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

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,] PUBLISHERS AND PROPRIETORS,

CHICAGO, AUGUST 11, 1866.

Human Love. BY N. P. WILLIS.

TY N. P. VILLE. Of there is one have above the rest, Written is writing—if there is a word there is anything that keeps the mind oppont the ammende temper of a child— there is anything that keeps the mind oppont or angels" visits, and repeas the mission of the use of the temper of a child— the mission of the use of the temper of the temper of the smaller bothing worthy of contempt. The smaller bothing worthy of contempt. The mission of the use of the temper of the temper of the smaller bothing worthy of contempt. The mission of the use of the temper of the temper of the smaller bothing worthy of contempt. The mission of the use of the temper of the temper temperature is best moments have passed away. The temperature is best moments have pressed away. The temperature is the temperature is the temperature of the temperature temperature is best moments have but see The invision measure in which love is given is and and the yearning tenderness of a child-pand tender yearness tenderness of a child-pand tenderness of a child-tenderness tenderness tenderness of a child-tenderness tenderness tenderness tenderness of a child-tenderness

The Organization of Industry-No. 2, TO MEN OF ENTERPRISE AND PROGRESSIVE VIEWS.

BY A. BRISBANE.

I published, in the first number of this JOURNAL, an article on the above subject. I was prevented at that time from continuing the series. I now re-

The Organization of Industry on scientific principles, and on a basis of justice, is the most important practical question that can occupy the attention at the present day of men of liberal and progressive views. It is the starting point, the true practical beginning of a social re-organization. Under the head of Industry, we include the seven

following branches of human labor : Agriculture ; Manufactures ; The Mechanic Arts ; Mining; The Fisheries; Transportation; Household labor, washing, etc.

I will speak again, briefly, in the present article, of the importance, even the absolute necessity of organizing industry. Before explaining the enterprise I shall propose-which is the establishment of a great Joint Stock Farm, in a fine location in the West, cultivated by the steam plow (now in practical operation in England) and improved prosses-I desire to show the great problem which such an enterprise would solve. The organization of industry is important, for

the following reasons :

1. It is the sole source of wealth ; it creates all those products which collectively constitute wealth, and which are necessary to man's wants and com-Commerce, banking, the professions, forts. duce nothing; they add nothing to the wealth of society. Commerce buys and sells products after they are created. Banking gives credit, and furnishes, in some countries, a currency. They ren-der certain services, but they produce nothing; and must live upon the wealth created by industry. Now if industry is badly, ignorantly, and inefficiently prosecuted, its products must be small, and poverty the lot of a great majority. At present, industry is, with the exception of some branches of manufactures, and of transportation, incoherently and miserably prosecuted. Let us demonstrate it by an appeal to figures. The total product of the United States is between three and four thousand millions of dollars a year. Let us suppose it the larger sum. If we divide it equally between all the inhabitants-supposing in round numbers that there are thirty millions-it gives each thirty-four cents a day. Now thirty-four cents, to supply all the wants of a human being, furnish the means of education and rational amusement, are totally inadequate. We estimate that it would take at least ten times that amount. To secure this increase, ten times as much must be produced; and to produce ten times as much, industry must be scientifically prosecuted, with facilities of all kinds, including machinery and steam power, and with method and order ; that is, it must be organized. Poverty, which is one of the great primary evils that scourge and degrade humanity, can only be overcome and exterminated by a true organization of industry, which will secure a vast increase of wealth, and distribute or divide it equitably. 2. Industry is the field of activity in which the great majority of human beings must pass their lives. As it alone creates the products necessary for human subsistence, the masses of mankind must be engaged in it, or they starve and otherwise per-Now, if prosecuted in a false, uncongenial and repulsive manner, as it now is; if unorganized or falsely organized, it condemns those engaged in it to a life of toil, drudgery, coarseness, and degradation. A man who must drudge at the plow the entire day through ; who must work in a mine or a dirty workshop from morning till night; who must carry a hod, or be stupidly hammering a drill that slowly penetrates the rock to be blasted, is cond to be physically and mentally degradedand there is no remedy, until his mode of labor is changed. He may be the most upright of men ; he may be economical and temperate; it will avail him but little; he will be brutalized by the work in which he is engaged. We lay down the axiom that, there can be no elevation of the laboring classes except by improving and elevating labor. A single example will explain this. We remember how many forts were formerly made to reform the stagedrivers on some of our great routes of travel,-to induce them to drink less, and to be less profane. It was all fruitless; the life they led-driving by night through rain and sleet, over muddy roadsrendered artificial stimulants almost necessary, and so violated human feelings as to call out wrath and discord. At length the railroad came; and now

two engineers will run a train of cars between two points like Albany and Buffalo-sober men, pretty well paid, the work systematic, and comparatively easy-and take the place of a hundred stage-dri-

Although the organization of travel is incomplete, it shows what can be effected by organization; and it authorizes us to affirm that it is only by a scientific and complete organization of all branches of human labor that the condition of the masses of mankind can be improved, and that they can be elevated. True, social institutions must, all admit, be established to regulate properly their social relations, but first of all the industrial labors in which they are engaged must be prosecuted in such a way as to be adapted to human nature-to the requirements of the human instinct and desires. Thus the organization of industry on true principles is necessary; first, to increase wealth, and banish poverty with its degrading influences from the world; and, second, to secure to men congenial, healthful and attractive fields of action in useful and productive labor. Until industry is organized, and, by means of organization, is dignified and renhonorable and attractive, the great majority of mankind will remain poor, ignorant, coarse and degraded-the soul the slave of matter. The small minority that escapes the lot of the majority will, to a great extent, be sunk in effeminency, afflicted with debility and discase, a prey often to lassitude and ennui, and impelled to indulge in the genteel vices of our false society to fill up the dreary void that exists in the absence of noble and useful pursuits of industry, art and science. A true industrial organization will secure the possession of universal health and wealth; will establish true relations be tween man and nature, and will attract humanity to fulfill its destiny on earth, that of overseer of the globe and the animal and vegetable creations upon it.

The reasons we have given for organizing industry will appear no doubt sufficient, but let us ascend a little higher, and consider some of a more unlversal and elevated character.

From various considerations, and from a careful study of the subject, we are led to believe that to humanity, there has been assigned a great work to execute, a high function to fulfill on this earth. When we examine the great influence which man can exercise on the earth by proper cultivationhow such cultivation influences climate and the amount of rain, and these in turn, fertility and productiveness; and further, when we reflect how man can control the vegetable and animal kingdoms, destroying useless or noxious species and re placing them by good ones, regulating the proportions, and distributing them wisely as they are required, we may safely affirm that he is the overseer of the globe or the planetary surface, and of the animal and vegetable kingdoms on it. Upon his action depends the establishment of material harmony and unity on the planet. He is the reason of nature, and must think for her. The life, the forces in the kingdoms below him do not possess the capacity of thought and reflection ; they cannot direct themselves, nor perfect themselves. Man must direct them, must develop and perfect them, and bring them into a state of material order and unity. Humanity, then, is the representative of divine wisdom on the earth, endowed with its intellectual attributes, and delegated to execute the vast and

trial tournaments, in which science, energy and skill would find abundant opportunity for exercise and display. Why cannot as much pains be taken to embellish the work of production as destruction ; to attract men to cultivation and embellishment a to ravage and devastation ? It is found quite easy cticable to organize armies to burn down a hundred towns and cities, and kill a hundred thousand men, but it will appear totally impossible to organize a similar body to build a hundred palaces, and execute great works of internal improvement.

Having now pointed out the supreme importance of organizing industry, I will explain what is to be understood by its organization. The term will have but little meaning to many persons, as it relates to a subject that is new; I shall therefore endeavor to explain it in a clear and simple manner. this I will illustrate it by reference to a branch of human activity which has been already organized. By establishing a comparison of the kind, it will be more easy to see how the organization of industry can be effected. The branch to which I refer is

By the successive labors of men of genius, and by long experience, war has been organized, and it is now prosecuted in a systematic manner and on scientific principles. The results of this organization are wonderful. A single regiment, with proper means of defense, as well as attack, is more than a match for a band of twenty thousand unorganized savages or barbarians. The same contrast will exist between the organized adustry of the future, and the unorganized industry of the present day. Let us examine what has been done to organize

We can then draw our conclusions as to what is to be done to organize industry. In the early societies that existed on the earth,

war was unorganized, as it still is at the present day among savages. It was prosecuted in a rude and incoherent manner, without science, system or efficiency. The simplest weapons, such as the warclub, the bow and arrow, the spear, were used. The combatants fought individually and incoherently, without order or unity of action. Now, passing over the long period which separates those times from the present, and without examining the successive stages of improvement which have taken place, we find, at the present day, war organized, and in a scientific and most efficient manner. The following are some of the features of its organization :

Ingenious and powerful weapons have been invented; among them are the cannon, the mortar and bomb, the rifle and the revolver. On the ocean, floating engines of prodigious powers of destruction have been perfected which are miracles of genius. When we compare the 100 pounder rifled annon with the bow and arrow, or the iron-clad with the armed canoc, or even the armed galley of the Romans, we see what has been done for the organization of war. A prodigious explosive forcegunpowder-has been discovered, which has taken the place of the power of the human muscle that draws the bow. A regular system of tactics and evolutions, of maneuvers and strategy, and a scientific distribution of the men in bodie panies, regiments, brigades etc.-has been devised. which secures unity of action in the operations of the larger armies. Uniforms, music, banners, elegance of arms and accoutrements, have been resorted to, which give a certain charm and dignity to the work; and what is more important still, a field has been opened in the military career to ambition, in which fame, distinction and power can be The application of these means and incenwon. tives to the prosecution of war constitutes what we call its organization ; and with the aid of this organization, the work is done with a hundred-fold the efficiency it was before. Besides, it is dignified in the eyes of men, and to a certain extent, rendered even attractive. We do not propose the military organization as a model for that of industry ; it is in many respects false and repulsive, but that is owing to the nature of the work, which is terrible and abhorrent. Many valuable hints are, however, to be taken from it, and it is instructive as an illustration. Industry is, at the present day, in nearly as imperfect and unorganized a state as was war in early times-at any rate in the Greek and Roman epochs. If we except some branches of manufactures which, by the invention of machinery and the application of steam power, have been partially organized, although in an oppressive and selfish manner, as it has been the work of capital, actuated by the sole desire of profit; the industrial labors of society are prosecuted in an incoherent, slip shod and ignorant manner. Take agriculture as an example,-the most important branch of industry. It is entirely devoid of organization, and is in almost as imperfect a condition as it was two thousand years ago among the Romans, What a criticism on modern intelligence, on our political economists, and on our statesmen, that the idea of organizing agriculture, the basis of national prosperity, has not been conceived. While he world is in hot pur-suit of wealth; while the nine-tenths of men think of nothing else, and the political economists are writing numberless treaties upon it, no one thinks of organizing scientifically the work of production, which would increase the collective wealth of nations at least ten-fold. If we examine the manner in which agriculture is carried on-the basis, we repeat, of the whole industial system-we find it prosecuted by isolatett families without capital, cossilt, science, and the other means necessary to its successful develop-

would be the occasion, so to say, of great indus- (ment; without machinery and steam-power, and even for the most part, without good teams and implements. On their small farms they could not use machinery-the steam-plow, for example, if they had it-nor steam power; nor can they raise large flocks and herds, which are absolutely indispensa-ble to high farming-to successful agriculture. They operate without any combination or concert of action ; they often sell their crops at times when there is a glut, being obliged to dispose of them as soon as they can get them off the ground ; and they see the profits of their labor go to the speculator, the merchant and the usurer. Their labor is monotonous, prolonged and solitary; their life is lonely, and without varied social relations; it is also without art and science, and those pleasures derived from the cultivation of intellectual pursuits that give a charm to existence; their farms, with the poor houses, barns, and fences upon them, present in general an appearance as slovenly as their culture is wretched, and as the lives of the owners are dull and common-place. Such is the condition, as a general rule, of the great branch of industry on which the world depends mainly for its wealth ; which creates the greater portion of the means on which kings, princes, merchants, bankers, profes-sional men and all other non-producers live.

This condition of things can be changed. What has been done for war can be done for industry, and especially for agriculture which offers the greatest facilities for organization. With moderate capital and a moderate degree of intelligence, it can be organized; and by organization it can be elevated as much above its present condition as war has been raised above what it was in early times.

By establishing a comparison between unorganized war in the earlier societies and organized war at the present day-bearing in mind that the law, which applies to destructive labor or war, applies equally to productive labor, or industry-we comchend the simple, but important truth, that the latter-industry-can be organized; and we can form a clear conception of what is to be understood by its organization.

The great problem, then, which has been solved in relation to war, remains to be solved in relation to industry. Machinery, science, steam and other powers, combination and association, must be applied to it. The inventions which have been made in the last half century in machinery, etc., . will greatly facilitate the operation. A few intelligent and capable men with a moderate capital could undertake it. A great Joint-Stock Farm could be established as the means, worked by fnachinery and steam-power, which would set an example and demonstrate the principle. The attention of the world, once called to the subject, a universal interest would be excited. Fifty men with a capital of \$200,000 could undertake the work, and carry it through. New York.

For the Religio-Philosophical Journal. Changed, not Annihilated. BY DR. S. C. CASE.

The striking of a clock admonishes us that an hour has passed. Startled by the sound, we are reminded of duty, and are surprised it is so late. All the hour we had been within hearing of the tick of the faithful timepiece, yet the constant rep[SINGLE COPIES EIGHT CENTS.

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cause and effect. Away back through the ages, there was once a forest growing in primeval luxuriance. The genial sun looked kindly down upon the trees and gave them of his light and heat. Under his warming influence they grew, absorbing heat and sunlight. Myriads of little cells bottled up the light and sealed in the heat. In time, by convulsions of the earth, that forest was cast down and covered by water and sediment of soil. Gradually it was converted into a great bed of coal. Miners had taken this from its resting place, and by chemical action the light and heat borrowed from the sun thousands of years before, was being set free. The heat converted water into steam, the steam pressed back the piston; thus the wheels were turned, and iron, and brass and wood became a panting, moving steed. Yea, a sunbeam moved the mighty engine!

Whence came the heat of the sun? The nebular hypothesis furnishes the key to the explanation But beyond nebulæ, beyond sublimated matter diffused through space, whence came the heat? An-swer, "from motion," if you will; but ah, how limited is the wisdom of man. A half-dozen questions on any subject, following each other in order, may confound the most profound philosopher.

We trace effects to canses, we examine these causes and find them to be only effects of still prior causes. Thus, step by step, we trace the evolution of things backward, and soon the limit of present human attainment is reached and we stand face to face with mystery. Things are mysterious only be cause of our ignorance concerning them. Mankind have, as yet, only observed a few facts, discovered a few laws-yet these greatly aid in our inves-tigations after other truths, just as a succession of stakes set in the ground help us to determine a straight line.

The chemist, in his faboratory, proves the indestructibility of matter. Its form may often be changed, its elements may be combined in different proportions, and thus form different compounds. but not even an atom can be annihilated. The water you throw upon the hot stove disappears, but the atmosphere receives it, and on a frosty morning you may again behold it on the window pane, in the form of beautiful crystals.

So it is with forces ; scientific men are beginning to demonstrate that even forces are never lost, only transferred. The hammer that descends upon the iron evolves a sufficient quantity of heat, which, if properly applied, would throw the hammer back to its starting point with as great momentum as it

Gravitation, motion, heat, electricity and magnetism may be converted into each other, hen they are called convertible forces. In after days, men will take advantage of these discoveries and apply them to the performance of labor in practical life. If with clairvoyant vision we could behold the wondrous inventions of the future, we would stand speechless with awe. Neither are influences lost, though often we deem them so. We immediately perceive the effect of a kind deed upon a sensitive person, while upon one whom we call hard-hearted, we do not, and may think none was produced. But an impression for good is surely made. Strike a piece of glass and it is shivered A wrough-iron bolt might withstand ten thousand such strokes, yet its wiry fibres at each succeeding blow undergo a slight change, be

noble work of cultivating and embellishing its surface; of bringing it into a state of fertility, and material beauty and harmony, and of developing and perfecting the kingdoms of nature.

Industry is the means by which man fulfills his terrestrial destiny of overseer. If unorganized or falsely organized, it thwarts him in his work, and repels him from it. He must possess every facility or executing so great a task. As a consequence, industry must be, first, scientifically organized, in order to furnish him the proper means for executing the industrial labors that devolve upon him ; and, second, it must be rendered attractive, which is perfectly practicable, in order to draw him voluntarily to them, and to engage with pleasure in the vast industrial operations connected with his function of overseer.

Without adducing any proofs, we assert that industry can be so organized, and prosecuted on a scale so vast, that the ambition and genius of an Alexander, a Cæsar, a Napoleon, would find ample scope in it. At the head of great industrial armies, in which are engaged the science and engineering skill of the world, they would attack the vast deserts-Sahara, Arabia, Cobl-which are, so to say, hideous ulcers on the earth's surface ; drain and clear up the great morasses, jungles and swamps that generate the plague, the cholera, and fevers of various kinds; dike and regulate the rivers and lesser waters of the globe : re-wood the denuded mountain ranges, and bring rain to regions where perpetual drought now exists; and execute such other works as may be necessary to the improvement of the planetary surface. Cæsar boasted that he had in his wars, slain two millions of men, and brought a million slaves to Rome. Could he have boasted that he had drained the Pontine marshes, regulated the waters of Italy, fringed with forests a thousand miles of the borders of the desert of Sahara, commencing an inroad upon its arid sands-would not his boast have been far more noble, and more grand-been divine instead of hellish?

The industrial armies could be organized with all the "pomp and chroumstance," the banners, music, and uniforms, the ranks and honorary distinctions of our present destructive armies; their labors etition made us unmindful of the strokes. At each vibration of the pendulum a precious moment was ing-we were changing, for better or for worse. Mighty changes had been taking place in the world around us, which, like the ticking of the clock, were all unheeded, unless the subjects of special attention. Our earth had moved on through space sixty-eight thousand miles, and in turning upon its axis had hurried us on one thousand and forty miles of its circumference, over sixty-nine thousand miles from that space in the universe which we occupied an hour ago

We need not contemplate the wonders of astronomy to find changes, for those as truly marvelous and astonishing are constantly taking place all around us. A seed, a common, homely seed, is one of the greatest wonders in nature. Wrapped up in its glazed covering is a germ which propitious circumstances may develop into a plant that shall bear a flower as gorgeous in color as the hues of the rainbow; more beautiful than the trappings which decorated a Solomon. After the flower, a hundred seeds may be developed, each a type of its parent, and as wonderful. How is it, that bark and inner-rind, and fibre, and pith spring in harmonions order and arrange themselves into forms of beauty. all springing from such an insignificant masss? Ah ! we cannot tell, we are obliged to confess that the minutest things in the universe are able to confound us : to confess there are forces in nature we cannot fathom.

We sit beside the fire on a winter evening. The mind, ever busy, wanders into the valley of refeetion. We think whence comes this heat? From the coal. But how ? A chemical action is taking place, the latent heat is being climinated, it is made sensible to our perceptions, and thus we are warmed. How came the heat in the coal? We sit pondering ; memory recalls the story of that great Scotchman, George Stevenson, when he once stood musing on the force which moved his engine. He asked a friend, "What moves that engine with such mighty power ?" The friend, intending a compliment, replied : "I dinna ken, unless a complete "Nay," said Stevenson, "it's a sunbeam man." that was locked up in the coal a thousand years ago." His mind had been tracing the relations of

plar more like cast.iron : at last it breaks under a force less than that which had been applied a hundred times before.

A photograph is a wondrous thing ; yet do you know that upon the walls of your chamber your image is stamped in, so that years to come the paychometrist may behold your picture there ! you know that upon the rock by the wayside an image of all that has ever passed it, is impressed ? Do you know that every sound attered goes sweeping through the universe, producing changes which will last through all time ?

We live in a world of wonders. The human race is yet young, science but in its infancy. Facts are daily being revealed, more startling than the fictions of old ; truths more sublime than the loftiest imaginings of the poet. Seek ye the truth. The great Book of Nature lies open to all. Learn the alphabet that you may read therein, for "Tis elder Scripture writ by God's own hand." It is free from the errors of fickle man, and will not lead you astray. Study its pages ; every line will elevate, refine and bless, and you shall become a nobler, happier child of Deity.

All is not attractive that is good. Iron does not sparkle like the dismond; yet it is useful. Gold has not the fragrance of flowers, yet it is valuable. So different persons have different graces of ex-cellency; and to be just we must have an eye to all.

The first nation in Europe that abolished slavery in the colonies (France, in 1705,) did, in the same session repeal Christianity; and on the re-establish-ment of Christianity, 1814, duvery was re-established in the colonies of the same nation.—Enser.

Man doubles all the evils of his fate by pondering over them: a scratch becomes a wound, a slight an injury, a jest an insult, a small peril a great danger, and a light sickness often ends in death, by brood-ing apprehensions.

Aunt Emma was trying to persuade little Eddy to retire at sundown. "You see, my dear, how the little chickens go to roose at that time." "Yes, aunty," replied Eddy, "but the old hen always goes with them."

An advertiser in one of the papers says he has a cottage to let containing eight rooms and an acre of land.

Favors received should never be forgotten, while those which are done should never be remembered.

RELIGIO - PHILOSOPHICAL JOURNAL.

For the Religio-Philosophical Journal.

Poverty in Riches and Riches in Poverty. BY O. W. THOMAS.

As my soul goes out from its house of clay, Among " things external," from day to day, I am led to observe, and note them with care Who the really rich of my fellows are.

2

I behold the one, covered over with scars Of soul-staining acts, which his purity mars, Who counts his gains by thousands, I'm told But his soul is the price of his ill-gotten gold.

To the eye, that takes but an external view, His garments, not seedy, but glossy and new, Are fitted and and cut, with "peculiar care," For "one of our very first men" to wear.

And the world pays him homage, all rush to confess He's " a man of great genius," a man of success. Then look at his soul, dwarfed, shrivelled and lean, Its nakedness covered with garments uncle

With falsity cursed and selfishness bound. Here I feel that " poverty of riches" Eve found. Then retracing my steps, I meet on the way One "seedily dressed "-he's seen every day.

He greets with a grasp, which none can deny Imparts to me pleasure, and the soul in his eye Speaks of inward emotion-desire to do good, To cover the naked, to the hungry give food.

He boasts not of riches and ill-gotten pelf, But I feel in his presence that he's a mine in himself. He always is doing, yet claims nothing done, And his generous soul feels to help every one

I look through those garments, and there find a treasur A heart for good works, and a soul without measure He fills all my being with hope, joy and rest, And I feel in my soul how truly we're blest. Through "poverty in riches" we recently saw, Here are "riches in poverty"-the contrast you draw. New York, July 1, 1866.

Phonographically Reported by W. F. Jamieson. Lecture Delivered by N. Frank White, At the Mass Convention at Rockford, Ill., Sunday, July 1st, 1860.

After reading a beautiful poem by Miss Lizzie Doten, Mr. White announced the subject of his discourse, viz : " Know Thyself." He said :

From the first dawn of the soul's consciousne from the commencement of its individualized identity-commences its education, an education that will follow through each successive stage of earthadvance over the borders of the beautiful Summe Land, and up the grand old mountains of eternity. Important as is this education, mighty and glorious as are its effects, effects that will be manifest while countless ages roll away, how little it is un derstood, how little appreciated. The superficialness of the world is surprising in this respect ; great active brains are racked to explain the meaning that fancy suggests lies hidden in some senseles oracle of the olden time, and all the strength of giant intellects is brought to bear to construe such senseless theories, conceived in the brain of crazy fanaticism and born in the bed of superstitious ignorance. The soul of humanity is so warped in this direction, so covered with the fossilized crusts of the old, it is rare that the leaves of the illuminated volume of the present are turned in the search for knowledge. The great command "know thyself" is forgotten in this search for treasure amid the dry and treasureless tombs of the past. None the less important is it, although forgotten. Recognizing its importance it is at this time considered not unprofitable for consideration.

Observing closely the expansion of the soul, we find that observation and experience are the two great powers ever at work to bring about this growth. We also find that just in proportion to the power of the educator are its lessons permanent; so we find ourselves naturally analyzing them that we may know which is the mightier. Take the little child for illustration of the workings of these educators. Day after day there steals in upon its innocent soul impressions, through its observation, of dangers to be avoided, the bruised head, the mangled finger of the elder brother or sister, followed by the cry of pain, become its warnings, and fortunate will it be if it possesses the peculiar organization that will allow it to learn through observation to avoid the acts that will entail upon it the same suffering. Learn it must; if the lesson of observation is not sufficient, then experience, and only experience, can teach it the safer, and consequently, the better path. The mother may speak the warning word again and again, and paint in the strongest language she can command, the suffering that must follow certain acts ; her words appeal in a measure to the dawning intellect of the child, but it cannot appreciate pain until it has felt it ; canno understand why the mother should fear to place her finger in the flame of the lamp, that appears to it so brilliant and harmless. Unheeding the warning word, as the lesson of observation received from the sufferings of the brother or sister who has tried the experiment of grasping the flame, it reaches out its hand under a sudden impulse, hoping to receive pleasure, feels the pain and withdraws the hand in agony, testifying by many a sob to the unpleasantness of the experience lesson. According to the obtuseness of the child will there be a necessity of the lesson's repetition, but experience will finally most assuredly complete its mission until the child learns to avoid the fire that brings it only agony. So it is with the children of larger growth, the men and women struggling along through the experiences of life, learning, through them, to appreciate each his or her relative position to the great unfolding laws of the universe, and so learning through that appreciation to approach continually to higher harmony. Looking carefully at the operations of these educators, we are compelled to confess the superiority of experience even while we shrink from the agony it brings us. There are but few to recognize this superiority because we have been falsely educated in the past to look upon those experiences as vengeful inflictions of an angry God. In consequence of this false idea, the earth to-day is full of wailings, public and private, over experiences which, though harsh and almost unbearable -which though they make the hearts of great nations thrill with agony, and at the same time chafe and gall the tender heart fibers of individualized humanity-which though freighted with misery and woe, and agony and death, are yet full of salvation to those that suffer experiences from which shall develop individual and national lives, that shall surpass in nobleness and grandness all the noblest, the grandest of the past. Beneath every roof, from the richest palace to the humblest hovel are these experiences found within every heart, be it draped in purple and fine linen, or wrapped about with the rags of poverty, are pages written all over. Look at them, then; go back, down through the magic corridor of memory and call to mind the individual experiences of the past. If their work is accomplished you can stand up before the great altar of truth and say they were my saviours.

What one of you before me but can look down into some dark, deep valley of experience where you once dwelt, it may have been a valley of affliction, made dark by great clouds of sorrow, watered by bitter grief tears, and full of soul tearing brambles, or it may have been a valley of degradation, whose fuirest fruit over turned to bitter ashes in your mouth, whose syren songs of pleasure ever changed to the hateful hissing of the demons of remorse; what one of you is there that has passed through that valley but can recognize the good your soul received from it?

Go back father, or mother, to the time when the pet, the pride of the household circle lay before you cold and silent, robed in the garments of the tomb. You have not yet forgotten the great cloud that then settled down, and shut out all the sunlight of earth ; you have not forgotten the great vave of sorrow that rolled over and over your soul, leaving it so lonely and desolate ; neither have you forgotten the new tenderness that then went out to all the world, and you know that though that sorrow has better fitted you for association with angels, your heart may have become cold again : It may have become calloused by contact with the selfish influences all about it, but it has not lost the memory of that experience-and through it there is opened a door into the tenderest recesses of your heart, that can never again be closed.

How many thousands under the bright sun of prosperity, losing all energy, all individuality of character, have aroused from their torpidity when the bleak winds of adversity have blown across their path, and become true and noble men and

But it is down in the dark valley of degradation (where so many thousands of agonized hearts are wandering,) that experience is doing its mightiest work.

Thousands of brave, true, earnest, and noble souls are to-day wandering up and down the hells of earth, passing through the purgatories of passion, to the bright mansions that await them when they shall be educated to enter in.

Why are they in that condition? Simply because certain peculiarities of their organization were sufficiently powerful to overbalance the faculties that but for their weakness would have steadied the helm that would have guided them around those treacherous breakers, Looking upon them in that condition you look upon the surface, and so say, such experience must drag them deeper down, and it may be that until they have drunk to the bitter dregs they cannot be induced to turn to purer spring. Yet is the mighty educator, experience, at work from the moment they pass into his hands. Day after day they recognize the utter deceptions of the pleasures promised them in that direction, and most of them would be satisfied with a short experience, but when they would turn back they meet with contempt and scorn, dreading that just so much is added in the balance against the pleasure still hoped for, and so they turn back again and go deeper down, and so they will turn and return until the utter wretchedness of their lives shall give them an experience that will overbalance the misery that must come to them from the sneers and scorn which will meet them whenever they return to the paths of virtue. Oh, could you look down into those poor hearts you would forget that outer look of defiance, you would find their earnest hearts longing, oh, so sincerely longing, for the good and pure ; you would see heart-strings quivering where that rough educator's hand had been at work ; you would see the silent swell of the great sea of misery there and know that through all this a soul was being purified.

As it is with private, or individual, so it is with national lives. Nations learn to avoid the adversities of other nations, to some extent, by observation, and fortunate are they to do so. Yet you will find by a careful study of the histories of past nations that their greatest advancements have been made through experience, gathered from great convulsions, that for a time have left desolations upon the earth. Look at your country; for five years past have you been struggling through a fearful valley of experience, because you would not, or could not, learn from observation. Can you doubt that from this valley of suffering you will come forth, purified as by fire ? a nation ignoring all the injustice of the past, and bearing on its banners liberty, equality and fraternity?

Only through this struggle could national redemption have taken place, could national justice yet manifest a reality in this republic. You cannot help but agonize through bereavement. It is through suffering that the development comes.

Yet how devoid of sense, how utterly devoid of sense to say that those grievings over the past constitute eternal torments. This is the position that theologians take, that for acts of evil committed in the body, eternal conscience gnawings are the penalties; not recognizing the fact that sin of necessity brings misery, consequently repentance that is true and earnest, working out a thorough redemption. There cannot be such a thing as a revengeful punishment from a just power. Yet to those who accept this idea there is a something unexplainable in the movements of the great machinery of the universe. They see thou sands crushed beneath its wheels and wonder why the punishment is, where it originates. Not until they recognize the use of experiences do they understand this. Is it strange, then, that the ignorant past, bowed down to incarnations of vindictiveness and revenge ?

sake of development, he says that which is false he is mercly making an excuse for the gratification of some appetite, and that appetite he will gratify until the misery it brings him will learn him better Men will not seek experinces merely for the sake of suffering. It is happindes they seek, not misery.

It is sheer nonsense to hesitate a moment in the presentation of a truth, for fear that its effects upon the soul will be perpicious. Who would wade through mire and deep fith to attain a position he could reach by some casler path? Men, it is true, come to misery in the search for happiness, but it is through ignorance, going down into the dark hells; it is very evident the necessity existed that thus they should grow. Not until they fully appre-ciate the misery can they be induced to turn away to something better. It is not, cannot be injurious to the soul, then, to understand the laws that govern it to know itself. Whoever attempts to reason to the contrary, attempts an impossibility, and merely makes himself absurd.

While every experience of life is absolutely necessary for the one that receives it, it does not at all follow that it is necessary for you or me. As there are no two faces in the great crowd of faces we daily meet in the street precisely alike, so there are no two souls whose experiences suit the peculiar necessities of each.

It would be folly for a man to say I seek certain experience because some one else has developed through them, neither will he; he seeks that which to his peculiar organization promises happiness, and if the education of observation has not convinced him that happiness is not to be found in that direction, he will not turn away until the miseries of that experience are fully stamped upon his memory. But while acknowledging experience the mightier educator, do not understand me in the least as ignoring the claims of the gentler teacher, observation. On the contrary, it is desirable that every individual should learn through that educator, if possible, not the observation that skims over the surface and arrives at conclusions the very reverse of the truth, but the observation that goes down into the deep mine of causes, and finds there the treasures which, like earth's most precious metals, need to be crushed out of the hard quartz prison house that confines them.

If you receive your lessons from this teacher and throw off the tramels of the past, you will advance rapidly up the great mountain of progress, and escape many hells of agony. Fortunate will you be to do so.

While I have no sympathy with those who continually deplore the experiences of life, and utterly ignore their influences upon the soul ; while I listen with pity to their condemnation of the souls to whom these experiences are necessary, yet I would earnestly desire that every individual would learn through the gentle teacher observation. And in no way can this be so well done as by obeying that great command Know Thyself!

Yet those who are loudest in condemnation are thrusting thousands down into those dark hells by binding them to the superficial 'education of the past, by denying them the right to reason. I refer to the theologians of fo-day. They are themselves in the deepest, darkest hells of experience. They are passing through the hells of bigotry, intolerance and superstition. God pity them! They have our warmest sympathies, while we know that they will sometime come out to the light. Fortunate it is to escape without going down into those hells. Let us, as we look into them from the bridge of observation, look not with reproach, nor yet with contempt and scorn through their suffering, through their agony. Aye, even through their degradation are we benefitted and they purified.

Can we not, then, act less harshly towards those less fortunate than ourselves? Can we not draw them to us by little acts of kindness? Can we not convince them by demonstration that there is a greater pleasure than that which they find in their wild hours of revelry and dissipation? Ah! there are fountains away down in those seared souls, that if once opened, would send up streams of purity and freshness that would make the sanctified channels of popular religion look all muddy by the contrast ; let us, then, become true, practical workers for humanity. Gold is not required, nor silver, nor precious stones; but kind words, gentle actions and loving looks. Recognizing the necessity of that which has been, we shall cease to repine and so have more time to spend in the improvement of the present, forgetting the teachings that have almost led us to think that our desires are manifestations of depravity, to be crucified whenever we have the opportunity.

We can recognize, not only the necessity, but the uses of these desires ; never fear but they will acthrough deep abiding pleasure to seek the true as well as through pain and misery to avoid the wrong path-so ever reaching out toward the better, ever grasping for the higher, we can, even while clothed in the ma terial form, advance rapidly up the great mountain of progress; we can, even this side the shadowy stream, recognize the necessity of every death thing that exists, and in the deepest, darkest cay ern find the diamond sparkle beneath the heaviest, blackest cloud, the coming sun ray greets.

is encircled by a halo of purity which is impenetrable to darkness.

Spiritualiam, as a matter of amusement or curiosity, merely, does not interest him, but he recognizes in it a pure philosophy, which contributes, and is, indeed essential, to our enjoyment and usefulness in this sphere ; and although his finite mind may not hope to grasp the whole of the mighty theory in this rudimental sphere, he looks forward to time, away in the future, when all the beautiful principles of spirit existence will be understood, and when the chains of ignorance will be loosened by absolute knowledge.

He uses his energies to demolish the churches, their creeds and dogmas ; he also labors to introduce a purer and holler system, knowing that if he can succeed in the latter, those heaven-warrant manufactories will totter and fail of themselves. His unfolded mind can find more important points for controversy than such as the number of foxes which Sampson captured, and after tying firebrands to their tails, let loose to destroy the Philistines' corn ; whether God really did make a great whale and send it into the Mediterranean Sea to swallow poor Jonah or not; Methuselah's age, etc., etc. Yes ! there are plenty of subjects which can be approached much easier, and an understanding of which would result in far more practical benefit to mankind.

The true Spiritualist is not obliged to retire spart from existing evil to avoid contamination, but he endeavors to keep his own breast pure, and with the earnestness of one who has a noble object to achieve, presses into its blackest ranks, hoping to relieve the condition of these who are suffering from its blighting influence. Humanity recognizes in him a friend and teacher. In short the true Spiritualist is a person in the highest sense worthy of the glorious title.

I assure you a person truly unfolded in our beautiful belief lives a charmed life. To his appreciative mind existence seemed bathed in the sunlight of bliss. He has hopes and enjoyments that the mind which is shadowed by disbelief and atheism does not experience. I do not mean that he has not sorrows, for you know earth has treasured some suffering for even the truest and best of us, but his noble spirit does not bend with its sway.

When he sees the pale lids close over dear lovelit eyes, the hair smoothly parted on a cold forehead and the form he has cherished laid in the tomb where naught, save the low wind harp, and the whispers of the leaves break the silence, he does not mourn supinely, for his affections are placed on the spirit and not on the external, and the cherishing belief that it is not death which he has witnessed, but a holier birth, consoles him. When bright hopes have been blighted or destroyed, his soul dwells in rapture upon a home, not far in the future, where the clear fountains of happiness are not stained by the dark waters of disappointment. When bigotry wreaks its vengeance above his head, he rejoices that progression is a universal principle, and the dawn of a bright morn dilates his heart. His discerning mind perceives the approach of a day when all will come into the blessed sphere of love, purity, and harmony.

EMMA D. R. TUTTLE. Walnut Grove Farm.

From our Regular New Orleans Correspondent, P. B. Randolph-No. 12. THE PHANTOM GAMBLER.

A few days before I left Louisiana, bound on a tour through the East, North and West, for the purpose of appealing to the people for aid to enable me to gratify my highest and only ambitionthe establishing of a high-grade school for colored children in Louisiana, my adopted State-I became acquainted with Jim Hobart, formerly one of the most noted desperadoes and gamblers in the Southwest. Jim is a Texan drover now-but not under his old name. I met him in New Iberia, a town on the Bayou Teche, on the highroad for cattle from Texas, for the New Orleans market. I had just been bidding adien to some acquaintances, who bade me God speed in my school enterprise, and one of them had said, "Good bye, and remember that P. B. Randolph will ever find a friend in me." I then hastened to the steamer, but as I set foot upon the gang-plank, a hand was laid on my shoulder by a man, rough to look at, clad as a drover, and about fifty-five years old. "Are you the P. B. Randolph who held circles at Madame Ferati's, in Chatres street, last winter a year ago ?" "Yes." Well, I was there one night when you spoke and said Lincoln would get pistoled ; and I had often heard of you before. You were so surrounded by people that I couldn't speak to you ; and as I had go to Galveston next day, why I never saw you till to-day, and even then wasn't sure of you, till I heard Picket speak your name. I'm a believer in spirits. I live in New Orleans when not on the oad, and am going there now. If you will call at that address (handing me a boarding-house card,) I will be glad to give you a good supper and have a chat about matters and things in general, and spirits in particular." The whistle sounded : we parted, and I went to La Fourche, to hold myself in readiness to depart upon my mission, nor did I again meet Hobart until I run across him one day in the last week in June, quite accidentally, in Canal street, New Orleans. I cheerfully accepted his invitation, and together we repaired to a hotel where we enjoyed an excellent supper. Readers of the JOURNAL will remember my letter about the Voudous, or Hoodoos, of New Orleans-a pack of the most devilish wretches that ever disgraced the human form. Well, what was my astonishment when Hobart said to me, "I believe in spirits, I believe in Voudouism. I have been saved from the gallows by the first; and killed one man in a duel with bowie knives, and lost forty-three thousand dollars through the last. Listen: In 1849 I got the yellow fever so had that nothing short of a tramp to California cared it. I went to the diggings, not to dig, but to open a monte bank, big sweat and roulette ; and the way I and my partner raked down the dust, was a cantion. I was complete master of a pack of cards. no man could hold a candle to me in poker, binfi eachre or seven up ; and for three years I kept the up until I had a five-gallon keg packed full of solid dust, safely buried, and as much more in read capital. Then I went back to San Francisco helped open a faro bank on the Plana, on the very spot, where Peter Job's restaurant new scands; and oh! didn't we rake 'em down ? I have known one hundred and sixty pounds of solid gold to be won by our bank in a single airde. This may appeur stranger, but it is strively trees as many of the men of 'M, 'SI and 'Di can abandantly verify. One day there came a mer-straind by one of our hawks-a whide and middle stred, rather serious sort of fallow, who gave his name as Hauk Turner. He said he never played, but to oblige his friend, would fight the tiger just a little to try his teeth that was all ! Well he played-and we, contrary soft persuasion of error cau win him away, for he to general mage, let him loss. We usually permit

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greeneys to win. We did this, because while pre tending to light his segar by mine, our hawk had told me that Hank Turner had over twelve hundred ounces at the Moffat's office-I think that's the name of the Assayer then most in vogue in Friscoe. In three days Turner lost \$8,000; on the fourth night he won all back and \$13,000 more. That success sealed his fate. He became fevered and we plucked him of his last dollar. Never, never, shall I forget the terrible despair that seized upon him when he toppled over the gulph we had led him to, and plunged headlong into ruin, utter, total, and complete. The bulk of his money we shipped East in charge of one of our party, but although we saw him and the money safe on board the ship, and saw her sail, yet we never laid eyes on either again, for he and it disembarked at Manzanillo, Mexico, and so we were dished in our turn. As for Turner, he cut his throat, and we all thought, and said, that was the last of him, but by the great Hook block ! it wasn't, as you will see. After a while the people got down on us, and after hanging a few of our fraternity, they gave us due notice that the summer was likely to be hot-at least for usand so we disbanded, and I went once more to the diggings. The same luck attended me, and the dust rolled in by bags full. Till one night there was a crowd in my shanty, and all of us had a fair shake of fortune-the bank being about forty weight of gold ahead. Presently all left, and after cocking my revolvers, I and my partner went to bed. In a little while he was fast asleep, and I was just going into a doze, when there came a terrible rap at the door. In an instant I struck a light, and was reaching for a pistol when, to my surprise, I saw a man in the room, though how he got there, God only knows, nor did it occur to me to ask him the question. I did not recollect ever having seen him before. He was dressed altogether better than miners usually are, and to my demand what he wanted, replied, "Your name's Jim Hobart. I're but little time to spare. Here's thirty-two pound of dust; stake an equal sum. Sit down, and if you're a better man than I am, why we'll see." Now such challenges were quite common, and although I was weary and had much rather have pet off the encounter till the next night, yet the code of morals was such that a refusal on my part world have subjected me to the greatest personal danger. We sat down. I gave him 'chips ' to the amount he mentioned, and took an equal number. We played, and so intensely was I rapt that although I distinctly heard a third voice in the room, it never occurred to me that it was other than my partner's My opponent won every time. We tried eachre monte and old sledge. It was all the same. In two hours he had pokered, bluffed, enchred and high-low-jacked me out of every dollar I had is the cabin, or the whole wide world. Even my watch, boots, gambling apparatus, shanty, everything was lost to this mysterious player. Just be fore the last stake was won, I distinctly heard a voice say, 'There ! I think he is cured, don't you? 'Yes,' said another voice, ' and well for him, too, for they mean to hang him at nine to-morrow! I was frightened, looked up, and to my horror, saw three persons standing by the table, one of whom was my opponent, whom I now fully recognized as Hank Turner ; the second was an old chum who had been hung by a lynch mob in Natchez five year's before, and the third was the first speaker my own dead father!

"Now I am no coward, but as the truth flashed on me, I shrieked and sprung from my seat. In another instant, my partner leaped to my side. The other three were gone, but not through the door. I hurriedly explained to him that I had just learned that there was hanging afoot ; and in one hour from that time we were ten miles on the road going as fast as two fine coursers could bear us, and the gold dust that we carried. Three weeks after that I heard that a mob went to hang us at daybreak.

"I have never played cards since, but did things equally bad. In New Orleans, right around herein Marais street, I saw, three years ago, a beautiful quadroon girl; and to effect my purpose, bribed two of the most noted voudous to become my agents. I succeeded. The girl was a natural daughter of a celebrated character, who was informed of what I had done. One of his friends esponsed his quarrel ; we fought ; I wounded him he died, and it cost me forty-three thousand dulle to escape-and the most of that money went to th accursed voudous, who had all along been using me for their own ends. I got free of all my tre at last ; but no temptation is strong enough to lead me from the straight path again, and when I look back I feel grateful to God that Spiritualism, in one form, saved me; and in another, convined me that a life of perfect innocence is the only true life." Such is the narrative of one of the ways that spiritual beings take to bring us to light, truth and goodness. I have many strange things for your ears, and trust to have opportunities in the West to tell them, and at the same time advance the interests of the Freedmen's school. P. R. K. July 4, 1866.

To-day going down deeper into the mine of causes, we have arrived where we can recognize the neces-sity and uses of experience. We have come to the fact, also, that the memory of it can only be a tormentor just so long as it is necessary-until after the soul has been advanced beyond it; then it will be found that it was for our good.

There is not in the whole spirit world one angel of light who regrets one single experience of the past if the work has been finished.

I care not how high and noble the position it now occupies; I care not how low and degrading, and full of misery the hell where it once dwelt; it looks back, I repeat, without one single pang of regret if the work of that experience has been finished ; it recognizes the good that resulted from it, and regrets would be exceedingly out of place.

"But," says one, "are you not teaching a dangerous doctrine? If experiences are necessary for development, will not many go down into experiences for the sake of the development?" I answer, no. In God's name get off from the superficial plane.

Man will not seek experiences for the sake of development, for the reason that if he has arrived where he recognizes the necessity of the development he has already learned the lesson by observation and can advance without going down into the valley ; he has bridged over the chasm by observing the experience of others, and can pass without the pain.

If a man says I seek certain experiences for the

For the Religio-Philosophical Journal. The True Spiritualist.

There are millions of people in our country at the present time, who have assumed the beautiful name-Spiritualist. But how many are there among the vast number who are studying Spiritualism as a fixed fact-a blissful reality, which may be approached and understood in a degree de pendent upon our mental unfoldment? how many who are earnestly and untirely laboring to prepare their minds for the reception of those grand truths which are constantly being developed? how many who have determined within themselves, to know that their religion is not "a mysterious, fleeting shadow, 'which leads but to allure, and dazzles but to blind ?' "

Who is the true Spiritualist ? In answer to this question I will not mention names, to tell you whom I consider worthy of the hallowed appellation; but I will give my adea of such a person, and leave you to scan the huge album which at-taches itself to Spiritualism, and select a pattern for imitation.

In my estimation the Spiritualist who is truly developed in the interior life, is a person whose religion is characterized by works, and not a passive faith, and which is manifested in his every day life ; he is careful not to theorize charmingly, while he neglects to bring the practical part into requisition ; he resolves to commence the reformation of the world by first reforming himself; he is willing to rid himself of ancient, stupid errors, to battle with the powers of false custom, to stake popularity and worldly interest that he may arrive at the mith. and when it is once gained and appreciated, when his heart is enlightened by its divine influence, no

An Inquiry.

EDITORS JOURNAL : In your last issue I notice that a spirit visiting your circle beheld a blue light around the head of a gentleman present, and on inquiring in regard to it was informed that it was a correspondential illumination of the mental sphere." Not exactly comprehending the explanation, I desire, Messes. Editors, to ask a few questions in regard to it. First, If this illumination is correspondential," to what does it correspond? If all persons have it, as we are informed, do they all have it of the same color ? How many varieties of color, if any, are there of this illumination? Are they a progressive series of colors, and if so, what is the order of colors, and how can we advance out of one color into another ? And lastly, how can any one distinguish the tint of his own illumination? I make these inquiries for information and hope you will be enable to enlighten me. Chinger, July 23, 1988. J. M.

Norz-We are not able to answer our corresportions's inquiries. The phrase "correspondenuisl illumination of the mental sphere," however, sounds to us very "consequential," and does not mean anything .- Eps.

" Master," said the clown of a circus, "what is "Statter, "such the clown of a circus, "what is the difference between occupation and business" "Difference? there is none." "O, yes, there is. I'll give you an instance : Maximilian's taking presension of Mexico is an occupation, isn't it?" "Yes." "Well, he hasn't any business there, has Yes.

"Ah, Jemmy," said a sympathizing friend to a man who was just too late for the train, "you did not run fast enough." "Yes I did," said Jemmy, "I ran fast enough, but I did not start soon enough."

A dogma is defined as an opinion laid down with a snarl.

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The Brunkard's Baughter. Go, hell what I invertell, frictures what I invertell, frictures what I invertell, frictures, the blow a father dealt, And the cold, prom world's scorp. This strenges on from year to year, Thy sole rollef the teat.

Go, weep as I have wept, O'er a loy'd father's full, See every charish'd promise swept, Youth's sweetness turned to gall : Hope's fielde flowers strew'd all the way That led me up to woman's day.

Go, knool as I have knolt, Implore, beseech and pray-Strive the besothed heart to melt, The downward course to stay-Be cast, with bitter tears adde, Thy prayers burlesqued, thy tears defied.

Go, stand where I have stood, And see the strong man bow, With grasshing seeth. Ups bathed in blood, And cold and livid bows; Go, eatch his wand'ring glance and see There, mirror'd his scal's misery.

Go, hear what I have heard, The sole of said despair, As memory's feeling fount hath stirr'd, And its revealings there Have fold him what he might have been, Had he the drunkard's fate foreseen.

Bo, to my incident's side,
And her crush'd spirit cheer,
Thine own deep asguish hide,
Wipe from her cheek the tear—
Mark her dimm'd eye, her furrow'd brow,
The gray that streaks her dark hair new,
Her toil-worn fram, her trenhling limb,
And trace the ruin back to him
Whose plighted faith in carly yonth
Promised ciercul to're and trirth—
Ent who, forsworn, hath yielded ap
This forward, how new hight,
And chain'd her there, wild want and stiffo,
And chain'd her there, brind want and stiffo,
And chain'd her there, brind want and stiffo,
And stamp'd on childhood's brow so mild,
Co. here word was and fact a back

Go, hear, and see, and feel, and know All that my soul hath felt or known— Then look upon the wine cap's giow, See if its inrightness can atone, Think if its shavor yon would try, If all proclaim d—" The drink and die!"

Tell me I hate the bowl! Hate is a feeble word— I loathe, abhor—my very soul With strong disgust is stir'd Whene'er I see, or tean, or tell Of the dark beverage of hell!

For the Religio-Philosophical Journal.

A Portion of a Sermon by Elias Hicks. [Translated from old unpublished shorthand MSS., by C. C. French.]

My mind has been led since sitting in this meeting to renew the call formerly communicated to the Lord's people. And who were the Lord's people? Why, they are all those who are enjoined to seek the Lord, to seek for a true knowledge of God, and his truth is nowhere else revealed by his spirits to the children of men. It can only be revealed by his Spirit, for nothing else ever did or ever can reveal a true and saving knowledge of God and his truth to our souls. Therefore it is clear and obvious that the Lord calleth and the spirit giveth life. The natural man receiveth not the things of the Spirit of God, for they are spiritually discerned.

The call was unto those who were to be delivered. "Come out of Babylon, my people, that you be not partakers of her sins, lest ye also be partakers of her plagues." Who is this Babylon they were called out of? No doubt the pompous city in former ages of the great King Nebuchadnezzar, who boasted of the greatness of his works. Now the mighty Babylon has long since passed away, but is a mystery Babylon which the apostle declared he was led to see, and he followed her works, which consisted of all the variety that the Imagination could fancy in everything on earthgold and silver and precious stones, and pearls and souls of men. Christendom makes up the mystery Babylon the apostle beheld. And by whom was it built? Satan was the founder of it, and those who are deceived by his transformations are the workmen. We read that he has transformed himself into an angel of light, and would, if it were possible, deceive the very elect ; but that is impossible. The devil, with all his transformations, cannot deceive those who sincerely and honestly seek God and his truth. They have built upon a foundation against which the gates of hell can never prevail.

But let us examine the city of this mystery Babylon, which has grown to such great importance. Her reign was never greater than at the present day. Her merchandise was never greater than at the present time. Who are those merchants of Babylon ? They are those who profess to be apostles and are not; they who set up their own will and knowledge in direct opposition to the wisdom of God, who is only revealed to the children of men by his own blessed spirit in their souls. Who is eiving, if not the devil? Those who are seeking for their own aggrandizement and striving to build something like the great city, that they may have something to boast of; they make merchandise of the souls of men-they make merchandise of God's works, and turn away from the true faith. Who are these, my friends? I am willing to show you my views. Those that do these things are such as preach for gain and divine for money-such as the apostle formerly cried out against. These are they who are building up this mystery Babylon, by whom the nations are deceived and brought under subjection. Let us honestly seek a knowledge of the true God, newly revealed by his spirit, and which never has been revealed, only by his spirit, in any age. It is to such as are so disposed that I call to come out of this mystery Babylon. Her time may seem long, yet the time will come, and great will be the fall of Babylon, when the Lord shall arise to shake terribly the earth, and not only the earth but the heavens also, as the apostle declared he would do. And is he not now arising to bring about the truth of the declaration? There are things of man's building which are an abomination in the sight of God. Every step he takes in his own wisdom is foolishness with God and an abomination in the sight of heaven. Therefore we discover in these conditions Babylon, the mother of harlots, and those who have harlotted from their Creator, and from the teachings of his own blessed spirit in their own souls. And how plain to see, my friends ! We want neither men nor books to explain it if we exercise our own understandings, and we need not be deceived by Babylon's lustre and glitter. What are all these efforts to instruct men to be gospel ministers, but the works of foolish creatures? What, but an assumption of the creature man to do the work of God in his own way and pleasure? Is it not so? Is it not of his own choice? Is it not all for his own aggrandizement? Is it not all for his own honor? If it is not plain to every one it is because they are so blind they will not see. Therefore, I say the call is to every one of God's children to come out of Babyion and partake of the assurances that you are saved and prepared for his kingdom. All ye who are sin-sick and sincerely wish to seek a saving knowledge of God and his truth newly to you, I call to come out of all these mysteries-all these contrivances of creatures, who assume to themselves blessing and immortality.

the honor of being called "the people of God," Here the man of sin is displayed-be that has taken the sent of God, as the apostle declared, and exalted himself above everything that is called God. Now look at these sacred works-or pretended sacred works - in Christendom. See how many have assumed the place and seat of God to use their own worldly wisdom; gospel ministers who wish the people to cleave to them, and to send them forth to preach, and yet you see, my friends, their works stand in direct opposition to the requisitions of the gospel. Verily, many are disposed to get their living out of it, by making merchandise of the writings of the holy men of old. Let us throw away our prejudices and the traditions we have been brought up in; let us rise above them, for none of these will save us. The education that we have received from men-from our fathers and mothers-will only be a burden to us, and keep us in captivity and bondage. Man communicates to us by an effect. It is not the cause. All that the effect can do is to lead us to the great first cause, and then we are done with the effect-it can do no more. It cannot do the work of salvation, it meraly points us to the first great cause. A man turns his back to the sun to see his shadow. If we would see the sun we must turn our backs to the shadow. My friends we are all called to come away from the shadow and depend upon the substance. The gospel-the true gospel-is preached to every living

those who have never seen any written testimony. We have all slain the Lamb in the secrets of our own hearts. We have stifled and smothered the gift of God. This lamb was slain by our first parents, and has been slain by every one of us by our sins.

creature under heaven. We are no better than

By turning to the light within us, we have a clearer evidence than all the books in the world can give.

For the Religio-Philosophical Journal. Spiritualism and Reform.

BY ELVIRA WHEELOCK.

We like the editorial in the JOURNAL of July 14th under the above heading, and fully endorse its sentiments. They are noble words fitly spoken, and give evidence of a broad, unprejudiced and tolerant spirit, ringing out the true notes which invite free thought, free speech and full expression upon all the great questions of the present, which involve issues of deep interest to our common humanity.

Spiritualists are prone to overlook the teachings of Spiritualism, and narrow thought and interest down to the facts and phenomena of spirit intercourse, forgetting its higher value, found in its les sons of love, charity and universal philanthropy, which invite every earnest soul to engage its active energies in the work of reform, social, political and religious.

Spiritualism not only assures us of the immortality of life, but it demonstrates the beauty and harmony of divine and progressive law, and unfolds the principles upon which all true reforms are based. and we should not, indeed cannot, as true Spiritual ists, be unmindful of the appeals which constantly well up from the heart of society, demanding release from slavery and law-release from old, time-worn bonds, which fetter, dwarf and distort body and soul. Spiritualism not only brings us into sweet communions with dear, departed friends -thus wedding soul to soul in sweetest sympathyblending affections and aspirations holy, pure and lofty as life's best and truest thoughts-heart thrilling heart, spirit gladdening spirit, through a beautiful spiritual law, binding earth and heaven in bonds of love, eternal as the shining stars; but oh ! it does a nobler, a grander work than even this. It sends forth its commands of duty, its inspirations, to make souls strong and purposeful-its promises that shall bless the near and far future with glorious realizations-its plans for the redemption and elevation of the race, and only as we practically obey these commands through good works-practically give evidence of, our strength and purpose of soul through noble deeds and generous acts-practically aid in all efforts to maintain right and overthrow wrong-practically outwork any and all plans, the purpose and mission of which is to secure just and equal rights to all-only as we are thus practically true and faithful are we worthy the name of Spiritualists, for it is the life we live in deeds which makes the sum of good done, and that chronicles a record of that good that is uneffaceable as are the

Hence any journal, teaching and advocating the truths of Spiritualism, that excludes from its columns all earnest controversy upon the social and ur, or excludes all discus sion upon reforms of whatever name or character. fails to meet the demands of the age and of the people-fails to encourage and assist the workers in the living present, where God bids all to labor in securing those benefits which shall bless humanity through all coming time and eternity. Aye! every paper devoted to the cause of Spiritualism, is and must be open to a free and candid consideration of all questions professing to be reformatory; and truly the social and political problems of to-day claim the earnest and immediate attention of the wisest and truest among our educators; because institutions to be largely beneficent, must be built upon the true principles of equity and justice, and only those spirits of earth who are deeply imbued with love for humanity, and who have been baptized in the waters of inspiration that flow from the source of all life and truth, are fitted and prepared for the responsible work of founding human laws and institutions.

impressions of eternal truth.

RELIGIO PHILOSOPHICAL JOURNAL.

For the Religio-Philomophical Journal. The Discipline of Sogrow.

For what are all the triats of human life? Are we the children of a loving father, placed here to spand a few short years in mistakes and disappointmenta, without a remit of good ? or are we, by these experiences, taking our first lessons as a preparation for higher duties and joys.

In some form, the chastening of sorrow comes to us all, and as we grow into a condition that we are able to look beyond the transient shadows of this life to the real life upon which we shall enter, when the blessed guide called death shall have led us from all sorowing and sinning, into that beautiful world, where the jarring and discord which comes of man's unchastened passions will forever cease, and all will strive to live in harmony with the teachings of the Divine Instructor, we shall see more clearly that through these chastenings-bitter though they be-God brings as nearer to himself.

In selfish joy we gather around us those we love -denying in our lives that every child of humanity is our brother, or our sister, all having claims upon us proportioned to their needs, that there are none so degraded that God does not love and care for them as much as the highest scraph-forgetting that we can only manifest our love to Him by our labors to bring back to the fold, those who have wandered far from the safe paths of virtue, but as we clasp them as ours, the angels bear them from our sight. In our desolation we turn from the ansatisfying pleasures of earth, to look upward where dwells the loved unseen, and as weapproach nearer the gate of heaven, its radiant beams poor in upon our darkened souls, and we see that, although the golden links of the love chain are invisible to mortal sight, they are still unbroken, ever drawing us up nearer to them, and in the midst of grief we can say reverently, "Thy will be done."

The gentle and loving ones of earth, whose spirit seem created only to bask in the glad sunshine of human love, are called to hear burdens which would crush strong manhood. Their sweetest hopes, their highest and purest aspirations are immolated upon an insatiate altar . their tender feet are lacerated by thorns, thrown into their pathway by those who should scatter only roses there; yet of this lifeagony is born sweet resignation, and they are enabled to lift their tearful gaze from the sorrows of their earthly lives to the bright visions of joy whose realities await them in the glad hereafter. Thus through affliction, the dross of their earthly nature is melted away, that in the future life they may shine with undimned lustre.

Man's ambition heaps up the riches of the world. He builds the marts of trade, and stately ships bear his merchandise to distant lands. He feels strong in his possessions and heeds not the cry of the starving poor, and tramples on the rights of those less favored than himself, but the fire and whirlwind come, and at one fell stroke, the labor and care of a life are swept from his grasp. For a time he sinks beneath the weight of his baffled hopes and curses the elements that robbed him of his treasures; but when the calmer hours come, he sees that he had not been striving after the wealth which neither fire nor tempest can destroy, and out of his seeming misfortune, grow nobler thoughts and higher aims which make him happier in himself and a blessing to the world.

Thus in each event of life can be traced the hand of wise discipline, if we will look from our present sufferings to the grand ultimate of good. Let us ever remember, that though clouds and darkness are wrapped about us as a garment here, the clear sunlight of boundless love is still shining beyond ; and reaching out, let us clasp hands with angels and rise buoyantly above each wave of sorrow, going on through all the journey of life, the strong sustaining and strengthening the weak, and lifting them tenderly if they fall; receiving the sweet incense of grateful, loving hearts to encourage and bless in return. If we would thus live, earth might be a paradise of love, and angels in human form would dwell in its beautiful bowers.

GERMAINE.

Divine Realities. BY MARY F. DAVIS.

We are prone to think that the facts of life are the only realities. The strife for subsistence, the routine of daily toil, the establishment of homes, association with mankind, attention to dress, equi-page, and adornments, the trophies of intellect, the creations of the useful and the fine arts, the pro-ducts of agriculture and commerce, the institutions of government and religion, are accounted stubborn realities, before which all else is visionary and flect-ing. But these are only plantoms. They are but evanescent forms, clothing for a brief period the divine realities which underfie them. These real-ities or principles exist in the constitution of things and their destruction is impossible. The ceaseless activities of external Nature indi-cate a principle of progress in the heart of the uni-We are prone to think that the facts of life are cate a principle of progress in the heart of the uni-verse; the ceaseless activities of man indicate the verse; the ceaseless activities of man indicate the same principle in the center of his being. This principle is a reality, and will outlive all the muta-tions of matter and the march of human genera-tions through the cycles of time. The principle of love is a reality, and it will exist through all the tempests of hate and passion which may forever sweep over the abys of human discord. In mute matter it ultimates in attraction; in the world of souls it is the divine the which cements every rela-tion, and unites the spirit to its central source— Deity. The principle of justice is a reality. It lays its even track across the pathway of whirling suns, and they are brought from chaos into the waits of his even track across the pathway of while gats, and they are brought from chaos into the waltz of worlds and the anthem of spheral harmony. It balances the solar system and holds the earth in equipoise. In the human world, it compels the per-petuity of peace through ages of strife, and brings ultimate freedom and joy to the oppressed of every value. nation The principle of right is a reality. In the outer The principle of right is a reality. In the outer universe we see its operation in the scientific exac-titude with which every element and particle meets and treats its approximate element and particle. Planets revolve about suns, and satellites about planets, with mathematical precision; even comets obey the law which keeps them noiselessly in their eccentric paths, and prevents their collision with those more solid spheres whose orbits they inter-sect. Mathematics and planets whose orbits they inter-Mathematics and all other sciences exist in consequence of this inherent principle of right in Through the selfishness and bigotry and cruelty and wrong of the centuries of man's history, we still discern this principle in the constitution of the Conscience -the moral sense-can inever mind. Conscience—the moral sense—can prever be uprooted from the breast of man. Ignorance may becloud it, false education dwarf it, circumstances give it an unnatural bias, vicious indulgence bury it for a time under the ashes of the consuming fires of passion; but like the tree of life, it will spring at last from the soil of every immortal spirit, and spread its renovating branches over the whole nature. spread its renovating branches over the whole nature. By means of this principle we apprehend the divine significance and permanency of truth. From truth springs trust—faith in man and faith in Nature or God. How inevitable and universal is this faith ! How ineffably consoling and sustaining to the spirit in its rudimental development is this nucconscions trust in the goodness and fidelity of man and Nature ! From the summer sky the sun disappears at eventide in his regal robes of purple and gold. He gives no whispered word, no written promise, that earth shall again behold him, but we sink to rest with a child's unquestioning trust in the dawn of another sen-bright day. We stand there to face with a friend '' Batween thy soul and anime let there be truth '' is the voice of the spirit. We need no mediator, no parchurent pledges. We trust each other's spoken word at once and forware, and

hat airy bridge between our two souls widens until fortherhoods and communities and peoples clasp for the source of the source of every cluster with the source of the source of every cluster out divinities, trach and trass. Without this source of the source of the source and social compacts, religious coalitions, or the source of the source of the source of the source of source of the source of the source of the source of source of the source of the source of the source of the social compacts, religious coalitions of the source of the source of the source of the source of source of the source of the source of the source of the social compacts, and hat foll, destructive were source of the sourc glory-crowned. The principle of beauty is a divine reality.

glory-erowned. The principle of beauty is a divine reality. It needs no argument to show that this principle is operative in nature. In the face of morning and of evening, in the summer and the win-ter landscape, where the paim-fead broadens and citron and orange groves fill the air with baim ; where brilliant icebergs tower and the breath of the North sweeps through the branches of the rugged pine, where the one summits, and fertile plains, and heaving ocens, and starry skies, are found, we know the spirit of beauty broods, and with tireless energy and patient toil carries an-ceasingly forward her slow and perfect work. On the bosom of the dingy, sluggish water, foats the pare white lily; from the dark earth springs the blooming rose; on lonely mountain sides wave the sheltering branches of the oak; many-hued mosses and graceful festoons cover the frowning rock; coral archways with gates of pear lise from the floor of ocean; gems and precious stones grace hidden recesses beneath the soil. "Beauty or grandeur," says Sir Lytton, " cannot be more is sentimer." It awakens inspiration and leads the soul to worship. In its contemplation the spirit ascends into the atmosphere of harmony and draws near to the Divine Spirit; we become recep-tive of that overarching, inflowing Presence, by which all space is permeated, and all forms, accord-ing to their capacity, filed—" that Great Nature in which we rest, as the earth lies in the soft arms of the morise of the one of the dark forms the soft and of the spirit of beauty in man finds expression 51

ing to their capacity, filled—" that Great Nature in which we reat, as the earth lies in the soft arms of the atmosphere." The principle of beauty in man finds expression through the creations of art. Painting and seulp-ture are not simply reproductions of external Nature, but through them the true artist seeks to represent that supernal beauty which the forms of earth outline and suggest. The spirit has fore-gleame of its better home, the "Simmer Land," and the poet and masician can focalize these into thoughts and tones that rend the veil of matter and thrill us with a momentary sense of the divine life and its fullness of joy. "We are often made to feel, with a shivering delight, that from an earthily harp are stricken notes which cannot have been unfami-liar to the angels." Thus are we assured of inmor-tality. These rare moments of spirital influx reveal the shining pathway to the realm of the beautiful. The der departed are near us once more ; we feel their sacred presence, and their thoughts. These are a few of the divine realities on which

flow into our souls like loving benedictions. These are a few of the divine realities on which the soul may rest. In the loneliest and hardest earthly life they may become a sure support and consolation. Each human spirit, like the Divine Mind, is a fountain of these principies or realities, and when we rise into their atmosphere, the seem-ingly overwhelming facts of life fade into the shadows they are, and the peace which passeth understanding lifts the spirit towards the realm of immortality.

" High lies that better co

" High lies that better country, The land of morning and perpetual spring; But graciously the warder Over its mountain-border Leans to us, beckoning-bids us 'come up hither! And though we climb with step unfixed and slov From visioning heights of hope we look off thither, And we shall go."

VOICES FROM THE PEOPLE.

Letter from Michigan.

MESSRS. EDITORS : Your JOURNAL has been sent me by a friend for some two months past. To say that I prize it as a gift, but half expresses my feelings. To learn that this friend was a liberal thinker gave me great joy, for I consider that every soul emancipated from the thraldom of religious bigotry and superstition is a star in the crown of all martyrs for truth.

I prize it, also, as a bold advocate of free thought and equal rights. Slowly, and through much tribulation, and at great sacrifice, many are coming on to this platform. The swaddling bands of infancy cannot at once be exchanged for man's attire. Those who believe that religion cannot be obtained in a moment, but is a gradual development, must be content for nature's laws to take their course. They must "learn to labor and to wait, to suffer and grow strong." These State organizations are effecting a great deal. They are uniting effort, and bringing a liberal element into association. "In union there is strength."

But again ; I prize this JOURNAL, for in it I have found the names of friends of my childhood, those with whom some of my dear departed have been intimately associated in days far in the past. A name from Oregon, Ill., carried me back to a little cot beside a brook in my native State, and county of Monroe. The brook I used to cross to learn my A, B, C, and often stopped to paddle my bare feet in its cooling waters. Near by, in a log cabin, a family of sweet singers were growing up, who have since gone forth into the world, scattering music and melody along their course. One, my dearest friend, was long since gathered to the better land, and I have come, after years of a changing and eventful life, to stand by her grave. Oh! how memory carries us back, to live over again those scenes which were once so dear. Many loved ones have passed on before. We shall soon greet them in the next stage of existence.

Letter from Juliet H. Stillman, M. D. THE ROCKFORD CONVENTION.

EDITORS JOURNAL: Having just learned from a brother who attended the Rockford meeting of an outrage upon the rights of all Spiritualists there committed, I feel in duty bound to say a few words through your columns to Spiritualists upon that point.

It seems that at the opening of the Mass Convention there was a rule of action laid down by the President of the Convention and sanctioned by the committee that made the call, that all lectures or speeches in conference should be confined to Spiritultan proper, that all such "tantalizing subjects as dress reform, dietetic reform," etc., should not be introduced; thus you see, shutting out freedom of speech, the very principle of all others we are connding for. Where was the free platform upon which the call was made? What is " Spiritualism proper" if it does not take in all that pertains to the welfare of the human race? If it does not extend from the highest spiritual aspirations and needs to the lowest physical wants of the human family, it fails of meeting the demands of the age. I see no reform outside of it, and everything that can benefit mankind in any possible way should receive our consideration and support. If we are to say what subjects shall and what shall not be brought before our conventions, what better are we than the churches? They will meet together, talk upon many interesting subjects, have a meeting of harmony" if all subjects but those upon which they all agree are left out. Is it not their proseription of which we complain ? Our free speech and free platform has been our pride and glory, are we to become sectarian and shut out free discussion just so soon as we become prosperous and powerful? Heaven forbid! It would prove our destruction, as it should.

Where is the consistency in a religion that strives to comfort the bereaved mother over the death of her darling loved one, and refuses to teach that mother principles whereby she might have prevented such a misfortune ? Where the consistency of a religion that teaches spiritual growth and unfoldment, and then denies the right to teach people how to have healthy bodies, which lie at the foundation of true and harmonious spiritual growth? Away with such narrow views, and such an intolerant spirit, or we are no better than the Catholics, who will not allow any subject to be introduced but their received doctrines.

But at that meeting where was Brother Jones, who has always stood for freedom of speech and a free platform : whose noble, great soul has ever been responsive to the wants of the people? Where was Brother Chase, who has battled and suffered these long years for freedom to all in every sense of the word? Where was Sister Brown, who has sounded the clarion notes of political freedom for woman? Do you not see yourselves gagged on all subjects dear to your hearts, and for which you are so nobly laboring? Was there no voice in all that company to stand for freedom of speech, that such a rule should be allowed to stand as a governing rule to the Convention, and a dark stain upon the cause we love?

I call upon you, Spiritualists everywhere, to arouse yourselves, be sure that you look to this matter ; allow not yourselves to be gagged by those whose prejudices control their reason and sense of justice; and remember it is a dangerous precedent, embodying the very spirit that has been the cause of all our wars and bloodshed, all our sufferings from religious oppression and bigotry. We should nip the monstrous evil in the bud, look to the fatal consequences that will grow out of such a position and raise our voices in thunder tones for free speech and a free platform

Yours for freedom and equality, JULIET H. STILLMAN, M. D.

Letter from California.

DEAR JOURNAL: Since I last wrote you something of a change for the better in the good cause in which we are engaged floats visibly to the surface, manifesting a desire to know more of life, and to be enabled to draw nearer to the truth as it is in nature. Without much of noise or turmoil, there runs through the several grades of society a strong, yea, an irresistible feeling of inquiry into the movement now agitating and upheaving the old conservatism and creedism, the harnessed and bitted educators of by-gone ages, the work of which is done up and laid away forever, giving place and opportunity for the new and more beautiful of the present teachings of higher and grander import. It is clearly manifest that the hour has come when the great questions of the day must be met; not with jibes and jeers, the arguments of weakness and imbecility : but face to face, with honesty of purpose, and the integrity of manhood in the love of truth, truth for its own sake, thuth because it elevates and beautifies all by which it is overshadowed and adorned. If I were asked, what of all things known to man in the flesh, is to him most valuable? I would answer, Truth. Why? Because that alone can release him from his many bondages and set the captive free. What would be the value of a piece of the most elaborate and carefully constructed machinery if it lacked truthfulness ? grand overruling principle, of not only this our earth, but of all the planetary system throughout the universe, is truth. Behold in thought, here mankind shall be exalted and glorified, when he shall have put on the white robes of purity and truth, and his countenance made to glow with have, controlled by wisdom. I said in my last that Mrs. Coppy had announced to her audience that this was the close of her speaking before the Friends of Progress. She took the hall the society left, and has drawn good and respectable audiences; so that we now have two places constantly occupied with Spiritual gath-erings; the one by Mrs. Laura Cappy, the other by Benjamin Todd, and both are alive and growing institutions But what I wished to say of the inquiring mind showing itself more than usual, is this. Friends of Progress occupy a large hall, and have a flourishing Lyceum for children, mangurated by Robert S. Moor, from New York. This place gathers in quite large antitures, and is presided over by Brother Todd, one of the most carnest and convincing speakers it has been my pleasure to listen to. He is striking heavy hows in the great work of haman progress and his power is felt and acknowlentrest waterever be speaks. Congress Hall was leased by the Privands of Progress for their use every Sunday and one evening (Thursday) in each week ; but lintle, if anything, has been done on the week evenings heretofore, but it was announced from the restrum on last Sunday evening, that there would be a meeting on the coming Thursday evening, when an opportunity would be given to any and all persons who might desire to ask questions, or put forth ideas touching the matter of theology, or Spiritualism. Contrary to all expectation the hall was more than usually filled on the

Then never let Spiritualists exclude from either their papers or their platforms the discussion of reforms or of any questions pleading that equal rights and equal privileges be guaranteed to all, without regard to sex, color or nationality, and thus link this world of souls in bonds of fraternal love and sympathy.

Nature's harp is forever played upon by the fingers of the Infinite, from whence flow the grand harmonies of life, which make earth, sea and sky vocal with aspiration, and responsive to the voice of that power or inspiration, which bids the earth bud, blossom and rejoice in fruitfulness-the sea to lift its mighty deeps, and roll its majestic waves in mountain piles-the sky to wear her azure blue, her sunny smiles, her silver clouds and stars, that glimmer light from other worlds. From whence flow those sublime music epics, that ring out the rhythmic life of nature and of souls, and the morning anthems of new worlds, palpitating with fresh, new life, and with creation's million mysteries of birth, growth and development. Oh, these beautiful harmonies of life-these glorious epics of nature -how they thrill the heavens and the earth to gladness and thanksgiving, and all spiritual life to praiseful joy and holy adoration, lifting reverential souls to thank Thee, oh, Father! for the divine

Immortal life ! What a glorious doctrine ! Spiritualism, so called, has satisfied this longing of the soul, and taken away the sting of death, which is fear.

Now, with my experience on this subject, which is considerable, and the knowledge that great good to the world has grown out of the advocacy of this philosophy, you will be surprised when I say I think we are fanatical in regard to communicating with spirits. I have not one particle of evidence that such is the case ; and I know of many believers who have had no more than myself. Because we cannot account for all the phenomena in nature, and because we do not understand the workings of this wonderful machinery, the human brain, we attribute it to spirits out of the form. So in times past the same superstitions prevailed. What can man do out of the form that he cannot do in it? The greatest study of mankind is man. And it is here that we are to study him. Time alone will develop much of which we are now ignorant. So let us act up to the highest light of our consciousness and be satisfied.

With my views, the page devoted to "Communication from the Tuner Life," in this highly valued JOURNAL, is a scar, a deformity and I think prevents many from receiving the benefit they other wise would. I am radical, and believe in getting just as near the root as we can, and were give many ing to got at truth. So I will hope for the best. We are all differently constituted, as much in our mentality as in our physical system, and of course cannot believe alike, any more than we can look uliko. But we can all labor together for good, in love and kindness. KADICAL. July, ASHA

said evening with faces unaccustomed to visit Spir-Among the rest, and one who itual meetings. asked many questions, was the first and oldest Presbyterian clergyman of this city. Some two or three others evidently connected with the orthodox faith, also took part and asked a number of questions, which Brotner Todd answered very happily, and seemingly satisfactorily to the parties appearing as questioners.

This is entirely a new phase in our experience, and not more strange than it is gratifying, as it unmistakably points to rapidly approaching mental revolutions throughout the creed-bound world. Man, in the best and most comprehensive sense of that term, cannot live by bread alone in this advanced period of his existence and enlightenment; but requires expansiveness for his mentality, breadth and depth for his idiosyncrasies, and free dom for his spirituality. The beauty and fragrance attendant upon the desire to live a truthful and harmonious life, form magnetic lines connecting with the angel world, to which we are drawn by invisible cords of love for all that is sublime and ennobling in our grandest perceptions.

Oh, that the world of humanity could but realize one-half, or even a quarter part of the vast benefits and amazing advantages that might be derived from a strict, manly observance of truth. Julls, penitentiaries, prison houses, would become tenant less; and with the gallows, stocks and whipping posts swept from the land and only remembered as relics of past ages when the discordant element of selfishness inherent in man's nature blinded him to better or trurer observances. Abject poverty and squalid misery, together with persistent beggary, would cease to be a blistering blotch and withering curse upon the face of the common wealth. Shackles and chains, bars and bolts, bribery and corruption, deception and chicanery, suspicion and uneasines 811 v ould disappear from among man, and the oppo site fill their places, literally creating a new heaven and a new earth, filled with righteousness.

J. D. PIERSON.

San Francisco, Cal., June 29, 1866.

Letter from Dr. J. K. Balley.

DEAR JOURNAL: The cause of human rights and needs, as represented by Spiritualism, moves on here-moves very slowly-but it does move Power, to the propelling means, was added last Sunday, by two fine lectures by Mrs. Corn L. V Daniels. The subjects discussed were selected by committees chosen by the audiences. Also a beautiful poem improvised, on nature and her beauties. No comments on this lady's powers and usefulness are needed, as they are well understood everywhere. Upon the request of an earnest soul, Mr. George

Watt, of Augusta, Ill., who has recently become a convert to our philosophical religion by reading alone, I visited that place, giving two lectures in a private house, holding circles, etc. All the churches were applied to for the use of their houses. The usual excuses and final denials were the result. I am happy to say, however, that there are some liberal souls in all of them (three in number) and that the society styled Christians has a majority of reasonable individuals. The managers of that society consented and promised us their building, but their "hide-bound priest" getting word of the matter soon headed off the good intent and truly christian spirit of these good men. If thinking to stop the inevitable march of Spiritualism and its kindred elements of progress, how much mistaken. As well attempt to exhaust nature of her illimitable resources. Such efforts are like throwing a quart of water upon a fully developed fire of magnificent proportions. These sage "Christians" of Augusta have only helped to arouse the zeal of the earnest few there, who are determined that truth shall have a hearing. I have reason to feel content with the results of my labors there, the acknowledgement of conviction of the truth of spirit communion, and subscriptions to all of our organs, being the evidence. All that is needed to continue the work is earnest, persevering effort by the faithful few. By so doing Augusta may send forth emanations of true light that will guide her denizens to the fountain of truth, love and wisdom.

How pleasant to note the decided improvement of the organs of this noble work. The RELIGIO-PHI-LOSOPHICAL JOURNAL manifests much activity in this direction. May it continue to march on, and in connection with the BANNER OF LIGHT, do its work faithfully.

The State Convention did a noble work. Angels and coming generations will bless such work and its authors

For truth and justice, ever thine, DR. J. K. BAILEY. Quincy, Ill., July 14, 1866.

Why not even help others to enjoy it? But he says, This is a white man's government." Ah, yes f The white man took it by force from the red man. The black man joined in a revolutionary war with the white man and destroyed the claim the English government had upon it. The black man voted with the white man in securing the Constitution, They fought together in 1812; and again in 1860vas the black man stood side by side with the white man in rescuing our institutions from the hands of traitors; and now it is a WHITE MAN'S government ! Where is the old maxim, "there is honor among thieves "?

" Walk backward with averted eyes And hide thy shame,"

O, white man, after such denouement.

But again, the JOURNAL Is an "Abolition If Abolition means granting the "inpaper "! alienable right " of the soul to all persons, without distinction of color, then the JOURNAL is "an abo lition paper," and in this age we should blush to ask thinking people to support a paper that was not. Our claim upon the public is, that we aim to establish universal liberty throughout the land to all the inhabitants thereof. When liberty without license, religion without bigotry, and society without petty despots becomes established, then will shouts of joy resound throughout the world.

The LITTLE BOUQUET, in principle, will ever keep before the dear children the idea of

" Equality of rights before the law, Maintained and justified by perfect love."

Had our correspondent's friend, Jefferson Davis, had such a paper in his young days he would not have been the arch fiend he is. Instead of "poison in his family," it would have been a remedy for the terrible disease called "despotism," that has brought him low in Fortress Monroe, and may swing him high in the sky.

It makes us smile to read the question " who wants to mate their children with negroes?" Doesn't everybody know? Every traitor and exslaveholder in the South wants to do it, and will, If they can get help enough from their Northern brethren. We hope, however, that the JOURNAL, joinining with all other progressive papers throughout the land, will happily prevent so great a calamity.

Our correspondent wishes us to discontinue the JOURNAL to his address. We dislike to deprive him of the "Philosophy he loves," simply to gratify a prejudice he has, but we obey since it is his privilege, and in return we doubt not we shall add scores to the list he vacates.

Religio-Philosophical Iournal

OFFICE, 84, 86 & 88 DEARBORN ST., 3d FLOOR,

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

AF For terms of subscription see Prospectus on eighth page

All Postmasters in the United States and British Provinces are requested to act as Agents for this paper—to receive and remit subscriptions, for which they will be entitled to retain form curve for each \$2.00 subscription, and TWENTY CENTS of each \$1.50 (half-year's) subscription.

Persons sending post office orders, drafts, etc., are requested o make them payable to George H. Jones, Sec'y. In changing the direction, the old as well as the new ad-ress should be given. ress should be given. In renewing subscriptions the date of expiration should scribing for the JOURNAL, state the number of the which you wish to commence.

Evidences of Spirit Communion-No. 2.

Before the advent of Modern Spiritualism at Hydesville, N. Y., quite extensive experiments had been made in Mesmerism, Psychology, Clairvoyance, etc., showing that there was a subtile relation existing between mind and mind, and that one person could, to a great degree, (in some cases to all appearance absolutely,) subject another to his will, and practically dispossess him of volition and consciousness. And further, it was shown that the human mind possessed a function, the exercise of which did not depend upon the senses, as in clearseeing or Clairvoyance. These experiments and results were the herald of the incoming era-the tower from which the golden dawn was first to be seen-the key to the arcana of Spiritual life and relationships; and to the experimentors and students in these departments of life, the idea of spirit communion was not a revelation ; for through their mesmeric subjects they had already conversed with their loved ones. But between the normal condiplain. When Spiritualism came into our midst, very few had examined the laws by which mind is related to mind ; few had consciously experienced the sensation of animal magnetism, or had defined to themselves the common sensations of every day life, consequently we were not prepared to make close distinctions at first, and the exciting hypothesis of "Spirit Influence" became the solvent of all novel sensations. Thus we have gone on confounding personal sensations with circumstantial and spiritual influences.

Both from experience and observation, we can but conclude that a large percentage of what has been denominated spirit influence is clearly attributable to the other two causes refered to.

For instance, a person sits in a circle, and experiences a sensation which results in involuntary contortions of the arms, body, etc. In nine cases out of every ten, it will be attributed to the volition of a spirit ; while we venture to suggest that in nine cases out of every ten, it is the magnetic influence of those composing the circle. Proceed a little farther and we have the announcement that Washington, Clay or Napoleon is present, while that which follows gives a balance of evidence largely in favor of the medium's personality. If any person will observe such cases, he will find that the medium's peculiarities are observable throughout; the same grammatical arrangements of speech will appear, whether Webster, a child of ten years, or an unlettered person purports to speak ; thus clearly showing that whatever the primary cause of the phenomena is, the medium adulterates with his person the productions given.

Again, on matters of fact, or in the utterance of convictions, the same spirit purporting to speak through different persons will make very different statements, where it could not be possible on the part of the spirit for such mistakes to be made ; and the rule is that where the statements differ, the medium differ accordingly.

We might cite many instances in support of this suggestion, and we might extend our illustrations over a much broader field of observation, but this will convey our thoughts for the present, viz. : 1st. That the sensations of this world are as yet not fully understood, and they are often mistaken for spirit influence. 2d. The personality of the medium often projects itself into the communications given, sometimes largely predominating, sometime refracting statements intended to be true, into misrepresentations. What follows as a conclusion? Is spirit communion thereby proven false? Not at all. We stand by the fact, and that the fact may more readily reach the thinking people, we are in favor of large retrenchments in the amount of phenomena attributed to spirit influence in the Psychological department, that evidently are not caused by We often receive letters from anxious persons seeking evidence of spirit life. One person says, "Can you, and will you inform me how, when, and where I can be convinced of the truth of spirit communion ?" This person has met with the contradic tions we refer to, and cannot as yet get a prepon derence of evidence in favor of the Spiritual source of the phenomena. We cannot answer his questions directly, and can only suggest that he continue his researches with strict care that his evidence is well founded.

Another writer says, " After long investigation and close observation, the query still runs in my mind: Are not these manifestations the unconscious working of the medium's mind, or the effect of circumstances upon the medium ?" We doubt not there are thousands of persons whom these two writers represent, and the query will force itself upon us : is it not possible to make more clear, the way to a certain demonstration of this glorious fact? It is certain that this mixed, contradictory influence to which we refer convinces no thinking person, and if recommended to notice and vouched for to persons unaccustomed to it, as it often is, it tends rather to disgust or discourage than to convince. We see no other way than for the matter to be brought to notice, that thereby candid thought may be nourished, the act of analysis encouraged, and the whole subject of evidence be advanced. We are aware that Spiritualists are sensitive on this point, and that a kind criticism may be construed into a wanton attack ; but pray, are afraid of criticism or attacks either? The fact is, our weakness consists in too little criticism. We are carelessly gliding along in some very shoal water, and unless we have a care, we shall be among the breakers. Atheism lies just ahead of superficial Spiritualism, and the church ; for it is only by penetrating far into the nature of things, and carefully noting the methods of life, that we rise above the effect of circumstancial conflict, and look calmly onto and into the "mysteries of godliness," and solve them.

To our minds, the slightest magnetic influence

Michigan State Convention.

According to notice the Michigan State Convention was held in Battle Creek the 27th, 28th and 29th uit., a synopsis report of the doings and sayings of which will appear in the next issue of this

In our opinion a more thoroughly radical and thoughtful body of men and women never congre-gated to discuss the issues of the day, or devise ways and means for the accomplishment of practical ends. The State was generally represented, and from what we know of Michigan, we think well represented, and the voice of the Convention on questions of interest is the will of the Spiritualists and Friends of Progress in the State, and a prophecy of what they propose to accomplish.

A preamble setting forth the aims of the delegates present, and a constitution founding the Michigan State Spiritual Association were unanimously adopted. S. J. Finney of Ann Arbor was elected President; J. G. Wait of Sturgis, Vice President; J. M. Peebles of Battle Creek, Secretary ; John C. Dexter of Ionia, Treasurer, together with other officers necessary for the accomplishment of the business of the Association. We bespeak for the report of the Convention, especially its resolutions and preamble to the Constitution, a careful perusal.

When you read the resolutions calling for the bestowal of the elective franchise upon woman, and her admission into the State institutions of learning on an equal with man, remember that their adoption was signified by the members of the Convention rising to their feet, and that they arose en From where we stood not one out of the hundreds present could be seen in his or her seat. When the negative vote was called, not one arose. Breathless silence for a moment ensued, and then came a burst of applause that made the old hall tremble to its foundation ; a fit representative of the conservatisms against which the resolutions pledge the Spiritualists of Michigan. The resolution demanding suffrage for the colored race was received with unmistakable determination, full nineteentwentieths of the members of the Convention rising in their places on the affirmative, and only one person rising on the negative vote.

In the Preamble to the Constitution the Association declares its aim to be "the destruction of all institutions religious, governmental and social,' that obstruct the way of human progress, and the construction of such substitutes as will secure justice, equality, and freedom to all, " without reference to sex or ruce.

Thus stand the Spiritualists of Michigan before the country and the world, pledged to do a positive aggressive work ; pledged to human interests, to Reform, in its broadest, noblest sense.

The Convention was characterized throughout by harmony and unity of action, and if we do not misjudge, was a more certain and positive expression of Purpose than any that has preceded it.

Lyceum Picnic.

Thursday, July 26th, was a great day for Picnics around Chicago. No less than five different societies went out of the city in as many directions, each seeking a favorite grove. Among them was the Children's Progressive Lyceum. The officers and members of the Lyceum met at their Hall, at 7:30 a.m., and accompanied by Wedgwood's Band, marched " with banners floating in the air," to the great Union Depot, foot of Lake street. They made a fine appearance, and attracted much attention from all parties along their line of march.

At 8:20, the train carrying between three and four hundred happy men, women, and children, was off for Downer's grove, situated on the Burlington and Quincy R.R., twenty miles distant from Chicago. The party had not proceeded far when it commenced raining. But on sped the train, and in due time arrived at the grove. Luckily, as it went from the city, it went away from the raining region, and though it sprinkled a little at the grove, not enough rain fell to interfere with the day's festivities. The party danced and sang, ate and frolicked, and every one present says, " oh, what a nice time we had.

At five o'clock, all were safely landed in the city, and what was the surprise of those who awaited their return, to find them all happy and "unwet by falling rain," for in the city it had showered hard for two or three hours during the day, and so far all other picnic parties that had returned were drenched with rain. Baptists, Methodists, St. George's Society, and still another. Not one of all the parties out, save the Lyceum, escaped the baptism, and uncomfortable experience. It makes us want to ask a very unorthodox question, viz. : If, as they claim, they are especially in God's favor, and He is a God who answers prayers; and the

AUGUST 11, 1866.

Dr. J. P. Bryant in Canada.

This world- renowned and successful healer has just returned from Compton, C. E., after a week of hard labor there. It seems that the doctor closed his business at his residence in Brooklyn, N. Y., on the 5th of July, and started upon a northern trip for recreation, and while at Montreal was invited and engaged to visit a Mrs. Theo. C. Farwell, of Compton, bedridden for upwards of four years from female and spinal difficulties, unable to stand alone, and upon his arrival at Compton, as we are in formed, he laid his hand upon Mrs. F., commanding her to "rise and walk." She did so, and her disease left her. She is now perfectly well. A Mrs. Baldwin of the same place, afflicted similarly, was also quickly restored.

Several prominent citizens of the place offered the doctor their houses free, if he would remain there-and the many manifestations of kindness to him by the people will be long remembered.

From what we learn we doubt if ever there was in any age of the world or in any place an occur. rence of a similar kind, causing greater joy in the hearts of the people than this six days' work by Dr. Bryant. Many were healed of their diseases, and his unceasing attention to them by night and day was crowned with admirable success.

We believe, from our own observation, that Dr. Bryant is fully endowed with powers from angel sources to heal the sick and suffering, and not only qualified, but perfectly willing to do so on the Christ plan. The poor are welcome, and the rich according to their wealth.

Generous, open-hearted and frank, his sympathy beams upon all suffering humanity who will come to him with faith, believing in his power to

Dr. B: obtained several subscribers for the JOUR-NAL and LITTLE BOUQUET while in Canada, and assures us that the RELIGIO-PHILOSOPHICAL PUB-LISHING ASSOCIATION is an appreciated institution there, as in the States, the JOURNAL being halled from week to week as a welcome messenger of truth, and its present wardens will guarantee its moral worth to all who will subscribe for it.

Dr. Bryant has accepted the invitation of the leading friends of progress on the Pacific coast, and will sail for California Sept. 1st. In the meantime he will rest from labor. He will commence prac tice at San Francisco about October 1st, 1866, remaining there six months. If the friends will secure for him a hall, he will operate during the forenoon free to all, and in the afternoon at his rooms at the "Lick House" upon those who are able to

pay. We recommend him to our friends in California as a great public benefactor, true to every sufferer's interest, and a harmonious co-operation with him by the people will result in great good. Give him a welcome, friends, as a good man and a great healer whose reputation in the States is unequalled, and whose ability to cure the sick has been tried and not found wanting. Extend to him the right hand of fellowship, and you will realize a Pentacostal time.

From the Banner of Light

The Universalist "New Covenant" Called to Account Again.

BRO. PREMERS: I notice in the New Concession of June 26 —a Universalist paper published in Chicago—a stateme that Mrs. Haviland and Baker, who were tried and sentence last month to solitary confinement for life, " sere spirit mediums, and claumed that the spirits directed the killing of children." Now this assertion is without a particle of loc dation in fact. It is well known that I was the princip connsel for the defence of this infaturated mether, and for in an innocent (innocent in my coning) of the crime allege man, innocent (innocent in my opinion) of the and I cannot allow such a slander to be imput ism, or to those unfortunate beings who are n rtunate beings who are now immured or five years at most, they will be

and it famous where the beings who are now immuned in cells, where in three or five years at most, they will be re-duced to hopeless idiosy. They never claimed that the spirits directed them to kell the children. Not a syllable, not a woord of proof appearse in the trial to that effect; and Baker has always instained any knowledge of, or participation in the ast. What, I ask, can be guined by such misrepresentation ? Among the first el-ments of Christianity are justice and charity. I invite the New Corenant editor to a more careful study of them. Yours fraternally.

Yours frates Bar WE. A. Bar Battle Creek, Mich., July 7, 1866.

In this murder case referred to, Judge Noves and In this murder case referred to, Judge Noyes and W. A. Baldwin, Esq., conducted the defence; and the last named of these legal gentlemen, is the one that administered the above rebuke to Rev. D. P. Livermore of the New Covenant. Whether this par-paragraph, "the spirits directed them to kill the can-dren," crept into the New Covenant columns through ignorance, or purposely appeared through malice, we know not. In either case the editor is utherly inexcusable, and can certainly do no less than pub-lish W. A. Baldwin's correction—truth, equility, justice, all demand it. It is a little amusing to see a lawyer exhort a Universalist clergyman to study the "first elements of Christianity." We think Jesus placed both priests and lawyers below the sinners with whom he "ate." with who

sumers with whom he "ate." Evangelical Christians consider Universalists no "better than they ought to be;" and Universalist editors, who for years have pitconsly whited be-cause Elder Knapp and the Orthodox so maliciously slander them, should be exceedingly continues rela-tion the the accurace for a constant of the second slander them, should be enceedingly cantions rela-tive to the course they pursued toward their peers in intelligence, and their superiors in numbers. Universalism cannot be built up, nor Spiritanlism demolished by falsehood and injustice. All the good in Universalism is ours. We cherrish it, alw-cate it, and in obedience to such apostolic injure-tions as "growin grace," "go on numba perfection." "add to your faith knowledge,"—we have added thereto the present ministry of spirits. This inter-communion between the two worlds, through our senses, our consciousness, our intuitions, and the testimory of clouds of witnesses on earth and in the heavens, we know to be trave; and the truth is to us at ouce an inspiration and an incentive to a holy and divine life.

CHICAGO, AUGUST 11, 1866. S. S. JONES, President "The Pen is mightier than the Sword." To Postmasters.

paper at

Letter from S. K. Terry.

MESSIEURS. Enclosed is \$0.50 the Ballance due you for the JOURNAL for six months.

I like the spiritual Philosophy which it advocates and would be happy to be a constant subscriber; but as the JOURNAL-is an abolition paper and appears to labor that the whites and negroes have a common origin and common nature and therefore should have a common liberty or to force on them this liberty.

"or in other words, A Lincon & Co murdred a million of men to force Jefferson Davis and Andrew Johnson or their children to practice a theory which rather then their children should practice would prefer to see them dead at their feet-"

who would like to mate his children with negroes?

This is a white man's Goverment and to mingle thirty millions of whites with three or four millions of negroes that is, the highest type of mankind with the lowest, is the most tremendous crime against God and His creatures that ever demons, let alone mortals, could conceive of. please discontique the JOURNAL at the expiration of six months. Yours truly S K TERRY

PS

1 . . .

I consider the LATTLE BOQUETT an Abolition tract, therefore poisonous in my family S K TERRY

Orient (N. Y.,) July 21st 1866

REMARKS-Our correspondent will please excuse us for printing his letter, but we saw no other way to say so much to the people in so few words. It explains itself, it explains its author, and it explains a great many people, and, perchance, it will serve as a mirror in which they can see themselves. If so, it will answer a good end. The writer likes "the Spiritual Philosophy which the JOURNAL advocates." Indeed ! The JOURNAL advocates a Spiritual Philosophy based upon the democracy of Souls and the unity of all Souls with God, and whoever loves Spiritual Philosophy loves his fellow men. We are sorry that a person should be so thoroughly imbued with prejudice as to place himself in such an uncomfortable relation to his own better sentiments. If we claim a right or quality for ourselves why not permit the same to be enjoyed by others ?

tion of the subject, and this exalted state of clairvoyance, there was an intermediate space in which the characteristics of the subject, together with the emotions and thoughts of the operator, were more or less distinctly discernable. With this in view we wish to proceed with our remarks under the above caption.

It is generally admitted that the manner of spirit control manifested in mediumship, is relatively the same as the operator's control in Mesmerism and Psychology, and it is argued that if mind can control mind while both are in the body, then it follows that if the immortal mind is unfleshed, it can perform the same act. This being the case we should look for similar phases of phenomena in the medium as in the mesmeric subject, so far as the two run parallel, which would lead us to this conclusion, viz. : That there are innumerable degrees of control, ranging from the slightest magnetic touch up to that of complete subjection of the medium's vital forces to another's will, and that through the whole scale from the normal to the abnormal, there is a mixed expression combining the characteristics of the medium, and those of the spirit influencing him. And further, we are not only affected by the minds that are about us in the body or out, but we are influenced by all things ; and when a medium becomes receptive, and during this intermediate state where neither the spirit in the body, nor the one out of it has complete control he is subject to a multitude of influence. We suggest that there are three sources of influence to be considered in analysing the Psychological department of mediumship; first, the person of the medium ; second, his circumstances ; third, the spirit interested. Either of these sources may predominate in characterizing communications, or the three may be involved in inextricable confusion. Undoubtedly, there never was a time in the history of man when there was so great a degree of nervous susceptibility as now ; consequently, never a time when mediumistic qualities were so common ; and hence, never before has there been such agita-tion of thought and such rapid transition from the old towards the new. But we must remember that it is transition; that spontaneous evolution in the

Psychological department of life as in the physical

far exceeds our general capacity to analyze and ex-

a prophesy of spirit communion. These mixed manifestations, resulting from the imperfect relationship of this world to the spiritual, and a lack of knowledge of the same, indicate what may be under a more perfect discipline. But they are not per se reliable evidence of spirit intervention, should not be claimed or recommended as such, and in all all cases where demonstration of the fact of spirit communion is sought; a clear distinction should be made between the medium's personality, his circumstances, and the matter communicated ; otherwise future revelations may entirely neutralize the basis upon which we build our hopes.

Music and Musical Instruments-Still Another Branch of Business.

In accordance with the original design of the projectors of the RELIGIO-PHILOSOPHICAL PUB-LISHING ASSOCIATION, we have made arrangements for publishing and selling every variety of sheet and book music, and the sale of all kinds of musical instruments, from the most expensive pianos, harps, organs, down to the most simple instru-We are now ready to receive orders for ments. any variety of pianos or other musical instruments, and will furnish them at manufacturer's prices-at much lower prices than they can be purchased elsewhere.

We have made arrangements with the most celebrated manufacturers, and will guarantee to furnish the very best instruments made, and stipulate that they shall give perfect satisfaction to the purchaser.

We have engaged the services of Professor D. R. Hughes, well known in the musical world as one of the most celebrated musicians of the age, to take the supervision of the musical department. He will, if necessary, go to the residence of parcha-sers of pianos, and in person attend to the setting up and put in order all such instruments as may be ordered.

Any one desiring any musical instrument, sheet or book music, or any information upon the subject or prices of music or musical instruments, will receive prompt replies by addressing Prof. D. R. Hughes, P. O. Drawer (SEX), Chicago, Ill.

Spiritualists are not in His favor and are desperately wicked, why did God allow the Spiritualists to have a splendid time, and the Christians to be disappointed, and come home weary and-some of them -not in the most amiable mood.

Ah, " the ways of God are past finding out "-Oh, the credulity of man surpasses all understanding.

The members of the Lyceum will long remember the good time they had, and heartily thank Dr. Avery, their Conductor, Mrs. Dye, Guardian of Groups, and other members of the committee of arrangements for their unselfish devotion to the Lyceum, and the comfort of its members.

Mr. Gilbert, proprietor of the grove was more than generous in his efforts to contribute to the happiness of the excursionists. Both himself and his kind wife received much praise from all present, and many hearty thanks are hereby tendered them.

The Work Goes On.

We take especial pleasure in tendering our thanks to the many friends who have recently sent in their subscriptions for stock in our corporation. We have received several thousand dollars within a few weeks, which helps us very essentially to extend the facilities for doing business.

We hope many, very many more liberal souls, will be impressed to send in their subscriptions immediately. We must now have a wholesale paper store of our own. It is time for us to deal with manufacturers only. We use a large amount of all kinds of paper every month-several thousand dollars' worth

With a store of our own we can, not only save commissions and profits to other parties, but we may receive these commissions and profits from sales to other printers.

In a little time we expect to be strong enough to manufacture paper on a large scale. A concentration of capital under our charter by liberal subscriptions from our friends, will enable us to do it profitably to the stackholders, and greatly increase the annual dividents-but above all other considcruthuns, it will enable us to accomplish the great work designed by the invisible powers that first projected this institution-the enlightenment and elevation of humanity.

[The editor of the New Command must have a very poor opinion of the intelligence or appreciation of truthfulness and common homesty of his readers, if he supposes that his frequent falsifications and misrepresentations of Spiritualists will meet with the approval of a majority of them-a large portion of whom are outspoken Spiritualists .- Eps. RELIGIO-PRILOSOPHICAL JOCHNAL.]

Delegates to the National Convention.

FIRST SPIRITUALIST SOLETY OF CHICAGO.-Warwick Martin, Wm. M. Batler, G. A. Shufeldt, A. James, J. R. Robinson, James E. Coe, F. L. Wadsworth, Mrs. Rachel Martin, Mrs. J. R. Robinson. Mrs. C. L. Dennison, Mrs. H. W. Lee, Mrs. C. A. Dye, Mrs. H. F. M. Brown, Miss Emily Tallmadge. FIRST STRITTAL SOCIETY OF ROCK ISLAND, ILL.-

Mr. and Mrs. W. T. Norris.

Some complaint has been made that we have not sublished the names of the Chicago delegates before this time.

We have simply to say that we did not know what they were, and only learned at this date by sending to the Secretary of the Society for them.

Responsibility.

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

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

RELIGIO - PHILOSOPHICAL JOURNAL.

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

ville

phia, Pa

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

Lizzie Doten. Address Pavillon, 57 Tremont st., Boston.

Hile, Wis., September 10.
Dr. E. C. Dunn. Address Rockford, Ill.
Dr. H. P. Fairfield, trance speaker. Address Berlin, Wis.

J.T. Dow lectures in Hebron, III., September 2d, Janes-He, Wis., September 16.

Rev. James Francis will answer calls to lecture. Address, ankato, Minn.

Dr. Wm. Fitzgibbon; Address, for the present, Philadel

B. J. Finney lectures in Lowell, Mass., September, October and November; Troy, New York, December, January and February; Philadelphia, Penn., March. Address accordingly, or Ann Arbor, Mich.

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

Jasac P. Greenleaf. Address Lowell, Mass.
N. S. Greenleaf. Address Lowell, Mass.
Dr. Jos. J. Hattinger, Trance Speaker. Address 25 Courterest, New Haven, Conn.
J. B. Harrison, Kendaliville, Noble Co., Ind.
D. H. Hamilton. Address Hammonton, N. J.
G. D. Hascali, M. D. will assess rathe to lecture in Wiscon-

G. D. Hascall, M. D., will answer calls to locture in Wiscon-in. Address, Waterloo, Wis.

W. H. Hoisington, lecturer. Address, Farmington, Wis.

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

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

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

Dr. B. M. Lawrence will answer calls to lecture. Address, 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.

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

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

Mrs. H. M. Miller, Elmira, N. Y., care of Wm. B. Hatch.

Mrs. Mary A. Mitchell will answer calls to lecture. Ad-ress box 221, Chicago, Ill.

Sarah A. Nutt speaks in Aurora, Ill., during August: in elvidere, September; in Elgin, October; in Beloit, Wis-ovember. Address accordingly. Mrs. Lydia Ann Pearsall, inspirational speaker, Disco, Mich.

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

J. L. Potter, trance speaker. Address Cedar Falls, Iowa. Mrs. Anna M. L. Potts, M. D., lecturer. Address, Adrian,

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

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

Miss Belle Scougall, inspirational speaker, Rockford, 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 Sinday 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 wer calls to lecture and attend funerals in Western N. Y.

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

Mrs. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address San Jose, Cal.

Mrs. Sarah M. Thompson, Inspirational Speaker, 36 Bank street, Cleveland, O.

Selah Van Sickle, Maple Rapids, Mich., will answer calls to cture in that vicinity.

E. S. Wheeler, Inspiritional Speaker, will answer calls to cture. Address Banner of Light office.

N. Frank White. Address Seymour, Conn., July and August. Will locture in Dotroit, Mich., in October; Chicago in November and December; Louisville, Ky. January and February, 1867. Will answer calls to lecture week evenings in vicinity of Sunday appointments.

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-on Co., 111.

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,

Benjamin Todd. Address San Jose, California.

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

Mrs. S. E. Warner. Address Berlin, Wis.

Hudson Tuttle, Berlin Heights, Ohio.

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

A. B. Whiting, Albion, Mich.

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

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

J. M. Peebles, box 1402, Cincinnati, Ohio

George A. Peirce, Auburn, Me.

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

Michigan.

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

Isnac P. Greenleaf. Address Lowell, Mass.

Mrs. S, A. Horton. Address Brandon, Vt.

M. Henry Houghton. Address West Paris, Me.

Lyman C. Howe, trance speaker, Clear Creek, N. Y.

W. F. Jamieson. P. O. Drawer 6325, Chicago, Ill.

George F. Kittridge. Address Grand Rapids, Mich.

Charles S. Marsh, semi-trance speaker, Wonewoc, Wis.

Valuable Invention. We desire to call the attention of farmers and business mon generally to the "World Excelsion Grain and Seed Separator and Smut Machine combined," patented by John W. Free, February 27th,

It is by far the best separator ever manufactured in this country, as it cleans the foulest wheat perfectly clean at one operation, taking out all the smut, cheat or chess, cockle and other impurities. So complete and perfect is this machine that if clover and timothy seed be mixed together it will separate them. It cleans corn, oats, barley, timothy, corn meal, clover, flax and Hungarian grass seeds. It will clean wheat at the rate of fifty bushels per hour.

Brother Free, who has already sold territory to the amount of \$50,000, is now exhibiting his mill in Minneapolis, Minnesota, where he will remain for two months longer. The inventor offers to board any good business man for two weeks and pay him double the amount he is now making, if he cannot convince such reliable man that he can make from 200 to \$800 per month besides expenses, by engaging in the sale of this machine. So valuable an invention ought to be introduced throughout the entire West.

The readers of the JOURNAL who are desirous of learning more concerning this superior mill will address John W. Free at Minneapolis, Minnesota, or call and examine.

The Atlantic Cable.

The efforts of Cyrus W. Field and his associates in this great enterprise seem now to be fairly crowned with success; and it is a success, one of the greatest of the century. We may now know of events in England within a few hours after they transpire, and all European news comes to us but two or three days old, so that any great event, either in Europe or America, may simultaneously quicken the heart-beats of the whole civilized world.

We can hardly over-estimate the beneficial results of such facilities for receiving and giving information. It brings conservative governments so much nearer republican institutions. It will tend to a oneness of feeling-a oneness of purpose, and thereby add to the power of society ; and with the existing state of things, we are willing to take the chances in favor of the accelerative progress toward better and nobler things.

All true moral and spiritual progress goes hand in hand with scientific achievement.

Exposure of a Medium.

Exposure of a Medium. We have received from Wilmington, Delaware, a communication, written by a Spiritualist, exposing the alleged shortcomings of a certain medium. In the postscript to an accompanying explanatory note, the writer particularly desires that we with-hold his name, because he fears the ridicule that would be heaped upon him, did we print it, "for being thus hambugged by such a scamp." When a "scamp" imposes upon us, we have no fear of ridicule by warning our friends against such a party; but surely it would be most unjust in us to publish the medium chluded to, without the facts in the case being attested by some competent and reliable case being attested by some competent and reliable persons, over their own proper signatures.-Banner of Light.

We are in receipt of duplicate copies of the document above referred to, probably from the same parties, and for the same reasons have laid them aside unpublished. We have no desire to screen rogues, or cover up the faults or shortcomings of Spiritualists, but we certainly cannot give circulation to uncertain rumors, publish anonymous communications, or make unspecific charges against persons, whoever they may be. If tricksters are exposed, state the facts clearly, justly, and then stand fearlessly by them, on your own responsibility.

J. B. Harrison, of Kendallville, Ind.

We take pleasure in calling the attention of our friends and societies in the West to the above named MAN. We do so without solicitation, and purely for the purpose of benefitting all concerned. We know Mr. Harrison personally. He formerly belonged to the Methodist Conference, and preached at Kendallville. He withdrew from the Conference in behalf of freedom of speech and conscience, and for a year or more has been talking to Spiritualists and other free thinkers in Northern Indiana and Southern Michigan. He is able, earnest, and devoted to truth. His sphere of labor ought to be enlarged. He is willing to work, and our cause in the West needs him, therefore we confidently recommend him to the people and societies. And more, we ask you to write him if you want a lecturer, because is not one of those who will the public. Such persons as Mr. Harrison should be kept at work, and well paid for the time and energy they so willingly give.

when near as they seem in the distance. The civility is best which excludes all superfluous formality.

FOREIGN NEWS.

BY ATLANTIC CABLE.

QUREN'S HOTEL, LONDON, July 28, 1866 .- An armistice of four weeks from yesterday has been signed by Prussia, Austria, Bavaria, and the other German States. The propositions embrace a lasting peace over the whole continent of Europe.

In the House of Commons, on Monday night, Lord Stanley said the Cabinet were anxious to reconcile any irritation arising ont of the cases connected with the war between the North and the South, if the claims were presented by the American Cabinet.

The English Government intended to issue a royal commission to inquire into the neutrality laws, and, if possible, revise them.

At a reform demonstration in Hyde Park, yester day, fifteen hundred police and a detachment of guards protected the park. The gates were closed. but the mob broke the iron railing, and forced an entrance. Several persons were injured. The Horse Guards charged the people, but did not use their swords.

HEART'S CONTENT, July 28 .- The Atlantic tele graph is this day open for public business. CYRUS W. FIELD.

PERSONAL AND LOCAL.

The officers and members of the Children's Progressive Lyceum of Richmond, Ind., have decided to take a vacation until the 2d Sunday of Septem ber. The friends of the Lyceum will hold mite society meetings at Maxwell's Gallery, for singing. etc., every Thursday evening, commencing on the All the friends are cordially invited to 26th ult. come, and let us have a good time.

We learn that Dr. Persons is healing the sick with great success at Rockford, Ill.

Dr. J. P. Bryant has made arrangements to sail for California about September 1st, and intends to operate in San Francisco from October 1st till April, 1867.

J. M. Peebles has been quite ill at his home in Battle Creek, but we are happy to say is now able to be about.

E. Whipple is at his home in Mattawan, Mich. The wife of Wm. Cullen Bryant died at her resldence on Long Island, N. Y., the 28th ult., in her

seventieth year. Senator Trumbull had a grand reception at Crosby's Opera House, Wednesday evening, August 1st.

PEN AND SCISSORS.

Knowledge is conscious truth ; but learning, as we get it and possess it, is often neither truth nor conscience.

Every human being has some handle by which he may be lifted, some groove in which he was meant to run; and the great work of life, so far as our relations with each other are concerned, is to lift each one by his own proper handle, and run each one in his own proper groove.

Prentice says girls will differ. One of them lately broke her neck in trying to escape being kissed, and a great many of them are ready to break their necks to get kissed.

The phrase "fixed as the everlasting hills," is quite inadmissible. There never was a hill that didn't slope.

Lose not what you might do by dwelling upon what you have done.

You may gather a rich harvest of knowledge by reading, but thought is the winnowing machine. It is not the law of God, but the violation of it,

that causes misery.—Exchange. It isn't, either. The law is immutable, and cannot

be violated. We are unhappy when we get out of a true relation to the law, and violate ourselves.

We should give as we receive, cheerfully, quickly, and without hesitation, for there is no grace in a benefit that sticks to the fingers.

The chief of the Devil's staff is SELF!

A pert little girl boasted to one of her little friends that her "father kept a carriage. "Ah, but," was the triumphant reply, "my father drives an om nibus."

Trouble looks more terrible in the distance than when it is upon us. Clouds are never so black

Excess of ceremony shows a want of breeding.

BUSINESS MATTERS.

CLAIRVOYANT AND HOMEOPATHIC PHYSICIAN.-CLAIRVOYANT AND HOMEOPATHIC PHYSICIAN.---Miss Lowry will remain in Ohicago a short time, at No. 300½ State street, where she will examine the human system clairvoyantly, and give a diagnosis of the diseased organs, and a statement of the canse of their diseased state, and treat the same. Will also give psychonicitical diagnosis of dis-eases of those who are at a distance, either by a lock of their hair, their autographs or photographs; and by the same means give a defineation of charac-ter, and direct their minds to the profession or oc-cupation for which their organizations are best adapted.

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

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; fite all imps, requires no chimney, makes no smoke, saves oil, and rives a spiendid gas light. Can be carried about the honse without dan-ger of being extinguished. Sent by mail for 60 ets. 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 fill health is cos-tiveness, or indigestion. It has for its offspring, dyspepsia, with all its attendant miseries, such as sick headache, sour stomach, no appetite, no en-ergy, in fact, complete prostration. Coe's Dys-pepsia 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 triffle to taste it, and will surely bring you yeller.

CHOLERA MORBUS, and all disorders of the CholeRA MORBOS, and an algorders 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. Dyspepsis, the most horrible of all diseases, yields at once to its curative powers. It is a valu-able medicine, very popular, and should be kept on hand in every household.

Beware of summer complaint amongst the chil-dren. Thousands of the little ones annually die from disorders of the stomach and bowels, and many, ah I too many, homes are rendered desolate by the hands of this prevalent disorder. Coe's Dys-pepsia Cure is a reliable remedy in all such cases, as well as for dyspepsia, indigestion, sick headache, sour stomach, want of appetite and general debility.

sour stomach, want of appetite and general debility. MESSAS, EDITORS: I wish to make known to the public, through your paper, the cure that Dr. Val-entine effected on me, for I cannot answer all letters I receive from those wishing to know the truth of the certificate I gave him. I was troubled with female complaints from the time I was fourteen years old until I was twenty-one, a large part of the time unable to sit up, and given up by physi-cians as dying with consumption. As soon as the Doctor operated on me, I commenced to improve, and am in robust health at the present time, and have increased in weight fitz ponds. MISS ANNIE TER.

MISS ANNIE TIER. Meadville, Crawford Co., Pa., July 20, 1866

PROGRESSIVE GATHERINGS.

Third National Convention

To the Spiritualists and Reformers of the World: At the Scoop NATIONAL CONVEXTION OF SPHERVALISTS held in Philadelphia by adjournment from the 17th to the 21st of October, 1865, it was Resolved, That this Convention and its successors be, and heady are declared to be a thermatic Network Ocean interna-

October, 1865, it was Resolved, That this Convention and its successors be, and hereby are declared to be a Permanent National Organization of Spiritualists, and that the officers of this Convention, and their successors are elected; Resolved, That the delogates 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 success-sors, or other delogates, shall be elected by their respective local organizations, but whose membership of the National Organization shall not cease mult 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 Organizations, at such times and places as the President, Vice-Fresidents, Secretary and Teras-ure of this and each subsequent Convention shall designate; and such officers are hereby deglared an Executive Committee for that purpose;

and such officers are hereby declared an Executive Committee's for that purpose; *Resolved*, That appointments and records as delegates from local organizations, shall alone constitute the membership in the National Organization of Spiritualists; and all such dele-gates shall be thereby constituted and remain members until their names are voluntarily withdrawn. *Resolved*, That until otherwise ordered, such local organi-zation of Spiritualiste, or Progressive Reformers, shall be entitled to two delegates in the National Organization, and an additional one for each fractional fifty over the first fifty members.

Admittonial one for each state of the senders. Resolved, That in adopting these articles, all rights of the ational Organization horeby instituted, in any wise, at any me, or in any manner, in the least degree to assume the were to prescribe creeds, articles, or declarations of faith for piritualists, or otherwise interfering with individual rights, the rights of local organizations, by resolutions, or other-ies, are forever prohibited.

wise, are forever prohibited. In pursuance of the above, the undersigned officers of said Convention, as the Executive Committee, have received the following invitation, to wit: "At a meeting of the Provi-dence Congregation of Spiritualists, held at Prat's Hall, the WILLIAMSBURG, N. Y.-Spiritual meetings are held one evening each week, in Continental Hall. following invitation, to wit: "At a meeting of the Provi-dence Congregation of Spiritualists, held at Prat's Hail, the following resolutions were unanimously adopted: *Resolveed*, That the National Convention of Spiritualists be invited to hold their next session in the city of Providence in the month of August next ; *Resolveed*, That if this invitation be accepted, we recom-mend that one day be devoted to an excursion upon the waters of our Natrugansett Bay. And we tender to the Con-vention the free use of our Hall, a fraternal greeting and kind hospitality." (Signed) L.K. JOSLIN, Sceretary. And, on conferring with each other, we have decided to call the Timb NATONAL CONNENTOR to meet on Tuesday, the 21st day of August, 1866, at 11 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 mitte "each local organization of Spiritualists or Progressive Reformers," to seed "two delagates and an additional one for each firmediate in the busfness which may come before said Convention. JNO, PIERPONT, President. MARX F, DAVIS, V. P. for New York. <u>AC 2005</u> Section 310

Western New York are more especially invited to 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 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. Whip-ple, are engaged as speakers. All are invited to attend. 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 Crove Meeting. The Spiritualists and Friends of Progress of Boone county, Illinois, will hold their annual meet-ing at Beividere, Illinois, on Friday, Saturday and Sunday, September 7th, 8th and 9th, 1866. A grand basket picnic will be held the 7th, with such anusements as will make the occasion pleasant. Good music and dancing will constitute

Mass A Wilhelm, M. D., Miss Sarah A. Nutt, and ther speakers are expected to attend the meeting. All are invited.

oth Per order of Committee.

Mass Convention.

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 super naturalism, as both desirable and ultimately inevitable, 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 can-didly endeavor to aid in the discovery of truth, and its practical application to the needs of the race. Triends expecting to aid us pecuniarily, are desired to become guests of the Association during their stay.

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

L. J. TIBBALS, H. LANG, Committee.

OLIVE H. FRASER, Secretary.

NOTICE OF MEETINGS.

MEETINGS AT CHICAGO .- Regular morning and evening meet-Instantines at Unitedo-regular morning and evening meet-ings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall-entrance on State street. Hours of meeting at $10\frac{1}{2}$ s. m., and $7\frac{1}{2}$ 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 Lycenm meets every Sunday afternoon at 2 o'clock.

QUINCY, ILL.-The Association of Spiritualists and Friends of Progress meet every Sunday, at 23/2 P. M., for conference and addresses. Hall, No. 130 Main street, third floor.

STURGES, MICH.—Regular meetings of the "Harmonial So-clety" morning and evening in the "Free Church." Children's Progressive Lyceum meets every Sunday at the same place at 12:30 p. x.

Sime place at these r. A. CINCINNATI, O.—The Spiritualists of Clincinnati have orga-ized themselves under the laws of Ohio as a "Religious Sock of Progressive Spiritualists," and have secured the Acader of Music, north side of Fourth street, between Elm a Plumb streets, where they hold regular meetings on Sund mornings and evenings, at $10\frac{1}{2}$ and $7\frac{1}{2}$ o'clock.

CLEVELAND, O.—Regular meetings every Sunday in Tem ance Hall, on Superior street, at $10\frac{1}{2}$ a. s. and $7\frac{1}{2}$ (bildron's Progressive Lyceum holds its sessions every day at 1 p. s.

day at 1 P. M. CARDINGTON, OHIO.—The Religio-Philosophical Society of Cardington, holds regular meetings on the first Sunday of each month, and Conference Meetings on intervening Sun-days, at 2 o'clock, in Joseph Snith's Spirit Room. Sr. Louis, Mo.—The "Society of Spiritualists and Friends of Progress" have rented Mercantile Library (small) Hall, and have regular lectures every Sunday at 10½ A. M. and 7½ P. M. Seats free. The Children's Progressive Lyceum meets in the same Hall every Sunday afternoon, at 2½ o'clock.

Bosron-MELODEON.-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 meets in the forenoon.

WORCESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at $11\frac{1}{2}$ a. M. every Sunday. PROGRESSIVE MEETINGS IN NEW YORK .--- The Society of Pro

gressive Spiritualists hold meetings every Sunday morning and evening, in Ebbitt Hall, No. 55 West 33d street, near Broadway. The Children's Progressive Lyceum, a new and very at-tractive Sunday School, meots at the same Hall every Sunday

afternoon at 224 o'clock, and a segments to lecture in Eb-Brakers wishing to make engagements to lecture in Eb-bitt Hall, should adverse P. E. Farnsworth, Secretary, P. O Box 6679, New York.

Mary Woodhull lectures on Spiritualism, Laws of Life and Health. Address Mattawan, Mich. Elijah Woodworth. Address, Leslie, Mich. NEW YORK CITY .-- The First Society of Spiritualists holds meetings every Sunday in Dodworth's Hall. Seats free. Warren Woolson, trance speaker, Hastings, N. Y. Miss H. Maria Worthing, trance speaker, Oswego, Ill. Henry C. Wright. Address care Bela Marsh, Boston

Mr. Harrison expects to go East to the National Convention, and will not be able to answer calls before September, but letters should be addressed to him early at his home, above named.

Another Lecturer.

At the late Convention at Battle Creek we met Mr. Addison A. Wheelock, of St. Johns, Mich., who proposes to take the field as an inspirational speaker. Mr. Wheelock is a man of good address, has a fine, sensitive organization, a clear, good voice for public speaking, and evinces power and He delivered a short address before the purpose. He delivered a short address before the Convention, and we feel assured that he possesses the qualities that will enable him to do a-good publie work, if called into use. There is room for him, and we hope the Spiritualists of Michigan will aid him in rallying to the support of the noble stand they have taken.

Riot in New Orleans.

The telegraph brings us intelligence of fearful and ominous collisions between loyalists and trai-tors at New Orleans. Hundreds of persons have been killed and wounded, mostly colored people, and others who were true to American interests during the civil war. Such proceedings are much to be regretted, for they imperil the peace of the country throughout, and if not promptly dealt with in favor of equal rights, before' the law to all, will precipitate another revolution, more terrible and destructive to life and treasure than that through which we have passed.

Form for Subscriptions to Capital Stock.

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

Dated this day of A. D. 186 ... Norg.-Affix a ten cent revenue stamp.

The editor who kissed his sweetheart, saying "please exchange," is believed not to have exceeded the "proper liberty of the press."

A Conference preacher one day went into the house of a Wesleyan Reformer, and saw the portraits of three expelled ministers suspended from the walls.

"What !" said he, " have you got them hanging there?"

"Oh! yes," was the answer, "they are there." "Ah! well! but one is wanted to complete the set."

"Pray, who is that?"

"Why, the Devil, to be sure."

"Ah!" said the Reformer, "but he is not yet expelled from the Conference !"

Two young men commenced the sail making business in Philadelphia. They bought a lot of duck from Stephen Girard on credit, and a friend had engaged to endorse for them. Each caught a roll and was carrying it off, when Girard remarked, "Had you not better get a dray ?" "No; it is not far, and we can carry it ourselves." "Tell your friend he need not endorse the note, I will take it without!"

The clergyman in a certain town, as the custom is, having published the bans of matrimony between two persons, was followed by the clerk reading the hymn beginning with the words, "Mistaken souls who dream of heaven."

Religion is not only an act, or a series of acts, but also and essentially a state of mind, an order of the faculties, a temper and condition of the soul. It is essentially love of truth and goodness, devotion to humanity, reverence for justice, worship of holiness. It is the accordance of the soul in all its sentiments with the spirit of God.



Death, life's faithful servant, comes to loose the worn sandal and give the weary rest.

Passed to the Summer Land, from Chicago, July 7th, 1866, AVERY B. COOK, son of Lyman H. and Margaret S. Cook, aged six years and five months, after an illness of three months, from a timor of the kidneys.

He was a member of the Children's Progressive Lycoum o Chicago, and the first to visit the Spirit Land. "Of such is the kingdom of heaven."

MARY F. DAVIS, V. P. for New York. J. G. FISH, ""Now Jersey, I. REHN, ""Ponn. THOMAS GARRETT, "Polaware, J. A. ROWLAND, "D. of C. A. G. W. CARTER, "Ohio, BENJ. TODD, "Michigan, S. S. JONES, "Hilhuois, H. S. BROWN, M.D. "Wisconsin, C. H CROWELL, "Misconsin, M. B. RANDALL, M.D. "Vermont. M. B. DYOTT, of Pennsylvania, Treasurer.				
J. G. FISH, ""New Jersey, I. REHN, "Ponn. THOMAS GARRETT," Delaware, J. A. ROWLAND, "Delaware, J. A. ROWLAND, "Delaware, BENJ. TODD, "Delaware, BENJ. TODD, "Michigan, S. S. JONES, "Michigan, S. S. JONES, "Miknois, H. S. BROWN, M.D. "Wisconsin, C. H. CROWELL, "Mass. M. B. RANDALL, M.D." Vermont. M. B. DYOTT, of Pennsylvania, Treasurer.	MARY F. DAVIS, V	. P.	for	New York.
I. REHN, ""Ponn. THOMAS GARRETT,""Delaware, J. A. ROWLAND, "Dolaware, J. A. ROWLAND, "Dolaware, BENJ. TODD, "Michigan, S. S. JONES, "Initiality, H. S. BROWN, M.D." Wisconstn, C. H. CROWELL, "Mass. M. B. RANDALL, M.D." Vermont. M. B. DYOTT, of Pennsylvania, Treasurer.		46		
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M. B RANDALL, M.D." "Vermont. M. B. DYOTT, of Pennsylvania, Treasurer.	C. H CROWELL.	**	- 141	Mass.
M. B. DYOTT, of Pennsylvania, Treasurer.	M. B RANDALL, M.D.		10	Vermont.
TRUNDER OFFICE ALL D. C.				
HENRY T. CHILD, M. D., Secretary,	HENRY T. CHILD, M	M. D	Se	ecretary.
634 Race St., Philadelphia.				

Spiritual Meeting.

Spiritual Meeting. There will be a meeting of the Friends of Pro-gress at the Little Mountain, eight miles south of Painesville, Ohio, on the 11th and 12th of August next. Dr. Cooper, Mrs. H. F. M. Brown, and others will be in attendance, to dispense words of wisdom and cheer to all who shall go up into the mountain to worship on that occasion. A general invitation is given. The mountain is a beautiful place—the scenery alone being sufficient to inspire every worshipful heart with holy aspira-tions. 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. you from this meeting

S. P. MERRIFIELD, Corresponding Secretary.

Picnic at Portage Bridge, N. Y.

Picnic at Portage Bridge, N. Y. Arrangements are being perfected by the Com-mittee chosen at the last year's Portage Bridge ple-nic, 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-diate points—returning same evening. Speakers engaged—Miss. F. O. Hyser, Mrs. Jona-than Watson (formerly Miss Libble Low,) and Lyman C. Howe. Others are expected. A cordial invitation is extended to all to meet with us in this free Basket picnic, in Our Heavenly Father's leafy temple, but the Spiritualists of

MORRISANIA, N. Y.-First Society of Progressive Spiritual-ists-Assembly Rooms, corner Washington avenue and Fifth street. Services at 3½ p. M.

PHILADELPHIA, PA.—Progressive Spiritualists hold regular meetings on Sundays in Samoon Street Hall at $10\frac{1}{2}$ A. M. and $7\frac{1}{2}$ P. M. Children's Progressive Lyceum holds sessions every Sunday afternoon in same place at $2\frac{1}{2}$ o'clock.

PHILADSLIPHTA, 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 Lyccum 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 734 o'clock. Progressive Lyceum meets every Sunday forenoon, at 1054 o'clock.

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. Address, Woodstock, Vt., care of Thomas Middleton.

C. Fannie Allyn. Address Woodstock, Vt.

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

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

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

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

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

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

B. J. Butts. Address Hopedale, Mass.

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

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

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

Annie Lord Chamberlin, Musical Medium, Address Ban-ner of Light office, Boston, Mass.

Marron Chase will lecture in Cleveland, Ohio, during July;
 in Geneva, Ohio, August 5th; in Windsor, Ct., August 12th and 19th; in Chicago, during October; in Davenport, Iowa, during November; in Rock Island, HL, during December.
 Henry T. Child, M. D., 634 Race street, Philadelphiss, Pa.

Seth C. Child, inspirational speaker. Address Frankfort,

Prof. J. Edwin Churchill will answer calls to speak on San days at a distance. Week day evoltage, convenient to Pen-tiac, Mich. Address Poptiac, Mich.

Mrs. Kliza C. Clark, inspirational sponker. Address care of anner of Light office.

Mrs. Amolia H. Colby, trance speaker, Monmonth, 121. Dr. L. K. Coontey, Address Vinetand, N. J.

Doan Clark, inspirational speaker, will answer calls to lecture. Address Rutland, Vt., P. O. Box 110,

Dr. James Cooper, Bellefontaine, Q.

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

PUBLISHERS' NOTICES.

New Premium for New Subscribers, Any one sending us fifteen dollars for new sub-scriptions to the JOURNAL, shall receive, by return mail, either "The Origin and Antiquity of Physical Man," by Hudson Tuttle, "Moses and the Israel-ites," by Merritt Munson, "Jesus of Nazareth," ites," by Merritt Munson, "Jesus of Nazareth," by Alexander Smyth, or one dollar and seventy-five 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, fall paid., \$3.00, for one year, shall receive K. Graves' BIOGRAPHY OF SATAN, or Emma Har-dinge's volume of Lectures on "Theology and Nature," with a fine steel engraving of the suthor, 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.

Another inducement. We offer still another inducement for subscribers for the RELIGIO-PHILOSOPHICAL JOURNAL and LIT-TLE BOUQUET. Any person sending us one year's subscription for the RELIGIO-PHILOSOPHICAL JOURNAL and three yearly subscriptions for the LITTLE BOUQUET (new subscribers) shall receive a beautifully bound copy of the CHILDREN'S PROGRESSIVE LICEUM MANUAL, by A. J. Davis. A. J. Davis. The MANUAL is indispensable to Lyceum exercises,

Into MAXCAL is indispersion of cycry family of Spirit-ualists, and here is a fine opportunity to get it, by simply canvasing yourselves and encouraging the little girls and boys to canvass for subscribers for the JOUENAL and BOUQUET.

Renewals of Subscription.

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. If requires a considerable outlay to adjust our mailing machine when a sub-scription fully expires before being renewed. Let each one enclose the money for renewal in a letter addressed to George H. Jones, Sceretary, Drawer 6325, Chleago, Ill., about three weeks be-fore his subscription expires, and everything will work systematically without cause of complaint or unnecessary delay. M. B.-We do not pay agents a commission on renowals.

renewals

Another New Premium for Subscribers.

Another New Premium for Subscribers. Any person who will send us six dollars for new subscribers for the RELIGIO-PHILOSOPHICAL JOUR-XAL or the LITTLE BOUQUET, or for the JOURNAL and Borquers, shall receive by return mail, pre-paid, either of the following named steel engrav-ings, by Doney, the celebrated American engraver, viz. : General Grant, Licutenant General Sherman, Major General Sheridan, Major General Thomas, Hon. S. P. Chase, Vice Admiral Farragut.

RELIGIO - PHILOSOPHICAL JOURNAL.

Valuable Invention. We desire to call the attention of farmers and

business men generally to the "World Excelsior Grain and Seed Separator and Smut Machine comined," patented by John W. Free, February 27th,

It is by far the best separator ever manufactured in this country, as it cleans the foulest wheat perfeetly clean at one operation, taking out all the mut, cheat or chess, cockle and other impurities. So complete and perfect is this machine that if clover and timothy seed be mixed together it will separate them. It cleans corn, oats, barley, timo-thy, corn meal, clover, flax and Hungarian grass speds. It will clean wheat at the rate of fifty husbels per hour.

Brother Free, who has already sold territory to the amount of \$50,000, is now exhibiting his mill in Minneapolis, Minnesota, where he will remain for two months longer. The inventor offers to board any good business man for two weeks and pay him double the amount he is now making, if he cannot convince such reliable man that he can make from and to \$800 per month besides expenses, by engaging in the sale of this machine. So valuable an invention ought to be introduced throughout the entire West.

The readers of the JOURNAL who are desirous of learning more concerning this superior mill will address John W. Free at Minneapolis, Minnesota, or call and examine.

The Atlantic Cable.

The efforts of Cyrus W. Field and his associates this great enterprise seem now to be fairly wned with success; and it is a success, one of the greatest of the century. We may now know of events in England within a few hours after they transpire, and all European news comes to us but two or three days old, so that any great event, either in Europe or America, may simultaneously quicken the heart-beats of the whole civilized world.

We can hardly over-estimate the beneficial results of such facilities for receiving and giving information. It brings conservative governments so much nearer republican institutions. It will tend to a oneness of feeling-a oneness of purpose, and thereby add to the power of society ; and with the existing state of things, we are willing to take the chances in favor of the accelerative progress toward better and nobler things.

All true moral and spiritual progress goes hand in hand with scientific achievement.

Exposure of a Medium.

Exposure of a Medium. We have received from Wilmington, Delaware, a communication, written by a Spiritualist, exposing the alleged shortcomings of a certain medium. In the postscript to an accompanying explanatory note, the writer particularly desires that we with-hold his name, because he fears the ridicule that would be heaped upon him, did we print it, "for being thus humbugged by such a scamp." When a "scamp" imposes upon us, we have no fear of ridicule by warning our friends against such a party; but sureiv it would be most unjust in us to publish but surely it would be most unjust in us to publish the medium elinded to, without the facts in the case being attested by some competent and reliable persons, over their own proper signatures.—Banner a tion

We are in receipt of duplicate copies of the document above referred to, probably from the same parties, and for the same reasons have laid them aside unpublished. We have no desire to screen rogues, or cover up the faults or shortcomings of Spiritualists, but we certainly cannot give circulation to uncertain rumors, publish anonymous communications, or make unspecific charges against persons, whoever they may be. If tricksters are exposed, state the facts clearly, justly, and then nd fearlessly by them, on your own responsibility.

J. B. Harrison, of Kendallville, Ind.

We take pleasure in calling the attention of our friends and societies in the West to the above named MAN. We do so without solicitation, and purely for the purpose of benefitting all concerned. We know Mr. Harrison personally. He formerly belonged to the Methodist Conference, and preached at Kendallville. He withdrew from the Conference in behalf of freedom of speech and conscience, and for a year or more has been talking to Spiritualists and other free thinkers in Northern Indiana and Sonthern Michigan. He is able, earnest, and devoted to truth. His sphere of labor ought to be enlarged. He is willing to work, and our cause in the West needs him, therefore we confidently recommend him to the people and societies. And more, we ask you to write him if you want a lecturer, because he is not one of those who will urge himself before

FOREIGN NEWS. BY ATLANTIC CABLE.

QUEEN'S HOTEL, LONDON, July 28, 1866 .- An armistice of four weeks from yesterday has been signed by Prussia, Austria, Bavaria, and the other German States. The propositions embrace a lasting peace over the whole continent of Europe.

In the House of Commons, on Monday night, Lord Stanley said the Cabinet were anxious to reconcile any irritation arising out of the cases con nected with the war between the North and the South, if the claims were presented by the American Cabinet.

The English Government intended to issue a royal commission to inquire into the neutrality laws, and, if possible, revise them.

At a reform demonstration in Hyde Park, yesterday, fifteen hundred police and a detachment of guards protected the park. The gates were closed, but the mob broke the iron railing, and forced an entrance. Several persons were injured. The Horse Guards charged the people, but did not use their swords.

HEART'S CONTENT, July 28 .- The Atlantic tele graph is this day open for public business. CYRUS W. FIELD

PERSONAL AND LOCAL.

The officers and members of the Children's Progressive Lyceum of Richmond, Ind., have decided to take a vacation until the 2d Sunday of September. The friends of the Lyceum will hold mite society meetings at Maxwell's Gallery, for singing, etc., every Thursday evening, commencing on the 26th ult. All the friends are cordially invited to come, and let us have a good time.

We learn that Dr. Persons is healing the sick with great success at Rockford, Ill.

Dr. J. P. Bryant has made arrangements to sail for California about September 1st, and intends to operate in San Francisco from October 1st till April, 1867.

J. M. Peebles has been quite ill at his home in Battle Creek, but we are happy to say is now able to be about.

E. Whipple is at his home in Mattawan, Mich. The wife of Wm. Cullen Bryant died at her resldence on Long Island, N. Y., the 28th ult., in her seventieth year.

Senator Trumbull had a grand reception at Cros by's Opera House, Wednesday evening, August 1st.

PEN AND SCISSORS.

Knowledge is conscious truth; but learning, as we get it and possess it, is often neither truth nor conscience.

Every human being has some handle by which he may be lifted, some groove in which he was meant to run; and the great work of life, so far as our relations with each other are concerned, is to lift each one by his own proper handle, and run each one in his own proper groove.

Prentice says girls will differ. One of them lately broke her neck in trying to escape being kissed, and a great many of them are ready to break their necks to get kissed.

The phrase "fixed as the everlasting hills," is quite inadmissible. There never was a hill that didn't slope.

Lose not what you might do by dwelling upon what you have done.

You may gather a rich harvest of knowledge by reading, but thought is the winnowing machine.

It is not the law of God, but the violation of it, hat causes misery.—*Exchange*. It isn't, either. The law is immutable, and cannot

be violated. We are unhappy when we get out of a true relation to the law, and violate ourselves.

We should give as we receive, cheerfully, quickly, and without hesitation, for there is no grace in a benefit that sticks to the fingers.

The chief of the Devil's staff is SELF!

A pert little girl boasted to one of her little friends that her "father kept a carriage. "Ah, but," was the triumphant reply, "my father drives an omnibus.'

Trouble looks more terrible in the distance than when it is upon us. Clouds are never so black when near as they seem in the distance.

Excess of ceremony shows a want of breeding, The civility is best which excludes all superfluous

BUSINESS MATTERS.

CLAIRVOTANT AND HOMEOFATHIC PHYSICIAN.— Miss Lowry will remain in Chicago a short time, at No. 200½ State street, where site will examine the human system clairvoyantly, and give a diagnosis of the diseased organs, and a statement of the canse of their diseased state, and treat the same. Will also give psychonictrical diagnosis of dis-enses 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 charac-ter, and direct their minds to the profession or oc-cupation for which their organizations are best adapted.

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

MEDICAL NOTICE.—Dr. Henry Side, 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 spiendid gas light. Can be earried about the house without dan-ger of being extinguished. Sent by mull for 60 ets. 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 III health is cos-tiveness, or indigestion. It has for its offspring, dyspepsia, with all its attendant miseries, such as sick headache, sour stomach, no appetite, no en-ergy, in fact, complete prostration. Coe's Dys-pepsia 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 triffe to taste it, and will surely bring you relief.

CHOLERA MORBUS, and all disorders of the 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 valu-able medicine, very popular, and should be kept on hand in every household.

Beware of summer complaint amongst the chil-dren. Thousands of the little ones annually die from disorders of the stomach and bowels, and many, ah I too many, homes are rendered desolate by the hands of this prevalent disorder. Coe's Dys-pepsia Cure is a reliable remedy in all such cases, as well as for dyspepsia, indigestion, sick headache, sour stomach, want of appeilte and general debility.

MESSRS. EDITORS : I wish to make known to the Messns. EDITORS: I wish to make known to the public, through your paper, the cure that Dr. Val-entine effected on me, for I cannot answer all letters I receive from those wishing to know the truth of the certificate I gave him. I was troubled with female complaints from the time I was fourteen years old until I was twenty-one, a large part of the time unable to sit up, and given up by physi-cians as dying with consumption. As soon as the Doctor operated on me, I commenced to improve, and am in robust health at the present time, and have increased in weight fifty pounds. Miss ANNIE TIER. Meadville, Crawford Co., Pa., July 20, 1866.

PROGRESSIVE GATHERINGS.

Third National Convention.

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I such officers are nervey symptoms that purpose; Resolved, That appointments and records as delegates from Resolved, That appointments and records as delegates from the symptoms of the symp Resolved, That appointments and records as delegates from local organizations, shall alone constitute the membership in the National Organization of Spiritualists; and all such dele-gates shall be thereby constituted and remain members until their names are voluntarily withdrawn. *Recoired*, That until otherwise ordered, each local organi-zation of Spiritualists, or Progressive Reformers, shall be entitled to two delegates in the National Organization, and an additional one for each fractional fifty over the first fifty members.

an additional one for each radiational first over the first first members. *Recoived*, That in adopting these articles, all rights of the National Organization hereby instituted, in any wise, at any time, or in any manner, in the least degree to assume the power to prescribe creeds, articles, or declarations of faith for Spiritualists, or otherwise interfering with individual rights, or the rights of local organizations, by resolutions, or other-wise, are forever prohibited. In pursuance of the above, the undersigned officers of said Convention, as the Executive Committee, have received the following invitation, to wit: "At a meeting of the Provi-dence Congregation of Spiritualists, held at Prat's Hall, the following resolutions were unanimously adopted: *Recoleed*, That the National Convention of Spiritualists be

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 Europre 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. Whip-ple, are engaged as speakers. All are invited to attend. E. WIIIPILE.

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 meet-ing at Belvidere, Illinois, on Friday, Saturday and Sanday, September 7th, 8th and 9th, 1866. A grand basket picnic will be held the 7th, with such anusements as will make the occasion pleasant. Good music and dancing will constitute neart of the programme.

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Per order of Committee.

Mass Convention. The Corry Association of Friends of Progress, feeling that universal multiples of the Spiritua Philosophy, as opposed to materialism and super paturalism, as both desirable and ultimately inevitable, 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 connty, Pa., on the 17th, 18th and 19th days of August, 1860, and can-dity endeavor to aid in the discovery of truth, and its practical application to the needs of the race. Triends expecting to aid us pecuniarily, are desired to become guests of the Association during their stay. Mass Convention.

desired to become guests of the stay. 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. TIEBRALS, H. LANG, OLIVE H. FRASER, Secretary. Committee.

NOTICE OF MEETINGS.

-MEETINGS AT CHICAGO.—Regular morning and evening tings are held by the First Society of Spiritualists in Chievery Sunday, at Crosby's Opera House Hall—entran State street. Hours of meeting at $10\frac{1}{2}$ A. M., and $7\frac{1}{2}$ P. : Children's Progressive Lyccum meets at the same 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.

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

CINCINNATI, O.—The Spiritualists of Cincinnati have organ-ized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured the Academy of Music, north side of Fourth street, between Elm and Plumb streets, where they hold regular meetings on Sunday mornings and evenings, at 10½ and 7½ o'clock.

CLEVELAND, O.-Regular meetings every Sunday in Temper ance Hall, on Superior street, at 1014 A. M. and 714 P. M. Children's Progressive Lyceum holds its sessions every Sun day at 1 P. M.

CARDINGTON, OHIO.—The Religio-Philosophical Society of Cardington, holds regular meetings on the first Sunday of each month, and Conference Meetings on Intervening Sun-days, at 2 o'clock, in Joseph Smith's Spirit Room.

Sr. Louis, Mo.-The "Society of Spiritualists and Friends of Progress" have rented Mercantile Library (small) Hall, and have regular loctures every Sunday at 10½ A. M. and 7½ F. M. Seats free. The Children's Progressive Lyceum meets in the same Hall every Sunday afternoon, at $2\frac{1}{2}$ o'clock.

BOSTON-MELODEON.-The Lyceum Society of Spiritualists will hold meetings on Sundays at 2½ and 7½ o'clock. Ad-

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

WORCESTER, MASS.-Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Pro-gressive Lyceum meets at 11½ A. M. every Sunday.

PROGRESSIVE MEETINGS IN NEW YORK .- The Society of Pro-ressive Spiritualists bold meetings every Sunday morning nd evening, in Ebbitt Hall, No. 55 West 33d street, near

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

afternoon at 21% o'clock. Speakers wishing to make engagements to lecture in Eb-bitt Hall, should address P. E. Farnsworth, Secretary, P. O. Box 5679, New York.

NEW YORK CITY .-- The First Society of Spiritualists holds meetings every Sunday in Dodworth's Hall. Seats free.

WILLIAMSBURG, N. Y .- Spiritual meetings are held one even ing each week, in Continental Hall. MORRISANIA, N. Y .- First Society of Progressive Spiritual-

Mrs. Lanra Cuppy's address is San Francisco, Cal. Andrew Jackson and Mary F. Davis can be addressed at Orange, N. J.

Lizzie Doten, Address Pavillon, 57 Tremont st., Boston. J.T. Dow lectures in Hebron, Ill., September 21, Janes-ville, Wis., September 16.

Dr. E. C. Dunn. Address Rockford, Ill.

sín.

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.

B. J. Finney lectures in Lowell, Mass., September, October and November; Troy, New York, December, January and Yebruary; Philadelphia, Penn., March. Address accordingly, or Ann Arbor, Mich.

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

pirit control. Address Køckuk, Lowa.
lsaac P. Greenleaf. Address Lowell, Mass.
N. S. Greenleaf. Address Lowell, Mass.
Dr. Jos. J. Hatlinger, Traines Speaker. Address 25 Courtizect, New Haven, Conn.
J. B. Harrison, Kendallville, Noble Co., Ind.
D. H. Hamilton. Address Hammouton, N. J.
G. D. Hascall, M. D., will answer calls to lecture in Wiscon-in. Address, Waterloo, Wis.
W. B. Maringer, Wis.

W. H. Hoisington, lecturer. Address, Farmington, Wis.

W. R. Hossington, lecturer. Address, Farmington, Wis.
Mrs. S. A. Horton. Address Brandon, Yt.
M. Henry Houghton. Address West Paris, Me.
Lyman C. Howe, trance speaker, Clear Creek, N. Y.
W. A. D. Hume will answer calls to lecture, on Spiritnalism and all progressive subjects. Address, Cleveland, West Side P. O., Ohio.

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

Mrs. Jones A. Hukemson F. O. Drawer 6325, Chicago, H. W. F. Jamieson. P. O. Drawer 6325, Chicago, HI. Wm. Klipatrick lectures on Spirifualism, Phrenology and Physiology. Will receive subscriptions for stock in the Reusio-Phrussoenicat. Puttasuso Associations, also for the Journal and Little Bouquer. Address, Olivet, Mich. George P. Kittldge. Address Grand Rapids, Mich.

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

J. S. Loveland will answer calls to lecture, and will pay especial attention to the establishment of Chfidren's Lyceums. A Jdress Hamburg, Conn.

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

Michigan. Leo, Miller will speak in Rochester, N. Y., through July; in McLene, N. Y., (grove meeting.) 1st Sunday in August; Canastota, N. Y., (grove meeting.) 2d Sunday in August. Address a shove for week evening meetings. Anna M. Middlebrook, Box 778, Bridgeport, Conn.

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

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.

George A. Peirce, Auburn, Me. A. A. Pond, inspirational speaker. Address, North West, O.

J. L. Potter, trance speaker. Address Cedar Falls, Iowa. Mrs. Anna M. L. Potts, M. D., lecturer. Address, Adrian, Michigan.

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

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

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

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

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

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

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

Selah Van Sickle, Maple Rapids, Mich., will answer calls to

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

N. Frank White. Address Seymour, Conn., July and August. Will lecture in Detroit, Mich., in October; Chicago in November and December; Louisville, Ky. January and February, 1867. Will answer calls to lecture week evenings in vicinity of Sunday appointments.

A. B. Whiting Albion, Mich. A. B. Whiting Albion, Mich. Mrs. Alcinda Wilhelm, M. D., Inspirational Speaker, is ngaged in Illinois until the Fall. Will be at the Belvidere Jonvention, in Sept. Address, until further notice, Box 9, Mounmouth, Warren Co., Hl.

Mrs. M.J. Wilcoxson. Address Hammonton, N. J., care of H. C. Styles, M. D.

A. W. Williams, healing medium. Address, Vermont, Ful-ton Co., 11.

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 e 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. Elijah Woodworth. Address, Leslie, Mich.

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

Miss H. Maria Worthing, trance speaker, Oswego, Ill. Henry C. Wright. Address care Bela Marsh, Boston

Benjamin Todd. Address San Jose, California.

cture in that vicinity. F. L. Wadsworth, Drawer 6325, Chicago, Ill.

Mrs. S. E. Warner. Address Berlin, Wis.

Hudson Tuttle, Berlin Heights, Ohio.

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

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

J. M. Peebles, box 1402, Cincinnati, Ohio

Mrs. Fannie Davis Smith, Milford, Mass.

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

Charles S. Marsh, semi-trance speaker, Wonewoc, Wis.

e public. Such persons as Mr. Harrison should be kept at work, and well paid for the time and energy they so willingly give.

Mr. Harrison expects to go East to the National Convention, and will not be able to answer calls before September, but letters should be addressed to him early at his home, above named.

Another Lecturer.

At the late Convention at Battle Creek we met Mr. Addison A. Wheelock, of St. Johns, Mich., who proposes to take the field as an inspirational speaker. Mr. Wheelock is a man of good address, has a fine, sensitive organization, a clear, good voice for public speaking, and evinces power and purpose. He delivered a short address before the Convention, and we feel assured that he possesses the qualities that will enable him to do a-good public work, if called into use. There is room for him. and we hope the Spiritualists of Michigan will aid him in rallying to the support of the noble stand they have taken.

Riot in New Orleans.

The telegraph brings us intelligence of fearful and ominous collisions between loyalists and traitors at New Orleans. Hundreds of persons have been killed and wounded, mostly colored people, and others who were true to American interests during the civil war. Such proceedings are much to be regretted, for they imperil the peace of the ountry throughout, and if not promptly dealt with in favor of equal rights, before' the law to all, will precipitate another revolution, more terrible and destructive to life and treasure than that through which we have passed.

Form for Subscriptions to Capital Stock,

GIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

ed this day of A. D. 186 ... None -Affix a ten cent revenue stamp. formality.

The editor who kissed his sweetheart, saying 'please exchange," is believed not to have exceeded the "proper liberty of the press."

A Conference preacher one day went into the house of a Wesleyan Reformer, and saw the portraits of three expelled ministers suspended from the walls.

"What !" said he, " have you got them hanging there?"

"Oh! yes," was the answer, "they are there."

"Ah! well! but one is wanted to complete the set."

"Pray, who is that?"

"Why, the Devil, to be sure."

"Ah!" said the Reformer, "but he is not yet expelled from the Conference!"

Two young men commenced the sail making business in Philadelphia. They bought a lot of duck from Stephen Girard on credit, and a friend had engaged to endorse for them. Each caught a roll and was carrying it off, when Girard remarked, "Had you not better get a dray ?" "No; it is not far, and we can carry it ourselves." "Tell your friend he need not endorse the note, I will take it without!"

The clergyman in a certain town, as the custom is, having published the bans of matrimony between two persons, was followed by the clerk reading the hymn beginning with the words, "Mistaken souls who dream of heaven."

Religion is not only an act, or a series of acts, but also and essentially a state of mind, an order of the faculties, a temper and condition of the soul. It is essentially love of truth and goodness, devotion to humanity, reverence for justice, worship of holiness. It is the accordance of the soul in all its sentiments with the spirit of God.

Deaths.

Death, life's faithful servant, comes to loose the worn sandal and give the weary rest.

Passed to the Summer Land, from Chicago, July 7th, 1866, AVERY B. COOK, son of Lyman H. and Margaret S. Cook, aged six years and five months, after an illness of three months, from a tumor of the kidneys.

He was a member of the Children's Progressive Lyceum of Chicago, and the first to visit the Spirit Land, "Of such is the kingdom of heaven."

Resolved, That the National Convention of Spiritualists be invited to hold their next session in the city of Providence in the month of August next; *Resolved*, That if this invitation be accepted, we recom-mend that one day be devoted to an excursion upon the waters of our Narrugansett Bay. And we tender to the Con-vention the free use of our Hall, a fraternal greeting and kind hospitality."

kind hospitality." (Signed) L. K. JOSLIN, Scretary, And, on conferring with each other, we have decided to call the Turnto NATIONAL CONVENTION to meet on Turesday, the 21st day of August, 1866, at 11 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 delogates 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

DIG. I HALL OILL, I LODIGOID.
MARY F. DAVIS, V. P. for New York.
J. G. FISH, " " New Jersey,
I. REHN, " " Penn.
THOMAS GARRETT," " Delaware,
J. A. ROWLAND, " " D. of C.
A. G. W. CARTER, " " Ohio,
BENJ. TODD, " " Michigan,
S. S. JONES, " " Illinois,
H. S. BROWN, M.D. " " Wisconsin
C. H CROWELL, " " Mass.
M. B RANDALL, M.D." " Vermont.
M. B. DYOTT, of Pennsylvania, Treasurer.
HENRY T. CHILD, M. D., Secretary,
634 Race St., Philadelphia.
our mace on, Philadolphia.

 Brittan Meeting.

 There will be a meeting of the Friends of Pro-fress at the Little Mountain, eight miles south of variancesville, Onio, on the 11th and 12th of August others will be in attendance, to dispense words of student and cheer to all who shall go up into the used of the state of the student of the student with the interdance, to dispense words of student to worship on that occasion.

 — Memory in the student of the student of the student of the student of the student occasion.

 — Memory worship on that occasion.

 — Memory worship the heart with holy asplication of the student occase of the sheat reces, and of the birds optice shall be as incense to overy waiting and of pusce shall be as incense to overy waiting south of the sheat the student occase in the meeting.

 — R. P. MEREMEREN, Corresponding Secretary.

Picnic at Portage Bridge, N. Y.

Picnic at Portage Bridge, N. Y. Arrangements are being perfected by the Com-mittee chosen at the last year's Portage Bridge ple-nic, for holding another at the same place on Thursday, Aug. 16th. Trains of cars at greatly reduced fare, will be run, regular or special, from Buffalo, Hornellsville, Rochester, Aven, Batavia, Attlea, and all interme-diate points—returning same evening. Speakers engaged—Mrs. F. O. Hyser, Mrs. Jona-than Watson (formerly Miss Libble 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 piente, in Our Reavenly Father's leafy temple, but the Spiritualists of

sembly Rooms, corner Washington avenue and Fifth Services at 3¹/₂ P. M.

PHILADELPHIA, PA.—Progressive Spiritualists hold regular meetings on Sundays in Sanson Street Hall at $10\frac{1}{2}$ a. w. and $1\frac{1}{2}$ r. w. Children's Progressive Lycenum holds sessions every Sunday afternoon in same place at $2\frac{1}{2}$ o'clock.

PHILADELPHIA, PA.--Friends of Progress hold meetings in heir new hall, (formerly a church), Phœnix street, every sunday afternoon at 3 o'clock P. M. Children's Progressive Syccum 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 73/ o'clock. Progressive Lyceum meets every Sunday forenoon, at 10/2 o'clock.

SPEAKERS' REGISTER.

SPEAKERS for whom we advertise are solicited to act as gents for the RELIGIO-PHILOSOPHICAL JOURNAL.

Rev. Orrin Abbott. Address Laporte, Ind.

J. Madison Allyn, trance and inspirational speaker. Ad-dress, Woodstock, Vt., care of Thomas Middleton.

C. Fannie Allyn. Address Woodstock, Vt.

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

Mrs. N. R. Andross. Address Dilton, Sauk Co., Wis.

Rev. Adin Ballou, Hopedale, Mass.

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

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

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

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

B. J. Butts. Address Hopedale, Mass.

Mrs. Sarah A. Byrnes. Address 57 Spring street, East Cambride, Mass.

Albert E. Carpenter will answer calls to lecture. Address Putnam. Cons.

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

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

Warrior Chase will lecture in Cleveland, Ohio, during July : in Geneva, Ohio, August 5th : in Windsor, Cr., August 15th and 10th : in Chicago, during Genebare ; in Devenyort, Iowa, during November; in Rock Island, Bl., during December.

Henry T. Child, M. D., 634 Race street, Philadelphia, Pa. Seth C. Child, Inspirational speaker. Address Frankrick, Ross Co., Ohio.

Prof. J. Riwin Churchill will answer calls to speak on So days at a distance. Week day evenings, convenient to Py tiac, Mich. Address Popriae, Mich.

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

Mrs. Amelia H, Colhy, france speaker, Monmouth, Ill.

Dr. L. K. Choluloy, Address Vineland, N. J.

Dean Clark, inspirational speaker, will answer calls to lec-are. Address Rutland, Vt., P. O. Box 110.

Dr. James Cooper, Bellefoutaine, O.

Mrs. Augusta A. Currier. Address box \$15, Lowell, Mass.

PUBLISHERS' NOTICES.

New Premium for New Subscribers. Any one sending us fifteen dollars for new sub-criptions to the JOURNAL, shall receive, by return hall, either "The Origin and Antiquity of Physical Ian," by Hudson Tuttle, "Moses and the Israel-es," by Merritt Munson, "Jesus of Nazareth," Alazander Smuth, or made dollar dollars Alexander Smyth, or one dollar and seventy by Alexander Smyth, or one dollar and seventy-five 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, or Emma Har-dinge's volume of Lectures on "Theology and Nature," with a fine steel engraving of the author, free, by return mail. Here is an inducement for all subscribers to do a good thing for themselves as well as for us and the cause of Spiritualism.

Another Inducement,

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

TLE BOUQUET. Any person sending us one year's subscription for the RELIGIO-PHILOSOPHICAL JOURNAL and three yearly subscriptions for the LITLE BOUGUET (new subscribers) shall receive a beautifully bound copy of the CHILDREN'S PROGRESSIVE LIVEUM MANUAL Davis

by A. J. Davis. The MAXUAL is indispensable to Lycenm exercises, and is a very beautiful and instructive work. It sliould be in the possession of every family of Spirit-ualists, and here is a fine opportunity to get it, by simply canvassing yourselves and encouraging the little girls and boys to canvass for subscribers for the JOURNAL and BOUQUET.

Renewals of Subscription.

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. If requires a considerable outlay to adjust our mailing machine when a sub-scription faily expires before being renewed. Let each one enclose the money for renewal in a letter addressed to George H. Jones, Secretary, Drawer (GM, Chicago, III., about three weeks be-fore his subscription expires, and everything will work systematically without cause of complaint or nunceessary delay.

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

Another New Premium for Subscribers.

Another New Premium for Subscribers. Any person who will send us six dollars for new subscribers for the RELIGIO-PHILOSOPHICAL JOUR-XAL or the LITTLE BOUQUET, or for the JOURNAL and Borquers, shall receive by roturn mail, pre-paid, either of the following named steel engray-ings, by Doney; the celebrated American engraver, riz: General Grant, Licutenant General Sherman, Major General Sheridan, Major General Thomas, Hon. S. P. Chase, Vice Admiral Farragut.

Section 210

RELIGIO - PHILOSOFFICAL JOURNAL.

COMMUNICATIONS FROM THE INNER LIFE.

"Reshall give Ris angels charge concerning thee." All communications under thishead are given through

MRS. A. H. ROBINSON,

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

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

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

Admission tickets can be procured at Tallmadge's book store, on the left at the entrance to the build-Ing

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

AUGUST 1. INVOCATION.

Our Father, our life, and our God, unnumbered are Thy blessings unto us Thy children.

Unnumbered would be our thoughts of gratitude unto Thee, our Father. Many of Thy richest blessings come to us in seeming disguise, but when dis robed of that mantle or covering, we see them in their full light and glory, and realize that they are indeed rich blessings given to us for a good and wise purpose by a loving Father.

Unnumbered to us are the drops that compose the great ocean, but not unnumbered to Thee So alike to us are the deep sorrows of Thy children. and yet like unto the drops of the ocean they are numbered by Thee and have a wise mission to perform.

We realize, our Father, that all is in accordance with Thy will-all of the drops in the sea of timeand that with Thy power every drop will be revealed to us in crystallized form and beauty ; for, governed by infinite wisdom, watched with loving eyes, nurtured by a strong hand, all, yea all, are blessings from Thee-unnumbered to us, yet to Thee, the all-wise Father, we feel a perfect a perfect confidence-a perfect hope, and forever we would continue to do Thy will, and offer to one another words of light, love and truth-and unto Thee, the Father of all, we would ever give praise.

QUESTIONS AND ANSWERS. QUESTION BY FRANK W. GOODSEL.

Q. Why is it that those who are so anxious to receive confirmation of spirit-communion do not obtain it : while those who take no interest in it, and care nothing for it, are constantly receiving communications from their friends?

A. There are various reasons, my good brother, and they are not confined to spirit life.

There may be conditions that are necessary for spirits to manifest themselves-that are right or favorable upon the material plane. Many are so positive that it is hard for their friends to approach them-much more so than if they were in a passive or indifferent condition. Yet we are inclined to think that none with honest intentions' will fail to receive, in time, what they have long desired.

There will be demonstrations that will convince all who investigate. Certain individuals are indifferent to spirit communion, and hence are in a negative condition.

We would say to all who are anxious to receive communications from their spirit friends, do not be discouraged, be in as quiet, passive, and therefore receptive condition as possible.

These are some of the points. We do not propose to go on and give them at length. We have given some of the reasons why persons who are anxious to receive communications from their spirit-friends do not. The persons who seem to care so little whether they receive or not, are in a receptive-a negative condition.

That is our answer, but if it is not satisfactory there is an opportunity still for asking questions. Questioner-I would not like to take up the time.

Spirit-I would like to talk with this brother, but he says it would take too much time. He can use his own discretion about it.

QUESTION BY DR. HORATIO L. TRYON.

Q. With regard to the "coming man"-I wish to know whether there is such a being living, or whether it is a myth in the minds of many speakers at the present time?

you of the different things by which we are sur rounded, and which appear to be so natural. Here everybody seems to be so perfectly at home. I found myself-well, as soon as I became con

scious, I found myself placed amid these happy surroundings. I could hardly realize how it could Everything that was beautiful in nature is to be found here. You know how much I loved flowers. You know what a passion I had for them -to have them arranged in nice bouquets for others I did not care much who for, but to arrange them to suit myself. I saw so many of them, and instead of being weary, after my illness, I was so soon made

I can't account for that any more than for strong. I want to tell you how thankful I am to you, and

auntic, and cousins, for your kindness to me during my sickness, and all my life, from the time I went to live with you.

After mother died, you took me to your house and you know that five years from that time father dled; and then, you said, I was left a little orphan, but that you would be a father to me. [The me dium assumed an attitude of listening.] Mother tells me to say that you are her brother, and that for all of this, and your kindness to me, and the watchful care during my illness, she will come and thank you over and over again.

I will tell you, too, how soon it was that I saw mother. I did not feel any longer to call her mamma as I did when I was but a few years old, when I saw her I seemed to know her so well, and exclaimed, "Mother, dear mother!" And she said, "Why does my little girl call me mother? She don't seem as she was when she used to say mamma.' Then it sounded so natural." She talked with me and I with her, so easy, just the same as I did with her npon earth.

Next came your little boy. You know he came here a few months-five months-before I did. He came and said, "What word do you bring to me from ma and pa?" I told him you both were well, But he seemed to think you were going to send some word by me. That seemed so strange! That he thought I could bring any word. [Pausing.] Dear ! how is it I feel the heat here ? I didn't feel it before I took possession of this organism. [You are again living upon the material plane, and feel all that pertains to it, the same as you did before you passed away, I presume. You would like to have me fan you, perhaps.] There is a lady here that is kind enough to say she will fan me, so I think I shall be able to finish what I have to say

I was saying how strange it was that your little boy thought I could bring word for him. It was so unlike anything I ever heard. Now I see how many words could be said to persons-to their friends-so many friends here; but all that you have to learn.

When the time comes that you are ready to receive me and others, we will be happy to tell you more; more in regard to what you can do; more in regard to what we do; how we are situated, and I ow that you will be so glad to hear and realize that it is possible for us to come back.

Sapphira is often with me. I often call her aunt, though she was not my aunt. I think before many days that she will come and tell you things that I cannot stay to tell you. Your niece, Ella E. White. She would not go,

dear uncle, until she bade these friends good bye, and thank this lady for her kindness to me. [Alluding to the lady who fanned her.] I feel sure, from their care and attention, that this will reach you in safety. [Where will we send it ?] The friends are right here. [In Chicago?] Yes.

HANNAH THORNTON.

I admire him for it, because I agree with him that a dozen of us might fill the place of one. Hannah Thornton that has been in the spirit world-in this world-five years and four months, is now in a condition that she can talk with her friends.

The manner, the process, through which this is carried, before it will reach you, makes me feel so-I would have you give me an opportunity at home. You will know what I mean, and you will know sufficient of this-this-well, this way of doing things-this way of conducting such-not meetings [You mean circles for communications.] Yes, I want to tell you what we can do. You know nothing of what I would have you do. It is not because I am going to be so much happier, but be cause I am going to make you happier, that I would talk with you. I would not have you feel in the way you do in regard to myself-I hope you will change your mind somewhat in regard to that as well as some other matters I would talk with you about.

Brother Frank is now near-yes, he soon will be in San Francisco. Just as soon as he gets settled, he will write you, and let you know that he is there. If you were here I would tell you. I know that he is well, and is now very near that city.

MARY TURNER

Thank you for all the kindness that you have bestowed upon my orphan boy, and for the kind-ness that you will bereafter show him. I hope that it will be in my power to return as much to you.

I remain your friend. [Pausing.] Yes, your friend, from the fact that you have been almost a mother to my boy.

SANDFORD WICKS.

Sanford Wicks finds to his surprise, and yet plea sure, that he can converse with you of the past, o the present. And anything further than I can talk with you, is all that I will give now.

Close not your door against the needy who re-ceive power in the heart, and realize, that they are born of God

Prepare to give me a hearing, while you are upon earth, before you come to the second plane of life. You, my friends, will understand me.

MARTIN TYLER.

The chances to manifest one's self here are so very nncertain. I don't want the influence withdrawn from this medium until I say that I didn't desert that I caused no such dishonor to come upon my name. No such shame disgraced me. It would have disgraced the woman who gave me birth

Martin Tyler died an honorable death-if a death could be honorable caused by starvation in this boasted land of freedom and justice. For that freedom I was at any time willing to sacrifice my life, yea, for the rights of every man, woman and child. regardless of color.

Just as soon as I can find any one that I can infinence, or control, there and then I will give you the opportunities, but not here.

When freedom, not only in this land-these United States-but in every land is known, and when every class, and every individual that possesses the human form, has and enjoys his and her rights, then I shall be happy. And there will really and truly be a heaven, a haven of rest; but until that day I shall not know rest. I shall not tire, nor cease my efforts to converse with you. Be prepared to receive me when I come. When that is done I shall be fully recompensed.

ALINDA TO MR. JACKSON.

I want to say to Mr. Jackson that if I had remained upon earth he certainly would have given me a few minutes, or an hour or two out of each week, to talk to him-to tell him how I felt and of the different things that interested me. All I ask now is for a few hours, three or four, in one evening You will be impressed to visit some m dium, and there, in twenty minutes' time, I will tell you that which will benefit you more than you could gain in six months in any other way. Happiness is for those who have the power to enjoy it. You would know if I am happy, and I will tell you that when you are brought to that state that you can receive us in kindness, then I can say I am happy. It is as it is. We are not separated from you in the real sense-only in the external sense We are not recognized by you, and when we come and you receive us in the manner you do, we cannot feel otherwise than sorrowful.

Alinda knows what she says. Do, for my sake,

NELLIE MORE.

Please say, before closing, that Nellie More wishes to be remembered among those that would call the attention of their friends upon earth to truthgrand and beautiful. We live and possess power to manifest ourselves in an unmistakable manner upon your stand, and by the tipping of the table, moving chairs, writing, no matter in what way, (only so we can manifest to you,) that there is something besides deception-that there is an intelligence that moves it, and by that means show you whence it came. Nellie is conscious, is hopeful, and believes that but a few years, and perhaps a few months, will roll away before you will be brought to investigate this truth.

ANNIE M. COLEMAN.

Annie M. Coleman died at the age of fifteen years, and has remained upon this plane of life for six years.

She desires to communicate with her friends. Memphis, Tennessee, is where my spirit left the form-where my father and mother now reside.

MARIETTA.

JULY 17.

With that prejudice with which you are sur-rounded-with the horrors of death so firmly fixed upon your minds-I feel that it would be almost folly to tell you anything to convince you of my identity. Yet with the road open before me, the kindness of friends around me. I should not do my duty to myself, or to you, if I did not improve this opportunity to tell you of the truth of the existence of the spirit after death ; and, also, the truth of communion with such spirits. It is no pleasure to me to recall my last few days and weeks upon earth; yet I will do so this time, not to refresh your memory, but to let you know those facts are vividly before me, and that I possess the power to tell them to you. It is not for the world at large, but for you, that are near and dear to me as life itself. You well know my anxiety to recover from that sickness. It was not because I dreaded, or feared, death ; but because I desired to remain longer upon earth. I feel that I did not live the proper length of time that nature allotted to every person to liv I told you that it was on account of the unskilful treatment that I must leave you. You felt sorry. You thought that I censured you because you h not procured different attendants. I feel up to this day that if I had had different treatment I would have been with you upon earth. I regretted it then, but I do not to-day. I see, in part, the work that is for me to do ; and when I give this to you I shall have accomplished part of that work. I want to tell you that Wesley was one of the first to meet me, and to enable me to lay aside that feeling of sorrow I had that I must leave earth. You know how dear you are to me. It is not strange that I should have dreaded to go so soon; but when he told me I could do as much, aye, more than if I were with you, I did at once lay aside the dread, and recall it now for your benefit, not mine. There are dark scenes in one's life that are to be often recalled, not for the benefit of the one who has passed through these scenes, but for the benefit of others sometimes, that they should shun the sorrow of others. It is that they may give a warning to another. My mind in regard to many things is the same.

tude of reflection.] I will tell you-that little box you have of mine, and I will tell you who it was that gave it to me. It was flexphen that gave me the box. I kept it carefully and well, and you do the same. In the top part of that box is a glass—a miner. the same. In the top part of that hox is a glass-a mirror. You dread to open the box, because every time you open it you can see my face in the mirror It is not because you really see my face, because I never left an impression, never caused one to be made there ; but because everything is so fre imagine you see the picture. It is not really there Open the lid; let it stand open for one day, then ook and say if you can see my face. Look into the bottom of the box at the right hand corner, and you will see a paper, and in that several names The third one is the name of the one who called me so soon to this world. I want to call your atten tion to this, because it occurred to me since I came

I would stay longer, dear ones, but there are others who may wish to improve this opportunity. Hoping that what I have said will not pass yo unheeded, I will leave now, and will come again when there is an opportunity Your loving daughter, Marietta.

GRANDMOTHER.

I want to tell my grandehildren that their grandmother is not dead ; and their grandma's teachings are just what they should be, and that grandm did up her knitting in the right time. You thought that I was a little childish when I said that I n have all of my knitting done up, because the Lord would take me home in a few days. I knew that in a few days my work would be done and He would call me home.

Little Lizzie, I hope you will not have any use for my cane; but if you should, remember it will only be while you stay with a bowed form that you will have to use it. God, in His wisdom, establishes the fact that the blind of earth can see, the deaf hear, and the dumb speak. Everything here is beautiful.

Grandma did her work well, and now receives the fruit of it. Do your work well, children, and do not think that insanity reaches this plane bee there are people insane on your plane of life. There are no species of insanity here. Watch closely, dear children, and you will find those who are so doubtful-doubting everything shows insanitythey are in a deranged condition

You thought I was childish, a little insane, when I told you my knitting must all be done up, and everything be made just right. You see I was right -I saw what was to happen.

I feel here in a measure as I did before death. Your Grandma More and Grandma Beckly both have talked with me a good many times. [Appaleaving the medium, and then resum control.] Oh, I forgot, I want to say that I was eighty-seven. Oh, one thing more, and that is where I lived. It was in Lowell, Mass.

J. WARD.

[Medium moved across the room. Reporter fol-lowed with his stand and reporting materials.] Sir, are you going to follow me up? [Reporter-That is my intention, so as to hear what you say.] Although I am going to make use of one of your bodies, that is, accept your kindness, (for indeed you have kindness,) I am not with you in principles of right : and I think you will see the day wherein you have wronged us-wronged us in a shameful

I tell you I do not ask your sympathy; I do not ask your friendship-not a word from any of younot a word. I died for what I believed to be right. And I still believe the same. [Shaking the me dium's head.] If you think that robbing a people of their just rights-taking from them their own legitimate property-is an act of kindness and goodness, and that you will be benefitted by it, you are sorely mistaken. I tell you, as I believe, you will repent-yes, you will repent in sackcloth and as I am, myself, beyond that point where I need any slaves, but there are others, that are dear to me, that are not. I tell you that the injustice upon my people from you [clenching the medium's fists] makes the very blood boil in my veins. After another conflict I shall be surprised if you

sit as quietly as you do now. I believe that you will be in the same condition-only worse-that my people are now in.

I know, I see, how you receive this. You do not believe this. You did not believe that we ever dared to fight with you, either. Did we? I guess we did ! If there should be another conflict you will find to your sorrow that you will not come victorious. It is a true saying, chickens will come home to roost.

I do not know whether I can trust what I say to you or not? [Reporter-Oh, yes, you can; we will publish what you say.] Isn't it a fact, now, sir, that it will have to be measured by your own ideas of right. [We judge them as we do everything else.] Yes, I know, a good many things are laid over. [We lay over none-we give publicity to them all.] any favors from you. [Similar feelings have been manifested by many gentlemen of the South now in spirit life.] It will be a long while-a great many years-for bold Southern chivalry to be erased, and much experiences in spirit life, for them to feel the same libe ral sentiments that they would have felt if they had had different surroundings and been differently educated

Some spirits advance the idea that change in character and disposition after death is quick-is as quick in their spirit senses as it is in the surroy ings. I do not find it so-it is gradual, according to their development.

I wish to say what I have to say this morning. The day, although warm is fine. Thousands who have business-the business portion of humanit are attending to their own affairs. But in spite o all the business there are a few friends of earth of lected here, and a great number of us from the spirit plane are likewise gathered together here manifest ourselves to you. While upon earth, I While upon earth, I d not think it would be possible to manifest mysel to you in any way after death. Neither did I ex pect that there would be any chance for any further unfoldment of mind. I believed as I ha told you, and as I expressed many times to you that our spirits, when they left their earthly forms, would know all that they ever would. My father and mother taught me this.

I find that after death we seem to start right from where we leave off. There is no going back, but s great leap forward, and from the experience that have had here, I would tell you to live right for the day, and bearing in mind that if you will live right for all time you will reap your reward. There are different ideas of right, and I know

there are different organizations-different m I would now tell you to have the same im

trust and confidence in our Father God that I ha This idea of holding communion with d friends is, comparatively speaking, new very few who have become familiar with the but I would have you listen to me, and give n least, one-half the attention that you v given me if I had staid upon earth. After a times talking with me you will find I po great reasoning powers as I ever did, and I greater. When upon earth I looked upon e now I look at causes. Now I see and real causes, and intuitively know the effect would have you reason in the same man would have you not fear results, but hav in me and in our Father-Father alike unto and me.

I know that there are many things that seem absurd. But then think of the d opinions and expressions where you are; and that it is the material portion that is changed you will not wonder that there is a different in the communications that you receive

But there is a greater degree of harmony than you have on earth, and yet all have som -all have a work to do. So sure as we existence, so sure we have experience to uni to cultivate our minds. There is a work to do as well as upon your plane, and when LOOK. and see the condition of the minds of the believe there is a very great work, and a long to do. It will take centuries to accompli work merely that I see necessary to be accomp If I see so much that is necessary to be b about for the bettering of the condition and piness of individuals, what must those see w so much superior to me-the most noble m we can think of that ever have inhabited en many that we never knew of that include greatest minds-that inspired them with ceptions of right. From this you will have thing of an idea of the yast amount of labor time necessary to bring about these grand and s lime-I must call them sublime-results. the patience that is required to unfold and de the powers of the mind : and when I tell you that I know of no mind that has arrived at a p understanding of the best means of bring the powers of the human mind, you will h idea of the great work that engrosses our al

I would not, my husband, my children-I not lead you into that which would cause unhappiness-not in the least. But I would you to the evidence that would come to your a standing. Knowing yourselves in part, and which is around you, and looking upon the you call dead as near you-for indeed we are you. The plane that we occupy in spirit ficiently near you, that we can take cognize your presence-know all that you know. you have arrived at the condition I would b arrive at, you will be able to feel our present heed our words of warning.

All the different expression common here will but show you that there difference here as well as where you are, i. e., a mind differs from another before death, so v differ after death. It is the body that change so much the mind.

Your wife and mother is staring)

A. We see the person that would present that question aside from yourself, and we will answer it for him when he comes.

We speak for ourselves. We do not claim to speak for the whole spirit world.

We will say that we know of no individual as a "coming man." The presentation of mighty truths to the world, more grand and ennobling than any that have yet been given-that, in our opinion, constitutes "the coming man," the embodiment of all truth. He who will be the Coming Man-he is always coming-yet never fully come, nor never will.

JULY 14.

THOMAS GRAY.

Before you proceed to any other business, I would have you say that Thomas Gray passed from mortal life some years since ; was forty-two years of age, is happy, and desires to inform his friends here and there that he is in a condition to commune with them.

I died of fever. Did I tell you my age? [Yes.] I cannot go on now and talk as long as I would like to. I can do better perhaps the next sitting, for having made the attempt now. It may take three or four sittings. However, I feel that I have gained much by this attempt. That is all I have to say now. I know where I am, in this city of Chicago, and State of Illinois. And I know, too, that I lived about a hundred miles from here, a little over a hundred miles. I give this to convince you, my friends. Not that I feel any interest of my own. It is for my relations.

Feeling and seeing your kindness of heart, I would ask that I might come here again. I feel it a pleasure to improve this hour and this time.

With many thanks for your kindness, I shall bid you a happy good morning.

ELLA E. WHITE.

This is so strange, Uncle Wilber, I do not know whether I can make myself understood to you or not. I have so many things to say to you, to tell

Two or three more winters, Nelson ; two or three more springs; two or three more nice, warm summers, and the third rich harvest, you shall be gath ered in to a place of rest. There you shall be protected from the noises and cares.

And as the husbandman garners up his store in the fall, so I will gather you, and we will never be separated.

You never have had a home since I left you, and you never will have a home until you come with me. Do all that you can. Be as patient as you can. If your task is hard think it will soon be over. And when the cares of the day are over, though it he late at night when you go to your chamber, and kneel by your bedside to pray, there will your mother b

Arise! prepare yourself for the day. Do not think sleep will come so soon ; do not think that it is the toils of the day that keep you awake. I, your mother, will come, and throw around you that soothing and quieting influence, that will bring you sweet rest. Be patient, my darling boy ; be hopeful Remember the third autumn. Your mother will take you to that haven of rest, where discord, with all of its woes, will never trouble you again It would be useless for you to attempt to visit any one for me to talk to you. I know that the folks where you are would not permit you to read this even, did they know it ; but there is one near by you that gets this paper that contains these mes-sages every week. When she sees this she will know that it is for you. When you go in there, she will call your attention to the truth, and tell you that it is from your mother.

It seems strange to you, my poor boy; but remember that there are many, very many, strange things. Your mother, Mary Turner, is ever watching over you, and will ever continue to guard you, until the third autumn, when you will be with her. Until then, child of my heart, I shall say good bye If you see fit, or think proper, to inform them about what I have said, you can do so, and I shall be glad to have you.

There is one thing that I see now was a great error-that was the proparation, preparing our spirits for another state. There is nothing, I believe, to do-no preparation of the spirit. spirit is of God, and pure. To prepare ourselves for goodness on earth is well.

Now, what shall I do-what shall I say? [Me dium leaning her head upon her hand in the stli-

Perhaps you have changed, and you give them more correctly.

If I should go on here and tell the condition of my family, I do not believe there is one person in the North that would give one penny-perhaps some might send their good will, but tell me what is good will without one cent, one penny to relieve my family.

To enable you (my wife) to get the proper mean to aid you now and in the future, I want to talk with you. You are aware of what I want. I can see your need, and the needs of our children.

The injustice, the damnable treatment which you have received, and if it were possible for me to get revenge on the persons themselves, I would do it. I care not for your theory that in heaven all should be love, or all should be purity. I don't care anything for it. I have got my ideas and mean to make use of them.

There is right near you an old woman. She is between sixty-five and seventy years of age. She says she tells fortunes, but the fortunes she tells are given by the friends and relations that receive them I want you to go to her and tell her that you want to be all alone with her, and that you want her to speak whatever comes to her. I believe from what I have seen there that I can talk to you. There s one or two things ontside of your own individual self and that of our children, that I want you to do I won't tell them here, because they would take advantage of them. I want you to ge right abread, and do just as I tell you. There will be some danger, I know, but I will keep you all right. I will keep you from harm, and you know when I say I will keep you from harm that I will do it. [Ap parently taiking with some spirit, reased to speak "[: bias another spirit part control, and said

I will say for may boother, failuding to the spirit which had just comprobled, that his name is J. Ward. Mils will's many is Lucy ; residence, Atlanta, Gringrik.

I know that as unpleasant as he felt he would have thanked you all, even if he would not receive

she expected-has taken more time than w but I have felt like saying what I have, and I lieve that it is right for me to say it.

Forty-one years I stuid upon the earth, and, i could, I would have staid longer with you, I was not so to be. I have been here eight a Before eight years more will have passed, several you will be with me on this plane.

A. C. MILLER.

It was in Saratoga, New York, that I passed from earth-in other words died. My name is A. (Miller.

[To the reporter.] Sir, let me thank you for your kindness. [For are velcome.] I wish you it blessing on all that is good.

Letter from Thos. Haskell.

MINERS ENTRESS I was glad to see the Con stitution of the Universal Peace Society publis in your columns, and hope that every true Spiri alist who believes in the protection of an un that is continually watching over us, we his name as one of its members; for I th that the time is fully come when all those who ha a stand upon a higher plane than the old chur and state are built, should be known to each, that they should raise the standard of peac high that the whole world may see it, and assem under its folds, that the powers that be may that we do not wish to destroy them only by s stituting a better instead, and that we intend to tablish a government that can be supported wi out the use of carnal weapons, one which none willing subjects will join, who will sooner sad their lives than violate its laws. I trust that the are enough in this nation believing in these divi principles, who if they would publicly unite to gether, would make a company that the powers that be would respect.

THOMAS HASKELL. West Gloucester, Mass., July 22, 1866:

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thing.

Our Children.

"A child is horn; now take the germ and make it A bind of moral issuity. Let the dews Of knowledge, and the light of eirthe, wake ft In ticket fragmatics and in purest hues; For noon the gathering hand of death will break it From its week stem of WFe, and it shall lose All power to charm; but if that lovely flower Hath swelled one pleasure, or middued one pain, O who shall say that it has lived in vain ?"

For the Religio-Philosophical Journal. Dew Drops from Summer Land. [To Hattie's Friends, by One who Loves Her.]

Mother of our angel Hattio, Father, Sister, Brothers, all, Well we know your spirit longings Reach boyond the funeral pall, To that brighter, happier shore Where dwell the angels evermore

Oft in gentle tones she taught yon, While she lingered still on ca How her fettered soul was panting, Longing for immortal birth-For her home on that bright shore With the angels evermore.

Heard she not the angels singing Many a soft, metodious lay ? All the fear of death removing, Gently beckoning her away, To her home on that bright shore.

Do not think of her as absent-Think of her as ever near-Of your every Joy partiking. Softening each corroding care-Ever beckoning to that shore Where there's sorrow nevermore

Listen to her angel teachings, She will lead you on your way, Lead you ever toward the dawning Of the bright and endless day-Lead you to the brighter shore, To dwell with angels evermore.

All your tender love she'll cherish, And return it many fold, And your every act of kindness Cherish with a love untold, Till you meet her on the shore With the angels evermore. WINONA.

Enigmas, Charades, Etc. MISCELLANEOUS ENIGMA. I am composed of 30 letters.

My 2, 8, 9, 20, 14, 18, 11 is one of the leaders in

- anti-slavery. " 13, 21, 19, 23, 8, 3, 19, 29 is what many desire
- to remain. " 16, 15, 17, 11 is what some persons feel.
- " 26, 25, 15, 28, 13 is what many reformers get while laboring for the good of others. " 27, 12, 30 is what some hate to be.
- " 24, 10, 6, 2 is what we all love.
- " 22, 19, 17, 7 is what many love to cultivate. " 4, 1, 30, 17, 11, 15, 5, 13 is a title applied to

some public men. My whole is a sentiment held to by the RELIGIO-PHILOSOPHICAL JOURNAL. Cedar Falls, Iowa, July 18, 1866.

Answer in two weeks.

WORD PUZZLE.

I am composed of 10 letters. My 1 is in long, but not in short. " 2 " love but not in bate

- " love, but not in hate. 46 a 3 cat, but not in dog.
- 44 46
- goat, but not in sheep. 46 5
- " man, but not in boy.
- " 6 " moon, but not in sun. . 7
- great, but not in small. bird, but not in fowl. .. 44
- .. 9 " vine, but not in shrub.
- " 10 " earth, but not in ground.
- My whole is the name of a very useful machine. ALBERT BOVEE.

Eagle, Wis., July 27, 1866. Answer in two weeks.

TRANSPOSITION. Het hlsfu fo thoyu noso sasesp mrof eth acef, Eht llseps fo yanfe rofm teh dmni tpdear, Het fmor amy cosl tis yytrsmme dan ceagr, Utb meit anc limac on tocirvy o're eht tearh.

Terre Haute, Ind., July 30, 1866. Answer in two weeks.

ANSWERS TO UNIMPORTANT QUESTIONS.

DELLA K.

<text><text><text><text><text> Wealth and Happiness.

At ten diclock in the overfing a gun was fired at Arippo. It was a signal that the boats might start; and setting a sail to catch the land breeze, then arity on its way for the sea, we started. I had con-sented to form one of the ten of a boat's crew, whose duty consisted in managing the boat and looking after the divers, and on our first excursion out Sen-bor Manos, who had commanded brig, was our findal, or pilot.

Pearl-Fishing in Ceylon,

hor Manos, who had commanded brig, was our *lindal*, or pilot. We reached our station, twenty miles distant, a little before summers and preparations were imme-diately commenced for business. The divers divested themselves of all clothing except a small plece of cellco apout the loins, and to a belt around the waist each fustemed a small met to hold the oysters. Each had a piece of hon weighing about ten pounds, to which was fastened a small flue with a loop in which a foot could be inserted. These weights were to enable them to descend with greater rapidity to the bottom for as they could only remain under wa-ter from one minute and a half to two minutes, it was uccessary that no time should be lost on the way down.

way down

ter from one fundie and a nail to two minites, it was necessary that no time should be lost on the way down. One end of the small line attached to the weight was retained in the boat, to enable us to recover the weight after the diver had reached the bottom and withdrawn his foot from the loop. Although there ware ten divers in each boat, only five went over at a time. This enabled each to have a rest, and still kept the work constantly going on. Each man before going over had placed around his body, under the arms, a line by which he could be pulled to the surface, the end of the line being held by one of the crew in the boat, and as an ad-ditional precaution against danger, a line was hang-ing from the stern of the boat, and as an ad-ditional precaution against danger, a line was hang-ing from the stern of the boat, and sunk with a weight to the bottom. With a knife in one hand, and firmly grasping the noose with the other, five of our divers went over the side and rupidly disappeared below, while those in the boats saw that the lines attached to their bodies ran out clear, and stood ready to pull them up should the signal be given for us to do so. This was the first work of the kind I had ever seen performed, and the minute and a half or more in which we waited for the shaking of the lines, which was the signal for us to haul up, seemed to me a period of nearly ten minutes. All came up within a few seconds of each other, and each had not less that one hundred oysters in his net. The diver attached to the line f was holding was the first to make an appearance, and required much more force in pulling him up then what I thought

All came up within a few seconds of each other, and each had not less that one hundred oysters in his net. The diver attached to the line I was holding was the first to make an appearance, and required much more force in pulling him up than what I thought was necessary ; but as he reached the surface the reason of this was immediately seen. He was bear-ing in his hand a mass of oysters adhering together, which he had succeeded in detaching from a rock with his knife. The mass could not have weighed less than forty pounds. The other five divers immediately went down, and fivers having gone down about forty times each since the time they commenced in the morning. The sea breaze had then commenced blowing, and we sail the shore. Thus far we had been fortunate ; and yet there was a possibility that in the many bushels of oysters we had secured there might not be a pearl of the time the worth five or ten thousand pound. Direct the shore the oysters were taken from the bach, put into a pit, and then covered over with matting and some earth, there to die and decompose. The shells would then be open, when they would be picked over, and the pearls. If they contained any, would be extracted —London Leisure Hour.

Act Your Love, Boys.

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the right, whether such principles are found in a party apparently in the minority or majority. A large space will be devoted to Spiritual F communications from the inhabitants of the fit Communications are solicited from any and at they have a truth to unfold on any subject; or being reserved to judge solar mill or well me struct the public.

Why is a prudent man like a pin? Because his head prevents him from going too far.

Why do many carpenters really believe there is no such thing as stone? Because they never saw it.

Why is it complimentary to call a man "a son of a gun?" Because it is well known that no gun is good for anything unless it descends in a straight is good for anything an line from a good stock.

Why is the James River like a keg of lager-beer? Because they both flow into the Dutch Gap.

Why is a covetous man like a fish peddlar? Be-cause he is a sel-fish man.

Why is the assessor of taxes the best man in the world? Because he never underrates anybody.

What is the difference 'twixt a watch and a feather bed? Because the ticking of the watch is on the inside, and the ticking of the feather bed is on the outside,

What are the most worthless bonds in the world? Confederate cotton bonds, and vagabonds.

ANSWER TO ENIGMAS, ETC., IN NO. 18. Answer to Word Puzzle .- Thomas Jefferson. Answer to Charade .- Mat-ri-mony. Answer to Anagram .- Ground, round, hound, mound, sound.

Answer to Transposition .-Little drops of water, Little grains of sand, Make the mighty ocean And the pleasant land. Answer to Riddle .-- Snow.

Word Puzzle was answered by F. N. E. Burritt, of Philadelphia; Myra V. Suydam, of Hannibal, Mo.; S. H. Block, of St. Louis, Mo.; Ada L., of Michigan ; Albert Bovee, of Eagle, Wis.

Charade and Anagram answered by S. H. Block, of St. Louis, Mo.

Transposition answered by Frances Kromer, of La Grange, Ind., 13 years old; Ada L., of Michigan ; S. H. Block, of St. Louis, Mo.; Myra V. Suydam, of Hannibal, Mo.

Riddle answered by S. H. Block, of St. Louis, Mo.; Albert Boyee, of Eagle, Wis.

Carlyle says that each man carries under his coat a "private theater," whereon is acted a greater drama than is ever performed on the mimic stage, beginning and ending in eternity.

Great talent renders a man famous, great merit procures respect, great learning esteem, but good breeding alone, insures love and affection.

Moral Courage in Every-day Life.

Moral Courage in Every-day Life. Have the courage to discharge a debt while you have the money in your pocket. Have the courage to do without that which you do not need, however much your eyes may covet it. Have the courage to speak your mind, wheu it is necessary you should do so, and to hold your tongue when it is prudent you should do so. Have the courage to speak to a friend in a "seedy" coat, even through you are in company with a rich one, and richly attired. Have the courage make a will and a just one. Have the courage to tell a man why you will not lend him your money.

Have the courage to tell a man why you will not lend him your money. Have the courage to "ent" the most agreeable acquaintance you have, when you are convinced that he lacks principle. "A friend showld bear with a friend's infimities," but not with his vices. Have the courage to show your respect for honesty in whatever guise it appears; and your contempt for dishonest duplicity, by whomsoever exhibited. Have the courage to wear your old clothes until you can pay for new ones. Have the courage to obey your conscience, at the risk of being ridicated by man. Have the courage to acknowledge yourignorance, rather than to seek credit for knowledge under false pretences.

pretences. Have the courage to provide entertainment for your friends, within your means—not beyond. Have the courage to take a good paper, and to pay for it annually in advance,—*Temperance Advocate*.

A Dutchman, summoned to identify a stolen og, being asked if the hog had any car mark, plied: "Te only car mark vat I saw vas his tail hog, bein replied : cut off."

The farm-laborers in England find the journey from the "cradle" to the grave shorter than any other people in the world.

If a man reapeth whatsoever he soweth, what a harvest of coats and breeches our tailors will have one of these day.

We are told to hope and trust; but what is a poor fellow to do when he can no longer get any trust.

If you would have a faithful servafit and one that you like, serve yourself.-Franklin.

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