\$3.00 PER YEAR IN ADVANCE.]

Eruth wenes no mask, bows at no human shrine, seens neither place nor applause; she only ashs a hearing.

DEVOTED TO

DEPIRITUAL PHILOSOPH

PHIC

POMANCE AND GENF

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RAVER FND-CHE

All's for the Best.

All's for the best | be sangnine and cheerful; outile and sorrow are friends in disguise Nothing but folly goes faithless and fearful; ourage forever is happy and wise All for the best -if a man would but know it; Providence wishes no all to be blest; This is no dream of the pundit or poet Heaven is gracions, and-all's for the best !

All's for the best | set this on your standard, Soldier of sadness, or pilgrim of love, Who to the shores of Despair may have wandered, A way-wearled swallow, or heart-stricken dove; All for the best!-be a man but confiding, Providence tenderly governs the rest, And the frail bark of His meature is guiding, Wisely and warily, all for the best.

All for the best! then fling away terror, Meet all your fears and your foes in the van And in the midst of your dangers or terror Trust like a child and strive like a man. All's for the best ! -- unbiased, unbounded, Providence reigns from Bast to the West; And by both wisdom and mercy surrounded, Hope and be happy that All's for the Best.

THE OBGANIZATION OF INDUSTRY-NO. 8. TO MEN OF ENTERPRISE AND PROGRESSIVE VIEWS.

BY A. BRISBANE.

In my two previous articles, I explained the importance of organizing industry. Industry is the sole source of HEALTH and WEALTH.

CHICAGO, AUGUST 18, 1866.

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will be applied ; steam power, and large flocks and herds raised ; extensive vinevards planted ; operations prosecuted in a systematic manner, and the whole managed as if it were the property of one rich owner. Some branches of manufacture-those that would consume the raw material produced on the domain-will be introduced to give occupation during rainy days and the winter months, and to go hand in hand with agriculture.

HEARTS AND SCIENCES, LITERATURE

The great object in view will be the Organization of Agriculture-by which we understand its prosecution in a methodical and scientific manner, with the aid of machinery and steam power; and in a way adapted to the desires and attractions of human nature.

Agriculture offers the greatest facilities for organization. Its labors in the open fields, gardens and orchards, and with flocks and herds, are naturally more attractive than those of manufactures : it costs less for machinery and buildings; and in addition, it is at present in A miserable and unorganized state-far more so than manufactures-so that any important improvements would produce a great effect, and strike men with astonishment. If we can organize agriculture properly, it will demonstrate that all other branches of industry can be organized, and will exhibit to the world the greatest practical fact that can be presented to it, namely, a scientific organization of one branch of industry, by which production or real wealth can be increased tenfold; labor dignified and rendered attractive, and unity of interests and action established. If one successful experiment were made: if one joint stock farm were established, and made to produce the above results, it would have some such effect on agriculture as the first line of railroad had on the old system of stage-coach traveling. In 1830 a short line of railroad was constructed between Liverpool and Manchester; it was a practical experiment of a scientific organization of travel. It succeeded. We know the results ; it has spread over all civilized countries; it has changed completely the old system of travel, and introduced a new one. The same result would follow from one successful experiment of a scientific organization of agricultural industry. It would show the imperfections of the present system, and induce men to abandon it to engage in a true and scientific one. Agriculture, when combined with social life, and the culture of the arts and sciences, is the true and natural field of action for man. It is the one in which he alone can find health and wealth. We speak of course of man collectively, not of the individual who may acquire a fair degree of health in fox-hunting, and wealth in commercial and financial speculation. When rightly organized it will offer him far more congenial and attractive occupations than commerce, banking, politics, or the professions, in which men are now so eager to engage, as they open an avenue to wealth and social position. Let industry open avenues to the same ends. and men will embark in it with equal cagerness. This is one result which will be attained by the scientific organization of industry; it will put an end to commercial and financial speculation; to fraud, monopoly, and unjust privileges; and will render productive industry the great means of ac-

cessful operation in England. Scientific processes | will be represented by stock divided into shares, and will be owned by thosy who furnish the capital. A portion of the anodel product-say a quarter-will be reserved to pay dividends on the stock ; the balance will go to those who perform the labor. The manner of prospenting industry-of carrying on labor, is one of the most important points connected with the organization. Under the present system a man hires laborers, whom he oversoes. They toil the day through at the same work, without change of occupation (hopelled by wany, with no other object in view than to get their day's wages ; and with no interest in what they do. This system of hired labor, or the wages system is degrading to the laborer; it engenders autagonism and antipathy between him and the employer; breeds selfistiness and distrust, and renders the industrial world a scene of strife and discord. We must abolish this miserable system, and establish au entirely different one in its place. Let us describe briefly the plan we propose. Each branch of industry will be assumed and

prosecuted by a group ; that is, a body or company of persons, united from a taste of the pursuit, and a desire to engage in it. The members of the group will be co-interested co-operators, or co-partners, standing on a footing of equality, and jointly interested in the work. They will manage and regulate their industrial, operations in their own way,

cultivated to the greatest extent possible. A concert hall-and later, an opera house-should be erected : a fine school-s college, if possible-established ; and studies of puinting and architecture organized. The arts and sciences would give a tone, an elevation to the undertaking, indispensable to it. A mere common place, industrial establishment would be a dead thing; men of intelligence and refinement would not join it, and they are indispensable to its brilliant success.

JOURNI

The enterprise could be undertaken on a large or a small scale; by a small scale, I understand at least two hundred active members, and a capital of \$200,000. To carry it out properly, a thousand active members would be required, and a capital of a million dollars. If five hundred men, with a capital of \$2,000 each on an average could be interested in the enterprise, and would engage in it; and five hundred intelligent and active young persons could be selected and attracted to it, the conditions of success would be complete.

We see companies with capitals of one, two, three and more million dollars organized daily to work mines, oil wells, establish manufactories, build railroads, etc. Why could not a company with a capital of a million dollars be formed to prosecute agriculture on a vast scale, including the raising of great flocks and herds, which would not fail to be immensely profitable, and above all to test practically the greatest of problems-that of a scientific organization of industry ! There is but one obstacle in the way : the enterprise is new. To comprehend it will require men who can see into principles; and who are desirous of making experiments in social organization that may improve the condition of the human race. If a body of such men can be found, I believe that, with proper jadgment and organizing talent, an enterprise such as described could be carried out practically, and that its success would strike the world with astonishment, and move it to its very center. Who can calculate the effect that would be everywhere produced upon the industrial classes, if they saw a practical example of an organization of labor that would lead to the great results we have pointed ont-see labor independent and highly lucrative; dignified and rendered honorable, social life and the arts and sciences combined with industry, and an avenue opened to wealth and distinction in its pursuits? Would they long remain the serfs of capital-poor hirelings, working for employers and bosses ; seeing the profits of their labor failing into the maw of commerce, finance and other parasites, which our spurious civilization breeds? We leave the reader to judge for himself. We believe, and venture to predict that some great event-social and industrial in its nature-is to transpire, which will move the world as it was moved in the Middle Ages by the religious enthusiasm that generated the Crusades. Then the idea was the redemption of the Holy Sepulchre, and the serving of the cause of Christ. In the future the idea will be the social redemption of humanity, and the serving of the cause of human progress and elevation. Men cannot forever remain passive and apathetic, as they now are, with the spectacle before their eyes of the social injustice and misery which reign, and of the unnecessary suffering and degradation of the masses -unnecessary amid our great industrial resources, and the scientific activity which exists. The deeper instincts of humanity must at last be awakened, and must be moved to some great work of social redemption.

For the Religio-Philosophical Journal

VOL. II.-NO. 21.

Ecclesiastical Testimony Against the Divinity of Jesus Christ.

BY K. GRAVES.

By the unanimous and unisersal assent of modern orthodox Christendom, the man or woman who dissents from the doctrine of the divinity of Jesus Christ is set down as an infidel. But they must surely be ignorant of the history of their own church, not to know that the primitive Christiansthe original representatives of the Christian faithoccupied the same ground and boldly proclaimed their dissent from this doctrine. And thus we observe that the modern professors of Christianity make their own forefathers in the church to have been infidels. Indeed the charge falls on broader ground than this, and is more fatal in its consequences and more damaging to their cause than is here implied. For as we shall show anon that the Christian Church at large, omitting a few obscure and unimportant sects, did not in the early ages of Christendom hold to the absolute divinity of Jesus Christ, it follows therefore, accepting the word infidel in this sense, that that body constituted a conclave of infidels. Hence they must concede when they stigmatize us as infidel for not accepting the dogma of the supreme divinity of Jesus, that our infidelity keeps pretty good company. We have in a preceding chapter, presented the testimony of Christ himself-the testimony of his Father, the testimony of his mother, and also the testimony of his immediate followers, the evangelists and apostles, each one of which virtually affirms the undivided and absolute manhood of Christ. We will now present the testimony of later disciples of the Christian faith, showing that they taught this kind of infidelity through their organ, the Christian Church ; that the Church itself tanght it in its official capacity down to the fourth century, when that half heathen emperor Constantine called together a set of drunken Catholic bishops, through whom, with the bloody sword of ecclesiastical power uplifted, he decreed and proclaimed that Jesus Christ should henceforth be worshiped as "God of very God." The Rev. Mr. Pitrat, in his work entitled "Partialists' Doctrines," declares that " until nearly the end of the third century, the various Christian denominations or sects did not believe the doctrine of the supreme divinity of Jesus Christ."-Page 88. To make our proof more specific, we will exhibit the testimony of some of the principal branches of the Christian Church at that period, touching the divinity of Christ.

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Without a true organization of industry, the majority of mankind must be poor, and, to a greater or lesser extent, ignorant, coarse and degraded. A small minority may escape this lot by appropriating to themselves the product of the labor of others through the privileges and tolerated frauds of our spurious civilization, but the masses must be sunk in poverty with all its consequences.

Without a true organization of industry, rendering it attractive, man cannot possess that health and vigor which nature designed he should enjoy. The curse of debility, languor and disease, falls especially on the rich-the indirect punishment inflicted by nature for violating her laws. There is no real health in our false civilization with its unorganized, repulsive and degrading labor. It is only a true or scientific organization of industry, on organization which will dignify and render it honorable and attractive, that the two great boons -Health and Wealth-can be secured to all mankind. When these boons are secured, then progress in every direction will be possible and rapid. Practical reformers and Spiritualists should see this. The material basis of the present social order is radically false; the basis must be rightly laid before a true superstructure can be built.

Let us illustrate the importance of industry and its organization by taking an extreme case-a population of beings without any industry. The Indians on our Western prairies are without agriculture, manufactures, or any of the other branches of productive labor. We know how they live. They are miserably poor, often subject to famines, as they do not cultivate the earth and create the products necessary for food. They dwell in wigwams, made of bark or hides, because they cannot construct houses; they have not even chimneys in these wretched abodes, so that they are filled with smoke and dirt ; they have no culinary apparatus for cooking ; no farniture, no good and warm clothing. They are ignorant, because they cannot create the material means necessary to education. Living under such circumstances, they are ignorant, degraded, brutal and ferocious,-showing what man is without industry. If a band of angelic beings were to descend from heaven, and be placed in their condition,-on the great prairies without industry, -they would suffer like them, and be equally wretched; and would in time become degraded by the false physical circumstances to which they were subjected.

Practical reformers should clearly comprehend that without a true organization of industry, no great social progress and improvement are possible. Unless the material interests and labors of men are properly adjusted and conducted, their social interests and relations will be vitiated and perverted. Idlences, fraud, vice, crime, injustice and spoliation under a thousand forms grown the superstructure of our board civilization. We could prove, if we had space, that the seven-eighths of our vices and crimes are produced by the false system of industry which now exists. Men would not cheat and steal, if they were rice, agreeably engaged in con-genial pursuits, and fen security for the future; they would not resort to invortication to fill up the wold of idleness, if they had stiractive occupations that occupied their time and created entiusiasm in their daily and practical life. The organization of industry is, we assert, the primary and great practical measure to be undertaken at the present day to improve and elevate the condition of the masses of mankind. Our two first articles presented in theory the problem we wish to solve; they were introductory. We will now take up the question practically. As we stated at the outset, we desire to present to men of progress and of enlarged views the plan of an enterprise, which, if conducted and carried out rightly, will test the question of a scientific organization of industry, and will, we believe, solve it. The enterprise contemplates the establishment in the West, in a healthy and fortile region, of a JOINT Brock FARM, OF AD AGRICULTURAL ASSOCIATION on an extensive scale, owned and managed by those who furnish the capital. The domain will be cultivalue with the aid of the improved implements and machinery which have been lovented in modern times, and especially the steam plow, now in suc-

quiring fortune. We will explain briefly how practical operations should be begun :

An extensive tract of land should be secured for the domain of the enterprise. All that will be ultimately required should be obtained at once while it can be at low rates. We would recommend the acquisition of a hundred thousand acres. The main portion would be devoted to flocks and herds; the balance to cultivation. A branch of industry to which very little attention is now paid should be undertaken, namely, the planting of forests of valuable timber, such as locust, red cedar, etc.

We recommend a tract of this great extent in order, first, to raise great flocks and herds, which are immensely profitable, with little labor; and, second, to form in time other associations, or to reap the advantage of the increase in value, which would furnish the means of ulterior improvements. In the center of the cultivated portion of the domain would be erected the residences of the members-the Manor House of the association. In it, the members would rent rooms or suites of rooms, the prices of which would vary according to size and position. We would not build separate little houses, according to the present system. Household labor, that is, cooking, washing, etc., must also be organized,-and it cannot be done, unless these occupations are prosecuted on a large scale, and with every convenience. Woman is now the victim of our unorganized domestic system. She is a slave of the kitchen and the washtub. What greater care and drudgery can a human being undergo than a poor mother with several children to attend to, and the cooking and washing of the family to do? This frightful condition to which a majority of women are now condemned, can only be remedied by the organization of household labor -of the kitchen and laundry. In an establishment or association of the kind we propose, comprising two or three hundred families, or a number of persons equivalent, one vast kitchen, well fitted up with convenient apparatus and machinery, would take the place of two or three hundred of our present little kitchens. Fifty cooks, well paid, and engaged each three hours a day, would take the place of two or three hundred who are now in the kitchen from morning till night. The personal and real estate of the great farmthe land, buildings, implements, flocks and herds-

and will lay down laws for the government of their operations. They will divide the work into its naturally separate parts, and the members will select the parts or details that please them, each consulting his or her capacity and inclination. They will choose a Director and Vice Director, a Captain and Lieutenant, who will act as foremen and take the place of the employer or boss. They will not be hired and paid wages as at present, but will be paid according to the quantity and quality of their labor; that is, according to the time they work. and the skill with which they "xecute their work. As the men engaged in the industrial operations are stockholders, they will be paid also according to their capital. Thus every person-man, woman and child-will be remunerated according to his or her labor, capital and talent, or still, and in about the following proportions : Seven-twelfths to labor ; three-twelfths to capital; two-twelfths to talent or skill. In the beginning it may be necessary to employ a body of hired laborers, to attend to branches of work that are not organized.

The labors of the groups should not be continued over three hours. In this time, with good implements and machinery, and with order on the part of the men engaged, more whild be accomplished than now is in a day by hired men, who work slowly and with apathy, or disgust, After the work is over, a lunch or light repast would be served under an awning-if the labor has been at all arduousand a half-hour spent in sociability and repose. The members of a group, on separating, would join other groups, and engage in other branches of industry. Two or three such periods of occupation would constitute a day's work. The groups would be animated, composed of persons friendly to each other, taking a lively interest and a corporate pride in their works. Persons engaged in art, science, or some special occupation, requiring prolonged attention, could continue their labors if they pleased. Everything must be voluntary and regulated by attraction under the new industrial system. As a rule, the bulk of industrial labors should be frequently varied to prevent monotony and disgust. An opera, continued for ten or twelve hours, and composed of fifteen acts, would weary the most ardent lover of music. We should expect the same result with industry.

Every member of the association will have to take part in any branch of industry he pleases, provided he possesses the requisite capacity; and in the groups in which he is engaged he will receive the entire profits of his labora they will not go to an employer or capitalist as ut present. He will also, as we said, take part in framing the regulations and laws that govern we groups and their operations, in which he is engaged. Thus the principles of equality, justice and right, will be introduced into labor. An industial republic will be established-the counterpart of our political republic-and as much above the mesent industrial system as our political system Labove Turkish despotism.

An account will be opened on the books of the association with each member who will be credited by his or her labor and skill, and by dividends on stock; and debited by reut or rooms, living, and purchases made. There will as no community of property ; no merging of the initial in the mass ; no dietation or control by ind iduals ; no benevolent despotism ; no appeal torreligious authority. Individual responsibility will be preserved. Selfthe practical means provided for rescaing from reliance, personal pride, and he sentiment of juspoverty, brutal toil and ignorance, the masses now tice-individual and collectiv-will be developed. engaged in our false system of industry. To give charm and attraction to industry, all tools, implements, machinery workshops, working dresses, etc., should be converent and elegant, and If any persons are interested in the enterprise as I have explained it, they can communicate with me. My address is New York City. the fields and gardens finely sid out. The men, ----while at work, should have not dresses-a working CAUTION .- An old physician at Saratoge Springer costume-with badges indicate of rank and the nature of the branch of indstry. In important, and heavy labors, requiring a first number of per-sons, additional means would a employed to rea-der them attractive. We so that the work of communicates to the Albany Myores the fact that persons are aften potsound by the head extracted from the paint used upon the backtow new pails, by the acht of homonade. These two form a deadly mixture, which might destroy a hundred persons. war-daugerous and reputs -is diguided and rendered attractive by the new uniforms, music, banners, ranks and distinction. Cannot as much Tomatoes placed upon a newly publick shelf to cipen, will take up the blad by such a form as to make them processes. There things should be be done for useful and noble iffustor ? rememberet The arts and sciences shoul be introduced and

To sum up : in the enterprise we propose, we contemplate two things.

First-The creation of an Agricultural Association, or a great JOINT STOCK FARM, cultivated with the steam plow and the improved implements that have been invented ; extensive vineyards planted ; great herds and flocks raised; manufactures prosecuted jointly with agriculture ; attractive incentives connected with the exercise of labor ; energy and enthusiasm in industry called out; politeness and courtesy observed in industrial relations; and, lastly, an equitable division of profits established, securing to each individual a share of the general product according to labor, capital and profit.

Second-The ORGANIZATION OF INDUSTRY OR scientific principles, and a basis of justice, by which wealth will be greatly increased and equitably divided, so that abundance and pecuniary independence will be secured to all ; industry dignified and rendered attractive, and its exercise made compatible with the possession of intellectual culture and refinement ; an avenue opened to wealth and distinction in industrial pursuits, attracting men of talent and ambition to them, and annulling the universal tendency which now exists to avoid industry and to resort to commercial and financial scheming and speculation to obtain fortune without labor; and

The Rev. Nicholas Sylvester Bergier who wrote about 250 years ago, tells us, " The Corinthians pretended that Jesus Christ was born from Joseph and Mary like other men, but that he was endowed with superior wisdom and holiness."

" The Carpocratians," says the Rev. Mr. Pitrat (quoted above.) " considered Jesus Christ as being simply a man, though more perfect than other men. They believed that he was the son of Joseph and Mary, and confessed his miracles and sufferings." Of the Berdesanists he says, "They denied that the Eternal Word or Son of God, had taken a human form."-Ibid.

"The Manicheans," he tells us, "held that Christ's soul was of a nature similar to other men. though more perfect."

"The Theodocians," according to Mr. Bergies, "likewise believed that Jesus Christ was not God. but a man, though above other men by his error ordinary virtue."

" The Enchratites," says Mr. Pitrat, " never held that Jesus Christ was God."

Of the Valesians, Mr. Bergier says, " They rejected the doctrine that Jesus Christ was God himself."

The same writer says of the Samothatians : "They taught that Jesus Christ was not God, but a man to whom God communicated his wisdom in an extraordinary degree. They were disciples of Pari, bishop of Antioch, who tanght that there is in God one sole person, namely : the Father."

The Rev. Mr. Sanders, speaking of a sect known as the Barules, says, " They provised to believe that there was no original sin and that Jesus Clarist was not God."

And then we have the declaration of St. Ameretine, that " the Severians rejected the Old Testsment, the resurrection of the flesh, and did not believe that Jesus Christ was find himself."

After noticing several other Christian sevis in this manner, Mr. Ditrat sums up the matter thus : "We have proved in the course of this chapter that the following Christian sects on fear minutes did not believe the dectrine of the minist of Jesus Christ, via : the Corinthians in Carpoursaians, the Ebenniber, the Busilitizers the Marswaller, 100 Valentiplans, the Protenting the liaraciousites, the Cularbasians, the Reaches the Bardessanites, the Martrelland the Thursdays, the Artenovians, the Darris the Tulkender, the Appellites, the Ophiles, the Severians, in Surdratines, the Valeslaus, the Camilton, the Marmogenians, the Hermians, the Sethians, the Moravilles, the Samatharians and the Mank heaven No in all.) In fact nearly all the Chrischan wets of the first three centuries outlined the (bunch of Nice, and preserved through centuries the doctrine that Jesus Christ was not the manimous testimony of historians.". " All the above sects composed nearly the whole Christian body during the first three centuries, and as we have shown to the reader, every one either ignored or denied the doctrine of the supreme divinity of Jesus Christ." "And they

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maintained," he says, "that their destrine was not new, but was taught by the spostles themselves." Thus testifies a professed believer and preacher of the Christian faith.

We will now, upon the testimony of this same Rev. Christian writer, show by extracts from his work above quoted, how the doctrine of the divinity of Jesus was first established. He tells us that "Arias, a priest of Alexandria, being surprised at hearing Alexander, his bishop, teaching in an assembly of priests that Jesus Christ was God, protested against this new doctrine. An animated controversy arose between him and Alexander and their respective churches. To settle this difficulty. the emperor Constantine called the Council of Nice. \$25 B. C., which was composed of an assembly of Catholic Bishops. And here Constantine forced them either to yield and acquiesce in the doctrine of the divinity of Jesus Christ, or be expelled from their episcopal Sees. Yet 17 of the bishops boldly opposed the doctrine."-Page 98. On this subject, Neander remarks, "As the decree was to be made known under the imperial authority, and threatened all who would not adopt it with the loss of places, and condemnation as refractory subjects; the greater part of these yielded through fear." (Nean. vol. 2, p. 368.)

We will now hear Mr. Pitrat again : " It was with the greatest difficulty that the church of Rome obtained from the bishops who composed this Council, a decision in favor of the dectrine that Jesus Christ was God himself."-Ibid. " And the anathema pronounced against Arianism (which rejected Christ's divinity,) on this occasion did not destroy It; for the larger portion of the bishops who had signed the decision of the Council (proclaiming Jesus Christ God,) only for fear of being exiled, still remained attached to the party of Arias."-Page 101.

And "It was long after the Council of Nice, that its decision in favor of the divinity of Jesus Christ prevailed among the churches." In concluding his remarks upon the subject, the Rev. gentleman observes : "It has been proved that the Church of Rome, from whom the Protestants borrowed the doctrine of the divinity of Jesus Christ, did not hold it from his apostles, but borrowed it from the Pagans, and therefore it is of Pagan origin."-Ibid. (That is, Jesus Christ was probably promoted to the Godhead from the same motive that Chrishna of Iudia, Atys of Phrygia, Quirinus of Rome, Osiris of Egypt, Appollonius of Tyana were thus promoted before him, if not in direct imitation of some of these cases of apotheosis.) Now we ask if it is not superlatively strange that Christians at the present day should adhere with such tenacity to the doctrine of the Godhead of Jesus as to denounce all who cannot see any foundation in truth for the doctrine, as " infidels " and delsts," when it is thus shown that the early Christian fathers and primary representatives of the Christian faith-the very founders of the Church-aye, the Church itself, up to near the time that Christ moved upon the earth, and who, therefore, had a better opportunity than the Christians of the present day, to know what his real character was, did almost unanimously reject the belief in his deityship. Certainly this historical fact is entitled to some weight; and what becomes of the oft repeated exhortation of some of the modern Christian churches to their members to "keep close to the primitive faith in doctrine," when thus upon their own showing it is synonymous with infidelity. Before concluding this article, we will take the liberty to present some of the Jews, reasons for rejecting the divinity of Christ, for as the first instalment of the Christian revelation, and the prophesy of a Saviour, it is admitted came through them, their views upon this question are certainly entitled to some weight. We will quote from Basnage and a Jewish writer by the name of Herbanus. The former says, "Christians and Jews separated at the second step in religion, for having adored together one God absolutely perfect, the Jews could not brook the idea of worshiping two or three Gods, when Jesus Christ and the Holy Ghost were added." The latter writer says, " The prophet Moses pronounces a curse upon the children of Israel if they should receive any other God than the God of their fathers." And God himself is made to say, "There shall be no other God beside me." And why did not Moses say something about this triune God, he asks; or where did any prophet foretell that the Messiah was to be a God-man, he further asks. The Jews who wrote the prophecies all stoutly deny that any of them refer to such a being as Jesus Christ. And when Moses declared, "A prophet shall the Lord your God raise up unto you of your brethren like unto me," it should be noted the prophet was to be like himself, not like God ; a man and not a deity." They argue-and who ought to know better than they-that the prophecies refer to a man and not to a God, but to a more exalted man than Jesus was. Dr. Alex. Walker, a Christian writer, in his work on "Woman," p. 330, discloses the ground of one of their objections thus: "It is remarkable, says he, that in the genealogy of Christ, only four women have been named; Tamar, who seduced the father of her late husband; Rachel, a common prostitute; Ruth, who instead of marrying one of her cousins, went to bed with another; Bethsheba, an adulteress who espoused David, the murderer of her first husband." Of course this reflects nothing upon the manly dignity and exalted moral manhood of Jesus, yet it is too ignoble and ignominious a lineage for a God. Now we would ask if it must not be regarded as at least presumptive evidence against the divinity of Jesus, that it was not believed and accepted by his own nation, the Jews, and more especially as they had long been expecting a Saviour. Should we not hence conclude that he did not exhibit in his person or his life, the evidence of being a God or divine being. Think of God's people rejecting God's Son. And here we will note it as one of the most remarkable coincidences and incompatibilities ever recorded in history, that God should select a people, establish them in the world, and proclaim them as entitled to receive his highest favor, and when he attempted to present them a practical proof of his exalted and matchless love for them by sending his "only begotten Son" amongst them to die for them, they should unceremoniously reject him, persecute him, and flually kill him. God's own children kill-

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For the Beligio-Philosophical Journal, Acrostic.

Ring out the music of thy soul Earth's sorrowing ones to cheer ; Let truth, like ocean's billows roll In love's pure light appear; Give to the world thy glorious light," Illume earth's darkest vale ; Outspread thy folds of beauty bright, Present them to the gale. High and still higher let them spread, In every home be free. Lift from each heart the dreary dread Of death's dark stormy sea; Sing to the troubled songs of peace, Open death's darkened door, Purge every heart till sin shall cease. Heal every mental sore, Inspire each soul to seek the truth,

Cast none as worthless by, Arouse the latent fires of youth. Leave none to droop and die:

Join by the sacred tie of love Our sphere and that on high, Uncage the spirit-white-winged dove,

Rejoicing let it fly. Now break proud superstition's chains.

A light in darkness be, Lift up thy voice to those oppressed, and set the captives free.

J. W. COWEN. Woodstuck, Ill.

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

FIRST MICHIGAN STATE CONVENTION

Spiritualists and Friends of Progress.

The Spiritualists and Friends of Progress of the State of Michigan met in Convention at Stuart Hall, in the city of Battle Creek, on the 27th of July, 1866, at 11 o'clock A. M.

A temporary organization was effected by selecting H. N. F. Lewis, of Detroit, as Chairman pro tem., and Sylvester Hoyt, of St. Johns, Secretary. On motion of Sylvester Hoyt, a committee of three on credentials and permanent organization was appointed, viz: J. M. Peebles of Battle Creek; F. L. Wadsworth, of Sturgis; S. J. Finney, of Ann Arbor.

On motion of S. J. Finney, a committee of five was appointed on Order of Business, viz: S. J. Finney, Jeremiah Brown, of Battle Creek ; Sylvester Hoyt; Wm. A. Baldwin, of Battle Creek; Mrs. M. M. Peebles, of Battle Creek.

On motion, the last named committee was instructed to act as Committee on Resolutions.

On motion of S. J. Finney, visitors from other States were made honorary members of the Convention.

S. J. Finney was called on to address the Convention.

this State-a body corjorate to do business, and thus become a power in the State.

On motion of P. L. Wadsworth, a committee of nine was appointed on State Association.

F. L. Wadaworth, Storgis; D. M. Fox, Lyons; Mrs. D. M. Brown, Battle Creek ; H. N. F. Lewis, Detroit ; S. J. Finner, Ann Arbor ; Mrs. M. M. Peebles, Battle Creek ; Selab Van Sickle, Lansing ; Mary Woodhull, Mattawan; J. M. Peebles, Battle Creck.

Seiden J. Finney was called upon to address the Convention.

He said it seemed to him that the hour had come for spiritual association throughout the State. Without association our forces must remain scattered and fragmentary. Wherever I go I find a few men who have borne the whole load, simply because they have no association. The religious bodies are aiming at power. Spiritual liberty is not allowed in the church. Spiritualism asserts the democracy of the soul. It is God's republican religion. It is for the heart. Spiritualism does not simply mean intercourse with the other world. That is only an incident to it. It means equal liberty and fraternity. It means equality for the sexes. It means labor without slavery,

There are greater facts than mere spiritual intercourse. Does your religion propose to ignore those facts? Then it is not religion.

Does Spiritualism deal only with the other world, or docs it also deal with this world? Does it deal only with the angels of the other world, and not with the angels of this world? Not at all. It deals with both worlds and all human interests.

Mr. E. Bailey, of Charlotte, sang "Brave Brotherhood of 'fruth."

Rev. J. O. Barrett, of Sycamore, Ill., addressed the Convention upon organization.

He said : The brave words of my brother (Finney) touched my heart, and they seem like fire. They remind me of the fire that came down into the temple. It is well known to you that I am a Universalist clergyman. It cannot be said that I am one born out of due time-coming in the rear. I have been a Spiritualist from my boyhood up. In all the vicissitudes of life there have been forces that have welled up in the heart. There have been times when I have endeavored to take the policy that some of my brethren in the Universalist churches are now taking, viz: to work carefully and take the people along with them. I have now taken a different stand, and stand out on the ground of the phenomena of Spiritualism and its whole philosophy.

I tremble before organizations. When I say this, I have the sympathy of the people before me. We have been enslaved by them. Yet without organization nothing can be accomplished. Beware, then, my friends, when you present an organic law. Beware how you organize. Let the foundation be solid, your principles progressive.

Mrs. Green, of Adrian, [entranced.] Brethren and Sisters: The time for the organization of spiritual association has arrived. We say to you that the mighty minds that have lived in the past, and who have passed on to the spirit land, are not dead. We are here, yes, we are here, speaking unto you. We want to speak of the duties of to-day. We want true, self-sacrificing men and women-those who are willing to sacrifice their all to proclaim these spiritual truths. Let the aspiration of your souls go forth for this glorious and beautiful philosophy. The truth of Spiritualism is sweeping the land from one part to another. It is sounding the deathknell of old institutions. My friends, arise! and we will march in solid phalanx. Arise in your strength, and let the people feel and know that there is an everlasting power that is destined to sink the tyrannical nations of the earth.

allowed them. If a lecturer fails to live up to his high obligations, men will say, "Ah, he could not endure the toil-had not sufficient power :" and yet lecturers are expected to go on in the work whether they have anything to eat or not. Of course they should.

These men (lecturers) should have the condition of poverty, it is claimed. "It is all for their good." If they could only be secured from those bitter, corroding cares and anxieties, then poverty might be a good condition for those exaiting inspirations; but I do think by the way things work in this world, that the idea that poverty is a blessing is an informal le.

There are men in our ranks who if they devoted their talents to accumulating property, could be piling it up like the rest of you, and none of you make such sacrifices as they do. A man is in a very good condition to dig after truth when he has but seventy-five cents in his pocket, and a family to provide for.

S. J. Finney said : As a lecturer I will thank my brother for his speech.

It is very uncomfortable, after a man has done his best, to have the Lecture Committee say, "Well, we cannot pay this bill now." I have heard of several such instances as this in the course of my life. This is owing to a want of co-operation. and the right men in the right place.

Brother Harrison has told you God's truth.

Mr. Finney read one of James G. Clark's poems. Mr. and Mrs. Bailey sang a duet, "He shall give His angels charge concerning Thee."

Jeremiah Brown said, "I ask you, one and all, do you think there was any truth in what our Indiana brother has said? I will take an expression of the house.

[Mr. Brown, with assistants, proceeded to take up a collection for the defrayal of the expenses of the meeting.]

Adjourned until nine o'clock Saturday morning.

SATURDAY MORNING SESSION. Convention met pursuant to adjournment. President Hoyt in the Chair.

J. B. Harrison was announced as the first speaker. He wished to understand how much he was expected to talk. Did not think he would be called upon again. Hoped the brethren would not feel obliged to call upon him. Gave an interesting history of Spiritualism in his place-Kendallville, Ind. Recommended lecturers to do what they could for Kendallville. After he withdrew from the Protestant Methodist church, the liberal people there wished him to remain and labor among them, which he did, and enjoyed the work very much-preaching on the basis of entire freedom.

[As the Convention voted an amount for a page and a half report, only, in the RELIGIO-PHILOSOPHI-CAL JOURNAL and BANNER OF LIGHT, there will not be room for more than an outline-scarcely that -of the excellent things said at this Convention .-REPORTER.

S. J. Finney proposed to say a few words more on the educational system. Science is dry and uninteresting to your girls. The statements in our scientific works are put without life, put without spirituality and inspiration. Science, as in your text-books, is repulsive to your girls and your boys. The text-books require the woman influence to give them vitality. Science should be made as vital and interesting as nature herself. Science has turned her back upon the spirit world-against inf. nite beauty and wholeness. She has gone mad with induction. Your fact gatherer is continually talking of the value of facts. Your inductionists may understand the form of truth, but they cannot understand-are not filled with its spirit. The genius of thought blazes in sunbeams and pours itself into the veins and arteries of the soul. Aye, sir, I am a Spiritualist from the crown of my head to the bottom of my feet.

It took Newton twenty years to demonstrate what he received by deduction in twenty minutes. A minude of inspiration against a year of your scientific induction.

[Mr. Finney proceeded to show the relation of the deductive and inductive methods, each to the other, and that it was necessary to have the infigence of woman, who is deductive in science as elsewhere, with man, who is inductive. Both methods were necessary ; therefore, both elements, the male and female, were necessary in all the varied departments of life.]

Mr. Baldwin-Mr. Chairman, I will say that these resolutions have my cordial approval.

Mr. Howington said he had been all afire to say one or two words. He thought woman's capacity for evil was proportionate to her power of eralia tion.

Mr. Jamieson said he did not believe, because women were more refined than men, that they could sink in a corresponding degree below maninto the depths of degradation.

Mr. Hoisington-As is the capacity for exaitation. so is the capacity for degradation.

Mr. Jamieson-Do you, then, believe that it's possible for the highest, most refined intelligence : the universe to become more degraded than its most brutal, coarse nature?

Mr. Hoisington-Yes. The greater the experiment for exaltation the greater the capacity for degrade tion. The capacity is greater both ways.

Mr. Jamieson-If that is true, refinement is r. discount. I don't believe the theory.

The resolutions, on motion of Col. D. M. For were adopted seriatim. The vote was taken by the andience rising en masse. The first two resolution were unanimously adopted. One gentleman arvoting against the resolution on negro suffrage

Mr. Wadsworth, chairman of Committee on the Organization, announced the committee read; report.

The following report was read :

MICHIGAN STATE SPIRITUAL ASSOCIATION. PREAMBLE .- We, the Spiritualists and Friend-Progress of the State of Michigan, in Convention assembled, feeling a true self-respect, a desire to understood, and a decent regard for the opinions mankind, all constrain us to declare to the wer. our objects, and we here announce our aim to the highest and most harmonions development all the powers of man to a complete and constiwhole.

OF THE

ing God's own and only son, and per consequence their own brother, is a strange tragedy indeed !

He said that it was not the want of enthusiasm among Spiritualists, but the want of co-operative unity of action that was so sensibly felt by themthe want of organization. We want unity of action founded upon true ideas, sustained by facts, illustrated by science.

The great spiritual movement is the seventh form of religion in the world; it is a cosmopolitan religion. Within it are all the elements of all other religions. It is a spontaneous world religion-the grandest fact in the universe.

I really believe in religion. When you read history with a critical and divine eye, you will find that religion embraces all that is eternal, although it has been made to take on all kinds of absurdities and creeds. The very vices of Spiritualism show that it has power for the future. Why? Because anything that has no vice accompanying it has no power. Christianity was attended with the very vices that have been charged to modern Spiritualism, freeloveism, mountebankism, and other vices which have disgraced the Spiritualists of this century.

On motion of Sylvester Hoyt, the Convention took a recess until two o'clock.

AFTERNOON SESSION.

Convention met at the appointed hour, H. N. F. Lewis in the chair.

W. H. Hoisington, the blind lecturer, of Farmington, Wisconsin, addressed the Convention as follows:

Quite unexpectedly to myself I am called upon to address you. The ground which you occupy is that of to-day-of the Living Age. You do not look to the past as your master, as your authority; but by the past you interpret the present. Although the same great laws express themselves from age to age, they never duplicate their expressions. They are not, in their manifestations, an unending monotony, but new roads are opening up.

Now, in your organizing, you cannot tell what the next age, or the next dozen years, will do; but you must trust. Do the best you can to-day, and if there is not sufficient life force, then there will be a crystalizing until other forces shall be evolved. I have an increasing faith that there is nothing lost in the universe-not even the knowledge of anything can be lost. We can go into the past and read all that has taken place, and by the same law penetrate the future.

It is a charming thing to live, and to know that all the toil, all the fatigue, is necessary for us. What a thought, what a joyous thought, to feel that we are in a universe where there is no mistake made by Infinite wisdom, guided by Infinite love, so that there is nothing in our existence that could be spared. The hour of anguishing, the deep throes of the soul, all the disappointments of society, all, all, are so many lessons in God's great universe fitting us for a higher condition.

The Committee on Permanent Organization then presented the following report, which, on motion, was accepted and adopted :

For President-Sylvester Hoyt, Esq., St. Johns. For First Vice President-Mr. John C. Dexter, Ionia.

For Second Vice President .-- Mr. E. Whipple, Mattawan.

the Convention Mr. Hoyt, the President elect, who the present, but re need as Spiritualists more than made the following introductory remarks : anything else to we a divine life. We should have substantiated my statements himself before begre The Convention might with propriety have sethat sanctificatio, and goodness, and moral purity through. He says that it is in the discretion of the lected some older and abler head to preside over its Court whether the children shall be given into the that will bring into harmony with the infinite deliberations. But as you have seen fit to place the soul of things. custody of the busband or with Mr. President, I is not so much what a man knows honor of presiding over your First State Convention did not claim that the law rebbed a mother of all as what he does hat tells upon the world. It is her children. That would be a state two brutal. It upon me, I return you my sincere thanks. I shall the measure of wer for good. We do not need is had enough as it is. The calibrat all belong to to talk of this region, to talk about its beauties, heartily co-operate with you in any plan that may the mother, it they not ? Nature says that much. be suggested for the advancement of the great unless our own uisare all aglow with its teach-Mr. Bald who How in case the woman is units to cause in which we are engaged. With a proper orings. The people santo the lecturers, "why, you are take care of her own outpeting " Suppose she is a ganization of our forces we can accomplish treble endowed with with stranger you have wonderful powers, drunkon imakout noman ? the amount of good that we now do. Mn Jamhour All rules have their exception. divine illuminations; " and the even thus each weit I have not come here with the expectation that This is a supprised case of rare occurrence. Kyen with the spirit Vexaltation must go out and suffer, in organizing we are to get up a church or creed of then, the procession of her children might have an and starve, if ped be. The people think these any kind or character; but to enter into an organization such as will be recognized by the citizens of men would be styled if any adequate means were inducence upon her for good.

S. J. Finney read a poem.

On motion, the Convention adjourned to halfpast seven o'clock in the evening.

EVENING SESSION.

Convention re-assembled at the appointed hour. President Hoyt in the Chair. On motion of J. M. Peebles, a Finance Commit-

tee, consisting of five, was appointed, viz.: Jeremiah Brown, Charles Merritt, Addison A.

Wheelock, Miss Hettie Bishop, Mrs. Charlotte Fobes.

Song entitled the "Voyage of Life," by Mr. W. De Normandie.

Prof. E. Whipple addressed the Convention. He said :

We easily persuade ourselves that after the conflicts, and trials, and struggles of this life are over, that there is a wider sphere of action. We have a double consciousness. Man is related to the world of matter and to the world of spirit. The visible world has not been created for nought.

I cannot exactly agree with friend Hoisington that we have added powers. All the powers have their basis in the human soul. We have been too transcendental in our ideas.

This physical world is performing the mission that it was designed to fulnil-there is not one mistake, however much antigonism you may see in it. All events are necessary incidents in the growth of the human race. The material body is constantly undergoing change which causes a corresponding change in the manifestation of the soul. This law of change exists in the spirit world as well as in the physical.

The ninetcenth century opens up a religion of true brotherhood. This world means something. Every moment of existence here should be devoted to self-culture

Rev. J. B. Harrion, of Kendallville, Ind., spoke upon "Practical Work and Support of Lecturers." He said : I should have preferred hearing Mr. Whipple talk longer, to taking up the time myself, but it may be justes well for me to say something and then be out of the way of other folks. I have come from Indiana to see what you intend to do here. I am chiefty interested in what you are designing to do provically. My friends, there have been truths spoken in the

past, yet it does not necessarily follow that they will suffice for the demands of to-day. We need a wrong source, the lawyers themselves. I have For Secretary-L. B. Brown, De Witt. Mr. Lowis, Chairman pro tem., then introduced to not only to establish a religion that will answer for taken great pains to inquire of them concerning

S. J. Finney, chairman of Committee on Resolutions, offered the following :

Resolved, That common sense, common justice, and the welfare of the people of the American republic, demand the extension of the elective franchise to the women of the United States.

Resolved, That, as citizens of the State of Michigan, we demand that all the schools, colleges, and the University of the State, be opened to its daughters on terms of perfect equality with its sons; and we will not cease the agitation of this subject until this justice shall be done.

Resolved. That justice, liberty and fraternity; honor, integrity and the Constitution itself, as well as the permanence, peace and prosperity of the republic, demand that equal suffrage be extended to the American colored citizen.

Mr. Finney made a few remarks upon the foregoing resolutions. They were laid over until the afternoon session.

Adjourned until two o'clock P. M.

AFTERNOON SESSION.

Convention assembled per adjournment. The President in the Chair.

Mr. Finney's resolutions were taken up and accepted.

On motion to adopt, Mr. Anderson, (colored) of Battle Creek, spoke in support of the resolutions, especially the one on negro suffrage. He said :

The first resolution was ably discussed by my friend, Mr. Finney.

All up and down the world, as far as I have traveled, I have noticed wherever you find intelligent women you find a dignified class of men.

I want the people of this Convention to plant themselves on the platform of universal suffrage, justice, integrity and common sense.

W. F. Jamieson-It is frequently said that men advocate "Women's Rights" for the purpose of fishing for the good opinion of women. They could not have it in a better cause. Women are entitled to equal rights with men, and it is impossible to find a man who is unwilling to give back what he has stolen.

Every man who votes in our nation is a robber and an oppressor of woman. Women have not even a right to own their own children or the clothes they wear. A man and woman may work together for twenty, thirty or forty years. The wife dies, and the joint earnings are owned by the husband. That, you say, is all right. So it is. The husband dies. How then? The wife is entitled by lawman made law-to the use of one-third of what belongs to her; for, if the whole of the property belongs to the husband at the decease of the wife, the whole of it should belong to the wife at the decease of the husband.

Wm. A. Baldwin said: I wish to correct a few of the statements made by Mr. Jamieson. We should be careful not to claim too much. Mr. Baldwin then quoted from the revised statutes of the State of Michigan to the effect that women were allowed to own all personal property possessed before marriage, and allowed all individual earelngs after marriage-the right to traffic and trade.] He thought lecturers should be careful how they make statements.

Mr. Jamieson-I wish to set myself right before this Convention. I amothe last one who wishes to make statements that I cannot prove. If I am wrong it is because I received my information from this very question. Even my friend, Mr. Bakt wir.

Accepting the law of Universal Progress, and believing that Freedom is its primary condition we hereby unite to destroy all institutions, regious, governmental and social, which minstig limit its full and complete enjoyment by humanit Accepting the great fact of modern spiritual inter course, as demonstration of spirit entity and the retion which it bears to the soul, of its possibility for eternal progress in higher spheres and illust tive of the angel ministries which have through ... ages cheered on the great prophets and seens of : race; the sovereign authority of nature, reast and intuition ; the essential unity of all true scient philosophy and religion ; the liberty and equal: before the law, of all humanity without distinct of sex or race, we seek to fully discover and mi a progressive world religion without sect, supertion, bibliolatry, or priesteraft ; to secure in Ane ica a pure Republic founded on the eterna, proples of justice, liberty and love, and to establish earth a pure and divine society in which m vidual, class or sex, shall be debarred from e ing all its blessings, privileges and protections

And for the attainment of these great purse we do ordain and establish this Michigan 34 Spiritual Association.

CONSTITUTION.

ARTICLE I. This Society shall be known # -Michigan State Spiritual Association.

ART. II. The officers of this Association st. consist of a President, Vice President, Secret Treasurer, and a Finance Committee of int a sons, to be elected annually in general conventand to hold their offices for the term of our or until the election of their successors.

ART. III. It shall be the duty of the Presid to preside over all the meetings of the Society sign all orders on the Treasurer under the direcof the Board of Trustees, and to perform such and duties as the office he holds shall require.

ART. IV. It shall be the duty of the Vice Predent to aid the President, when receiver, in ... discharge of his duties; and in the absence of the President to assume the powers and datas of the office.

ART. V. It shall be the door of the Souretare : keep a record of the proceedings and acts of the Association ; to attend to its ourreputations : : draw up all calls for, and metine of its meetines and in case of the absence of the importanting of. cers, to call all meetings to order, and to preside for the year, or until a freshingt pro true, shall be elected.

ART. VI. It shall be the duty of the Treasurer to give adopted water to the satisfaction of the Trustees ; N wwith bold and disburse the funds of the Association, under the direction of the Board of Tractors, and to render said Trustees an annual account of all moneys received, held or used for the request of the Association.

Ast. NIL. It shall be the duty of the Board of Trustees to call all meetings of the Association ; to have in charge all property belonging to the Assoclation; to elect all officers to fill vacancies not otherwise provided for, and to have all other necessary and legal powers required to cuable them to discharge their functions as a Board of Trustees for the accomplishment of the work and objects of the Association; and said trustees shall report their doings at the annual meeting of the Association. AKT. VIII. The members of this Association shall consist of delegates elected by the various local societies in harmony with the objects herein set forth, each society being entitled to three delegates for each local organization, and one for every additional ten over the first twenty members. ART. IX. A majority vote of all the members present, at any regular called meeting of the Asso

In conclusion, we will ask if the divinity of Jesus Christ should be regarded as so fully established and so unquestionably true that those who now fail to see it should be regarded as anti-Christlan, dishonest in motive, and immoral in character for refusing to subscribe to it, when God's own chosen people and the primitive Christian Church both rejected it?

Harveysburg, Ohio.

For the first time in the history of steam navigation, a screw-steamer has made the voyage from New York to the Irish coast in eight days. The fortunate vessel was the City of Paris, of the Inman line. Her average daily run was a little over 321 miles,

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cistion, when it does not contravene these articles. shall control.

ART. X. All money received for the objects of the Association shall be raised in such manner as the Board of Trustees shall decide.

ART. XI. This Association may, from time to time, adopt such by-laws, and make such amendments to the Constitution as shall be deemed best for the objects of the Association; a two-thirds vote of the members present at any annual meeting of the Association being necessary thereto.

Sylvester Hoyt, Selden J. Finney, Dorns M. Fox, Mary Woodhull, Jno. C. Dexter, A. Beach, M. D., Geo. W. Winslow, D. M. Brown, J. M. Peebles, H. B. Alden, Issac P. Cox, Hettle Bishop, C. A. Andrus, Seish Van Sickle, S. D. Fobes, Addison A. Wheelock, Edward Whipple, Elijah Woodworth, Thomas H. Weish, EmelineL. Weish, Lorinda Fox, Mrs. B. C. Bird, James Wells, Charlotte B. Fobes, Hetty M. Brown, L. S. Noble, Leander Etheridge, Henry Willis, Ephralm Preston, 8. Covert, G. T. Fenn, M. D., John Hamlin, D. P. Johnson, M. D., Louisa H. T. Dexter, Mary M. Shakespier, F. L. Wadsworth, L. B. Brown, W. F. Jamieson, Jeremiah Brown, E. C. Manchester, Wm. Hicks, Isaac Cleveland, Enoch Mead, Osborne P. Anderson, F. H. Hillman, M. E. Conger, Mary L. Baldwin, Lydia S. C. Snow, Lucy A. Bailey, E. H. Bailey, S. L. Kilburne, J. P. Averill, Wm. McCurty, John Barbour, Jessie Farrington, H. J. Hart, Mary J. Cammings, Mary J. Brock, Anson Kellogg, Martin Avery, Wm. More, S. A. Barnes, Sarah E. Barnes, Wm. A. Baldwin, Joshua Banga, Lovina B. Rothrick, Olive E. Rothrick, Sarah More, Lydin C. Harrington, Fanny A. Lewis, Mary L. Gray, Olive A. Alden, Celinda F. Cox, P. M. Wilson, Mrs. Chidester, Mary Stevens, Sarah M. Burdick, Lucy Clark, Jane Farham, Jane Bacon, Udolph Sherman, Chas. Simpson, John Frost, A. Harwood, Wm. Hewitt, Henry Snow, G. W. Webster, John Hogeboom, Amos Framan, Wm. Kilpatrick, C. P. Chidester, Elijah Smedley, Maria R. Barney, Lucretia Doy, Mrs. J. D. Miller, Frederic Wingate, John Harper, Charles Merritt, Timothy Snow, Sylvester Higgins, E. M. Higgins, Mrs. D. Follett, Wilson Wright, Wm.H. Brimminstool, Erastus Clark, Horace Clark, Mrs. Cornell, L. H. Hutchinson, M. D., Charlotte More, Nathan Chidester.

On motion of S. J. Finney, the Convention proceeded to the nomination and election of officers of the Association.

The following named persons were nominated and unanimously elected :

For President-Selden J. Finney, Ann Arbor,

For Vice President-J. G. Wait, Sturgis.

For Secretary-J. M. Peebles, Battle Creek.

For Treasurer-John C. Dexter. Jonia.

For Finance Committee-H. N. F. Lewis, Detroit ; D. M. Fox, Lyons; Mrs. Deborah M. Brown, Batsle Creck; Mrs. Charlotte M. Fobes, Lansing; G. W. Winslow, Kalamazoo,

S. J. Finney thanked the Convention for the honor which they had bestowed upon him in electing him President of the Michigan State Spiritual Association. He believed that the hour had come for the Spiritmalists of the State of Michigan to work in support of this Association.

Sec. 3. This Society will adopt no creed or confession of faith.

ART. 5.- By-Laws. - By-laws not inconsistent with this Constitution may be presented at.any regular meeting, and acted upon at the next, when, if two-thirds of the members present vote in favor thereof, they shall be adopted.

ART. 6.-Amendments.-Any motion to amend or repeal the Constitution shall not be acted on before the second stated meeting of the Society after such motion shall have been publicly made in writing, and then shall not be adopted, except two-thirds of the members present vote therefor.

The following officers were duly elected :

For President, Joseph Baker; Vice President, Mrs. J. Hildebrand; for Secretary, Miss Elvira Wheelock; for Treasurer, Jeremiah Roberts; for Trustees, Jesse Miles, G. B. Hickox, Jonas Tramblie.

BANNER OF LIGHT please notice.

ELVIRA WHRRLOOK, Secretary.

Dare and Bo.

Upward-onward, fellow-workmen! Ours the battle-field of life; Ne'er a foot to foeman yielding Pressing closer midst the strife! Forward! in the strength of manhood-Forward! In the fire of youth-

Though thy way he strown with dangers, Summer rain-drops lay the dust; Faith and hope are two-edged weapons hich will no'or belin thy trust. Shrink not, though a host surround thee-Onward! Duty's path pursus ; All who gild the page of story, Know the brave words-Dare and Do.

Miller was a rough stone-mason; Shakspeare, Goldsmith, Kents and Hood, Franklin, Jerrold, Burns and Gifford, Had to tof), as we, for food. Yes! These mon with minds majestic. Sprang from ranks the rich call poor, Cast a halo round brown inbor-Had to wrestle, fight, endure.

Forward, then! Bright oyes are beaming; rist its Fight-nor lose the conqueror's crown! Stretch thy right hand, seize thy birthright, Take it, wear it, 'tis thine own ! Slay the giants which besot thee, se to manhood, glory, fame; Take thy pen, and in the volume Of the gifted write thy name!

> For the Religio-Philosophical Journal. Capital Punishment.

I hope and trust that the progress of knowledge and civilization will at no distant period put an end to this relic of barbarism. Within the last century many of the relics of a barbarous age have been abolished. Where now are the stocks, branding irons, pillories, and whipping posts, once considered so necessary to good order in society? They have been borne away upon the heaving tide of time, and are numbered with the things that have been, and shall be no more forever. I trust and I hope this old bloody code will soon follow in their wake.

I very much doubt the authority of legislators to

crime? Why not place him in a moral hospital, (prison, if you please.) and apply the proper restoratives? There is a spark of good in every human heart, no matter how depraved, which may be reached and wrought upon. It may require a skilful physician to do this, but we should have such in our moral hospitals. It is only through kindness, love and sympathy, that theering can be reclaimed. Harshness and censure will never do it. As some one has said, "The world must feel the warm breath of human love, in order that it may be redeemed from ignorance and wrong; the only birthplace of reclaiming love is in the soul."

Every human soulls a ininiature of Deity. It may be sadly gnarled and dwarfed, but we should suffer the rays of love and wisdom to fall upon it. vivify it, and bring it out in beautiful proportions; not violently crush it out of the body, and send it adrift upon the ocean of eternity before its time ! It does appear to me that good sense ought, in the middle of the nineteenth century, to be sufficient to enlighten the months of the people, and cause them to abolish this old barbarous law.



Though all Spiritualists admit the Divine existence, it cannot be disgused that they radically differ in their conceptions of God. Those who both deny that "matter is God," and the theological idea of a personal deit domplacently assure us, "God is an omnipresent minciple ?" but so far as my experience goes, omit my tangible definition of what they mean by this glittering generality.

For more than ten years I have been a patient and attentive listener to and reader of lectures and essays, purporting to be from disembodied spirits, and while I have repeatedly found this conception of Deity unqualifiedly affirmed, I have never yet enjoyed the opportunity of examining any vindication of its rationale addressed to our reason; and question whether any such vindication can be successfully made. The proposition is so contrary to all that I intuitively feel to be true, that I do hope some one of the many prominent teachers of the philosophy of Spiritualism who are willing to endorse this dogma will publicly attempt this vindication, that its rationale may be allke criticised and its refutation attempted; for the dogma is offensive to the religious feelings of many Spiritualists, and its continued iteration and reiteration is tending to confound Spiritualism and materialism in the minds of investigators who, accepting the fact of "spiritual manifestations," are seeking to comprehend the philosophy thereof. The question whether "God is a principle" or God is a spirit, is too important to be disposed of on the mere authoritative decision of "our departed friends," who, under suitable conditions, are now enabled to advise us of their new experiences in the higher life. The fact that my grandfather or my old schoolmaster, though a denizen of "the angel

renes to the heart (feelings) instead of the head (intellect,) and basing his laws or statutes on the former has made terrible havoc with the order and harmony that might reign and rule in our superior kingdom if regulated by intelligence instead of passion ; but we still blindly follow our passions, and get up a murder to atone for a murder-use the intellect to excuse it, and find a reason for the passional action, revenge. So we sell woman-make her a slave, and publish her for not possessing or retaining the virtue we crush out of her by the ponderous wheels of society. We lay every share of temptation in the way of the weak, and when caught in the masculine folds of sensual passion. we torture them to death with the slow poison of outcast and abandoned women, while we have no outenst men, nor abandoned men, not even in the purileus of our great citles. No matter how low a man sinks, or what company he keeps, soon as he is washed and gets on a new dress, and goes up town with a few dollars in his pocket, he is somebody, which the woman he visited never can be.

Instinct never runs in such crooked and ridleulous channels. Intelligence has outdone itself in its ridiculous attempts to prove the false doctrine of the total depravity of nature, and to cure it by substituting artificial standards of morals and religion from the blind feelings, and by attempting to make the heart see, when God never put the eyes in a heart. It is about time our false religion and social system, built in the heart instead of the head, gave way to a superior religion of the head, and a social structure of sexual life was based on nature. reason, and human intelligence, instead of blind WARREN CHASE. passion.

> For the Religio-Philosophical Journal. **Bockford Spiritual Convention.**

The First Spiritual Society of Rockford, Illinois, beld its session at Concert Hall, on Sunday, Aug. 5, 1866, Vice President Holly in the Chair, the President being absent.

Brother Brown read a communication which appeared in the last number of the RELIGIO-PHILO-SOPHICAL JOURNAL from Mrs. Dr. Stillman, after which the following preamble and resolutions were submitted to the Society, discussed at length, and on motion of Sister Scongall, were adopted by the Society with but one dissenting voice :

WHEREAS. We observe in the RELIGIO-PHILOSOPHICAL JOUR-NAL for August 11, 1866, a letter signed by Juliet H. Stiltman, M. D., animadverting upon the late Rockford spiritual mass meeting, because it was limited to the discussion of "Spiritualism proper," excluding from the same such "tantalizing subjects as dress reform, dietetic reform, etc.," and

WHEREAS, The First Spiritual Society of Rockford, which called said Convention, and were responsible for the same. designated it in their call as a Spiritual Convention, and said nothing about a "free platform," but did, by unanimous vote of said Society, at a regular meeting, in session on the 10th of June, 1866, adopt the following:

Resolved, That the Three Days Convention, called to assemble in Rockford on the 27th of June, inst., is a Spiritual Convention, before which are to be discussed questions pertain-

to class Mr. and Mrs. Livermore among my dearest friends, and I am surprised and pained to see such a direct misrepresentation as that in regard to the killing of those children. Being a subscriber to the Covenant, I often see complaints in it about the evil tendency of the doctrines of Universalism being charged to it by those who oppose it. I would respectfully ask if there is anything more of a liberal tendency in the doctrine of Spiritualism, that the editor of the Covenant should open his batteries against it. I have for a long time noticed the encers and flings at those who not only believe as the editor of the Covenant does, but who are bold to say that they know whereof they speak.

Is it not a little singular that those who have taught meall through life that there was a mansion in the skies, where we shall all meet at last, and live on forever, that when I tell them that I have the proof positive of this, they turn away scoffing, crying delusion, delusion. I would say to Bro. Livermore, in all kindness, be consistent, I will not say honest, because I have ever believed that he possessed that virtue in an eminent degree.

I am very truly yours in the faith, J. B. CHAMPNEY.

Peru, Aug. 6, 1866.

Spirit Messages Verified.

Ira B. Joslin, of Gage's Lake, Illinois, writes us that J. C., a spirit communicating at our public circle, whose communication was published in No. 10, Vol. II., of the RELIGIO-PHILOSOPHICAL JOUR-NAL, is fully recognized. That every peculiarity of his individuality is fully manifest in his message.

Letter from J. W. Stuart.

ED. JOURNAL: In the RELIGIO-PHILOSOPHICAL JOURNAL of March 17, 1866, among the communications is one from A. Cable, and following is one from John Blake to Seymour Blake, of Durand, Ill. On my return from the Convention at Rockford, I improved the opportunity to ascertain as far as I could if they were recognized by the neighbors. I found that a young man by the name of Albert Cable, who formerly lived in Western New York-I think in Erie county, where his mother and sisters now reside, and whose father was at the time in California-left his home much against their will. in fact ran away, and went to California, and died on, or soon after, his arrival there; and this communication is recognized by those who knew the circumstances as correct. A number of his relations reside a short distance from Durand, Ill. A cousin of the young man, residing near Durand, by the name of Amos Cable, was unfortunately thrown from a wagon, by his team running away, and lost his life, some few years since ; and as I had heard of the latter misfortune, I thought, on reading the communication, it might be from him; but on inquiry I learned the circumstances above mentioned. I further learned that John Blake formerly resided near Durand. The father of Seymour Blake was a

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The following resolution was then taken up and adopted :

Resolved, That as a Spiritual and Progressive Association we will keep open on all sides for the discovery and reception of universal truth; that we will so adjust our Association to the growing needs and life of the world as to keep, at least, fully abreast of the foremost spirit of the age, and so become an ever growing religious, social and educational power.

On motion of F. L. Wadsworth, the foregoing resolution was incorporated in the preamble to the Constitution.

The Convention voted that copies of the report of its proceedings be furnished for publication in the RELIGIO-PHILOSOPHICAL JOURNAL and BANNER OF LIGHT, and that the reporter be paid therefor.

[Concluded next week.]

New Society Organized.

Brother John Lapray, writing us from Crescent City, Iowa, says: We have formed a society on the same platform as adopted by the RELIGIO-PHILOSOPHICAL SOCIETY. It is known as the "Crescent City Circle of Hope." The officers elected are as follows :

President, R. Barton; Vice President, W. Menarie; Clerk, Mary Ross; Treasurer, Jonathan Ross; Collector, John Lapray; Messenger, W. C. Lafferty; Trustees, Mrs. Barrett, Miss Eliza Menarie, John Dunn, Oliver Barrett, John Belding.

For the Beligio-Philosophical Journal.

Organization in Janesville, Wis.

On the 22d day of July, 1866, the Spiritualists of the city of Janesville, Wisconsin, formed themselves into a local organization by the adoption of the following

PREAMBLE.

We, the undersigned, do hereby form ourselves into a religious society, and agree to support the following

CONSTITUTION.

ARTICLE 1 .- This Society shall be called the First Society of Spiritualists in the city of Janesville, Wisconsin.

ART. 2.-The officers of this Society shall be a President, Vice President, Secretary and Treasurer, and three Trustees. The officers of the Society shall be elected at the annual meeting, or at special meetings to fill vacancies, and hold office one year, except the Trustees, who shall hold this office as prescribed in LXV of the Revised Statutes of Wisconen.

AHT. 3. Duties of officers. -Sec. 1. - The President shall preside mail business meetings of the Society, and enforce order according to the usual rules that govern public movings, sign all orders on the Treasurer when voted by the Society, call extra moetings when so requested by five members, and have general superintendence of the Society.

Sec. 2.-The Vice President shall assist the Presi-dent in the performance of his other dutics, and in the absence of that officer, fulfill the duties of the office.

Sec. 8. The Secretary shall keep accurate minutes of the transactions of the Society, in a book open to the inspection of any member, have charge of its papers and correspondence, draw and coun-

enact laws for the taking of human life; it is a step beyond their province. I know of no such authority, unless conferred by Moses, and the same code of laws affixes the death penalty to man-selling and man-stealing, and a number of other offences. Why should we accept this small portion of it, and reject the remainder as offensive to humanity? Has not the old doctrine of "an eye for an eye, a tooth for a tooth, blood for blood," been abrogated by the New Dispensation? Very different from this were the teachings of the loving and forgiving Nazarene. Yet "blood for blood" is still the cry of professing Christians. Is not society as safe by the imprisonment of the offender as by his execution? In the first case he has time for repentance and amendment of life, and is left to the disposal of Him who seeth not as man seeth, whose right it is to judge and execute. The object of punishment is not, or should not be revenge, but to prevent further perpetration of crime. If, then, this can be as thoroughly accomplished by the confinement of the offender as by his execution, why resort to that old,

musty, sanguinary code? I claim, farther, that the system of capital punishment has a tendency to increase crime. It hardens and blunts the sensibilities. I think that history will sustain me in this opinion. I will just cite a few instances, in order to prove my position true.

"We have it from good authority that throughout all the better age of the Roman republic-a period of some two centuries and a half-the infliction of the death penalty upon a Roman citizen for any crime whatsoever was strictly forbidden by law. During this period the republic flourished. Under the emperors severe punishments revived, and the empire fell."

The empress Elizabeth of Russia, on ascending the throne, pledged herself never to inflict the punishment of death. Throughout her reign of twenty years she kept her noble pledge. The great Catharine adopted it, with an exception of very rare offences against the State. "If," said she, "I can show that in the ordinary state of society the death of a citizen is neither useful nor necessary, I shall have plead the cause of humanity with success." She also says, "We must punish crime without 'imitating it." From that time to the present there have been but two occasions on which the punishishment of death has been inflicted in Russia, unless very lately. We are told that under the operation of that law Russia was one of the countries in which the least number of murders was committed.

In Tuscany the most satisfactory experiments have been made. The Graud Duke Leopold, in 1765, abolished torture and punishment by death. After an experiment of twenty-one years, he issued a solemn edict, in which he declares that instead of increasing vice, smaller crimes had considerably diminished, and atrocious ones had become very rare. He proceeds to say, "We have resolved to abolish, and by the present law do abolish forever, the punishment of death." A report to the French Chamber of Deputies, in 1830, states that the mildness of the penal legislation in Tuscany had so improved the morals of the people, that at one time the prisons of the Grand Duchy were found entirely empty.

We have similar statements in regard to France, Prussia, Belgium and England, all showing that rule and govern the actions of the individual and attracted to the reprimand given to the editor of the community, we expect it to guide the passions crime is diminished in proportion as this law is the New Covenant by the counsel for Mrs. Haviland at least as well as instinct does in the lower king-dom. In many respects it can hardly be claimed, and Baker, the unfortunate victims of a prejudiced weakened or disused. Why can we not treat the morally sick with as much care and leniency as we court. however, even for nations calling themselves civi-lized. Witness the cruel was-the religious and tersign all orders on the Treasurer, and perform all | do those physically diseased? We don't hang a That the editor of the Command should exhibit man because he has been so unfortunate as to such a heartless thrust at the cherished views and convictions of so many of his own readers and supsocial persecutions-the grades of caste, and pride inherit a scrofulous or consumptive organism, and porters, is a matter I am mable to understand. I because through ignorance and rashness he has of family - the domestic impetions and sexual tyranny in the "holy institution" of marriage-the deserted objects of the one warmest affection or aggravated those tendencies, and become very sick. have been reared in the Universalist order perself-I have looked to the leaders as the beacon lights of No, we apply our therapeutic skill-do all in our hottest passion-the lost and anadoned children of lust, love, or marriage consecrations, and every this lower world. I have defended their faith when power to restore him to health, that he may enjoy attacked by the ignorant and bigoted opponent. life, be a useful citizen, and reap the advantages of shade of deserted and broken vows-which can How often I have heard the venerable and saluted this world, as it was designed he should. Then Ballon defamed and vilified, while he moved on in scarcely be found in the kingdrms of instinct. why break a man's neck because he has been so his high and noble calling, preaching have and good Intelligence is not foolist reason is not blind, but unfortunate as to inherit a low moral organism, and man has groped in ignorand, and he has too often will to all mon. Verily, I must say that the spirit because in a rash, unguarded moment, he suffered placed foeling above reason and in making rules for manifested by the New Covenant comes with an ill his evil propensities to predominate over reason and society and individual action has given the prefesmee from that quarter. It has been my pleasure the moral faculties, and committed some enormous

world" for half a century, never saw a personal God, or met any other denizen thereof who has, is but negative testimony; and yet this is the kind of proof relied on as anthority for deciding this momentous question.

I am aware that it is also urged that the personality of Deity is inconsistent with the idea of his omnipresence; but I submit that Divine omnipresence, in its literal sense, is purely an assumption, and utterly inconsistent with the accepted philosophy of a progressive creation. Hence, if the dogma referred to is urged on the argative testimony of our departed friends, I ask that the question of their competency as witnesses be fairly met, for it seems to me consistent with the philosophy of Spiritualism, to conclude that there are still very many rounds in the ladder of progression to which our departed friends must hereafter ascend, before they can assume to fully define and determine "what is truth." If the dogma is urged on the doctrine of omnipresence, I ask that this assumption be rationally reconciled with the theory that the numerous planetary systems now composing the physical universe were not concurrently but were consecutively organized in the past economy of creation, for Spiritualists must be consistent with themselves.

I recognize that the question, whether God is a principle or a spirit has two unirmatives, and do not intend in a partizan spirit to shrink from asserting the latter, should I have the opportunity or occasion to challenge the vindication of the former one, for I admit the rationale of these opposite conceptions of Deity can be best determined by comparing A CHRISTIAN SPIRITUALIST. them.

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For the Religie-Philosophical Journal.

Love.

Experiments and observations have been made of late to ascertain and determine the nature of love. I am already satisfied that it is a subtle, material, elemental fluid, governed, like magnetism, by its own laws, of which we know but little; but of which we may know more, and when we do, shall be better able to direct it, and regulate its effects upon society and individuals. I have no doubt it is a constituent part of all vital organizations, and an elemental motive power, or force, in all voluntary and involuntary vital action, and a prominent motive power in all passional demonstrations, whether sexual or combative, affectional or conflicting, parental, national, fraternal, social, or devotional. Admiration of the beautiful, or loathing of the discordant and vile, are alike the effects of the element love. Guided by instinct in plants and animals it leads to general good, though often to individual destruction.

In the kingdoms where instinct is the highest immortal voyage. Especially let Spiritualists ac-knowledge "intuition" as their patron saint—the medium of their faith—their expected leader in the attribute, there is no responsibility or accountability in individuals above the law of instinct or impulse, for the guidance of passional actions, or New Dispensation. the expressions of love, whether in the propagation **VOICES FROM THE PEOPLE.** or destruction of its own or other species. But when a kingdom arises above the animal, and incorporates in its constitution the superior attribute of Letter from J. B. Champney - The New intelligence, which takes the place of instinct and Covenant. supercedes it-sets up its throne, and attempts to DEAR JOURNAL : In your last I was particularly

g to Spiritualism proper, therefore

Resolved. That the committee charged with the responsibility of said Convention, as well as the officers of the same, carried out the wishes of this Society in limiting its exercises to questions pertaining to Spiritualism.

Resolved, That the harmonious action of the Convention, and the almost universal expressions of satisfaction from all parties attending the same, confirm us in the opinion that the measure was a wise one, and we would recommend to other societies the wisdom of adopting similar rules for the guidance of their Conventions if they wish harmony to crown their efforts.

Resolved, That if other proofs were wanting that the measure was a good one, we have it in the fact that we have added eighty names to our Society since the holding of said Convention, and hope to add many more during the present month.

Resolved, That this Society is by no means indifferent upon the many questions of reform which are agitating the country, but as our Society was established more particularly to advance the cause of Spiritualism proper, on which there is unity of sentiment, hence we prefer to chiefly limit our energies and efforts in that direction, cheerfully co-operating as individuals, in advancing such other reforms as may merit our commendation.

Resolved, That a copy of this preamble and resolutions be forwarded to the RELIGIO-PHILOSOPHICAL JOURNAL, with a request that it publish the same.

S. T. HOLLY, President, pro tem. 8. DWIGHT, Secretary.

The Teachings of Intuition. BY F. T. LANE.

No man can be truly happy who is not intuitive. The power to look into the heart of nature bringeth peace to the soul and wisdom to the understanding.

The divine possibilities of man are hidden in this, the rudimental life; but by intuition we perceive " the divinity that doth shape our ends, rough hew them as we may."

By intuition we learn the wisdom of the higher angels, and become receptive to the benefactions of their fraternal souls.

By intuition we learn to wait, as well as work, for the elevation of humanity.

By intuition we become truly individualized, reposing our faith not in men or angels, but in the laws of the divine government, omniscient and allpervading

In the light of intuition, Spiritualism is superficial and external-its phenomena floating waifs from the realm of causation, and valuable only as guides and incentives to that which is higher and better.

By intuition we shall learn to value the "little things" of life, and gather wisdom from every phase and department of human experience.

By intuition we shall preserve our equipoise between the real and the ideal, the mundane and the super-mundane, and guard against those extremes which have been the concomitants of all reforms.

In the light of intuition, the Harmonial Philosophy will be accepted, and a healthful growth and culture of soul shall establish the blessings of the better day.

Science is intuition demonstrated. Intuition and science are the royal servants of the soul. They hold in their hands the keys to the arcana of the universe. They are the only oracles before whose decrees we should bow with reverence. They furnish the chart-the new Bible-to guide us in our

liberalist or infidel in belief, and that his widow and son are members of the Methodist church, as stated in the communication ; and those of whom I made inquiry, who knew Mr. Blake, say the communication is like his ideas and characteristic of him. His widow is a sister of the mother of the medium, as stated by him in the message.

In the Message Department of the JOURNAL Of April 14, 1866, I recognize a message from Charles Bowen to his mother as genuine. I was well acquainted with him before he entered the army. He lost his life at Fort Donelson, not by an external wound, (for none was found on his body,) but doubtless by excitement, as he states. We showed the message to his mother, a relative and a valued friend of ours, and she said it was "just like Charlie." His statement of his father and sister being there is correct without doubt, as they passed on to the inner life some years since. Mrs. Campbell, his mother, resides in Durand, and was almost inconsolable for his loss. Rejoicing that you are instrumental in giving those who have passed on opportunities to gladden the hearts of the loved ones left behind, and at the same time promulgating the truth of the future life,

I am very truly yours, etc., J. W. STUART. Brodhead, Wis., July 28, 1866.

Letter from Indianapolis.

DEAR JOURNAL : I believe your columns are open for the discussion of all important subjects and all sides of those subjects ; so I take the liberty to send you a few lines of criticism upon an article in the last number of the JOURNAL, (No. 19.) under the signature of "Noel." The writer of that article appears to be a bold, outspoken man, saying what he pleases to say and just how he pleases to say it. So much of him I like. There is very much in that article which is excellent. But, then, there appears to be somewhat in the getting-up of the writer which is not so good. And there are some parts of the article referred to which I consider wrong. And so much of him and it I don't like. Let me specify. He says:

"Spiritualism is a natural, scientific, and philosophic religion, founded upon truths which are fundamental and in harmony with the eternal attributes of the Divine Being."

So much I like. But the following paragraph I do not like :

"It is a religion distinct, in the broadest sense, from the various religious systems of the world. and has nothing in common with any of the creeds. dogmas, or beliefs which have been conncisted through all the past ages," etc.

Let us examine that. What is Spiritualian? I answer, It is a belief that persons living on this earth can, and do, under certain conditions, hold communication with beings in the spirit world.

Now, I ask, has no other system of religion " anything in common" with this belief?

I do not know of any system of religion that has ever been presented to the world for its acceptance that was not hounded apon this idea, or at least had it embodied as a claim of great importance. That is, the first teachers of any system of religion claim that it had its origin, or its authority from some being or beings outside of imman bulics.

It was so with the Jewish and Mohammedan religions, and so emphatically with all the old Pagan religions, as far as I have read. And the Christian religion could not stand an hour it robbed of its claim to a spiritual wight. How, then, does "Noel" say that Spirituslism has nothing in common with Other avatenes of within ? Understand me now, I am not defending all or any of the degraas which claim to be taught in any Erstem of with; but I am simply contending that Spirituation is not a new thing in the world, but is as old as the oldest religion and as extensive as

the usual duties of a Secretary. Sec. 4. The Treasurer shall have charge of all the funds belonging to the Society, and pay over the same on order of the President and Secretary, and keep a regular account of all receipts and disbursements, make regular reports when called upon for the sume, and pay over all funds in the treasury to his successor in office.

ART. 4 .-- Miscellaneous Provisions .-- Sec. 1.-- All members of this Soclety; male or female, shall have an equal vote, and be equally eligible to office. Sec. 2. The funds shall be ruised by free and voluntary subscriptions or contributions.

history. The foregoing objections refer directly to the things written. But the following bear somewhat against the writer as well. Read : "Let us no more hear of Christian or Bible Spiri-

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AUGUST 18, 1866.

tualists. The inconsistency is too paipable. . . . And let those who prefer the Christian this resume their connection with the church."

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In this passage "Noel" comes out all over sectarina. He will have no one in his church who believes in the Bible, or who has any faith in Christ or His teachings. He draws a party line; and all who believe Spiritualism and nothing else may belong to his church, and all who believe Spiritualism and something else must stay out. Now, I do not like that, for it leaves thousands of us poor sinners out in the cold. The church will not have us because we believe modern Spiritualism, and "Noel" won's have us because we believe something else. So you see we are in a bad fix ; and I see no way to get out of it, but to start a "third party;" and then we should be like other sectarians-all cut up. That is what is destroying the Christian church. It now lies scattered around in a thousand fragments, and cannot be got together to make a house fit to live in. Just about now there is quite an effort being made to organize " Progressives" of all sorts, so as to work in harmony, and thereby do better service and more good. But what headway shall we make if we follow such counsels as "Noel" gives.

Half the Spiritualists in America are "Christian Spiritualists." That is, they believe Christ was sent of God, to perform a great work and to teach important truths; and they believe that He fulfilled His mission and finished His work, and that He is now waiting to welcome his followers to a happy home.

And I can see nothing in that belief that comes in conflict with Spiritnalism. Therefore, I consider the following assertion of "Noel" altogether uncalled for :

"The popular revelation of the most civilized nations is a mixture of Oriental fables and miraculons phenomena, which, to the free, unbiased mind, are so supremely absurd that I cannot conceive the possibility of a rational, thinking being giving them the least credence."

Do you think that " Noel's" mind is "unbiased ?" If he has laid the consoling unction to his soul, that he will "no more hear of Christian or Bible Spiritualists," I fear he is bound to be disappointed. I claim to be a consistent "Christian Spiritualist," and if I were to start out to lecture on Spiritualism, I should be sure to have a Bible along. It is worth more than any other book for that purpose.

Truly,

TRUMAN BEEMAS. Indianapolis, Ind., August 1, 1866.

Note from J. G. Fish.

TO THE SPIRITUALISTS OF PENNSYLVANIA.

Having received the appointment of agent of the Pennsylvania State Society of Spiritualists, all societies and communities where my services may be required to lecture on the Spiritual Philosophy, hold grove meetings, etc., are requested to address me at an early date, in care of H. T. Child, M. D., 634 Race street, Philadelphia, Pa. I hope there will be no delay in making arrangements for meetings, or any backwardness in writing. I have entered the field, now give me work. My success depends upon your sympathy and co-operation. Let me have calls from all parts of the State. J. G. FISH, Agent of Penn. State Society of Spiritualists. Carversville, Penn., July 18, 1806.

sal application of the law of supply and demand. How strange the concelt that a mind surcharged with emotion should find relief in speech !

Impressed with a full sense of this unnaturainess, we are, nevertheless, obliged to record it as a verity that to some of those who saw and heard the subject of our sketch, while engaged in her vocational exercises, she really seemed less out of place than the huge majority of the victims of misguided education who, in the pulpits of our churches, while they rejoice in having upon exhibition the productions of the tailor rather than those of the mantuamaker, disgrace their organism, libel the Source of being, and burlesque reason by vain attempts to give the semblance of consistency to the rotten thread of dry discourses and dreary platitudes upon the beauty, freshness, and strength of originally misshapen and now time-worn and attenuated theologies. Could a few thousand of these, in different parts of our land, be exchanged for as many speakers such as the one in question, or other of our female orators who speak because they have something to say -from the abundance of the heart rather than the spur of a necessity, the more cruel because self-created -who can tell to what extent "the world would be the better for it ?"

Mrs. W. is at present lecturing in the more central parts of the State, in which section she will, if I report her rightly, remain some month or more, when the leaves Illinois for an indefinite length of time. Success to "the Itinerant."

SEC. R. P. S.

Religio-Philosophical Journal CHICAGO, AUGUST 18, 1866.

OFFICE, 84, 86 & 88 DEARBORN ST., 34 FLOOR. **RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.**

PUBLISHERS AND PROPRIETORS. GEO. H. JONES, Secretary. S. S. JONES, President.

13- For terms of subscription see Prospectus on eighth page

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To Our Patrons.

Persons sending post office orders, drafts, etc., are requested to make them payable to George H. Jones, Sec'y. In changing the direction, the old as well as the new address should be given. In renewing subscriptions the date of expiration should

be given. On subscribing for the JOURNAL state the number of the paper at which you wish to commence.

Evidences of Spirit Communion-No. 3.

In the last two numbers of the JOURNAL we have given our thought, in part, concerning certain phases of Spiritualism, included in what we term the physical and psychological departments thereof. We did not intend in this series of articles to present an exhaustive criticism on the points in question ; but rather to suggest thought, and perhaps help clear the way for a more generally satisfactory state of things; and we wish now in a few words more to conclude our present writing under this head.

to claim every gifted orator, as Beecher, Burleigh, Channing, Dickinson, etc., as subjects of direct spirit influence ; it is amoming a great deal.

It may be asked, perhaps, what we propose to leave as evidence of spirit communion. Before proceeding to state our thought, in answer, let us say, we are looking at the question of endence, experimental proof, demonstration, and of course it will not answer to suppose anything, to admit an untested appearance, or give way to sentiment and further, anything that can possibly be accounted for within this department of life should not be referred, as a means of easy solution, to the other.

Thus restricted, we rely for evidence, through the phenomenal phases of Spiritualism, upon the communication of intelligence, unmistakably identifying the individual purporting to speak, or upon physical phenomens presented with unmistakable conditions and latelligence.

The range of positive evidence is not very extensive, but it is posirive; and if, as we have suggested, it could be more closely snaipzed and defined, would be an irresitible power to all carefully thinking people. Outside of and associated with this positive evidence, we have an immense amount of appearances which snace st probabilities, looking towards the fact, many of which stop short of it. We have much that ircumstantially might be construed into evidence. And here is our danger. As we have before suggested, too little analysis has allowed appearances and prophesies to pass for facts, until there is already too much confusion and too much vascillation for the region characterized as stubborn. We want to go to work like chemists, anatomists or other demonstrators, and closely study and define our premises, then we can move 08.

We expect parties will differ from as, and we trust respectfully; but we must re-affirm, that in our opinion, by far too large a portion of the sensations and phenomena attending this new movement are attributed to spirit influence. Of course we all want the truth, and as that loses nothing by the crucible test, we propose that a great deal of care be taken in coming to conclusions, spon the truthfulness of which so much depends.

Western Temperance Advocate.

We have once before talled the attention of our readers to this well exc uted and valuable weekly journal, devoted to the cause of temperance.

This, like every other reformatory movement, has had to run the gauntlet between double files of Orthodox clergymen, een betrayed by Judases, and time and again crucified between thieves and impostors. In spite of all this, it, like every other true and noble reform, aves and is doing good. It has conquered a large majority of the clergy and they are now doing good service in its behalf.

The Western Temperance Advocate, under the able editorial charge of Hon. J. C. Stoughton, should receive a liberal support from the friends of temperance throughout the Northwest.

It has just entered upon the second year of its publication-No. 1, Vol. II, is before us. We bespeak for it a more liberal patronage than temperance papers have heretofore received.

Address Western Temperance Advocat e Drawer 6225, Chicago, Ill., A. G. Warner, Chairman of Publication Committee.

Letter from A. J. Davis,

MY ANSWER TO MANY,-HIGH STANDARD JOURNALISM.

BAOTHER JONE :- Prequently you call attention to the claims and prospects of your Corporation and the RELIGIO-PHILOSOPHICAL JOURNAL. With convincing power you present reasons to a great and free people why such institutions should be sustained. You prove that the BELIGIO PHILOSOPHI-CAL PUBLISHING Association can be sustained pecuniarily without risk or sacrifice on the part of its stockholders and friends.

I do not call your statements in question. although I do not believe the theory that any strictly philanthropic labor can be carried forward successfully without "escrifice," so called, on the part of those who labor, and also "benevolence" on the part of those who bestow their means to sustain such laborers.

Of course, you do not forget my efforts to establish a catholic, free-spoken, independent paper called The Herald of Progress. You know that I put all my "available force " into the work. Overwork and under-pay were cheerfully accepted as part of the effort. The standard was higher and broader than had been attempted by brethren who had preceded in similar labor. This I say not in disparagement of any other journal, but because it was true in these respects :

1. To admit well written articles on all subjects interesting to mankind.

2. To publish papers on political questions-on the structure of nations, and the uses of governments.

3. To advocate ideas of freedom in the largest acceptation of the term.

4. To advocate the rights of woman, the rights of children, the rights of all mankind everywhere. 5. To advocate all the important principles of the Harmonial Philosophy-including the history of past Spiritualism, and the best authenticated phenomena of the present day.

6. To freely and fearlessly publish, pro. and con., on Bible questions, and to say wholly what we believe to be the truth on every point of doctrine. 7. To inculcate a broad and co-operative philanthropy, such as the " Moral Police Fraternity." etc.

8. To keep our columns free and uncontaminated in every emential-admitting no free lovers, (in the bad sense of the term) no quack medical advertisements; no humbug mediums, if we knew them to be such.

9. To publish a high standard paper in a literary point, inserting nothing from either the earth or the spirit world, unless it bore the impress of merit and sincerity.

Thus we started on the road of journalism.

Well, what next? Our Herald was exceedingly attractive to a few. The rest subscribed and read it with more or less protest and sacrifice. Our personal friends subscribed for it, of course ; and a goodly host of unknown friends took it on the score of their interest in the general questions of Spiritualism. Those who subscribed on the promptings of personal friendship were called "Davisites !" The other subscribers were called " Spiritualists," with the exception of a very few who are known as "Rationalists" and " Infidels."

spirite," and it is now next to impossible for that excellent paper to alter its course, even if its publishers should ever so much wish to do so ; and ret all advanced Spiritualists agree that it is questionable whether any great good is accomplished by publishing what any spirit has a mind to put into the month of the medium, even granting that many "tests of immortality " are obtained in this manner,

Secondly, I have another object, to wit : To urge Spiritmalists to support the two papers now in the field-the RELIGIO-PHILOSOPHICAL JOURNAL 204 the BANNER OF LIGHT-and not attempt to star: other publications with more pretensions and less basis for survey. The LITTLE BOUQUET is adapted to the development of great freedom among our children. Progressive Lyceums can unfold under its ministrations. I hear Spiritualists say, " It costs too much." Yes, it costs one hundred cents during one whole year! " But we can get this, that, and the other children's paper for the same price ; Truly, but do they convey what the LITTLE BOTquer imparts from Nature and the Father !

And lastly, I have another object by this letter, to wit : To say to a large number of kindly corres. pondents that I cannot be induced to unite with say enterprise in the line of a newspaper. I have some thing else better to do, at least until I am convinced that Spiritualists are ready for a sacrifical support of philanthropic labors. I have no faith in efforts to support truly divine and world wide instantions by money making corporations. Your printing and book-making departments may "pay" like un other business, so also may your "job work" but if you publish from year to year a first-tion Spiritual paper, and a Lyceum advocate also, they will be a perpetual financial loss, and the source you face the fact, and the sooner our Spiritualis: friends know it, the better it will be for both rog and them.

I am now "at home " for the first time in man years, entirely resting from labors in my favorite fields. My throat is not yet sufficiently recovered to engage in speaking ; hence I now refuse to make arrangements anywhere. During the remainder of this year I expect to keep my voice rather still.

Our household is in good health, and all send greetings of friendship to all.

Your friend, A. J. DATE.

EDITOR'S NOTE .- Brother Davis seems to overlook the fact that our object in establishing general printing, a bindery, book, paper and music store under our corporation, is to supply everything legtimate to our business at the lowest possible figures dealing only with manufacturers for our stori thereby enabling as to publish our papers until we have a subscription sufficiently large to empower a not only to pay the expenses of publishing, but ala margin of profits to those who invest in our intation.

In all cases, many thousand dollars would be R. quired to commence such papers as ours before sufficient number of subscribers would be receivto pay expenses. That being the case, the reason the failure of the HERALD OF PROGRESS, and many other valuable papers is obvious.

If the proprietors had possessed sufficient capital and financial ability to have connected with inpublication of those papers kindred branches business which would nav well from the start in at the same time aid in incidental expenses, such in rents, clerk hire, lights, fuel, etc., they might long a this have secured a patronage that would have next a good return on all the money invested, and Brother Davis and others would now have 1 med will in the HERALD OF PROGRESS, that would have been worth far more than all he and his friends 105. in the undertaking. Brother Davis does not pretend to be a good financier. If he was one, he would very soon set that the success of any enterprise, even the promulgation of the "Gospel of truth," through the sid the printing press, depends more upon the aggregtion and good management of capital than all "sacrificial support" that will or can be received by any undertaking for the next half century. Indeed in our opinion we have based our institut tion upon the only foundation that will guarantthe final triumph of a great and progressive merment. We have endowed it with the elements of ever increasing success by carrying the value branches of our business along by the aid of the stronger, until the weak become strong, and in the are capable of aiding another branch that the ing necessities of our country may demand as the parents or grown up members of the faraid the children, until they in turn become selftaining and at length producers. Bro. Davis would also ignore the publication spirit communications, such as we and our courporsey, the BAXNER OF LIGHT, publish, as of doutful utility. He judges from an entirely different standpoint from the majority of Spiritzalists. in deed, his mediumistic powers are of a different phase, and ante-date modern spiritual manifests tions Spiritualists, as a body, have learned that in: experience of spirits since they entered upon the spirit plane of life is worth more, in demonstrating the actual conditions and expatilities of the spirafter it leaves the form, than all the fine span the ries that have ever been given to the world. Henin a great measure, the success of the Baxwan if LIGHT and the failure of the HERALD OF PROCESS Seven-tenths of the readers of the BAXXXX or LIGHT and the RELIGIO-PERLOSOFERIAL ACTUAL turn to the sixth pages of these papers in, and read the message department with more availaty than any other portion of the paper. This fact v know from our correspondence and compression with subscribers, and it will not do to say that that class of readers is not quite a medigent as these who succer at spirit communications, The reason is apparent. These communications teach lessons which at are definous of learningthe real condition a individuals after death. No theory upon that subject will convince the inquiring mind, without wal, genetical domonstration, such as the testimony of these who have passed the portals of death, and now live upon the spiritual plane. and greak hit themselves greak and act out their own individualities. If they were learned and realmost while here, the same characteristics are shown by them in the other life. If they were unlearned and profine here, until they have grown out of that condition, their communications will sectorilate to it. This is natural and reasonable ; and it is the why my for the world to acquire certain information upon that subject. All the rest is speculative. The theologians' theories of a heaven far of and seven by alme, the locality of the spirit land, and the ability or inability of spirits to pass through material substances, are all brought down to a matter of positive experience, which spirits relate

Excursion to the National Convention.

The Boston and Providence Railroad have made an arrangement to carry passengers from Boston to Providence to attend the Convention and return at the reduced fair of \$1.80 the round trip, tickets to hold good from Monday, August 20th, to Monday, August 27th, inclusive. Persons availing themselves of this arrangement will call for excursion tickets to the Spiritualists' Convention and return. Trains leave Boston at 7.25 and 10.30 A. M., and 4.00 P. M.

This arrangement, will accommodate the friends from Chicago and the West who come by way of the lakes and Grand Trunk Railroad to Boston ; also those in Boston and vicinity.

L. K. JOSLIN.

Providence, August 1, 1866.

Letter from Monmouth, Ill.

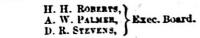
TRIBUTE TO MRS. A. WILHELM, M. D.

DEAR JOURNAL: At a meeting of the Religio-Philosophical Society of this place, just held, the Executive Board was instructed to draft a resolution expressive of the gratification afforded the members of the Society by the lectures of Mrs. A. Wilhelm, lately delivered and now concluded, as well as the regret consequent upon their termination : also to send a copy of the same to the JOURNAL for publication.

In accordance with which the subscribers beg leave to submit the following, assured that its substance will meet with hearty endorsement from all concerned:

Resolved-That we have listened to the course of lectures delivered before this Society by Mrs. Wilhelm with much pleasure, deep appreciation, and we may hope no inconsiderable profit. Regretting that we cannot at present longer be privileged to hear her expression, we realize that the active and energetic industry of the speaker insures our loss, however long felt, to be the gain of others. While our kindest wishes attend her wherever located, in pleasant remembrance of the precepts she inculcated, strengthened as they were by an example so worthy of being followed, we anticipatingly swait the time when it may be our fortune to renew the experience which, as listeners to her earnest and pertinent expression of intelligent and inquiring thought, has been productive of so much good.

Sec.4



Mrs. W., as from time to time known to the JOURNAL, has been at this place for the principal share of the four months last past. Her efforts were most acceptable to the great majority of those who heard her. She has done the cause of free thought in this vicinity excellent service, not merely through the expression made and the wakening of new ideas in many minds, but by eminent illustration of the fact that public speaking, even among strangers, upon an unpopular theory, is not incompatible with true dignity and womanly respect. Although the little matters of justice, good sense, reason, and natural right have been ignored here to the extent that female speaking is looked upon with great disfavor, a very limited acquaintance with Mrs. W. has proved sufficient to extort from those of strongest prejudices acknowledgment that she bore herself most becomingly for one so unnaturally circumstanced as a woman upon the rostrum. That this particular relation of person and place should represent the extreme of impropriety, is a sentiment

Our study of human life and its relations thus far, has led us to believe that man is not altogether dependent on his senses or circumstances for information, or the course he is to pursue. In other words, man is centerstantial in his existence. voluntary in the exercise of his faculties, and has the power to assert himself as an actor above the

region of ordinary sense. For instance, in the phenomenon of clairvoyance the person sees distinctly and with great penetration; and in proportion as the senses are more or less thoroughly closed, does this faculty present itself. One may be aided by a mesmerist to attain this condition, he may be aided by a spirit to attain it; but when really attained the person is not controlled by the mesmerist or spirit, but proceeds in his investigations voluntarily and with a great degree of independence. The act of clairvoyance is not mediumship of itself, it is not an evidence of spirit communion, but as a means has been invalu. able in searching out spiritual relationships and methods. So, also, in psychometry or soul reading. The Psychometrist comes in contact with a relic, geological specimen, or other substance, and he analyzes its nature, portrays its circumstances and reveals its history, and evidently without the interposition of a second party, or spirit. We doubt not that in many instances the psychometric faculties of a person here, can penetrate into the arcana of spiritual things beyond the knowledge of spirits not exercising the same faculties, or their power to communicate through a second person. So the "music of the spheres," not mythically, but really, floats into the soul when the organs of sense are at rest and the spirit is clairandient, and the voices from beyond the river may be heard as independently as those around us in the every day relations of life. Thus every person, as a distinct spiritual entity, a receptacle for illimitable power and yet unknown faculties, though associated with all things and persons, proceeds from or acts within his own nature, independent of the control or

Again, while in the act of speaking, it is common for us to say that persons are inspired or illuminated; by this we understand that they are breathed into, "influenced" by some person or power outside of themselves. We believe there is not only inspiration in this objective sense, but there is a purely subjective awakening. As a person arouses to consciousness from a long, bewildering sleep, so sometimes, the soul in certain relations discovers itself, and rises to the loftiest and most eloquent expressions, and comprehends the profoundest thought of the age; aye, it comes in contact with. and reads the very soul of the universe, and is thus informed of the divine order and nature of things.

direction of those things and persons.

It is not an uncommon belief among Spiritualists that man moves only as he is moved upon ; is only an instrument : that the divine will is transmitted through hosts of immortals, and finally, man is its automatic recipient; and consequently that inspiration or illumination is evidence of spirit communion. With all due deference to those who thus teach, we suggest that man is not dependent upon spirits for illumination ; but being one of the great brotherhood, is capable of going to the fountain with them, though he may do it much less frequently than they, and be less conscious of the great blessings that flow therefrom.

And, too, with due reverence for the personal capabilities of men, we do not deem it belittleing for them to receive suggestions or timely guidance from those in spirit life.

point, and detrimental to a healthy development of to as as a traveler in a foreign land tells us of what Our thought is this: all persons may be subjects Tate Notice. so absurd that it can meet with no serious opposiof inspiration or soul awakenings; spirits may or he has learned in his journeyings. We do not insert in the "Speakers Register" moral and intellectual power among your readers. tion. How very unnatural that a mind overflowing may not be operators in a particular case; and We fully appreciated Bro. Davis' efforts to sustain notices of healing molings, or of their intentions The BANNER is in the same situation. It has cuitiwith earnest thought should seek the place where | since man has capabilities of his own, inspiration or agood paper, and we deeply sympathized with him rated a taste among Spiritualists for the constant to travel. Such wother should in justice be paid it can put itself in sympathy with the greatest | spiritual awakening is not necessarily evidence of in these labors. We love the Harmonial Philosopublication of indiscriminate 'communications from number! Especially when we consider the univer- | spirit communion. It has seemed to us a mistake | for like other advertisements.

Notice to Subscribers.

We respectfully call the attention of our sub-scribers whose term of subscription expires with the first year, (No. 26, Vol. II.) to the fact that but five numbers more are due before their time is up. We confidently hope you will, each and every one, renew your subscriptions. It is but a small sum for you to contribute towards the support of our cause, to say nothing of your receiving full value in a weekly newspaper not excelled in any respect by any paper in the world.

We respectfully ask you to renew your subscriptions immediately, thereby saving us the expense of readjusting our mailing machine, and insuring you a full series of the JOURNAL.

The Radical.

The Radical for August is before us, and, as usual, full of good things, among which are the following :

"The Radical's Attitude Towards the Bible," by O. B. Frothingham.

- "The Religiousness of Speculative Culture," by George Howison.
- "A Summer Morning Hour with Nature," (Poem) by Augusta Cooper Himball.

"Professional Religious Conversation," by J. C. Learned.

"Reformatory Institutions in Massachusetts," by F. B. Sanborn.

"Two Photographs," by M. D. Conway, etc.

Delegates to the National Convention.

NEW ORLEANS .- Spencer Field, Doctor John F. Taylor.

LAFAYETTE, IND .- F. L. Wadsworth. SOCIETY OF PROGRESSIVE SPIRITUALISTS, CINCTN-NATI .- Mr. aud Mrs. H. F. Ogden, Mr. and Mrs. A. G. W. Carter, Mr. and Mrs. W. W. Ward, Mr. and Mrs. A. Luddington, Mr. and Mrs. J. L. Taylor, Mr. and Mrs. B. Higley, Mr. and Mrs. C. Clark, Mr. and Mrs. C. H. Walters, Mr. D. H. Sbaedler, Mr. Henry Beck, Mrs. Mary Moulton.

CHILDREN'S PROGRESSIVE LYCEUM, CINCINNATIL -Mr. and Mrs. A. W. Bugh, Mrs. Henry Beck, Mr. Leonard Bricker, Miss Lizzie Keiser.

Life Among the Ojibways.

We shall commente in the JOURNAL, soon-next week, we expect- story with the above caption, written by Rev. J.O. Barrett, of Sycamore, Ill. Mr. Barrett is well known as a radical Universalist, and more recently as a Spiritualist, having, on various occasions, publicly aunounced himself as such. As the title indicates, the story relates to Indian life, and will be full of interest to all.

We bespeak for it a hearty welcome by our numerons readers.

Spiritual Lectures.

L. Judd Pardee lectares in Crosby's Music Hall on Sunday, Aug. 13, a 10:45 A. M., and 7:45 P. M. Mr. Pardee's audion zes are rapidly increasing, and much interest is manifested in his lectures. Let all hear him.

The Children's Locaum meets in the same hall at 12:30 P. M. All are prited to witness the exercises.

The result was that the high standard Heroid suited nobody entirely. A very large proportion of our subscribers said, " You don't publish enough of the phenomena of Spiritualism." Over and over again I was informed that our paper could not succeed, unless we published every week, " communications from the spirits, like those appearing through Mrs. Conant in the weekly issues of the BANNER OF LIGHT." Numerous correspondents and subscribers objected to my paper because it was openly " anti-slavery and in favor of war to obtain and sustain freedom for those in bondage." It was very frequently objected that our columns were open to "political controversies, and to other topics not connected with Spiritualism." Some said, "Why, your paper is nothing but a reform paper, a woman's rights paper, an infidel paper. but gives very few well authenticated facts in Spiritualism."

The short of it all was that the Herald of Progress did not meet the approval of the mass of Spiritualists in America. Our subscription list began to dwindle. Very little income was realized from our advertising columns. Driven by necessity, we began to admit medical advertisements. They pay best of all others. We were tempted to publish a great number of quack advertisements, but we did not admit them, although our financial necessities constantly tempted us to be no more particular than the Tribune or the Independent.

Not being able to pay for first class editorial labors in our several departments, we overworked ourselves, and then made the best of a few bushels of prose and poetical communications written by our friends who had no time to carefully prepare for the press.

Gradually, our little ship began to sink. The excitement of war had something to do with the loss of subscribers. Everybody was so absorbed in the current events of the hour, they could give little attention to the organ that was published to advocate the affairs of eternal life. As often as we deemed best, we urged our friends to take a livelier interest in our enterprise. Every such appeal brought a few extra subscribers, and probably repelled many who had lost nearly all their shortlived interest in our effort.

To keep the paper free from debt, we borrowed money of friends, and we have paid them every farthing, but taxed ourselves with a debt of \$2,000, half of which was paid by a " New Year's Testimonial" of last January, and the balance I obtained from lectures and sales of books last winter and spring. Perhaps it may be interesting, as well as doing justice to our personal friends in different localities to be informed that the citizen Spiritualists of New York gave one dollar in seven of the "Testimonial." Showing that the largest expression of good will is apt to come from friends farthest from the field of labor.

Now, brother, I have an object in this letter of frank statements, to wit: to impress Spiritualists with the conviction that they are not yet ready to support, without sacrifice to themselves, what might be termed, " high standard journalism "-that is, a paper that is wholly independent in its criticism and advocacy of whatever is popular or appopular in human attairs. The unbounded sweep of the principles of the New Philosophy gives a totally free platform-anti-party and anti-sectarian, in every possible sense of the word. Your forman is obliged to publish " communications from spirits," both in the firsh and above the firsh, in order to meet the wants of a large class of Spirithualists. Many of these articles are of deschifts merit, without

AUGUST 18, 1866.

RELIGIO - PHILOSOPHICAL JOURNAL.

phy which he has so ably circidated. His name will be venerated for centuries as one of the world's best thinkers and inspired writers. It by no means follows, however, that his theories are all correct, or that his business conceptions are practical. Experience farnishes the test, and so long as we live and operate upon the material plane of life, strict basiness principles alone will insure success even in the promulgation of Spiritual Philosophy, or "divine and world wide institutions."

Capital must be represented in business transactions, and every dollar invested must stand as a mit and return its due proportion of the profit of the investment. Men will put forth their money if they can have a rational assurance that it will be managed as to produce a fair return.

In justice to our enterprise-in justice to the manper in which we are conducting our business and our papers, we have given expression to the above. not wishing, however, to be understood as taking issues with Brother Davis in the leading principles which he has so ably presented to the world.

We shall ever feel thankful for the light shed forth from his writings. It has brightened our pethway, and we are grateful to the invisible powers-unseen, though not unappreciated-which enstain him and other mediums in his and their missions for the enlightenment and elevation of humanity in the scale of goodness, wisdom and truth.

We thank Bro. Davis for his kind wishes for the prosperity of our enterprise, and for the noble words he has so often spoken in our behalf, and we sincerely hope that neither he nor any of our friends will feel that our criticisms are made in any other spirit than that of kindness.

Change of Time.

. The time of the annual picnic of the Spiritualists of Johnson's Creek, N. Y., and vicinity, has been changed from September 1st (as previously annonnced,) to Wednesday, September 5th.

Not Totally Depraved.

An eminent writer, in a recent contribution to The Independent, used these words : "To believe that any creature of God is wholly

reprobate and irrecoverably wicked, is itself a sin To this statement exception is taken by The Watchman and Reflector, which says :

"Did not our Saviour plainly declare that Judas was wholly reprobate and irrecoverably wicked ?" We never greatly admired Judas-except for the single fact that

Nothing in his life Became him like the leaving of it." But as "magnanimity" is now the fashion, we cannot see but that Judas also must be included .-New York Independent.

Very good,

"Tis coming up the steep of time, And this old world is growing brighter."

"'Tis coming, yes 'tis coming."

That good time when the essential divinity and democracy of all souls shall be the pivotal idea of religion and theology.

We hope the Independent will see to the interests of progress in this direction, and not wait until "fashion" permits more earnest words to be spoken.

The intelligence and education of a people are the passports of a country to eminence and prosperity.

idleness is hard work for those who are not used to it, and dull work for those who are.

"To believe this, or that to be true, depends not information which I have."-Sir W. Temple.

An angel's harp requires an angel's touch I Too much is seldom enough. Pumping after your bucket is full prevents its keeping so.

A reprobate was once asked, when dying, if he had lived an upright and creditable life. "Well, no, not exactly," said he, " but then I must say I've had a good time."

It is not an unusual thing to hear sentimental young ladies singing in the parlor, "Who will care for mother now?" while the old lady is down in the kitchen polishing a rusty old stove, or splitting wood to cook breakfast.

An Eastern callph, being sorely afflicted with ennui, was advised that an exchange of shirts with a man who was perfectly happy, would cure him. After a long search he discovered such a man, but was informed that the happy fellow had no shirt.

A certain newly-elected Irish Mayor; speaking of certain articles in a vivacious newspaper, observed : "I despise those underhand attacks. When I write an anonymous letter, I alwayssign my name to it."

A hypocrite may turn his coat without turning his character.

When a man and a woman are made one by the clergyman, the question is, which is the one. Sometimes there is a long struggle between them before the matter is finally settled.

Dutchman-Coot moryar, Patric, how you tuz? Irishman-Good mornin' till ye, Hans ; d'yr think we'll get rain the day?

Dutchman-Kess not, ve nefer has much rain in a ferry try dime.

Irishman-Faix, an' ye're right there, Hans; and thin whiniver it gits in the way o' rainin' the divil a bit o' dhry wither will we git as long as the wet spell houlds.

To pardon a traitor while glorying in his treason is treason in its highest degree and in its darkest form. He who makes long prayers on Sunday, and cheats his neighbors on Monday, is a rascal, never-

theless. Professing to be a Christian does not create the

obligation to be one. A person was boasting that he was sprung from a high family in Ireland. "Yes," said a bystander,

"I have seen some of the same family so high that their feet could not touch the ground." Be true to your friend ; never speak of his faults

to another to show your own discrimination. When Opie was asked what he mixed his colors

with, the surly Cornishman growled out, "Brains, sir." A most valuable mixture, and the only one capable of giving true colors to true pictures.

Good news from an absent loved one is like a sudden gush of clear sunshine from the murky clouds. It lights up the inmost chambers of the

BUSINESS MATTERS.

CLATHVOYANT AND HOMROPATHIC PHYSICIAN .---Miss Lowry will remain in Chicago a short time, as No. 30016 State street, where she will examine the human system clairvoyantly, and give a diagnosis of the diseased organs, and a statement of the cause of their diseased state, and treat the same, Will also give psychometrical diagnosis of 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 delineation of character, and direct their minds to the profession or occupation for which their organizations are best adapted.

Price for examination, \$1.00. Consultation, Free. Hours for Consultation, from 9 to 11, A. M., and from 1 to 5, P. M. 124.tf

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

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

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

One of the greatest causes of ill health is 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 prestration. Coc'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 trifle to taste it, and will surely bring you reflef.

"PROCRASTINATION IS THE THIEF OF TIME."-Too many allow themselves to go without proper nourishment, and before they know it have the dyspepsia in the worst way. Indigestion, unless speedily attended to, will certainly produce sickness and ill health. We know of no remedy equal to Coe's Dyspepsia Cure in such cases. It enables the patient to take hearty food, the parent of health, stops distress after eating, as soon as you take it, and is a perfect regulator of the stomach and bowels.

HEALING THE SICK BY THE LATING ON OF HANDS .- Dr. Persons, late of the Dynamic Institute, Milwaukce, who has treated over 83,000 patients the last three years, and whose cures have never been surpassed in the world's history, will heal the sick at the following places :

Marshalltown, Iowa, at the Marshall House for twenty days, from Aug. 15th to Sept. 4th. Cedar Rapids, Iowa, at the American House for

fifteen days, from Sept. 5th to Sept. 20th. Lyons, Iowa, at the Randall House for fifteen days, from Sept. 21st to Oct. 6th. 2-21-tf

PROGRESSIVE GATHERINGS.

Third National Convention.

To the Spiritualists and Reformers of the World : At the SECOND NATIONAL CONVENTION OF SPIRITUALISTS held

in Philadelphia by adjournment from the 17th to the 21st of October, 1865, it was Resolved, That this Convention and its successors be, and hereby are declared to be a Permanent National Organization

of Spiritualists, and that the officers of this Convention hold their respective offices until the next Annual Convention, and their successors are elected;

Resolved, That the delegates and substitutes, except such as voluntarily withdraw their names, are hereby declared

Western New York are more especially invited to come with their families to enjoy the unsurpassed seenery, and participate in the joy of the occasion. We expect this to exceed, in number and interest, snything of the kind ever held in the Empire State. J. W. SEAVER.

Chairman of Committee of Arrangments.

Grove Meeting.

The Spiritualiata 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. Pearsail, and E. Whipple, are engaged as speakers. All are invited to

E. WHIPPLE. attend.

Annual Grove Meeting. The Spiritualists and Priends of Progress of Boone county, Illinois, will hold their annual meeting at Belvidere, Illinois, on Friday, Saturday and Sunday, September 7th, 8th and 9th, 1966.

A grand basket picnic will be held the 7th, with such amusements as will make the occasion pleasant. Good music and dancing will constitute a part of the programme. Mrs. A Wilhelm, M. D., Miss Sarah A. Nutt, and

other speakers are expected to attend the meeting. All are invited.

Per order of Committee.

Mass Convention.

The Corry Association of Friends of Progress, feeling that universal unity upon the basis of nature, reason and the principles of the Spiritual Philosophy, as opposed to materialism and 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, Eric 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. Friends 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 Selden J. Finney, Giles B. Stebbens, J M. Peebles, Mrs. Francis Brown, James G. Clark. Journals favorable, please publish.

W. H. JOHNSTON, L. J. TIBBALS,

H. LANG, Committee. OLIVE H. FRASER, Secretary.

NOTICE OF MEETINGS.

MEETINGS AT CHICAGO,-Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall-entrance on State street. Hours of meeting at 10½ A. M., and 7½ P. M. Children's Progressive Lyceum meets at the same hall every Sunday at 12:30 P. M.

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

QUINCT, ILL .-- The Association of Spiritualists and Friends of Progress meet every Sunday, at 21/2 P. M., for conference and addresses. Hall, No. 130 Main street, third floor.

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

CINCINNATI, 0 .- The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a " Religious Society of Progressive Spiritualists," and have secured the Academy of Music, north side of Fourth street, between Elm and Plumb streets, where they hold regular meetings on Sunday mornings and evenings, at 101/2 and 71/2 o'clock.

CLEVELAND, O .- Regular meetings every Sunday in Temper ance Hall, on Superior street, at 101/2 A. M. and 71/2 P. M. Children's Progressive Lyceum holds its sessions every Sun

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

5

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

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

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

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

Issac P. Greenleaf. Address Lowell, Mass.

N. S. Greenleaf. Address Lowell, Mass.

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

J. B. Harrison, Kendallville, Noble Co., Ind. 1 2 B Star

D. H. Hamilton. Address Hammonton, N. J.

G. D. Hasrall, M. D., will answer calls to lecture in Wisconets. Address, Waterloo, Wie.

W. H. Mehsington, lectorer. Address, Farmington, Wis.

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

M. Hanry Braghton. Address West Paris, Me.

Lyman C. Howe, trance speaker, Clear Creek, N. Y. W. A. D. Hume will answer calls to lecture, on Spiritualian and all programity employed. Address, Claveland, West Side P. O., Ohio.

Mrs. Sume A. Hatthinson, Address East Braintree, Vt.

W. F. Jamieson will lecture in Beloit, Wis., Sunday, Aug. 19th; in Berlin, Wis., Sept. 5th and 9th. Address Drawer 6925, Chicago, 111

Wm. Kilpatrick lectures on Spiritualism, Phrenology and Wm. Alightran will receive subscriptions for stock in the Religio-Philosophical Publishing Association, also for the JOURNAL and LATTLE BOUQUET. Address, Olivet, Mich.

George F. Kittridge. Address Grand Kapida, Mich.

Michigan.

Michigan.

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

J. S. Loveland will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums A.Mress Hamburg, Conn. Charles S. Marsh, semi-trance speaker, Wonewoo, Wis.

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

Leo. Miller will speak in Rochester, N. Y., through July; in McLane, N. Y., (grove meeting.) lst Eunday in August; Canastota, N. Y., (grove meeting.) 24 Sunday in August.

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

Mrs. Mary A. Mitchell will answer calls to lecture. Ad-

Sarab A. Nutt speaks in Aurora, Ill., during August; in

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,

G. W. Rice, trance speaking medium, will answer calls

Miss Belle Scougall, inspirational speaker, Bockford, BL.

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

J. W. Seaver, Byron, N. Y., inspirational speaker, will an

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

Mrs. C. M. Stowe will answer calls to lecture in the

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

Dr. W. K Bipley. Address box 95, Poxboro', Mass.

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

swer calls to lecture and attend funerals in Western N. Y

Pacific States and Territories. Address San Jose, Cal.

Benjamin Todd. Address San Jose, California.

Hudson Tuttle, Berlin Heights, Ohio.

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

lecture. Address Banner of Light office.

in vicinity of Sunday appointments.

A. B. Whiting, Albion, Mich.

be Menekane, Oconto co., Wis.

Health. Address Mattawan, Mich.

Elijah Woodworth. Address, Leslie, Mich.

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

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

Henry C. Wright. Address care Bela Marsh, Boston George I. Yeager, trance speaker, will answer calls to lec-ture. Address No. 2) LaSalle street, Chicago, Il.

PUBLISHERS' NOTICES.

New Premium for New Subscribers.

scriptions to the JOURNAL, shall receive, by return

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

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, OF Emma Har-

dinge's volume of Lectures on "Theology and

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

free, by return mail. Here is an inducement for

all subscribers to do a good thing for themselves

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of the CHILDREN'S PROGRESSIVE LYCEUM MASTAL

The MANUAL is indispensable to Lyceum exercises.

and is a very beautiful and instructive work. It

should be in the possession of every family of Spirit-

ualists, and here is a fine opportunity to get it, by

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little girls and boys to canvass for subscribers for

Renewals of Subacription.

their subscriptions three weeks befor thes expire, they would ensure complete volumes, and fail series of continued articles. It requires a considerable

outlay to adjust our mailing mathem when a sub-

If our subscribers would be careful and renew

as well as for us and the cause of Spiritualism.

TLE BOUQUET.

by A. J. Davis.

the JOURNAL and BOUQUET.

Any one sending us fifteen dollars for new sub-

H. C. Styles, M. D.

ton Co., Ill.

Mass.

ecture. Address, Brodhead, Green county, Wis.

coming year. Address, Woodstock, Vt.

Address, Detroit, Mich.

street, Cleveland, O.

ecture in that vicinity.

Mase.

the winter.

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

Mrs. Fannie Davis Smith, Milford, Mass.

Belvidere, September; in Elgin, October; in Beloit, Wis.,

Address as above for week evening meetings.

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

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

dress box 221, Chicago, III.

November. Address accordingly.

George A. Peirce, Auburn, Me.

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

PERSONAL AND LOCAL.

F. L. Wadsworth goes East the 15th inst., to remain several weeks. His address will be Providence, R. I., care of I. Searl, until the 25th. After that, until further notice, care of Bela Marsh, 14 Bromfield street, Boston, Mass.

We learn that Mrs. Annie Lord Chamberlin is having fine success in the East as a medium for physical manifestations, and that if the needed encouragement is given her she will make a tour westward this fall. We are unable to give her address, but suppose if letters were sent to the care of the BANNER OF LIGHT she would get them, as she is in Massachusetts.

Katherine Luther, the last descendant of Martin Luther, died recently in France.

On the 27th of September next, Dr. Dio Lewis opens a school for young ladies at Lexington, Mass., in which Theodore Weld is to be a teacher.

Can some one inform us where the copies of the BOUQUET for M. Hartman, J. D. Hillar, B. P. Hutchinson, Stephen Cowen, and B. Hillen, are to be sent? They were forwarded to Woodstock, Ill., but the Postmaster informs us that they are not taken out of his office.

A. B. Whiting is at his home in Albion, Mich.; is lecturing occasionally as time will permit, but mostly devoting himself to the composition of music, in which of late he has been very successful, Issuing several very fine pieces from different publishing houses.

D. A. Wasson, Pastor of the Twenty-eighth Congregational Society, Boston, (formerly Theodore Parker's,) has resigned his charge.

Henry C. Wright has just put forth a Declaration of Radical Peace Principles, in which he asserts that it is better to die than to kill. It is a strong appeal for the principles of peace.

Mr. James Russell Lowell is said to have been for some years engaged on a novel which is to be a kind of American "Wilhelm Meister."

Prof. J. H. Fairchild has been elected President of Oberlin College, Ohio, in place of Dr. C. G. Finney, who has resigned.

Miss Johnson, a colored lady, took the third honor at the late anniversary of the Genessee Wesleyan Seminary. Her father is a lawyer of Canandaigua.

Field Marshal Count Von Benedek, defeated in command of the Austrian armies at Sadowa, is a Hungarian by blith, and a Lutheran Protestant in religion.

Rosa Bonheur is anxiens to see a live buffalo, and contemplates a visit to the United States.

Mr. P. T. Barnum has been appointed one of the commissioners from the State of New York to the Universal Exposition at Paris.

PEN AND SCISSORS.

Of the total heat given out by the combustion of the food, a man can make a fifth available in the

Thursday, Aug. 16th. ure. Address Rutland, Vt. P. O. Box 110. THEM WE IS. voting, he was the first man at the polls to cast his last vote Trains of cars at greatly reduced fare, will be up anchors, wanted to know if it was sea sickness Another New Premium for Subscribers Dr. James Cooper, Bellefontaine, O. for Abraham Lincoln-after he had shown a determi that made them do it. run, regular or special, from Butfalo, Hornellsville, Mrs. Augusta A. Currier. Address box S15, Lowell, Man. Any person who will send us six dollars for new to do what he could for the slave. He often expressed a de-Rochester, Avon, Batavin, Attica, and all intermesubover her for the KELIGIO-PHILOSOPHICAL JOUR-Mrs. Laura Cuppy's address is San Francisco, Cal. The firmest friendships are formed in mutual adsire to stay here till the slaves were freed. His prayer was diate points-returning some evening. Andrew Jackson and Mary F. Davis can be addressed at NAL or the LITTLE BOLYCET, or for the JOURNAL Speakers engaged-Mrs. F. O. Hyser, Mrs. Jona-than Watson (formerly Miss Libble Low,) and versity, as iron is most strongly united by the flercest answered. I know of no man who was personally more beneand BANNEST, shall receive by return mail, pre-Orange, N. J. Lame. fited by modern Spiritualism. He was patient in his advanced pass, either of the following named steel engrav-Lizzie Doton. Address Pavilion, J. Tromont al. Boston. Lyman C. Howe. Others are expected. age. He has gone to be more specially with his numerous har by lamey, the celebrated American engraver, J. T. Dow lectures in Hebren, Ill., September 24, Janes For one man who sincerely pities our misfortunes, A cornet band is to be in attendance. via : General Grant, Lieutenant General Sherman, friends who had gone before, and who were walting with ville, Wis, September 16. there are a thousand who sincerely hate our success. A cordial invitation is extended to all to meet Major General Sheridan, Major General Thomas with us in this free Basket picnic, in Our Heavenly Father's leafy temple, but the Spiritualists of open arms and hearts to receive him to their better mansions. Dr. E. C. Datan. A Mirees Rockford, Dt. Never chase a bullet that has gone by you! Hog. S. P. Chase, Vice Admiral Farragut. Dr. H. P. Pairfield, traner speaker. Address Beette, Wite. AUSTIN KENT.

soul with celestial radiance.

A country paper says: "E. B. Doolittle is in the habit of stealing pigs and robbing hen roosts. If he does not desist we will publish his name." This is equal to the minister at a camp meeting, who said, "If the lady with the blue hat, red hair, and cross cyes, doesn't stop talking, she will be pointed out to the congregation."

Recent geological investigations, verified by actual experiments, seem to establish the fact that a large portion of Southern Illinois, contiguous to the Ohio river, contains valuable deposits of lead.

It is better to love the person you cannot marry, than to marry the person you cannot love.

Vile and abandoned persons are not intimate with those who are not intimate with them.

A handful of common sense is worth a bushel of learning.

The amount of the public debt on the 1st of August was \$2,633,099,276.38. During the year ending same date the debt was reduced \$124,153,999.99.

LUCK AND LABOR. - Luck is ever walting for something to turn up. Labor, with keen eyes and strong will, will turn up something.

Luck lies in bed, and wishes the postman would bring him news of a legacy. Labor turns out at six o'clock, and, with busy pen or ringing hammer, lays the foundation of a competence.

Luck whines. Labor whistles.

Luck relies on chances. Labor, on character. Luck slips downward to indulgence. Labor strides upward, and to independence.

In one of our courts, recently, a juryman being called and not answering, the usual notice that he would be fined was pronounced against him, upon which a person, who stood by, very gravely said to the court, "You may fine him as much as you please, but I don't think you will ever recover the fine, for I saw him buried a week ago."

"Nonchalant" means the peculiarly indifferent look which is put on by men "who never pay when dunned for money." It should be written non shell

A lawyer is something of a carpenter : he can file a bill, split a hair, make an entry, get up a case, frame an indictment, empanel a jury, put them in a box, nail a witness, hammer a judge, and bore a court.

Deaths.

1 t

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

ASAHEL KENT-my father-passed to a higher sphere on the 23d of July, from Hopkinton, New York, in the 87th year of his ago.

Father inherited the strictest New England orthodoxy. From the age of thirty to forty-five his mental sufferings were at times extreme, from the doctrines of election, reprobation and hell, as then taught. From fifty to seventy he gradually rose over the terrible effects of his religious training, (to him it was terrible) and gained more and more rest of mind. His hope of a better future increased. A little over seventy he gave up the doctrine of an endless hell, with all its brimstone. He took the first Spiritualist paper published in Boston, and continued to take and read these papers some ten years, and till his eyes failed him. They were his meat and drink.

scription fully expires before being renewed. Let cach one employer the meaner for renewal in a letter addressed to George H. Jones, Secretary, For some twelve or more years he was an outspoken Spirittiac, Mich. Address Pontiac, Mich. form of actual work, while it has never been found Drawer 6325, Chinan Ill, shout three weeks beualist ; from seventy to eighty seems to have been the hap-Mrs. Eliza C. Clark, inspirational speaker. Address care of possible to construct a steam engine that could fore his suberriving expires, and everything will plest period of his life. He dolighted in talking over, and Picnic at Portage Bridge, N.Y. Banner of Light office. work gredens has I without cause of complaint or utilize more than a ninth of the energy of the fuel Arrangements are being perfected by the Com-mittee chosen at the last years Portage Bridge pic-nic, for holding another at the same place on langhing at his former extreme bigotry, and pitied those Mrs. Amelia H. Colby, trance speaker, Monmouth, Ill. N. R-We do and pay agents a commission on burnt under the boiler. who were still under its power. With a very keen sense of Dr. L. K. Coonley. Address Vinciand, N. J. justice, he was a life-long Abolitionist. Though not always Dean Clark, inspirational speaker, will answer calls to lee-A country boy, who had read of sailors heaving

members of the National Organization of Spiritualists, whose

terms of office, as delegates, shall expire when their succes sors, or other delegates, shall be elected by their respective local organizations, but whose membership of the National Organization shall not cease until their names are voluntarily withdrawn, provided that membership, without annual appointment by local organization, shall not entitle members to

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

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

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

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

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

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

Resolved, That if this invitation be accepted, we recommend that one day be devoted to an excursion upon the waters of our Nurragansett Bay. And we tender to the Con-vention the free use of our Holl, a fraternal greeting and kind hospitality."

(Signed) L. K. JOSLIN, Secretary. And, on conferring with each other, we have decided to call the THIED NATIONAL CONVENTION to meet on Tuesday, the 21st day of August, 1866, at 11 + clock A. M., and continue in session until the following Sunday, at the above mentioned Hall, in the City of Providence, State of Rhode Island. And we therefore invite "each local organization of Spiritualists or Progressive Reformers," to send "two delegates and an additional one for each fractional fifty over the first fifty members;" to attend and participate in the business which may come before said Convention.

	JNO. PIERPONT, Pro	291	lent	
	MARY F. DAVIS, V.	P.	for	New York.
	J. G. FISH,	64	**	New Jersey,
	I. REHN,	"	**	Penn.
	THOMAS GARRETT,	14.]		Delaware,
	J. A. ROWLAND,	46	66	D. of C.
	A. G. W. CARTER,	64	64	Ohio,
	BENJ. TODD.	"	1 64	Michigan,
	S. S. JONES.	"		Illinois,
	H. S. BROWN, M.D.	46	44	Wisconsin,
	C. H CROWELL,	15	66	Mass.
	M. B RANDALL, M.D.	14	44	Vermont.
Ċ	M. B. DYOTT, of Pennsylvania, Treasurer.			
	HENRY T. CHILD, M			
	684 Race St.,			

Meeting of the Friends of Human Progress. The eleventh annual meeting of the Friends of Human Progress, of North Collins, will be held at Hemlock Hall, in Brant, Erie Co., N. Y., com-mencing on Friday, the 24th day of August, 1866, at ten o'clock A. M.

Frederick Douglass, of Rochester ; Mrs. Hyzer, of Buffalo ; Lyman C. Howe, of Clear Creek, Chautauqua Co.; George W. Taylor, of Collins, and other speakers are expected to be present.

Committee-Levi Brown, Francis Leach, Lewis Baldwin, Electa Landen, James Varney, Annie Taylor. A cordial invitation is given to all persons to at-

tend. Persons from a distance will take the State Line Railroad to Angola.

Notice of Meeting.

The next annual meeting of the Northern Wisconsin Spiritualist Association will be held at the city of Berlin Green, Lake Cos, on the second Saturday and Sunday of September next.

The speakers engaged tro W. F. Jamleson, Mrs. 8, E. Warner and Mrs. H. F. M. Brown. J. P. GALLOP, Secretary.

Oshkosh, Wis., August 4, 186.

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 Sundays, at 2 o'clock, in Joseph Smith's Spirit Room.

ST. LOUIS, MO .- The "Society of Spiritualists and Friends of Progress" have rented Mercantile Library (small) Hall. and have regular lectures every Sunday at 101/2 s. x. and 71/2

P. M. Seats free. The Children's Progressive Lyceum meets in the same Hall every Sunday afternoon, at 21/2 o'clock.

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

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

WORCESTER, MASS.-Meetings are held in Horticultural Hallevery Sunday afternoon and evening. Children's Progressive Lyceum meets at 111/2 A. M. every Sunday.

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

The Children's Progressive Lycenm, a new and very attractive Sunday School, meets at the same Hall every Sunday afternoon at 21% o'clock.

Speakers wishing to make engagements to lecture in Ebbitt Hall, should address P. E. Farnsworth, Secretary, P. O. Box 5679, New York.

NEW YORK CITY.-The First Society of Spiritualists holds meetings every Sunday in Dodworth's Hall. Seats free. WILLIAMSBURG, N. Y .- Spiritual meetings are held one eve-

ning each week, in Continental Hall. MORRISANIA, N. Y .- First Society of Progressive Spiritualists-Assembly Rooms, corner Washington avenue and Fifth

street. Services at 31/2 P. M. PHILADELPHIA, PA.-Progressive Spiritualists hold regular meetings on Sundays in Sansom Street Hall at 10% A. M. and

71/2 P. M. Children's Progressive Lyceum holds sessions every Sunday afternoon in same place at 214 o'clock.

PHILADELPHIA, PA .- Friends of Progress hold meetings in their new hall, (formerly a church), Phoenix street, every Sunday afternoon at 3 o'clock P. M. Children's Progressive Lyceum holds regular Sunday sessions at 10 A. M., in the same place.

PROVIDENCE, R. I .- Meetings are held in Pratt's Hall, Waybosset street, Sunday afternoons at 3 and evenings at 73% o'clock. Progressive Lyceum meets every Sunday forenoon, at 101/2 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. Dr. J. K. Bailey, Quincy, Ill., will answer calls to lecture.

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 S7 Spring street, East Cambride, Mass.

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

Judge A. G. W. Carter. Address Cincinnati, Ohio. Annie Lord Chamberlin, Musical Medium. Address Banper of Light office, Boston, Mass.

Warren Chase will lecture in Cleveland, Ohio, during July ; in Gereva, Ohio, August 5th; in Windsor, Ct., August 12th and 19th; in Chicago, during October; in Davenport, Iowa, during November; in Rock Island, 111., during December.

Henry T. Child, M. D., 634 Race street, Philadelphia, Pa. Soth C. Child, inspirational speaker. Address Frankfort, Ross Co., Ohio.

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

J. Wm. Van Namee, Brooklyn, N. Y. Selah Van Sickle, Maple Rapids, Mich., will answer calls to

F. L. Wadsworth. Address care of Bela Marsh, Boston

Lois Waisbrooker can be addressed at BANNER OF LIGHT

E. S. Wheeler, Inspirational Speaker, will answer calls to

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

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., 111.

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

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

Mrs. N. J. Willis, trance speaker. Address Boston, Mass.

F. L. H. Willis, M. D. Address care of Banner of Light.

Capt. E. V. Wilson's address for the summer months will

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

Mary Woodhull lectures on Spiritualism, Laws of Life and

office, Boston, Mass., till October; at Java Village, Wyoming Co., N. Y., during October. Will receive calls, westward for

RELIGIO · PHILOSOPHICAL JOURNAL.

COMMUNICATIONS FROM THE INNER LIFE.

"Re shall give His angole charge concerning thes." All communications under this head are given through MRS. A. H. ROBINSON, A well-developed trance medium, and may be implicitly relied upon as coming from the source they purport tothe spirit world.

Public Circles for these communications will be held at the Reception Room of the RELIGIO-PHILO-SOPHICAL PUBLISHING ASSOCIATION, (room 87, upper story, Lombard Block, first building west of the

Post Office,) on Tuesdays and Thursdays, at precisely half-past ten o'clock A. M., after which hour no one will be admitted. The Reception Room will be open on those days

at ten o'clock A. M., for those who procure tickets to the public circles, and none others.

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

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

AUGUST 7.

INVOCATION.

Unto Thee, Spirit of love and truth, we would direct our thoughts—our aspirations. We would thank Thee, Spirit of love, for Thy broad field of action—for the powers and capabilities by which we are enabled to recognize Thy purity, wisdom and truth. In Thy divine presence no hatred, no malice, no ill feeling one towards another, can find a resting place.

Though we may differ in our expressions in regard to Thee, we realize that Thy wisdom guideth all— Thy love o'ershadows all—that love and truth possess the power to fill us with kindly feelings one towards another, regardless of the mode of expression thereof.

We realize Thy power in the material world, and also upon the spiritual plane, and that all are alike unto Thee, whether manifested through material or spiritual senses.

We thank Thee for Thy manifestations in all things. The flowers bear the impress of Thy love and truth, yet no more so than the stalk upon which they grow, or the thorn found beneath the rose. Everything is true unto itself, upon whatever plane it may exist. The mineral, the vegetable, the animal, and the human are alike true unto themselves, showing unto us that Thou art alike present in every form.

For this realizing sense of Thy power, and a desire to know more of Thee, we will ever praise and thank Thee, Spirit of love and truth.

I want to tell you one or two facts that were familiar to you and me before I left the material form, that is, before I passed on through death. One is, when I was a boy-(I remember it just as well as though it were yesterday.) I was fourteen years of age. It was spring. I do not know but that I did wrong. I believe I did, and it may be there was some one else wrong, too.

Put three or four wrongs together, and it makes rather a serious affair. If you had not exacted so much of me, I should not have rebelled. If I had not given any opposition—had not said anything then you would not have been aroused to inflict the penalty, and if that had not been so severe the thought never would have occurred to me to leave you.

I tell you that very flogging you gave me then fustened the conviction strongly upon me that. God granting me breath, just as soon as I could get away from you I would do so, and I would go far enough that you should neither see nor hear from me, nor know anything about me. I went. I was taken sick, after I had been gone about five months, and I was penniless and among strangers. It was in that suffering condition that I made up my mind to send you word, and if yon had a mind to come for me, or would send the means to me, I would come. When feeling intense suffering of body, and my mind wrought up, I told a lady where I was stopping where you lived. You came after me as soon as you got the word, and sat up with me until I got well. I wonder how the folks here know anything about it. I wonder how it is that I can tell you all to-day. The ugliness, as you called it, was taken out of me by being so sick ; but it was not that, for you know that I left you twice after that, I thought I would go on and say something about such treatment as I received ; but there has been enough said already-plenty said by others.

Perhaps, in time, there will be less preaching and more practice. And when that is done you will find less disobedience manifested by small children and children of a larger growth.

I want to say to you that dying did not change me, that is, my own soul, my own individuality. I have a good sound body. Before the change my body was diseased; my feelings were not changed by death.

I did not find that heaven spoken of, neither did I find that dark, horrible place. I had heard so much about punishment, that there were days, and perhaps weeks, that I thought the real punishment was to come. But there was an old gentleman who seemed to read me. He said : "My son, it is possible that some day you may find that very unpleasant and disagreeable condition-that state of punishment?" I looked at him in wonder! How did he know it? How did he know my feelings? He said : "You are as a mirror to me. I can see everything just as plainly as I can see your hand! I can read your every thought. The greatest punishment is right within you-the thought that you may find hell is as great punishment as you will have. When you become strong enough to overcome that feel-

it may be that I can tell just as long a story as I have a mind to; but this ain't talking to mother. This is talking to somebody else, and somebody else tells it.

Mother, there ain't anything here as nice as if you were here. I never cried but just once since I have been here. I cried just once, and if I sat here talking much I would cry again. I haven't forgotten your name, mother. It is Louisa. I haven't forgotten the nice stories you used to tell me when I was sick, and those days you would read to me. I never forget those times. I am not going to forget you, either. Some day, when I become a man, you will be here. Then I know I can talk with you.

Tell my mother that the last time she kissed me I could not kiss her back. I remember it. I would give her a kiss now. [To the reporter.] Don't forget that, will you? [No.] Dear mother, hurry just as fast as you can, and come here. Good bye, gentlemen. [Good bye.]

TRIM

JULY 24.

L. E. MONROE.

Sir, I was on hand last night, and wanted to give my message, but like everything else I had to be put off. Now I have got this body under my control, and I intend to keep it long enough to make myself understood by my own friends—my own relations.

I thought when I first came here and saw all these folks sitting around, that I, of necessity, would have to talk to them; but I see that they are like everybody else. If they can talk to their own immediate relatives, then they will talk, but if they cannot talk with their relations, then they are not so much interested. You cannot expect me to talk with you, for you are not my relations.

I see how you are surrounded. I see the bigotry and superstition of the past that is so firmly fixed upon your minds that you cannot, of yourselves, let in a ray of light from this side of death—not a ray of light to penetrate your reason.

You look upon this coming back after death as ridiculous and absurd-for us after we have passed through the suffering of earth, the change of death, to meddle with the things of earth-with you. If everything here had been as I expected to find itas you expected to find it-I would have been so changed-and all the rest would have been so changed, that I would not have cared to tell anything about the present. It is not so much because of any particular benefit to you-(I mean a benefit in a pecuniary point of view)-I want to benefit your mind. I want to let you know that the teachings which you have received in the past, with reference to a future state are just as ridiculous, just as absurd to us, as the teachings of Moses are absurd to the believers and followers of Jeans Christ. This is a fact, a positive fact.

You want me to tell you how it is that I can take. or get, possession of a body not my own, and talk to you. You say I mak explain this to you before you can believe it. I think I can explain it satisfactorily to you. You recognize the fact that mind has power over mind. You believe that in a Christian point of view. I will tell you why you believe it. You believe that the minister who commands your attention Sunday after Sunday has power to get possession of your reasoning faculties, and to tell you wherein you are wrong, wherein you sin. You believe that he is able to demonstrate all these things to you, and in such a plain manner that you believe you are what he represents you to be-a sinner. A sinner from birth; and tlist unless you repent of your sins—sins from birth, and the sins of your fathers, too !- there is no hope for you.

then you would think it was the devil that had her. [Laughter.] Would that be just, to make her suffer? But if we do get possession of her there is one thing I want you to think of, and that is—no matter where good comes from, no matter where you find it, accept it. If it is possible for the devil to give a good thought, a good idea, accept it and give him credit for it.

The more I dread to go the more the conviction fastens itself upon my mind that I will go there where I lived, and exercise my influence upon Harriet. If we cannot influence her, we will not injure her.

I have enjoyed myself well since I have been here just these few minutes. It is not long for the spirit that is taiking, but it is a good while for the spirit that is waiting.

I will come to you and help you, so that you will not get into trouble, and if you do I will help you out. I will be with you in spirit, but the question is shall I be recognized by you.

When the day comes that you will reason for yourselves, then I will have a chance to talk with you, to reason with you; but until that time I will say good bye. I have said I was here seven years? [Yes.] I am your dutiful son, and affectionate brother, and loving husband, L. E. Monroe.

[To the reporter.] I am very much obliged to you for your kindness. [You are welcome.] Good morning. [Good morning.]

JULY 25.

I desire to say a few words to my mother. [Very well, you can have the privilege of doing so. We will report whatever you please to say.] Thank you. Before I left you, dear mother, there were many changes brought about in our home circle that caused deep sorrow to settle itself upon your brow, and to leave an impress upon your brow and settle upon your heart.

I knew that I should soon leave you, and I foresaw your grief for me, and the many trials you now have. I saw you would be called upon to part with your eldest daughter—with myself—so soon after I had arrived to womanhood—I left your home, knowing all this, for mine here, yet I was still your child. For you, and for my babe, I would have remained; but as the hour grew near for my departure, and the scenes of earth became dim to my vision, there were those who gathered around me that I could not tell you of. They told me to leave my infant daughter in your charge, and go with them to rest. They assured me that it would all be well with my child.

I heard you when you called me as I was dying, and when you asked me to answer you.

I had told you what to do with my child, but you feared that its father would claim her, and that you would not have the pleasure of caring for her. You begged me to speak again. I remember distinctly, although you feared I did not understand. My lips moved, but I had not the power to articulate a sound. Then, as everything around me grew

of. I don't think they should accept favors of 20.7 one, and then be ashamed to tell of it.

That is my opinion. I am plain, and believe in being plain, too. [So do I, and commend your courage.]

I came to you, brother William, about eight weeks ago. It will probably be more than that before you get this. I don't know just how long before you will get it—it is eight weeks now.

The way I manifested myself to you was by moving a chair. There was no person there that I could make use of to talk the same as I talk here, and I moved a chair in response to your questions. Among other things that you said to me was to go to that place which was recently established in the city of Chicago, and communicate to you through that medium, and let it be put into the columns of their paper, so that more than one could see it.

You told me that, and the way I answered you was by moving the chair towards you, and shakin the chair.

Then you said, mentally, if I would come to the place and communicate, to move the chair toward you; and I did move it right close up to you.

I did not say how long or how short a time before I would do it. I have got around just as quick as could conveniently. I wanted to tell you then the time when I moved the chair—of your lime boy, but I could not do it—I could not make you understand what I wanted. If I could have done so, he would have been with you now; but he just as well off, and better, too. You living when you did, and those circumstances in life being when they were, would have been injurious to him.

He is surrounded here with influences which is a great deal better for him than you could possible have given him—better than you could do for him or hope to do for him. It was hard, I know, if you to have him taken away from you so quick, is when he was so young—just at the age, as you said when he might have begun to do something. Are so he might, but he did many things that you was never had been done.

[To the reporter.] I did not tell you my brother name, did I? [No.] William Riley. I did 100 tell you his little boy's name? [No.] Harry.] did not tell you, either, where I lived, did I? [No] And I have staid a good while, too, haven't I? Perhaps I will do well to take the first part of no preaching to myself.

I want this to be sent to my brother, at Elmin New York.

Father and mother, when you see this, and all our folks see it—[to reporter] I know that note them believe it now—it will open a new book ... you, and give you a chance to learn what there a contained in it. It will not harm you. There one little thing of which I wish to speak right be-I used to say it so many times that to repeat it w. bring it fresh to you. It was this: If we treated everybody well we need have no fears of anybody treating us otherwise than well on the other side death.

That is what I said so many times when we hear.

6

QUESTIONS AND ANSWERS. QUESTIONS BY MILTON T. PETERS.

Q. What resemblance, if any, does the spirit body in the spirit sphere bear to the material body?

A. The spirit, my brother, is always within the material body. The spirit body you always have with you covered with the material. There seems to be at death a laying off of the external covering, and the spirit body corresponds with the material, *i. e.*, when the material is in perfect health, (if you ever can find it so.) So the spirit does correspond to the material, only in a more refined condition. Q: What likeness is there between the spirit world and this earth?

A. We have answered that question in substance before, but many who have not heard our answer will have the opportunity of reading this.

The spirit is a plane or outgrowth of the material. All that you have upon the material plane we have in spirit. There is nothing which exists upon the material plane but has sufficient of the life principle for us to use—there is a principle of spirit in every particle of matter. The spirit that is within we deal with. We deal with spirit, you deal with matter—so the spirit is like the material when the external is laid aside—only more refined, more beautiful.

We would further state to our brother that he is now in the spirit world, only covered with the material, and while covered is upon the material, and takes cognizance of the material things only.

Q. Is food required in the spirit world? If so, how is such food produced or obtained?

A. A very important question. Food is so essential for the material organism that it is not strange that individuals should embrace the idea that food is as necessary as when the person was living in the material body. Such persons look upon the subject with the material senses.

We speak from experience—we do not require food to sustain and maintain the spiritual body. As it is not necessary, we do not have the desire for it; not having the desire, we do not exert ourselves to produce it.

Q. What are the employments in the spirit sphere, if any, and what relation or resemblance, if any, have they to the employments on the earth plane?

A. Well, that is a question. A grand, good question, too. Methinks, my brother, that were not the spirit plane of life possessed of influence sufficient to exert itself upon spirit bodies to a degree that it would be enabled to produce noble thought and action, it would be worse than any theological place of punishment; but individuals having passed from the earthly to the spiritual plane of life—in other words, exist in spirit aside from the material and carrying out their capacity, their ideas, their desires, so will they be employed.

There is yet an untold field for development and unfoldment in everything pertaining to life.

We often hear of the arts and sciences yet to be revealed to humanity. There is a world of truth to be revealed to human beings passing from the material plane, but it does not remove the necessity for action, for further and still further will the soul advance, learning everything that can be of benefit to itself and humanity.

In proportion as an individual has a desire for any particular occupation, he will carry it into the spirit life.

The occupations in the spirit world differ as on earth. Of course on the spirit plane we do not have to provide for the material.

ing, just so soon you will find a comparative state of happiness." I asked him several questions, which he answered

with pleasure. Now, I would have you know that when you

have that fear, you have the very place within you already, and if you want to shun that place get rid of those ideas.

Dear me! I wish I could stay a good while; but it would be selfish, wouldn't it? [All have an equal chance here. Just as soon as you can tell your story, others would be glad to come.] Well, I haven't told my story yet. [Very well, you can settle it with those on your side.] I wouldn't settle it with those that want to communicate. I know what the decision would be. [Do you think you would have a slim chance?] Exceedingly slim.

Well, I have had what I call a number one good time. It is new to me. I have not found it tedjous. Good people here, there is another institution like this-that is very much like this-and I am going to it. I am going to tell some things as I have here. Thank goodness! I have had a chance to tell my story here, and I will persevere and tell it there. I promised William and Harriet that I would come and send a message-we call it sending them a message. I tried, and tried, and at last gave it up. [Was that at the BANNER OF LIGHT circle ?] Yes, that is the name of the paper, sir. They have their room where they receive persons from our side, giving them a chance to converse with the people on your side. [Pausing.] I thought I would tell you just the time I would go there; but I can't do it-I mean the time I would give a message at that office.

My folks have always learned me to take things as I find them, and do the best I can.

One thing I will say, a woman need not always wish to be a man.

Did I tell you my name? [No.] Have I told you anything? I would not have supposed, two hours before I came here, that I would have felt so perfectly at ease—I would not have believed it. In fact, I am one of those kind of persons that had to see to believe. [You cannot always tell what you can do until you try.] That is true. The feeling that troubles me is that I cannot get my eyes in the right place.

My father's name is Jacob Fleming. My agethat is when I died-twenty-seven, almost twentyeight. Died in August, of typhoid fever. Guess I shan't go so far but what I will know what will be done here this time-see how much better they will do than I have done.

I bid these friends here a happy good morning. [Good morning.]

MARGARET HARRIS.

Sir, if you will oblige me by saying Margaret Harris is happy, and very, very anxious to communicate with her friends at home; and that just as soon as they can furnish me with an organism that I can get possession of there, I will come then and there, and inform them of my condition, and the condition of many others of which they would like to know; for, loved ones, we do not feel to tell you here what we would tell you at home. All here are strangers to me, yet, no doubt, have kind, loving hearts. Those hearts beat for friends, relatlons. Mine the same.

Three years, the third of last May, was when I left you. It has been three years, I believe. Three years to come will be fraught with greater pleasure than those in the past have been. My home—New Orleans. Obliged to you for your kindness, sir. [You are welcome.] in the process

Consistency is a jewel; and this is a fine point you must repent of the sins of your parents as far back as Adam. He has power under the "meek and lowly Jesus," and power over you, to make you believe that your sins are forgiven.

You believe Christ was a man. (If he ever had an existence upon the earth, he must have been a man,) and that he had power to forgive sins. Here, then, is an illustration of the power of mind over mind—the minister has the power to make you believe all this is so. He is positive to you; you are negative to him. 1 speak of these facts because they are familiar to you.

I do not claim that I, alone, have the power to get control of this medium—of her body and mind. I do not claim that I myself can do this. But there are those here who tell me that they can take possession of this organism at will, and that she is subject to them; that she cannot help herself; and that having that control over her they can say whatever they wish. This body, which I control, bears the same relation to me that you do to the minister. It is negative to me. The minister has got you in the right condition to manifest that power over you.

Well, those who have charge of this organism say that I must be brief, so I must hurry up. I said when I came that I would stay as long as I wanted to. There are a great many waiting. I want to tell you that you will never realize heaven, you will never know happiness, until you learn something of the powers within your own individual selves. You must not trust to the preparation that others make for your happiness. Neither must you live expecting that some day you will reach that state of happiness, unless you work for it yourself. I want you to listen occasionally to what I have to say. Just so soon as the idea of punishment after death is done away with, just so soon will you begin to realize happiness where you are. You have a dread, a fear, of death. Because of this you fear after all that you may be classed with those who will receive eternal punishment. Oh, I tell you, eternity is a long day.

I shall not say now—caunot say—how it was that I could have believed that the Power that created all beings upon earth would have prepared also a place in which to consign the greater portion of them to suffer eternally. It is ridiculous. I have got to the point that I can see it in this ridiculous light, and it is to get you to see it in the same light that I come to you now.

Well, I have staid a good while, haven't I? [Reporter-That is your privilege.] As far as you are concerned, I suppose, but not my privilege as far as others are concerned. I must tell my friends, before I go, of the fear that caused them so much suffering, aside from the fear of suffering after death, and that is the fear of what somebody will think. I do not want to go on here and picture to you that there is anything horrible, anything dreadful, after death; or that there is anything to be dreaded in the process called death. It is not any worder that in seven years' time I have changed in my mode of reasoning, and I say now I would not do my duty if I did not come and tell you of these facts. I wanted to tell you how I felt, but, oh, dear! Thave got to Amery. You see I always was in a horry on earth, and I don't want to be in a hurry here. When I get away from this beity- ves, there is Harriel; I believe, in my soul, that with a little shrowd management I sould get hold of her; but

dim-dim-everything, apparently at a distance, grew brighter to me. I knew they were not the scenes of earth-I knew that it was not you nor my husband that I saw; nor any mortal friend-I seemed to glide along so easily, and away from my body.

When I was led farther and farther away, I was told not to have any fears for my child, that it would soon be with me. You remember well when she changed—you remember distinctly her death. You said she had gone to her mother. So she had. I have her with me now.

Since that time the arrow of sorrow has visited your bed. Deeper than all the rest, harder to be borne than all the rest, was that hour when father was taken from you. He came to be with us children. He has communicated to you, but you could not receive it. You could not believe that it was him. He says, "Never mind, but wait." But I feel to tell them that he has come, that I can come, that brother Daniel can come. We can all talk with you.

I have no word to give to him that was my husband. I did not consider the home I was about to accept, when I was married, so different from that of my father's home; but then death came so soon to relieve me that it is not worth while now to cause any regrets.

Sister Ellen, I believe that through your organism I could talk to mother—to our brothers and sisters yet on earth; but with the pressure that you have upon you—feeling as you do—it would cause you so much unpléasant feeling, that I will wait and hope. I shall hope, and I shall pray, that this will change your minds somewhat. I know that you will recognize me from what I have said. I know that you were sorry when father gave his name. He came here and gave his name, and you regretted

it. You wished that he had withheld all of his name, so that every one who knew you would not have seen it, and made so many remarks about it. I told father I would come and state these things plainly to you, but that I would not give anything but the true facts in the case—that I would not even give the name of my husband. I have not given only the one name—sister Ellen.

I have been here a little over two years. C. I will now go with my child, father, brothers, sister, uncle and aunts, and wait; and, as I said, pray that you will change your minds enough so that I can talk with you at your home.

Father says that although you do not heed what he said, yet he lingers around his home, and desires your happiness and the happiness of my brothers and sisters, his children.

DAVID RILEY.

The spirit now controlling opened the medium's eyes, and said : I hope I see you all well, good friends. [Very well. Glad to see you open the eves of the medium.] I hope that what I have to say will not come amiss. I think there is one thing you should do, and that is this-you should require every person that comes here to give the full name and the place of residence, and those facts, such as the time of his death, and one or two names of friends, and the address of some friend. Perhaps you think this is none of my business, but I will make it my business. [We give the largest liberty for each to communicate in his or her own way.] I think a man or woman, young or ald-makes w difference-that has so much regard for the aristo cratic ophoions of their friends that they dare not speak out their names for fear of affending somebody, they eacht to be just shut down in, and not allowed to talk. [Perhaps by being allowed to talk they will get courses by and by, and tell names, place of residence etc.) I do not know how that will be, nor I do not care ; but there is one thing certain, if my friends, my relations on earth, cared more for the squar's of persons around them than they did for me, let them have them, and I would take care of myself. That is what I, think, and I don't think any body ought to keep company that they are ashamed of ; and I don't think they should this is any kind of a vehicle that they are ashamed

of persons being handled so roughly. There want one that I felt I had wronged, so I had no fear meeting anybody that would do me an injury; at if you treated everybody right here they would not after death, come back to injure you.

I have staid here much longer than I expected i would, and I ought to ask pardon for staying long, but the fact is when every word is noted y fill up a large space in saying a little. I do not fer that I have staid long; but when I run it over I have said a good deal.

I will now leave these parlors by giving Lund is my name, and the disease that caused my deniwas inflammation of the lungs. It was September-19th of September, 1863, that I died. Properspeaking, I did not die, but I changed places o existence.

As I am about to leave this body, I see a timahead when everything, every obstruction in the way of my conversation with your at home, will entirely cleared away, and you, with your familand others, will be ready, willing, and happy converse with me at any time.

[To reporter.] I am very much obliged to you. Hope that when you have changed, as I have, this there may be some one who will show you the surkindness, by writing down what you say. [Thus you.]

For the Religio Philosophical Journa

Communication to Dr. Fahacstock.

"The fool hath said in his heart there is no 6 ... and surely if there be a position taken by degrahumanity justifying that title (jool,) he most first cously deserves it who arrives at such a concine No God ? It were far wiser to conclude that they was no sun-no world-no being. God's eristen: is an existence of necessity-its admission is the rationality-its denial, the absurdity. If there vis ever a cycle in the elemnal ages of the past when creative energy did not exist, then there was a period when nothing was created, and nothin; existed capable of creating : and If nothing exists. capable of creating, then creation must have :mained a physical and moral impossibility, or the mind is forced to the admission of this absarditythat creation created itself before itself existed Create.

Creative energy, we have seen, must have existen of maximity, prior to creation : but creative energy can only be an attribute or property inhering in something else, because energy is simply force, power. Force or power is only strength, and strength is only a property of some person or thing which is strong, and in whom this property of energy inheres. Strength could not exist unless some being or thing existed which was strong, and which must have had an anterior existence to this property, or we must admit that an action can produce itself, and sustain its existence without an actor.

Again : Creation ives exist, and demonstrates the possession of all power by the Creator. Creation. therefore, must have been the work of a being posserving freedom of action ; because if creation eristed of worsely, then its existence would demonstrate the want of power-not its possession. For, wherever monssily exists there also exists a non of more to overcome it. If to create requires the possession of all power, then the thing created must have been created from choice-not from necessity ; for to suppose it created from necessity, is to suppose the want of power to overcome the necessity-is to admit the want of power to create. And if created from choice, then the chooser must have existed anterior to the thing created. God atone exists of necessity, and exists uncreated, as he possesses in himself all power; and as all power is exerted to sustain His existence, He must forever HARE. remain the same.

JULY 17.

JACOB FLEMING'S SON. I want to tell you, good folks, that if everybody put on that kind of an appearance, that kind of talk, and that solemn way, that everybody that is now on earth would have a kind of horror of coming here—a dread of it. I believe in being happy every day. Let every day be a day of happiness. I found that was the best way. There is a place for everything, and everything in its place, and a time for everything. Now, whether I am iu my exact place I will leave for others to judge.

JOHNNY MAYBROOK.

Johnny Maybrook wants to tell you to put down his age. I am eleven years old now. I was nine when I died. And I want to say I ain't so happy as I was before I came here. Most everybody here is happy, but I ain't; and I will tell you why, because I want my mother here. I want to have her with me, or be where I can take care of her. There is a brother of my mother's here that says

While filling in the broad ditches surrounding the earthworks built around Montgomery, Ala., the workmen found them to contain quantities of goodly-sized tish. Their presence is the cause of much wonder, inasmuch as the ditches connect with no streams whatsoever.



ing, in perfect confidence, JOHN B. OGDEN. ILLINOIS CENTRAL. It is tastefully bound in cloth and printed on elegantly tinted paper. For sale at this office. Price, \$1.25; postage, 10 cents. Sent by mail on receipt of price and postage. Address Geo. H. Jones, Secretary, P. O. Drawer 6325, Chi-Government, by Theodore Parker.. 10 9.00 s. m. 10.05 p. m. * 9.00 p. m No. 13 Chambers St., New York. Day Paneroper. 2-12-3008 SELF-CONTRADICTIONS OF THE BIELE. Religion of Manhood; or the Age of Thought, Mint Manna Wight *6.55 a. m by Dr. J. H. Robinson. Cloth. NORTH-WESTERN PATENT AGENCY. 10 A south the the states of the south the south the 4.45 p. m. *9.05 a. m 144 PROPOSITIONS. Reply to Lunt, by Miss Elizabeth R. Torry 15 K & Part Drain, *6.10 a. m. *7.35 a. m Report of an extraordinary Church Trial, Con-TUTTLE & CO.. cago, Ill *1.45 p. m Theological, Moral, Historical and Speculative. 15 servatives vs. Progressives, by Philo Hermes *3.30 p. m. *4.50 p.m Solicitors of دىك Revival of Religion Which we Need, by Theo-CHRIST AND THE PEOPLE. and Proceed Afternations wand Negentierin. *3.55 p. ni. du *7.15 p.m. 40 dore Parker 10 AMERICAN AND FOREIGN PATENTS. by Constation three Switchers. CHICAGO, BURLINGTON AND QUINCY. Road to Spiritualism, by Dr. R. T. Hallock 25 BY A. B. CHILD, M. D. 4.30 p.m Soenes in the Summer Land, No. 1, (a Photo-INVENTORS' GUIDE, WITHOUT COMMENT. 5.00 a. m A NEW BOOK IN HANDSOME TYPE AND BINDING. graph.) by Hudson Tuttle ... 25 Knikedring most of the palpable and striking Soft Chatter derives of the so-called Esquired Word of God. Price W conts; pushing 2 costs Containing important information, sent to applicants gratis. 9.40 a.m Scenes in the Summer Land, No. 2, (a Photo-..... 5.30 p.m. THIS book presents Christ as He presented Himself. 8.30 a. m graph,) by Hudson Tuttle..... ARIVIA 25 CHICAGO AND ST. LOUIS. Science of Man Applied to Spidemics; their Cause, Cure and Prevention, by Lewis S. 1 It presents a new view of Sta ; J. BURNS, 8.45 p.m A new view of JUSTICE; Eastern Mail,..... S.10 a. m. PROGRESSIVE LIBRARY Hough Nucht Axpress,...... 9.05 p.m. 5.30 a. m A new view of CHARIFY; 10 THE BIBLE TRIUMPHANT. 75 Belt Abnegationist ; or the True King and Queen, by H. C. Wright. Paper, 40 cts., post-A new view of HUMAN LAW? Juliet and Wilmington Accomodat'n, 5.00 p.m. 9.50 a.m A new view of GOVERNMENT FOR THE PROPERT Bring a Nerth to a work matter "Ill Styl Contractitions of CHICAGO AND ROCK ISLAND. 1 Wellington Road, Camberwell, A new view of MAN'S INSTRABARE RELATION TO CHRIST. age onte, Cluth 10 Day Express and Mail,..... \$9.00 a.m. 65 •4.30 p. m Felf-Contradictions of the Bible In the present and the future, and of the unseen the, that in BY MAS H. V. KEED. LONDON, - - - ENGLAND, Night Express,...... †9.00 p.m. *5.45 a. m -26 all times, places and conditions, blud man to his fellow man. Joliet Accommodation,..... 4.45 p.m. 20 9.50 a. m 2.00 Price 10 cents; justings & course Price per single copy, \$1 \$; ; astage, 14 cents. Keeps for sale the RELIGIO-PRILOBOPHICAL JOURNAL and other "Sundays except'd. †Saturdays except'd. 1 Mondays except'd Both of the show works for sale at this office. *1+4 Now roady. For sale at this other, mu Hardinge. Paper, 76 cts. Cluthaman 25.11 standard Spiritual publications. 1.00

100

RELIGIO-PHILOSOPHICAL JOURNAL.

August 18, 1866.

Our Children.

A child is born; now take the germ and make it.
A bud of moral beauty. Let the devia
Of knowledge, and the light of virtue, wake it.
In richest fragmance and in purset bues;
Por soon the getbering hand of death will break if.
From its work stem of life, and it shall love.
All power to charm; but if that lovely flower.
Hash scalled one pleasure, or subdust one pain. Hath swelled one pleasure, or subdued one pain, O who shall say that it has lived in valu?" The second second

Scatter Seed.

In the furrows of thy life, Mar Scatter shed ! Small may be thy spirit-field, But a goodly drop 'twill yield ; Sow the kindly word and deed. Scatter seed !

8

Sun and showers aid thee now, Seatter seed ! Who can tell where grain may grow ? Winds are blowing to and fro, Daily good thy simple creed, Scatter seed!

Up! the morning flies away, Scatter seed ! Hand of thine must never tire, Heart must keep its pure desire! While thy brothers faint and bloed, Scatter seed !

Though thy work should seem to fail, Scatter send | Some may fall on stony ground ; Flower and blade are offen found In the cloffs we little herd, Scatter seed !

Springtime always downs for thee ; Scatter feed ! Ope thy spirit's golden store, Stretch thy furrows more and more; God will give to thee thy meed. Scatter seed !

Rnigmas, Charades, Etc.

MISCELLANEOUS ENIGMA. I am composed of 41 letters.

My 39, 10, 21, 21, 2, 18 is a color.

- " 1, 20, 30, 21, 21, 24 is a girl's name.
- " 5, 10, 31, 11, 30, 9, 24, 35, 28, 10 is the name of a Western town.
- " 28, 9, 3, 31, 12, 33, 13, 15 is a day of the week. " 18, 29, 26, 13, 8 is a kind of grain.
- " 87, 10, 4, 36, 26, 14, 32, 30, 10 is the name of a Southern State.
- " 32, 6, 16, 5 you will find in a chimney.
- " 19, 21, 22 what we are all getting at the same time.
- " 37, 17, 8, 27, 31 is one that instructs.
- " 25, 35, 21, 5, 41, 11, 30 is a large fowl.
- " 23, 40, 12, 22 is something that is worn on the head.

" 18, 13, 11, 31, 26, 4, 18, 7, 34, 21, 32, 38, 36 is a name in the JOURNAL's Speaker's Register. My whole is something that ought to be remem-ANNA S. bered and practiced by all. Terre Haute, Ind., July, 1866. Answer in two weeks.

WORD PUZZLE. I am composed of 17 letters.

The Russet Apple Story-How Mischlef Punishes liself.

BY FRANCES D. GAGE. "Haven't told you a story in two months !" No, darlings, I have not; and it is not treating you just right, I know. But then you'll forgive me if Pil tell you a funny one to day, won't you? "Tell you what I used to do when I was little like

you ?" Bless your little bright eyes ! If I should, I am afraid you would think Aunt Fanny was once the naughtlest little girl you ever heard of. "No, you won't." Well, let me see. There was the time I spoiled the new callco frock !

No, I can't tell that this time, it's too long ; and there's the story about getting the currant wine; and breaking the oream-pitcher ; and stealing grandma's russet apples ; and-Oh f you need not laugh and spat your hands so,

Oh I you need not many naughty things; for, be because sunty did so many naughty things; for, be sure, wicked children always get punished, and sometimes, oh i so much. You see I am punished

yet, for I have not forgotten any of those sad days. So Nettie wants the russet apple story. How many more? All hands up; Glad you all think allke for once. Well, keep quiet.

Once, a great while ago, when I was a little girl not larger than Dora, my dear mother used to make cheese. They did not put up their cheese then, as they do now, in a neat cheese-box, just to fit it, and send it off to market when it was six weeks old ; neither did they put cloths around them, as they now do, to hold them together : but they kept them all summer on the shelves, turned them every day, rubbed grease over them and made them smooth and solid; and late in the fall, when they were ready for market, they put them into long cheese kegs, the same size round as the cheese, and a yard or more deep, putting a few shavings or sweet fine bay between them to keep them from moulding ; and so packed, they were sent away down to New Orleans, or anywhere where people would buy them.

I said I was going to tell you about apples ! did I, Pussy ? Well, so I am-don't be in a burry. But I must tell you about the cheese kegs first, or you will not know what I mean : and, if you inter-rupt me again, what if I should elip off a whole inch from one of your golden curls to put with my gray ones, hey?

Father had a nice orchard. I guess there never were larger or better apples. One spring they were nearly all gone, but mother thought she would save a few great golden russets till the boys came home from "down the river," where they had gone to sell the cheese, butter, apples, potatoes, corn, oats, and everything that grew on the farm; so she put them away in the dark cellar, in a cheese keg. There were not more than a peck of them, making two layers on the bottom of the narrow keg, which was nearly as high as my head when I stood beside

One beautiful Sunday morning, in the last of May, all the family that could have horses to ride were gone to meeting. In those days all the people rode on horseback, and sometimes they put little girls like me on behind father or mother, on a blanket. That day mother had taken Kate, and left me, and I didn't like it very well. I went pouting around, trying as hard as I could to get into mischief and be unhappy. So, this beautiful Sunday morning in May, I was in a very bad humor. First, I sat down, as my mother had told me to do, and read some ; because I knew she would ask me when she came home. I ran my eyes over the chapter in the Testament (we had no pretty books then,) but I did not remember a word; then I went into the garden, and climbed into the apple tree to look into the cat-bird's nest, though I knew I ought not to. Getting down I ripped the gathers of my dress. I knew mother would ask me how it all happened, and I felt so cross, but not a bit sorry. Then I sat on the porch steps, and, because I felt cross and hateful, I would not let the pewit go and feed her little ones in the mortice-hole over the window. Oh ! how the little birdies peeped, peeped, and stuck up their tiny bare heads, and opened their great yellow mouths. Oh! how naughty I was. "Did they die?" Oh, no. I was too restless to sit there long enough to starve them to death. I went into the house, and, thinking I was hungry, went down cellar for a piece of bread and butter, and there I saw mother's apple keg. I went up to it, and looked in. Oh, how good they did smell ! "Take one and cat it-mother won't know it," some wicked sprite, far down in my heart, seemed to whisper. I was in no mood to avoid temptation. I got a wash-tub, turned it bottom up by the side of the high keg, leaned over the edge, and reached in as far as I could; but my arm was a little too short. I put my body a little further into the keg, still I was too short. I made one more plunge, and down I went, head, neck, shoulders, and body; and there I was standing on my head, heels in the air, and my dress, which was a stout homespun blue and white linen, holding me fast, by being caught over the top of the keg.

The Bog and the Shawl.

A lady was walking along one day, with a lace shawl thrown cardlessly back from her shoulders, when what should she to but drop it off, and still walk on, all unconscious of her loss,

Two teamsters and a flor large dog were on the same road, when all atonce the sensible dog left his master and galioped off towards the lady. He walked up close to her, looked up in her face, pointed backward with his nose as well as he could, but all to no purpose. Then he wheeled about and planted himself directly in fron: of her. The lady was not at all pleased with the interruption of her walk and

signified as much, You would be if you know what was for your true interest," thought the dog, and resumed his efforts.

"That dog means something, I do not doubt," thought the lady. "Perhaps some one is in distress; I will look back and see." Bo she followed his dogship back for several rods, when there at her feet lay her own expensive lace shawl. "All right now, makin," said the dog as well as

he could, dancing and capering about for a moment. Then he turned about and jogged on after his master as unconcerned is if nothing particular had happened, You don't catch an honest, noble-minded dog asking for a reward for having simply done his duty.

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commonded by the public. It is harmiess and can be given without the knowledge of the patient. Bend stamp for cir-cular or call on C. C. Beers, M. D., 61 Chauncey St., Boston, Mass., and you will be satisfied. 2-126m

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PROSPECTUS

OF THE

RELIGIO-PHILOSOPHICAL JOURNAL

THIS WEEKLY NEWSPAPER will be devoted to

It will advocate the equal rights of Men and Women will plead the cause of the rising generation. In fact w

tend to make our journal cosmopolitan in character-s it.

of our common humanity, and an advocate of the rights

ties and interests of the people. This journal will be published by the

ARTS, SCIENCES, and to the SPIRITUAL PHILOSOPE

My 1 is in maid, but not in bachelor.

" 2 " sheep, but not in lamb., " 3 " sword, but not in knife.

" 4 " Irish, but not in Dutch.

- " 5 " bottle, but not in cork.
- " 6 " tea, but not in coffee.
- " 7 " lead, but not in iron.
- " 8 " rake, but not in hoe.
- " 9 " near, also in far.
- " 10 " hate, but not in like.
- "11 " hand, but not in foot.
- " 12 " pretty, but not in ugly. " 13 "
- father, but not in mother.
- "14 " knot, but not in tie.
- "15 " parasol, but not in umbrella. "16 " peace, but not in war.
- "18 " past, but not in future. My whole is the name of a sca. ANNA S. Terre Haute, Ind., July, 1866.
- Answer in two weeks.

ANSWERS TO UNIMPORTANT QUESTIONS.

Why is domestic felicity unlike fine peaches? Because it cannot be preserved in family jars.

When is the weather most like a crockery shop? When it is muggy. (Oh !)

Why is a mad bull an animal of a convivial disposition? Because he offers a horn to every one he meets.

What business ought Tom Thumb to go into? Grocer (grow sir.)

Why is a flirt like a hollow India rubber ball? Because she is very empty, and has a great deal of bounce.

Why cannot two slender persons ever become great friends? Because they will always be slight acquaintances.

Why is a person who never lays a wager as bad as a regular gambler ? Because he is no better.

Why is dough like the sun? Because when it rises it is light.

ANSWER TO ENIGMAS, ETC., IN NO. 19. Answer to Miscellancous Enigma.-The assassination of President Lincoln.

Answer to Word Puzzle.-Good advice. Answer to Charade.-Wine-glass.

Enigma answered by S. H. Block, of St. Louis, Mo., and Albert E. Pulsipher, of Watson, Mich.

Word Puzzle answered by S. H. Block, of St. Louis, Mo.; and Albert E. Pulsipher, of Watson, Mich.

Two Ways.

I know a boy who, when his little sister runs up to see what he is doing, and he does not want her o near, says, "Please, sissy, go away now; go, sissy, please." Is that not better than to cry, "Get out!" as some boys do, and perhaps make it

rougher with a kick? I know a little boy who, when he comes home hungry from school, runs into the kitchen and says, "Blddy, if you are not too busy, will you be kind enough to give me a cookie, or spread me a slice of bread and butter ?" Biddy is happy to leave her work and oblige a boy who speaks so. Is it not more polite than to rush in and cry out, "Give me something to eat, quick."

I know a little boy who says, "Mother, if you ore willing, I should like to go to Eddle Brown's candy pull to night." And I know another who candy for an going to Eddle Brown's, whether or no." When way of speaking becomes a little boy best? -Christian Advocate.

Oh! you may laugh as much as you please, you little gipsics; but I did not laugh, I can tell you. I knew that Sallie was out in the cheese-room, turning the cheese; and Dan had gone down into the meadow, to see if the red lilles that grew there were in bloom. I did not want Sallie to know, for she was a tease (like you, Harry,) and I'd never hear the last of it.

I cried-oh, how I did cry !-- till the tears, running down my forehead instead of down my cheeks, almost made me blind. The blood seemed ready to burst the veins in my head and neck. The pain became awful. I screamed with all my might. Just then father came home, and, hearing my

cries, came into the cellar, and lifted me out. "Guess you're pretty well punished, France," said he, "without any of my help;" and I could see that he was laughing with all his might. He said not another word, and I shot by him, and ran up garret, and hid, and cried myself to sleep.

A thousand whippings would not have been so terrible as were my feelings for a week after that. Father did not tell of me, and I did not tell of myself for many a year. But I tell you, children, I am punished to this day; for I have always known, if no one else has, that the good God and my dear father knew that I was a naughty girl .- New York Independent.

Ventilate Your Children's Rooms.

Most parents, before retiring, make it a duty to visit the sleeping rooms of their children. They do so in order to be satisfied that the lights are extinguished, and that no danger is threatening their little ones. But if they leave the room with closed windows and doors, they shut in as great an enemy as fire, although his ravages may not be so readily detected. Poison is there, slow but deadly. Morning after morning do many little children wake weary, fretful, and oppressed. "What can it mean? what can it be?" the mother cries. In despair she has recourse to medicine. The constitution becomes enfeebled, and the child grows worse. The cause, perhaps, is never traced to overcrowded sleeping rooms, without proper air ; but it is, nevertheless, the right one. An intelligent mother, having acquainted herself with the principles of ventilation, will not retire to her own room for the night without having provided a sufficiency of air for her children, in the same manner that she provides and regulates their night covering, or any other requisite for refreshing slumber.

Sometimes, by judiciously lowering a window, and at other times by leaving a door wide open, this end may be attained. In many houses the day and night nurseries communicate. When this is the case, the window of the further room should be left open, and the door between the rooms likewise open. Even in severe weather, young children can bear this arrangement, if they are not exposed to a direct draught.

Happy Bird Homes.

A little boy once saw two nestling birds pecking at each other, and he asked his brother what they were doing.

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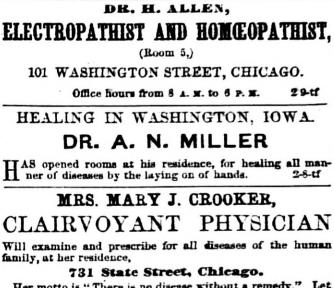
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