpromising organism. He further said that if I was familiar with his own early history, and would observe the boy I would find many of his youthful eccentricities reproduced through this medium. He also stated that his influence would soon be withdrawn, and that of Beethoven substituted, as it was proposed to develop within the boy the poetic faculty, giving him power to improvise thought in language as well as music. This development would necessarily be very slow, because of the unfavorable character of the material with which they had to work.

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, Independence, Iowa. 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 reat and sublime principles of the Harmonial Philosophy, and f elevating and unfolding the minds of Humanity to a due appreciation of the attributes of Deity, as manifested through 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 s provided that it shall, each and every year, on the First unday in January, or as soon thereafter as convenient, elect rom their members a President, Vice President, Clerk, Treasr. Collector, Jamitor, and Five Trustees, which Trustees hall be styled the Trustees of "The Religio-Philosophical

The duty of which officers shal! 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 Execulive 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 ther 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 mak offices in other bodies. ich 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 Inties as the law, under which this Society is organized,

VACANCIES-HOW FILLED.

In case a vacancy in any office in these articles provided for, Il occur, either by death, resignation, removal to a dis-ce, or inability to act, it shall be the duty of the Executive Board to appoint some member of the Society to fill such ncy until the next ensuing annual meeting; and any office If necessary, be filled pro tempore in case of the temporary absence of the regular incumbent.

THE EXECUTIVE BOARD AND THEIR DUTIES.

The President, Vice President and Clerk shall form an Execu live Board, and a majority of them may transact business in the name of and on behalf of the Society, but subject to the roval of the Society, when an amount exceeding Fifty urs is involved.

ollars is involved. The Executive Board shall report all their doings at the ext annual meeting of the Society, and whenever required y a vote of the Society, in a business like manner, which sport, when approved by the Society, the Clerk shall spread pon the records of the Society for future reference. The Executive Board shall be qualified to give Public Lec-urers Certificates which shall endow them with fellowskip as Ministers of the Gospel,"—such Ministers of the Gospel as the referred to in the law under which this Society is orga-ized; and authorize such Lecturers, in the capacity of such Unisters of the Gospel, to solemnize marriages in accordance Unisters of the Gospel, to solemnize marriages in accordance ith law, which certificate may be as near as practicable in a following form:

CERTIFICATE.

o all whom it may concern: Know ye that the Religioophical Society, reposing especial confidence in our er, do hereby grant this Certificate o Fellowship and And the said association may lease or rent real and personal estate, and erect and repair such buildings, privileges and appurtenances as shall be deemed necessary to carry on and execute the business of said association, and make their property serviceable and valuable.

SEC. 2. The capital stock of said association shall consist of One Hundred Thousand Dollars, and may be increased from time to time by the Board of Directors of said associa-tion; as deemed necessary, which capital stock shall be divided into shares of Fifty Bollars each.

SEC. 3. The immediate government and direction of said association shall be vested in the fourteen first above named corporators, who shall constitute the first Board of Directors, and shall hold their office until others shall be duly elected as their successors, and enter upon the duties of their office, in accordance with the provisions of the By-Laws of said association and a majority of the Board of Directors shall form a quorum for doing business.

SEC. 4. The Board of Directors shall elect one of their number president of the association, and such other officers and agents as the By-Laws shall require.

SEC. 5. At all meetings of the stockholders, each stock holder shall be entitled to cast one vote for each share of stock holden, subject to such general regulations as the By-Laws shall provide; and no person shall be eligible to be elected to the office of Director, who does not own and hold, at least ten shares of stock, on which has been paid at least ten per cent.; and there shall never be more than forty members in the directory, the number to be regulated by the By-Laws. And should it at any time happen that a Board of Directors shall not be elected at the time fixed by the By-Laws, said association shall not for that cause be dissolved, but the old Board of Directors shall hold their office until their successors are elected, and enter upon the duties of their office; and should the President or any of the Directors die, resign or be removed from office, refuse to act, or in any way come incompetent to act, the Board o Directors may fill any such vacancy, so occasioned, until the next regular meet-ing o' the stockholders for the election of officers of the association, and may, in the absence of the President and Vice-President, appoint a President pro tem.

SEC. 6. The Board of Directors may, from time to time, open and close the books of the association for subscriptions to the capital stock, under such general restrictions and con-ditions as shall be provided in the By-Laws and subscription lists of the association. And it shall be lawful for the Board of Directors to require payments of the sums subscribed to the capital stock, at such times and in such proportion and on such conditions as they shall deem fit, under the penalty of the forfeiture of all previous payments thereon- notice for such calls for payments to be in accordance with the conditions of the subscription list and the By-Laws of the assocra-

SEC. 7. And for the better promoting the business of the association, the Board of Directors by the President or other agents duly empowered, may negotiate a loan or loans of money or credit to the amount of their capital stock, and may pledge the credit and property-real, personal and mixed estate-and all its rights, credits and franchises, for the payment thereof, and may execute promissory notes, bonds, mortgages, deeds of trust, and any and all forms of vouchers, at any time deemed necessary, and may prepare a sinking fund or other means for the payment of the same, and do all other necessary and proper acts to promote the general in-terest of the association. And said Board of Directors may, from time to time, adopt and amend all necessary By-Laws for the regulation of the business of the association, not in conflict with this act, and the laws of the land, and rescind them at pleasure.

SEC. 8. This Act shall be deemed and taken as a public Act and shall be construed beneficially for all purposes here-inbefore specified or intended, and be in force from and after its passage

"Approved February 16th, 1865." UNITED STATES OF AMERICA,] 88.

STATE OF ILLINOIS,

I, Sharon Tyndale, Secretary of State of the State of Illinois, do hereby certify that the foregoing is a true copy of an enrolled Law entitled "An Act to incorporate the Religio-Philosophical Publishing Association," now on file in my office.

In witness whereof I have hereunto set my hand, and affixed the Great Seal of State, at the City of Springfield,

SATURDAY MORNING SESSION.

The first hour was devoted to conference. The regular hour for speaking having arrived after the choir had sung,

E. Sprague addressed the audience. He said : The world is given to fault-finding. We are constantly finding fault with the opinions and actions of others. If an individual finds fault with me he should show me something better. I have a proposal to make to any one disposed to find fault with me, which is this : ' I will be myself, and you may be yourself. Will you agree to that? If not, then try and make me over to be like yourself. Theology asserts that the universe was created; and yet it is evident that it has been and is passing through various processes of development. To say that Nature is made, and is making, is an absurdity. The man who doubts is the man of knowledge. He also proceeded to show, in a most sound and logical manner, that there could be no Infinite Being outside of the universe, and that the claims that a revelation has been given from an Infinite Being are entirely unfounded. The discourse was replete with sound philosophy and common sense.

Mrs. Ellwanger and Mrs. Starbuck sang, "There is music in the air."

J. S. Loyeland then spoke on the following resolution :

Resolved, That Spiritualism is a universal eclecticism, a universal harmonizer of all past conflicts, and therefore worthy of all acceptation.

He said: It approaches the rationalist, and extends the hand of love, and says, you are right in asserting the supremacy of reason. It extends the hand to the devotee of the old religion, and says, you are right in the manifestation of your spirituality, and though you reason is clouded, we come to remove those clouds. I find not a ray of light but what enters in an element of Spiritualism. Twenty-five years ago it would have been impossible for a man to have been ought but a supernaturalist. or an infidel; for the idea that religion is natural and not supernatural, had not then asserted itself. There is one thing it seems to me we should all strive to possess and manifest, and that is universal charity; to receive even the wildest thought in kindness, and thank the author for it. We talk about reforming men, but how are we going to do it? Are we going to do it in the old way, of folding up our garments, that they do not trail in the filth of humanity's sins? What would be the result? They would turn from us and curse us, for they would feel the eternal repulsiveness of selfrighteousness. Spiritualism sees not only truth in all the systems of the past, but it sees in each child

SUNDAY AFTERNOON.

Bro. Sprague continued his discourse of Saturday. His remarks were deeply interesting and instructive.

Fannie Davis Smith gave the closing discourse. Subject: "The Antiquity of Man." The hall was crowded to its utmost capacity, and many failed to get seats. All seemed deeply interested in the address.

Thus closed our three days' meeting, which has been declared by our friends in this place to have been the most pleasant and interesting of all their yearly gatherings. Great praise is due the Free Hall choir for the part they took in the meeting, and also to our lady friends from Troy for lending the aid of their voices to the choir, and also for the beautiful pieces they sang, which contributed much to the harmony of the meeting. The friends of Spiritualism opened their doors, and gladly welcomed the friends from abroad with that kind hospitality that causes the stranger to feel at home. The sparkling eye, the beaming smile, the kind word, and the warm and hearty grasp of the hand, all told us of the deep joys that were felt. We separated, feeling that we had enjoyed a pleasant, profitable and glorious time.

M. C. BENT, Secretary.

VOICES FROM THE PEOPLE.

Letter from Indiana.

EDS. JOURNAL: I wish, through your truly free paper, to present a few thoughts relative to holding a State Convention in Indiana, preparatory to State Spiritual organization. In order that National organization should be fully successful, the Spiritualists of each State should organize to that end, which would give strength and confidence, both to local and national effort. Concentrated effort alone, in any great cause where there is much to be accomplished, leads to success, either in a good or bad cause. Inasmuch as all organizations have been based upon selfish and bigoted creeds, enslaving man's nature, Spiritualists are fearful of organization. They fail to discriminate between the use and abuse of power. It is a notorious truth, written in blood-stained characters, through all the long ages of the past, that all organizations, professing to hold the welfare of man paramount to all things else, have enslaved both body and mind. Man has ever struggled under the most galling chains of arbitrary and selfish political government, as well as a blighted and bigoted priesteraft, both having really the same end to accomplish : the possession of power over the masses, instead of the good of all who make up the body of organizations. The politician and priest, who run the machine through intellectual and creed established regulations, manage to pocket, not only large salaries, but a very large amount of honor, influence and to pecuniary acquisition, therefore her efforts have general importance, every way, whilst the com- been freely extended to benefit others, and promote moner must feel very obliging and ready to serve an interest in the protound truths and broad, phihis superiors, both in politics and religion. Now cannot Spiritualists learn, through the law of comparison, to distinguish between a universal religion some sixty three years of age, who had been given of individual freedom and one of universal slavery of both body and soul? It requires power and means to do good, as well as wrong. Equality, fra- nerve, restored to the almost original strength of ternity and justice allow no drones to cat up and sight, and who now sometimes finds himself, in his waste the honey produced in the great industrial seventicth year, reading without the aid of his bive of workers; all living upon the products of glasses. their own industry, save those who may be unable to produce; recognizing no one entitled to honor

Some weeks after this visit of the blind pianist to our home, the lady medium was, most unexpectedly to myself, no intimation having been given me of such intention, led to the piano, and for three-quarters of an hour the keys were touched by an intelligence that evidently understood all the possibilities of the instrument.

The music was not of the ordinary character, but wild and wierd-like-rolling up into terrific volume, like the agonized wailings of ten thousand unhappy spirits, and then dying away into soft cadences like the gentlest breathings of the evening zephyr over the wollan harp strings. When the entrancement passed away, and the medium returned to her normal condition, she found her fingers so swollen that she could not close the hand without pain; the finger nails were split and broken, and it was a day or two before her hands were restored to their former condition.

Astonished and delighted at this new and beautiful phase of mediumship, I awaited with some impatience an explanation from our spirit friends. It came a few days after. Mozart told me that he had taken the medium's musical development under his control, and if proper facilities were offered pleasant results might be anticipated. Since then this control has occurred some ten or a dozen times, but never again with the same amount of force. What is now given seems to be intended as exercises, such as the earthly instructor gives his pupils on the instrument; the character of these "exercises" is as different, however, from those of our realm as is the music which we commonly hear drummed from the plane, from that which was first given by our distinguished spirit musician.

The medium has no knowledge of music whatever, never having had instruction, nor has she ever exhibited any peculiar taste in that direction.

I have given this rapid sketch of the unfolding powers of this medium, to let your Western readers know that here, in the center, we are walking steadily, hand in hand with the "invisible ones," toward that "communion of saints," which many of our theologically religious friends profess to believe, but know not how to realize.

External conditions have rendered it unnecessary that the modium should devote her spiritual gifts losophical religion of Spiritualism. The first case of healing was that of a gentleman, up by two of our most eminent physicians and surgroons as a hopeless case of paralysis of the optic

...as a "regular Minister of the Gospel," as such authorize to solemnize marriages in accore with law. iven under our hands at, thisA. D. 18. Executive BoardPRESIDENT) VICE PRES. of the ...CLERK | Religio-Philosophical Society.

OF MEMDERSHIP.

We hold these truths to be self-evident," That we are all chil-We hold these truths to be self-evident," That we are all chil-n of a common Parent who, through the kind care of ther Nature, and the instrumentality of Angelic Messen-these of this children in his loving embrace, and provides partially for their every want, and is continually bringing an to appreciate His unfailing love for all : Therefore it is a duty of this Society to receive all who desire to unite rewith, by subscribing to these articles, each individual one being responsible for views entertained or uttered, or SEAL. SHARON TYNDALE, Secretary of State.

Among the Emperor's improvements in Paris is the leveling of the hill of the Trocaders. The ground is mined, and four mines are sprung at once by an electrical battery. About two acres are raised at each explosion, and cars are ready on a temporary railway to carry off the earth thus loos-

The force of the explosion of gunpowder is greatly increased when the powder is previously heated nearly to its point of decomposition. This may partially account for the bursting of guns after long firing.

Those who raise envy will easily incur censure,

f humanity an angel.

The president then announced the Committee on Resolutions as follows : M. C Bent, Mrs. M. Hallock and John Landon.

AFTERNOON SESSION. The following preamble and resolutions were offered to the Convention for discussion : WHEREAS, The universe comprises all being, and is controlled by inherent, eternal and immutable laws ; therefore Resolved, That all ideas of the existence of a Being above those laws are unfounded assumptions, and all prayers adthe idolatrous notions of the past.

The last case is a most remarkable and successful one. A cultivated and highly intelligent lady, in dressed to such an imaginary being are but reiterations of a above another, only as he or she may have sur- her twenty-fifth year, the wife of a gentleman who passed others, in his manifestations of love and had no faith in Spiritualism, and the mother of tr

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JULY 28, 1866.

children, was brought to the medium after having been under treatment by some of the most skillful physicians of our own and other States. She had suffered severe mental disturbance, being unable to sleep, except for very short periods, and was continually hannted by the impression of some impending evil. The active and philanthropic spirit of Doctor Benj, Rash examined the case through the medium, prononneed it a "loss of animal magnetism," manipulated the brain, prescribed such remedies as were appropriate, and the effect was immediate relief, with a steady progress toward complete restoration.

Spirits numbering thousands have controlled the organs of speech, and either sent messages to their friends, or have pictured to me the conditions by which they were surrounded in the interior life Sometimes these descriptions have been given with a graphic power rarely equaled by our earthly word painters.

Every class and character of mental development, from the infantile prattler to the gigantic Swedenborg, have used this medium for the expression of thought. Every moral condition that we have knowledge of has been permitted to find atterance through the same channel. The profune, the vulgar, and the unenlightened, have, of course, not been permitted to indulge in profanity or vulgarity, but, under the restraint and control of the band of spirits who developed, unfolded and brought into use the mediamistic powers of the one of whom I write, these "undeveloped ones" have the privilege of communicating to us, and sometimes receiving great comfort and benefit by such communication. Through the instrumentality of this medium many persons have been led to comprehend the utility, as well as perceive the beauty of Spiritualism. To myself it has brought great happiness, substituting realities for chimeras. Previous to my knowledge of the inner life, obtained through this source, I looked upon the creation as either a bad burlesque or a cruel tragedy. If an infinite power had produced such a world as we see around us, and had limited man's existence to his sojourn on earth, it seems to me that it must have been done without definite purpose; or, at least, no intelligent, useful object had been accomplished ; and if man did have an eternal existence, and was subject to contingencies, such as were taught by ancient and modern theology, then such a creation could

than satanic fiend. Spiritualism, by supplying the link that was wanted in the infinite chain of cause and effect, has added another world to this-has unfolded to my interior sense the rational theory of progressive development, and has given me a God to worship, whom I can approach without fear, and adore without trembling.

only have emanated from an almighty and worse

Yours with fraternal regard, WASH. A. DANSKIN. Baltimore, July 8, 1866.

Religio-Philosophical Journal

mechanicarts, or will promote the arts and selences. covers every material thing that the mind can conceive of.

As capital is aggregated, every species of material will be manufactured, and every new invention will be brought into use by this corporation, which will tend to the upbuilding of our legitimate work. To accomplish so extensive an object as will devolve upon our institution from time to time, It will be necessary to increase the capital stock until many millions of dollars shall be invested in different cities, and many thousands of thinking, active human souls will find employment for brain and muscle for carrying out the great work. Hence the reason for giving the corporation power to increase the capital stock from time to time, by a simple vote of the Board of Directors to an unlimited amount.

Whence the necessity of giving the extraordinary power of receiving by gift, bequest, grant or otherwise, real estate to an unlimited amount, with power to use and dispose of it at pleasure? This power was given to the corporation for the purpose of endowing it to an extent commensurate with the design and object to be attained by the prolectors-to educate and liberalize the world. It was foreseen that there are thousands of men and women that have accumulated large fortunes, who will, as they are about to pass from this plane of life and enter upon the realities of a never ending, conscious, spiritual state of existence, feel that they would like to dispose of their earthly treasures in a manner to do the most good to the largest number of those who are coming upon the stage of life immediately after them.

Thousands, just as they are about to leave the material plane of life, for the first time appreciate the fact that they have but just begun to live, and that the great object of life is for the good they can do; and further, that the doing good most completely and adequately consists in doing good to the greatest number. To that end we have the assurance that this class will be inspired, of their abundance, to bequeath many millions of dollars worth of real and personal estate to this corporation, for the purposes of supplying the most spacious manufacturing establishments, book depositories, printing presses, and every variety of the most improved machinery that shall from time to be brought forth by the inventive genius of the present and future time. Nay, more, we are advised that this same class of individuals will be inspired to bequeath large legacies to this corporation for the specific purpose of publishing particular classes of books, that highly gifted but poor authors shall indite for the enlightenment of the world, many volumes of which now await publication. In this manner, and through the agency of this institution, very many earnest souls will be able not only to see their thoughts spread broadcast over the world but will receive a compensation for their toil commensurate with the value of their labors. The laws of eternal justice will be observed in the progress of the unfoldment of this

Words of kindness sink deep into our souls. They make an impression not easily effaced.

Those who take a superficial view of the great work in which we are engaged, suppose there must necessarily be a spirit of antagonism existing between our institution and our cotemporary.

It is only so in the imagination of the superficial observer.

The world of causes is just out of view, simply invisible to the material senses. That power is potent and will accomplish the work needful. The BANNER OF LIGHT sprang into existence at the right time, and has faithfully heralded glad tidings from the invisible world to the poor heart-stricken mourners, yielding that consolation that old theology failed to do. In the midst of the terrible carnage which was rendering desolate the homes and hearts of millions of human beings on the American continent, that same invisible power saw the necessity of a new and further development of light and knowledge from the INNER LIFE, and put forth anew the spirit of inspiration which baptized receptive souls to the work of establishing an Institution which should be especially instrumental in disseminating light and knowledge among the masses and cheering weary souls, by a knowledge that there is no death-that all is change from a present to a higher plane of living realities.

The work of our spirit friends is never done by halves. Thousands of souls on the material plane of life are feeling the baptismal spirit inspiring them to enlist in the great and good work of sustaining this western enterprise. Indeed it is a great success-and how could it be otherwise? It was inaugurated in spirit life, and is conducted under their advice and fostering care.

The words of cheer coming over to us through the mediumship of Mrs. Conant, the inestimable medium of the BANNER OF LIGHT but confirm the oft repeated advice we have through the mediumship of Mrs. A. H. Robinson, through whom the same spirit philanthropists speak to the world from this western city.

Our Charter - Our Work - Our Capital Stock.

We again lay before our readers a copy of our charter, and ask them to scan its provisions well, and become familiar with the extended powers granted to our corporation.

We also ask them to consider the fact that less than eighteen months have elapsed since the Legislature of the State of Illinois passed the law creating this Institution, and yet we have been in operation long enough to secure a patronage ranking first class, and in quality of work not equalled in the West, nor surpassed in the wide world.

The daily increasing demands for first class work requires us to greatly enlarge our facilities for doing work. To meet these demands we must increase our capital stock. Herewith we print a form of subscriptions and confidently hope that many hundreds of our friends will avail themselves of the privilege of taking stock in the corporation immediately. All that is required is either to copy the form and send up the subscription with the ten per cent. which has to be paid down, or to write to George H. Jones, Secretary, P. O. Drawer 6325, Chicago, Ill., for a blank subscription paper, and it will be forwarded at once; and on receipt of the subscription a certificate of stock for the number of shares subscribed will be forwarded to the stockholder.

A Note to all Interested in the National Convention.

The Providence Society of Spiritualists have appointed a committee to arrange for the entertainment of the members of the National Conven ion which meets in their ci y in August.

The committee carnestly request all persons whose inter tion it is to attend the Convention, to inform them by letter at as early a day as possible. Will all please state whether they come as delegates, fecturers, or as both; also, those having friends here and places already arranged, will grant a favor by informing us in the same manner?

Will all Societies sending delegates inform the committee of the names and number selected as soon as possible after the appointments are made? and will they make those appointments at an early day?

and we can better arrange for the accommodation of all.

It is our intention to entertain as many as possible free-giving lee users the preference, and to provide places in boarding houses and hotels convenient to the hall, where all others can be accommodated at reason b e rates.

Please attend to this, and address P. C. Hull, care of I. Searle, Providence, R. I.

Little Bouquet.

We trust that all who have seen the LITTLE Bouquer are impressed with its quality and its usefulness if put into the hands of children. We proposed to issue such a paper as was needed for the times. We think we have succeeded fairly, and the spontaneous testimony daily received confirms us in the thought. But to meet the demand, it should improve from month to month, and that is fanning mail, grain and seed separator and snet our desire. To this end we request all who love children and can contribute short essays, stories and items of interest, to do so. We are very thankful to those who have thus far so kindly aided us, and hope to merit their continued favors. We hear some objections to the price of the LITTLE BOUQUET. We can only say, it cannot now be published for less than \$1.00 a year and live; if that seems too much, let all take hold and increase the subscription list by several thousand, and we can then make it a more frequent visitor.

We will do our part, and only ask our friends to aid us in so laudable an undertaking as this is everywhere admitted to be.

Excursion and Basket Picnic.

The members and friends of the Children's Progressive Lyceum of Chicago are to have a grand picnic excursion to Downer's Grove, on Thursday, July 26th. The train leaves Union Depot, foot of Lake street, at 8:20 A. M. and return to the city about 5 P. M. Tickets 50 cents; children half price. Good music for dancing, and refreshments on the ground.

Downer's Grove is on the Burlington and Quincy | cane of her husband's, earrying out a wish which

don, at which there were from 30,000 to 50,000 people present.

PERSONAL AND LOCAL.

J. T. Dow will speak in Rockford, Ill., July 22d and 29th.

Will R. Swetland please let us know where his paper is to be sent? The proper address has been lost.

The Friends at Middle Granville, N. Y., will please excuse our delay in publishing the report of their anniversary, so kindly forwarded to us. The crowded state of our columns prevented its earlier appearance. It will be found in this number.

The Spiritualists hold meetings every Sunday, at 10:30 A. M., at Johnson's Creek, N. Y. Monroe This will inform us just how many are coming, Chaplin, H. O. Gregory, Mrs. H. O. Loper, Mr. D. F. Hoag, constitute the Lecture Committee. They have also organized a Children's Progressive Ly. ceum.

> The yearly meeting of the Friends of Progress of Indiana will be held at Richmond the 19th, 20th and 21st of October. J. M. Peebles is engaged to be present. Others of our best speakers are to be engaged, and it is intended to make this one of the largest and best meetings of the kind ever held in Indiana.

The Children's Lyceum of Richmond, Ind., is prospering finely. The officers and members hold a pic-nic once in two weeks this warm weather

Mr. J. W. Free, who so generously donated the equipments to this Lyceum, and is deeply interested in the Lyceum movement, called on us lately, on his way to Lacrosse, Wis., where he has gone to tell his valuable machine, which combines in one the machine. It is one of the finest machines for the purpose intended in use,

An American watch factory at Elgin, Ill., with \$250,000 capital, will be ready to make sixty watches per day by September. Most of the stockholders were formerly workmen at Waltham.

Bierstadt sold his "Storm in the Rocky Monntains" for \$25,000.

Hartford, Conn., is about to enjoy a free library. The late Daniel Watkinson Bequeathed \$10,000 M a fund, the interest of which was to be applied to the purchase of books for this library. Abox. 12,000 volumes having been procured, the library will soon be open to the public.

Cyrus W: Field has made thirty-three voyages across the ocean on the Atlantic telegraph business, which is in his "line."

Professor Peters, of the Hamilton College Oberttory, has discovered the eighty-seventh asteroid.

Joel Lindsley, the clergyman who whipped ha little boy to death, at Medina, N.Y., for refusing to say his prayers, has been released on \$10,000 Mil.

Mrs. Lincoln has presented Fred. Douglass with s.

CHICAGO, JULY 28, 1866.

OFFICE, S4, S6 & SS DEARBORN ST., 3d FLOOR.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS. GEO. H. JONES, Secretary. S. S. JONES, President.

AT 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 requested to make them payable to George H. Jones, Sec' 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.

Our Corporation-Its Prosperity and its 0.9 Mission.

Again we feel impressed to call upon the friends of liberal principles, who love the truth, and can realize the fact of the immortality of the soul and the communion of spirits with loved ones of earthin their behalf we call upon you to aid in building up an institution by which the thoughts and words of your spirit friends can be spread broadcast through the world, and for the general dissemination of knowledge.

You who have learned the great lesson that righteousness consists in doing good, in enlightening the mind, in unfolding it to an appreciation of the loveliness and beauty that exist everywhere, and has only to be appreciated and appropriated to use, to make the world wiser, better and happier: to you, friends, the loved ones who have passed to the other shore, and whom you must soon follow, appeal to aid in carrying out the great work which has been under their suggestions and advice so successfully inaugurated.

You are asked to make no sacrifices, even in the slightest degree. This great work for the enlight. enment of the world has been so wisely planned that to contribute to its support is but to invest in a remunerative enterprise, the stock of which may readily be converted into eash, to meet any emergency that may arise, either from accident or otherwise.

If those who may now take hold and help build up this institution ; if those who shall feel the admonitions of inspiration from the spirit world, and obey the call made upon them to help on this great work, should hereafter, when the corporation is well established, and known to be a good dividend paying enterprise, as it surely will be, wish to convert the stock into money, it can be done with the same facility that railroad or bank stock could be converted into eash; and such stockholders would have the consolation of knowing that they helped to establish the institution and put it upon a sound basis

It is for Spiritualists to take hold of this enterprise, and put it before the public with a vigor that shall be a guarantee of its containing within itself elements of success, and ability to accomplish the great work for which it was designed and projected.

great spiritual movement. We would like to say much about the nature of the work to be done by this institution; but we have already extended this article to a much greater length than we intended. We shall in future numbers speak more in detail of this great heaven-born enterprise. We feel no delicacy in urging its merits upon the consideration of the liberal minds throughout the world. So long as the spirit world impels us to act in this sphere of labor

duty. In conclusion, we will say that the time is not far distant when our corporation will publish daily newspapers. Our field of labor will comprehend more than one large city.

we will not falter nor hesitate to do our whole

Then it will wield an influence which will be felt in every department of life. Public sentiment will be educated in a few years to a realizing sense that our present system of educating children and youth is far short of natural. That the religious dogmas of past ages are unfitted for and ought not to be incorporated into the teachings of the free institutions of a great and free people.

That the school books now in use and modes of instruction, all belong to an age past; that to the new schools in thought belong the right to instruct the rising generations.

Our institution, with bureaux in many cities, will be adequate to the task of publishing, and will naturally be the foremost in providing that which the public sentiment will demand. To that end the spirit of the age tends, and for that purpose the Religio-Philosophical Publishing Associa-TION, with its extraordinary rights and franchises, sprang into existence.

Right to the Point.

We clip the following from the BANNER OF LIGHT :

"The RELIGIO-PHILOSOPHICAL JOURNAL, which nobly and fearlessly advocates our philosophy, the truth of which the whole civilized world will acknowledge in good time, publishes an excellent article in its issue of June 23, calling upon the Spiritualists of America to fully sustain their organs."

The editor of the BANNER, after quoting from our article above referred to, continues:

"There is soul in the above extract. Yes, Bro. Jones, we do indeed wish success may attend your enterprise. And it will, if such feelings continue to guide you as are expressed above. It is our heartfelt desire that the JOURNAL may be placed upon a basis so firm that all the shafts old theology may hurl against it, will not marits fair proportions in the least. The BANNER, thank God, is placed upon a firm basis, and will, doubtless, continue to do battle for TRUTH, when we, its humble conductors, shall have fulfilled our missions and passed to the life beyond.

" As the thought has gone out to spirit life from the mortal, to know what our spirit friends think of the "Western organ," we with pleasure repeat their views in this connection, as they are to the point, showing conclusively that the inhabitants. of the spirit world feel and manifest a deep interest in both papers. In answer to the question regarding the JOURNAL, the spirit remarked, 'What do we think of it? Why, to be sure, we think it is another voice of God, sounding out to the people of the ninetcenth century ; proclaiming good tidings to all the people everywhere, under whatsoever conditions they may exist, whether in churches or outside of them. This voice proposes to reach all. As your BANNER enters every house and reaches the darkened chamber of every soul with its light, so this organ goes hand in hand with you, sending out its glad tidings on every breeze, and giving to every soul meat in due season. It has been baptized with the blessings of the angels; therefore we can do no less than think well of it.' "With such evidence before us, surely we should not hesitate to act in harmony, to the end that all humanity may be benefited by the dissemination of the mighty truths the glorious Philosophy of Spiritualism teaches.

Parties who have fifty or more dollars to invest for profit, cannot do better than to invest it in these stocks. They can pay up for shares in full, or any other per cent. not less than ten per cent. or five dollars, on a share. It will be a fine investment for money, and the annual dividends will be equal to any reasonable rate of interest, and probably much better.

In addition to our newspaper, book, general job printing, bookbinding and bookselling, we have just made arrangements with the most celebrated American artist, T. DONEY, to become the publishers of all of his celebrated works of art. This new branch of business will furnish employment for many hundreds of agents and canvassers. Doney's engravings sell readily everywhere.

We urgently call upon all who read this article to carefully peruse another article in this paper upon the subject of the great work we are engaged in. We ask you to become stockholders in this corporation. We ask you to invest your means in a great and good enterprise. We ask you to do it now.

Form for Subscriptions to Capital Stock.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. For value received, the undersigned, a resident of......County ofand State of..... hereby agrees to takeshares, of Fifty Dollars each, in the capital stock of the RELIGIO-PHI-LOSOPHICAL PUBLISHING ASSOCIATION, and to pay for the same as follows, viz : ten per cent. on each share, on subscribing, (which is paid,) and ten per cent. more every succeeding four months, after date, until the whole amount is paid, and interest at the rate of ten per cent. per annum on sums that shall not be paid within ten days after the same becomes due.

Dated this day of A. D. 186. Put on a ten cent revenue stamp.

Dr. P. B. Randolph.

A note from Bro. Randolph, dated July 15th, announces his arrival at New York, on his way North and West, soliciting means to establish a school for freedmen in Louisiana. No one can know the actual condition of these loyal people without feel-Ing an intense interest in their behalf, and we hope Bro, Raudolph will make himself heard and felt throughout the Northern States, and that responses to his call for aid will be frequent and bounteous.

He goes from New York to Washington, thence to Providence to the National Convention, after which he comes West. His address will be Providence, R. I., until after the Convention.

Do not forget him nor the cause in which he is engaged.

The Lyceum Manual.

The above entitled work, written by Andrew

Railroad, twenty miles from Chicago. It is fitted the latter expressed shortly before his assassination. up with every convenience for the enjoyment of those who join the excursion party. The officers of the Lyceum are doing all in their power to render this a pleasant occasion for all, and we hope the friends will rally, and make this one of the happiest times of the season. No people know how to enjoy themselves better than the Spiritualists, and they should turn out en masse, and show the people who and what they are.

Remember, the train leaves at 8:20 A. M. and all must be on hand.

Remember the Laborers.

We take especial pleasure in calling the attention of our friends to the advertisements of E. S. Holbrook and Wilkinson & Peters, two firms of lawyers doing business in this city. We not only call attention to these firms, but we are more especially gratified by being able to speak of Mr. Holbrook and Mr. Peters as devoted Spiritualists, who have labored for several years faithfully in the promulgation of our philosophy, as eminent in their profession, and men worthy of the confidence of all who have legal business in Chicago.

Prof. A. H. Worthen, State Geologist. We are happy to correct a mistake that occurred in printing the proceedings of the State Convention at Rockford, in spelling the name and giving the Post Office address of Prof. Worthen, one of the trustees of the Illinois State Association of Spiritualists. Warsaw is the home of the Professor; but his Post Office address is at the capital of the State-Springfield, Ill.

Mrs. Cora L. V. Daniels.

This eloquent lecturer and earnest worker is to lecture at Crosby's Music Hall on Friday evening, July 20th, at S o'clock P. M.

The subject of the lecture will be selected by the audience; also a theme upon which a poem will be improvised at the close of the lecture. This will be her only lecture in the city previous to her departure for the South, and we hope the hall will be well filled.

FOREIGN NEWS.

By steamship Preiere, from Brest, 7th inst., we learn that the armistice required by the Emperor Napoleon, had not been agreed to by Prussia and Italy. The Italians have crossed the Po. Marshal Benedek has called for thirty thousand more troops. There is a report that the Archduke Albert is to supercede Benedek. The fortifications about Vienna have been increased, and the guns now mounted number five hundred. A fight occurred at Meringen seven years, who died in Sechlebem, Conn., revealed on the 4th, but no particulars are given. The Aus- the fact that her death was caused by particles trian troops have evacuated Lombardy. Fasther interesting details are given of the great battle between the Lustrians and Prussians before Komig- stomach cancel alcerations, and death ensued. gratz. The Prussians are reported as being slive with enthusiastic rejoicings, while the Austrians are is the "sweetest" thing in the world; in fact, a said to be filled with dismay. Garibaldi was at month's hours comb full of sells. Lenato with fifty thousand men. The Tyroket priests represent to the peasants that his soldiers are bandits, and the Liberator bimosit an anis-Christ. Italian journals say that if the American army moves northward from Venetia, tac will follow it closely; and eventually just the round army of Prussia. The Someon's montheard which the fight on until the entire elimenterment of the Austrian government is accompaniated Lord Derby had an internet will the Quero, and submitted the failewing names for a new minhiry, which were approved : Derby, Fremier and hader in Louis: Discout Chancellon, of the Excheques, and header in the Commons ; Stanley, Ford elign Sternstary ; Walpach, House Secretary ; Gen. Peel. War Secondary ; Pakingrom, Admiratty ; Northcote, Buard of Dudy; Dake of Backingham, President with a line a restaurable

PEN AND SCISSORS.

There are in all, including steamboat piers and railway stations, fifty-two inlets to the city of Lozdon, through which in the course of each twentyfour hours, no fewer than 706,621 persons enter, 1 number equal to one-fourth of the entire metripolitan population, or, added to the sleeping population, to more than the entire population of Dublin, Edinburgh and Glasgow.

To believe that a man shall be punished who has done his best endeavor to find out the truth, is to make God a much worse father than Satan; but would I be a member of the Christian church if this belief was a necessary part of the Christian religing but should cry out with Averroes, " Let my soulde with the philosopher."-Lord Falkland.

The way for a man to truly succeed, is to do what he thinks best worth his doing, in the way he thinks it ought to be done. Let him never step aside from his path, either for profit or praise, and he will have all the success that is possible to him, and all that is worth having.

Mr. Spurgeon, in a speech at the recent amiresary of the Baptist Union in London, made in rather astounding statement that, "You could go about one good preacher out of every eight Stdents, and that nothing could change the moretion."

The clergymen of New York city, of all enancecal denominations, are organizing an Evane Alliance, similar to those in Europe.

Sambo was backing away at a tough oak, whit lightning struck a tree near him, and shivered & "Um," said he, "I jes like to see him try dis cot. I reckon dey find dere match !"

"Ugh! Him great man ? Big brave! This many scalps !" said an Indian, seeing a window fall of wigs.

Thought obscured is far better than much butnished and ostentatious brass, and a fittle plain sizcerity is more valuable than the most complete ad elaborate counterfeit.

The man who can make his own fire, black his own boots, carry his own wood, hee his own garden, pay his own debts, and live without wine and tobacco, needs ask no favor of him who tides in a coach and four.

The saving of a White Mountain stage driver to a New Yorker sitting with him : "I space if I went to New York I should gawk around as you fellows do up here."

The post martin examination of a little girl, aged which had been bleen from her finger pails. They were swalltored, and sticking into the sides of her

a suppresentat old bachelor says a woman's heart

- What is the reason that your wife and you atomys disagree?" asked one man of another. "Because we are both of one mind-she wants to be master and so do I."

This institution originated with those who long since passed from earth life to the spirit land.

6.0

It leaped into existence at a moment when demanded, and will live on and vigorously do battle in the cause of truth, until the errors of the past shall find no resting place in the mind of man. Those who aid in building it up will rejoice in all time to come, that they put forth their best energies and invested their means in so noble a work. The extraordinary powers with which this corporation is vested, are all necessary, and were wisely foreseen and provided for in the charter. The power to do anything that is known to the

"To the Spiritualists, then, we appeal, in all earnestness, to sustain both their organs, if they would have their glorious scientific religion rapidly established everywhere."

of kindness and fraternal regard.

Jackson Davis, for the use of CHILDREN'S PROGRES-SIVE LYCEUMS, is indispensible to the Lyceum exercises. It should be the aim of conductors and other officers of every Lyceum to have a large supply of those books on hand for the use of members and visitors.

Bela Marsh, No. 14 Bromtield street, Boston, has recently published a new and well bound edition of this work, (the fifth.) This edition contains all the improvements made in the several revisions by the author. It is a beautiful and valuable work We most cordially tender Bro. Luther Colhy, the for children, whother they do or do not attend the able and gentlemanly editor of the BANNER OF Children's Progressive Lycoum, and would be an LIGHT, our since e thanks for the foregoing words | acceptible birth day present or memento of friends ship

A great rolorm moeting has taken place in Lon- | times will be mend it.

To produce the proper effect upon the life and conduct of any human being, and to become universal, it must be so true that all who run may read, and, so reading, may fully comprehend .-Robert Owen.

The Baptist churches in New York, now without pastors, embrace a membership of 15,000, and would make seven associations.

The Freeman's Journal claims in New York city thirty-two Romish churches, seventy clergymen, and 600,000 members.

Make up your mind to do a thing, and then do it. If a spider break his web twenty times, twenty

RELIGIO-PHILOSOPHICAL JOURNAL.

H. Melville Fay.

The above named individual sends us letters, show bills, etc., with exaggerative engravings of his performances as a medium, and asks if we will publish the same, and insert his name in the "Speaker's Register." Our answer is-no, we won't. We believe it is the duty of Spiritualists to rid the public of such public nuisances. Mr. Fay has forfeited all claims upon the people, whether Spiritualists or otherwise, by the course he has pursued, and nothing but an entire lack of manliness would permit him to ask again for public favors.

He will try to excuse his past career to Spiritualists by saying that he has been "obsessed by evil spirits," etc.; but he is now Prof. (professional mpostor) Fay," "who has been, until quite recently with the Dayenport Brothers," (Wm., not H. M. Fay is with them, which false, pretentions are evidence of the same disregard for truth, and unblushing impudence that have always characterized him. A thorough letting alone may help him.

To our Agents.

The attention of our agents in all parts of the country is called to the articles in this number of the JOURNAL upon the subject of our corporation and the unparalleled success which has attended our enterprise hitherto.

All who desire to make special efforts for obtaining subscriptions to our capital stock will do well to write to the Secretary for blank subscription papers. They will also do well to preserve copies of this number of the paper, as the statements made in it in regard to the work we are now doing and our intentions in reference to the future, will aid them very much in explaining the reasons why every liberal minded man and woman should become stockholders.

The Crosby Opera House Art Association. Rapid Sale of Certificates-Encouraging Prospects-

Formation of an Express and Telegraph Club.

The sale of certificates in the great Opera House Art Drawing is as rapid as the most enthusiastic could wish, greatly exceeding the expectations of the most sanguine. The prospects are of the most encouraging character, and are creditable to the liberality and good taste of the American people.

A novel idea, and as excellent as it is novel, has been seized upon and elaborated by the Express and Telegraph Agents throughout the country. This is nothing less than the formation of a club of mammoth proportions, under their own auspices and for the benefit of its own members. The plan is a good one, and is fully set forth in the accompanying circular from the express offices, which is here prefaced by a card from the two leading Express managers in the West :

To the Agents of Express Companies : egarding it as the duty of every citizen of Chi-

Our Cotemporaries.

THE FRIEND is a fine appearing and well conducted Independent journal, published monthly by the "Friend Association," 131 William street, New York, at \$1.00 per annum.

If we understand the purpose of this publication, it is to stimulate free thought, fraternal communion between man and man, devotion to principles, and in a vigorous manner to help on the best interests of the human race, without regard to sect, sex, color or nationality. As such we wish it God speed. There is work for such journals.

THE IMPENDING EPOCH, a monthly journal, "devoted to the interests of humanity in an enlarged and liberal sense." Published monthly at 336 Broad street, Augusta, Georgia. No. 1, Vol. I, of this paper is received. The editor says : "No sordid selfishness guides its noble utterances. Its ends are the good of universal humanity." If it sticks to this it can do a vast deal of good in the Southern States, and we hope will have a good circulation all over the country. For the present it is published monthly, at \$2.00 per annum ; but if supported, promises a more frequent issue, without advance in price.

THE WORLD'S CRISIS, edited by Elder Miles Grant, comes to us regularly. We wonder that the Elder don't have the arguments against Spiritualism stereotyped and issued every week, they are so convincing-see 1st Tim. 4: 1-2: "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits," etc., etc. This proves conclusively, 1st, that these are the "latter times;" 2d, that Spiritualism is of the devil. Of course it does! Who would dare deny it, when quoted from the Bible, a book by which anything can be proved true or false, according to the convictions of those who "search the Scriptures."

No doubt Brother Grant is very earnest in his work. We are sorry, though, that he's wasting so much time, paper and ink.

Book Notices.

THE PENETRALIA, being harmonial answers to important questions, by Andrew Jackson Davis. Bela Marsh, 14 Broinfield street, Boston, has recently published the fifth edition of the above entitled valuable work.

Of all the works ever written by Andrew Jackson Davis, The Penetralia is read with the greatest interest by the largest number. The arrangement being principally questions and answers, is very attractive. There will be found clear and concise answers to a great number of questions which are constantly arising in the minds of almost every one. It probes the great mysteries of Godliness to the bottom, and most thoroughly ventilates old theological dogmas.

The enterprising publishing house of Mr. Marsh

to the sunny shore of the Summer Land. On the 27th of June she left her body, with her husband and friends far from her home, in Syracuse, N. Y., where they were visiting friends for a few weeks, when she was stricken down, and soon died of inflammation of the bowels, which defied all skill and remedies. The angels wanted her, and she was too good for us and our world, and we will go to her if we can get good and pure enough for her sphere. For one I ask no better or other heaven than has been allotted to her. WARREN CHASE.

Cleveland, July 8, 1866.

JAMES NORMAN died in Sparta, Wis., May 6, 1866. A good man has gone to his rest. Earth has too few such good men, and mortals mourn his loss, while angels rejoice to welcome him to their numbers.

For nearly sixty-one years have his feet trodden the paths of earth's pilgrimage, and he has scattered blessings by the way. For many years he has been a firm and happy believer in the Spiritual Philosophy; his life has done honor to his faith, and his death has testified to its efficiency in the hour of trial. He was upright and honest, kind, loving, and faithful, and the expression of his countenance always placid, oven under affliction, hore testimony to that trustful, happy faith which enabled him to bear cheerfully the cares, burdens and sorrows of his lot, to fulfill faithfully the duties of his earth life, and to regard death without fear, as the messenger which should bear him to a higher mode of existence, to a broader field of happiness, and to a blessed re-union with the dear friends who had passed on before. When the messenger came he met lilm with a smile. Though he would gladly have stayed awhile longer for the sake of the dear ones who needed him so much, and felt it so hard to give him up, yet he was willing to go, He told them that he believed he could truly say he had nothing to reflect or regret and he felt as though he was going among his friends and to better opportunities for advancement.

He talked cheerfully to his wife and children, giving them sweet words of consolation, even when his physical sufferings were so severe as almost to choke his utterance. To the friends who went in to see him, he would often say, "I am not afraid to die," " my feet will soon be going up the hill," "I am going over the river soon." Toward the last only broken sentences could be understood, like these: "The song that is sweet to my soul,"" "the beautiful birds, let them come -

When the struggle with the suffering physical nature was past, the face still wore a pleasant smile, the sweet impress of the loving spirit that had illuminated it.

Friends and neighbors testified to their love for him, by the tears they shed over his dear cold form, and little children brought flowers to strew in "dear grandpapa's" coffin and on his grave. So sweet a spirit could but inspire love in the hearts of all around him.

He was always free to express his opinions, and give a reason for his hope, letting his light shine through his words as well as his works, so that all know his belief, yet all, even the most orthodox, unhesitatingly say, "he was a good man, and has gone to his reward."

Earth is better for his having lived, and heaven richer for F. R. H. REID. having received him. Beaver Dam, Wis., July S, 1866.

BUSINESS MATTERS.

OUR BOOK TRADE .- Orders by mail are filled out as soon as they reach this office, but it sometimes

gates shall be thereby constituted and remain members until

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

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

Convention, as the Executive Committee, have received the following invitation, to wit; -" At a meeting of the Provilence Congregation of Spiritualists, held at Pratt's Hall, the following resolutions were unanimously adopted Resolved, That the National Convention of Spiritualists be

invited to hold their next session in the city of Providence in the month of August next; Resolved, That if this invitation be accepted, we recom-mend that one day be devoted to an excursion upon the

waters of our Narragansett Bay. And we tender to the Con-vention the free use of our Hall, a fraternal greeting and kind hospitality." L. K. JOSLIN, Secretary.

(Signed) And, on conferring with each other, we have decided to call the THIRD NATIONAL CONVENTION to meet on Tuesday, the 21st day of August, 1866, at Il o'clock A. M., 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 said Convent

JNO. PIERPONT, President	
MARY F. DAVIS, V. P. for	New York.
J. G. FISH, """	
I. REHN, """	Penn.
THOMAS GARRETT," "	Delaware,
J. A. ROWLAND, " . "	D. of C.
A. G. W. CARTER, " "	Ohio,
BENJ. TODD, "" "	27 A T () I J I 22 45 I 44
8. S. JONES. """	Hilinois,
H. S. BROWN, M.D. " "	Wisconsin,
C. H CROWELL, " "	Mass.
	Vermont.
M. B. DYOTT, of Pennsylvan	
HENRY T. CHILD, M. D., S.	
R24 Ruga St Dhilad	alphia

Call for a Spiritualists' State Convention in Michigan,

Whereas. We the Spiritualists and Friends of Progress of he State of Michigan, believing in religion without superstition, in science without materialism, and in the limitless possibilities of human progress, and feeling the pressing need of associate action, in order to pulverize creeds 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, 25th and 29th) of July, 1866, to continue in session so long as the Convention itself may decide, to deliberate calmly on the great question of organic action relative to Spiritualism, and such other practical and speculative questions as may come before us. And we do most earnestly 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. Peobles, Battle Creek; J. G. Wait, Sturgis; 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. Winsow, Kalamazoo; C. A. Andrns, 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 watchiers 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 prohappens that we may be put of some book ordered. vided for speakers, delegates, and all others attending.

Mrs. Laura Cuppy's address is San Francisco, Cal.

Andrew Jackson and Mary F. Davis can be addressed at Orange, N. J.

Lizzie Doten, Address Pavilion, 57 Tremont st., Boston, J. T. Dow lectures in Hebron, Ill., September 2d. Janesville, Wis., September 16.

Dr. E. C. Dunn will be in Darien, Wis., through the month of July. Address him at Rockford, Ill.

Dr, H. P. Fairfield, trance speaker. Address Berlin, Wis. Rev. James Francis will answer calls to lecture. Address, Mankato, Minn.

Dr. Wm. Fitzgibbon; Address, for the present, Philadelphia, Pa.

S. J. Finney's post office address is Ann Arbor, Mich.

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

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

Isaac P. Greenleaf. Address Lowell, Mass.

N. S. Greenleaf. Address Lowell, Mass.

Dr. Jos. J. Hatlinger, Trance Speaker. Address 25 Cour. street, New Haven, Conn.

J. B. Harrison, Kendallville, Noble Co., Ind. D. H. Hamilton. Address Hammonton; N. J.

G. D. Hascall, M. D., will answer calls to lecture in Wisconsin. Address, Waterloo, Wis.

Charles A. Hayden speaks in Providence, R. I., during September; in Cincinnati, O., during October and November; in Cleveland during December; in Philadelphia, Pa., during May, 1867. Will make engagements to speak week evenings in the vicinity of Sunday engagements. Address as above.

W. H. Hoisington, 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, trance speaker, Clear Creek, N.Y.

W. A. D. Hume will answer calls to lecture, on Spiritualism and all progressive subjects. Address, Cleveland, West Side P. O., Ohio

Mrs. Susie A. Hutchinson. Address East Braintree, Vt. Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md. W. F. Jamieson. P. O. Drawer 6325, Chicago, Ill.

Wm. Kilpatrick lectures on Spiritualism, Phrenology and Physiology. Will receive subscriptions for stock in the RELIGIO-PHILOSOPHICAL PURLISHING ASSOCIATION, also for the JOURNAL and LITTLE BOUQUET. Address, Olivet, Mich.

George F. Kittridge. Address Grand Rapids, Mich.

Dr. B. M. Lawrence will answer calls to lecture. Address, 12 Lincoln street, Boston, Mass.

J. S. Loveland will answer calls to lecture, and will pay special attention to the establishment of Children's Lyceums. Aldrees Hamburg, Conn.

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

Leo. Miller will speak in Rochester, N. Y., through July; in McLane, N. Y., (grove meeting.) 1st Sunday in August: Canastota, N. Y., (grove meeting.) 2d Sunday in August. Address as above for week evening meetings.

Anna M. Middlebrook, Box 778, Bridgeport, Conn.

Mrs. H. M. Miller, Elmira, N. Y., care of Wm. B. Hatch. Mrs. Mary A. Mitchell will answer calls to lecture. Ad-dress box 221, Chicago, 111.

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

L. Judd Pardee. Address, care of Lox 1231, Buffalo, N. Y Mrs. Lýdia Ann Pearsall, inspirational speaker, Disco, Mich. J. M. Peebles, box 1402, Cincinnati, Ohio. George A. Peirce, Auburn, Me.

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

Dr. W. K Ripley. Address box 95, Foxboro', Mass. G. W. Rice, trance speaking medium, will answer calls ecture. Address, Brodhead, Green county, Wis.

Miss Belle Scougall, inspirational speaker, Röckford, 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.

5

Mr. Crosby, and believing that every American, truth. who has any public spirit and fine taste, will cheerfally co-operate in the enterprise by which the originator and proprietor of the great masterpiece of architectural skill, the Crosby Opera House, is to regain some part, at least, of the fortune devoted to its construction, we heartily indorse his appeal to the entire public, and commend "The Crosby Opera House Art Association" to the favor and mironage of every community, North, South, East ind West, with which the express companies communicate.

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For United States Express Company. A. L. Stimsou, Purchasing Agent of the express companies in Chicago, will fill the orders of express gents.

CIRCULAR FROM THE EXPRESS OFFICES.

To the Express and Telegraph Men of America : Ine undersigned, employees of the Express and egraph Companies in Chicago, would respectilly invite our orethren throughout the entire antry to unite with us in the club which we have nitiated for the purchase of 2,000 certificates (more r less) in the Crosby Art Association, under the

itle of " The Express and Telegraph Club." The terms of admission to this Club are assent to ts conditions and the payment of \$5.00, equivalent o the price of a certificate in the Crosby Opera louse Art Association.

Every \$5.00 invested by any person in this Club hall entitle him to one of the first-class steel enravings offered by the Crosby Opera House Art asociation. It shall also entitle him to a proporlonate interest in the total amount, of premiums which may fall to the lot of "The Express and graph Club," in the distribution, commencing he 1st day of October next, by the Crosby Opera louse Art Association.

The object is to have the Express and Telegraph Club hold so large a number of certificates in the rosby Art Association as shall materially increase he probability of drawing the Crosby Opera House, a which case the Club becomes a joint stock company, in which every certificate purchased by the Jub would be represented, or its members might tote to dispose of it again either by lot amongst hemselves or at public auction, together with any ther prizes which shall have accrued to the Club. No one will be admitted to the Club whose sub-

cription shall not have come to the hand of the reasurer, O. W. Barrett, Agent of the American Express office in Chicago, prior to the 29th day of entember next.

Be careful to have your remittance duly way-bilied at the express office : but send it free of charges, as the elub cannot incur any expense either or freight or commissions. Inclosed, also, send 10 ents for tubing your engraving.

Until you shall have received the Club certificate, ne express way bill from your locality will show not you have made the payment requisite to mem-

Ve have every reason to believe that the grand stribution of prizes by the Crosby Opera House t Association will be conducted with entire good th and fairness; but we mean to be personally atisfied by being present to look after the interests f our Club.

Immediately after the drawing, the members of he Express and Telegraph Club will be informed the result, and notified of a meeting to take acm in the matter. The absent members may vote DIOXV

Every express and telegraph office will be suplled with programmes and blank forms of applican. Inquiries for information may be addressed the Corresponding Secretaries, viz.: H. J. Col-United States Express office Chicago ; John R. yd, American Express office, Chicago; and R. aukin, Agent Western Union Telegraph Comv. Chicago.

remittances of money for membership must nt by express, duly way-billed, addressed to . O. W. Barrett, American Express office, Treasr of the Express and Telegraph Club, or to

ago to do what he so easily can to compensate is doing much for the cause of liberalism and

Responsibility.

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

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

The National Convention.

We would call the attention of those proposing to attend the National Convention to be held at Providence next month, to the addition this week made to the call, that is the insertion of the time of assembling, 11 A. M.

Comprehensive.

The following Resolutions we clip from the report of the proceedings of the Sturgis, Mich., aniversary, published in the BANNER OF LIGHT. They were presented by S. J. Finney, Chairman of Business Committee :

Whereas, It being the direct aim and purpose of the great Spiritual movement to secure for man that perfection and truthfulness of character, which is the self-evident intention of nature, and which is prescribed by the eternal decrees of reason, and not suggested by vague and transient desires, and which can be obtained only by the highest and most harmonious development of all his powers to a complete and consistent whole ; and

Whereas, All institutions; social and political, religious or educational, and all reforms of institutions or customs, do either aid in or hinder man in attaining that chief end of life; therefore,

Resolved, That all institutions, all customs, and all reforms are proper and legitimate subjects for consideration and discussion, adoption or rejection, by all Spiritual organizations everywhere; in other words, that nothing which concerns the general well-being of " Humanity," is foreign to the purpose and function of Spiritual Associations.

Resolved, That since women are the natural equals of men in all the rights, privileges and immunities of life, social, civil and political, they should be admitted on terms of perfect (equality with men into all the institutions of society; and since if they possessed elective tranchise, they would unlock all other institutions, we especially urge that the elective franchise be extended to the women of this country.

Resolved, That we, as lovers of justice and liberty, earnestly request Congress, the Executive, and the people to unite in extending impartial justice and suffrage to the colored American race.

We are glad to see such resolutions discussed and adopted at our large gatherings. We do not doubt that they express the sentiments of a large majority of the Spiritualists of this country.

It is not easy to straighten in the oak the crook that grew in the sapling.

Deaths.

Death, life's faithful servant, comes to loose the worn sandal

Suddenly, unexpectedly, in the prime of life and beauty of

womanhood, our beloved sister, Mrs. SUSAN K. TUTTLE, of

and give the weary rest.

That may cause a few days' delay until our stock is replenished.

We say this, that those ordering books may not be disappointed in they sometimes get a part of the order on one day and the remainder on another day. We intend to be prompt in filling orders for the paper, and for books. It either should fail to come to nand 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, auss Emma Hardinge, besides much other very interesting matter.

The tonowing subjects are treated of in a masterly manner, viz. :

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- Religion of Nature,
- The Creator and His Attributes. Spirit-Its Origin and Destiny.
- Sin and Death.
- 5.

Hades, the Land of the Dead. Together with the outline of a plan for a humane enterprise and an autobiographical introduction with an appeadix 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. 300% State street, where sue 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.

Witt 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 character, and direct their minds to the profession or occupation for which their organizations are best adapted.

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

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

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

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

One of the greatest causes of ill health is costiveness, or indigestion. It has for its offspring, dyspepsia, with all its attendant miseries, such as sick headache, sour stomach, no appetite, no energy, in fact, complete prostration. Coe's Dyspepsia Cure is a sovereign remedy; why do not you who are suffering, make the experiment of the trial of a single bottle ; it costs but a trifle to taste it, and will surely bring you relief.



Cambride, Mass. At the SECOND NATIONAL CONVENTION OF SPIRITUALISTS held

Albert E. Carpenter will answer calls to lecture. Address, Putnam, Conn. in Phnaderphia by adjournment from the 17th to the 21st of

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 Progress 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.

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. O. Hyser, Mrs. Jonathan Watson (formerly Miss Libbie 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 free Basket picnic, in Our Heavenly Father's leafy temple, but the Spiritualists of Western New York are more especially invited to come with their families to enjoy the unsurpassed scenery, and participate in the joy of the oceasion. We expect this to exceed, in number and interest, anything of the kind ever held in the Empire State.

J. W. SEAVER, Chairman of Committee of Arrangments.

Grove Meeting.

The Spiritualists will hold a Grove Meeting the 18th and 19th of August, at Miner's Corners, in Watson, Allegan Co., Mich.

A. B. Whiting, Mrs. L. A. Pearsall, and E. Whipple, are engaged as speakers. All are invited to attend. E. WHIPPLE.

Corry, Pa.-Yearly Meeting.

The friends of progress of Corry, Pa., hold their yearly meeting the 17th, 18th and 19th of August. S. J. Finney, Giles B. Stebbins, Mrs. H. F. M. Brown, J. M. Peebles, and Abraham James, of Chicago, are to be present.

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, Wood-stock, Vt., care of Thomas Middleton.

C. Fannie Allyn. Address Woodstock, Vt.

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

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

Mrs. Addie L. Ballou, inspirational speaker, Mankato, Minn. S. M. Beck, Espirational 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.

yearly subscriptions for the LITTLE BOUQUET (new subscribers) shall receive a beautifully bound copy Mrs. Sarah A. Byrnes. Address 87 Spring street, East of the CHILDREN'S PROGRESSIVE LYCEUM MANUAL,

by A. J. Davis. The MANUAL is indispensable to Lyceum exercises,

TLE BOUQUET.

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 aftend funerals in Western N.Y.

Mrs. H. S. Stearns will answer calls to lecture in the West. Address, Detroit, Mich.

II. B. Storer, Brooklyn, N. Y.

H. C. Styles, M. D.

be Menekane, Oconto co., Wis.

Health. Address Mattawan, Mich.

Elijah Woodworth. Address, Leslie, Mich.

Warren Woolson, trance speaker, Hastings, N. Y.

ton Co., Ill.

Mass.

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 street, Cleveland, O. Benjamin Todd. Address San Jose, California.

Hudson Tuttle, Berlin Heights, Ohio.

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

Selah Van Sickle, Maple Rapids, Mich., will answer calls to lecture in that vioinity.

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

Mrs. S. E. Warner lectures in Beloit, Wis., the 15th, 22d and 29th of July.

Lois Waishrooker. 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, Conn., 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 al pointments. A. B. Whiting, Albion, Mich.

Mrs. Alcinda Wilhelm, M. D., Inspirational Speaker, is engaged in Illinois until the Fall. Will be at the Belvidere Convention, in Sept. Address, until further notice, Box 50, Monmouth, Warren Co., Ill.

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

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

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

Mrs. Mary M. Wood. Address 11 Dewoy street, Worcester,

Mary Woodhull lectures on Spiritualism, Laws of Life and

Mrs. E. M. Wolcott is engaged to speak half the time in Dauby, Vt. Will receive calls to speak in Vermont New Hampshire, or New York. Address as above.

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

Henry C. Wright. Address care Bela Marsh, Boston

PUBLISHERS' NOTICES.

New Premium for New Subscribers.

scriptions to the JOURNAL, shall receive, by return

mail, either "The Origin and Antiquity of Physical Man," by Hudson Tuttle, "Moses and the Israel-ites," by Merritt Munson, "Jesus of Nazareth,"

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five cents' (including postage) worth of any book in our advertised list; or every old subscriber

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Graves' BIOGRAPHY OF SATAN, or Emma 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

Another Inducement.

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We offer still another inducement for subscribers

Any person sending us one year's subscription for

as well as for us and the cause of Spiritualism.

Any one sending us fifteen dollars for new sub-

of the Corresponding Secretaries as per form ed herewith.

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rresponding Secretaries-R. C. Rankin, Western Telegraph Company, Chicago; Horatio J. , United States Express office; John R. Floyd, tean Express Company and connecting lines. Staring,

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mrd.

Robert A. Mills, J. B. Smith, E. N. Hill, A. Herring, John B. Dav. W. Van O. Linds, J. Henry Long, A. M. Barfoot, C. B. Cobb, F. C. Swan, Geo. A. Burnett, J. E. Ranney, J. W. Smith.

South Hardwick, Vt., has been called away by the angels, and left her heart-stricken husband and a host of loving friends to mourn her departure; but we know she has gone to prepare for our reception there, as she often did here in one of the most beautiful and lovely homes of our world. She was the sunshine of soul and love in her own home, and made all reel happier and better who came there. Many of our lecturers can bear witness to the genial atmosphere of that Hardwick cottage, and the kind and loving hearts of Samuel and Susan. Of all the homes I have ever found, of which I know many, theirs was the happiest and best, and there the death angel has dipped his wing, and she has gone, but not to a bourne from which she cannot return. All who knew her loved her, and those most who knew her best. First a husband, then a mother, with brothers and friends,

among which the writer must be numbered, for I have spent.

many happy hours in that quiet retreat, and there I have

written two books, and in the "Fugitive Wife" a description

of that happy home, to which I could add much more now.

How it makes us long to go when our dearest friends depart

October, 1.00, it was

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

Resourced, 1 mat the delegates and substitutes, except such as voluntarily withdraw their names, are hereby declared members of the National Organization of Spiritualists, whose terms of office, as delegates, small expire when their successors, or other delegates, shall be elected by their resp. ctive local organizations, but whose membership of the National Organization shall not cease until their names are voluntarily withdrawn, provided that membership, without annual appointment by local organization, shall not entitle members to Vote, or take part in the business of Annual Conventions ; Resolven, i nut 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 odicers are hereby deplated an Executive Committee for that purpose;

Resource, that appointments and records as delegates from local organizations, shall arone constitute the memoership in the National Organization of Spiritualists; and all such dolo-

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

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

Warren Chase will lecture in Cleveland, Ohio, during July : in Gereva, Ohio, August 5th; in Windsor, Ct., August 12th and 19th; in Chicago, during October; in Davenport, Iowa, during November; in Rock Island, III., during December. Henry T. Child, M. D., 634 Race street, Philadelphia, Pa. Seth C. Child, inspirational speaker. Address Frankfort, Ross Co., Ohio.

Prof. J. Edwin Churchill will answer calls to speak on Sundays at a distance. Week day evenings, convenient to Pontiac, Mich. Address Pontiac, Mich.

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

Mrs. Amedia H. Colby, trance speaker, Monmouth, III. Dr. L. K. Coontey, Address Vineland, N. J. Dean Clark, inspiration's speaker, will answer calls to lec-ture. Address Ruthand, VLPP. O. Box 110.

Dr. James Cooper, Belletoutaine, O.

Mrs. Augusta A. Currier, Address box S15, Lowell, Mass.

and is a very beautiful and instructive work. It should be in the possession of every family of Spiritualists, and here is a fine opportunity to get it, by simply canvassing yourselves and encouraging the little girls and boys to canvass for subscribers for the JOURNAL and BOUQUET.

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RELIGIO - PHILOSOPHICAL JOURNAL.

COMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee." All communications under this head are given through

MRS. A. H. ROBINSON,

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

Public Circles for these communications will be held at the Reception Room of the RELIGIO-PHILO-SOPHICAL 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 16.

6

INVOCATION.

Let us pray. Let every soul send forth a desire of sincere prayer. While we pray, let us not aspire to something outside and beyond ourselves, but turn to the powers within. Desire that they may be brought to the external, that we as immortal souls may realize the power and strength within.

Treasured within the immortal casket lies all the pleasure-all the knowledge-all the bliss, that we can ever ask or hope for.

Oh, Thou Spirit within, bring us to a realizing sense of Thy power-clothe us with the habiliments of love and kindness-of purity and truth. Make us to understand the importance of a perfect knowledge of ourselves-that our work may be that of perfecting, beautifying and ennobling the casket that contains the Ineffable Jewel.

Show us, oh, Spirit of Life, the necessity and importance of the accomplishment of the great and noble work of establishing and carrying into daily practice the law of love and kindness, instead of the law of force and cruelty.

May we, oh, Spirit of Infinite Wisdom, see Thee as Thou art-ever pure-ever the same-the life principle of all existences-manifested through material forms to material senses; and in this only differing one from the other. Realizing this fact, and being conscious of the power and strength within, we shall ever manifest and act in accordance with the light of this grand and mighty principle,

Realizing these truths, and knowing ourselves, we shall be enabled to grant to every soul the right to its own free manifestation, in whatever form it may, of necessity, demand. This is our prayer.

We say from the enlightened condition of the white race, that it had its existence first. The white race possesses more intellect, more power, than any other race. We believe that the actuating life principle of one is as white as that of the other. Q. Which is superior, the Indian race or the negro?

A. The Indian race is far superior to the African. Questioner-The question first was, did the white and negro races originate at the same time. Answer-They did not originate at the same time.

QUESTION BY JUDGE WM. A. BOARDMAN.

Q. I have a question, but not being much acquainted with the sphere of the spirit, I cannot adapt myself at present. The question I wish to ask is this: Do you have a sense of the external realm in the spirit world analogous to our sense of the external in this world?

A. Well, I can answer that very easily by saying emphatically that we do.

JULY 7.

CHARLES HENDRICKSON TO HIS SISTER AR-MINDA.

Charles Hendrickson is happy. Desires to communicate with his friends. Knows but little about It, because he has been here but a short time-but a few weeks. Go to somebody that I can approach, and I will tell you how it happened-how the quarrel or difficulty commenced.

I would not have my murderer executed upon the gallows, because I was as much to blame as he was. It would not bring me back; it would not prevent any other person from becoming enraged, and committing a like act, and if I despised him I would rather he would stay on earth than to come here, but I do not. Say this to my sister Arminda.

RHODA M. WHEELER.

I did not believe when I was upon earth that I would ever attempt anything of this kind. If you would know why, all that you have to do is to look at the conduct, the manner in which the people you call Spiritualists-those in your ranksconduct themselves. Yet in spite of all the impure water, there is some that is clear; and as much as I have said against this coming back, I stand to-day as one who is glad to accept the fact, whether I accept all the theories or not. The fact that I can manifest myself to you is a satisfaction. You know that you asked me to search diligently, and if it was possible, after my spirit had left its earthly tenement to return and manifest itself to you, to do it. I have tried, but I have found that it is harder to approach a medium-to get possession of the organism-than one would suppose.

You seem to feel the necessity of the gratification of sense of seeing as well as hearing. You want to see me. I hope I will before a great while be able to manifest myself to you, so that you can see me, but I cannot now.

Here I will say that Rhoda M. Wheeler is anxious to converse with you at home, where she can feel free to say just what she thinks, and answer all inquiries that you may feel to make-that you may be disposed or feel to ask. I do not feel satisfied to stay long here, so with announcing my name to, you, I told you what I remember that you said to me. Persevere and find out, if possible, the truth of this matter, and also the attempts that I have made. I will be patient now, hoping soon to have an opportunity of conversing with you at home. Good bye.

as though I am myself, and all these things [taking hold of the medium's dress,] around here prove that I am not myself-that is if my senses are good for anything, and I know they are. I want to get a letter written, and I don't want that letter to go before the public-to go before the eyes of all creation, to go before you all. Well, I can't help but call you insane. You are so inclined to magnify-making an acorn into an oak in one day ! I don't speak from what I have seen here just now, but I saw a good deal of this kind of work before I died-I hope I shall not offend any of you, and don't want to hurt your feelings; but I don't want my letter transfigured and transferred into type, or anything of that kind. I want it written out and sent in a letter form.

There was a lady here who told me that anything I came here to say would have to be published in a newspaper. Now-[to the reporter]-I say, sir, that it ain't fair. Now, feeling as I do-as though I wanted to talk to my folks, and this letting everybody and nobody in particular know it, I don't want it. [Pausing.] I see you take things coolyou take things easy-but I tell you if you were right here where I am, you would not take things so easy. [Pausing.] I have been trying to call you out-to have you say that you would send my letter by mail, but you don't take. Well, by thunder l if you won't send my letter by mail, just tell Stella I would tell her a number of things, which she wants my advice about-a good many things-and you just tell her that what I do say has got to go such an eternal round that it is better to say things. right direct to her at home.

I do not want anybody to think you countenance these folks. Oh, no. You know what I mean, these-well, they are nothing more or less than "don't care" sort of folks, who think that everything is just as it ought to be, and that everything produces its legitimate results; and it don't matter what the result is. I don't want you to carry out their ideas-the idea that you believe in that kind of business; nor to have anything to do with these kind of folks. But I do want you to get one of those kind of folks-that is man or woman-well. you know-those who are so made that we can talk through, you know, and sit by them all alone. Now understand me-all alone, free of anybody around you, but not all alone from me, you know ; then I will tell you-don't be afraid, don't have any fears, for there shall not anything hurt you. [Reporter asked-" Can spirits help people who are yet on this side ?"] Well, I expect I can, and I will watch them, my friends, but I am not much in the habit of watching anybody to guard them from danger. I know you folks think that danger is a necessary thing, and the result is necessary also, that is if you are the kind of folks that I take you to be. [A lady present said-" We are Spiritualists."] I want to know! I supposed that a woman like you would not be led away by those things. I supposed a woman like you wouldn't be fooled. If that is the only religion, God pity the folks that believe in it. Not one of you believe in Christ's religion. [We believe in him-that he was a good

JULY 10,

JENNIE TO HER SISTER. Martha, you have not forgotten my promise, neither have I-that was, if it were possible for me to manifest myself to you in any way after death, to do so. You have waited five months ; I, too, have waited. I did not suppose, when I promised you to the earthly plane alone ; and as fast as you come to return, that I should come in this way; and thought I should be able to come to you at our house, if at all. I have been there, but could not tnanifest myself sufficiently for you to realize my presence.

Here, through the kindness of others-that kindness I shall ever remember-I am willing to faifil my promise. How very different is everything here to what I had expected. There are, I believe, as many, as great, and as different opinions here as there are upon earth ; yet what they are I shall not try to tell you now, for this is the first time I have attempted to control. I cannot stay as long as I would like to. I will try to stay longer when I speak. come again.

Lorena King desires to be remembered to you and others. Says she hopes to be able soon to converse with you herself. I wish that I could use this body with the same ease that others have, but I can't; but remember, when your eyes fall upon this, your promise. I have remembered mine.

I am still, and hope ever to be, your loving sister, Jennie.

- LEVI.

Good folks, I wish you would not have quite such hot weather, not because it affects us or me as a spirit; but because it affects material things, and when we try to talk with you we make use of material things to reach material senses.

But as warm as the weather is, and with all the inconveniences around us, I am going to try to let my friends know that there is no such fine rest as I and many others had anticipated.

To my father and mother, and some other friends and relations, I want to say this-that as strange and mysterious as this may seem, it is not more so to you than to me.

When my friends here told me that if I desired to manifest myself to you through another organism, to the plane I had just left, that I could do so; I looked upon them as being insane. I thought it was not possible that they could know what they said. We had heard it talked of, it is true, but we had no faith in it.

I want to call your attention to a little conversation that took place when you were visiting at brother George's. I cannot remember just how the conversation was brought up, but, mother, I remember well what she said, and that was this, that "If all the insane persons were confined in lunatic asylums they would be more than full, and that there would be as many again as there now is in them." Brother George said : "Who do you include, mother?" and you said, "all this spiritual clique." I never shall forget that.

I then said I knew of one of our business men that was so honest and so frank-to all appearance was an honest man-and yet a few days before he was telling me of a communication from a little daughter of his. As serious and earnest as he was, I could not help but laugh, and he said, "My dear friend, the time may not be very far distant that you will be glad to avail yourself of the same manner of communicating with your friends." Do you remember this is what I said : "If he was crazy, it was not upon any other subject; but that I did myself think he was a little mite crazed upon that." I expect that he will laugh as heartily when he sees this as I did when he told me what he did. I remember where this conversation was held, and I thought when I was told here that I could talk and manifest myself to you-I thought insanity had reached this side! And yet the thought came to me, how can it be possible that there is insanity after death; for I believed that to be confined to carth alone. You can show this to Father Williams, and when you do you talk the matter over. Whether I shall be right there or not, I do not know. I believe he will want to know more, and if he don't come out openly, and let all his congregation know that he is anxious to find out about this, he will be anxious nevertheless.

your mind to, and you also would be glad to have me-that is, how long I have been here, and my age. I have been here it will be two years the eleventh of September. I was thirty-three the May previous.

My suffering is all gone. Pain of body is confined here, one after another, you will be able to enjoy with me all that I enjoy; perhaps more, for the enjoyment exists in the powers of the individual. Martin L. C.

HENRY.

I am at a stand whether to let this old man come. He will swear like a pirate. [Is it the same spirit that wanted to speak at the last evening's circlethe man you said was murdered ?] Yee, It is the same. [I guess you had better let him have a chance. We go in for the free platform and free. dom of speech.] So do we; and we will let him

NO NAME.

Your friend (and perhaps I shall call him mine before I get through,) said I would swear every other word ; and I will say, right here, that should I swear, you must be prepared to take such as you give. I will ask you if you ever knew a child to swear that never heard a word of profanity in its life?

Let there be a word of kindness, if it is nothing more, and how different ; but it is enough to make anybody-man, woman, or child-use strong lah. guage when they are pushed around by everybody. If a man says to you d-n, or G-d d-n, you gene. rally think he means something-you will admit that he is excited-yet that he means something, and is in earnest.

Now, if taking a man when he is quiet in hit bed, dragging him forth from that bed atten o'clock at night, fifteen yards from the house, and there in that brutal manner force the life principle from that body-I say, if it is not enough to make anybody swear, tell me what is.

I do feel that I have been wronged-mardered you may call it.

I shall disappoint the man, for I shall endeavor to keep out (however much I may feel disposed to bring them in,) all words that he would call profane. How was it-who was it-that excited these individuals, three in number, because it was supposed by some that I had been guilty of a base, foul act; then and there these individuals, not feeling on the most friendly terms with me, took this way to move them on to commit the foul and damnable act. I want to say, right here, that if in heaven I had not the power of revenge, I would prefer the deepest hell that ever mortal conceived of. That may seem strange to you, nevertheless it is true. would not have a place so tame that an individual could receive such a wrong, and have no power, or force within to avenge that wrong.

My object in coming here is to let one or two persons know that it is possible for me to come: and that they may go to one or more persons of this kind, a-[Medium.] Yes, such as I have possession of now, and I will give the facts. [Spirit assumed a listening attitude, and said :] I am told here not to seek ravenge. What! not have these wretches brought to justice ; but I tell you hack! back ! with anybody, I do not care who he is, or where he is, that would say that. I do not want them near me; for if individuals will allow themselves to do such wrong then they should have their just punishment.

JULY 14. QUESTIONS AND ANSWERS.

QUESTION BY PROF. DAVID HUGHES. Q. Are there musical harps in the spirit world? A. Here is a question by one whose soul is in music; and as he knows that he must soon leave this body [putting the medium's hand upon Prof. Hughes' head,] and come into the spirit world, the first question is, "Have you harps in the spirit world?" No wonder that he makes the inquiry, for he says he has a very nice one-a golden harpnow, and he hopes for a nicer one when he gets to

the spirit land. [Prof. Hughes said: They told me while I was in Cincinnati that in the spirit world they had harps already tuned.]

Spirit-We think you would rather tune them yourself than have them tuned for you.

You cannot conceive of anything, or realize anything, upon the material plane but what has its counterpart-its spirit-on the spiritual plane. The power to realize the beautiful from the material plane is less than it is from the spiritual. In the spirit world we do not depend so much upon the beauty in itself, as the power of the soul to comprehend and receive the beautiful. The Golden Harp, with all its power, is nothing to the individual who has not the power to bring heavenly music out of it. But one who is able to bring out sweet, harmonious sounds, with his whole soul devoted to it, can discover everything beautiful in it.

The greatest powers of the soul are developed when it comes to this shore. [To Prof. Hughes.] Your whole soul is filled with divine, grand harmony, and you are ready to go right on with us. That is what we have to say to your question.

[Prof. David Hughes is a skillful harpist and violinist, father of the celebrated David E. Hughes, the inventor of the printing telegraph, and is a genial, happy old man, rejoicing in his knowledge of Spiritualism.-REPORTER.]

Q. Which was made first, the negro or the white man?

A. We are happy that you asked the question, for this reason : that there are many that have had the same thought, but who dared not give it an expression. They did not believe it possible for all the different races to spring from two individuals, or from one-for Eve came from Adam, was one of his ribs. It is rather a laughable idea that Infinite Wisdom-well, we should say, being put to his wits how to create man, did so from the dust of the earth-created one individual in his own image, and breathed forth into his nostrils the breath of life, and he became a living soul! How grand thy teachings, oh, Old Theology !

In that direction the idea of the Creator was exhausted, and he conceives of another. He takes from the living organism a bone, made from the dust of the earth, and makes a beautifully formed woman! Nothing is said about breathing into her nostrils! [Laughter.] . Taking that for the basis of creation it accounts for the inferiority of her nature!

After certain changes, man and woman conceived of a more legitimate way of peopling the earth, and that is the form you are all familiar with !

This idea of the different races springing from two individuals is like the boy who was going to take a grist to mill. In the same granary were different kinds of grain, and he thought it would be easier to fill the bag with corn, and then make his father believe it was all wheat by putting a little wheat on the top. But the crevices were not all filled. He failed to get wheat flour. We are inclined to think that the story of the creation of man, and the different races, is a good deal like the boy's flour; and it takes the reasoning power of man to fill it up, to do which he must go according to nature and her developments. The white man, the red man, the yellow, and brown, and black, all fill their place, and all correspond with the different formations and degrees of development.

LUTHER.

I want to say to you, good folks, [opening the medium's eyes,] the heat don't affect us-that is if we keep on our own side. It is a good deal like the man when he kept on his side of the fence-he did not have any trouble. So with us when we come here. We will put up with the heat, the excessive heat, for a few minutes, because we want to let our folks know that we can come so close to them that we can feel the heat. We want to let them know that it is not a delusion-individual existence here is just as good as existence where you are-where they are.

I want to say that so far as going on and making statements of facts to convince you of this truth, I don't feel myself called upon to do so. It is a fact, and a fixed fact-just as much as any fixed law in the universe-that persons can manifest themselves to their friends after they have left the material plane of life, or after they are disrobed from the physical form.

It may be possible that there is an organism somewhere through whom you will receive communications to convince you of immortality, and of the fact that we can manifest ourselves. We have an interest, yea, a strong interest in you, and would be glad to talk with you; yet if you feel that you would rather keep yourself away and have nothing to do with anything of the kind-that you can thereby be happier-do so, and I, for one, can forego all pleasure of talking with you, and let you have your own way; and perhaps when you get here there will be those whom you have left on the same plane where you are, that you will be anxious to manifest yourself to, and it may be that the same persons will treat you as you have me, and so I don't care to come here to cry, beg, nor pray of you to go anywhere to arrange anything-to put yourself or themselves out of the way in the least for me, yet, as I said before, I would be glad to talk with you ; and there are others that would. Newman has a strong desire and wishes-I believe it is a wish firmly, securely imbedded in his soul-that you would turn your attention to this fact. I would let it turn itself. I would let you be as happy as vou can be.

There is one little matter that 1 will speak ofour little girl-my little girl that came here between three and four years before I died, (and she was a very little soul, between five and six weeks old only,)-when I came here, I expected really to find her that little bit of a child yet-a little, innocent girl ; but I found her as we find children on earth of that age. I cannot tell you how it was done, but she was presented to me at first just as she was when I last saw her-not as we saw her when the life left the body, but before. I knew her at once. I have had her with me ever since. I have her with me now. She was transplanted so beautiful, so sweet. Now I may have her always with me. So says your son, husband, brother and father-they say this.

I could go on and talk for hours, yet I do not think it is best. Have I given my name? I said that I

man, a great reformer.] But he was not a man, thank you. What is a good man? Was he not the Saviour? You are like all the rest of them. You look upon him as a man, nothing more, but when you come to see the sins heaped up, you will wish he had more power in saving. I might get down here and pray to have my letters sent by mail and they would take it just as quietly as they do this.

You may go to mother's. (I was going to say you might go to uncle Johnny's.) Talk with her about it. See what she thinks; and she will tell you whether it is like her son. You will know and you will want somebody else to see; but if my giving this to you would make you run off into this kind of religion, I would not send it; but you won't do it. It is because you wanted to ask me about these things that I come and send this to you. Just put my name to this-Chester Bennett. I thank you for writing down what I have said.

ARMINDA.

Hardy, I esteem this privilege. I thank the holy Spirit for it.

I did not believe that spirits could manifest after the dissolution of the external form; but I find among the blessings God has given to us is that of communion with those we have left on earth. They cannot see how one that is freed from the body can treat the subject so lightly, however much they might have disliked the phenomena, or however much they might have expressed a faith and belief in it before death.

It is a grand truth, and I would that many others who are near and dear would stand and proclaim the great truth in its purity and beauty.

We can be together, and commune with each other, soul to soul, after we have left the outside covering. Death, indeed, is robbed of all his terrors. I see the elements of mediumship within you, and it is to let you know this that I tell you not to fear, for although you may be handled strangely, do not fear, for we will be with you-will see that no harm befalls you. I would rather you would sit with one person-not have different ones around you-that is, until we are able to have perfect control of you, then you can invite in any number you choose, but not until then.

When you read this, and think how heavenly it would be to converse with us, then the thought will come to you that you will take pencil and paper, and go to your room, and there sit alone for some new development to unfold itself. And you will say, if it is possible for Arminda to come, let her come, as you will hope and pray that she will come. With that spirit you will go, and Arminda will be with you. I know your position; I know where you stand in relation to the church. I know the difficulties you have. Do not, I implore you, fear what ----- will say, you know who I mean.

GEORGE MORTON.

I have been promised this opportunity. I want simply to say I do not find things as I expected to, yet I find some things a good deal better, and one thing I find very much better. I can have an opportunity to talk to you; that I did not expect. Now, if you will be just kind enough to say that George Morton will avail himself of the first opportunity offered to him by his father and mother, one sister and two brothers, to tell them of his condition and that of his relations and friends-their friends.

e chair to my bod, and thom say bod to my chair. I think if I could be permitted by those on this side I often thought now thread you must be Now, that I am through with that, I want to tell I would not leave this medium for at least six hours. you how happy I am and how happy many others Six hours is a very short time to talk to friends. You are not here, and this woman is not where you are that I find here that I little expected to find. are; but I will leave her and go to you, and if it is My heart is full of maps, believing that after this attempt I shall be enabled to converse with you a possible thing I will make you dream of me. I know of the horror you would feel if certain more meely and offen. I have tried three times persons should by any means get hold of my name before but was ansuccessful. This time you know not now grad I am. When I see you read this I [To the reporter.] I am very much obliged to shall be happier still.

I will come and give him a message for you, and he will approach you in a kind of roundabout way, to let you know that he has got it; and he will tell you something in this wise : "I declare another one of those mysterious things has come about !"

I want you to think of this, and if it is right for the minister to investigate this subject, it is also right for you. I know that you care just as much to hear from me-if you thought it could be so, and it is so-as a minister does to hear from his friends. I cannot talk-cannot do quite as well as if I had my own body. [You do very well.] Thank you, that is encouraging. I will do the best I can. So will all the rest of us. So will you. When you get around the table, or stand, and don't get any manifestations, don't think it is altogether useless. We will do all we can.

There are so many things I want to say, and so many, too; who are waiting. I did say, too, before I came here that each one of us give seven or eight lines, and, by that means, give more of us a chance ; but I see I am like the rest-get to talking and don't know where to stop.

I don't care about you going off to see anybody else-just as soon you would stay at home. Get your home ready, and then, when you think it will do, invite in the brothers and sisters-you know what I mean by brothers and sisters-I shall have God's blessing, and I think they will have it also. I believe more than ever in the perfectness of God. I am staying too long. Some of you would like to have me give your place of residence. Others would not. Mother would not have me do that. The conversation that I have alluded to will wedge itself right down into her reason, and she would not want me to go any further. Levi. I am obliged to you.

MARTIN L. C.

[Medium coughing.] I want to say that Arthur is happy. He has got through longing for a place of rest. [Coughing and sighing.] But, yet, he is anxious to tell his friends the happy combine the health of body-he experiences; how beamined grand was the change death has made with meafter suffering and driver for five hour mouths. You remember that I was not able to more myself from If I had this person [the medium] where you are,

Names, people, I shall not give ; for I have my reasons for withholding them. There are persons that will look into this, after seeing what I have said, and it is to them I would have this go.

I am told by a lady-a woman with a whole soul -a spirit-that I need not give names; that my message would reach, in safety, those persons that I would have receive it. [Again listening, and talking with a spirit.] I will go with her-perhaps will follow her advice, but she must not tell me to berish every feeling of revenge, and cease to remember my murderers. I said I would go with her, and wait until this reaches its destiny, then I will be on hand to give the proper information, and all that is necessary to have justice done.

I see that you do not agree with me, yet I will thank you for your kindness to me, [you ut entirely welcome,] and hope when it shall be your turn to leave your bodies that you may leave them in at least a decent manner.

LIZZIE TO HER MOTHER.

Justice, friends, is impartial. I cannot say that I blame anybody; for I believe what he-the spirit who had just before communicated-said was right. and proper, under its conditions, and every one should have that condition of justice. Sweet intice shall obtain to every individual, sooner or later Making use of, or influencing, this medium is, I believe, brought about for this reason : I, before l passed from earth, made it in my way to langh at. and scorn any one that believed in this matter of spirit communion. Here, now, I am glad to accept of its use ; giad to have the privilege of betting my mother know that I can come; and, although she is bound by the ideas of the Protestant faith, she will receive what her daughter Limie says.

Father is with me, dear mother, and gives me strength. I hesitated at first to follow the spirit, or person, preceding me. I thought I would not like to have my name, and the few remarks I may make, follow one who possessed that spiril; but that feeling is gove now, and the one thought uppermost with me is that you shall see this.

How strange it is that I can see the very course it will take, the very place-that is a fact-the very bouse it will stop at, and the hurried manner in which the lady presents this to you. I can see that she will read this through carefully, leaving out my name. I see your matures. If it was a letter recoived or mail who would you think it was from? I can see this. I have not much power to tell you how it is. Trans of affection will fill your eyes, and course down your cheeks as you think of me. I would not have you feel sad. I would have you thei happy. I know, dear mother, that it will add no your happiness to know that little Josephine and I can give you, talk to you, words of cheer. Such words, dear mother, as the faith you now believe in, fails to give you.

JULY 16-3 P. M.

CHARLES PHELPS.

I desire to announce my own departure before friends of earth should give the notice themselves. At two o'clock this morning passed away from earth-passed from partial joys to the immediate presence of holy, beautiful life-passed not from friends but gone to friends. A partial separationfrom the external only. The spirit that actuated the form is all that is capable of manifesting friendship and truth. That spirit-that life-exists now in a form like unto the one that it has just left when in perfect health. Friend Gardner is the one that desired me to

could go on and talk for hours, yet it is not proper, not best, that I should, so I will thank these friends-for I feel grateful, and also those on this side where I am, for their kindness, and hope that you will consider this well, if no more. Luther.

CHESTER BENNETT.

I expect that you will perceive that I am a new hand at the wheel-something that I never did in the spiritual papers. before, don't know as I ever shall again. This is really so-well-so confounded strange! Strange, that is all there is of that. Well, it kind of seems you. [Entirely welcome.]

There are one or two instances that I would call | make this announcement.

JULY 28, 1866.

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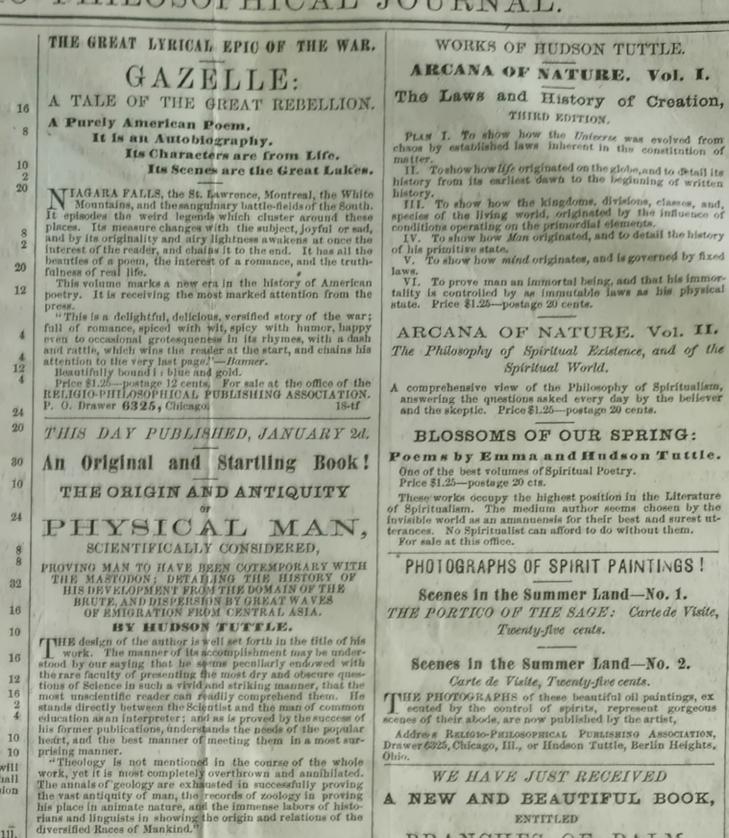
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RELIGIO-PHILOSOPHICAL JOURNAL.

Our Children.

8

"A child is born ; now take the germ and make it "A child is born; now take the germ and make it A bud of moral beauty. Let the dews Of knowledge, and the light of virtue, wake it In richest fragrance and in purest hues; For soon the gathering hand of death will break it Ftom 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, Or the shell set that it has lived in pain \$" O who shall say that it has lived in vain?"

From the San Jose, Cal., Mercury.

Progressive Groups.*

BY FANNY GREEN M'DOUGAL

Tiny little chidren At life's "FOUNTAIN" fair; Let us sing together, A sweet, inspiring air. Tinkle, tinkle! With a chorus clear, All your silvery voices Wake our happy cheer!

"STREAM" of love is flowing, Bright and flowery still, Winding, soft and sunny Round the grassy hill. With a rhythmic ripple, Flitting far away. linging-ever singing-Life's sweet roundelay !

Now the noble " RIVER," With a song sublime, Echoes farther life-ward, Truth's eternal chime. Flowing, flowing van-ward, To the unseen sea. With a broadening bosom, And a spirit free!

And the " LAKE," secencly, Holds up her mirror fair, Until the bending Heaven In light is pictured there; The air is sweet and peaceful In all this holy spot For here are angel footsteps, And the children mar them not.

But hark ! the "SEA," and "OCEAN," And the bonding, shelly "Suong," Voiceful with deep heart-music, Their murmuring measures pour While the "BEACON" flashes upward, And the "BANNER" streams afar, To eatch the first in-beaming From Truth's eternal "STAR."

" Excension," our watchword, Unceasing " PROGRESS " claims, And o'er the dark, high places Her quenchless torch-light flames, Pression, with step exultant! In limb and spirit free!--Until we wear thy signet, Immortal "Lauxary!!"

"This poem was recited by Miss De Wolf before the Children's Progressive Lyceum of San Francisco, on the occasion of the recent visit of the Lyceum to San Jose .- En. Man,

Enigmas, Charades, Etc.

WORD PUZZLE.

My 1 is in great, but not in small.

- " 2. " harp, but not in band.
- " 3 " good, but not in bad.
- " 4 " small, but not in great. " 5 " aged, but not in worn.
- " 6 " sea, but not in ocean.
- " 7 " Joy, but not in gladness.
- " 8 " sea, but not in land.

What is that which no one whiles to have and no one wishes to lose? A bald head,

How many peas are there in a plnt? One p. Why is letter A the best remedy for a deaf woman? Because it makes her hear.

When is a ship like a nobleman's wife? When she is fastened to a pier.

Why was the Deluge like the French Revolution? Because it was a rain of terror.

What tunes are liked by everybody? Fortunes.

What sort of a throat is the best for a singer to reach the high notes with? A soar throat. Why is a bob-tailed horse like a one chapter story? Because its tail is not continued.

ANSWER TO ENIGMA, ETC., IN NO. 16. Answer to Miscellaneous Enigma. - Give me

liberty or give me death. Answer to Word Puzzle .-- Looking glass.

Answer to Charade,-Man-drake.

Answer to Riddle .-- Boat.

Miscellancous Enigma was answered by S. H. Block, of St. Louis, and Kate Hutton of Ottawa, Illinois.

Word Puzzle was answered by Kate Hutton and S. H. Block.

Charade and Riddle were answered by S. H. Block.

Help Father.

"My hands are so stiff I can hardly hold a pen," said furmer Wliber, as he sat down to "figure out" some accounts that were getting behindhand.

"Could I help you, father?" said Lncy, laying down her crochet work. "I should be glad to if I only knew what you wished written."

"Well, I shouldn't wonder if you could, Lucy," he said, reflectively. "Pretty good at figures, are you?

"It would be a fine story if I did not know something of them after going twice through the arithmetic," said Lucy, laughing.

"Well, I can show you in five minutes what I have to do, and it'll be a powerful help if you can do it for me. I never was a master hand at ac counts in my best days, and it does not grow any easier, as I can see, since I put on my spees.'

Very patiently did the helpful daughter plod through the long, dull lines of figures, leaving the gay worsted work to lie idle all the evening, though she was in such haste to finish her scarf. It was roward enough to see her tired father, who had been toiling all day for herself and the other dear ones, sitting so cozily in his easy chair, enjoying his weekly paper, as can only be enjoyed in a country home, where news from the great world beyond, comes seldom and is eagerly sought for. The clock struck nine before her task was over.

but the hearty "Thank you, daughter, a thousand times," took away all sense of weariness, "It's rather looking up where a man can have an amanuensis," said the father. "It's not every far-

mer that can afford it."

"Nor every farmer's daughter that is capable of making one," said the mother, with a little pardonable maternal pride.

"Nor every one that would be willing, if they were able,"-said Mr. Wilber-which last was a sad truth. How many daughters might be of use to their fathers in this, and many other ways, who never think of lightening a care or labor! If asked to perform some little service, it is done at best with a reluctant step and an unwilling air which obs it of all its sunshine or claim to gratitude.

A GOOD TRICK .- George Sanders, a young man who was studying in a college, walked out one after-noon with one of his instructors. They saw an old pair of shoes lying by the side of the path, which appeared to belong to a poor old man at work close

"Let us have a little amusement at his expense," said the student. "Suppose we hide these shoes, and conceal ourselves in the bushes to watch his

perplexity when he can not find them." "I can think of a better trick than that," said the instructor. "You are rich, suppose you put a dol-lar in the toe of each shoe, and then hide."

The poor man finished his work soon, and went to put on his shoes. You can imagine his surprise when he stooped down to take some paper, as he supposed, from the toe, and found it to be a dollar; and then his absolute perplexity and astonishment when he found still another in the other shoe. His feelings overcame him. He fell upon his knees, looked up to heaven, and uttered aloud a fervent thanksgiving, in which he thanked kind providence for sending some unknown hand to save from perishing his sick and helpless wife, and his children without bread. Do you wonder the young man stood in his hiding-place deeply affected, and his eyes filled with

WHAT PRIDE DOES FOR US .- We have always admired the shrewdness of that divine who, on announcing a collection, insisted that nobody should put a penny in the purse who could not fully pay up his debts. Of course nobody could be induced to withhold a liberal contribution, for, such is hnman pride, most men would rather beggar themselves by ostentatious charity, then confess to a poverty which might subject then to the humiliation of being pitied. Pride is a very expensive luxury. How comfortably could all but the poorest live, had they less of it! And yet, without it, what would sustain them in their hours of tribulation?

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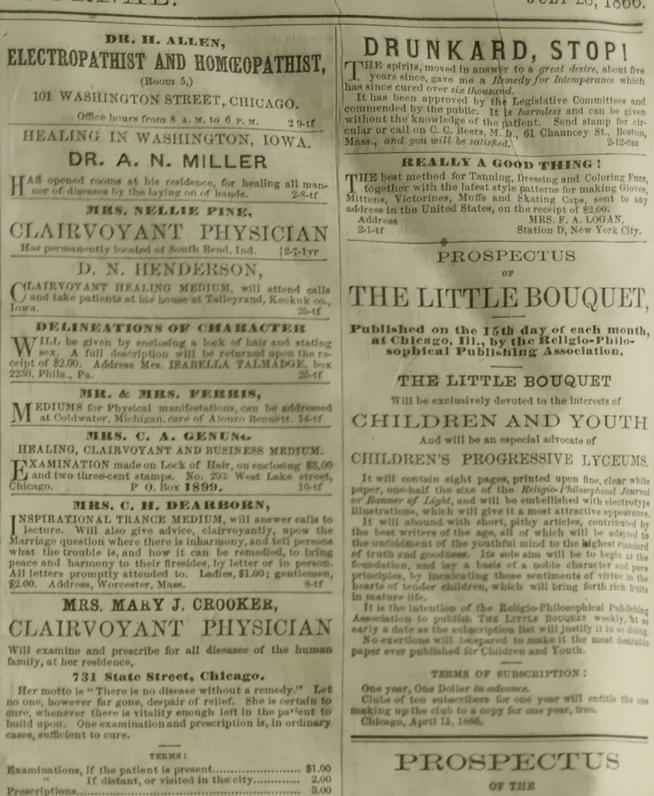
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The following certificate from a celebrated Trance Speaker of Western New York is given, as a sample of many that can be given, because his name, residence and standing are well known to the readers of Spiritual journals :

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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 the symptoms turned, I was fast going with bronchial and liver consumption, yet no one out of the house knew the 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 large 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 im-prove till I was able to lecture. But for this timely help, I believe I should have haid 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

JULY 28, 1866.

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84, 86 and 88 Dearborn Street, Chicago, Ill.

" 9 " fence, but not in wall, " 10 " fan, but not in glee.

" 11 " wheat, but not in corn.

" 19 " grand, but not in nice.

" 18 " sorrow, but not in glee.

" 14 " boy, but not in girl.

" 15 " nine, but not in four.

My whole was an able signer of the Declaration of Independence.

Philadelphia, July 11, 1866. W. H. CHILD. Answer in two weeks.

CHARADE.

My first is what lies at the door ; my second is a kind of corn; my third is what nobody can do without; my whole is one of the United States. Answer in two weeks.

ANAGRAM.

My whole is what the earth is made of ; Behead me and I am a circle, Behead and prefix and I am dog, Behead and prefix and under me fairles are found. Again behead and prefix and I am a noise.

MINNIE A. B.

Answer in two weeks.

TRANSPOSITION. Tillet prods fo rawte, Tillet raigns fo sadn, Kame eth ghitym onace, Dan teh tanselap adln. Philadelphia, July 11, 1866. WM. H. CHILD. Answer in two weeks.

RIDDLE.

She comes as a spirit, all silently comes, In the midnight dark and cold, And her path you may trace, in the morning prime, By her trailing garments' fold. Fair, fair is her form, as the sunbeams fall On her glistening garments' sheen, Cold, cold is her touch as the brow you kissed Of the babe who died yest'reen. And yet warm is her heart, though her hand be chill, And her work she doeth well; Close, close to her bosom she foldeth asleep The tulip's gorgeous bell; The roses and violets, and hyacinths sweet, She careth for great and small, And they sleep till the winter is past and gone,

And the warm sun wakes them all. Auswer in two weeks.

ANSWERS TO UNIMPORTANT QUESTIONS. What is the most beautiful ring in the world? The home circle.

What ring is most to be prized by human beings? The ring of the true mettle (metal).

Why is a broad-shouldered alderman like an improved street? Because he has been widened at the expense of the corporation.

Why is a dog's tail like the heart of a maple tree? Because it is furthest from the bark.

What is the difference between a Catholic priest and a Baptist? One uses wax candles and the other dips.

Why is the tobacco chewer like a goose in a dutch oven? Because he is always on the spit.

Why was the giant Goliah very much astonished when David hit him with a stone? Because such a thing never entered his head before.

If you were obliged to swallow a man who would

Girls, help your father ; give him a cheerful home to rest in when evening comes, and do not worry his life away by fretting because he cannot afford you all the luxuries you covet. Children exert as great an influence on their parents as parents do on their children,

Uncle Nick.

Uncle Nick was a good man, but he found a great deal of fault, and especially with the current religion of the day.

'I want," says Uncle Nick, "and we all want, a religion that not only bears on the sinfulness of sin, but on the rascality of lying and stealing, a religion that banishes all small measures from the counters, small baskets from the stalls, pebbles from cotton bags, sand from sugar, chickory from coffee, alum from bread, lard from butter, strychnine from wine, and water from milk cans.

"The religion that is to advance the world," says Uncle Nick, "will not put all the big strawberries and peaches on top, and all the bad ones at the bottom. It will not offer more baskets of foreign wines than the vineyards ever produced bottles.

"I tell you," says Uncle Nick, "the religion that is to sanctify the world pays its debts. It does not consider forty cents returned for one hundred given according to gospel, even if it should be according to law. It looks upon a man who has failed in trade, and who continues to live in luxury, as a thief. It looks upon a man who promises to pay, and who falls to pay on demand, with or without interest, as a liar."

Is not Uncle Nick pretty nearly right?

THE POWER OF CIPHERS .- The enlightened man may have a clear understanding of thousands, and even millions; but much beyond that he can form no distinct idea. A simple example, and one easily solved will illustrate the observation. If the vast bodies of water that cover nearly three fourths of tl e globe were emptied drop by drop into one grand reservoir, the whole number of drops could be written in two words, "eighteen sextillions," and ex-pressed in figures by annexing twenty-four ciphers to the number eighteen (18,000,000,000,000,000,000,-000,000). Man might as well attempt to explore the bounds of eternity as to form any rational idea of the units embodied in the expression above; for although the agggregate of drops is indicated by figures in the space of only one inch and a half of ordinary print, yet if each particular drop were noted by a separate stroke like the figure 1, it would form a line of marks sufficiently long to wind around the sun six thousand billions of times !

Now, observe, if you please, the marvelous power of value which the ciphers, insignificant by themselves, give the significant figures 18. The young reader will be surprised to learn that the use of the cipher to determine the value of any particular figure, which is now practiced by every schoolboy, was unknown to the ancients. Therefore, among the Greeks and Romans, and other nations of antiquity, arithmetical operations were exceedingly tedious and difficult. They had to reekon with little pebbles, shells, or beads, to transact the ordinary business of life. Even the great Cicero, in his oration for Roscius, the actor in order to express 300,000 had to make use of the very awkward and cumbrous notation, CCCIDDD, CCCIDDD. How very odd this seems-"in the year of our Lord MDCCCLXVI!" (1866) .- Educational Monthly.

OILING A VENTRILOQUIST.-A physician says that he was going down the Mississippi, some months since, on a steamer whose engine was upon the deck, and he sauntered in that vicinity to see the working of the machinery. Near by stood a man apparently bent upon the same object. In a few moments a squeaking noise was heard on the opposite side of the engine. Seizing the oil-can (a gigantic one by the way), the engineer sought out the dry spot, and to prevent further noise of the kind, lib-

erally applied the contents of his can to every joint. All went on well for a while, when the squeaking was heard in another direction. The oiling process was repeated and quite restored ; but as the engincer was coming quitely around toward the spot occupied by the doctor and the stranger, he heard another squeak. This time he detected the true cause of the difficulty. The stranger was a ventriloquist. Walking directly up behind him, he seized the astonished joker by the back of the neck and

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you prefer to swallow? A little London porter.

Why is a restless sleeper like a lawyer? Because he lies on one side, and turns and lies on the other.

Why is a beard like common sense? Because no woman possesses it. Oh my !]

What kind of mornings are most like vegetables? Those that are a little reddish.

Why are wheat and potatoes like the idols of old? Because the former have ears and hear not, and the 1 atter eyes, and see not.

emptied the contents of the can down his spine -"There ?" said he, "I don't believe that engine will squeak again."

Dr. Francis was a wag, and once when early peas were on the table be emptied the contents of his snuff-box over them. "Francis! Francis!" ex-claimed a friend, "what are you about?" "I like them that way," was the answer. He, of course, had the dish to himself, and when he had concluded exclaimed, "You thought it was snuff, did you? Nothing but black pepper."

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