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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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#### The Price of Truth.

Great truths are dearly bought. The common truth, Such as men give and take from day to day, Comes in the common walks of easy life, Blown by the careless wind across the way.

Bought in the market at the current price,
Bred of the suile, the jest, perchance the bowl,
It tells no tales of daring or of worth,
Nor pierces e'en the surface of the soul.

Great truths are greatly won. Not formed by chance, Not wafted on the breath of summer dream; But grasped in the great struggle of the soul, Hard buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine; Not in the merchandise of gold and gems; Not in the world's gay hall of midnight mirth; Nor 'mid the blaze of regal diadems.

But<sup>i</sup>in the day of conflict, fear and grief, When the strong hand of God, put forth in might, Ploughs up the subsoil of the stagmant heart, And brings the imprisoned truth-seed to the light.

Wrung from the troubled spirit, in hard hours Of weakness, solitude, perchance of pain; Truth springs, like harvest, from the well-plowed field, And the soul feels it has not wept in vain.

#### For the Religio-Philosophical Journal. Mediumship During Sleep .- No. 3.

BY HUDSON TUTTLE.

The following is, if anything, of a still more positive character, and is vouched for by high

"In the winter of 1835-6 a schooner was frozen up in the upper part of the Bay of Fundy, close to Dorchester, which is nine miles from the river Pedeudiac. During the time of her detention she was intrusted to the care of a gentleman of the name of Clarke, who is at this time captain of the schooner Julia Hallock, trading between New York and St. Jago de Cuba.

"Captain Clarke's paternal grandmother, Mrs. Ann Dawe Clarke, to whom he was much attached, was at that time living, and so far as he knew, well. She was residing at Lyme-Regis, in the county of

Dorset, England. "On the night of the 17th of February, 1836, Captain Clarke, then on board the schooner referred o, had a dream of so vivid a character that it produced a great impression upon him. He dreamed that, being at Lyme-Regis, he saw pass before him the funeral of his grandmother. He took note of the chief persons who composed the procession, observed who were the pall-bearers, who were the mourners, and in what order they walked, and distinguished who was the officiating pastor. He joined the procession as it approached the churchyard gate, and proceeded with it to the grave. He thought (in his dream) that the weather was stormy, and the ground was wet, as after a heavy rain; and he noticed that the wind, being high, blew the pall partly off the coffin. The graveyard which they entered, the old Protestant one, in the center of the town, was the same in which, as Captain Clarke knew, their family burying-place was. He perfectly remembered its situation; but to his surprise the funeral procession did not proceed thither, but to another part of the churchyard, at some distance. There (still in his dream) he saw the open grave, partially filled with water, as from the rain; and looking into it, he particularly noticed floating in the water two drowned field-mice. Afterward, as he thought, he conversed with his mother; and she told him that the morning had been so tempestuous that the funeral, originally appointed for ten o'clock, had been deferred till four. He remarked, in reply, that it was a fortunate circumstance ; for as he had just arrived in time to join the procession, had the funeral taken place in the forenoon he could not have attended it all.

"This dream made so deep an impression on Captain Clarke that in the morning he noted the date of it. Some time afterward there came the news of his grandmother's death, with the additional particular that she was buried on the same day on which he, being in North America, had dreamed of her funeral.

"When four years afterward Captain Clarke visited Lyme-Regis, he found that every particular of his his dream minutely corresponded with the reality. The pastor, the pall-bearers, the mourners, were the same persons he had seen. Yet this we may suppose, he might naturally have anticipated. But the funeral had been appointed for ten o'clock in the morning, and in consequence of the tempestuous weather and the heavy rain that was falling, it had been delayed until four in the afternoon. His mother, who attended the funeral, distinctly recollected that the high wind blew the pall partially off the coffin. In consequence of a wish expressed by the old lady shortly before her death, she was buried, not in the burying-place of the family, but at another spot, selected by herself; and to this spot Captain Clarke, without any indication from the family or otherwise, proceded at once, as directly as if he had been present at the burial. Finally, on comparing notes with the old sexton, it appeared that the heavy rain of the morning had Partially filled the grave, and that there were actually found in it two field-mice, drowned.

"This last incident, even if there were no other, hight suffice to preclude all idea of accidental co-

"The above was narrated to me by Captain Clarke himself," said Moore in his work on Body and Mind, "with permission to use his name in at-Contation of its truth."

Presentiments of the person's death are by no

explain the origin of such presentiments; for knowledge is conveyed, that to say the least is supramundane, and outside of and above the capacity of man. To prophesy the hour of a person's departure has never been achieved by the reason of man.

"Mrs. Dorithea Foos, aged ninety-nine years, dled at her residence in Ensor street, Baltimore, on Saturday evening, having lived to see five generations. Mrs. Foos dreamed some nine years ago that she would die on the 5th of April, 1845, and her acquaintances have often heard state her presentiment. About two years ago she accidentally fell out of bed and broke her hip, and otherwise injured herself, so that all hopes of her recovery were given up; but she steadily insisted that she would get about again, and not die until the 5th of April, 1845, and singular though it be, yet such is the fact. She did live until Saturday, the 5th of April, 1845, and died on that day.

"A young lady of this city, highly esteemed and respected, who had been sick for some length of time, but was supposed to be convalescent, had a dream a few nights since in which it appeared to her that she would die at 8 o'clock, the same evening. On awaking, she informed the family of her dream, and remained firmly impressed with the idea that she should die at the hour designated, and under that belief called her brothers and sisters around her, giving them good advice with reference to the future. Strange to say, and remarkable as it may seem, on the approach of 8 o'clock she manifested a calm resignation, and almost as the clock tolled the hour, her spirit took its flight. Thus she foretold, by a singular presentiment, the day and hour of her own death."-Rochester Ameri-

"One of the most remarkable cases of presentiment I know, is that which occurred not very long since on board one of her Majesty's ships, when lying off Portsmouth. The officers being one day at the mess table, a young Lieutenant P. suddenly laid down his knife and fork, pushed away his plate, and turned extremely pale. He then rose from the table, covering his face with his hands, and retired from the room. The president of the mess, supposing him to be ill, sent one of the young men to inquire what was the matter. At first Mr. P. was unwilling to speak; but on being pressed, he confessed that he had been seized by a sudden and irresistible impression that a brother he had then in India, was dead. 'He died,' said he, 'on the 12th of August, at six o'clock; I am perfeetly certain of it.' No arguments could overthrow this conviction, which in due course of post, was verified to the letter. The youg man had died at Cawnpore, at the precise period mentioned."-Fishbough.

"Barrow, in his interesting book entitled the Bible in Spain, gives a singular instance of presentiment: the coming event easting its shadow before. A sailor, on coming on deck in the morning, informed him with deep solemnity that during the night he had been impressed that in a few hours he should meet his death by drowning. The sailor was the most active and intelligent of the crew. No reasoning or ridicule could efface the impression that he had received; it seemed written upon his very soul. During the evening the wind arose and freshened to a gale. The sailor in question went aloft to take in sail. While engaged in that duty he lost his hold and footing, and fell overboard. A boat was immediately lowered, and every effort made to save him, but in vain. The narrator saw his face shining out like a thing of light, as he sank fathoms deep beneath the waves."-Univer-

Last year, on bidding my aunt adieu after a short visit, and hoping to see her soon, she told me in tears that she had a presentiment that she should not live until the summer had passed. When attacked on earth with mortal sickness in mid summer she said that medicine would be unavailing, and prophesied the exact hour of her departure.

There is a class of presentiments received in regard to those who are near and dear to us for which animal magnetism gives a partial explanation, and probably does account for many facts; but spiritual impression must be called to fully account for others. The same law by which one person obtains an impression from another, enables him to obtain an impression from a spirit.

"A lady of my acquaintance correctly saw in a dream all the main particulars of the burning of the steamboat Lexington on Long Island Sound, a few years ago, on the night of the occurrence; and on awakening, she related the account to her husband in general terms, just as it subsequently appeared in the newspapers."-Fishbough.

It is a singular fact, that notwithstanding their educational fears, children are never frightened at the appearance of spectres.

"A lady with her child embarked on board a vessel at Jamaica for the pupose of visiting her friends in England, leaving her husband quite well. It was a sailing packet; and they had been some time at sea, when one evening, while the child was kneeling before her, saying his prayers previous to going to rest, he suddenly said, looking eagerly to a particular spot in the cabin, 'Mamma, Pal' 'Nonsense, my dear!' the mother answered; 'you know your papa is not here!' 'He is, indeed, mamma,' returned the child, 'he is looking at us now!' Nor could she convince him to the contrary. When she went on deck she mentioned the scans rare; volumes might be filled with them. | circumstance to the captain, who thought it so During the late war I have noticed many such strange that he said he would note down the date

so, saying it was attaching a significance to it which would make her miserable; he did it, however, and shortly after her arrival in England she learned that her husband had died exactly at that

"A gentleman of this city, in whose veracity I have every confidence, recently related to me a fact which came under his personal knowledge, as follows: A lady residing with her son in one of the Eastern States, recently dreamed that her daughter, living in New York, was taken suddenly and dangerously ill. Her son dreamed the same dream on the same night. Though neither of them had previously had any faith in dreams, in this instance their dreams made a deep impression upon their minds, and they mutually related and compared them on the next morning. Shortly afterward a telegraphic dispatch arrived announcing that the daughter was severely and dangerously Ill. The mother set off for New York with the first conveyance, and found her daughter in a condition precisely as represented in the dream of herself

and son."-Fishbough. It thus appears that during sleep many individuals become susceptible to spirit influence who are not so in the waking state. During the positive conditions of day they are incapable of receiving impressions; but the negative influence of night, and the passive state of sleep, opens the gateway for the entrance of spiritual impressions. Sometimes, as is proved by preceding facts, the sleeper passes into a truly clairvoyant state. It is from these that we conclude normal sleep to be its first stage, shading into it by imperceptible gradations.

There is one other consideration, that of the allegorical form, dreams which we refer to impression, often assume. This is susceptible of easy explanation. Persons usually have signs well determined in their own minds, by which they recognize the coming of events. Thus one believes that if he dream of fire he is sure to have a quarrel, or of dark and turbulent water that sickness is in store. If, it is said, a spirit can impress these signs, why not impress the plain truth? We say because the sign is more easily impressed. If the spirits attempted to impress the details of sickness or of disputation, they would be obliged to call into activity the organs of fear, combativeness, etc., which might at once destroy the passiveness of the person, and abruptly terminate their communication. By using a sign that the sleeper, during sleep, does not recognize as significant, they obviate this

But they do not employ signs except in those cases where from experience they have found them necessary. The impassibility of persons is varied, and often the unvarnished facts can be presented, even when revolting, without disturbing the essential conditions, or not until presented, when the sleeper generally passes at once to wakefulness.

Walnut Grove Farm, July, 1866.

### For the Religio-Philosophical Journal. The Religion of Spiritualism.

BY NOEL.

Spiritualism is a natural, scientific and philosophic religion, founded upon truths which are fundamental, and in harmony with the eternal laws and attributes of the Divine Being. It is a religion distinct in the broadest sense from all the various religious systems in the world, and has nothing in common with any of the creeds, dogmas or beliefs which have been enunciated through all the past ages, or the basis upon which these systems are founded. Darkness and light, error and truth are no more distinct in their extreme sense than the religious systems of the world and Spiritualism. Light may be merged in the shadow, and truth and error may approximate so closely that the line of distinction cannot easily be drawn; but between Spiritualism and Christianity, Judaism, Mohammedanism or any of the various religious systems, the differences are too broad and marked for it to be possible for the free, unbiased mind to recognize any connection whatever, or believe that the one has developed out of, or is an extension of either of

Spiritualism is a natural religion, because it is in perfect accord with the laws of nature as unfolded throughout her vast domain of phenominal manifestation. It is a scientific religion, because it goes hand in hand with science, aids and directs investigation to acquire a knowledge of the laws of Nature, and is ever in advance in the development of the innate powers of man. It is a philosophic religion, because it demonstrates that man, in the image and likeness of the Divine Being, possesses. his attributes and powers in a finite degree, and is ever unfolding them in the increasing powers of mind, and making Nature's laws subservient to his progressive knowledge.

Spiritualism does not recognize the possibility of the Divine Being contravening or transcending his own laws in any contingency whatever, neither in miracles nor in supernatural phenomena; but establishes that all of being and existence is and has unfolded progressively, in harmony with immutable and unchangeable laws. Therefore, as all of the of moral ethics not in accordance with those laws, such belief has no foundation in truth. And it is further advanced by each of the believers of those religious systems, that their several codes of worals were given for the observance of man throughout all future time, and as such belief is contrary to

recorded. No philosophy but spirit impression can | of the occurrence. The lady begged him not to do | the progressive principle and all well known recognized laws, therefore it cannot be true that the Ten Commandments were ever communicated as stated by Moses, nor any of the revelations upon which the different religious systems are based. Such belief is contradictory, because all of the revelations differ, and each believes its own to be the true one as being revealed by the Divine Being, and therefore of divine authority. Besides, these several codes of morals would prove the Divine Being to be inconsistent, and the cause of all the animosity and antagonism existing among man-

> The popular revelations of the most civilized nations is a mixture of Oriental fables and miraculous phenomena, which to the free, unbiased mind are so supremely absurd that it cannot conceive the possibility of a rational, thinking being giving them the least credence, much less accepting them as divine revealments. Assuming as the foundation of their belief that God created a man and a woman, not in accordance with the regular unfoldment of nature's manifestations, not by progressive development in obedience to unchangeable laws; but by some peculiar process of divine power, of miraculous interference with his established, uniform laws-that the man and woman thus created were perfect beings, perfect physically, mentally, morally and spiritually-that this man and woman were enjoined by the Deity not to eat the fruit of a certain tree; that a serpent, speaking with human voice, seduced them to eat the luscious fruit, which their curiosity as well as appetite tempted them to do, and hence, for this so-called transgression they were driven out of Paradise, and subjected as a punishment by God to all the infirmities and so-called evils the human kind suffer, not only the man and woman, but all mankind to latest posterity. Nor is this all. Because the man and the woman ate of this fruit, contrary to the enjoinment of God, and as all mankind were to be banished for this transgression of their first parents, it became expedient in the divine economy to relieve them from this punishment through the medium of some person who would willingly suffer for the sins of the whole world. And it is believed that such a man lived more than eighteen centuries ago; that in the meridian of life he suffered an ignominous death, and that since and now and in all future time it is only necessary to believe that this man died for the sins of mankind; and such belief avowed even in the last extremity is sufficient to absolve and relieve the believers from all the consequences of their own and the original parents' transgression; and he or they are immediately changed from the most vile and inharmonious conditions to a perfect state, and capacitated to enjoy the highest bliss in the celestial regions. The above is in brief and in fact the foundation-the basis of the popular religion of the most enlightened nations of the world. Has Spiritualism any thing in common with such absurdities? has Spiritualism any connection with such belief? or has Spiritualism developed from, and is therefore an extension of a religion having so inconsistent a

We will not comment upon the mythical character of this personage; but will simply state that no historian of his supposed time has mentioned him, and the Romans were particularly careful to note every event of interest that transpired, especially within their dominions. But it is especially worthy of notice that the believers in this popular theology for many centuries believed that this personage was given birth to by a woman not in the ordinary course of nature-that God, by some psychological power, caused this woman to conceive, and in due process of time according to natural law, he was born, and grew up to the stature of manhood as all other children grow, with all their attendant circumstances. The believers in this miraculous conception are and always have been divided in opinion as to the character and nature of this personage; some believing that he was truly the Son of God, possessing supernatural powers, whilst others believe him to be equal in power to God, and others again believe him to be the Deity who took upon himself the form of a human, and was clothed in flesh and blood-the "very God"—and suffered a felon's death to relieve mankind from the consequences of the first man and woman yielding to the seductive voice of the

What connection or relation have these absurdities with the Spiritual Philosophy? Let us no more hear of Christian or Bible Spiritualists. The inconsistency is too palpable. Let those who still believe in the Bible as of divine revelation or authority cling to it; they cannot be believers of the Spiritual Philosophy. And let those who prefer the Christian title resume their connection with the church, or be consistent in their the beliefs upon which the religion of the church

The progressive unfoldment of nature is an established recognized principle of science. Matvarious religions in the world are founded upon a all that they contain, departed from his estate ishments belief that the Divine Being communicated a code lished laws of progressive development, which by regular process have unfolded all of visible creation. These laws have been active in the mind's attainments, the law of progress resulting in the elimination from the crudest thoughts of the earliest ages, of the present advanced state of philosophic and scientific knowledge. Thus, man is wiser to-day

than he was five thousand or even eighteen hundred years ago; therefore moral ribes, as a standard of truth or right, enunciated in the past, cannot in accordance with Divine laws, be a standard of right or truth to the advanced, enlightened reason of

God cannot act contrary to or depart from those laws which he has himself instituted, which as a principle of spiritual teaching accords with the laws of nature as manifested in all of her phenomenal unfoldings-with every principle of science demonstrated by investigation and critical analysis, and with philosophic research in its closest logical deduction in the highest domain of mind and reason. Philadelphia, 1866.

For the Religio-Philosophical Journal.

#### National Reconstruction Founded in Natural Law-To be Accomplished Alone by Gigantic Effort.

BY CHICAGO.

Rest is stagnation. The purest water from the mountain torrent, if compelled to quietude, becomes the generator of miasma and pestilence.

Vegetation thoroughly arrested soon assumes the forms of putrefaction. Unused, the strength of the most powerful man

degenerates into feebleness.

To this law of use, mind is no exception. Restraining its functions, dwarfs its energies. Arrest its growth, and conservatism is the immediate condition. Ease is desired by the ignorant, enjoyed by the weak; but the vigorous finds his happiness in action, his rest in such achievements as necessitate increased prospective labor.

Copying nature, incessant in its activities, all expenditures of strength increase his forces.

If unaccustomed to inertia, labor never assumes the proportions of a task. Mental rest, if ever admissable, is only so with

decaying individuals and nationalities. But progressive civilization must always be a

state of unrest, because itself untiring. Such must even be the condition of the true re-

former. Not only must he do, but his work must also be judiciously done. Rooted in energy, guided by reason, with no

authority except science and present inspiration, to demolish is the secondary, reconstruction the primitive thought. Unsatisfied as much with the success of one idea.

as with the results of a single season's toil, his motto is "work on, work ever."

Improvement in one direction, but argues the necessity in all. The erection of one superior structure ensures that of many.

Though one great object be attained, its possession but serves to exhibit the relative surrounding poverty. Remove one abuse and thousands in degree become enfeebled.

Such, fortunately or unfortunately, are truths which have a direct application to our own time.

The love of ease is a prominent vice most injuriously affecting the present of American civiliza-

No safety attaches to any social system not founded in universal labor.

Our nationality commenced upon progressive principles. There is no alternative but to advance or abandon the whole position.

The abolition of negro slavery, so far from being an ultimate, is but the removal of rubbish covering

Had we continued to strike at the latter as vigorously as the former, conservatism must have become permanently intimidated.

But a display of indecision and weariness aroused its hope and developed its latent energies.

A few short months since, apparently weak and dying, it now presents the front of a vigorous giant. With its then enfeebled condition, its later assumptions present the most startling comparisons. Had those pledged to freedom pursued a positive policy such complications would have been impossible; but the popular voice uttered a cry of weariness. and negative counsels prevailed.

Perhaps neither the consequences of action or rest were fully understood; possibly the prominent idea was that a permanent balance might yet be maintained between progress and retrogression. That having achieved so much, no more was desirable, or perhaps the authority of custom was too strong for right. Whatever may have been the governing thought, the maxim "Eternal vigilance is the price of liberty," now reiterates itself in a voice not to be misunderstood-is painted on the blackening clouds and uttored by the muttering

Though perhaps prematurely premalgated, the principles of the American Declaration of Independence will, without contradiction, assert thembelief, and cast aside all such nonsensical stuff as selves eternal. Having partially comprehended and admitted their justice, the nation must now

practice them or perish. The long have we mocked by giving utferance to their theories while all our acts have plainly ter, mind and spirit have gradually developed in asserted that might is right. Why we have done accordance with oternal, immutable laws. God so matters little at present. Consequences are now never in the past, in the unfoldment of worklis and upon us. Violated law will not relinquish its pun-

Penalties converted into causes will scourge and everthrow compromise, the ever constant foe to freedom.

Too long already have slavery and freedom been rocked in the same cradle. But, uncongenial as oil and water, no manipulation can give permanence to the mixture. The last attempt in this direction,

more unnatural than its predecessors, cannot fail to recoil with increased violence upon its authors. That experience should have given birth to wis. dom, was a natural supposition. In this case how great the fallacy. Falling to comprehend the posttion, or awed by the magnitude of the work, reformers hesitated to checkmate their opponent; the time for easy victory passed, to return no more. Now, grown drunk upon prospective power, slavedrivers of whatever name cannot squander the opportunity, but will hasten a crisis. Whether, as liberalists, we are weak or weary, it is now too late to consider. Immense dangers necessitate almost superhuman exertions. Every indication points to this, the battle is to be refought, and that with tenfold fary

Two great ideas, opposite in all respects, grapple for existence, the old asserting the rights of the few, the new that of the many.

Secession, the Roman church, and bloated capital must fall into compact line.

Such identity of interest cannot admit diversity of action. So many time-honored privileges are not to be lightly surrendered; and though all unrested, freedom's hosts must gird again for the conflict. In such a struggle, both cannot survive. Can the result be doubtful? Can victory do otherwise than perch upon the standard of the youthful giant? Can it do less than support the strong arm, wedded to intense thought and toned by high moral courage?

Such must be the ultimate of causes, rapidly transforming into effects-of a vision fast assuming the most tangible expressions. Democracy is destined to exist in fact, as it previously has in name. Then, indeed, may we hope for reconstruction, not of the old political structure, not upon the old foundation, but upon a new, underlaid with no compromise, unsullied by present forms of slavery. God grant that such reconstruction be not attempted by weary laborers.

### The Old Man's Idyl.

By the waters of life we sat together,

And trees with voices Rolian.

Hand in hand, in the golden days
Of the beautiful early summer weather,
When the skies were purple and breath was praise, When the heart kept tune to the carol of birds, And the birds kept tune to the song which ran Through shimmer of flowers on grassy swards,

By the river of life we walked together, I and my darling, unafraid; And lighter than any linnet's feather, The burdens of Being on us weighed, And Love's sweet miracles o'er us threw

Matins of joy outlasting Time And up from the rosy morrows grew A sound that seemed like a marriage-chime. In the garden of Life we strayed together;

And the luscions apples were ripe and red, And the languid-like and honeyed heather Swooned with the fragrance which they shed; And under the tree the angels walked, And up in the air a sense of wings Awed us tenderly while we talked Softly in sacred communings.

In the meadows of Life we strayed together, Watching the waving harvest grow; And under the benison of the Father, Our hearts, like the lambs, skipped to and fro; And the cowslips hearing our low replies, Broidered fairer than the emerald banks, And the timid voilet glistened thanks.

Who was with us, and what was round us, Neither myself nor my darling guessed; Only we knew that something crowned us Out from the heavens with crowns of rest; Only we knew that something bright Lingered lovingly where we stood, Clothed with the incandescent light Of something higher than humanhood.

Oh, the riches love doth inherit! Oh, the alchemy which doth change Dross of body and dregs of spirit Into sanctities rare and strange!
My flesh is feebly dry and old,
My darling's beautiful hair is gray; But our elixir and precious gold Laugh at the footsteps of decay.

Harms of the world have come unto us, Cups of sorrow we yet shall drain; But we have a secret which doth show us Wonderful rainbows in the rain. And we hear the tread of years move by, And the sun is behind the hills; But my darling does not fear to die And I am happy in what God wills.

So we sat by our household fires together, Dreaming the dreams of long ago; Then it was balmy summer weather, And now the valleys are laid in snow; Icicles hang from the slippery caves; The wind blows—'tis growing late; Well, well! we have garnered all our sheaves, I and my darling, and we wait.

For the Religio-Philosophical Journal.

### The European Publishing Enterprise.

ALL OF A. J. DAVIS' WORKS SOON TO BE ISSUED

IN GERMAN. Many of your readers will remember the attempt made in 1862 by the Herald of Progress, to raise funds for the publication of harmonial works in German. A number of noble souls responded to the calls made, and contributions were handed over to the Treasurer of the German Publication Fund, by which the committee was enabled to assist the translator of A. J. Davis' works in his arduous labors. The amounts raised were not sufficient, however, to go forward very energetically, mainly, perhaps, on account of our war, which disheartened and encumbered so many of us; and when, finally, the Herald of Progress was discontinued, the Fund lost its organ, and the committee was compelled to restrict its labors to what little it could do. All the funds, however, have been sacredly devoted to the ends contemplated by the donors. Encouraged and strengthened by the assistance from America, Mr. Wittig, in Breslau, in Prussia, the translator, has persevered in his exertions for the good cause. He has lately had the good fortune to become acquainted with a Russian gentleman of wealth and distinction, a true nobleman, who could not help making the Harmonial Philosophy his own in word and action, and with his munificent help the publication of all of Davis' works seems now to be secured to the German Nation. The first eight proof-sheets of the fourth volume, (The Reformer,) of the Great Harmonia, printed at Leipzig, by Wagner, are in my hands. Our German friends concluded to begin with this fourth volume, as being better calculated to secure the attention of the German people. The Magic Staff, adorned with Mr. Davis' steel engraving, the Divine Revelations of Nature, and all the other parts of the Great Harmonia will follow in quick succession, being ready for the printer these last three years. Steps are now being taken to secure the extensive sale of this German edition here. If many educated Germans residing amongst us felt attracted to the principles of the Harmonial Philosophy, even if presented to them in the dress of the English language, the facility to bring it home to their searching minds in their own mother tongue will greatly facilitate the widest dissemination of it. The peculiar organization of the German book trade will serve a like end. All the publishers in the "Fatherland" are united in a certain manner, and whatever book is published in any large or small German city is sent broadcast

way to the study of every inquiring mind, before even a purchase of the book is made. This Ger. man publication will do a great deal for the proper appreciation of Harmonial views in Europe; and inst now, in this time of commotion, war and future reconstruction, it seems to be the best moment H. SHLARBAUM,

550 Pearl street, N. Y.

For the Religio-Philosophical Journal.

The War of Slavery-1862. FROM AN OCCASIONAL CORRESPONDENT.

The influence and power of slavery instigated and began this rebellion and this war, without any just cause or provocation. The influence and power of slavery envenoms, sustains and continues this war. So long as slavery retains and exercises this influence and power, so long will the war continue on their part. Shall we yield and give up on our part? If so, then will slavery be established as the prevailing and governing power, in what has heretofore been called "The United States of America."

Our present government would be overthrown and abolished, and a national despotism established on its ruins, founded on slavery,

If we will not yield, then we must combat slavery, as well as the rebellion, and overcome both, or be overcome by them. This playing double see-saw, between slavery and rebellion, each | helping them at the right time and in the right supporting the other, must be prevented and both of them be overcome and subdued. Had the fathers | poor and despised as they have been, they are desof our revolutions, and the founders of our national constitution foreseen that the permission of slavery in any of its provisions would be used for its overthrow, for the destruction of the rights and liberties they were engaged in establishing, it would have been prohibited in the strongest constitutional terms. What they left undone we must now do. At all hazards, slavery must be abolished. Now

is the "accepted time" to do it.

How can it be accomplished?

There is an answer, viz : Alter the course ; change the tactics; convert slavery into freedom; liberate the slaves. They will help you capture and subdue their masters, and prevent their raising food for the rebel armies.

That is a power we can wield, must wield, if we would conquer.

Freedom is the appropriate and right elementary power to overthrow slavery. Unlooked for, we have the true and just opportunity as well as the power. Shall we be faithful to the crisis, to ourselves and to freedom? Have we any other adequate power? The trial, so far, says no. Public sentiment says no. Every motive, therefore, of patriotism, of safety and success, demands the instant action of this unexpected power. We pause for the

For the Religio-Philosophical Journal. "A House Divided Against Itself Cannot Stand."

FROM AN OCCASIONAL CORRESPONDENT.

This is a declaration of Scripture, many times repeated, with no essential variation, and by frequent use, has grown into an axiom throughout Christendom, and so far, is good authority for the fact and the principle it asserts.

What this division of a kingdom, nation, city or house must be, to come within its meaning, is the necessary inquiry.

It evidently must be powerful enough to produce a contest, and a trial of strength which will result in the overthrow of the "House." It must commence and continue the onset to victory or defeat, so that the house falls.

The late civil war in the United States is not yet closed, so that peace has not and cannot in truth be proclaimed. The present condition is only a suspension of actual hostilities. Attempts are on foot to settle terms of peace and bring about a restoration of the Union. This is extremely difficult, owing to the danger of another outbreak from a like cause of the present war, namely, the interests of slavery in its opposition to negro suffrage, and the hostile temper and spirit of the South.

The question of universal suffrage now, is like the question of universal emancipation just before emancipation was proclaimed. The fear then was, that the people might not sustain the measure of emancipation. The fear now is, that the public sentiment will not sustain the measure of universal suffrage. The people did sustain the emancipation, and they will support the suffrage question if fairly presented to them. Suffrage must protect emancipation for the colored race, as well as for the preservation of the Union itself; and more especially so, since the President has become false to himself and to the Union, and espoused the treasonable condition of the rebels. Emancipation was the saving measure then, suffrage can be, must be the saving measure now.

If this should produce war, now is the time for us to meet it, instead of long wrangling which must end in open war after giving the enemy time to prepare for it. The temper of the South is so bitter as to need only the chance of possible success to renew the war.

They will rely on our divisions, and having already gained the President, by the aid of the disaffected in the North, the trial must come, and the sooner the better, for the cause of freedom and the

It must be admitted that the "signs and omens" portend another struggle. The President's "policy of restoration," his granting of pardons, his speeches, vetoes and other acts may be regarded in reality, as another attack on Fort Sumter, as yet, in words, instead of powder and ball. The danger is the policy of delay, to foment divisions, to weaken and divide the strength of the Union party. "A house divided against itself cannot stand." Energy and firmness in the councils of the nation must be relied on.

maxim to "divide and conquer." Our divisions may at any time become paupers. Hundreds are weaken us and strengthen the enemy. The South | now struggling in the labor mart, in penury and are yet, by the laws of nations, and a hostile spirit, against fearful odds. our enemy; peace not having taken place, and, therefore, the President is guilty of treason in "giving aid and comfort to the enemy," and is liable to impeachment, and if he continues thus, as he will, must be arrested and tried. This must be done before the house falls, and done to prevent

The house, if it should fall, may not permanently remain fallen, so that it cannot rise again. It would not be like "Adam's fall," impossible of repeal or is no cheaper and certainly no better way, than to revocation, or even relieved by the "resurrection," help these men to help themselves-to make of them | State Society of Spiritualities But it would rise again, in better form and condition; but inevitably through all the horrors and suffering of the bloodiest and most heart rending

Every motive and reason of humanity urge the immediate adoption of the wisest course of absolute protection, as justice to the emancipated race, as a prudent measure of self-preservation, and as a pre- reward of patriotism and a monument of the war. all over the land "for inspection," and finds its ventive of a suicidal war of the South. Unless this dispensing blessings through all time

shall be done on our part, the present divisions may increase and lead to a renewal of the war. Fearful timidity, conservation, and half-way measures wifl not meet the crisis and will most assuredly fail.

Can it in truth be said, that the colored race do not need governmental protection, and if they do, that the South will provide it? Nothing could be more groundless and fallacious. Destitute of education, of pecuniary preans for any purpose, and of the habit of acting in concert for their mutual interests and welfare, the race, by the habitual and long settled disposition of the South to control the negro to its own wants, its freaks of passion and despotic cruelty and murder, would inevitably be subjected to a state of servitude more galling than ever. It is, therefore, easy to see that they need and must have protection, and cannot of themselves obtain it from the South. The power that made them free must protect them in their freedom, and there is no other power to do it. Not to do it, would be inexcusable neglect of a most grave obligation. The negro must not be left to future bondage. In arms they not only helped to gain their own freedom, but most effectually aided in subduing the rebellion. This was the result of their emancipation and of their taking arms with us, without which, we might have been the conquered party. We saved them, and they saved us. If we are just to them, they may save us again, by our way, to be a power of vital importance. Humble, tined to be a power for the preservation of that liberty and freedom of which they have been always heretofore most unjustly deprived. That power should be with rus, and not be permitted to be controlled against us, If we give them protection, they will give us aid should we require it. The most effectual protection we can give them is the right of suffrage, with legal provision to secure the free exercise of it.

For the Religio-Philosophical Journal,

Illinois Soldiers' College-Its Plans and Purposes.

MESSES. EDITORS: The Illinois Soldiers' College and Military Academy will open its first session September 15th, 1866, as a home and a school for soldiers and their sons, and, when fully endowed, will be free in board and tuition.

INCORPORATION. The institution is duly incorporated, pursuant to an act of the State Legislature, approved September 12, 1849, and was organized April 4, 1860.

LOCATION. The institution is located at Fulton, Whiteside county, Illinois, on the Mississippi river, 136 miles due west of Chicago, at the terminus of the Illinois Division of the Northwestern railroad. The property is the same that was formerly used by Western Union College and Military Academy.

THE BUILDINGS, THEIR CAPACITY AND COST. The buildings are of stone, substantially built, well adapted and sufficiently capacious to accommodate 700 boarders, and a much larger number of day students.

The main part is 96x110 feet in size, and five stories high, including the basement. The domestic wing is 70 feet long and two stories high. The main building originally cost \$110,000, and is in good repair. The whole property, buildings, grounds, furniture and added improvements, could not now be reproduced for less than \$250,000.

The Trustees were dected from among the contributors to the purchase fund, live in various parts of the State, and are well known to all readers of the public press.

Col. L. H. Potter, formerly Professor in the State Normal University, late Colonel of the "Normal

Regiment," whose reputation as a scholar, teacher, disciplinarian and Christian soldier is state wide, has accepted the Presidency of the institution, and will be sustained by an able corps of Professors, the majority of whom have seen service. WHAT IT PROPOSES TO TEACH.

Its educational course will comprise a thorough preparatory department, a commercial department, a normal department, a scientific department, and a classical department.

DIPLOMAS Will be conferred in the higher departments. MILITARY CHARACTER.

A tracing of military discipline and usage will be preserved, to facilitate control and afford pastime; but soldiers will be exempt from drills. CONNECTED WITH NO GIFT ENTERPRISE.

In this age, in which lotteries often assume the guise of public charities, it may be well to state that the Soldiers' College is in no manner, directly or indirectly, connected with any gift enterprise or

Its Trustees receive no compensation for time and labor spent in its behalf, and have no interest-other then public interest- in its success.

For aid the institution appeals to good and patriotic men, in the form of time-subscriptions and

honorable bequests. A HOME AND A COLLEGE.

The institution is a home and a college combined. While it provides for the physical care of its inmates, it educates and elevates them. Many will be rendered useful and self-supporting that would otherwise remain burdens upon public or private charity. Many will be aided to secure a competence for old age, who would otherwise eke out a precarious subsistance from day to day, until misfortune, sickness, or old age come upon them and make them paupers.

ITS ECONOMY AND NECESSITY. The question comes home to your very door: What will you do with the disabled soldiers? Hundreds are now in Soldiers' Homes and Poor Houses; do you expect them to remain thus through life? Hundreds subsist partly or wholly upon the charity The President and his advisers rely upon the of poor friends and relatives, who, by their death,

> It is said that there is about 5,000 one-legged and one-armed men in the State!

No matter what course we take, large sums of money must be expended in aiding and caring for this class in our day. If we would act wisely and prudently we should forestall expense by taking "a stitch in time." A step taken in the right direction | adopt the following now, will prevent unpleasant and expensive results, and save the pride and character of many. There teachers, secretaries, clerks, telegraphers and business men, and if they have but one hand to work their way through life with, they can mentally reach forth another to grasp the higher elements of

success. In doing this work, the institution will pay for itself doubly in a few years, and will yet remain a

HOW PERPETUATED.

During the time of this generation, it will be occupied with the objects and the results of the late war; the disabled and the indigent soldiers who need and deserve its advantages; the orphans and half orphans at large; the orphans and others that have received care and primary instruction in the Soldlers' Orphans' flome, and desire further business or classical advantages, and the sons of disabled and of indigent soldiers.

Shall we have no future wars? If not, we shall have a standing army and navy, and the men who spend the prime and vigor of life for the nominal pay of the service are not apt to become rich afterward, and will have children and orphans to

A free college for soldiers and their sons will ever be an honor and advantage to the State, and will never lack for students. But to insure the perpetuity of the institution, and to make its purpose forever charitable, the By-Laws provide-in case there should be a lack of applications from its proper beneficiaries-that, indigent and deserving young men from civil life shall be admitted to the benefits of its public funds.

WHY THE FUND IS CONCENTRATED.

The endowment fund is concentrated in order to obtain the perfection and economy that results from speciality of management. The same amount seattered abroad through many institutions, and managed by many hands, would perfect no system and result in much less good.

A LESSON FROM EXPERIENCE.

No less than three institutions of the State, representing different denominational interest, have attempted to secure funds and provide accommodations for the education of disabled soldiers and soldiers' orphans, and have failed. To secure perfect adaptation to the wants of this class; requires more attention than can well be given in the side department of an ordinary college, and more means than can possibly be procured when public sympathy is divided.

A GLANCE AT THE PLAN OF MANAGEMENT. A small corps of Professors will instruct in the higher departments and give shape to the discipline, and capable students from the higher classes will be detailed to act as tutors in the primary and preparatory departments.

Manual labor of students, judiciously systematized and controlled, will perform many of the inside and outside duties of the institution, and materially lessen the domestic expense.

The location is favorable to the purchasing of provisions at the lowest rates, and, of course, the boarding, lodging and schooling accommodations are free from taxes or rent.

PROGRESS OF THE ENTERPRISE. The institution, with its fine military park and parade ground, and its furniture and fixtures complete, is now purchased and paid for. Between twenty-five and thirty thousand dollars have been subscribed to the endowment, and the work is now rapidly progressing.

THE ENTERPRISE NO LONGER AN EXPERIMENT. "Peradventure this may be stone and mortar, peradventure not even that," is a prudential caution that no longer attaches itself to this enterprise. The faculty is employed, and the institution is

soon to open. The only question that remains to be settled is as to the amount of good that can at first be accomplished.

This will depend much upon the success of canvassers between this and the middle of September. Free tuition can at least be pledged, and if the endow-

ment is completed it will be entirely free. The numerous applicants for places in the institution are requested to wait patiently the development of a few more weeks, when more specific instructions can be given.

TO THE GRAND ARMY OF THE REPUBLIC. As a part of the work for which this noble band was organized, each member and post is requested to use his efforts and influence in behalf of the

objects of this institution. TO CONTRIBUTORS.

Each contributor to the endowment has all the rights and privileges originally conferred on contributors to the purchase fund.

Each will receive a fine lithograph card of life membership of the educational association of the institution, and will have control in the ratio of one vote for every \$25 invested, in the (annual) election of Trustees, and the transaction of all other business that may come before the association.

Each contributors' name and residence will be entered in a suitable record book, to be kept upon the table in the public parlor of the institution, that students may know their benefactors, and that the memory of the donors whose generosity founds for heroes and patriots, the first free college in the world, MAY BE HISTORICALLY PRESERVED.

July 14, 1866. M. G. TOUSLEY.

For the Religio-Philosophical Journal. Address of the Board of Managers of the Pennsylvania State Society of Spiritualists.

To the Spiritualists and liberal minded persons of Pennsylvania:

At a Convention held in Philadelphia, May 22d and 23d, 1866, composed of representatives from various parts of the State, the following constitution was adopted for the formation of a State

PREAMBLE.

of facts, has, during the last eighteen years, been of ignorance from the eves of "acces." After mainly a disintegrating power, separating thousands of persons from the various societies in which they found themselves, giving them a wide range of thought, in which individuals have been impressed with the importance of acting out their highest Yankee, bad-a "nigger teacher," worse-and not conceptions of right, and a knowledge of immortal- as white as I might have been, worse still. We ity has been presented to them, leading them to have searcely a place to hide our heads. If any set value every reform movement which is calculated of people have ever realized Shakespeare's "white to alleviate the sufferings and elevate the condition of humanity;

Believing that the time has come when a sufficient number of persons in the community are of the number takes," then that set has been prepared to form Local, State, and National or compress of some of as teachers in the Louisiana ganizations, for the purpose of eccouraging and low lands, low; until now our occupation is nearly strengthening each other, and benefiting our fellow beings;

We, therefore, organize a State Switty, and

CONSTITUTION ARTICLE I- Name.

This Society shall be called the Pennsylvania

ANTROLE IE- HORR

The objects of this Society shall be to premote a dissemination of the facts and philosophy of Spiritualism, by such means as may be adjudged best by the counsel and consent of the Society, or its Ex-Seattle Committee

ARTICLE III-Minhers.

Persons may become members of this Society by forwarding their names to the Secretary, and con-

tributing to its funds not less than one dollar per annum. Members may designate the specific manner in which their contributions shall be applied; and it is hoped that those who feel an interest in this Society, in this and in other States, will forward their names and contribute liberally of their

ARTICLE IV.

The officers shall consist of a President, two Vice Presidents, a Secretary, and a Treasurer, who, with nineteen other persons to be elected annually, shall constitute a Board of Managers, to be composed of persons of each sex, and who shall attend to all business of the Society, and make reports to the annual meetings, to be held at such times and places as they shall deem proper within each year. The Board shall have power to fill any vacancies which may occur between the annual meetings.

The following persons were elected officers for the present year, and are the Board of Managers : President-I. Rehn, of Philadelphia.

Vice Presidents-Dr. Wm. B. Fahnestock, of Ma. rietta, Lancaster Co.; Wm. H. Johnston, Corry,

Secretary-Henry T. Child, M. D., 634 Race street. Philadelphia. Treasurer-M. B. Dyott, 114 South Second street.

Philadelphia.

Members of the Board-Dr. Fetherholf, Tamaqua, Schuylkill Co.; Isaac P. Walton, Tyrone, Blair Co.; Ebenezer Hance, Fallsington, Bucks Co.; John May, Chatham P. O., Chester Co.; Mary A. Stretch Philadelphia; Milo A. Townsend, New Brighton, Beaver Co.: Mr. H. Fettenger, Altoona, Blair Co.; Mrs. Crowell, Philadelphia; Dr. Newcomer, Mead. ville, Crawford Co.; Dr. Wm. White, Philadelphia: Nathan Grist, Fleming, Centre Co.; Mrs. Minnle Shumway, Philadelphia; John Ely, Reading, Berks Co.; Dr. Jas. Truman, Philadelphia; Mrs. John Wilson, Philadelphia; Miss Caroline A. Grimes, Philadelphia; Mrs. Deborah Pennock, Kennett Square, Chester Co.; Mrs. Northrop, Corry, Eric Co., and James E. Shumway, Philadelphia.

We have already received some funds, but not sufficient to warrant us in employing a lecturer. At a meeting of the Board, held July 9th, 1886, it

Resolved, That the Lecture Committee be authorized to employ a lecturer on such terms as they may agree; provided that they shall expend for this purpose only such fucls as are subscribed and paid into the treasury, and the committee shall have the consent of a majority of the Board for the person selected as lecturer.

Resolved, That the Lecture Committee shall receive applications from all sections of the State where lectures are desired, and in conjunction with the lecturer, shall make grrangements for supplying them.

In addressing you at this time our object is to bring about a united action. We are confident that there are many throughout the State who will be glad to join in this effort, and we desire that all such should at once respond to our Secretary, Henry T. Child, M. D., No. 634 Race street, Philadelphia; and while contributing such funds as they may feel able to forward, give a brief account of the condition of the cause in their various neighborhoods, and, as far as they can, the number of Spiritualists and friends of the eause, with the names of those who are willing to co-operate with us in this State movement. It is not sectarian in its character, but is designed to benefit humanity by enlightening it in regard to subjects of the utmost importance, not only for this life but for the life hereafter.

We desire to furnish to those who are seeking truth, in relation to man's spiritual nature, and the home towards which we are all moving, all the light which we have received from the spirit world.

Friends, will you aid us in scattering broadcast these beautiful truths? We appeal to you in the name of our common humanity, in the name of the loved ones who have passed on beyond the mortal shores, to do all that seems to you to be right in this direction, knowing that we shall each reap our

Signed in behalf of the Board of Managers of the Pennsylvania State Society of Spiritualists.

HENRY T. CHILD, M. D., Secretary.

For the Religio-Philosophical Journal A Present-Bay Sermon.

BY P. B. RANDOLPH.

Text: "Niggers!" I just heard a man call another by that enithet.

and although it is quite common, still there's enough in it to preach a short sermon upon. On the first of January, 1866, we had over 30,000 pupils attending school in this State-all colored. To-day we have not a tenth of that number, because the rebels have taken back the houses we used for schools; teachers have been run off, King Andrew the II has put a stopper on the "Banks' School Tax," and we are all out in the cold. I am tired of all this sort of thing, and having labored for nearly two years in educating free people, I don't choose to give it up so, Mr. Brown, by any manner of means-at least so long as warm hearts and npen hands exist in the North and West, ready and willing to help us, who are trying to help ourselves. Friends, it is a terrible crime, down South in Dixie, to teach poor, ignorant negroes the belime art of reading. It has cost some of us tembers our lives; and only a few weeks ago two colored men were murdered while attending a school meeting in the loyal town of Monroe, and the white teacher got off with a desperate stab in the buck - the Whereas, Modern Spiritualism, with its vast array | seoundrel ! How dare he attempt to list the pall February last I quit teaching, and become Educational Agent in the Parishes; but her ten weeks I never slept but with a revolver in my band, or beside me in the bed. I was guilty of being a and soors of time; the oppressor's wrong, the proud man's contumely, the laws delay, the inso lence of office, and the spurns that patient merit gone, and our noses are on the grindstone. What next? Way you people of the North really know mothing of the dammable state of things down here. It you did you would rise in your might and hard these despots from place and power.

> Mos change with fortune; manners change with climes; Tenets change with books, and principles with times-

is an old law, peculiarly adapted to these latitudes, for so long as Lincoln lived we had troops of friends, and were, teachers and pupils, treated as if we had souls and feeling; but when he was stricken down liberty writhed in agony, and justice veiled her face in mortal pain; for from that hour red handed murder stalks with bloody front along the highways, and any ruffian can slay a "nigger," and be applauded for the deed. But God Almighty is getting tired of that sort of thing; and the Holy

Ghost bids me go forth to proclaim the wrong, demand the right, and to establish at least one colored school on a sure and lasting basis. I am going to obey that mandate, and will either establish a school or bury my bones in the effort. I start in a week to be absent four months, and I ask a hearing all over the West-letters for me to be sent to office of the RELIGIO-PHILOSOPHICAL JOUR-NAL. Once more the blessed host says, "Go! speak! cry aloud, and spare not; but show the world the rebel transgressions, and the house of loyalty its sins." Not that there are no good people here, but because the true state of the case is not known to the majority North, East and West. Hoping soon to clasp your hands, and to spend an active four months ere I return home, I remain the friend of Freedmen's education. Thibodeaux, La., July 4, 1866.

#### Gone Home.

Where are you going, so fast old man, Where are you going so fast? There's a valley to cross and a river to ford,
There's a clasp of the hand and a parting word,
And a tremulens sigh for the past, old man,
The beautiful vanished past.

The road has been rugged and rough, old man; To your feet its rugged and rough, on But you see a dear being with gentle eyes, Has shared in your labor and sacrifice; Ahl that has been sunshine enough, old man, For you and me, sunshine enough.

How long since you passed o'er the bill, old man?
Of life o'er top of the hill?
Were there beautiful valleys on t'other side? Vere there flowers and trees, with their branches wide, To shut out the heat of the sun, old man, The heat of the fervid sun.

And how did you cross the waves, old man, Of sorrow—the fearful waves? Did you lay your treasures by, one by one,
With an aching heart and "God's will be done,"
Under the wayward dust, old man— In the graves 'neath the wayside dust?

There is sorrow and labor for all, old man-Alas! there is sorrow for all; And you, peradventure, have had your share, For eighty long winters have whitened your hair, And they've whitened your heart as well, old man, Thank God! your heart as well.

Yon're now at the foot of the hill, old man—At last at the foot of the hill! The sun has gone down in a golden glow, And the Heavenly City lies just below, Go in through the pearly gate, old man— The beautiful pearly gate.

#### "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, Warwick 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 Brunsen, Thomas Richmond, S. Paine, A. H. Robinson, A. Wilhelm and Milo Porter, and Knowlton, Ira Porter, David Brunson, Thomas Richmond, S. 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. bleasure; 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, periodical is however, 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

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 Dollars each.

SEC. 3. The immediate government and direction of said association shall be vested in the fourteen first above named surporators, 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 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 become incompetent to act, the Board o Directors may fill any such vacancy, so occasioned, until the next regular meeting of the stockholders for the election of officers of the ation, 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 conditions 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 the stock of the capital stock. of Directors to require payments of the sums subscribed to the capital stock, at such times and in such proportion and h 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 condi-tions of the subscription list and the By-Laws of the associa-

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 may pleage the trights, 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 the received and the payment of the same, and do all the received are to promote the general inother 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 or the regulation of the business of the association, not in

Szc. 8. This Act shall be deemed and taken as a public Act and shall be construed beneficially for all purposes here-labefore specified or intended, and be in force from and after Its passage.
"Approved February 16th, 1865."

UNITED STATES OF AMERICA, 7 88. STATE OF ILLINOIS,

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

In witness whereof I have hereunto set my hand, and affixed the Great Seal of State, at the City of Springfield, this sixth day of March. A. D. 1866. SHARON TYNDALE, Secretary of State.

# For the Religio-Philosophical Journal.

DEAR JOURNAL: One of your numbers asks, Is it not the natural tendency of everything in nature's domain, to advancement, improvement, Perfection?" Only to a certain point, or condition, as I understand, or see nature; and then commences a decay or return. Revolution, but not progress, seems to me to be the law of nature. Everything has its conception, its birth, growth, and decay. The solar system, and the star so dis-

tant, that its light has been ages reaching our he was entitled to a wife superior to his own. So planet, is subject to some law, as all animate or through strategy a divorce was obtained, and the inanimate life upon the earth, all buds bloom, bring forth their kind, and decay or change into other forms-no rest, and can be no real progress. Progress as an ultimate, is a misnomer-

"From the lower to the higher." I cannot understand this term. To me there is nothing high or low. Necessity and illimitable space make all equal and all central. What is, has been; what has been, will be. I can no more conceive of a "Great First Cause," than I can of a great fast end.

"Believing in freedom of thought and the right of expression for ourselves, we would not deny the same right to others." For this I sincerely thank you, but do not, I pray you, reject all articles not well written, for rags sometimes hide jewels.

You "deeply regret." Oh, never-rejoice at the inevitable, or your pathway will be filled with thorns! Hamilton, Ill.

#### For the Religio-Philosophical Journal. Proposition, that Two Halves make One Whole.

BY A. C. GRAY.

I suppose we must concede that the world grows wiser on the whole. I do not think I should have had a doubt upon the subject, had there not been recently thrust before my eyes the old story of woman's inferiority to man, and woman's fault in some way for all the infelicities of home life. Al though scarcely worthy a refutation, perhaps may venture to give utterance to a few thoughts thereon, and some facts illustrative of man's claim to superiority. The injunction "wives make home happy," has been played upon the "harp of a thousand strings," and each string has vibrated to a variation of the same tune from the time since man felt himself literally lord and master of woman. That the mass of women are ranked inferior to men in intellect, is not without a show of reason. The producing causes of this opinion, however, are too | honor, and a respect nearly allied to the reverenmany, and too remote to be more than glanced at | tial. within the limits of this short paper. Upon a false foundation has been added layer upon layer to rear the superstructure, and it would now be in vain to attempt more than an undermining of the very topmost. It is so easy for the gay young man, the bachelor, or the young and romantic girl even, to dream, and talk, and write of that poetic home where no sadness or wrinkles make unlovely the face of her who ever sits enthroned in smiles of welcome, dressed faultlessly in point of elegance and taste; surrounded by furniture of the highest polish, kept so by invisible hands, where some magic forbids the entrance of dust, flies and spiders, where epicures can regale themselves upon unoffending coffee, meats and pastry; where children never cry, or soil their beautiful garments, or say naughty words-in fine, where all exists exactly the opposite from what it does, or can in our real world. When such unthinking persons in turn fall in to make their homes, the surface lives they have led through fantastic dreams engendered by all the evils which go to make up the fast young man on the one hand, and weakness of mind produced by time frittered away in the vain-glorious endeavor to follow in all the insane freaks of fashion on the other-have just fitted them to perpetuate the unlovely and revolting scenes enacted by like predecessors. As ignorance is the cause, so knowledge must be the cure of this low condition of society. How weak and short-sighted has it been in man to assume all the wisdom, the entire control of the purse, (in too many cases, even, when it has been furnished by the woman herself,) and the constant interference in every trivial matter legitimately within woman's peculiar province. Every woman knows such men, if not, fortunately, within her own household, within that of some acquaintance. Just one little instance, which may be an extreme case, but which shows the tendency of the principle when it has been allowed to culminate.

Walking the streets erect and with unblushing face is one who keeps under lock and key such masculine implements as threads, needles, tapes and pins; and sewing-woman, wife or daughter, must needs apply to his mightiness, when need demands, for such quantities as his generosity may dole out to them. You think perhaps he is some poor degraded being in the lowly walks of life, or toils hard for gain, to be squandered by reckless, extravagant women. Not so; he is a man of wealth and leisure, and his external form bears impress of one fitted for a noble soul, and never was man blessed with more amiable and discreet wife and daughter. As may be inferred, this is not the only instance of the out-cropping of his manly propensity, of striving to bring into servile degradation the weaker sex. The angels in pity, not long since, took home the wife; and the daughter, though blighted, still lives to suffer.

More frequently, indeed almost universally, the disease subsides at a lower stage, and man contents himself with demanding, when applied to for money to meet household necessities, a minute account of its expenditure, and so the mild and complying wife, or vexed and chafed one, as the case may be, goes into the ever-recurring repetition of enumerating the precise quantity of articles required.

Another fertile source of inharmony has been the unequal opportunity for improvement between minds born with equal capacities. This, again, can best be illustrated by another extreme case, if you will, but an undisputed fact, a representative case, of which almost every family furnishes its variation. A young couple, too young to enter into matrimonial relations, (unless under guardianship like the heirs of nobility outside republican America,) became acquainted and fell in love, as the phrase goes. The young man urged immediate marriage, but the orphan school-girl, for such she was, pleaded delay, to continue on her course of studies. He responded that she knew enough for him, he was willing to take her as she was, and his importunities prevailing, young and ignorant as she felt herself, the responsibilities of a wedded life were imposed upon her. Small means and domestic duties kept her path thereafter circumscribed. No opportunity for further progress presented itself save that gained from a continued round of household cares, and the triffing gossip of companions like herself. The calling of her husband led him to an association with books and men of cultivated minds, until at length a disparity of attainments and bearing became very perceptible. The wife was faultless in her duties, loved and was proud of her husband. He was courteous in his demeanor towards her, but never attempted to lead her along with himself into the paths of literature and science, as she afterwards said he might have done, and so made her a fitting companion for him as he increased in knowledge.

There came a bold, dashing woman along his path, one who, having been free from the burdens imposed upon his young wife, had lived in leisure to cultivate such talents as had been given her, and with her more gifted tongue won him to fancy that

faithful mother of his children was forsaken and left to baille with the suspicions of a curious world, the unreturned affections of a yearning heart, and the wayward tendencies of a young son, the only surviving child, who needed the strong reins of government held by a wiser hand.

What wonder, then, if woman, smarting under a sense of the injustice done her and finding no way of escape, has too often subsided into an indifferent weakness of character, seeking for no high aims and purposes in life, thus giving no energetic lifeforces to her offspring, and becoming incapable of recognizing the false position in which she stood. But that we might not become utterly lost, there have been all through these successive generations a remnant of men and women who have, in a measure, appreciated their true relations to each other; and now that one of the crises of the world is upon us, when all the passions, emotions, and capabilities of mankind are being stirred to their very depths, we can but hope that a better social posttion is in store for us, where man's and woman's distinctive natures can act harmoniously together, side by side, neither higher, neither lower, though differing; but perceiving that both are necessary to form one perfect whole, and that man will no longer, in his fractional condition, commit the absurdity of calling himself head, and lord and master of the household; and woman, feeling a responsibility and position of her own, will find no attraction in the frivolities which have so long given rise to the opinion, of the weak-midded of both sexes, that female was synonymous with inferiority.

My noble minded brother, you who have never attempted this petty domination, and have had the discernment and magnammity to accord to woman her own place in God's universe, a place by your side, willing to acknowledge a word of wisdom when it drops from her lips, as well as to impart it to her in her many needs, to you we yield all

### For the Religio-Philosophical Journal. Love.

BY LILLY KENDALL.

Love created the universe, and endowed intelligences with the attributes of Divinity. Love, as it emanated from the Divine Mind, was the controlling power in uniting spirit and matter by laws so subtle and beautiful that they are inseparable through all worlds, all space, all time. Love controlled the Father in the arrangement of all things for the use of intelligences that people the univercœlum of nature. Love then is the governing law or principle in nature, and was first taught as practicable among men, by him who came as the exponent of God's will to man. "All things whatsoever ye would that men should do unto to you, do ye even so to them," is the keystone of the arch that spans the universe, whose base is love.

Love redeemed the world from materiality by opening the eyes of the spirit to see its own immortality. Love is the offspring of wisdom, and the crowning glory of the spirit of man. Love is spontaneous in its life, because the germ is the holiest and deepest in nature. It is the link that unites man to God. God's love speaks to us from the rolling worlds that are floating in the blue azure above our heads, each filled with intelligences tending ever to the great center of soul, God. No less do we find love expressed in the little insect, whose tiny form is too minute for the unaided eye of man to behold than in the soul of man. All, all is love-love everywhere, as designed and carried forward by the Divine will and power, for His

What is love? It is an earnest desire to do good, for the sake of good-good to others in the way that will best tend to develop the latent germs of goodness which like seed buried in the earth, lie hidden deep in the consciousness of every individual being. It was said by the Nazarene, "Love is the fulfilling of the law." What does this mean? It means the satisfying of the whole nature of man -his moral being, his affectional, his aspirational, as well as his intellectual nature. Love, in its highest, truest sense, is the embodiment of happiness-lasting as eternity, and progressive as the spirit of man!

San Francisco, Cal.

For the Religio-Philosophical Journal. Leaves .- No. 1.

We are told that truth will triumph over error, and at last prevail. The question arises, how shall we be able to discriminate between truth and error? I reply-Not surely by believing in any or all creeds; for they are compounded of truth and falsehood. All books contain more or less of error; they are the products of human thought and feeling-consequently not infallible. We are to look primarily for truth within the soul of man. His life and acts are not always from his soul; they are the result of education, of societary influences.

Man lives two lives. One is external; upon the external plane, he thinks the common thoughtthinks and acts as other men do; the other life is that emanating from the light within.

There is a bright and beautiful world—a palace home more exquisitely fair than the eye ever gazed upon in the material universe; its founts are pure as crystal, its rare flowers unfading. Nor pain nor night dim its unsurpassed radiance; no earth shadow falls upon its perpetual beauty.

When we retire from the external world of fiction, within this beautiful home of the soul, divesting the mind of all preconceived ideas and notions, we can kneel reverently at this shrine, and come into close communion with the spirit of truth. Here old fossilized, hydra-headed error comes not as an effectual barrier to the free ingress of truth to the soul. The light within is so searching, that nothing but truth can stand before it. Lo! God is here to reason with us, to enlighten the mind, to call out the latent capacities, and to show us what is right and what is wrong; what true and

Many are conscious of 10 se soul utterancesreally perceive the truth, but do not dare to advocate and live up to the light received.

Just here is where many a watchman stands to-day, perceiving truth; but because unpopular, dare not come, out boldly and proclaim it to a famishing world.

If every public speaker should on the next Sabbath lay aside the thought of preaching to please his hearers, or for his bread and butter, and should give utterance to those inner soul breathing, how long before isms and creeds would be secondary to the whisperings of the spirit? And how long before many wrong things in this world would be righted and truth triumph?

> Ever for the right ALMIRA F. PATTERSON.

### Notty, Knotty, and Naughty Questions. BY WARREN CHASE,

Ist. Was Satan the son of God, or co-existent with God?

2d. If the son, was he not older than Adam or the Son of Mary from the house of David, and entitled to the throne by heirship; or if coexistent, had he not as good a right to rule in heaven as the Jewish God had, provided always, he could get on the throne?

3d. If he tried to get the government in his hands and failed, is he not as much entitled to pardon as the traitors in our country, who are not worth \$20,000-since he is very poor?

4th. Are Satan's followers all black, or both white and black?

5th. Do blacks vote in Satan's kingdom? 6th. Are there any women there? and if so do

they vote? 7th. If his soldiers desert and are captured, are

they shot? 8th. Is Satan a winged biped, and if so, could we not find where he roosts, and catch him with a

9th. Could fire burn him or us and not consume? 10th. If fire did not consume, would it cause suffering?

11th. Geographically, where is the Christian hell?

12th. Astronomically, where is the Christian heaven?

13th. Can there be persons or societies existing who do not occupy places? 14th. Could the organic, or earthly body of

Elijah or Jesus exist forty miles from the surface of the earth, or out of the sight of telescopes? 15th. If Chronos and Zens, or Jupiter, were only

ideal gods, created by the Greeks, was not Jehovah the same to the Jews, and created the same way? 16th. If Zens was the son of the God Chronos, by his own daughter, was he not as much a God as Jesus, or is not the classical history of the former as good as the Christian history of the latter, since the classics stand at the head of Christian litera-

17th. If Jesus was the son of the Jewish God by one of the holy virgins of the Jewish church, would not the Jews be the first to know it and most likely to acknowledge it, since they were the

chosen and and favorite nation of their God? 18th. If Jesus was a God, could be be killed or made to suffer by mortals?

19th. If a God could not suffer, was not the pretended atonement a farce?

20th. If Jesus could and did suffer was it not

sufficient proof he was not a God? 21st. If Jesus is still living in his body, why do not the people see him when he comes into the

Methodist meetings and revivals? 22d. Why have all the Gods left the earth since human intellect has developed the sciences, and human reason given us philosophy?

23d. Why is the vital element of religion entirely wanting in popular and rich churches, and the dignity, respectability and pride entirely wanting among the poor and ignorant Christians, where the vital element still remains?

24th. Why is Christianity, like heathen and pagan religion, the more ignorant its devotees the more zealous, sincere, honest and devoted?

25th. Is ignorance the mother of Christian devotion as well as of pagan idolaty?

26th. Will not scientific knowledge and philosophical wisdom exterminate Christianity, as it has paganism from our schools?

For the Religio-Philosophical Journal.

Jesus Christ, "the Son of God." In the history of this person, I find many things which will prove to the intelligent thinker the fact that he was simply a spiritual medium, as were many others of his day. The first instance of his mediumship we find narrated in Matthew 4, where we are told that after fasting forty days and forty nights in the wilderness, "angels came and ministered unto him." "But," says the Christian, "that does not prove your point. Christ talked with angels from heaven, not with spirits." Please wait a moment, and we will ask Christ's opinion on the subject. "For when they shall rise from the dead, they neither marry nor are given in marriage; but are as the angels which are in heaven."-Mark 12: 25. What are our modern spirits, then, but "angels which are in heaven "? And when Jesus takes the three disciples up into the mountain "There appeared unto them Elias with Moses; and they were talking with Jesus." Were not Moses and

Elias spirits? "But with God all things are possible." Jesus was God, or a part of Him, which is all the same; therefore it was in his power to talk with these persons the same as when they dwelt on earth. But Peter, James and John saw the spirits with Jesus. Were they not mediums? And now another question-Was Jesus the Son of God? This question was put to him by the high priest: "Art thou the Christ, the Son of the Blessed?" And Jesus said,

"I am"-Mark 14: 61, 62. But is he the only "Son of God"? "Blessed are the peacemakers, for they shall be called the children of God." And again in Luke S, in tracing back the ancestors of Christ, the writer says: Seth was the son of Adam, "which was the son of God." And again, when cast down in spirit at the thought of the terrible fate he was soon to suffer, he prayed to the Lord to save him from death. "Take away this cup from me; nevertheless not what I will but what Thou wilt." If Jesus was the Son of God, and equal in power with Him, why does he beseech Him so earnestly to shield him from his fate? In that earnest prayer for preservation he acknowledges the superiority of God. "Not as I will, but as Thou wilt." And we are told by Peter, "That God had sworn with an oath to David, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on His throne,"-Acts 2: 30. For this promise turn to 2 Samuel 7: 12, 13, 14. The Lord says to David, through the agency of Nathan, "I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men." If he were the Son of God, as viewed by the church, it would be impossible for him to "commit iniquity;" and surely to the All-Seeing Eye, there could be no doubt as to the fact of his

Many other texts could I quote to prove that Jesus Christ was but a man, but I should be crowdand but few would derive benefit from mine; there fore let this suffice.

It is not what people cat, but what they direct that makes them strong. It is not what they gain, but what they save that makes them rich. It is not what they rend, but what they remember that makes them learned. It is not what they proxiss but what they practice that makes them rightcome. These are very plain and huportant tracks, too Bitle heeded by gluttons, spendthrifts, book worms and hypocrites.

### VOICES FROM THE PEOPLE.

Letter from Jackson, Mich.

DEAR JOURNAL! Permit me to say a few words respecting the mediumship of Dr. H. Slade, of this city. In addition to his wonderful powers with which many of your readers are acquainted, others are being added, some of which are entirely new to him; yet like all the manifestations that occur in Dr/s presence, bear with them unmistakable evidence of spirit power. Prominent among the last mentioned is the power of healing by the laying on of hands. During the last few weeks he has been used by a very powerful spirit to practice this method of healing with marked success, so much so that some are crying out miracle. I will mention one other feature.

A short time since a person entered the Dr.'s office with a letter in his hand that he had just taken from the post office, it having come from one of the Southern States, and related to a number of different subjects. The Dr. said to him, do you want me to tell you what is written in that letter? The reply was, yes, but you can't do it. He told him he would undertake it, and asked him to step into an adjoining room. On entering the room the Dr. was immediately entranced, when the spirit controlling asked to take the letter in his hand; on receiving it he applied it to his forehead and then returned it to its owner, telling him at the same time that it contained one sheet, a half sheet and a quarter sheet of common note paper, which was folded so as to produce ten folds or thicknesses, Upon taking it out of the envelope this was found to be correct.

He next said, you may keep the letter and leave the envelope with me, and I will copy it. The person then left the office, taking the letter with him. Being left alone the Dr. asked for paper and peneil, which were furnished him. He then wrote two closely filled pages of large sized letter paper, and before he had finished, the person entered the office again with the letter.

The spirit then withdrew; and by comparing what the Dr. had written with the letter, it was found to be an exact copy in every particular. I will add, in conclusion, that the Dr.'s health is

improving, and with increasing strength the manifestations seem to increase in force and beauty. J. SIMMONS.

Jackson, Mich., July 11, 1866.

### Note from Dr. H. T. Child.

The following delegates have been appointed to the Providence Convention by the Pennsylvania State Society. The list is not yet filled:

Isaac Rehn, Philadelphia; Milo A. Townsend, New Brighton; Dr. Newcomer, Meadville; Wm. H. Johnston, Corry; Mr. Wise, Mrs. Wise, Philadelphia; Dr. Wm. H. Fahnestock, Marietta; B. L. Fether, Tamaqua; Mary A. Stretch, Miss C. A. Grimes, H. T. Child, M. D., Philadelphia.

The committee are desirous of appointing delegates from other parts of the State to represent

this Society. The First Association of Spiritualists have ap pointed the following persons as delegates:

Mr. M. B. Dyott, Mrs. M. J. Dyott, Mr. Louis Belrose, Mrs. Julia Belrose, Miss Moore, Mr. Isaac Rehn, Miss C. A. Grimes, Mrs. Mary A. Stretch.

Delegates have been appointed from each of our

Concerning railroad fares, I have learned that all the roads south of the Grand Trunk, on which Mr. Jones has made an arrangement, have entered into a coalition and positively refuse to make any reduction to religious, benevolent or political conventions or societies. If this be so the Western delegates will find it to their advantage to go by the Grand Trunk road.

According to the best information I can get, the fares are as follows: From Pittsburg to Philadelphia, \$11.00. Philadelphia to New York via Del. and Raritan Bay road, leaves Vine street wharf at 9 o'clock A. M., \$2.00. The Nassau line of steamers for Providence, leaves pier 27, foot of Robinson st., at 5 P. M., \$3.00. These are the lowest rates that I am able to find at present.

Fraternally, H. T. CHILD, M. D.

Philadelphia, July 20, 1866.

Letter from Wm. R. Prince.

DEAR JOURNAL: As chronic dyspepsia and constipation seem almost everywhere prevalent, and

as none of the old school practitioners have ever cured or can by any possibility cure these diseases, and as many deem advertisements of remedies therefor a mere formal pretence of the every day kind, I ask of you to allow me to say by way of letter, that I feel assured that I possess among the God given remedials of the vegetable kingdom, a sovereign antidote for the diseases named, which so direfully afflict humanity by their chain of other maladies, which follow in the train of such a derangement of the entire digestive organism.

The remedies which I have been disseminating for every phase of scrofulous and other inherited diseases, and for all impurities of the blood, during the past three years; and the more recently discovered positive remedials for chronic catarrh and bronchitis, have been attended far and wide with the most triumphant success; and the love and mercy of God, and of our benign and soul inspired spirit friends, have now revealed to us a sovereign autidote against these preliminary diseases which have hitherto formed the basis of consumption, whose desolating blight has for ages alike invaded and decimated the homes of the lofty and of the Yours fraternally,

WM. R. PRINCE.

Flushing, N. Y., July 16, 1866.

### Letter from Thos. R. Hazard.

EDITORS JOURNAL: I have read with much interest the communication and remarks contained in your issue of the 7th inst. in relation to the trial, conviction and sentence of Mrs. Haviland for the murder of her children, and that of Naker as an accomplice. No one, of course, can fully appreciate the merits of the case who like myself, is not posted up in all the facts and testimony-but I think it may be thirty assumed as a general rule that none but an insure mether would be guilty of murdering her own children. In the case of Mrs. Haviland, it would seem, from your statements, that the sorely distressed woman was prompted to ing out more interesting and instructive articles, the set rather or an areas than seet of maternal

That the murbil tone of her mind may have been theterni by her premilar belief of the nature of an after life, I think probable. There have been instances of persons surrounded by everything that could afford earthly enjoyment, becoming so bewithtered and terror stricken in the contemplation of the endless misery of hell that is taught in the religious belief they have been educated in, as to commit self murder, in the vain endeavor to escape

from it. By the same rule there seems no good reason why a heart-broken woman like Mrs. Haviland, destitute of friends, and deprived of every earthly comfort for her and hers, should not, in a morbid contemplation of the relief from want and degradation, that her religion taught her to believe awaited her children, in heaven, be tempted to the insane act of murdering them.

As regards the conviction of Baker, merely on the ground that he predicted the death of the children whilst sitting in a spirit circle, the verdict of the jury seems, if possible, still less justifiable. Everybody knows that the man who was contemplating the violent death of several persons at once, would be the last to give voice to his intent; and all Spiritualists know that such clairvoyant perceptions are of common occurrence in circles.

Upon the whole, from what light I have on the subject, I am inclined to agree with the JOURNAL, that Mrs. Haviland and Baker were made by the Michigan judge and district attorney merely scapegoats to bear the sins of Spiritualism-which was in fact the real culprit on trial, and which with the aid of a pliant and perhaps packed or prejudiced Jury, they hoped to consign to eternal oblivion in

If such is the fact, have not Spiritualists a duty to perform in the matter? Should they not present, by the hands of a committee or otherwise, the whole facts in the case to the pardoning power of the State of Michigan, accompanied with such an array of testimony and evidence in regard to the power of spirit mediums and clairvoyants to forsee future events to such as occurred in the case of Baker, as cannot be gainsayed? I trust that if the facts are as stated in the JOURNAL, that some of the numerous associations that are forming in the West among Spiritualist will move in the matter, and that it will be agitated until justice is obtained, and Spiritualism be released from imprisonment.

THOMAS R. HAZARD. Newport, R. I., July 8, 1866.

#### Letter from N. Frank White.

DEAR JOURNAL: Through with the dust and the heat and the fatigue of a July journey, in the quiet of a New England home, under my own vine and apple tree, my thoughts go back this evening to the Western ramblings of the year past, and I can scarcely realize but that it is all a dream-a dream full of pleasant memories, mingled with some hardship and labor, it is true, yet freighted with agreeable things that already make me long for their return.

From the delightful September, in Worcester, Mass., to the old home and friends, ever cherished, in Troy, through October, then westward, after the pause of a few days with the little band of true ones amid the hills of Delaware Co., N. Y., to Elkhart, Ind., with its noble hearts, full of greetings that made the glorious November month still more glorious; then to Battle Creek, dear old Battle Creek! with its staunch and noble souls ready ever to combat error, religious or political; whirling from there with the snow and frost of January, to quiet Milwaukee, with her few awakened and many ready to be awakened ones; then, through the cold February, with the wide awake friends of Omro and Berlin and Ripon and Fond du Lac, whose warm, friendly greetings made me forget the frost and snow, and the biting winds that worked so hard to freeze and still my life pulses; from the earnest souls of Wisconsin to Chicago, the big city, with its many big hearts, giving out such a genial warmth that the March winds swept by unnoticed, and bringing me such a rest with their cordial responses to my words that there was no toll to my labor, and the weeks were like hours; the night ride away from the chill of the drifts that were lingering, the first of April, upon the prairies of Northern Illinois; the day sweeping southward through the rich farms of Indiana, and the evening advent amid the blushing, peach blooms, and the green sward, and better still, the free, impulsive, welcoming hearts of Louisville, Ky., the month so pleasantly spent and so quickly ended; the return to Battle Creek, the quiet home, the grand communings, the soulstrengthenings, and the bonds of friendship growing stronger and stronger through May and June : the short but pleasant visit to Sycamore, Ill., the glorious Convention at Rockford, full of encouragement and sustaining strength to the last; the whirl, the dust, the heat, and the roar of railroad travel for a few hot July days, broken in upon only at Detroit by a grand reunion of comrades from the fields of physical strife, and then the cool, quiet hills of New England once more. Like a panorama this passes again and again before me, interspersed here and there with the weekly trips out among the many towns of Indiana, Michigan, Wisconsin and Illinois, with the warm welcomes, the fervent "God bless you," and soul-elevating communions, and it seems almost like a dream; but I know it is a reality, for I feel stronger for the contact with all those big hearts, and although the worn, outer body longs for a few weeks of rest, the spirit already stands prepared for action. It seems to me there is a grand upstarting of the

great humanity soul to-day, and this is no time for rest; all workers should be in the field; they are wanted. Come on, for the harvest is waiting; do not let our good brother Moses frighten you with the idea that the people are tired of your fresh inspirational thoughts; never was there such a demand for them as to-day, and never was the world less inclined to sweat and toil amid the oft gleaned stubbles of the past to the neglect of the unreaped fields of the present. Let new speakers be encouraged, give them the helping hand, and do not starve them from their works. Spiritualists above all persons should avoid penuriousness. Sustain your papers, sustain your speakers, and work individually, and you will see a quaking amid the dry bones of the old, and the commencement of a glorious resurrection of souls. Allow me to say to my many friends in the East who are desiring my services, bear with me still another year; let me do more of my work in the West, and perhaps I may come to you stronger, broader in thought, and better able to labor for good, by this range over its broad prairies, and through its almost limitless fields. I have not forgotten and shall not forget you. To my Western friends let me say, next fall sees me again with you, and I am coming to work. I have been nobly sustained by you the past year, both physically and spiritually. A few weeks of rest among these grand old hills, a few weeks of dalliance with the ocean surf waves, and the strength I now lack will come to me, and I will bring it all to you. I feel that work now is needed, and while the cry "come over and help us" continues to come up so forcibly from awakening get weary, and almost faint by the way; but the great world of invisibles, and many good souls here also, sustain my hands, and I am enabled to go on; so I have confidence that strength will still be given me, and while it is I shall use it all. God | son, F. L. Wadsworth, J. R. Sleeper.

bless you for your many kindnesses, and good angels bring us all together again, strong and carnest, for the great work that it is ours to do.

N. FRANK WHITE. Seymour, Conn., July 18, 1866.

## Religio-Philosophical Journal

CHICAGO, AUGUST 4, 1866.

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#### Evidences of Spirit Communion-No. 1.

The present condition of the public mind with regard to Spiritualism, and the condition of Spiritualism itself in some of its phases, especially those phases presenting evidence of the fact of spirit communion, call for an analysis of the relations in which we are involved and the probabilities of the future towards which we are advancing. Spiritualism proposes a great work. Nothing less than a thorough study of the inner vital relations of our existence, and an entire reconstruction of the basis upon which the institutions of society rest, together with the methods of procedure therein. It follows that we cannot successfully proceed far without critical, carnest and comprehensive thought, and that we cannot inspire confidence in our Movement among thinking people except by a rigorous adherence to the laws of evidence, unmistakable clearness of statement in the last analysis thereof, and a perfect fearlessness of the consequences of honest criticism, whether by friends or foes.

Spiritualism, so far, in its relation to the people, at least, has been spontaneous; not the result of human volition outworking a pre-arranged plan, but the result of unseen intelligence projecting itself by certain means into our domain of observation; and the inspiration of an unseen power.

The appearance of all phases of the phenomena has been almost unlimited. They have come alike to the learned and the unlearned, the thinking and the unthinking; the result is, that spontaneous production has far exceeded the general capacity to analyze and collate, and we have before us a vast field of unexplored appearances. Let no Spiritualist be afraid of such a statement, it is literally true. and we are fortunate in its being true, for as yet we have not, as a class, used the crucible extensively, and if what we have clearly defined, even to our own consciousness, comprises all of the possibilities in the premises, we are poor, in fact, compared with our professions and theory.

Take, for instance, the department that may be allotted to physical manifestations, commencing with the tiny raps, or the simple movements in and about Rochester, N. Y., and extending down to the present time. An immense collection of statements with more or less corroborative testimony could be made, but in many instances apparently well supported statements, made by unquestionably honest men have been almost, if not entirely, swept away by subsequent investigations. The recantations and exposures of those who were once prominently before the public as physical dark circle mediums, have cast a shadow darker than night upon that manner of presenting evidence, and rendered very uncertain the results to honest seekers after truth. It is no wonder that the public, which knows but little of other forms of manifestation, is utterly incredulous and turns away, with ridicule and denun-

We have no doubt that the physical phenomena attending the Spiritual Movement are adequate to establish beyond doubt the fact of spirit existence and communion, but they are to-day an unclassifled mass. They need sifting. The statements of them need pruning, and altogether we need a revolution in the manner of treating that department. We are proposing the construction of societies and associations, local, State and national, and taking the initial steps towards an extensive reconstruction of society in general, and in that reconstruction we propose to use these facts, in part, for the basis of our religious theories, and, of course, they will affect all other theories that pertain to life. Now, as long as this department continues in its present chaotic state, and as long as statements continue to be made and urged upon the public attention, only to be contradicted and exploded, so long we are comparatively weak and at a dead-lock with common sense. Is there no remedy for this state of things? It seems to us that physical manifestations of spirit power may be as well and certainly tested as the physical manifestations of an unknown force in the departments of well established science; and that equally rigid and certain tests should be applied in one case as the other. The truth is, we allow too much credulity in the region of facts, where any credulity is weakness, and much is disaster. We too often make positive statements on what appears to be true, when more care would obviate such mistakes. We hope that every Spiritualist and investigator will be uncompromising in his requirements of positive demonstration in this department, leaving no deficiency to be supplied by a probability or supposition. If by so doing we reduce our quantity of statements seventy-five per cent. we shall by the same act gain in power several hundred per cent., and it is power not quantity that we want.

## Excursion Return Tickets.

All who contemplate attending the National Convention and wish to avail themselves of the benefit of excursion tickets over the Chicago, Alton & St. Louis R. R., or the Chicago & Rock Island R. R., should immediately inform the undersigned of that fact, to enable him to secure return tickets at fourfifth discount. Address S. S. Jones, P. O. Drawer

### Delegates to the National Convention.

At a meeting of the officers and leaders of the humanity, I cannot leave the field. Sometimes I | Children's Progressive Lyceum of this city, the following persons were elected as delegates to the Third National Convention of Spiritualists, to be held in Providence, R. I., the 21st to 26th of August, 1866, viz.: Mrs. C. A. Dye, Mrs. J. Denni-

### Despotism in the Churches.

"The newsboys of New York are being arrested for seiling papers on Sunday."

The above, as a "fist item" in the newspapers, will probably attract but little attention, but if we give it the benefit of the "inductive method," will lead to serious thought, and ought to make more firm the resolves of all who believe in the human soul, and propose to help it on its way to freedom.

Unfortunately the voice of the Church with its blasting superstitions is, to a considerable extent, the director of the civil power, its assumption is the officers' criterion where the letter of the law is not specific, and legislators often quall beneath a priestly frown; so that practically there is a sort of church and State unity in America, the church ruling; and the effort is being made to complete the union, and give over to church despotism the control of society. Witness, for the last two years, petitions in Congress from Ohio and Iowa for the "recognition of God and the divinity of Christ" in the United States Constitution! Witness the efforts made since January, 1866, for the suppression of the Sunday press in the large cities East and West! Witness this last petty, contemptible act, that takes bread from hungry mouths, while rich, over-fed parsons ride in easy carriages to their respective churches, necessitating more labor, taking the country through, than the printing of Sunday papers, or the traffic in them! What does this mean? Simply that there is a monster in our midst that is earnest to establish itself at the expense of human liberty, that grimly puts its foot upon petty offenders of its own selfish notions of right, while it violates its own pretended convictions and rides rough-shod over the preferences of the people. This monster is the church, in which despotism, the evil genius of all ages, still lives, and through which it is to make its last and most desperate effort against democracy and constitutional government. The church position is and will be this: 1st, Belief in an objective God. 2d, The plenary inspiration of the Bible, revealing the will of God. 3d, The unquestioned power of the church to interpret and administer the will of God as thus revealed. This covers the whole ground, and when once admitted in law, is limitless in power, and opportunity for assumption and cruelty. Strange as it may seem, all of society is tinctured by this very stuff to-day, and what oxygen is to animal life, it is to the selfish ambition of despots, great or

Against this fundamental position of the church we are to direct our effort, for it is the soil from which all oppression springs and the vitalizer of all obstructives, (popularly known as conservatives) and against its application to society we shall constantly protest.

God's ways are manifested by law through nature, and that which is not natural is not from God.

The Bible is no better than many other books, and not as good as some.

The church has no power not delegated to it by man. Consequently none that man has not.

Sunday is no better than any other day, and the ragged newsboy has just as good a right to sell his papers upon that day as the sleek parson has to sell his sermon. And we doubt not there is more practical information goes out from the editorial sanctums of the country in the Sunday press than from all the pulpits combined.

We warn the people against the power that assumes rights to itself, and denies the same to others, even the least among us, and we hope that all men and women will look far enough to see that the spirit and purpose that seeks to establish the divinity of Christ in civil law, suppress Sunday papers, and arrest poor boys honestly seeking to earn their own bread, will improve every opportunity to circumscribe freedom, and will not, if unmolested, stop short of unlimited usurpation.

With a Papal government striving for supremacy In Mexico, "ministerial associations" and "church alllances" maturing all over the States; these efforts to defend the "holy Sabbath" are but prophecies of the modes that are to be adopted in the declared intentions to "suppress the spread of infidelity." Let us not be deceived by false pretenslons, nor quietly suffer wrong to be inflicted upon any one, for the right is, each for all and all for

### Liberty, Equality and Fraternity.

At a meeting of the First Spiritualist Society of Marengo, Ill., on Sunday, July 15th, the following resolution was unanimously adopted :

Resolved, That we, as a Society, do most heartly, sincerely, and emphatically endorse the sentiments expressed in an editorial article, headed "The Third National Convention-What are its Objects? " in the RELIGIO-PHILOSOPHICAL JOUR-NAL of July 21, 1866. And we do most heartily thank the writer for the manly and independent stand he has taken, as therein expressed, in favor of Liberty, Equality and Fraternity, embracing all the rights of universal humanity.

After the adoption of the resolution, it was unanimously voted that it be signed by the President and Secretary of the Society, and forwarded to the JOURNAL for publication.

#### EDMUND HOWE, President, SOPHIA E. HUNTINGTON, Secretary.

We place the above in our columns, not as a compliment to ourselves, but as a testimony in favor of unqualified human rights, and decided comprehensive action. The People are ready to go to work, they intend to go to work, and we hope that Spiritualists everywhere will be alive with the inspirations of the hour in which they live. Nothing short of Liberty, Equality and Fraternity, as an object for which to labor, can insure our lasting success, and bless as with perpetual Progress.

#### 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 Convention which meets in their city in August.

The committee earnestly request all persons whose intention 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, lecturers, 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

This will inform us just how many are coming, and we can better arrange for the accommodation

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

of I. Searle, Providence, R. I.

### War in Europe.

Strange thoughts, hopes and anticipations came upon us when war actually commenced in Europe, only a few short weeks ago; not that it was unexpected, but it was the inauguration of a series of events upon which hang the future of empires and of men. For many years there has been an increasing discontent among the people of Europe in matters pertaining to government. The old forms and customs instituted long ago have, by many, been outgrown, and thoughts of Liberty and Democracy have been entertained, until in their light, stupid despots and aspiring princes have become detestable. It is with this state of the public mind that the present rulers have to deal, and at the bottom of the whole movement we see the People arrayed against Kings and Emperors. Austria is the fossil government of Europe, not aggressive, not progressive, but, from the first, standing out with selfassurance, confident in the power of aristocratic dignity, yet within her very borders, and intimately associated with her the means of her destruction. Prussia, now the representative of Personalism as opposed to consolidation, has sent her armies of invasion from the North, and with almost American enthusiasm drives back the unenthusiastic ranks of Austrian armies, occupying their territory, and in a few weeks greatly reducing the status of the Austrian government in the eyes of the whole world. Italy, for years hampered and robbed by church and state, rises up with unmistakable vigor and purpose, and is at Austria on the southwest, struggling for national and popular rights. And it will not be long, in our opinion, before the German liberals will be seen in the field, with a purpose not now publicly defined. Italy will not be long, from present appearances, in securing her claims to territory from Austria, and establishing national independence; and if she then will be wise enough to turn her attention to "internal" affairs, and strike for the religious liberties of her people, we shall see one of the grandest spectacles ever produced by the shifting scenes of human relationship; empires, nationalities and States crumpled like paper by the hand, and reformed in the interests of human Of course we are not anticipating that all of

Europe will spring into Republicanism at once, but with Italy, Prussia, Austria, and probably France and Russia, and possibly England and the lesser powers of Europe involved in a struggle, some for independence, some for existence, it must needs be that the commotion will evolve free thought, which is the means as well as the safeguard of progress. It will be borne in mind that France has her liberals, who have not buried the hopes of three-quarters of a century ago; that in England the people and many of the leading statesmen are in favor of constitutional reform; that in Russia a reconstruction of society in favor of the people is in process; that the German States contain many of the most firm friends of true Democracy. Add to these the purpose and dash of Italy with her noble, unselfish Garibaldi, and you have a faint view of the liberal interests and powers embodied. We believe in human progress and God, and however barbarous it may be for men and nations to go to war, it is one of the means by which the obstructions to the

We shall watch with interest this European movement, which is not foreign to our own national experience and purpose in many of its bearings, and we hope the American people will so arrange themselves that our friends over the waters will feel encouraged by the unwavering front we present to despotic hordes. With Italy free, politically and religiously, feudalism buried with Austria, and Napoleonism nipped in the bud by a popular demonstration from the people, the world will have gained greatly in power to do the right.

### Then and Now.

The following is the substance of an act introduced into the British Parliament in 1760:

"All women, of whatever age, rank, profession, or degree, whether maids or widows, that shall, from and after such act, impose upon, seduce or betray into matrimony any of his majesty's male subjects, by scents, paints, cosmetic washes, artificial teeth, false hair, Spanish wool, iron stays, hoops, high-heeled shoes, or bolstered hips, shall incur the penalty of the laws now in force against witchcraft, sorcery, and such like misdemeanors, and the marriage, upon conviction, shall stand null

The legislative record of a country, at any time, is an index to its customs, thought and moral vigor. Read the Jewish laws, as recorded in the bible, and you behold the customs and indecent practices of the "Lord's chosen people." So in the above law of 1760, you see the English people of that date. In 1866, one hundred and six years later, John Stuart Mill, one of England's greatest thinkers, presents a petition to the House of Commons, signed by eleven hundred and fifty women of wealth and position, praying for the extension of the right of suffrage to women. This is a change indicating the advancement of woman, and consequently of society. 1760 finds men legislating against the frivolous practices of women. 1866 finds woman asking for dignified positions and the exercise of divine rights

But there is another feature to this suggestion. Woman has always been considered man's inferior; subject to his judgment and desires. This change looks to equality-the establishment of relations in which woman can control herself, be mistress of her own body, and the prophetess of her own destiny.

Heretofore woman has looked upon marriage as a social necessity or convenience; this change prophesies that she shall seek or accept it as a right means to the establishment of divine results

Heretofore man's passional desire has been wo-This change indicates that woman's desire shall

be man's limit. Heretofore maternity has been woman's misfor-

tune, thrust upon her without consent or contem-

This change indicates that woman will assert protection to herself and offspring by rising above the brutish demands of man. We rejoice to see these indications; not only for

woman's sake, but for man, for certain it is that in this respect he is his own worst enemy. Let woman have a position by man's side, his

equal and co-partner-let man understand that his desires are not necessarily his rights, but that the rights of man are not incompatible with the happiness and rights of woman, and the terrible discord and disease of society will be rapidly diminished,

The following resolves do not belle the rising spirit of 1806, as contrasted with 1780;

Absolved, That men and wence shall be equally related in distinguister bus explaints his theory werts thats bus opinions

Brashed That despection, or prestribution, counsel by samely thed by law; and we of this generation dramand that replicate Please attend to this, and address P. C. Hull, care wight shall be the criterion of finifement in establishing or continuing the relations and institutions of society.

### Mrs. Cora L. V. Daniels at Music Hall.

According to notice, Mrs. Daniels lectured in Music Hall, Chicago, on Friday evening, July 20th. It was announced that the audience would select the subject for the discourse; but when the speaker came upon the stand it was decided, by vote, that she or the invisibles should make the choice.

The subject announced was, "The influences of to-day, politically, socially and morally, on the fature of the country."

The speaker remarked that, first among the lnfuences of the time was our commercial and mone. tary interests, manifesting themselves more largely than ever before; that thereby the spirit of mo. nopoly had become the evil genius of America.

This was felt socially, and was instrumental in producing desperadoes with insatiable thirst for gain, heeding not the means to accomplish their ends, and a swarm of reckless idlers. Not only in commerce did this evil genius preside, but in Church and State, in the monopoly of power. Associated therewith was policy, twin brother of monopoly. It crept into the counsels of our fathers, and poisoned them; aided in establishing the Constitution, which was a compromise between absolute liberty and absolute tyranny, and led us through all the stages of Southern control, until a politician was not expected, and had not been for half a century, to be honest. It is the crowning disgrace

The speaker claimed that through policy justice had been forsaken and the nation betrayed, that we were in more danger of desolating war than we were six years ago, a war that would come home to our own firesides; for he that attempts to stay or put his foot against the ear of justice will be crushed, and a State or nation, for the same reasons. will share the same fate.

To-day the cry is for peace! Justice, human rights and equality must be meted out full and entire, or there is no peace.

The speaker said there was a design to establish a papal government in Mexico, auxiliary to France and thereby complicate political and religious affairs, and finally, to establish Catholicism in America. No one can tell what the results will be, save that liberty in the end will receive a new

Beyond and deeper than all this there was a religious reformation progressing, which was having a most potent influence upon the people, the tendency of which was to give to all a higher sim, to turn us from the leadership of men to ideas.

The lecture, of which we give but a faint outline, was well delivered and interesting throughout, and left the unmistakable impression upon the mind that with the speaker there was no half way policy, One of two things were inevitable; more justice or more war, for which, in our opinion, the mind of every true American should be prepared. After the lecture a poem was improvised upon

the same subject. We understand that Col. and Mrs. Daniels contemplate going South as soon as the state of society there will permit them to devote their influence to the interests of the Freed-

#### S. J. Finney in Chicago. The first four Sundays of July Mr. Finney was

with us, lecturing before the First Society of Spiritualists, which holds regular meetings at Crosby's Music Hall. We have been unable to present to our readers a full report of his most excellent lectures from week to week; and we have hardly felt that we could do Mr. Finney justice in such a synopsis of his lectures as we should be able to give; therefore, with the exception of one Bunday, we have withheld our hand from the work. The lectures throughout the course were listened to with great earnestness, as indeed they deserved to be; for they were rich in statement of facts collected fresh from the fields of newest scientific research, profound in thought, lofty in aim, and aglow with the most certain inspiration of the times. We are glad to accord to Mr. Finney a place among the first thinkers of the time, and to say that, while he is dealing with metaphysical and abstruse questions in philosophy, he is at the same time working cheerfully and fearlessly for the establishment of the best thought of the age, in the practical institutions of society. While he can see that all bodies are petrified forms of force, that the sunbeam can be transformed into motion and granite translated into music; he can also see that Republican institutions are not secure without the enfranchisement of all persons whose interests they involve, without reference to sex, color or nationality; and that in all things "honesty is the best policy." We do not propose to set Mr. Finney above his fellow men; but he, with others, has a right to what he has earned by years of study, and unwavering warfare with narrow mindedness and despotism. We hope he will be well sustained everywhere, for he is doing a work that the Spiritualists of the country cannot afford to leave undone.

### The Crosby Opera House Association.

Among the events in connection with this entoprise is the announcement of a committee to who will be committed the entire supervision of the drawing. They are as follows, viz :

W. F. Coolbaugh, Pres't Union National Bank. Amos T. Hall, Treasurer Chicago, Burlington and Quincy Railroad. E. G. Hall, Hall, Klubark & Co.

Clinton Briggs, Ewing, Briggs & Co. J. C. Dore, Pres't of the Board of Trade. Jas. H. Bowen, Pres't Third Nathanal Sank. Jas. C. Fargo, Agent American Express. Francis A. Hoffman, Ex-Lient. Governor. I. Y. Munn, Munn & Scott, Elevator

J. A. Ellis, Pres't Second Numberal Bank These names are a sufficient guarantee that the proceeding will be conducted with the most perfect

fairness and integrity.

### To Whom It May Concern.

We have kept nearly a column of notices of regular meetings, which persons have sent us from time to time, standing in the JOURNAL, that thereby the public might be informed. We are aware that some of these meetings have been discontinued, though no notice of the fact has been given us. So we have this week removed the dead and some of the doubtsal notices. If we have severed a "live member," let as know it. If there are dend ones still adhering to the list, let us know it.

Societies and speakers, for whom we advertise gratuitously, and cheerfully, too, should help us to be correct. If they do not, they must take the chances in our general sifting of the registers which comes monthly, or oftener. We don't want dead matter in the Journal.

### Spiritual Meetings.

L. Judd Pardee will lecture at Crosby's Music Hall, on State street, near Washington, on Sunday, July 29th.

The Children's Lyceum meets at 12.30 P. M., at the same place.

#### The Great Chicago Enterprise-A Royal Art Association Scheme.

We cannot, within the limits of a single article, give the details of a scheme which is probably the most princely of the kind ever projected. It is one which involves the distribution of property worth nearly a million of dollars. It is, in short, one which includes the disposal of Crosby's Opera House in this city, together with the rich contents of its superb Art Gallery, and also other works of art, to an extent limited only by the membership. There has been founded an art association, the

price of membership of which is five dollars. On the first day of next October, the Opera House and its three hundred paintings will be distributed among the members of the association. The first prize will be the palatial Opera House, worth over half a million dollars. The second, Bierstadt's unrivalled painting, "The Yo Semite Valley," valued at \$20,000. Next to this is a \$6,000 painting, and so on in a constantly decreasing ratio.

Nothing so grand as this project was ever before conceived. There never was one which involved so much property; and again, there never was another one in which the public could invest their money with the same certainty that the transaction would be conducted by honorable men. As will be seen, Mr. Crosby has submitted his plan to the best men in Chicago, and they give it a cordial and unhesitating indorsement. There can be nothing surer than the fact that the operation is in honorable hands, and that every dollar will be as properly accounted for as if deposited in a bank.

This plan does not propose that a few members of the association shall receive a few gifts, and the great majority none. On the contrary, every member gets a gift which is very near the equivalent of the money which he invests. Thus, a man taking two memberships, costing \$10, gets an engraving of "Washington Irving and his Friends," which is precisely what one would have to pay for the same picture, provided he bought it at a print store. The enormous quantities of engravings which will be printed by the managers of the association, enable them to give them at a price on the margin of which they will obtain the value of the other articles to be distributed.

Of the magnificence of the leading gifts in the distribution, scarcely enough can be said. The Opera House is, without exception, the finest building of the kind on the continent. Its cost was \$600,000, and returns, to-day, in the shape of rents, are a princely income for any man. The second gift, "The Yo Semite Valley," is now on exhibition at the art gallery in the opera building. It is an 8 by 11 landscape, and is one of the most thoroughly superb works of art in the world. Its grandeur as a whole is only equalled by the astonishing perfection of its details. One loses himself in contemplating its unending distances, its mellow colorings, the depth, extent and magic warmth of its skies. It alone is a fortune; and the chances of obtaining it are worth ten times what it will cost to possess them.

We take pleasure in assuring the public that the most thorough integrity pervades every portion of the management of this art distribution scheme. If royal in its dimensions, it is no less voluminous in the possession of probity. It is an opportunity of which no one who can afford it should hesitate to avail himself.

The following letter from some of our most prominent citizens expresses the unanimous sentiment of

CHICAGO, ILL., June 1st, 1866.
U. H. CROSBY, Esq., Dear Sir: We have been pleased to learn that you have decided to adopt the Art Union" principle in the disposition of your

While we should be glad to know of your success in such an enterprise, under any circumstances, it would add greatly to our gratification to reflect that n accomplishing your own wishes, you had given additional impetus to the development of testnetic taste amongst us. That this would be only the natural result of the distribution, as proposed, of a large number of first-class paintings and engravings, we have no doubt; and we congratulate the public upon this fact, as well as upon the no less mportant one that they possess in your own well established integrity, satisfactory guarantee that the enterprise will be fairly and honorably conducted. With every wish that you may succeed, Yours very truly, we are, dear sir, E. B. McCagg.

W. F. Coolbaugh, Pres't Union National Bank.

Hiram Wheeler, Wheeler, Munger & Co., Elevator. Chomas Church.

A. Ellis, Pres't Second National Bank.

A. W. Mack, Pres't Chicago Republican Co. Amos T. Hail, Treasurer C. B. & Q. R. R. Mahlon D. Ogden, Ogden, Fleetwood & Co.

Y. Munn, Munn & Scott, Elevator. erome Beecher.

Vesley Munger, Munger, Wheeler & Co., Elevator.

H. Hadduck. E. I. Tinkham, Cashier Second National Bank. Chas. L. Wilson, Editor and Pro. Chicago Journal. H. E. Sargent, Gen'l Freight Ag't Mich. C. R. R.

W. E. Doggett, Doggett, Bassett & Hills. H. W. Hinsdale, Hinsdale, Sibley & Endicott. S. D. Kimbark, Hall, Kimbark & Co. Ira Holmes, Cashier Third National Bank.

E. G. L. Faxon, Faxon & Co. A. G. Burley, Burley & Tyrrell. Nathan Mears, Mears, Bates & Co. Clinton Briggs, Ewing, Briggs & Co.

Jas. H. Bowen, Pres't Third National Bank. Chauncy T. Bowen, Bowen Brothers. Jas. C. Fargo, Sup't American Express Geo. L. Dunlap, Sup't Northwestern R. R. K. Fairbank.

J. C. Dore, Pres't of Board of Trade. Geo. P. A. Healy, Artist. Elisha S. Wadsworth. Geo. S. Bowen, Bowen Brothers.

V. F. Storey, Editor and Pro. Chicago Times. Perry H. Smith, Vice Pres't Northwestern R. R. M. Henderson, Henderson & Co. H. H. Magie.

C. Sherman, Ex-Mayor.
hilip Wadsworth, P. Wadsworth & Co.
Z. Leiter, Field, Palmer & Leiter. ancis A. Hoffman, Ex-Lieut. Governor. eter Page, U. S. Assessor. arl F. W. Junge, Cashier Mech. National Bank. A. C. Hesing, Editor Staats Zeitung. ulian S. Rumsey, Ex-Mayor. David A. Gage, Sherman House.

### New and Beautiful Pictures.

Lincoln and Washington by Doney, the American artist, for sale at either the Secretary's office or Reception Room, No. 87 Lombard Block-with or without frames:

The RELIGIO-PHILOSOPHICAL PUBLISHING ASSO-CIATION are the publishers and sole agents of all of Doney's works of art.

One thousand agents wanted. Specimen copies sent on receipt of wholesale prices.

Address Geo. H. Jones, Secretary, P. O. Drawer

. 6325, Chicago, Ill.

### 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 o 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.

### FOREIGN NEWS.

QUEENSTOWN, July 15 .- The Great Eastern is paying out the cable. The reports of Saturday afternoon from her are that one hundred and thirty-five miles have been laid, and that the signals were

The Prussians are gaining rapidly in position and power, and Austria is losing correspondingly.

France has taken steps towards mediation, but has not succeeded in accomplishing anything definite.

The Nazione of Florence, of July 12th, publishes a statement of the conditions for an armistice stipulated by Prussia and Italy. The former power demanded the exclusion of Austria from the Germanic Confederation. The Nazione adds: "This was admitted by France, who undertook to obtain the assent of the Vienna Cabinet to the evacuation by Austria of the Austrian province occupied by Prussia during the armistice. On the part of Italy the conditions were the cession of the Italian Territories under Austrian dominion, including the Italian portion of the Tyrol. Austria was to make the cession direct to Italy, without compensation, and not to raise the Roman question during the negotiations for peace. It appears that these conditions have been found inadmissable at Vienna, and that the Austrian Government has resolved to try the fortune of war."

LONDON, July 12 .- No practical results in the negotiations for an armistice are yet apparent. The Globe believes that the continent is on the brink of a general European war. Prussia continues firm in her demands. The Italians are advancing in spite of the French orders. The French iron-clad squadron was ordered to Venice on the night of the 11th instant. The Cherbourg squadron has also been ordered to sail, its destination being unknown. It was stated that the Prussians were marching on Frankfort-on-the-Maine.

Gen. Cialdini is marching upon Pavia with an army of more than 100,000 Italians and 200 guns. The Austrians have evacuated the whole territory between the Mincio and the Adige. The greater part of the Austrian forces are stationed at Padua.

The losses of the Italians in the battle at Custozza, are officially stated at 651 killed, 2,908 wounded and 4,252 prisoners and missing.

The London Times' correspondent's account of the battle of Sudowa says: "The Prussians had engaged about 250,000 men, and the Austrians nearly as many. Nearly 1,500 guns were in action, of which 750 were Prussian.

### PERSONAL AND LOCAL.

Addie E. Frye, writing from Marmaton, Bourbon county, Kansas, says they have organized a society of Spiritualists in that place, hired a hall for one year, established a circulating library, and are generally doing a good work. Sister Frye has been speaking to the society for several months. We like to hear of such enterprise.

L. K. Coonley says, in a note, that he is lecturing in Newark, N. J., on Sundays, and healing during

Wm. H. Johnston, of Corry, Pa., is doing a fine work. By his enthusiasm and persistence, seconded by the friends, he has successfully organized and continued the existence of a society in that place, which will hold its second yearly meeting the 17th, 18th and 19th of August.

John W. Cowen is reported as doing a successful work in the Northwest.

Mrs. Anna Cora Ritchie is living in London, and is the correspondent of the Home Weekly, Baltimore Gazette and New York Daily News. She lost her all by her husband's investment in Confederate bonds, and the failure of her voice by bronchitis puts the stage out of the question.

A young colored woman graduated at the late commencement of the Wesleyan Seminary, at Lima, N. Y., and won the third prize.

Warren Chase lectures in Geneva, Ohio, August 5th.

Charles A. Hayden says, in a note, that he is "having a nice rest," at his home in Maine, and "feels recruited both in body and spirit." N. Frank White is at his home in Connecticut, "afflicted" in the same way.

Francis A. Boyd, a negro, has applied to the United States Court at Louisville, for a copyright on a book, a poem in three parts, entitled "To Columbians," and dedicated to Lincoln, Grant and

Benjamin Todd is speaking to the Society of Friends of Progress at San Francisco, Cal.

Dr. James Cooper will attend the Grove Meeting at Little Mountain, Geauga county, Ohio, August 11th and 12th. He will take subscriptions for the JOURNAL, LITTLE BOUQUET and BANNER.

Leo Miller speaks at a Grove Meeting, in McLean, N. Y., August 5th, and at the Canastota Grove-Meeting, August 12th.

### PEN AND SCISSORS.

Captain Richard F. Loper, of Stonington, Conn., recently distributed among the poor families of that village, a cargo of coal amounting to between one hundred and two hundred tons.

"Where was John Rogers burnt to death?" said the teacher to me, in a commanding voice. I couldn't tell-to the next, no answer. "Joshua knows," said a little girl at the foot of the class. "Well," said the teacher, "If Joshua knows he may tell." "In the fi-er," said Joshua, looking very solemn and wise.

Temperance is corporeal piety; it is the preservation of divine order in the body. It is the harmony of all the members thereof; the true symmetry and right proportion of part with part, of each with all; and so the worship of God with every limb of the body. If a man keep the law of his body in the large sense of the word temperance, he acquires three good things, health, strength and beauty. As a general rule these three will come; there are, indeed, particular and personal exceptions, but such is the rule. Let any race of men-say the New Englanders-for a hundred years fulfill all the conditions of the body, and observe the laws thereof, they will become distinguished for these three things Theodore Parker.

It is said that a plan is in contemplation to supply Buffalo from natural gas wells at Amherst, ten miles distant. A well now sunk flows 40,000 feet of pure gas every day, and five more are proposed.

Another war with the Indians is in prospect on the Western Plains. The recent efforts of Commissioners of the Government to conclude a peace with them have failed.

John A. Heyr, a German, of Boston, has invented a new method of lighting street lamps by electricity, by means of which every lamp in the city can be lighted simultaneously or singly, at the pleasure of the operator.

Love is a secondary passion in those who love most, a primary in those who love least. He who is inspired by it in a high degree, is inspired by honor in a higher; it never reaches its plenitude of growth and perfection but in the most exalted minds .- Roger Ascham.

"What are you writing such a big hand for, Pat?" "Why, you see, that my grandmother is dafe, and I'm writing a loud letther to her."

The burnt district in Portland has been surveyed, and found to cover an area of 327 acres.

When Anaximander was told that the very boys laughed at his singing: "Ay," said he, "then I must sing better."

A fool in high station is like a man in a balloon, everybody appears little to him, and he appears little to everybody.

Self-confidence is the first requisite to great undertakings; yet he who forms his opinion of himself, without knowing the powers of other men, is very

A French writer, in describing the trading powers of the genuine Yankee, said: "If he was cast away on a desolate island, he'd get up the next morning and go around selling maps to the inhabitants."

Habit uniformly and steadily strengthens all our active exertions; whatever we do often, we become more and more apt to do.

### BUSINESS MATTERS.

CLAIRVOYANT AND HOMEOPATHIC PHYSICIAN .-Miss Lowry will remain in Chicago a short time, at No. 3001/4 State street, where she will examine the human system clairvoyantly, and give a diagnosis of the diseased organs, and a statement of the cause of their diseased state, and treat the same.

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

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

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

Send for one of Harris' Gas Burners, for burning Kerosene oil; fits all lamps, requires no chimney, makes no smoke, saves 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 Dys-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.

CHOLERA MORBUS, and all disorders of the stomach and bowels are speedily cured by the use of Coe's Dyspepsia Cure, whilst indigestion or constipation are equally well governed by its use, for it is a perfect regulator of the stomach and bowels. Dyspepsia, the most horrible of all diseases, yields at once to its curative powers. It is a valuable medicine, very popular, and should be kept on hand in every household.

## PROGRESSIVE GATHERINGS.

Third National Convention.

To the Spiritualists and Reformers of the World: At the SECOND NATIONAL CONVENTION OF SPIRITUALISTS held in Philadelphia by adjournment from the 17th to the 21st of

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

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

Resolved, That the National Organization of Spiritualists will, until otherwise ordered, hold Annual National Conventions of delegates from local organizations, at such times and places as the President, Vice-Presidents, Secretary and Treasurer of this and each subsequent Convention shall designate; and such officers are hereby declared an Executive Committee

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

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

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 manuer, in the least degree to assume the power to prescribe creeds, articles, or declarations of faith for Spiritualists, or otherwise interfering with individual rights, or the rights of local organizations, by resolutions, or otherwise, are forever prohibited.

In pursuance of the above, the undersigned officers of said

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

Resolved, That the National Convention of Spiritualists be invited to hold their next session in the city of Providence in

the month of August next;

Resolved, That if this invitation be accepted, we recommend that one day be devoted to an excursion upon the waters of our Narragansett Bay. And we tender to the Convention the free use of our Hall, a fraternal greeting and

kind hospitality." 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 II 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 Convention JNO. PIERPONT, President. MARY F. DAVIS, V. P. for New York. J. G. FISH, " Penn.

I. REHN, THOMAS GARRETT," Delaware, J. A. ROWLAND, "A. G. W. CARTER, " " D. of C. BENJ. TODD, "S. S. JONES, "H. S. BROWN, M.D. " Michigan, " Illinois, Wisconsin, C. H CROWELL, " " Mass. M. B RANDALL, M.D." " Vermont. " " Mass. M. B. DYOTT, of Pennsylvania, Treasurer, HENRY T. CHILD, M. D., Secretary, 634 Race St., Philadelphia.

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, Ang. 16th.

Trains of cars at greatly reduced fare, will be run, regular or special, from Buffalo, Hornellsville, Rochester, Avon, Batavia, Attica, and all interme-

Rochester, Avon, Datayn, 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 piculc, 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 occasion. 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 E. WHIPPLE.

Two Days' Meeting at La Grange, Ind.

The Spiritualists of La Grange, La Grange county, Indiana, are to hold a two days' meeting on the 10th and 11th of August, 1866. J. M. Peebles, J. B. Harrison, and probably S. J. Finney, are to be

A good time is expected. All are invited to attend.

Annual Grove Meeting.

The Spiritualists and Friends of Progress of Boone county, Illinois, will hold their annual meeting at Belvidere, Illinois, on Friday, Saturday and Sunday, September 7th, 8th and 9th, 1866. A grand basket picnic will be held the 7th, with

such amusements as will make the occasion pleasant. Good music and dancing will constitute a part of the programme Mrs. A Wilhelm, M. D., Miss Sarah A. Nutt, and other speakers are expected to attend the meeting.

Per order of Committee.

Mass Convention.

The Corry Association of Friends of Progress, feeling that universal unity upon the basis of nature, reason and the principles of the Spiritual Philosophy, as opposed to materialism and supernaturalism, as both detestable and ultimately nevitable, has ordered the undersigned to issue this call for a Mass Convention of all persons, friendly or otherwise, to universal progress and the new reformation, to meet in the Academy of Music, in the city of Corry, Erie county, Pa., on the 17th, 18th and 19th days of August, 1866, and candidly endeavor to ald in the discovery of truth, and its practical application to the needs of the race.

Friends expecting to aid us pecuniarily, are desired to become guests of the Association during

A number of speakers and reformers have already indicated their intention to be present, among whom are Selden J. Finney, Giles B. Stebbens, J. M. Peebles, Mrs. Francis Brown, James G. Clark. Journals favorable, please publish. W. H. Johnston,

L. J. TIBBALS, H. LANG,

OLIVE H. FRASER, Secretary.

## NOTICE OF MEETINGS.

MEETINGS AT CHICAGO .- Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall—entrance on State street. Hours of meeting at 101/2 A. M., and 71/2 P. M. Children's Progressive Lyceum meets at the same hall every Sunday at 12:30 P. M.

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

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

Stunds, Mich.—Regular meetings of the "Harmonial Society" morning and evening in the "Free Church."

Children's Progressive Lyceum meets every Sunday at the same place at 12:30 r. M. CINCINNATI, O .- The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured the Academy of Music, north side of Fourth street, between Elm and Plumb streets, where they hold regular meetings on Sunday

mornings and evenings, at 101/2 and 71/2 o'clock. CLEVELAND, O.—Regular meetings every Sunday in Temperance Hall, on Superior street, at 10½ a. M. and 7½ P. M. Children's Progressive Lyceum holds its sessions every Sun

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

The Children's Progressive Lyceum meets in the same Hall every Sunday afternoon, at 21/2 o'clock. BOSTON-MELOREON, The Lyceum Society of Spiritualists will hold meetings on Sundays at 21/2 and 71/2 o'clock. Ad-

LOWELL.—Spiritualists hold meetings in Lee Street Church, afternoon and evening. The Children's Progressive Lyceum Wordsten, Mass,—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Pro-gressive Lycoum meets at 1114 a. M. every Sunday.

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

Broadway.

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

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

Box 5679, New York. NEW YORK CITY.—The First Society of Spiritualists holds meetings every Sunday in Dodworth's Hall. Seats free.

WILLIAMSBURG, N. Y .- Spiritual meetings are held one evening each week, in Continental Hall. Morrisania, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 31/2 P. M.

Рипареврија, Ра.—Progressive Spiritualists hold regular meetings on Sundays in Sansom Street Hall at 10½ а. м. and 1/2 P. M. Children's Progressive Lycenm holds sessions every Sunday afternoon in same place at 21/2 o'clock.

PHILADELPHIA, PA.—Friends of Progress hold meetings in their new hall, (formerly a church), Phoenix street, every Sunday afternoon at 3 o'clock P. M. Children's Progressive Lyceum holds regular Sunday sessions at 10 A. M., in the same PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Way-bosset street, Sunday afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets every Sunday forenoon,

## 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. Ad-

dress, Woodstock, Vt., care of Thomas Middleto.

York.

C. Fannie Allyn. Address Woodstock, Vt. W. P. Anderson, Spirit Artist. Address P. O. Box 2521 Mrs. N. R. Andross. Address Dilton, Sauk Co., Wis.

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

C. C. Blake. Address Dahlonega, Wapello Co., Iowa. Mrs. E. A. Bliss, Springfield, Muss. Mrs. H. F. M. Brown. Address drawer 5815 Chicago, Ill. Mrs. Emma F. Jay Bullene's address is 32 Fifth street, New

Lovel Beebee, trance speaker, North Ridgeville, Ohio.

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

Judge A. G. W. Carter. Address Cincinnati, Ohio.

Annie Lord Chamberlin, Musical Medium. Address Banner 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,

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

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

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

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

Dr. James Cooper, Bellefontaine, O. Mrs. Augusta A. Currier. Address box 815, Lowell, Mass. Mrs. Laura Cuppy's address is San Francisco, Cal.

Andrew Jackson and Mary F. Davis can be addressed at Orange, N. J. Lizzie Doten. Address Pavilion, 57 Tremont at., Boston.

J. T. Dow lectures in Hebron, Ill., September 2d, Janesville, Wis., September 16.

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

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

A. T. Foss. Address Manchester, N. H. Mrs. Dr. D. A. Gallion will answer calls to lecture, under spirit control. Address Keokuk, Iowa.

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

Dr. Jos. J. Hatlinger, Trance Speaker. Address 25 Cour street, New Haven, Conn. J. B. Harrison, Kendallville, Noble Co., Ind.

D. H. Hamilton. Address Hammonton, N. J. G. D. Hascall, M. D., will answer calls to lecture in Wisconsin. Address, Waterloo, Wis.

W. H. Hoisington, lecturer. Address, Farmington, Wis. Mrs. S. A. Horton. Address Brandon, Vt.

M. Henry Roughton. Address West Paris, Me. Lyman C. Howe, trance speaker, Clear Creek, N. Y. W. A. D. Hume will answer calls to lecture, on Spiritualism

and all progressive subjects. Address, Cleveland, West Side Mrs. Susie A. Hutchinson. Address East Braintree, Vt.

W. F. Jamieson. P. O. Drawer 6325, Chicago, III. 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 especial attention to the establishment of Children's Lyceums. Address Hamburg, Conn. Charles S. Marsh, semi-trance speaker, Wonewoc, Wis. Mrs. Emma M. Martin, inspirational speaker, Birmingham,

Loo. Miller will speak in Rochester, N. Y., through July; in McLane, N. Y., (grove meeting.) 1st Sunday in August; Canastota, N. Y., (grove meeting.) 2d Sunday in August. Address as above for week evening meetings Anna M. Middlebrook, Box 778, Bridgeport, Conn.

Mrs. H. M. Miller, Elmira, N. Y., care of Wm. B. Hatch. Mrs. Mary A. Mitchell will answer calls to lecture. Address box 221, Chicago, Ill. Miss A. P. Mudgett. Address Atlanta, Ill. Sarah A. Nutt speaks in Aurora, Ill., during August; in

Belvidere, September; in Elgin, October; in Beloit, Wis., November, Address accordingly. Mrs. Lydia Ann Pearsall, inspirational speaker, Disco, Mich. J. M. Peebles, box 1402, Cincinnati, Ohio. George A. Peirce, Auburn, Me.

J. L. Potter, trance speaker. Address Cedar Falls, Iowa. Mrs. Anna M. L. Potts, M. D., lecturer. Address, Adrian, Dr. W. K Ripley. Address box 95, Foxboro', Mass.

A. A. Pond, inspirational speaker. Address, North West, O.

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

Mrs. Fannie Davis Smith, Milford, Mass. Mrs. Mary Louisa Smith, trance speaker, Toledo, O. J. W. Seaver, Byron, N. Y., inspirational speaker, will an swer calls to lecture and attend funerals in Western N. Y.

Mrs. H. S. Stearns will answer calls to lecture in the West.

Address, Detroit, Mich. H. B. Storer, Brooklyn, N. Y. Mrs. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address San Jose, Cal. Mrs. Sareh M. Thompson, Inspirational Speaker, 36 Bank

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 ecture in that vicinity. F. L. Wadsworth, Drawer 6325, Chicago, III. Mrs. S. E. Warner, Address Berlin, Wis.

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, 1807. Will answer calls to lecture week evenings in vicinity of Sunday appointments.

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

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 H. C. Styles, M. D. A. W. Williams, healing medium: Address, Vermont, Ful-

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

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

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

Elijah Woodworth. Address, Leslie, Mich.

### Henry C. Wright. Address care Bela Marsh, Boston PUBLISHERS' NOTICES.

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

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

as well as for us and the cause of Spiritualism. Another inducement.

We offer still another inducement for subscribers for the RELIGIO-PHILOSOPHICAL JOURNAL and LIT-Any person sending us one year's subscription for

yearly subscriptions for the LITTLE BOUQUET (new subscribers) shall receive a beautifully bound copy of the Children's Progressive Lychum Manual, The MANUAL is indispensable to Lyceum exercises, and is a very beautiful and instructive work. It should be in the possession of every family of Spiritualists, and here is a fine opportunity to get it, by

the RELIGIO-PHILOSOPHICAL JOURNAL and three

simply canvassing yourselves and encouraging the little girls and boys to canvass for subscribers for the JOURNAL and BOUQUET.

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

Let each one enclose the money for renewal in a letter addressed to George H. Jones, Secretary, Drawer 6825, Chicago, Ill., about three weeks before his subscription expires, and everything will work systematically without cause of complaint or unnecessary delay.

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

### 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 S7, 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 build-

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

#### INVOCATION.

Loving Father, with Thy goodness and Thy power, Thou hast created in every soul a thought and form of love.

Thankful for all things, we at this hour would send forth such thoughts to the Great Positive Mind that has seen fit to implant within us, for certain purposes of Thine own, thoughts that may grow and expand in intellect, beauty and divine praise unto Thee.

We thank Thee, our Father, for the realizing sense that with Thy divine power Thou bringest to us perfect wisdom in every seeming sorrow-every seeming darkness-every seeming falsehood-that may find a place upon this grand and, to us, beautiful plane of life and thought.

Our Father, we would that each and every soul might realize Thy perfecting power-Thy goodness in every form and manifestation that we may behold. May we be enabled to realize the necessity of rain and sunshine for the growth of the vegetable kingdom, so may we be enabled to realize the necessity for the differences of opinion-the different expressions thereof-the different parties in a political point of view-one representing to us tyranny and oppression, the other freedom and liberty-and that both of these are necessary to develop to our senses a higher and more beautiful form of truth.

We realize, oh, Father, that as all things are in accordance with Thy will, that every change is guided by infinite wisdom, and that all will ultimate in our good and Thy glory.

We would that we all might live in harmony with ourselves, and thereby be enabled to manifest kindness and love towards one another, and feel that by so doing we are living in accordance with the highest form of truth to ourselves, and praising Thee, not by vocal utterance, but by the action of our every day's life and experience.

Feeling and realizing this, we would thank Thee for all things in the past, praise Thee for the grand unfoldments of to-day, and look forward with hope, bright and glorious, to the mighty unfoldments of the future.

#### QUESTIONS AND ANSWERS. QUESTION BY THOS, RICHMOND.

Q. I would like to know how you work the organs of that medium so as to talk, i. e., the practical way of getting possession of the medium's organs of speech to give us those words.

A. That is a very good idea, for everything should be made practical.

I must say that I use them just as I would my own. If you know how you use your organs of speech, you know how I use mine, and how I work the organs of this medium to speak to you.

But the question is, how I get possession of those

By my own individual power, and the aid of others I make myself positive to this organism, i. e., externally not interiorly. I close the external senses of this organism. My mind being positive, I enter, as it were, right into her spirit, and that which is her organism becomes my organism. It is mine while I have possession of it, just as much as yours is yours, yet I do not remove her spirit-I do not remove the actuating principle, neither do I harm it in any way whatever-take nothing from it-seem to close the external, and instead of her senses taking cognizance of the external it is mine. How it is done is the question. It is simply by the law of positive and negative forces-she becomes negative to us, we positive to her, and thus make use of her organism. That is the best explanation

QUESTION BY MR. MORREL.

Q. We have been told that while the spirit from the spirit world was controlling the medium that the medium's spirit would leave the body. How is that? Is it true or false? Can two spirits be in the same body at the same time?

A. The question is, is it true or false, as you have been told, that the real spirit of the medium left while we control the organism? Now, is it true or

We will say that there may be instances where the spirit is impressed so forcibly, and the impression is so vivid upon the persons impressed, that they retain it when they become conscious upon the external plane, and actually feel that they did leave the form.

As far as our experience goes, we may say that we know of no spirit leaving its form to give place to another, and after once vacating it, taking possession of it again.

Here is myself. I occupy your attention. I do not remove your spirit. So with this organism, the spirit is its own individual self-is unconscious of external things, and not being conscious of external things, does not retain a correct idea during this time of what transpires. The spirit of the medium does not have to leave the organism of the medium to make room for another spirit. I occupy your thoughts but do not take them away.

As we have said before, a glass or pint of wine contains more spirit than a pint of water, yet it is no more a pint than a pint of a water,

While I make use of this body I do not take up space. There are mediums who are not unconscious, yet the spirits compel them to do their wishes-they cannot help themselves. Now let me ask, Does the spirit of the medium leave the form or is it consciously impelled to do as it does? The impression was so strong that they believed that what they saw was a reality. [That they really believed that they left their own physical forms?] Yes. [Was it a psychological effect upon the mind?] Certainly-an impression. What is impression but psychological effect?

physical form, and visit its friends in any part of the country during sleep?

A. The same law holds good there, my brother, that obtains in the other case.

We know of no case where the spirit leaves the form and then returns.

Q. Do you know that it could not be done? A. I judge from reason. I never say a thing cannot be done. I speak as far as I know only, that it is not a fact that the spirit leaves the body, or is forced out of it, while another spirit is controlling. Let us take that for granted (that the spirit in sleep leaves the body and goes away,) we then inquire by what law does the body retain the forces that are

Questioner-We are told that the spirit does not entirely disconnect itself from the body.

Spirit-We know that you are told that the magnetic cord, the life principle, is not severed.

Q. I would ask if there are no cases of persons in the form controlling and communicating through a medium-is it not possible?

A. Yes, if they have transpired, it is possible. If that was the case-if we knew of instances of that kind-it would cover the whole ground. Such brought about by spirits outside of the material form. I know it from my own experience.

I would not for a moment doubt the sincerity, the truthfulness, of the individuals who believe to the contrary, whoever they may be. It is real to them. Take nothing for granted that does not accord with your judgment.

QUESTION BY A LADY PRESENT,

Q. How is it that people are seen by two different persons, the body in one place and the spirit in another place, at the same time? I have heard of that but never experienced it.

A. We would ask, in the first place, if there were but two in one place that saw the real body? Questioner-Yes, it was a teacher who left her

school, and her pupils saw her in the garden. Spirit-Well, my sister, is it not possible that the

same law would operate upon the sense of vision of several that operates on the senses of one? Questioner-I think so.

Spirit-If there is a power by which spirits can manifest themselves in different ways-by moving ponderable substances-then taking possession of an organism is accomplished by the same law-by the same power, i. e., a concentration of forces brought to bear upon the organism or substance. We believe that the law that operates on the mind of persons, on their internal senses, is the same.

Q. I suppose the body of the lady was in the garden, and her thoughts were in the school room; but how she could be tangibly seen I do not understand.

A. It does not follow that the thoughts of the teacher, being in the room, would have the power to make her body visible in the school room.

We say again, that it is by the same psychological law or power in this instance-the same law by which the teacher was seen-operates upon mediums and makes them feel that they are off at a distance from their bodies when they really are not.

We are glad to get the opinions of individuals and exchange thoughts with them. It is certainly a pleasure to us.

Mr. Morrel-Is the controlling spirit outside of the physical body?

A. I think I have answered that before. We do not act from the outside, but from the internal. We do not stand here on the outside and give our thoughts to you. My spirit, all that I am, is right here in this organism.

Q. Is that organism as real to you as your own physical organism was before your death?

A. It is just as real as my own was. I could occupy it for all time. I cannot say that it would be as perfect for me to express my thoughts through as my own. As far as my senses are concerned, this really is myself.

Q. While thus possessing a material organism, are your feelings of sympathy, etc., of the same character that they were while you were occupying a physical organism before the change called death? in other words, do you feel, on taking possession of the physical form, as if you were living upon the material plane again?

A. We live upon the material plane whether we have possession of a physical organism or not. While we have possession of the physical organism we feel the same that we did on the material plane. If you should do me an injury now I would feel it until I would withdraw from this organism, after which I would not feel the effects of it.

Q. Suppose that you should retain possession of this organism for three or four hours, or for such a length of time as you might desire, would you wish for food or drink-would that feeling come over you the same as before you died?

A. If there should be a feeling of exhaustion I. should certainly desire food.

I remember the first time I took possession of an organism. I wanted that which was conducive to my happiness before I left the earth life.

Spirits will take possession of a medium, sit down to a table and eat heartily of a meal, just the same as you would.

Q. Is it the spirit of the medium, or the one that takes possession of the medium, that eats?

A. It is the one that takes possession of the medium, of course. So, if I should so far forget myself as to hold the external senses of the medium until such time as this body required food, I, being in sympathy with the body as well as the mind, would certainly partake of food.

Q. You have that medium under your control now. Could you hold it a week, or a year, against

A. Yes, I believe I could, if I wished to do so. Questioner-Can you control her absolutely against

her will? Cannot she resist you? Spirit-No, she cannot resist me, to save her soul. Questioner-Well, that is a mighty power that a spirit possesses-a power to hold a medium for years. Question by a Lady present-Can you control me?

Mr. Morrel-Can spirits control me? A. Well, sir, I can say that I would not control you. I am very partial to females. [Laughter.] Yes, sister, I think I can control you.

WILBER FINCH.

Say for me, please, that Wilber and others are anxious to talk; and yet we are not familiar enough with this mode of conversation to say what we want to. I wish I could get possession of this fellow. [Pointing to a gentleman present.] [Who, Mr. Yeager?] Yes. But if I cannot, say that Wilber Finch is in a condition to talk, and yet I don't know how to talk; that is to manifest myself-manifest myself in different ways, such as you have. Yet I want to ask one thing-that is, whether that body [pointing to Mr. Yeager,] can be used in the same way that this is. I want to hear an answer to that. [Yes, Mr. Yeager is a medium.] I beside him, and I know he is one of your kind. order, you ought to make order, sir. (Reporter It the situs of the gust that beautiful divas grand

Q. Is it not possible for the spirit to leave the He, in the first place, beckoned me over, and the thought came to me that I could do better if I could get hold of him-if I could get that man to help me. [Who, a spirit ?] Yes. [To Mr. Yeager.] Can you promise me-will you oblige me by letting me make use of your body for the purpose of saying what I want to say? [Mr. Yeager-Yes.] Did

I understand you to say yes? [Yes.] Thank you. (The spirit then took control of Mr. Yeager, and finished his message as follows:]

It was my desire to obtain possession of an organism that I could control with more ease. My career when in the form was like a great many others. I was born, lived and died, performing nothing which was worthy of being recorded in history. Did but little good. I was choked down and bound by the strong creeds of theology.

My darling sister even now opposes the doctrines which you profess, and which you are striving to disseminate throughout the world-liberty, life, and obedience to nature. I ask you to receive these words from me, and that you may become convinced that spirits have the power to return and communicate.

Sister, you remember what I promised you before I died-that I would come to you. You waited, things are seeming facts; but yet I know that it is and waited, but there was no time fixed. Conditions that would be favorable were necessary. I can now come to you direct. I have embraced this opportunity to tell you these things; and to try to get you to investigate them, that you may get that peace that you have so vainly striven for all

There is a communion between our souls, so that you cannot tell whether the influence you feel is your own thoughts or whether it is some foreign power. Father is here, and wishes you not to do as he advised you; but to retrace the steps that you have taken-to let every one have their opinions, and to moderate your own-to go out and be independent; fear not, and care not, for the opinions of those about you, the society in which you move.

We wish you to go to some place-some one where you can have the facilities for receiving communications-where you can converse directly-and you will have evidence that will convince you that there is truth in this philosophy. Remember the promise that we made. I have fulfilled my part, and now enjoin you to throw aside the dread you have of being considered heterodox. You well know the love that we have for you-the love that draws the family to you-cords that are not severed, still stronger than ever. My name I gave you through the other medium-the lady. My residence is Lisbon, Wisconsin-that was my home. Good night. [Good night.]

#### CATHERINE SWIFT. Grand, glowing and mighty truth must prevail.

there were a plane of rest for weary mortals of earth-those who feel that they are weary of earth, such, I say, could obtain that rest, they would weary of the joys it contained as soon as they would of so much sorrow upon earth. Millions of human beings are suffering to-day as much as their poor, weary hearts can endure. There could not be sufficient grandeur in such a heaven to attract the sympathetic soul away from so much suffering, when it would be in their power to elevate them in

If you could feel and realize the fact that spiritsfathers, mothers, brothers, sisters, husbands and wives and children, all-could see and could know acts performed by you, I think, nay, I am sure, that you would work more diligently to elevate suffering humanity. You would think how much there is in kindness. If, in a pecuniary point of view, you have not the means to contribute, you can, at least, give that which is of more worth to the soul; cheering, kind, gentle words! Oh, there are so many poor souls, despised by the worlddespised by the Christian world-despised by almost

It is not because you are any stronger, any wiser, than they. It is because of the circumstances which have surrounded you, that have made you so different, that give you a nice, pleasant home, and a comfortable bed whereon to rest. It is not your energy alone that has done this; but it is the con ditions which have surrounded you. Perhaps you are as weak as the ones you despise; perhaps were that strong, protecting arm taken from you you would, in a short time, occupy the same position which they do.

How much good you can do, and what a heaven you might make for yourself, even in the other life, by deeds of kindness in this.

I know I talk differently now from what I did before I died. Why do I do so? Because my surroundings are different. Here truth, grand and mighty, makes its impress upon every face. There is no concealing the true motive of the heart. So teach those who have been here much, very much,

longer than I have.

I am informed that it is not the strength within persons that causes so much happiness, or which makes them so much superior to others; but it is the conditions surrounding them. Then, inasmuch child of earth.

pass the needy, as they come to your door for aid, think for a moment, were it one of your own family, what you would do.

family, and it is this truth that I would have you realize. And I pray, yes with a prayer, an aspiration, from the innermost recesses of my soul for that day when truth, grand and mighty, shall rule upon the earth, and not be confined so much to this plane of life; but that all on earth may realize its

Catharine Swift feels the importance, the necessity, of telling her friends that there is no heaven that possesses such a charm for the soul as the heaven of kindness and goodness towards all the less fortunate of earth.

Do not think I would point out any particular line by which you are to be governed. I would have you follow the monitor within. Consider what you would do if placed in the same condition. Then imagine yourselves upon this plane of life, and see if you would not be desirous of informing them of that truth which would enable them to live wiser and purer, and more noble lives.

Your daughter and sister, Catharine Swift.

### BENJAMIN MCGEE.

Now, you may talk about good thoughts, and I tell you that the thoughts that reach the persons that they wrong are the thoughts that are good for the person, sir. [Undoubtedly true.]

much time. It ain't right, and if they don't make

is right to them.] Well, it ain't right to those who want to talk. A mighty small portion get any chance at all. Here we are waiting, and are put off, put off, until the next time. [We do our part to give all a chance.] Don't know whether they get any satisfaction or not. I would not go away satisfied until I had a chance to have my say. Uncle Richard, don't put me down-for heaven's sake, don't put me down as being wretched.

The sounds that you could not account for the other night (as though they were planing boards, putting up timbers and sawing boards,) was me.

I wanted you to know that Benjamin McGee was dead, yet lived, and yet know everything that there was in there. You knew there was no person there, and the sounds would naturally set you to thinking. Everything corresponded with my line of business, which would cause you to think of me. It was not because I loved to make the sounds, but because I wanted to attract your attention. If I had made the sounds anywhere else you would not have believed it was me.

I am going to try it again; and the next time talk to me, and I will pound, and answer your questions right straight along. One heavy pound will be for " No ;" two blows for "I don't know." I will strike one, two, three, that will mean "Yes." A heavy one and a light one for "I will see,"

Now, look out for me for I shall surely be on

I said I would not take up much time, so I won't. [To the reporter.] Devil take the church! If it | the apparent obstinacy as you thought, on my part, was not for the church picking at the poor old in not listening to church teachings-performing man so I would tell you where to send this. [Listening to music in an adjoining room, he said : | told me, over and over again, that I was obstinate, Good music here, ain't it? [Very good.] You and that I would sin away the day of grace, and wouldn't think it good, though, if you were on our

#### WILLIE HARRIS.

Gentlemen, I was killed a little while ago by being run over. My name is Willie Harris. I did not know what hurt me. Father and mother, I did not know anything at all about it. Not a thing, either, until after you put my body in the boxcoffin, they call it-fastened it up, and put it away. Did not know anything until that. [Counting.] Four, five-do not know how long it was; but I know it was most a week, and when I waked up I was not hurt-I was not run over, I was not killed. Now, I can't tell you-I don't know. No, I was not killed; sure I was not killed, but there was something. This lady says [conversing with a spirit,] "I was killed to my friends on earth."

But, indeed, grandpa Norton said that you ought to be glad that I had got all over everything so nice, and told me I do not mean-you know who I mean. He is here with me-he is not with them. He said I was such a wild boy that he was afraid if I had not been run over that I would have had Friends, were it possible that off in the distance | more than my shoulders could stand up under. That is just the way he said it. I ain't mistaken. [Listening to the sound of a bugle being played in that their work is done, and they long for rest-if another part of the building.] Oh, I know what that is. That is what they play when some man dies and is buried. I have heard that played-just that kind of playing. [What! at a funeral?] Some that were fixed up all alike-had clothes alike and aprons. [Masonic procession?] Idon't know, they had on pretty things, and had them colored red around here, about so wide. [Motioning.]

You need not tell anybody any more that I am dead; nor you need not keep that little jacket-I mean the round-about jacket-for I shan't want it

You may let that woman that comes to our house sometimes, you may let her have it. I mean the one that is real poor. That is all from your little boy. [How old are you?] Most eight. [How long ago did you leave your earthly body ?] 'Tain't very long, why- [Conversing with a spirit.] She says that it is over two years. [Does she take care of you?] Oh, yes. [Do you love her?] Oh, yes, but not so well as I do my mother. [Is everything pleasant and pretty where you are?] You mean nice? [Yes, are there pretty birds and flowers?] Yes, and we have got water where we can go in. I do not know how to tell it. Nice place to walk, nice water, nice little colored stones, and there are great big trees that have got a lot of nice leaves on them; and there are little ones, and there are some that havn't grown so high, [measuring by putting the hand towards the floor, ] and some no taller than I am. I like that. [What do you like best in the spirit world?] Don't know what I like best. [Have lots of good times with other children?] Yes, and they are real good children. [Do you have frolicking times with them?] To play? [Yes.] Oh, yes, and the lady plays with them. [Is she a young lady?] Oh, no, she ain't young, and she ain't old. [Has she charge of other children besides you?] No, not anybody like me. She says I am a bud. She says, "Tell the gentleman that she is going to guard me as you would guard the beautiful rose-bud, and until its leaves are unfolded, and it presents itself in its most attractive form." That is what she says. Is that all? [To the reporter.]

### THOMAS STEEL WEARS.

Good bye. [Good bye.]

Gentlemen and ladies, it is not to make a speech, as it does not depend solely upon the individual's or to give you any particular information, that I own interior, let us deal kindly with every erring | come. It is to open the gate with iron hinges and a spring lock that separates my father and mother I can see so much that you might do; and, as you from me. The gate is theology; the church is the hinges; and the minister is the lock. I want to open that gate; and before I can open it I must unlock it. How am I going to unlock that gate ! Indeed, I have learned to look upon all as one Death has not the power to separate human souls. That love that is born, and that is inherent in the breast of every child, is not laid off at death. You do not lose your love for me from the fact that I have passed through death. Remember this-that your love is the same ; but you seem to think that I either have not the same love for you, or that I am so carried away by the influences here-the grandeur here-that I do not think of you; that the love is all buried, or else that I have not got any here. From your own powers of reasoning you can tell that no existence, no surroundings-it matters not what charm they may possess-have the power to take the love you bear your parents from you. Death has not the power to take the love from me that I have for you. It we were to he any of our powers by death, it would be at variance with natural law, and opposed to the wisdom of the Great Spirit, our Father God.

You believe, furthermore, that the thine has been when individuals upon earth counter angels. Now you believe that men and weamen, and children, if they live peopler lives become angels at death. Then we are supels -just as much

as those in days gone or. God had the power that and gave it to his children that they might commune with friends of earth. God none comes and anything that is I don't believe it is right, and I know it is not greed from his calding, and has never taken away right, for one person to come here and take up so that power either. You have devene downed up to the above that have been prepouted on hardened by

and mighty principles, and power possessed by spirits, cannot be received by you unless they can unlock the gate and open it.

I said that it was impossible for death to change the affections, the emotions-the glowing emotionsof the human soul.

But to convince you, we must tell you factsthose that transpired before we left earth, and that have transpired with you since. Now, I heard you say, just as plainly as ever I heard you speak a word while I was on earth, that if any spirit friend of yours, any relation, would come back, and would give you one or more facts, that you would believe it were possible for spirits to communicate, and I heard you say, in less than fifteen minutee, that you did not know, if they should do that, but what you would think they were in hell, and possessed of a part of the powers of the devil. Where was I? Where did I hear you say it? I was right there by you; and it was my presence that gave you thoughts that took form or were revealed in your mind, and you wished for facts from me and others. It was my presence that caused the thoughts upon the subject. You have felt that if we could give you facts, you would believe. But the ministers, the churches, and your surroundings, generally, have influenced you to such an extent that if you had received demonstrations from spirits you would say that we were possessed of the powers of the devil and were inhabitants of the lower regions,

Now for one fact in regard to myself, and that is Christian duties and living a Christian life, You that I would finally be lost. What was my reply? That according to your theory I could repent a few hours before death, and obtain eternal life. And I told you, further, that I had greater confidence in God than you had; that I believed he would give me sufficient warning, if it was necessary, of my death. You ground in spirit. You were honesyou were sincere; so was I. It was not because ! did not wish to do right, either. It was because ! could not see consistency (I believe that consistency is one of the most precious jewels that was eregiven to humanity,) in the saving power that you believe in.

Well, now, you will ask, didn't I change my mind before I died. I did change it in this way: I took into consideration your feelings in preference to my judgment. I said all that you could do would not have any effect upon me after death to make me any happier. But the faith was so strong with you that faith would make it better with me, and taking that into consideration, I consented to listen to the prayers of others, and offer a prayer myself, and the prayer I offered was in these words : "Father, Thou who didst, without any solleitation on my part, ereate and give me an existence-Thou who didst create the world in which I have existed-Thou, with as eye that scans all things with infinite wisdom, power and love, Thou witnessest every action and thought of my life, if Thou, in Thy judgment, deemest those acts of mine, sufficient to require eternal punishment, it is Thy will, and not mine.

"If, after seeing and knowing all this, Thou, in Thy love for Thy children, approvest, not from any acts of mine, but from Thy goodness, then In will be done, and unto Thee, now and in all time, will I ever give praise."

Now that is, as near as I can remember, word for word, my prayer. It satisfied you, and was the sincere conviction of my soul. You thought because I gave utterance to those words that I had experienced a change of heart, and had become fitted for heaven. You believe I am there, and your

I said in the first place that I was to open a gate with iron hinges and with locks, that I might reach you with a key. I have told plain facts. I might tell many things more. I might go on, and show how ministers have kept so many intelligent minds under their control; but it is not worth while. They have not taken away altogether your powers of reasoning. You know I wanted you to reason, and I wanted you, too, to give God all the credit, instead of giving an imaginary being that is beneath him greater and stronger powers. I want you to open the doors-to raise the windows of your souls and let in the sunlight of heaven, the sunlight that exists in reason and good thought. Remember, as I said here before, that death separates us mate rially but not spiritually. What is the form with out the actuating life principle? Then it is not the form that you love, but the spirit which actuated that form. And that spirit exists in as real and tangible form as it ever did; possesses the same emotions; and, possessing the same, looks upon you as parents, has just the same love that it ever had for you as guardians of infancy-the ones that gave it existence, (that is, upon the material plane and who did all that watchful parents could have done for a child, and who regretted that at so early an age he should be taken away, when he might have done so much good, and more especially sile: being born of Christ-of the Christian Spirit-and so you regretted it; but you needn't. Now I can de something for you, and for all with whom I va

I believe what I have said here will open that gate, and that you will be ready to investigate and find the truth. In all things you will be able to receive that which is truth.

[To the reporter.] Did I tell you my name! [No.] I see such a peculiar light around that man. [Alluding to Judge Wm. A. Boardman. J Stems to be right round his head. It is blue-a very light blue. and tinted outwardly with a deep blue, and then across that a clear white. Now it seems to go like this. [The medium bringing her hands together.] It seems as if there were something peculiar about it. I have not besive seen saything like it. Is it so illumination of thought? [To Judge Boardman.]

the mental sphere. All persons have it.) Suite And it is not perceptible. Is that it? Reports a the name of my mother. That will be and to her. She will certainly know that none ore have the power of knowing her name. Before you were married it was Redecca Steel. Now, since or marriage & c., since your marriage to my Wester My name-how do these folks here know my mame? How do they know yours? Well, you claim that they know it. They might guess, I will admit that, but could they guess the whole? Admit that they guess at the whole-names and facts-

Perhaps you can tell me what it represents. [Judge

Brandman-It is a correspondential illumination of

all you ever know an individual that could guess so Here is a point that I give you: You remember I had no initial letter in my name. I said one day to mother, suppose I put in S., and then it will be

Thomas Stool Wears. The pleasure I have had in being here will enable me with stronger hopes and as powerful emotions as ever actuated a human breast, to press on in search of truth. [To reporter.] I will not say bese friends for their kind attention, and I would leave my thanks, my unfelgned thanks, for this woman. [The medium.] Wishing that you may all be received by happy guardian friends when you shall come here, I will bid you all good bye.

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## Our Children.

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

From its weak stom of life, and it shall lose
All power to charm; but if that lovely flower
Hath swelled one pleasure, or subdued one pain,
Q who shall say that it has lived in vain?"

#### Mrs. Grammar's Ball.

Mrs. Grammar she gave a fine ball To nine different parts of our speech!
To the big and the small,
To the short and the tail, There were pies, plums, and puddings for each.

And first little Articles came, In hurry to make themselves known-Fat A, An and The; But none of the three Could stand for a minute alone,

The Adjectives came to announce That their dear friends, the Nouns, were at hand: Rough, Rougher and Roughest, Tough, Tougher, Toughest, Fat, Merry, Good-natured and Grand.

The Nouns were indeed on their way— Tens of thousands, and more, I should think, For each name that we utter— Shop, Shoulder, or Shutter— Is a noun; Lady, Lyon and Link.

The Pronouns were following fast
To push the Nouns out of their places
I, Thou, You and Me,
We, They, He and She, With their merry, good-hymored old faces.

Some cried out, "Make way for the Verbs!" A great crowd is coming in view-To bite and to smile,
And to light and to fight,
To be, and to have, and to do.

The Adverbs attend on the Verbs, Behind them as footmen they run; As thus, to fight badly, Then run away gladly,
Shows how fighting and running were done.

Prepositions came-In, By and Near, With conjunctions a poor little band, As "either you or me, But neither them nor he"-They held their great friends by the hand.

Then with a hip, hip, hurrah!
Rushed in Interjections uproarlous—
"Oh, dear! Well-a-day!" When they saw the display, "Ha! ha!" they all shouted out, "Glorious!"

#### Enigmas, Charades, Etc. MISCELLANEOUS ENIGMA.

I am composed of 33 letters. My 5, 2, 13, 18 is seen on large bodies of water. " 30, 2, 13, 27, 23, 19, 24, 10 is what most people love.

11 30, 4, 1 is an animal.

" 17, 32, 14, 16, 19, 6 is what nice house keepers are particular with.

44 28, 32, 27, 22, 33, 16, 13, 8 is a Western State. " 21, 2, 20, 3, 18 is a very useful animal.

19, 7, 12 is a destructive animal. " 31, 29, 26, 4, 19, 13, 16 is a lake.

11, 15, 25 is a girl's name.

" 9, 30, 3 is formed in the winter. .

My whole was an event that caused great sorrow throughout the civilized world. S. B. HALLOWELL.

Mirabile, Mo., July 15, 1866.

Answer in two weeks.

#### WORD PUZZLE. I am composed of 10 letters.

My 1 is in page, but not in leaf. " 2 " short, but not in brief.

" 3 " old, but not in age. " 4 " mad, but not in rage.

" 5 " hail, but not in snow.

" 6 " made, but not in grow.

" 7 " have but not in keep. 8 " sigh, but not in weep.

" 9 " piece, but not in half.

" 10 " smile, but not in laugh.

My whole should be freely given to youth. ISAAC N. BASSETT.

Little Sioux, Iowa, July 20, 1866. Answer in two weeks.

CHARADE. My first is often put in my second. My second is often used for my first. My whole is often seen on the table.

Answer in two weeks.

ANSWERS TO UNIMPORTANT QUESTIONS. What color is next to an invisible green? Blind

MINNIE A. B.

Why is swearing like a ragged coat? It is a bad Who has more than his share?' The thief who

stole the plowshare.

What would a spider in a hurry do? Take a fly and spin away.

How does a hair dresser end his days? He curls up and dyes. And a sculptor? He makes faces and busts.

When may two people be said to be half-witted? When they have an understanding between them.

Why are some fortunes like ships? Because they are built on stocks. Why are people who travel in cannibal countries like a certain kind of corn? Because they are

turned into Indian meal.

ANSWER TO ENIGMAS, ETC., IN NO. 17. Answer to Miscellaneous Enigma.-Progress of

Answer to Charade .- An eye. Answer to Riddle .- A bed. Answer to Puzzle.-Fashion.

Enigma answered by E. R. Hutton, of Ottawa, Ill.; and -, of St. Louis, Mo. Riddle and Charade answered by ----, of St.

Louis, Mo.

### The Newspaper.

Take the most thorough man of the world of our acquaintance—the man the most perfectly versed in what goes on in all conditions and ranks of life—and I ask you, what would be be without a newspaper? By what possible machinery could be learn, as he sits at his breakfast, the last news from China. of the last ballet at Paris, the state of the funds at San Francisco, the winner at Newmarket, the pantomime at the Olympic, and the encyclical of the

pope? Without my newspaper, life would narrow itself to the small units of my personal experience, and humanity be compressed into the ten or fifteen

people I meet with. As for the advertisements, I regard them as the mirage of the age. Show me but one page of the "wants" of any country, and I engage myself to give a current civilization of the period. What glimpses of rose interiors do we gain by those brief paragraphs? How full of suggestions they are !-Lord Brougham.

"It is a poor campaign of life, if a man must be walking up and down, acting forever as sentinel to his reputation."—H. W. Beecher,

A little clergyman was called upon to preach for one of his brethren in one of the New England churches which was fitted up in the style of former days, with what was termed a barrel pulpit, a small

For the Religio-Philosophical Journal,

rostrum about the size of a barrel set in the wall high above the congregation. The little man came out before his audience, above them, his head was but a short distance above the sides of the pulpit, and with a squeaking voice he announced his text-" It is I be not afraid." The scene was so ludicrous that the assembly burst into roars of laughter, and it was with great difficulty that the services could be carried on.

#### The Idle Children.

There were once three children, who, instead of going to school, as they should have done, stood loitering about, grumbling that learning was such a

stupid thing.
"Let's set off to the wood!" they all three cried at once—"Let's set off to the wood, and play with the little animals there; they never go to school! When they came to the wood they asked the animals, both great and small, to play with them. "We are very sorry, but really we've just now no

time," replied the animals.

The beetles hummed: "That would be fine if we were to idle with you, children; I must build a fresh bridge of grass-the old one is not safe." The children crept so softly past the ant-hill; and

as for the bee, they ran away from her just as though she had been a venomous beast The little mouse cried, in a shrill little voice, "I'm

gathering up corn and seeds for the winter."
"And I," said the little white dove, "am earrying dry sticks for my nest," The hare only nodded to them : "I can't come

and play with you for the whole world," said he I've got such a dirty face, and must go and wash The little strawberry blossom said: "I must make use of this fine day, and ripen my fruit that

it may be ready when the old beggarman comes to Then came a cock, strutting through the wood. "Dear Monsieur Chanticleer, you surely have nothing to do; you can come and play a while with

"Pardon," cried he with great gravity; "I've noble guests at my house to-day, and have to set out a feast for them;" and bowing very stiffly, away he

Then the children accosted the little stream that was running along so merrily. "Do, dear little stream, come and play with us!"

But the stream asked, quite astonished. "What do you mean children! Yes indeed! I don't know what to do, I am so very busy, and yet you ask me to play with you! I can't stop, either night or day. Men, beast, gardens, woods, meadows, valleys mountains, fields, I must give them all water to drink, and wash all the clothes besides! I must turn the mill, saw planks, spin wool, carry along boats upon my back, put out fire, and heaven only knows what else besides. I stop and play with idle children, indeed!" And away the stream flowed, as fast as it could.

The children were growing quite disheartened, and thought they must give up all hope of finding playfellows in the wood, when they saw a finch sitting upon a branch, singing and eating by turns. They called out to him their invitation.

"Can I believe my ears!" exclaimed the finch, greatly surprised. "You children seem to me under a great mistake. I've no time to play, not I! Here I've been chasing flies all day, and now my young ones want me to sing them to sleep. I'm singing to them the praise of labor. How can you children think so badly of me? No, you turn back again, lazy children, and don't disturb the industrious folks in the wood."

Thus taught by the animals, the children turned back to the school very willingly, finding that play is alone the reward of industry and work.—Mrs. Mary Howitt's New Stories.

The Heart. Live so that good angels may protect you from this terrible evil-the winter of the heart. Let no chilling freeze up the fountain of sympathy and happiness from its depths; no cold burden settle over its withered hopes, like snow on the faded flowers; no rude blast of discontent moan and shrick through its desolate chambers. Your life path may lead you amid trials which for a time seem entirely to impede your progress, and shut out the very light of heaven from your anxious gaze. Penury may take the place of ease and plenty; your luxurious home may be exchanged for a single homely room; the soft couch for the straw pallet; the rich viands for the coarse food of the poor. Summer friends may forsake you, and the unpitying worldling pass you with scarcely a word of compassion. You may be forced to toil wearily, steadily on, to earn a livelihood; you may encounter fraud and base avarice, which would extort the last farthing, you well nigh turn in disgust from your fellow-beings. Death may sever the dear ties that bind you to earth, and leave you in fearful darkness. The noble, manly boy, the sole hope of your declining years, may be taken from you, while your spirit clings to him with a wild tenacity, which even the shadow of the tomb cannot wholly subdue. But amid all these sorrows, do not come to the conclusion that nobody was ever so deeply afflicted as you are, and abandon every sweet anticipation of "better days" in the unknown future. Do not lose your faith in human excellence because your confidence has been betrayed, nor believe that friendship is only a delusion, and love a bright phantom which glides away from your grasp. Do not think you are fated to be miserable because you are disappointed in your expectations and baffled in your pursuit. Do not declare that God has forsaken you when he calls your dear ones to the land beyond the grave. Keep a holy trust in heaven through every trial; bear adversity with fortitude. and look upward in hours of temptation and suffering. When your locks are white, your eyes dim and your limbs weary; when your steps falter on the verge of death's gloomy vale, still retain the freshness and buoyancy of spirit which will shield you from the winter of the heart.

### The Eye of an Eagle.

The eyes of all birds have a peculiarity of structure that enables them to see objects near or distant equally well, and this wonderful power is carried to the greatest perfection in the birds of prey. we reflect that an eagle will ascend more than a mile in perpendicular height, and from that enormous elevation will perceive its unsuspecting prey, and pounce upon it with unerring certainty, and when we see the same bird scrutinizing with almost microscopic nicety an object close at hand, we shall at once perceive that he possesses a power of accommodating his sight to distance in a manner to which our eye is unfitted, and of which it is totally incapable. If we take a printed page, we shall find that there is some particular distance probably ten inches, at which we can read the words and see each letter with perfect distinctness; but if we move this page to a distance of forty inches, or bring it within a distance of five inches, we shall find it impossible to read it at all. A scientific man would therefore call ten inches the focus or focal distance of our eyes. We cannot alter this focus except by the aid of spectacles

But an eagle has the power of altering the focus of his eye just as he pleases; he has only to look at an object at the distance of two feet or two miles in order to see it with perfect distinctness. Of course the eagle knows nothing of the wonderful contrivance which God has supplied for his accommodation; he employs it instinctively, and because he cannot helpit. The ball of his eye is surrounded by fifteen little plates called sclerotic bones; they form a complete ring, and their edges slightly overlap each other. When he looks at a distant object this little circle of bones expands, and the ball of the eye, being relieved from the pressure becomes flatter; and when he looks at a very near object the little bones press together, and the ball of the eye is thus pressed into a rounder or more convex form; the offect is very familiar to everybody-a person with very round eyes is near-sighted, and only sees an object that is close to him; and a person with flat eyes, as in old age, can see nothing clearly except at a distance. The eagle by the mere will can make his eyes round or flat, and see with equal clearness

The more self is indulged, the more it demands, and therefore, of all men, the selfish are the most discontented.

#### A Home Thrust.

A correspondent of the Nashua Gazette, writing from a town out West, gives the following specimen of the smartness of its children;

"We do have some smart children here, and here is one of them. A religious society, worshipping not many miles from the residence of the scribe thereof, decided to build a new church this season, and the pastor, among others, was chosen to solicit funds. He did his work very zealously, taking not only the widow's but the child's mites. Well, he has a class of children in the Sabbath school, and one Sunday, not long since, while instructing them, he compared himself to the Good Shepherd, and then inquired what the latter did with his flock. One bright-eyed little fellow promptly replied, 'He shears them!' There was some smiling at that

The woes of human lift are relative. The sailor prings from his warm couch to climb the ley topmast at midnight without a murmur, while the rich merchant complains of the rattling cart which disturbs his evening's repore. In the time of peace, we announce the breaking of a bone as a "melancholy event"-but in war, when we read of the slaughter of our neighbors and thousands of the enemy, we clap our hands and shout "glorious victory?"

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the age, containing, as it does, many important elements of life, such as magnesia, iron, sulphur, ammonia, albumen, carn, potassium, soda and oxygen, and is highly charged with Electricity and Magnetism Price \$1.00 per bottle. r sale by G. S. LACY, druggist, 167 State street, Chicago.

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LYMAN C. HOWE.

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New Albion, May 6, 1864.

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