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

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For the Religio-Philosophical Journal. The Song of the Age. BY BENJ. F. TAYLOR.

Would ye know the grand song that shall sing out the age-That shall flow down the world as the lines down the page-That shall break through the zones like a North and South

From winter to spring making music forever? I heard its first tone by an old-fashioned hearth-The cry of an anthem on the brink of its birth! 'Twas the tea-kettle's drowsy and droning refrain, As it sang through its nose, as it swung from the crane.

'Twas a being begun and awaiting its brains-To be saddled and bridled, and given the reins. Now its lungs are of steel and its breathings are fire, And it craunches the miles with an iron desire-Its white cloud of a mane like a banner unfurled, It howls through the hills and it pants round the world! It furrows the forest and lashes the flood, 'Tis a syllable dropp'd from the thunder of Gon!

Oh, stand ye, to-night, in the door of the heart, With its nerve raveled out floating free on the air, And feeling its way with ethereal art By the flash of the Telegraph everywhere, And then think, if you can, of a mission more grand Than a mission to Live in this time and this land; Round the World for a "sweetheart" an arm you can wind, And your lips to the ear of the list'ning mankind! To LIVE, when they match with a rhythm divine The wake of the May Flower-heroic old line!

With their brave pilgrim words coming over dry-shod,

Entered according to Act of Congress in the year 1866, by the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, In the Northern District of Illinois.

#### LIFE AMONG THE "MIGHTY OJIBWAYS."

BY J. OSGOOD BARRETT.

CHAPTER III.

WAU-WE-A-PIN. The next morning the evergreens were full of tried his veracity? prismatic pearls pendent on every fiber-a forest of rainbows! A bath in the electric air made us good as new; visions of raw recruits loomed up in perspective, and then vanished in smoke as all aircastles do.

"A plot-a desertion! I swow, if this isn't unpardonable sinning against Christian patience."

"How now, hunter, what's in the wind?" "Why, I'd rather trust a full blooded Indian than that double-geared half-breed. He swears he will not hunt recruits for us, but is going back with the driver."

send him home to his mother." Off he sneaked, clutching his "greenbacks." Leaving some of our "traps" at the shanty, we hurried to the Chippewa river.

any grizzly fellows pass this point in a bateau?" "Voiceless, disobliging fellows, hunter, that will not answer a civil question."

foot. Fortunately we espled a leaky bateau hid in | incur the displeasure of that stern tribe and of the a little cove, which we at once chartered of a big crooked birch, and with this floated leisurely down the current to a dilapidated camp, inhabited by bats and woodchucks. What a melancholy poetry in those ruins! There were the "deacon's seat," the mud thatched fireplace agape like a crocodile's mouth, the dusty boughs, the rude door on its wooden hinges. No teamster coming home from the pineries whistling "Yankee Doodle," no jolly crew singing "The Girl I left Behind Me!" We turned away, almost afraid of the magnetism of the place. When ready to launch again upon that classic tide, glancing down to survey the grand scene, we saw a dark body moving in the shadow

of the overhanging trees. "Saint Lucifer! what's that?" exclaimed the

"Some wild animal! Aha, a boat! See the glitter of the paddles, and the dim figures-three men-five men? They're coming!"

Soon they were alongside, our three copartners, attended by two stalwart guides. A happy greeting, sure. We mutually pledged ourselves to raise two "red skin companies." Whilst the laugh over perils already overcome went round, an Indian, standing in his light canoe, bent slightly forward, as if cutting the water with his very person, pushed up to pass us in high glee, when we gave chase, each laboring with pole or paddle. The goal was the beach we two had left. The bateau men were ahead, speeding on like arrows, but the Indian, shooting by us novice navigators, gained inch by

inch, shouting a challenge to beat him. "Stop that Indian! Stop him at the beach!"

The guides pointed with defiant gestures to the beach, when the Indian swung thither the prow of his canoe, and plied all his strength-one mile was the heat. The bateau had the advantage of a few rods start in advance, and being manned by two dexterous fellows, held the race nobly; the canoe After fruitless search, he approached the Indian, leaped like a flying-fish, and struck the shore simulsly with its competitor, whilst we, in the "leaky concern," swashed up ten minutes behind. The Indian laughed at us as we held him by the hand with the usual salutation-"bon jour, bon jour, bon jour.'

Amidst the general good humor, we asked him to take us one hundred and fifty miles up the river, offering one dollar per day. Long he studied, as if talking with some unseen genius, as if reading our | cold !"

object. It puzzled him to know what we were there for. He would take no step, faithful man, dangerous to the protection of the tribe, no, not for money. When assured he should be informed at the end of the journey, he deliberated as to the pay, and scowling a negative answer, pointed with great energy to his canoe, telling us one dollar would not balance its injury during so tedious a journey. He would go for two dollars per day. We sealed the bargain, he grunting assent clear down to his toes. But he had a squaw and three pappooses in his distant wigwam, who must first be apprised of his engagement, and supplied with something to eat as a hostage reward.

"What, pay an Indian in advance?"

"White man's suspicious of us Indian dogs, always," he replied, not in words, but in looks, as he eyed our apparent hesitation.

"Can we safely trust this old man?" we asked of our amused guides.

"Trust him? You would blush to ask that question did you know him as well as we do. Can you trust the daily sun?"

As we seized a bag of flour, he pulled off his greasy shirt-his only garment, save a breech cloth -and tied a knot in one end with all the adroitness of a skilful sailor.

"Twenty pounds-one dollar, we have paid you -now be off and back in a hurry."

"Ugh," said he, with a graceful bow, and away he pulled out of sight in an instant.

"Gone, flour and all-an Indian trick !" Our guides were white men, but having both married squaws and lived for years as fur traders among the tribe, were well posted in respect to Indian character, which to them was peculiarly noble; hence, taunting questions touched their pride.

"Gone-no more Indian!" "Sir, I tell you again, trust that old man," was

the rebuke, said with positive feeling. White man's confidence in an Indian-how blank ! how freezing! Can he not sense it? Cannot the barbarian bring a solemn charge before the Great Spirit, that we disdain our red brother ere we have

Read, oh, white man, in the treachery of the Indian, the lesson of cold suspicion thou hast taught him, thus kindling into life and action his latent fires of self-defence and revenge!

"Interpreter, that Indian's name, if you please?"

"Wau-we-a-pin, which signifies a potato." "Honest, tame fruit of the ground; surely he

can be trusted." After hours of wearled waiting, he suddenly popped in upon us, accompanied by O-chee-chan, his crane-boy, and three cadaverous dogs. These curs are half wolf. They snap like rattlesnakes, "Amalgamation has no virtue; pay him off, and and smell rank as skunks in full blast. You cannot help your impulse-you must kick them from your presence. They live on clams, reptiles, turtles, carrion, anything in the shape of flesh. At regular periods the Indians cat these "Owls, hedgehogs, and turtles! Have you seen | dogs in solemn feast, to placate the anger of malicious deities. The "good spirits," they maintain, "need no such offering." If you happen to be present, you must gormandize with sickening We searched the sands; but not a track of human | fulness until not a bone is left unpicked, else you

> Wau-we-a-pin had but one eye, and that piercing as lightning under a dark brow, his forehead broad and massive, his wrinkles in regular curves deep furrowed, his form muscular, his chest like a huge barn door, his breath like that of an ox under the burden of the yoke. Sixty-five yearly suns had rolled over him, he had seen many hardships in the hunt and in battle with the Sioux. We studied well that Gothic face, so resolute, so clever, so like an open book, historic of conflicts and victories.

Gaily we shot out into the current, our Indians and guides singing in concert a wild legend of other days. The dogs, passing and re-passing the river, chimed a perfect chorus in whining barks and startling howls. The sands in the bed of the river, under the sun's rays there dancing, appeared to be golden honeycomb, all in motion. The shadow of the tall trees, thrown into receding undulations by the wake of our boats, resembled anacondas flying affrighted to the shores.

No wonder the Indian pictures the hunting grounds in the sunset of life so fantastic, so rife with game, with rapids and eddies, and fish, and serpents, and summer flowers. Who would not be untamed and untamable amid such wilds? Can the civilian boast against the free Indian, boast for his surfeiting goods against him whose joy is supreme when the legal owner of a wigwam, a bow and arrow, and a birch cance?

#### CHAPTER IV. THE PLAINTIVE SONG.

When we landed that night to pitch tent on a high bank, the cold dew chilled Wau-we-a-pin's bare feet. Finding a pair of stockings in his canoe, belonging to the very gentleman who but an hour before expressed his admiration of Indian generosity-he slipped them on without leave or license. confident that he had stolen them, when, seeing the rising accusation so often made by the white man, the poor Wau-we-a-pin rose up and met him, and, snatching them off, he stated with a frank apology that they were "so comfortable," and then giving the owner a look that brought an observed blush to his cheek, he said by his rebuking

"Me barefoot Indian-no stocking when me is

palefaces are so hospitable! we Indians are so sav- in and around the premises. age. You are Christians! we, who divide with our neighbors, are dogs!"

The fire crackled under the kettle of soup that hung aslant on a pole, awakening a fellow-feeling and a keen appetite.

When supper was ready, the "cook" commanded

his voracious crew: "Down, you Arabs! down on shanks a-kimbo!"

The lone Indian stood off one side. "Does the old man fancy he is not worthy this rough society? Wau-we-a-pin!" said the "stocking gentleman," amid roars of laughter, as he helped him to an extra quantity, "you are too patient," and bade him eat "as if every rascally Yankee were stealing food from his very plate."

"This is the way we care consumption," shouted the biggest of the company, tossing a bone to the

"And thus we drive dull care away," janutily said another, rollicking down under the half-roofed tent, followed by the rest in a general rush and

Wau-we-a-pin modestly went away by himself to enjoy the society of his O-chee-chan and pipe. He maintained his dignity.

"Wau-we-a-pin !"

The old man looked up from his dreamy thoughtluiness with a smile, awaiting the demand.

"Sing us a song." Again and again he was importuned. He had a little skillet in which he carried his pine pitch for repairing his canoe when the bark was broken by the rocks. Turning this over, he seized a stick in his hand, and commenced in slow guttural tones, recalling the time when the Chippewas and Sioux lived in those woods as enemies, and the white man came and told them to be brothers, for the Great Spirit loved them all alike!

His heart swelled within him; he grew animated; he gesticulated wildly, fearfully, listeningly, pointing up to the stars, then wave-like down the river, then out into the dark woods where lurked the foe, then laid his hand heavily upon his swaying breast. When thoroughly self-psychologized, he drummed, admirably upon his skillet, and rung forth a song whose strange intonations thrilled our nerves to an ecstatic sympathy. The two guides, catching the fire of the orgic spell, sprung to their feet, and with knives in their hands brandished as tomahawks, danced in frightful grotesque play around the camp fire, echoing the war-whoop at the close of every

The woods seemed to hear affrighted, the dogs scattered, leaping in the grass and smelling in every direction; the distant wolves howled, the white men hurraned three times three, ending the tragic song with congratulations-"Bravo! Wau-

O-chee-chan, feeling lonely over the story, crept close to his father's side, and, looking up pitifully into his grave face, asked childlike and confidingly if he could go to bed. The old man put his hand on his son's bowed head, and smoothed down the long tangled hair, speaking kind words to calm his fears. Then he spread out his blanket and fondly rolled his boy up in it; laid his head upon his arm, and, with his right hand, patted him on his back with a parental lullaby, till he fell asleep-playful wild boy of the woods.

So patient, so courtly, so fatherly, so inspirational, that scene silenced the crowd to meditation. No home of his own on this continent of his native America, pursued to his Pacific grave, impoverished by our encroachments, degraded by our vices, he yet retains the fliaments of noble greatness. White man, "thy brother's blood cries to thee from the ground !"

## CHAPTER V.

INDIAN LINE AT THE OLD FRENCHMAN'S.

The next morning, August 15, whilst rounding a cove, we saw on a sand reef a jumble of deer, gazing bewildered at us. Down crouched Wau-we-a-pin and guides on all fours, and after a moment's silence one of them bellowed a regular boom-e-rang in imitation of the quick-eared creatures; but it failed to decoy. Off they scampered into the woods, the Indian following them with his terrible eye on tire, gesticulating furiously as if engaged in the chase. Put the red man on the track of his prey, and slumbering powers are awakened to lofty character. He must always be a hunter, let him so be educated.

Finding a meadow and three white men there making hay to supply the loggers, we simultaneously gave the war-whoop, to which they responded with a laugh.

"Soldiers !" provokingly shouted one of the party, "recruited the draft P'

"Aye," answered the oldest, "draft, ch?" and he straightened up, pitchfork in hand, seriously menacing us with horrid oaths. "Draft! grand time you'll have catching us woodmen up in these diggin's P'

Learning we were only after Indians, this old Frenchman shook hands all round and garrulously invited us to his home, pointing up stream where it lay enscoased alone in the wilderness. Arriving there, we singly murched in, Wan-we-a pin following with his leggings on and his blanket around him, a la Roman toga. Here we found a big colony

""All things in common," reforted the guide, | of half-breeds, a genuine "patriarchal institution," enjoying the gentleman's embarrassment; "you judging from the number of squaws and pappooses

An Indian cradle is next to a baby-jumper. Suspend two parallel ropes diagonally from one side of the room to the other; put on these a wad of blankets for a bed; you have the nicest thing invented-a swinging cradle the world over-no jar, no dust; it is rocking in the wind.

Another kind of furniture, equally practicable, absorbs the attention of our company. For the sake of a name we will call it a "pappoose nursery." The child is lashed to a backboard; its feet rest against a cross piece; an ash board projects forward over the face, so that if the "bug-in-a-rug" pitches headlong, no harm is done. The mother carries her darling back to back, passing a leathern belt across her forehead, which, being attached to the board, firmly secures the child, thus allowing the free use of her hands in labor. How convenient skulking dogs that yelped off on a canter under a during a Journey! Beat who can the "cradle" and "nursery!"

At sunset we were joined by another recruiter, whom we expected here-a pioneer who-had been commissioned by the governor, captain of the "Indian company." He was attended by a young fop, painted in red streaks over his face, hands and legs, and festooned with many gewgaws. Unlike was the most civil and decorous of the whole crew. our city dandies, he had strong bone and sinew, The lords had lost their self-respect, the Indian and was willing to do service for two dollars per day in helping the captain up the river.

The substantial supper ended, we planned our military campaign, in perfect confidence of success. As our host had large influence with the tribe, we engaged him to accompany us; but in the morning he backed out, evidently concluding the Indians would revenge themselves upon him, if ever incensed at his enlisting them for our war.

The fop, seeing one of the gentlemen writing in his memorandum, and having learned our object, was at once suspicious of a plot to capture him. The recording pen of the white man Indians always dread. We had already employed this youngster After starting he seemed moody, thoughtful, at times looking slily on each side of the river. Having reached a bar of huge rocks, he leaped from the canoe and darted into the forest, shouting back in his vernacular, "We no fight pale faces' battle."

Most tedious was our advance-now wading, now momentarily riding, now dragging the boats over the sand and piles of logs; and now treading with heavy feet around the hills in the Indian trail; but all this time O-chee-chan, nimble fellow, spent the merry hours in gambols, hunting clams, watching fishes, or skimming rocks over the ripples. No children in all the world are so happy as the young Indians in their native woods. They express their modesty, not by drooping the head and blushing, but by throwing it back like a frightened roe; their modesty is a beautiful wild caution.

On the bank of the river, lonely and bleak, alone by itself in the tall grass, we espied an Indian grave. Wau-we-a-pin pointed at it with a sad expression, as if it were the abode of a beloved friend. On asking our Indian about the Great Spirit, where he is, he glanced upward into the sky.

"Does the Great Spirit love you, Wau-we-a-pin?" He laid his hand upon his heart and looked toward his boy.

"When you die, where will you go?" we asked. He smote his breast, stamped his foot, and traced along the ground with his hand, to signify his last resting place, and gazed off westward, swinging his arm over in imitation of the sun's circuit from the morning till the evening of life. His face lit up with a happy smile, indicating a strong faith in a spirit home. How innocent, how trusting, how

If a Chippewa kill a Sioux, his victim is to be his servant in the new hunting ground; he is esteemed rich in proportion to the number he has killed. Thus the warring nature of the Indian organizes a corresponding theology; but the Indian religion is dying out with the decline of the race, The custom of burying the hunting, fishing, and warring implements with the body, is now but seldom observed, Ambition, a beautiful superstition, a love of romance, all are decaying in the general wreck of a once glorious manhood. Our civilization blights all. The poor Indian wilts before it. We tear down; we build not up; we study not Indian character; we minister not to his natural needs; hence he recedes slowly and surely, to be blotted out. What a painful triumph!

(To be Continued.)

From a report of a lecture by Prof. Dozemus, in

the Scientific American we cut the following:
Among the various matters introduced for illustration in the course of the lecture, was a description of the constitution of gurl-cotton. It was stated, that by treating cotton, unen, or any other regetable fibre composed principally of cellulos, with nitric acid, the acid lost one equivalent of express, becoming NO4, and this was substituted for a portfour of the hydrogen of the cellulose. This change introduced a large quantity of oxygen into the comchange is as readily wrought in lines as in cotton, so we may have gun-tinen, as well as gon-cotton. The lecturer said that he treated a linea handkerchief with nitric acid, making it into gun-linen, and threw it into the wash with his other cross THE SULL WILL girl washed and dried it, of course without perceiving any difference in its character. She then laid It upon the table to from it, but at the first touch of the hot iron, the handkerchief vanished with a light flash, leaving no trace behind.

The sweat of the human brow whenever it falls, dissolves the bars by which nature holds her treasures from human hands.

For the Religio-Philosophical Journal. Saturday Night at Chancellorsville. BY HERBERT L. SMALLEY.

Among the many fierce and bloody contests which slavery has caused in our country, no one . has been more terrible, more prolonged, or more disastrous to the Union arms than that of Chancellorsville; and the fact that a large portion of the fighting took place during the blackness of the night, and in a dense and tangled jungle of briers and underbrush, places it far beyond comparison, both in point of grandeur and of horror.

Let us glance at the corpse-strewn field, after the close of the second day's bitter work. It was Saturday night-a season of rest and rejoicing in every peaceful home in the land; when the labor of the week is done, and the pleasant rest and peace of the Sabbath are in prospect. For the soldiers at Chancellorsville, it was the terrible ending of a terrible week. Alas! to many it was the Saturday night of their existence. During the whole of that long day, the two great armies had been struggling madly together, in the dense thickets of oak shrubbery, which gives to that portion of Virginia its name of "The Wilderness." For many hours the steady roar of musketry, the wild cheers of charging columns, the loud crashing of two hundred cannons, the screaming of shells, and the murderous hiss of grape, had been incessant. Everywhere the eye could turn, lay the mangled bodies of the unfortunate men who had fallen-some yet alive, some dead, others praying that they might die. With the oing down of the sun the frightful din of battle had suddenly slackened and died away. Vast clouds of sulphurous smoke, borne on the evening breeze, swept slowly over the now silent field, hiding the red sky from view. We had lost heavify during the day, both in men and in position. Our right wing, under Howard, had been forced back nearly half a mile, but it was now reinforced, and in a position from which it could not be easily dislodged. Our center, under Slocum, still held its ground, though to assist us during the balance of the journey. It had suffered terribly. Immediately in front of the notorious "Chancellor House," and a little to the rear of the main line, stood a short column of men, leaning upon their muskets, which were still warm from the terrible day's work. In the center, of this little regiment, the color-bearer upheld upon its broken staff his tattered flag. Upon its folds, in letters mutilated by scores of bullets, was the inscription, "7th Ohio Infantry," and following this, the long list of battles through which the flag had been borne. It was the gift of the peopleof the Western Reserve, and was presented by Prof. Peck, of Oberlin, at Gauley Bridge, during the first year of the war. It had lost hundreds of its brave defenders since that time, and it now floated, torn, riddled and burned, but still beautiful, over a little band of brave men, weary with long-marching and sleepless nights, faint from hunger, and red with two days of fiercest battling; with lips blackened from biting cartridges, and clothing torn by contact with the thicket of briers in which they had fought. At their head sat the proud form of Creighton, and by his side the fearless Crane-men who enlisted together, fought together, fell together, and now lie still, side by side, in the cemetery at Cleveland.

> As the darkness grew more dense, and no orders came, one by one the weary men lay down upon the wet ground, each placing his musket with fixed bayonet by his side. All was now still, save the groans of the wounded, and the mournful cry of night birds in the branches overhead, and there was hope of a few hours rest, though all felt certain that the worst was yet to come on the morrow. Still every one seemed confident of final victory and hope grew stronger as the rumbling of heavy artillery wheels over the plank-road, told of reinforcements constantly arriving from the ford. Esch battery, as it came up, wheeled quickly into line upon a little eminence to the left of where we lay, and a continuous succession of guns was soon formed, nearly half a mile in length; the object of this concentration being to protect the cross reads, and the Chancellor House. About sine o'clock the last gun was unlimbered, brought to the front, and loaded, after which all was again silent.

Being worn with many nights of sleepless watching, most of us were soon asleep, notwithstanding the cold air, the wet ground, and the excitement of battle. Thus we had lain for several hours, when suddenly the order to fall in was whispered along the line. Harriedly, and sliently the men sprang no from half-finished dreams, and formed in line, shivering with cold, and wet from the heavy dew. Forward I double quick !" was the order, and we . moved off swiftly, with hands upon our cartridgeboxes to prevent extra noise. We passed through the long lines of cannons and wheeled into line directly in front of them, coming thus to the extreme front of the position. We were then ordered to prime our pieces and lie down upon our faces, not to rise up on peril of our lives, as the artillery would be obliged to fire over our heads. In our from was the thicket in which we had fought the previous day, and behind us, almost within reach, the threatening mouths of a score of cannons. double shotted with cannister, and ready to harl forth their iron hail into the enemy. Information had been received that the rebels, in large force, were advancing to surprise the position and capture the artillery, and every disposition was made for defence, as the loss of this position would have been the loss of the battle.

When all was in readiness, complete silence again followed; the wounded, benumbed with cold, and

overcome with exhaustion, had coased their groans of anguish, and not the slightest sound could be heard throughout that vast host that lay prostrate npon the ground, in cager expectation of the assault. The forest in our front was as still as when, centuries before, the Indian, with cat-like tread, crept toward his game. By the pale, uncertain starlight, we could discern the forms of the gunners at their posts, and the black muzzles of the monster guns. Suddenly a low, indistinct murmur came to our ears, like the sound of a coming storm, or a far off waterfall. Every car listened to catch the sound-so faint at first that it was impossible to tell whence it came. Slowly and steadily it increased, notil we could plainly distinguish that it came from the depths of the forest in our front. Louder, and still more distinct it grew. The gunners stepped closer to their sons, and each man of the host who lay prostrate before the artillery, felt for the lock of his musket. There was no longer any doubt as to the character of the tempest which was coming npon us. It was a storm of fire and death !- a hurricane of human foes. The rushing sound, which many had mistaken for the wind among the treetops, was the rustling of countless feet through the dry leaves of the forest. Closer, still closer came the fearful tornado, tearing its way through the almost impassable jungle of low shrubbery; and now we could distinctly hear the word of command -"Steady, men; keep your line." And along our own line was whispered from man to man, the order, " Reserve your fire until the artillery has done its work !" Every face was pressed close to the earth to avoid the fire from behind, and every eye strove to pierce the misty night air, and eatch the first sight of the enemy when they should appear at the edge of the thicket. We had not long to wait. By the dim light we soon saw that the bushes were beginning to move, and suddenly the whole length of the thicket seemed alive with the gray clad bodies

Then came a crash which shook the earth like the explosion of an earthquake, and seemed almost to stop the pulsations of the heart. The whole line of artillery had been discharged at once. The hissing messengers of death passed over us so close as almost to deprive us of consciousness, and tore through the swarming thicket with a sound which no words can describe. The whole scene was lighted for an instant with a glare so bright as to almost blind the sight, and the arms of the enemy glistened with the reflected light. Then followed a darkness most intense, and through that darkness came the most horrible sound of all-the shricks and screams of those who had stood in the path of the destroying storm of iron. That wail of agony from a hundred throats, still echoes in the memory of all who heard it. Again, and still again, the deafening crash of the artillery jarred the earth, and charge after charge of deadly grape went seething over us, and mowed down the enemy in swathes. We, over whom this storm was passing, durst not even raise our heads to mark the effects of the fire, but lay closely hugged to the trembling ground. In a few minutes, which seemed as many hours, the firing ceased, and the loud echoes rolled afar off over the forest-covered plain, and slowly muttered themselves to sleep. We could again hear the rustling of myriad feet through the leafy thicket, but this time the sound was retreating and fast becoming indistinct. The vast wave of treason which had rushed so madly upon us had dashed itself against a shore of iron, and shivered itself into fragments; it was sent back from whence it came.

> For the Religio-Philosophical Journal. Dream of an Immortal.

BY EMMA TUTTLE. Out where the vines are creeping, Over a lattice white, I dreampt as the flying daytime Greeted the coming night. Far in the blue east trembled The light of a cream-white star, And the rims of the clouds of sunset Were pink as the sea shells are.

The eyes of my life were open, The springs of my heart leaped high, Though my outer form was lying As moveless as when we die. Down through the twilight distance, Floating like song along, Came one whom the world has worshiped For the mighty gift of song.

At length, in the grape vine shadows, Near by my side he seemed; But, oh, what a far-off beauty Over my spirit beamed. 'Twas grasping a spot of moonlight, Or holding a song most sweet! So subtile, so bright, so heavenly, He seemed from head to feet.

I looked in his face a moment-So mighty, so all-complete; I bowed to its burning glory, And prayed to kiss his feet. Back from my touch he vanished, Saying, "Not so, not so, But raise up thy soul to greet me, That I need not come so low."

Then, with a graceful motion, Over my neck he threw A scarf on which stars were sprinkled Over a ground of blue. Reaching a fair hand forward, Holding a glove of white, "Wear it, oh, earthly sister, Wear it," he said, "and write!"

Now, when the snowy gauntlet Presses upon my hand, Then I can write the sweetest Tales of the Better Land. Angels seem all about me, Guiding my mind and pen, And telling the truths of heaven Unto their fellow men.

## For the Religio-Philosophical Journal.

## Pacific Patent Agency.

I have established myself in business under the name of Pacific Patent Agency, and respectfully solicit the agency for introducing valuable inventions or patented articles into practical use in the following States: California, Oregon and Nevada; Territories-Washington, Arizona, Idaho and Utah; Australia, British Provinces and Russian Posses-

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pense for transportation, storage, advertising, and all other expenses, unless definite arrangements be

References : Salmon P. Chase, Chief Justice U.S., and the best men in the principal cities of the JOSEPH H. ATRINSON. San Francisco, Cal.

#### Reported for the Religio-Philosophical Journal. Spiritualists' Grove Meeting in Lewanee Co., Michigan, July 21st and 22d.

This is the first meeting of the kind that has ever been held in Southern Michigan. Assuch it would be worthy of note; yet in itself it was a creditable affair. Reports of these meetings are useful in letting the people know what is being done in different parts of the country, and something of the mental calibre of public workers.

At Rome, in a grove near Andrew Taylor's, people began to assemble on the morning of the 21st, according to appointment. Daniel Marlatt. Chairman, and Loretta Mann, Secretary, were elected pro tem. Elijah Woodworth opened the exercises, saying the object of the meeting was social improvement, together with investigation of spiritual things. Spiritualism is new in its present. form, but not new in principle. Increased receptivity of the human mind makes all this seem new. We must seek to find new. Old ideas did not organize man only for the present. There was a growth from that idea to the one that human life individualizes itself in the future. The teaching of the present age is based upon that. This topic in various forms is the leading subject. It is being brought nearer to view. When I was a member of a church I spoke of my future life as of some visionary subject. I had but little ideas of the laws of growth. My base for life would not stand the test, so I became an atheist. It was pleasing to me to find a reasonable base for future life. Spiritualism did this. He then explained the law of influence. Psychological impress runs through everything. He must study himself more, and his mythological God less.

He then introduced Mr. J. H. Allen, of Palmyra, formerly of Auburn, N. Y., who gave some of his experience. Was ground through an Orthodox mill, but always felt an "aching void." Fell in with those interested in Spiritualism. Said to wife, "Let us go." Began to look reasonable that there was a connection between the two worlds. Began to think there were not rounds enough in the ladder of Orthodoxy. 1 am a Spiritualist. It seems profitable in a social point of view to keep up a connection between the two worlds. Spiritualism will develop a brotherhood as strong as family ties

Mr. Stacy, of Brooklyn, then arose and gave his experience. He then improvised a beautiful little poem on truth, under spirit impression. Others followed, and thus the morning session resolved itself into a conference meeting. Before adjourning the following officers were elected :

Mr. J. H. Allen, President. Mr. Daniel Marlatt and Mrs. C. M. Taylor, Rome, Vice Presidents. Miss Loretta Mann, Secretary. Elijah Woodworth, Mr. Stacy, Mrs. Taylor, Loretta Mann, and Mr. Noble, of Brooklyn, Committee on Resolutions.

AFTERNOON SESSION.

Meeting adjourned until afternoon.

Invocation in form of poetry, by Mr. Stacy, followed by singing.

Elijah Woodworth spoke of the spiritual movement under the name of Spiritualism. On some accounts unfortunate that it is becoming so popular; as popularity engenders power, and power is generally the creature of a day. Spiritualism a new garment, Orthodoxy not absolutely wrong; but our souls require a larger garment.

Dr. Mason, of Deerfield, under spirit control: "What went ye out for to see ?- a reed shaken by the wind." We come in the spirit of love; but on account of imperfect instruments, sometimes appear but as reeds. Spirit is love. When we wrangle it is over the letter. Spirit is power. Man here has much power to heal; but his disembodied spirit much more. Said it was true that people carried their passions with them into the next world.

Singing.

Elijah Woodworth:-The advantages of understanding the laws of spirit communion. Spirit aura surround each individual so as to give those who are receptive an impress of our character. It would have an elevating influence to feel that all our actions are taken cognizance of. A medium is needed for external sight, so also for spiritual sight, viz.: spirit aura. Similar laws control all things.

Closing remarks by the President :- He said it was deplorable how little spirit communion there is between people. Crime was sometimes unjustly punished by reason of not being able to read our fellows.

Meeting adjourned.

SUNDAY MORNING SESSION.

An hour spent in conference meeting. Resolutions read for consideration. Beautiful impromptu, (poetry,) by Mr. Stacy.

Dr. Mason spoke of the unphilosophical and contracted idea of the origin of man, and in reality of the whole creation, as taught in the Bible, records at first kept in hieroglyphics. Theology has not been able to translate them correctly, consequently the seeming contradictions.

Mrs. Fowler: - Reasoning faculties only true Bible. Teachings of book called Bible have not yet been practiced. Signs do not follow professed believers as promised to believers. We are yet living upon the principle of an eye for an eye, and a tooth for a tooth. Christ principle not lived. Theology has fought against intelligence and science. Not yet vivified by the spirit of Christ. Female principle in nature not recognized.

Man is the whole Bible. Written Bible only a part of him. The reason of so much difference in the character of individuals is because of the different soil upon which the mind is planted. Soul is the same in essence. Conditions make our needs. Laws developed from within take away the necessity for outward restraint. Our book Bible personates principle. There is one principle manifested in three conditions, which personified, is called the Trinity. We must begin to translate the whole Bible in man, instead of trying to confine ourselves to the book Bible.

There was animated questioning by the audience and prompt and clear replies by the spirit control

AFTERNOON SESSIO

The following resolutions were presented, and after being discussed affirmatively, were adopted. WHEREAS, The theological teaching of the so-called Christian world has had and now has a direct tendency to materialism, culminating in atheism; therefore

Resolved, That we, as Spiritualists, will do all in our power that is reasonable, to spread abroad the knowledge of our Philosophy, which has a tendency to unfold the true nature Parties patrouizing this Agency will be at all ex- of our future being.

Resolved, That Spiritualism should not be an imitator of the old theological dogmes, rites, forms, or ceremonies, bescause they lead to bondage and unnecessary burdens, Resolved, That to worship principles in the form of persons

Resolved, That the sectorianism of the so-called Christian world is Anti-Christ.

Resolved, That self-sovereignty is the law of man's nature, That it is more ennobling to regard him as a combination of immortal principles, and appleyelop them as to become his own guide, than to elect another to lead him. That it is also more conducive to order, an order rests upon principle and Resolved, That a republican government has recognized

this truth to a greater extent than any other tried system. Resolved, That before individual rights can be secured more fully to men, the same which they now possess must be granted to women. That universal suffrage would be the commencement of a work which in time would lead all to

Resolved, That the duties of citizenship would no more conflict with the duties of the mother than with those of the father. That such responsibility is necessary to the development of woman as well as to help purify the political atmosphere of the nation.

the high destiny of being sowereigns over themselves.

Resolved, That the present style of dress worn by women is Catholic, and monarchial in principle, and opposed to true ideas of republicanism. That true republicanism is economical, proportions and assigns each individual his or her place, eccording to the capacity and worth of the individual. That a fashiomably dressed woman is an apex, whose base is supported by a crowd of laborers, and in order to show the spirit of a citizen under free institutions she must cease the useless waste of so much labor and means, and put them to higher uses. That all women must lay aside their long skirts and adopt a dress more consistent with health and labor, and the work of responsible Malvidnals, and having proved themselves capable, they will be so recognized.

Resolved, That agitation is a lever power that brings about great results. That we, as reformers, agitate boldly the foregoing questions until the great object shall be brought about, and our labor crowned with success.

Resolved, That truth is the harmonious relation of things, and to be in truth is to be harmonious. Resolved, That we rejoice in the higher development of

truth called Spirituanism, Which like a bright and glorious sun, Its race around the earth doth run, And all who seek may wisdom find, And truth to elevate mankind.

Dr. Mason gave an excellent discourse on the resolution, "What is truth?" etc. Business matters were then attended to. The following persons were chosen as delegates to represent Southern Michigan in the State Convention of Spiritualists at Battle Creek, July 27th, 28th and 29th: Elijah Woodworth, J. H. Allen, J. N. Chandler, Mr. Noble, and Isaac Cleveland.

Thus ended the two days' meeting. Many things have been omitted, as it is not desirable that such reports should be lengthy. Circle was held both evenings at a private house. There was quite a spirit of inquiry shown by the citizens, as the large sitting foom of Daniel Mann was filled, and many stood around the doors and windows. Mrs. J. H. Allen gave a discourse under spirit control, at the circle, which fully equalled anything given on the ground during the days.

The weather interfered some with the proceedings, as it rained occasionally; yet it was estimated

there were five hundred people present. This meeting will long be remembered as a

pleasant and profitable season. LORETTA MANN, Secretary.

## Landmarks of the Old Theologies-No. 16.

BY C. BARING PECKHAM.

W. E. Gladstone, Rector of the University of Edinburgh, in his address to the students, takes the occasion to do something like justice to the ancient heathen, in comparison with the so-called people of God. We find the address in the London Times of November 4, 1865, and it must be granted that Mr. Gladstone looks at his subject with much larger vision than is wont to compass the church of Christendom. There may be found some condescension to educational prejudices, but nothing of much note of what Henry James, in The Radical, calls "the poltroonery of the pulpit." Mr. Gladstone speaks as if, out of an honest and good heart, he would do justice to Trojan and Tyrian, nor "would treat the phenomenon as spurious" if found beyond the pasteboard barriers of the Bible. He would consider the Greek intellect as complimenting the Asiatic Spiritualism-the broad ocean as swelling beyond the stream of the Jordan, yet damning no river "as spurious," as all ran into the sea, whether "as flowing from a common fountain head," or from separate varieties in humanity-whether from the group of organs of the front head-of the top, or of the winged ideals whose synchronous action secures the rounded whole. So of the ancient religions, when aptly adjusted to all their parts. Christianity was "a schism in the religious world," asper Eusebius-a Spiritual come-out-ism like modern Spiritualism, sloughing the old theologies. "I submit, then, to you that the true Preparatio Evangelica, or the rearing and training of mankind for the gospel was not confined to that eminent and conspicuous part of it, which is represented by the dispensations given to the Patriarchs and the Jews, but extends likewise to other fields of human history and experience "-so that the Heathen were not slow to come up to the help of the Lord against the mighty. "The materials for the old religions outside of Greece and the Greek races were in great part afforded first by the worship of nature, and secondly by the worship of animals. Both of these the early Hellenic system steadily rejected; and their religion took its stand upon the idea which inseparably incorporated delty in the matchless

human form." We should say that the animals in the ancient religions were symbols of the powers or forces in the nature worship understood in their more spiritual sense by the wise hearted or initiated, however prone the groundlings might appear to the worship of the symbols. Cherubim and living animals in Ezekiel and St. John are modes of being in the astro-physiological Word, and may to some extent have been transmuted into the literal animals of the worshipers-but we do not think that Greece was altogether exempt in her anthropomorphic religion. Ancient Freemasonry would disclose the anthropomorphic elements, or Word made flesh in the congregation of the Lord. Had Mr. Gladstone pursued his inquiry from the ancient esoteric point of view, he would have seen that Hebrew anthropomorphism, no less than the Greek, contained all the fulness of the Godhead bodily, though curiously presented in Cherubimic animality-nevertheless, the trunk and limbs of a man were shared on the Allegorical plan by the passions that mark humanity.

"In the Odyssey, indeed, an awful and mystic and cherub are identical, and when the Lord rode of the Sun might bear his chariot in excellency ou the sky, as well as the horses of the Sun in charket of Israel and horsemen thereof. If the Greek exen of the Sun appear to " have been based upon the to the l'homician circle of mythology," it is in order when the two clouds meeting in black encounter, man to run a race. His going forth from the end of

to consider "the charlot of Israel and horsemen thereof," as the mode of salling in of the Phenician mariners who were among the first to navigate those parallel streams, which alike, ran into the sea of mythology, whatever the modification of the varying media, " And here we find an example of the manner in which the immense plastic power or Hellenic mind dealt with foreign'ideas of all kinds so as to make them its own." Even the Phænician alphabet, which Greece adopted, comes into the English in those symbolic forms so significant of the Master Building of the ancients, when God was the Geometer in parallel lines, curves and a kimbos.

Mr. Gladstone commends the Helienie religion for its relation to physiology, in creating fit temples for the Holy Ghost-" an intense admiration of personal beauty, a resentment against, and avoidance of deformity, as a kind of sin against the law of nature, and a marked disposition to associate ignorance with vice "-and though there was an "evil tradition of Aphrodite the promiseuous, there lingered long the rival tradition of Aphrodite the heavenly "-equivalent to the virgin of Israel, and the mother of God. The woman question, a test of civilization in the old time as in the new, puts the Old Testament of God's Word in evil case, 28 compared with Homer; and Mr. Gladstone, in noble daring, in the sight of all Israel and the Sun, dares thus announce the sum of the matters: " Candor will claim from us a verdict in favor of the position of the Greek as compared with that of the Hebrew woman." Biblical pictures as contrasted with those of Homer, appear somewhat shady, while "the picture of Penelope waiting for her husband through the creeping course of twenty years, and of Odysseus yearning in like manner for his wife, is one of the most remarkable in the whole history of human manners; and it would lose little, if anything, of its deeper significance and force, even if we believed that the persons whom the poet names Odysseus and Penelope have never lived." That is-in the ancient religions, it does not matter whether you have the genuine persons or the personificationsin either case you have the representative humanity with its aspirations in the drama of life. See the application of this mode in doing the Word in Strauss' "Life of Jesus," and in Gen. Hitchcock's " Christ the Spirit," and the allegorical system generally, where from lofty ideals, the anthropomorphic phantasm is built up in the human mind, from

many precious stones. Says Gladstone, "all are aware that the Greek religion was eminently poetical, for it fulfilled in the most striking manner that condition which poetry above all requires-harmony in the relations between the worlds of squl and sense. Every river, fountain, grove, and hill were associated with the heart and imagination of the Greek; subject, however, always to the condition that they should appear as ruled by a presiding spirit, and that that spirit should be impersonated in the human shape. A poetical religion must, it seems, be favorable to art." Thus the spirit to inform the tabernacle of clay or Word, in image of the flesh, was "due to the necessity of condescension to the popular taste in connection with an object of worship." The Greek religion was "the secular counterpart of the gospel ther the image was Aaron's rod which budded \* \* the great intellectual factor of the Christian civilization \* \* by which Christian learning has done and will yet do well to profit. \* \* If this be so, it is quite plain that the Greeks have their place in the providential, aye, and in the Evangelical preparation, as truly and really as the children

of Abraham themselves." Finally, Mr. Gladstone concludes that God-

"Lives through all life, extends through all extent,

Spreads undivided, operates unspent. Though the God of Israel was elemental and averse to human imagery, as in the Persian worship yet was he no less anthropomorphic than in the mind of the Greek, and everywhere with human passions, as well as a consuming fire; but it is pleasant to see Mr. Gladstone taking the stride he does in doing justice to the Heathen-to the intellectual superiority of the Greeks as the great factor in the progress of humanity. We accept both, the intellectual and the spiritual as complimenting each other in a living whole incarnated in the physical, or the Word made flesh. When a blind credulity supercedes the intellect, we have that darkness covering the earth and gross darkness, the people as in the dark ages of the church, till the old Greek intellect was suffered to rise again after a thousand years of blind faith. Even in the Oxford University, at the present day, Professor Max Muller is somewhat shaded by the students who fear his "damned intellect," as per M. D. Conway's letter in the Boston Commonwealth, and by the way, this M. D. Conway is one of the best of modern writers,

as well as one of the most outspoken. In one of his letters to the Boston Radical, there is an account of a scientific soirce, or social gathering, where there is exhibited a human skull embedded in the rock of ages, as a stereotyped witness against the infallibility of Moses and the church. The children of Moses, as they view this landmark grin horribly a ghastly smile at the intruder, that he should thus at this late day, underpin the law and the testimony-a Colenso in the flinty rock before Abraham was-while the geologists are as much delighted with their plum, as "little Jack Horner who sat in his corner, eating his Christmas

But let us see what Muller is doing towards leading the Oxford students out of Egypt. He gives them quite plainly to understand, though three ply English blockheaded, that if they walk his parallel grooving, they will fetch a compass to the Biblical mythologies, to be unfolded on the same wise as the cotemporary religious in the regions round about. The key that is to open one must open all; otherwise it cannot be the right key. \* \* In the hymns of the Rig Veda, we still have the last chapter of the real theogony of the Aryan races-we just catch a glimpse behind the scenes of the agencies which were at work in producing that maguificent stage effect, witnessed in the drama of the Olympian gods. There in the Veda the Sohymx of mythology still atters a few words to betray her own secret, and shows us that it is man, that it is human thought and human language combined, which naturally and inevitably produced that strange conglomerate of ancient fable which had perplexed all rational thinkers from the days of Xenophanes to our own time.

The Ayus, fire God of the Veris, came by the way of the hast as this the first of heart per Broken and is the same word as the Latin grad and Agrees De, the Lamb of God in the heat thereof, where sacredness attaches to the oxen of the Sun," but as God is love, and took away the arrived wine of the to be a rece matter province There was a great upon a cherub and did fly, it was when the Sun was dual growth or development of the ametent gods in the sign of Tourns, or the Bull; and these even from the functional in matter to the personistration thereof when grade and graduetts were equivalent to the bond find through infinite variety of being.

Jupitor the supreme Arran 600 was transmuted here Johovan on his way from the Bast, besides the tales of Phonician mariners, and certainly to belong son charge in name from the country of the North,

came rattling on over the Caspian, flanked by the polar megathereum of seven heads and as many horns as were meet for the exigency of the case. " No ideas are more liable to mythological disease than religious ideas, because they transcend those regions of our experience, within which language has its natural origin, and must therefore, accordog to their very nature, be satisfied with metaphorical expressions. 'Eye hath not seen, nor ear heard, neither bath it entered into the heart of man,' yet, even the religions of the ancient nations are by no means inevitably and altogether mythological." There were physiological phenomena and spiritual experiences interlacing the historico-mythological framework; and though the mythological disease was as widespread as humanity to the plane of its development, yet there was more or less of a healthy religion where enlightened conscience sat enthroned speaking by the mouth of God. When St. Paul was eaught up to the third heaven,

he could not tell whether he was in the body or out, because a spirit in the nesh and a spirit out, sometimes walk very closely to the same landmark, at the same time the spiritual and mythical might trail each other's skirts through the needlework on both sides; and physiology and astronomy might also dip into each other's heaven, so that when the heavens were rolled together as a acroll, the Queen of the South could come from the uttermost parts of the earth, and the Dove take the wings of the morning and fly to the uttermost parts of the sea, The heathen religion, pure in its essential life, used the garniture of fable and parable as poetic drapery, as when the Lord God made akins of beasts in order to put Adam and Eve in promenade trim, when the Lord walked in the garden in the cool of the day. We trust that the skirts which the Lord God made were free from the trailing in serpentaria, and archetypal of the later costume of the saints in the New Jerusalem. Under the mythical drapery of all the ancient religions, we may get a glimpse of that original stem around which the mythological Word enfolded itself, and without which it could not enjoy even that parasitical existence which has been mistaken for independent vitality. The Homeric religion in its vital essence is a true life apart from its poetic myths-was of the just gods who hate cruel deeds, but honor justice and the righteous works of man including a complete trust in the divine government of the world, so that the Homeric conception of godly guardianship, "though expressed in the language peculiar to the childhood of man, might easily be turned into our own sacred phraseology." Instead of being left out in the cold according to modern " pulpit stuff," Brother Max gives the heathen an equal share of "the divine afflatus." Their most high being "endowed with nearly all the qualities which we claim for a divine and perfect being." No wonder the pious numbheads of Oxford wished to silence Max's "danmed intellect," when he gives their divinity such a blast of the divine afflatus, because in thus earobing the Word, it is but a matter of taste whether you prefer the Hebrew or the Gentile old clothes-both being cut to the mythological pattern, and both possess ing the basic truth of the religious sentiment whe blossomed, and bore almonds-the rod out of the stem of Jesse-or Mercury's wand. "True justice has never been done to the ancient religions of the world, not even to those of the Greeks and Romans, who in so many respects are acknowledged by us as our teachers and models. \* \* The hard words, such as idolatry and devil worship, are applied to the prayers and praises of the early believers. \* " \* Through the whole of St. Augustine's works and through all the works of earlier Christian

divines so far as I can judge, there runs the same spirit of hostility blinding them to all that might be good and true and sacred, and magnifying all that is bad, false and corrupt "-instead of being " a preparation and as a necessary part in the education of the human race, not independent of God, nor as the work of an evil, spirit as mere idolate, and devil worship. \* \* And if in this spirit, we search through the sacred ruins of the ancient world, we shall be surprised to find how much more of true religion there is in what is called heather mythology than we expected. \* \* We can afferd to be generous to Jupiter and to his worshipers; nay, we ought to learn to treat the ancient religious with some of the same reverence and awe with which we approach the study of the Jewish and of

Thank you, Max for thus " speaking right out in meeting," and for coming up with Mr. Gladstone. to the help of the heathen against the mighty, resolved to see fair play in the fight of Michael and the Devil about the body of Moses, and in the fight of Michael and the Dragon, to let justice be done. though the heavens should fall, and their place found no more in heaven.

Over this tilting boot in excellency on the sky. the god of light shines unto the darkness, but the darkness comprehends it not. From the Indian generation of the heavens and the earth, the only begotten son of God is readily transmuted into a daughter, as well as into mother of God. "Now. heaven and earth, it must be remembered, are, mythologically speaking, the father and mother of ladia, and if we read in the same that India is somewhat his mother and his father who begat him, this can only be meant to express the same idea, namely, that the active God resides in the sky, rides on the clouds, and huris his boits at the demons of darkness." On likewise it was that Jeberah Was seen scudding under bare poles, dying upon the wings of the wind, and sailing in upon the Chernbim; besides speaking out of the whirlwind to Job and in the still small voice to Elijah, as well as in the whirting of the chariot of Israel and horsemen thereof-in the nepher among the mulberry trees to David, and in the rule Forces, when he came ratthing on over the Chymin, desides snaking out Levisiban from the swelling of the Jordan; and altegrather presenting a seeme not less lively and subline ther Court Mather's witches riding in empilency on developmenticks, or the vision of our advent trionis who behold their Lord a-coming should the silt in excellency on cloud chariots, served by Gabriel, who is going to blow by and by . " Take Dawn is called Dirijah, born in the sky,

the very adjective would become the title-deed to prove her the damphter of Dyn, and so she is called. The same with India. He rose from the sky-hence the sky was his father. He rose from the horizon where the sky seems to embrace the earth-hence the earth must be his mother." So we have Abram "the father of elevation"-and Abraham to our Bather as of a great multitude of stars and of the sands on the seashore, by the Virgin of Israel, as ame up out of the sea in clean and white linen, or Lamb's wife with fleece well washed, and goddess newly up from the ample room and verge enough of the horizon, where the earth and the sea blend with thy kingdom come on earth as it is in heaven -" for the marriage of the Lamb is come, and his wife hath made herself ready," for the bridegroom coming out of his chamber, rejoicing as a strong

beaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof-while old Chrones with white woolly head was " the ancient of days," enthroned " with garment white as snow, and the hair of his head like the pure wool" -a type of the Sun as well as old Time, "and Uramion, the heavenly, had evidently like heaven and earth, enjoyed an independent existence before he was made the father of Kronos, and the grandfather of Zens." So old grandfather Shaddal was independent as God Almighty before he experienced a new birth in Jehovah, who thus became a god newly up from the woolly headed Ancient of Days, Zeus, who was known in every village and to every clan at home, and on Ida, on Olympus, and at Dodona, was the personified sky in our father which art in heaven, the dear God and Saviour, and was "well skyed," as judge among the gods. "But then it was always open to say that the ancient names of the gods were frequently used to signify either their abodes or their special gifts." Even the blue-eyed maid as the feminine sky, is woven in threads of wool through warp and woof of the seamless garment, a kind of lindsey-woolsey left out of the Mosaic pattern for the pure linen clean and white. Glorious it was to behold the ancient damsels "well skyed," in exquisite muslin, gossamer, and tissuework, though sometimes left out in the cold, sub jove frigido-under the cold sky, when like David, they had to dance with all their might before the Lord, to keep themselves warm.

#### Music.

BY MISS IRENE KEMP.

There is music in the low, sad winds That murmur evermore, There is music in the rippling waves That laugh along the shore.

There is music in the falling leaves, As autumn's fitfut blast Sweeps in among the withering throng, And o'er the earth they're cast.

There is music in the fleeting stream, Meandering on its way; There is music in the cataracts As o'er the rocks they stray.

There is music in the grand old woods, "God's temples, built for man;" A charm which lures us in those halls, His mighty works to scan.

There is music in the ocean's roar, The waves in fury lashed-High on the rocks in anger wild, Their crests in madness dashed

Music floats in the thunder's voice, When vivid lightnings fly, And storm-clouds gather in the heavens To hide an angry sky.

There is music in the pattering rain That falleth all around, When Nature's grand, old organ notes Peal forth the solemn sound.

There is music in the hurricane That sweeps the fair land o'er, Howling along the dark ravines, And by the rock-bound shore.

In Nature's temples, hallowed strains Do greet the wanderer's ear; From forest boughs and echoing rocks Peals forth the glorious choir.

There is music, grand, in every place, That soothes the troubled soul; Nature doth hold a mystic charm, Her children to control.

#### For the Religio-Philosophical Journal. Religious Aspect of Spiritualism.

BY HUDSON TUTTLE.

Spiritualism has been, and is, considered deficient in a vital system of ethics, wanting in a vivifying religious tendency-a philosophy thoroughly infidel. As a divine remarked, "the teachings of demons, allies of the infidel world."

It is true that it discards many things which were regarded as divine truths; but if it brings no new light into the world, if the old is all to remain, of what avail is it that the angel hosts communicate

The pure precepts of Christ, the shining truths of the world, will remain forever. They rest on the eternal foundation of man's relationship to man, and cannot perish; but their interpretation may be false, we may misunderstand them, and new light may give them a wholly different meaning.

Spiritualism may conflict with many of the darling beliefs of the churches, but never with their truths. It presents entirely different motives for becoming a Christian, but the end it wishes man to attain is

The church offers two reasons for right doing: fear of punishment-by far the greater inducement -and hope of reward. Eternal misery on one hand, eternal happiness on the other.

Heaven is something to be gained-not created in the man-hell to be avoided.

Spiritualism holds out no such incentives. It requires every individual to rely on himself, to create his own heaven of harmony and walk upright therein, in sympathy with the angels.

It is an easy thing to become a Christian, as that name is now used-that is, become a member of some church, be regular in attendance on Sundays, regular in paying quarterage, regular in prayers and confession of shortcomings, and the man is regarded as an exemplary Christian.

It is not an easy thing to become a Spiritualist. You have no powerful body to support you when you fail-to conceal your errors, or to praise your virtues; but on your own exertions you must rely, and conquer your own salvation.

Religion is often accused of wanting philosophy. Spiritualism is the essence of philosophy. It asks nothing without giving a reason, teaches nothing without giving a cause. It asks the individual to become just and pure, because no other being in the universe will receive so great a reward for his right doing as the individual, and because every being in the universe will be better for the right doing of the individual.

It asks us to improve ourselves by aiding others in the same effort, at the same time it teaches that we mould our immortal natures by our thoughts and deeds. The individual cannot choose his organization. In this imperfect world he is born trailing the aggregated sins of his ancestors after him. The sins of the fathers are visited on the children. The growth of that organization is in the keeping of the individual. It is his, to listen to the promptings of his spiritual consciousness and subdue the tendencies of his animal nature. Not all thus-not all, only a very small part can have control of themselves. There is poverty and misery enough in the world, and it would seem that production never keeps pace with consumption. The poor have we with us always. I will not inquire why they are poor. I deal now only with the fact they are poor, they are in want and wretchedness. It is a hideous thing to contemplate the wolf-like hunger of poverty-to see diseases engendered by want snatching one's children in its greedy jaws-to see it obliterate the lines of health from their features, and write there the livid expression of famine! I have often asked myself: Can the poor love their children? Why? Because, if they do, what keeps

them from going mad and laying filehing hands on the hoards of the wealthy? Ah! I suppose that a human heart in fustian beats as warmly as one in

man or the rich? It has much to do.

Just ahead, and they will be on equality. The trimental to our well-being, green fields of heaven are not sold or owned by title deed. There are no mortgages there-no rents; but as the air is free here, so are all things dead weight, and man no longer feels its canker or dwarfed. Perhaps morally he is idiotic. He may be is crushed by what we poor mortals call the justice | a dealer in stocks, and well posted in whatever of law, He will not be compelled to see his ragged pertains to his business, but otherwise ignorant children grow up in ignorance, and destined to be and dwarfed. At death, his brokerage is gone, and the slaves of the wealthy.

My friend, are you in want? Such is the consolation Spiritualism yields you. If you enjoy a competency, it opens a broad field for your efforts. Then you have wherewithal to exercise benevolence and charity. You exercise these for the benefit of others; but they will react, and benefit you more

Let me consider for a moment this reaction of good or bad deeds. You do a kindness : perhaps some cold morning you supply fuel to a hearth that otherwise would give no warmth, or bread to hungry mouths. You are blessed by those you warm, by those you feed. You have conferred the greatest benefit on others, what have you done for yourself? When you go home, does not your own fire give more genial warmth? have not your home comforts a better zest? And above all, worth all else, how pure the joy in your heart!

There are few men so utterly lost to feeling but they would give the hand of help to the drowning. If they saw a fellow-being sweeping past them on the tide, they would snatch him from it. Yet, every day do we see men rushing past us on the current of want, vice and crime, and we give not a word for help!

Spiritualism holds us responsible, each and every one, for the actions of all. A crime cannot be committed in the wide world but each individual feels its effects. It instructs each individual to preserve his self nood and keep himself pure and spot-

An illustration of the reaction of wrong may be seen in the past war. We thought as a nation we could do wrong with impunity; our statesmen told us we could do so. But the centuries came round, and the higher law, written in the constitution of things, laughed at and scorned by the nation, asserted itself. At once we found ourselves face to face with eternal justice. The cannon booming from Sumter was its voice.

The nation found it still had a heart! that it could be just and glorious! Unflinchingly has it met the requirements of its high purpose. But the reaction! To efface this wrong, billions have been poured out and the blood of a million of the bravest where red-handed they have in death-grapple met the demon of slavery!

We fear eternal justice is not yet appeased. We fear not yet is the heart of the nation purified. There are rivers of blood yet to be crossed, fiery plains yet to pass before we shall efface the wrongs

Talk about the laws of man! They copy those of eternal right, and if they fail in this, if they are worded by selfishness to meet the requirements of Mammon, alas! for the generation they govern.

So it is in all history. So in the biography of every man. A kind word is never lost. It may lie concealed for years, but will eventually spring up and

A spirit told me a tale once. When on earth, he met a newsboy. He was an impudent, impish rogue, on whose scarred and besmeared face one could not see a line of goodness. Well, the spirit, then a mortal, gave him a kind word. A new light brightened that dull countenance. A new purpose seized him. "Come with me," said the man. He placed him at school. He soon evinced a high order of intellect. He surpassed his fellows. He entered life with high purposes, and his voice was heard with applause in the senate of the na-

Said the benignant spirit: "I met that boy in the spirit world. His gratitude was unbounded. It was the first time we had met since I placed him at school, a boy with his humanity almost blotted and trampled out. The happiness I received from this little action has heightened even the joy of heaven."

Ah! man, learn of this angel. The urchins of our streets meet no kindness. They meet scorn, jests, coarse rebuffs, turn where they will. They are in the rough tide, rushing swift to the destruction of all they possess that is noble or humane. We stretch not out our hand to help-to help!

We accelerate the current! I knew of a sensitive boy who, from an unjust word, became a pirate on the high seas, and met a pirate's fate! In the immortal land that pirate and the author of that unjust word will meet; will their fruition be like that of the spirit before referred to?

The ideal man of Spiritualism is perfect. Would that I could paint to you the beatitudes that cluster around such a one, and breathe into you his lofty

That ideal loves truth for its own sake, because it is truth, not from any good it expects to derive from it; loves justice because it is justice; loves right because it is right, not from any benefit derived to self.

There are many who love truth, justice, right; but we find that it is only special forms they love. not the divine, eternal, universal. We see men, every day, who are ready to defend what they call by these names; but they so style some speciality, and know little of universal right, justice, and

The love of these in their universal quality is the perfection of manhood. This love sustains the martyr, and makes the burning coals a bed of down, compared to their violation. They are the fountains from which flow all the nobleness of a true life, and never yield bitter waters.

When the love of these exists the individual never fails to meet the requirements they make; for where the universal exists the special will well out as occasion demands, for the fountain is ex-

The effect of these three great principles, the representatives of the Spiritual Philosophy of ethics on the character of the man, is the development of perfect manhood. That is the great end and object of living. If we do not progress we might as well not live. If we are not growing in wisdom and approaching angelic qualities, our life is a waste, and we should make haste to recover the right path. This being the purpose of life, let us inquire how this object may be reached. There is only one answer: by discarding those things which are only for to-day, and doing those which have an eternal

Every faculty has an office to perform, and the proper action of all is a sacred duty. Take our

being as a whole, and the natural, legitimate use perversion that causes sin and suffering, and the perversion of the morals is as disastrous as that of But what has Spiritualism to do with the poor the passions. To cramp or dwarf one department of our natures and give another undue power, is de-

I say, do that which has an eternal relation. Take for example the man devoted to the acquisition of wealth. A very narrow portion of his mind there. At once death shakes from poverty its is cultivated by his pursuits, and the remainder is the man stands on the other side of the grave a miserable dwarf. If the angels dealt in stocks he would feel at home, and might even teach them in banking; but as they do not, he feels that he is among strangers in a strange land,

Here is based the objection towards division of labor. We have more perfect products, but we have less perfect men.

If to make perfect shoes, or needles, or pins, or cloth, was the end of creation, it would be well; but it is certain that end is perfect man, and to him these minor accidents should give place. The man who has devoted his whole life to those employments, which we presume and hope are not necessary or practiced in the immortal land, stands in the same position as the one just described.

If there is no treasure hid up for the immortal,

sad indeed will be the first years of that state. The proper cultivation of the mind is such a treasure. I say proper cultivation, for there is a learning worse than ignorance. The bias given by a creed, or any cramped system of religion, is more detrimental to the growth of the spirit than absolute deficiency of any learning whatever. Such systems warp and distort the mind. They form a medium through which it views humanity, and that medium being untruthful, conveys nothing but erro-

I return to the statement previously made, and found this culture on the principles of truth, justice, love. These have their existence in the constitution of man as well as of external nature, where their divine manifestations can be read.

Such I consider to be the religious aspect of Spiritualism. It is the same as the essence of Christianity; but while the latter involves itself in creeds and churches, the former acknowledges no other creed than the laws of God written in the natural world, no other interpreter but reason, no church but mankind.

While the churches descant on the efficacy of prayer, Spiritualism teaches that one good deed is worth all the formal prayers since Adam's time. It believes in prayer, but it is that prayer by which the workman moulds iron into an engine, or wood into a steamer; the prayer of the hand, not of the men of the nation deluged a thousand battle-fields, lips. While the church prays God to help the needy and suffering, the Spiritualist becomes the messenger of God in giving that help. Such is he-largehearted, open-handed. That is the difference. He has gone past all the churches, and drank direct at the fountain where the apostles drank. All trappings are stripped away, and the pure ethics of Christ and the ethics of Spiritualism remain.

## For the Religio-Philosophical Journal.

Spiritualism-Its Work. BY DR. J. K. BAILEY.

No religious or philosophical theory can be of great value to its devotees, or to humanity, which does not inspire vigorous action in the work of practical reform and progress. One of the highest and strongest evidences of the agency of spirit minds, in the phenomena exhibited through media in the various phases, is the fact that it ever awakens, stimulates and energizes the individual desires for a glorious work of reform—the elevation of humanity. That such is the case, is the universal testimony of mediums. Such disposition or desire may or may not predominate with the individuals when in normal conditions, but it certainly does prevail, while bathed in the influence of angelic life. Such is the true "baptism of the Holy Ghost." It matters not whether it inflows through the manipulations of so-called modern Spiritualism, or those of Protestantism, Catholicism, or Paganism, its purifying and exalting effects are the same in kind (though not in degree) to the interior being, while it predominates.

Now, if these exalted effects can obtain to such extent as to infiltrate the whole being in its outward, everyday condition, as well as the interior; and thus project such action as will lead to an earnest, practical work of reform-they will have fulfilled their mission and have bestowed an incalculable benefit upon the individual and society. The ends to be obtained and the influence exerted are as widespread, universal and all-potent as are human influences and institutions. They will reach all relations and conditions of human life; will penetrate the domestic, social, political, philosophical and religious departments, and exert a probing and parifying influence which shall cleanse their putrid, corrupted bodies, and infuse the health-giving magnetism of real freedom, tolerance, charity, love and truth; will vitalize the dormant soul energies, and thus project the angelic attributes to outward expression. Only by real, earnest, untiring, unceasing labor and vigilance-by self-sacrificing devotion and zeal can such be accomplished.

Where are we to look for the inspiration which will impel such action? Will it be among the institutions of the past? Have not all such utterly failed in results, though the truth may have been perceived and its attainment have been their design? Is not Spiritualism, then, the dernier resort of an anxious, famishing world of humanity? If such be the case, how sacredly responsible become the duties of each and all connected therewith. How infinitely obligatory upon the media, the teachers, the members, all believing, advocating and promulgating her sublime and divine truths. The mere belief will not excuse from action. Instead, it implies-it demands work! The angel hosts have not renewed their efforts and marshalled their celestial hosts, upon the grand scale displayed in this new war upon error; have not burnished up and rifle-cut their old, and invented and perfected new weapons, with which to "battle for the right," for the simple purpose of satisfying the soul's desire for a knowledge of individualized immortality; or to gratify the demand for communion with "loved ones gone before." These are simply means to a grandly magnificent end-namely: the development and ultimation of "Peace on earth and good will to man!" Universal peace and that good will which implies, pay, guarantees individual sovereighty in all departments of human action, guided by that interior illumination and soul unfoldment which will ever respect and hold sacred every other individual's rights, and, consequently, confine the (sovereign) action within such limits as will not

others. Such, to my mind, are the outlines, in a of all faculties and powers is equally holy. It is general sense, of the work of Spiritualism. Will its advocates and devotees be true to the mission placed upon them? As in a degree they are so, will progress be made toward the glorious ultima-

Quincy, Ill.

#### Let Us Contribute for the Relief of Our Brethren.

By request we publish the following "circular letter," and with pleasure ask our brethren all over the country to contribute of their abundance a few dollars each, to relieve our suffering brethren at Portland. A terrible calamity has befallen them. Their condition to-day may be ours to-morrow:

(CIRCULAR LETTER.)

PORTLAND, ME., August, 1866. The undersigned, a committee from the First Association of Spiritualists in this city, were appointed to confer with our friends in other localities, and lay before them a general statement of the losses sustained by Spiritualists in the late fire, and some account of the inevitable suffering occasioned

We do not presume to address you in the light of an appeal simply to your sympathy and generosity in aid of the sufferers by the terrible scourge that swept our city as with the besom of destruction on the night of July 4, 1866, especially as the contributions to that end from all parts of the country have been and still are most munificent, in which we make no doubt Spiritualists have borne their full share. But, denominational efforts to considerable extent are taking place, and as our friends in some instances have kindly extended additional aid in that direction, and the desire has been expressed to know with whom to communicate in order that any aid so contributed might be judiciously dispensed, we have consented to assume the delicate duty imposed, and therefore address this circular communication to the kind hearted and sympathetic who, in the light of our beautiful faith, and in a sense hitherto unknown, live in the immediate presence, not less than under the direct influence of the angel world. Little did the inhabitants of our city think, on the morning of the last anniversary of the nation's birthday, that before the rising of another sus nearly, if not quite, one-third of the thickly populated territory of the city, comprising more than half its business, and the habitations of more than ten thousand (10,000) of its citizens, covering an area of rising two hundred (200) acres, would be laid in ashes, swept clean by the devouring flames, leaving but two buildings standing in the track of the fire; but so it was, and for a distance of about a mile and a half in length by a varying distance of from a point to a half mile in width, a destruction more complete or a desolation more appalling cannot well be

The mansion and the hovel alike fed the devouring element, the rich and poor, the saint and sinner alike its victims. The wealth of long years of toil, care and prudence disappeared as by magic, and many, whose small life earnings had been tenderly nursed to sweeten and gladden their descent of the shady side of life toward the "land of the hereafter," saw them snatched from their grasp in a moment, scattered to the winds, and they turned into the street without a penny, dependent, for the time being, for a meal of victuals or a night's

Instances are numerous of the loss of every memento that immediately connects the memory of the "loved ones gone before" with the shifting scenes of this life. Every family has treasures of this kind, priceless to the possessors, though valueless to those for whom they suggest no pleasant memories or happy associations. But the hardest of all to bear in this visitation-not of kind Providence but of inexorable cause and effect—is the utter desolation that has overtaken so many families, bringing poverty, want and suffering to those who, by industry and the exercise of a prudent economy in early life, till past middle age-or, indeed, until old age even had actually been reached-had gathered enough of this world's goods, or had placed themselves in such comfortable circumstances as render life a perpetual benediction, these so far as materiality is concerned must begin life anew, starting again where they did thirty or fifty years

So far as yet ascertained, about forty (40) families of Spiritualists have been burned out, either in their business or houses, about one-half of them in both. Some, a few, possess means with which to regain business standing again; these do not need aid, and have carefully abstained from receiving any of the contributions so generously bestowed from abroad and at home; but the great majority are not so fortunate, they have lost the accumulations of years, which had become necessary to their every day comfort. It is needless, however to enumerate particulars. Picture to yourselves a sudden and complete loss of all accumulated means, and also of all present means of livelihood, such as places of business, tools, etc., the parties actually turned into the street with, in many instances, absolutely nothing but what they stood in, wholly dependent upon their more fortunate neighbors for the means to live for a day, and you have a faint conception of the destructive calamity that surprised our peopie on that eventful night.

Though the contributions in relief have been apparently enormous, it must also be borne in mind that the victims are counted by thousands, and could a distribution be made pro rata, or even in proportion to loss according to actual necessities in each case, it would then be found to be but as a drop in the bucket, and while we feel it to be a very delicate matter to suggest further and special contributions by our friends of the Spiritualistic faith, we yet believe they will accord to us a knowledge of the necessities of the case, impossible to be known except to those dwelling amidst the rnins of our once prosperous and beautiful city, and which, with the latent energy of our people, coupled with the generous aid of strangers and friends, which has strengthened our hearts and hopes, we purpose at no distant day shall be as prosperous and more beautiful than before.

We beg leave to suggest that any contributions which our friends may see fit to make should be in money, and may be directed to M. A. BLANCHARD, . O. Box 1844

Fragernally and truly your obedient servants, M. A. BLANCHARD, ) - Committee. JAMES FURBISH, N. A. FOSTER,

## The Washingtonian Home.

An Appeal in Behalf of a Noble and Worthy Charity. Below will be found an appeal for aid on the part of our citizens by the managers of the Washingtonian Home. The field of operations embraced by the institution is extensive and the expenses incurred in its support are large. The income of the home other than from contributions, is, from the plan upon which it is organized, necessarily small. There is no charitable institution in the city which has larger claims upon the benevolent and generous and it is hoped that the following appeal will not be without a good result :

To the Benevolent and Liberal Citizens of Chicago: You are doubtless aware of the existence, if not of the plan, location, management and fruits of this institution. It has the Boston home for its model and is the vigorous child, while that is the wellgrown adult of the same family. The fraternal adiress of cheer from 1,500 inmates of that bome to 100 of this, with a grateful response, is noteworthy That home is an honor and blessing to the city and State where it is, enjoying the legislative support of Massachusetts. The necessity of such a home is as great here as there. And have the chare Chicago less humanity, faith and liberality than those of Boston, to insure the success of our enterprise? No. You will foster your home, as they did theirs, by charity, until yours, as theirs, is supported by the State

It any of you are ignorant or this home, it is not easy to see how you can object to it. Objections can be made to a given temperance pledge, form of society, or measure, as the prohibitory law, but how to object to the mercy which lifts a fellow man from the depths of misery and degradation, restoring him to self-respect, business and social posi-tion, is hard to conceive. Yet here may be the reason was our home lacks adequate support. The mind feels no opposition to awaken investigation. trespass upon the sovereign rights of each and all | Hence, the feeling not being stirred and enlisted, a disposition to give is not created, nor the gift called

We shall not lecture you upon your obligations to God and your neighbor. You know them well, Nor shall we show, as we might, how supporting this home promotes the order, virtue, reputation and welfare of your city. It were easy to prove that every citizen saved by the home adds so much to the highest welfare of the State-for her well-poised men are her jewels-and that life, limb, person, liberty and property in Chicago, especially, are the more valuable and secure by it.

You ask for results? "Does the Chicago home do any good?" asked a Bostonian, last week, of one of our inmates, who was attending the Good Templar's meeting there. "It saved my life," was the reply of a man of ability and culture, now in business, and enjoying a world of happiness daily in his redemption by our home. When we show you a noble young man of high family restored to selfgovernment, lucrative business and society, choosing to remain in the home to avoid certain companionships and temptations, is he not a fitting trophy, worth more than all the sordid gains of the liquor traffic and the government revenue arising from intoxicating spirits? We don't keep a prison, but a home, where our friends eat, converse and take recreation with the superintendent, his wife and children, as members of the family, going and coming as they choose. And when fully restored we procure for them business and enlist them in the good cause. Nearly three-fourths of our inmates are thoroughly reformed and reinstated where they were before they fell. And nearly all were confirmed inebriates, while a score were victims of delirium tremens when entered. All these last are recovered.

But do you lightly esteem the temporary relief the home has afforded those who were unable to stand, wading chin deep in the temptations of your city? With tears and agony a wife and mother once begged the president of a temperance society to re-admit her husband, who had broken his pledge and been expelled. "If you knew," said she, "how much happiness we enjoy when you keep him sober a single week, or even a day, I'm sure you would take him back.

The home wants \$1,200 to furnish 20 rooms for inmates ready to enter, \$1,500 to pay provision bills, and the Superintendent's salary, and \$1,800 to make a payment on the Union Park property, purchased at a nominal price for the permanent seat and operations of the Home. We want stoves, chairs, tables, dishes, knives and forks, towels, sheets, pillow cases, and such other things as families usually have. As many of our inmates come from good families, and have been accustomed to comforts and conveniences, the Home, to answer its end, must be made comfortable and attractive.

By board bills, rents, gifts from temperance societies and the proceeds of festivals, we realize something, to be sure; but our main reliance for support must be upon the donations and subscriptions of the benevolent and humane, until we get help from

We know you have many calls for charity, but as the diseases of the body and mind are numerous, so the remedies must be numerous.

Help us. If many do not rise up personally and call you blessed, you will be blessed in the deed, bless the recipient and build up an institution which will be a worthy monument of your wisdom and beneficence.

Donations received by Benj. Lombard, Treasurer, at Fourth National Bank; H. C. Morey, Secretary, No. 8 Metropolitan Block, and donations and sub-scriptions by our agent, G. C. Sampson.

C. J. HULL, President. DR. N. S. DAVIS, ROLLA A. LAW. FRANKLIN HATHAWAY, THOMAS M. AVERY,

## VOICES FROM THE PEOPLE.

Letter from Bro. Enos Gay.

Dr. H. P. Fairfield has been speaking here the last two Sabbaths, and delivered four lectures. Having no hall we met in one of God's first temples-a beautiful grove. His audiences increased, until the last Sabbath some six hundred persons were present. I think Bro. F.'s visit here will be the means of doing much good. \* \* \*

Besides lecturing, the Doctor did a great amount of healing. One lady who was given over to die is now restored to health. In every case he undertook he was successful.

We hope to have a hall soon, and organize, and also to start a Lyceum. There seems to be an earnest desire among the people to know more of ENOS GAY. our beautiful philosophy.

McGregor, Iowa, Aug. 16, 1866.

## New Lecturers.

Two ladies, both residents of Janesville, Wis., have lately taken the stand as public advocates of the truth of Spiritualism-Mrs. Jennie L. Hildebrand and Miss Elvira Wheelock.

On Sunday, August 5th, Miss Wheelock gave us her first regular public lecture. She had often spoken in our conferences to good acceptance, but had not until lately concluded to take the field as a public speaker. She speaks in the normal state -is well educated, and of pleasing manners. She has a fine person, a well formed head, a clear, melodious voice, and an impressive style of delivery, and handles her subject with much ability. The Spiritualists were delighted, and our opposers, who came in to gratify their curiosity, could not but express satisfaction. The Spiritualist Society here would warmly commend this young lady to the

On Sunday, the 12th inst., it was very rainy, but still our true friends turned out to hear Mrs. Hildebrand. This lady is a trance speaker, and though she was in a new position before the public as a lecturer, she gave us an excellent discourse. She speaks with great power. She has a husband and four children, by whom she is deservedly loved; she is thirty-three years of age, is rather above the medium size, and in physical development a model of the "female form divine." She is an excellent HEALING MEDIUM, as many can testify both in and out of her family. She does not intend to travel, but will examine and prescribe at home. Her fine constitution and natural cheerfulness fit her well for the work. She is usually controlled by the spirit of an Indian "medicine man," whom we have never known to fail in a diagnosis.

Mrs. Jessie Miles, of this city, is also an excellent healing medium, but so strongly sympathizes with her patients that she is not able to attend to all who call for her assistance.

Both these ladies have a great field of usefulness before them, and Mrs. Hildebrand has begun under the happiest anspices. Many in this county can testify from personal knowledge that she has been the means of restoring to health several cases that were considered hopeless.

J. BAKER. Jamesville, Wis., Aug. 15, 1866.

## Letter from Juliet H. Stillman, M. D.

DEAR JOURNAL: Allow me through your columns to ask the First Society of Rockford, what is Spiritmallem proper? It is, I believe, the first convention ever called as a Spiritualist Convention where free discussion was prohibited, and as that society called said convention in the same manner as other conventions are called, and then decried free speech, and recommended the same course to other societies, it seems necessary, in order that speakers and those attending such conventions, should know what to expect, should they see a call for one where "nothing but Spiritualism proper was to be intro-

Does Spiritualism proper take cognizance of the

guestion of the rights of all to have a value in the government under which we next Does it take in educational interests? Dogs it include the tempernter quetien? Doe it enforce land reform, social reform, or any other selient movement? or is it merely a sectories likes with no citality in it, the greated object of which is to shot out all new ideas as have the cheester, and for the sake of adding to its numbers, sout fee discussion because it would call out a raplety of ideas, and thus interfers with the " hersiony of the moving "

What hithe nee of Conventions, Wall think affine? If no original are introduced, expect flow that all believe is, and thick affire spen ! Is not seftation of sheight the great idea of all such patherings? Where is the utility of a harmony that must be benight at the receipter of principle, and sharring set all those an Spens spot which the health, has please and prosperty of humanity depend?

Do additions to the numbers of a society power the window of its privilege? If so, then the most sedfaring of orthodox church's prove the right of their tigotry and intellerance, for there are often added nother number a greater percentage from was added to the Pirst Rock ford Society, on schools of its proscriptions. Is prostyting and adding to dur numbers, instead of the promulgating and discovering of trath, the conset of regustration \* if we we may expect to we just such intolerance and bigotes as we see in other securior societies; the same opicit that has limit shown fineld in that nonvention, and which I had hoped Spiritualists and

Not long since, I beard an orthodox minister present in his church, on the necessity of strellience to phroininglesi laws in regard to dress, dist, etc., as a foundation for sound mental and spiritual growth. Was be prescribing religion proper? Shall Spiritualists be belief the churches in referm movements! Verily-with few exceptions-we see not ; and no hatet is rejuized when I rend such reactedious as have been passed in all the State, and many of the local organizations, taking in the whole weither of the human family in all its departments. of life, for nothing short of spells a religion will satisfy a soul that has a broad and deep and extended scope of vision.

Hoping to hear soon from some of our good brothers, what is Spiritualism proper, I see with fraternal feelings.

Drught H. Smilman, M. D.

#### Letter from G. E. Randolph.

Dung Joranut: Having to renew my enteeription. I thought I would drup you a few lines, to let your readers know that Spiritualism is entirely unknown in this section. I do not suppose that there is a medium in East Tennessee. Is there some medium in the North or West who is generous enough to pur us a visit and introduce Spiritualism to this benighted people?

If there are any other subscribers to the Renosco-Perspectation and action at besides myself and Wm. A. Simpson, of London, in East Tennessee, I want to hear from them.

I would like to send you many subscribers to the Journal ; but I can do nothing till the people witness the facts of Spiritualists.

G. C. BUNDOLPH. Here is a field flu usefulness. Is there not some

medium who will adventure in it? Some class must be taken; but the greatest banards otherdines bring the largest rewards. Let not the "Macedonian cry" of our brothren in Tennessee go unbeeded. Who will be the first to answer the call !- Ho.

#### Letter from Lydia Dunbar.

DEAR POTENTAL: I have let my subscription cun our, for the reason that I was going on a tour through Wiscorsin, Tork State and Mussachusetts. I thought I would not renew until I came back: but on reading the Jorney at. I saw a letter from S. K. Terr, represting his paper stopped, it being he says, an abalition paper. I then concluded I would renew my subscription at once, and let my family and neighbors have the privilege of reading it while a I am sheept.

Emping that others will do the some, I remain Tours will respect.

LABOR DONALS. Batteriff P.O., Freehorn on, Minn.

August 11, 1886.

Em. Norn -We hope to be renumerated for all losses incurred from sectarian or pullifical interference or tilgions, at least an hundredfield. Such are the indications thus for. We hope all highwinded, liberal independent freethinkers will take half in earnest to wider our carculation.

#### Letter from Dr. Maybew.

Dear Jorawan: Since writing my last, I have been resting to great entert, the hot weather and short evenings being units wordlie for both speaking and hearing to advantage. I have, however, not been altogether idle. We many friends have been me well accepted this season, in replying to their many kind and welcome epistles. In the conmencement of the month of June, I visited Winous. where I was kindly welcomed by my highly exteened Brother H. C. Train. I found that tile Spiritsalists here, but to great extent, allief themselves to a feet Unitarian Church, where a Unitarian prescient presides, but as it is in all other planes, where Sairdistribution themselves to be drawn into such an alliance, our church and our preachers are musilierror to the emitsion of those teachers who feel the people with what they feel to be the truth. I do wish that Spiritmiles's would be wiser in such matters. While they are so hex, Spiritualism connot prosper in their milist. Unitarimism and Tolre-affect are disher more to hinder the impress of Swirtneston, than all the other churches confident. Other churchs are ontopolice, and at least least in their opposition, but these come with the smile and the extended hand of trienblits and buttlesbook that they may the more effectuable inture us. From thence I powed on to Rectioner. Here I found also a large hand of Spiritual Princip who had miller with other free minds in what they have stolist a Tuiturist Church. Brillion Wallon, who progress for them, is no undertailed Scientified. The here established mark and a littered which I mink however, will not cling to the many larger hand I should not be supplied from the Blog fromed the many and defined that realties. We the public or Britismalkin. The large majority of the excision are Spirit and San

See June Boiles and bely were my very bind a entertainers during the ten days I labored ben-Mark of my bilerters was in representations outside of the better mean, and I tree, that wome minddear friends there, are always plending to me. My as people new-a-days." healing powers were nonewhat used with good | We abserved in one of one embanism that the | There are only two conditions of the system dust

On leaving Rochester, on my way to Pine Island, I stopped over one night with Ben. Cabrer, pt Milton, and expect to risk and lecture in that pince some time next month.

in Pine Island, my good Ben, Spinester Dickie and family cars me a most cordial velocenc. Thertured foretimes in Res. 50. 's hall, and then passed to Next Trop to claim a lady who was very much reflected. I maid a week with her, and think my year ment contried in permanent good. I remired on justingtime from her brotherd, Mr. C. For, of Next Teny, to will that neighborhood tent month, for the purpose of delivering a course of hectures. I shall then for two works continue her further treat-

From thence I percented, in emmyony with Ben, Green and late, to Guillier'; spent a sight, and passed on to Lake City, spending a night upon the good with Sec. Bertiett, of Sugar Lauf Valley.

I expect to lecture in Lake City and Watnehow, some since next most h.

After conclutting the above labors, I returned to St. First, and the following week went-down the river to Newport, where I was kindly welcomed by Ber. Epst Parker. Here I delivered seven berhaves standing the heat of the weather and shortness of

Thus concludes my labors of the past season. I now rest till the first of September. My motic will all reformation, and all ariminals and offenders be this year, first to that pretion of Minnesota sound Bothester and Pine Island, then by way of MacGregor into four across to Little, then by Kenknik into Illinois, not going south of the Great child." Western Railroad, and from thence gradually into the State of New York.

Friends who desire my services on, or near this route, will please ofvise me without delay that I may determine my appointments and send on polices of the same. If you send me word in sufficient time. I will endeaver to meet all your wishes.

Those living end of the Mississippi and in the State of lown who wish for a tielt, will please direct to me, case of Ross Gay, MacGregor, laws. I um yours, for truth and humanity,

JOHN MARHUW. St. Paul, Minn., Angust, 1966.

# Religio-Philosophical Isurnal

CEDCA-90. SEPTEMBER 1, 1986.

OFFICE, SL SE SE DELEBORN ST., M FLOOR

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. E. E. JUNEE, Provident. THE PERSON SHOWER

by For terms of mineration we Prospectus on eighth page "The Fen is mightler than the flouri."

To Postmasters.

All Parmanters in the United States and British Provinces ettel to act as Agrees for this paper—to receive and early \$1.50 half-year's universation.

To Our Patrons.

to make them possible to George H. Jones, Selfs. In changing the direction, the old as well as the new ada renewing subscriptions the date of engineers should

its subscribing for the Domana, state the number of the paper at which you wish to commence.

#### "Spare the Bod."

Corporeal punishment for mental develotions is a ratio of burbarism, and the legitimate offspring of the doctrine " believe or be dammed."

Man, in the early stages of development as a mtional and moral being, partialing more largely of the minud nature, of necessity manifested the brand propersity of maintaining the mastery, by physical force and power; by disabling his adversure, or existing him such physical pain and suffering as would compel him to successio, the weaker to the stronger, practically demonstrating the doctrine that "might makes right."

Out of this idea, we say, grew the doctrine of penal corpored punishment for mental or moral wrongs, and by a priestly interpretation of the cruite records of moral and religious litens, in the early ages of the human world, the ductime of "eternil flammathen."

The Museix rate "an eye for an eye, and a tooth for a tough," might have been requisite for the govenument of his people, or any other people in his age of the world; but it is preposterous and simply ridiculous to urge that fluctibe new.

Again the rule uttered by the wise C. Solomon, Spare the rod and spall the child," has been the crack source of the direct human suffering. Under this rule has the saintly fiend imposed his tyramy and wresked the vengeance of his heated notice upon imploring suffering innovenee and infancywill the child-murderer Limbsley.

Emiled to this we remine from our chy papers the following puragraphs which need no comment, only that the fine imposed in this case was excessively

A Carrier Farmer.-Walter Adding, who resides at No. 55 Cherroll street, was brought before the Police Court westernly, morning charges with being distribute. His wife and sun, the name is between her vers of our and of sidely appearance priscaled themselves as complainants, and useffied to the dollowing hade

In Sunday before last the boy being quite sick. desired to remain quietly at home, but the littlest, who has the appearance of being a stem, amedicating mean, uniterest him to church. The land appearen allieging that he was two ill to ground, and I he did his disease would be increased and an adultional Ill of cureness for medicine incurred. The father musicatermined in his purpose, and finally assist the poor low it his arms and parties him into the street. where he left him, with onlies not to again ones. is threshold until he had obeved his communic into weak to walk the distance to the church, the not remained on the sidewalk until after the close of distinct services, where he made an attempt to mite beliese Spreit bowever but beillied theinten. on the term littler sparred him way and closely the close upon him a second time. A second unit there accomply were made to gain admittance to the house, with the some result, when with the useen ame of his mother, the boy walked to the house of a married at with upon beauting of the treatment be had received, took him in and gave him a bad. At the nighbor's house the boy has been storing over where, the faller reliesing to have anything more to

Militia entireversi in explain his conduct by the the same he with all the property of a large to their parents, and the necessity of a Christian structure, one. The magneticity, however, below to see the mersality of Secti error, breakment, and regard the father to pay a free of the delians and

THE PERSON NAMED TO ADDRESS OF encreasives, which they had not before. I had a light we had because of the September of th the good of the bridge of the As not being my and in the set being my and being my and

ladies-teachers-topol apt hestally widoped a young lady pupil nearly told-with, had ex-appointed the same brickers to the respective positions, then Probably they beloogst to the same feelbades

We have pet to least that greetness was ever whipped into any one safety or child, and had hoped that that offices agreeden of Solomon had bees forgotten, but it a pour a otherwise.

it is stated by recruiting officers who recruited the colored pretion of e-gramme, that at least seven out of every ten application enlietment, upon exaministing discovered marks of the lash upon their persons, and some of them care evidence of the most borrid insertion. Is it is be wondered at. that these men fought against their cruel masters with neal and menungled become !

retalistion-in every from In the executive or tacket. judicing department of the government of sations. in the government of chapthes, speleties or schools. and above all in the government of families, where love should be the low, and we denot the rule.

It is an almost to this of whipping effection into to very good and appreciative nulleness, autuals. In child, so it is of utility or into an unbeliever, or immosence into a exterior.

Our belled is, that all, "houses of oversetten," all prisons, all places of braidment, should be schools against the peace, happiness and welfare of the no regit, world should be treated as solorismates.

Then "space the root," and do not "spall the

#### Spiritual Prescription for Cholera.

The following "Presentation for Cholers with specific directions for its administration, and genemil instructions for the treatment and presention of the disease," was sent us by an entermed ourrespondent from St. Lonis.

"The prescription is the result of a consultation of physicians in one of the medical temples in the Summer Land, and is given to humanity as a preparation every way worthy of confidence."

It was given through the medicanchip of Mex. Chas. J. Osburne, with the special request that it be published in the Ranton-Parastrences. Jours-

PRESCRIPTORIO.

Ninety-six gerins sulphate quinine, dissolved in the smallest quantity of eleme withful that will take it up, adding sufficient water to make one owner of the whole and no note: one other landapum; six fractions spirits complier these fractions differ from. Duse, thirty (30) drops, or half a temporated, in as yower, and take pleasure is notifying our readers little water as it can be taken.

STREET AND GENERAL REPORT

As soon as the patient is attacked, by wanting or districts, give a tensporaful of suit and the some quantity of easyenne pepper in a half a pint warm water. This will at tace em stomach of its contents. Then give eight (6) grains of dry calonel, to be immediately followed by thirty (30) drops, or half a temporatal of the above prescription, adding five 50 drops of the fineture of Councilia Indian (Indian Georg) and about a fifth of a tempoonful, or a good shed pinels of expense pepper. Win the whole with as small a quantity of water as possible and administer it at once, for If it is allowed to stand it will become two strong of pepper to be miten.

Repeat the calonel and mixture as often as it is thrown up.

When the minture is renained half an hour repeat the dose, omitting the fineture of Indian hemp. After the second dose is administered with as long

as the symptoms will allow with action before again. repending it. If the case is a visitent one repeat the mixture

when it has been retained officer (15) minutes. The caloned is not to be repeated after one dose

On no account buttle any part of the bady with when water. Hot water in bottles may be used,

Wir strong mustard with vinegur, spread it on this chills, sprinkle it freely with salt and coverne peoper and place it on the stomets and howels first, then on the soles of the feet. If the patient is not better in twenty (20) minutes, put it on the unities, wrists, and both extremities of the spine.

Remove these plasters as soon as the huming produces a decided newest irritation in the patient. for this will exhaust, and exhaustion must be carefully grantled against. It necessary, the planters can be applied several finese

The next, under any circumstances, allow the guttern. to the from a level position. This is of the greatest

We contion against building with warm water, because a chill throughout the whole women is some to fellow it in any stage of cholera.

Gentle cutting is beneficial if it times not make the patient nervous, or excess the skin to the six. The best smalley of femaly should be given from the first, with as little water as weather if you special after it is diluted in sufficient for a dose. It must be used as a timic and repeated as often as It is required to keep up the strength. It should he need according to the polyment of the move, in-

tionesient of all other metidies. A small piece of her smallowed before each flow of melicine will greatly usid the stomach in remining winterver is ultrainistered.

While the salt woulds and throws of any irritaking cause that may be in the statuets, the per-

ner menetic collines and restriction. The minute was on the liverant process the wind

In every disc of thirty (3) shops of the union. uniform if grains of quities.

the extremittee warring them to producing dome to put any law excluded was lift sould be have the mirror arts firetly on the mosts. the quicker brings the speaker up to a positive con-

The limited home who weaks in committee the as made many report of the brasel of their military military and proper has been a the most culturality standing nutricularly when President more in the course of the course the patiently about it the disease.

thought at a mark at it is made that plate. The sale of the sales of t

I believ's this developing gift was one which I then move direct of Do you ever whigh?" He Goe comes spirits of complete, one develop chiterishall have to exceede much during the coming password, "Sometimes, We believe that Schomon from Take ten (11) drops of this nighter with season. The memories of Borbester, and the many knew as much about the government of children Swenty (30) drops of paragrain every traces (32) minutes until celled is seemed.

school brand of the whole where these passage are negative to cholone, etc.) An inactive loss and general prostration. Present the spaces from fatt. ing into either of these conditions, and pur withave no come to fear. The west of people recstrainty enditions fifte oppropries britainy. Will produce both conditions stoner than all other comes combined. Give the section and whenever E modifina II.

> The had preference any adolese and complete. The former should be insend night and missing throughout the basis, epishted on a few line male, and the latter streets on the faces, perfectancy arroad the beds in deeping means, in please of the

A temptooful of the foreer of sulptime work in the sale of the stocking is an almost stree percentive

Energialing accounty to see in the destinant of cholers, particularly in its earlier stages should be kept in readiness for instead use, as the loss of even We are opposed to the fer follows-the law of five minutes may result fatally to the personal-

#### Ignorant, Prejudiced and Biguted.

In a letter from Dr. W. Penons, dated at Marshallown, Jown, the Doctor says, "I wrote the effice of the Mundalliness Times, stating I had been written to by quite a number, to make an appointment here, and sent him forms of circulate, etc., vitis references; and stated if he wished pay in advance, I would send it. To which I received

I found myself oldiged to come out here at considentile expense, and see what was the matter. The effore, Mr. Henderson, told me the reason he did not reply was, that I did not send a three cent. stamp to get on a regin letter. \* \* \* # He is a lawyer and editor, and candidate, (if he can get the nomination.) for Congress; is the leading man

in the Methodist church. He got out my drenkers, and charged me more than double any one ever has charged str.

I send you his editedule made subject, of August 5d and 80c7

Conc.-We are about to be danded with puerly ielesess of Spiritualism, and miraculatus under of besiding the sick. Most of them are mere advertaking enterpretionalisms. We do not propose to pullhas then as users reading matter. If the authors wish as aske the responsibility of their writings end pay for the most at our nepher rates, or did. inert them or obsertiements, if nothing is noticed in there of a deliver districter. When Dr. Persons, or not of the dass, "goes

short fring good," as did the exemplar of our religion, "without money and without price," shall believe at least that he is discover and when he misso the dead than have been three days in the grant, makes the domb to speak, makings the ears I the deal, stress the even of the blind, and makes the lease walk instantaneously us 6.6 the Restore then we shall conclude that he has streething

This is the spirit in which the effects of the impuniturius of benefit the world, use met-a selection of the same derisive language that was used towards the Healer of Nonzeeth. "Verly, he cantell out detals through Bedreton, the prince of detals." If then be the Christ, come down from the

If the benefactor of municipal will go about the world and best the dek, make the domb-speak, the ten' herr, the lone walk, and "mise the lead that have been in the grave three days," "without money and without price," pay milroad fare, butel tills, and exertised during for printing this mernational defeater of a dead faith "will believe at east he is sincere," and take pleasure in notifying tis realism of it.

Does he think the avenuents of thousands who have certified to what he energing calls "minorloss modes of healing the sick," are all antene? "ner: advertising communications" of question and that by withholding bis-planes from the need a politic benefactor, "miess he will gay for the north of our regular ratio," he will suppress the rital traffs that the eigh are healed by the laying on of bonds in this age of the world? Does the existence of a fact depend upon his evelulity? Projulies and especiation are founded on ignorance, and Tignary is the legitimate fruit of that productive soil.

#### Our Next Volume.

It is natural for subscribes to a reformatory journal to be until on to know at the cine of the first year of the paper's existence, what he prospects are for the fature.

his with pleasure that we are enabled to reply that our publications, including the Racasso-Paypresentable and the first present that withstanding everything used in our line of instances -latter included has fact a large per cent within the last twelve months, much to our enterior, or everything was entermady high when we begun: yet the continued growing interest that has been conflicted for our enterprise among the masses. with constantly renewed promptings by our spirit Heads from the loan life have impired as bouttion, so that we have but me continued round of success. We shall us we have heretative done, continue from week to week to give our authorities better papers than we have over those below. Deep week, hereafter, we shall supply a paper that will be read with increased interest, but only by the philosepler, pilluntimpic uni suge, but the youls will bok for the Brasco-Personners and Jorgens, and perise lis minus with a hearty welcome. We will make it the best paper in the wide world.

#### Bo tibe Patilic. The Vice President and Secretary of the Western

Plant: Journal Company, Sering will ded the year of an auto as the months President of sold Onepany, I exceeded to its being used, misuther renothing a minima that no implement in malescention or installing should be identified authors on our prescription the patient will get ten 10 draps of of paid or granutteel carbbi stork was secured to to best in when and a half first impa of spirits acree and positive guarantee that all lesses that member ber and a bull St. days of chieveless, might be examined would be present and, and that even then business should be manifed to The hadrons publis the excited state of action assurer risks, less discrete than these of the in the heavile; the complete arts perfecularly on the distance will be utility at the Company

Finding all these steelers were being daily state -the quantity shorted named, before only one-and tred, I wone then show at his work with the inclination; but having horses the 10 miles he had size and and the the published an bed shield of my respection we have the pullor policy order the houses has op order The financial form him is in reported when appearant to be down I through the latent of daught and the right of The Bellet in Marie on Sente and I make a

## "Let Inrael Rejuice."

From the following reperturbal notes we believe that our Reporter has had a happy event, I began bepry feetime feels him. The participation is a prince a feast as he describes, we should continwell calculated to elevate one's spirits, and promote a start of smil."

A SELVER WESTERNS Tuesday, August 32, there came of h 25 the a very glement utility the celebration of the twent - lift anniversary of the westiling by of Xand Mrs. Lever Silverman. This Reporter and the delicity of wing present.

At three of the party assembled in the ish temple where the services were contacted to the Rev. Battle Comin and Februaries. It is madesian of the arribes, the party reprint to Concerns Hall, in Louisers Hinck, where they are fewer to a first humps, provided over by Boys Greenshoom, Eac.

believe has been som a men degunt falle speak which, as well for the contiguing his flow may Service of the Fands, Will ther many to the but a fewered the appellation at - I few to be polary and old Boother bimed nigo have as a through a mater of the feat, and been provide the emiliation. When followed in the trace, and wh, hence not mag, impacted a mineral for of happiness to the gay assenting.

While the company, numbering short, for the and person, were parallely of the rope, to Count Western Band Comment are and telefon seeins of make. A number of tests were freand respected to by Mr. 3-chemins, G. W. Thorason, Mr. Squaling, and Henry Howeville, Oct. are of Mr. and Mrs. Morrows, and by Lyon Street man himself.

They have dight dillitors, all of whom we below and were prisoned. They may extend for where of faces, with face accompanient, over, we, ber simpleg, from the eldest to the "wise" to o faster peaces of age.

Francis, unlated of with three fifthe, they at over his thorough tollars, were made in Ye. and Mrs. Stireman by their Mends.

Mr. Silvernas is a Bring stomment of the day of our regulation institutions, lawing some in-Burnets to tills country a pose log, and by his orn energy made his way up in the world. He has been several important offices of true in the blace of Whennin, where he relifed plot to remarks; to

Spendes were made by Mr. Screenbarn, Fr. Beinbach, and Br. Witte.

The dutying then commenced, and was kept to notil a late hour. The latins were felly frome, and many of them were very precip. The men are fite specimens of matinosis, in seems to be a scaled trait of this people to enjoy life to its follows. They are warm hearted and probal, best on being supply themselves and making others on.

The levi shapengle we free from the morns propaliens of the so-called Caristians; and, accounted by Mr. Greensham, they rempile the broken hand of the mee and every man a sen of God, to man a special son of God. They are a people win have had the common sense to repulsate the duraand absorbbles of the Christian thesings.

We are always pleased to receive extraction for the estimate of our Month pages - for the con-Parameters and Sound Sound Sound Sound

When our friends think complete these process while to see their settles published to the classes. we count them so friends to the great case of emandipation from the familion of learning and supervision, which came we advanced

of come many articles are written by good losed the and water-true pillanderspick and good thinkers, but who have not had opportunities to quality themselves to propose motion for poliextins. When we have time, we with pleasure referencia articles. Some we are matteria, to: let it be distinctly understood by the writers that It is no loss to them became they are not positione. Their thoughts are immedial through statuted in meenly paraents. "Try, by upin," should be their matter. Indeed, the less were more very pair writers. By frequent trials, they have become no. Scient-fire volters.

We ask our friends everywhere who have a hade for writing, to send as contributions. We like a variety to select from. The public well know that it is the great variety found in our columns, and our believe of expression, fast give to the meet of units for publishing the lest reference; paper ever west immediate to the people.

We respectfully holds our friends to constitute to the estimate of both the Jorgan count to Lorent Bongers. We would simily said, make von-conmaintaines been mid bind as position in them le danateled by bloss and peopledly of

#### Amiens for Easie.

We take pleasure in returning our thunks to the many friends who have already derended their uniter for masic. It has been a good beginning for the first week. If our friends in all partied the menty will become their patroner upon our inelization, they will help us very much, and resists promptly saything in the mask line they may

ander by made on the profession, all the rects for the section. Prof. Explos, who will see to filling onlin. It is michael maide, pi donical copers b fill, and only special, but general order for any time of more than may be desired. In the line of maint becomes, we will present the arparties with half to refer an artist, or to national and benefit of the Mills over

In a few days, such anicologies for Josephil will remire a minimum of several handred during places of mark, any or of the beautiful by benined In addition to what the first live in contract to

the facts found to be the first to be a page. having my or sell. It is beyond in more all the different plants in the realistic con-Port Digities will adverge by fromi all the most

con, 22 Duchen, over 17 Kalten crett de same and depairs for Prof. Engine. In will alon you the events! I mad piezes, and other

between, and what he third hash. Marie shape there "Rade " E ? ? A. Duner

Difference of the last that the property for the weathers or or other products. By

question of the rights of all to have a voice in the government under which we Rva? Does it take in educational interests? Does it include the temperance question? Does it embrace land reform, social reform, or any other reform movement? or is it merely a sectarian idea with no vitality in it, the greatest object of which is to shut out all new ideas as have the churches, and for the sake of adding to Its numbers, scout free discussion because it would call out a variety of ideas, and thus interfere with the " harmony of the meeting ?"

What is the use of Conventions, if all think alike? If no subjects are introduced, except those that all believe in, and think alike upon! Is not agitation of thought the great idea of all such gatherings? Where is the utility of a harmony that must be bought at the sacrifice of principle, and shutting out all those subjects upon which the health, happiness and prospertly of humanity depend?

Do additions to the numbers of a society prove the wisdom of its actions? If so, then the most sectarian of orthodox churches prove the right of their bigotry and intolerance, for there are often added to their number a greater percentage than was added to the First Rockford Society, on account of its proscriptions. Is proselyting and adding to our numbers, instead of the promulgating and discovering of truth, the object of organization? If so, we may expect to see just such intolerance and bigotry as we see in other sectarian societies; the same spirit that has just shown itself in that convention, and which I had hoped Spiritualists had

Not long since, I heard an orthodox minister preach in his church, on the necessity of obedience to physiological laws in regard to dress, diet, etc., as a foundation for sound mental and spiritual growth. Was he preaching religion proper? Shall Spiritualists be behind the churches in reform movements? Verily-with few exceptions-we are not; and my heart is rejoiced when I read such resolutions as have been passed in all the State, and many of the local organizations, taking in the whole welfare of the human family in all its departments of life, for nothing short of such a religion will satisfy a soul that has a broad and deep and extended scope of vision.

Hoping to hear soon from some of our good brothers, what is Spiritualism proper, I am with fraternal feelings,

JUDIET H. STILLMAN, M. D.

#### Letter from G. C. Randolph.

DEAR JOURNAL: Having to renew my subscription, I thought I would drop you a few lines, to let your readers know that Spiritualism is entirely unknown in this section. I do not suppose that there is a medium in East Tennessee. Is there some medium in the North or West who is generous enough to pay us a visit and introduce Spiritualism to this benighted people?

If there are any other subscribers to the Religio-PHILOSOPHICAL JOURNAL besides myself and Wm. A. Simpson, of London, in East Tennessee, I want

to hear from them. I would like to send you many subscribers to the JOURNAL; but I can do nothing till the people wit-

ness the facts of Spiritualism. Yours for Spiritualism, Truth and Humanity,

G. C. RANDOLPH.

Here is a field for usefulness. Is there not some medium who will adventure in it? Some risks must be taken; but the greatest bazards oftentimes bring the largest rewards. Let not the "Macedonian cry" of our brethren in Tennessee go unheeded. Who will be the first to answer the call ?- ED.

### Letter from Lydia Bunbar.

DEAR JOURNAL: I have let my subscription run out, for the reason that I was going on a tour through Wisconsin, York State and Massachusetts. I thought I would not renew until I came back; but on reading the JOURNAL I saw a letter from S. K. Terry, requesting his paper stopped, it being, he says, an abolition paper. I then concluded I would renew my subscription at once, and let my family and neighbors have the privilege of reading it while

Hoping that others will do the same, I remain Yours with respect,

LYDIA DUNBAR.

Bancroft P.O., Freeborn co., Minn., August 11, 1866.

ED. NOTE.—We hope to be remunerated for all losses incurred from sectarian or political interference or bigotry, at least an hundredfold. Such are the indications thus far. We hope all highminded, liberal, independent freethinkers will take hold in earnest to widen our circulation.

### Letter from Dr. Mayhew.

DEAR JOURNAL: Since writing my last, I have been resting to great extent, the hot weather and short evenings being unfavorable for both speaking and hearing to advantage. I have, however, not been altogether idle. My many friends have kept me well occupied this season, in replying to their many kind and welcome epistles. In the commencement of the month of June, I visited Winons, where I was kindly welcomed by my highly esteemed Brother H. C. Train. F found that the Spiritualists here, had to great extent, allied themselves to a free Unitarian Church, where a Unitarian preacher presides, but as it is in all other places, where Spiritualists allow themselves to be drawn into such an alliance, our church and our preachers are considered, to the exclusion of those teachers who feed the people with what they feel to be the truth. I do wish that Spiritualists would be wiser in such matters. While they are so lax, Spiritualism cannot prosper in their midst. Unitarianism and Universatism are doing more to hinder the progress of Spiritualism, than all the other churches combined. Other churches are outspoken, and at least honest in their opposition, but these come with the smile and the extended hand of friendship and brotherhood, that they may the more effectually injure us. From thence I passed on to Rochester. Here I

found also a large band of Spiritual friends who had united with other free minds in what they have styled a Unitarian Church. Brother Walker, who preaches for them, is an undoubted Spiritualist. They have certain church usages, and a liturgy, which I think, however, will not cling to them much longer; indeed, I should not be surprised if ere this, they dropped the name and defined their position

to the public as Spiritualists.

.The large majority of the society are Spiritualists. Bro. James | Easton and lady were my very kind entertainers during the ten days I labored here. Much of my laborhere was in conversations outside of the lecture room, and I trust that some minds were blessed with a few rays of light through those conversations, which they had not before. I had a very good circle for the development of the healing power, which I judge, was tolerably successful, though not so much so as in some other places.

season. The memories of Rochester, and the many dear friends there, are always pleasing to me. My as people now-a-days," healing powers were somewhat used with good

On leaving Rochester, on my way to Pine Island, I stopped over one night with Bro, Culver, at Milsome time next month.

and family gave me a most cordial welcome, I feetured four times in Bro. D.'s hall, and then passed to West Troy to visit a lady who was very much afflicted. I staid a week with her, and think my treatment resulted in permanent good. I received an invitation from her husband, Mr. C. Fox, of for the purpose of delivering a course of lectures. I shall then for two weeks continue her further treat-

From thence I proceeded, in company with Bro. passed on to Lake City, spending a night upon the road with Bro, Bartlett, of Sugar Loaf Valley,

I expect to lecture in Lake City and Wabashaw, some time next month.

After concluding the above labors, I returned to St. Paul, and the following week went down the river to Newport, where I was kindly welcomed by Bro. Ruel Parker. Here I delivered seven lectures to very good and appreciative audiences, not with standing the heat of the weather and shortness of

Thus concludes my labors of the past season. I now rest till the first of September. My route will around Rochester and Pine Island, then by way of MacGregor into Iowa across to Albia, then by Keokuk into Illinois, not going south of the Great | child." Western Railroad, and from thence gradually into the State of New York.

Friends who desire my services on, or near this route, will please advise me without delay that I may determine my appointments and send on notices of the same. If you send me word in sufficient time, I will endeavor to meet all your wishes.

Those living east of the Mississippi and in the State of Iowa who wish for a visit, will please direct to me, care of Enos Gay, MacGregor, Iowa. I am yours, for truth and humanity,

JOHN MAYHEW. St. Paul, Minn., August, 1866.

## Religio-Philosophical Journal

CHICAGO, SEPTEMBER 1, 1866.

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

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

S. S. JONES, President. GEO. H. JONES, Secretary. AT For terms of subscription see Prospectus on eighth page

"The Pen is mightier than the Sword."

To Postmasters.

s and British Provinces are requested to act as Agents for this paper—to receive and remit subscriptions, for which they will be entitled to retain FORTY CENTS of each \$3.00 subscription, and TWENTY CENTS of each \$1.50 (half-year's) subscription.

To Our Patrons. Persons sending post office orders, drafts, etc., are requested to make them payable to George H. Jones, Sec'y.

In changing the direction, the old as well as the new ad-

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.

## "Spare the Rod."

Corporeal punishment for mental derelictions is a relic of barbarism, and the legitimate offspring of the doctrine "believe or be damned."

Man, in the early stages of development as a rational and moral being, partaking more largely of the animal nature, of necessity manifested the brutal propensity of maintaining the mastery, by physical force and power; by disabling his adversary, or causing him such physical pain and suffering as would compel him to succumb, the weaker to the stronger, practically demonstrating the doctrine that "might makes right."

Out of this idea, we say, grew the doctrine of penal corporeal punishment for mental or moral wrongs, and by a priestly interpretation of the crude records of moral and religious ideas, in the early ages of the human world, the doctrine of "eternal damnation."

The Mosaic rule "an eye for an eye, and a tooth for a tooth," might have been requisite for the government of his people, or any other people in his age of the world; but it is preposterous and simply ridiculous to urge that doctrine now.

Again the rule uttered by the wise (?) Solomon, "Spare the rod and spoil the child," has been the cruel source of the direst human suffering. Under this rule has the saintly flend imposed his tyranny and wreaked the vengeance of his brutal nature upon imploring suffering innocence and infancyvide the child-murderer Lindsley.

Kindred to this we reprint from our city papers the following paragraphs which need no comment, only that the fine imposed in this case was excessively

A CRUEL FATHER .- Walter Atkins, who resides at No. 85 Carroll street, was brought before the Police Court yesterday morning, charged with being disorderly. His wife and son, the latter a lad seventeen years of age and of sickly appearance, presented themselves as complainants, and testified to the following facts:

On Sunday before last the boy being quite sick, desired to remain quietly at home, but the father, who has the appearance of being a stern, unrelenting man, ordered him to church. The lad objected. alleging that he was too ill to go out, and if he did go his disease would be increased and an additional bill of expenses for medicine incurred. The father was determined in his purpose, and finally took the poor boy in his arms and carried him into the street, where he left him, with orders not to again cross his threshold until he had obeyed his command. Too weak to walk the distance to the church, the boy remained on the sidewalk until after the close of divine service, when he made an attempt to enter the house. Scarcely, however, had he lifted the latch. ere the cruel father spurned him away and closed the door upon him a second time. A second and third attempt were made to gain admittance to the house, with the same result, when with the assistance of his mother, the boy walked to the house of a neighbor, who upon hearing of the treatment he had received, took him in and gave him a bed. At this neighbor's house the boy has been staying ever since, the father refusing to have anything more to

Atkins endeavored to explain his conduct by the delivery of a long harangue on the duty of sons to their parents, and the necessity of a Christian education, etc. The magistrate, however, failed to see the necessity of such cruel treatment, and required the father to pay a fine of five dollars and costs.

In a visit to the "State Reform School" of Michigah, we took occasion to inquire of the Superintendent what form of discipline or punishment was exercised there? He replied that it "depended upon the nature of the offence." We put the ques- | phor and chloroform in the following proportions:

I feel as if this developing gift was one which I tion more direct; "Do you ever whip?" He shall have to exercise much during the coming answered, "Sometimes. We believe that Solomon knew as much about the government of children

We observed in one of our exchanges that the school board of the school where three young ladles-teachers-bound and brutally wideped a young lady pupil nearly to death, had re-appointed ton, and expect to visit and fecture in that place | the same teachers to the respective positions, thus virtually endorsing their outrageous brutality. In Pine Island, my good Bro. Sylvester Dickie Probably they belonged to the same Orthodox

We have yet to lead that goodness was ever whipped into any one, adult or child, and had hoped that that odious aphorism of Solomon had been forgotten, but it appears otherwise.

It is stated by recruiting officers who recruited West Troy, to visit that neighborhood next month, the colored portion of our army, that at least seven out of every ten applicants for enlistment, upon examination discovered marks of the lash apon their persons, and some of them gave evidence of the most horrid laceration. Is it to be wondered at, Green and lady, to Guilford; spent a night, and | that these men fought against their cruel masters with zeal and unexampled bravery?

We are opposed to the ler talionis-the law of retaliation-in every form. In the executive or judiciary department of the government of nations, In the government of churches, societies or schools, and above all in the government of families, where love should be the law, and obedience the rule.

It is an absurd to think of whipping affection into a child, as it is of whipping faith into an unbeliever, or innocence into a crimpal.

Our belief is, that all "houses of correction," all prisons, all places of banishment, should be schools of reformation, and all criminals and offenders be this year, first, to that portion of Minnesota against the peace, happiness and welfare of the no reply. world should be treated as unfortunates.

Then "spare the rod," and do not "spoil the

#### Spiritual Prescription for Cholera.

The following "Prescription for Cholera with specific directions for its administration, and general instructions for the treatment and prevention of the disease," was sent us by an esteemed correspondent from St. Louis,

"The prescription is the result of a consultation of physicians in one of the medical temples in the Summer Land, and is given to humanity as a preparation every way worthy of confidence."

It was given through the mediumship of Mrs. Chas. J. Osborne, with the special request that it be published in the RELIGIO-PHILOSOPHICAL JOUR-NAL.-EDS.

PRESCRIPTION.

Ninety-six grains sulphate quinine, dissolved in the smallest quantity of elixir vitriol that will take it up, adding sufficient water to make one ounce of the whole and no more; one ounce laudanum; six drachms spirits eamphor; two drachms chloroform. Dose, thirty (30) drops, or half a teaspoonful, in as little water as it can be taken.

TREATMENT AND GENERAL HINTS.

As soon as the patient is attacked, by vomiting or diarrhea, give a teaspoonful of salt and the same quantity of cayenne pepper in a half a pint of warm water. This will at once empty the stomach of its contents. Then give eight (8) grains of dry calomel, to be immediately followed by thirty (30) drops, or half a teaspoonful of the above prescription, adding five (5) drops of the tincture of Cannabis Indica (Indian hemp) and about a fifth of a teaspoonful, or a good sized pinch of cayenne pepper. Mix the whole with as small a quantity of water as possible and administer it at once, for if it is allowed to stand it will become too strong of pepper to be taken.

Repeat the calomel and mixture as often as it is

When the mixture is retained half an hour repeat the dose, omitting the tincture of Indian hemp. After the second dose is administered wait as long

as the symptoms will allow with safety, before again repeating it. If the case is a violent one repeat the mixture

when it has been retained fifteen (15) minutes. The calomel is not to be repeated after one dose

On no account bathe any part of the body with warm water. Hot water in bottles may be used,

Mix strong mustard with vinegar, spread it on thin cloths, sprinkle it freely with salt and cayenne pepper and place it on the stomach and bowels first, then on the soles of the feet. If the patient is not better in twenty (20) minutes, put it on the ankles, wrists, and both extremities of the spine.

Remove these plasters as soon as the burning produces a decided nervous irritation in the patient, for this will exhaust, and exhaustion must be carefully guarded against. If necessary, the plasters can be applied several times.

Do not, under any circumstances, allow the patient to rise from a level position. This is of the greatest

We caution against bathing with warm water, because a chill throughout the whole system is sure to follow it in any stage of cholera. Gentle rubbing is beneficial if it does not make

the patient nervous, or expose the skin to the air. The best quality of brandy should be given from the first, with as little water as possible. A teaspoonful after it is diluted is sufficient for a dose. It must be used as a tonic and repeated as often as it is required to keep up the strength. It should be used according to the judgment of the nurse, in-

dependent of all other medicines. A small piece of ice swallowed before each dose of medicine will greatly assist the stomach in retaining whatever is administered.

While the salt vomits and throws off any irritating cause that may be in the stomach, the pepper prevents coldness and prostration.

The calomel acts on the liver and arouses the vital

prescription the patient will get ten (10) drops of laudanum, seven and a half (736) drops of spirits camphor, two and a half (2)6) drops of chloroform, and two (2) grains of quinine.

in the bowels; the camphor acts particularly on the extremities, warming them by producing circulation; the chloroform acts directly on the nausea -the quantity stated cannot injure any one-and the quinine brings the system up to a positive con-

the patient is afraid of the disease.

one dose has been retained. vails in cholera seasons, or any affections of the nor never had, either in salary or eitherwise. bowels, nothing can be more beneficial than calu-

One ounce spirits of camphor, one drachm chloroform. Take ten (10) drops of this mixture with (wenty (20) drops of paregoric every fifteen (15) minutes until relief is secured.

There are only two conditions of the system that are negative to choicra, viz.: An inactive liver and general prostrution. Prevent the system from fall. ing into either of these conditions, and you will have no cause to fear. The want of proper rest will produce both conditions sooner than all other causes combined. Give the system rest whenever it requires it.

The best purifiers are sulphur and camphor. The former should be burned night and morning throughout the house, sprinkled on a few live coals, and the latter strewn on the floors, particularly around the beds in sleeping rooms, in pieces of the

A teaspoonful of the flower of sulphur worn in the sole of the stocking is an almost sure preventive of cholera,

Everything necessary to use in the treatment of cholera, particularly in its earlier stages should be kept in readiness for instant use, as the loss of even five minutes may result fatally to the person at-

#### Ignorant, Prejudiced and Bigoted.

In a letter from Dr. W. Persons, dated at Marshalltown, Iowa, the Doctor says, "I wrote the editor of the Marshalltown Times, stating I had been written to by quite a number, to make an appointment here, and sent him forms of eirculars, etc., with references; and stated if he wished pay in advance, I would send it. To which I received

I found myself obliged to come out here at considerable expense, and see what was the matter. The editor, Mr. Henderson, told me the reason he did not reply was, that I did not send a three cent stamp to put on a reply letter. \* \* He is a lawyer and editor, and candidate, (if he can get the nomination,) for Congress; is the leading man in the Methodist church. He got out my circulars, and charged me more than double any one ever has charged me.

I send you his editorials on the subject, of August 1st and 8th."

COOL.-We are about to be flooded with puerile defences of Spiritualism, and miraculous modes of healing the sick. Most of them are mere adverlsing communications. We do not propose to publish them as mere reading matter. If the authors wish to take the responsibility of their writings and pay for the work at our regular rates, we shall insert them as advertisements, if nothing is contained in them of a vicious character.

When Dr. Persons, or any of his class, "goes about doing good," as did the exemplar of our religion, "without money and without price," we shall believe at least that he is sincere, and when he raises the dead that have been three days in the grave, makes the dumb to speak, unstops the ears of the deaf, opens the eyes of the blind, and makes the lame walk, instantaneously, as did the Saviour, then we shall conclude that he has superhuman power, and take pleasure in notifying our readers

This is the spirit in which the efforts of the humanitarian to benefit the world, are met-a re-echo of the same derisive language that was used towards the Healer of Nazareth. "Verily, he casteth out devils through Beelzebub, the prince of devils." "If thou be the Christ, come down from the

If the benefactor of mankind will go about the world and heal the sick, make the dumb speak, the deaf hear, the lame walk, and "raise the dead that have been in the grave three days," "without money and without price," pay railroad fare, hotel bills, and extortionate charges for printing, this magnanimous defender of a dead faith "will believe at least he is sincere," and take pleasure in notifying his readers of it.

Does he think the averments of thousands who have certified to what he sneeringly calls "miraculous modes of healing the sick," are all untrue? "mere advertising communications" of quacks? and that by withholding his columns from the use of a public benefactor, "unless he will pay for the work at our regular rates," he will suppress the vital truth that the sick are healed by the laying on of hands in this age of the world? Does the existence of a fact depend upon his credulity? Prejudice and superstition are founded on ignorance, and bigotry is the legitimate fruit of that productive soil.

## Our Next Volume.

It is natural for subscribers to a reformatory journal to be anxious to know at the close of the first year of the paper's existence, what its prospects are for the future.

It is with pleasure that we are enabled to reply that our publications, including the RELIGIO-PHI-LOSOPHICAL JOURNAL, have been a success. Notwithstanding everything used in our line of business -labor included-has risen a large per cent. within the last twelve months, much to our surprise, as everything was enormously high when we began; yet the continued growing interest that has been manifested for our enterprise among the masses, with constantly renewed promptings by our spirit friends from the inner life have inspired us to action, so that we have had one continued round of success. We shall, as we have heretofore done, continue from week to week to give our subscribers better papers than we have ever done before. Every week, hereafter, we shall supply a paper that will be read with increased interest, not only by the philosopher, philanthropist and sage, but the youth will look for the Religio-Philosophical Journal, and peruse its columns with a hearty welcome. We will make it the best paper in the wide world.

### To the Public.

The Vice President and Secretary of the Western Phanix Insurance Company, having solicited the use of my name as the nominal President of said Company, I consented to its being used, only after receiving a pledge that no business of underwriting In every dose of thirty (30) drops of the above or insuring should be done until a sufficient amount of paid or guaranteed capital stock was secured to serve as a positive guarantee that all losses that might be sustained would be promptly paid, and that even then business should be confined to The laudanum quiets the excited state of action | country risks, less dangerous than those of the city of Chicago, until the ability of the Company to pay any loss sustained was fully established.

Finding all these pledges were being daily ritchted, I some time since withdrew all connection with the institution; but having learned that my manne has been since used, and that the public have not The Indian hemp also assists in controlling the been advised of my resignation, nor have the postnausea and quiets all nervous irritation, which is cies issued with my printed name upon them as the most exhausting symptom, particularly when President, (never having symptom) been Joranat do not hold themselves responsible for taken up and replaced with others without my the sentiments expressed by correspondents. Be-The tincture of hemp is not to be repeated after signature, as promised to be done, I therefore take lieving in freedom of thought and the right of this method to solving the public that I have no expression for ourselves, we would not deny the For slight nausea or diarrhea, which usually pre- interest in the Western About American Company, SERVER 2 Z

Chiesers August 24 1986

#### "Let Israel Rejoice."

From the following repertorial notes we infer that our Reporter has had a happy event, if not a happy fortune befal him. The participation in so glorious a feast as he describes, we should consider well calculated to elevate one's spirits, and promote a "flow of soul."

A SILVER WEDDING. On Tuesday, August 21, there came off in this city a very pleasant affair, the celebration of the twenty fifth anniversary of the wedding day of Mr. and Mrs. Lyon Silverman. This Reporter had the felicity of being present.

At three o'clock the party assembled in the Jew. ish temple where the services were conducted by the Rev. Rabbis Kronig and Felsenthal. At the conclusion of the services, the party repaired to Concordia Hall, in Lombard Block, where they sat down to a rich banquet, presided over by Henry Greenebaum, Esq.

Seldom has been seen a more elegant table spread, which, as well for the costly furniture, as the savory character of the vlands, with their snowy coverings, justly deserved the appellation of " A feast for the gods !" and old Bacchus himself might have sat enthrough as master of the feast, and been proud of his exaltation. Wine followed in its course, and wit, humor and song, imparted a universal flow of happiness to the gay assembly.

While the company, numbering about four himdred persons, were partaking of the repart, the Great Western Band discoursed sweet and delicious strains of music. A number of toasts were given and responded to by Mr. Felsenthal, G. W. Thomp. son, Mr. Gunning, and Henry Silverman, eldest son of Mr. and Mrs. Miverman, and by Lyon Silverman himself.

They have eight children, all of whom are living, and were present. They sang several fine selections of pieces, with piano accompaniment, every member singing, from the eldest to the "wee" one of four years of age.

Presents, consisting of solid silver plate, valued at over six thousand dollars, were made to Mr. and Mrs. Silverman by their friends.

Mr. Silverman is a living monument of the glory of our republican institutions, having come from Bavaria to this country a poor boy, and by his own energy made his way up in the world. He has held several important offices of trust in the State of Wisconsin, where he resided prior to removing to this city.

Speeches were made by Mr. Greenebaum, Mr. Heinboch, and Dr. White.

The dancing then commenced, and was kept up until a late hour. The ladies were richly dressed, and many of them were very pretty. The men are fine specimens of manhood. It seems to be a settled trait of this people to enjoy life to its folness. They are warm hearted and genial, bent on being happy themselves and making others so.

The Jewish people are free from the narrow prejudices of the so-called Christians; and, as remarked by Mr. Greenebaum, they recognise the brotherhood of the race and every man a son of God, no man a special son of God. They are a people who have had the common sense to repudiate the shama and absurdities of the Christian theology.

#### Contributors.

We are always pleased to receive contributions for the columns of our beloved papers-the RELIGIO-

PHILOSOPHICAL JOURNAL and LITTLE BOUGUEL When our friends think enough of these papers to wish to see their articles published in their columns, we count them as friends to the great cause of emancipation from the thraldom of ignorance and superstition, which cause we advocate.

Of course many articles are written by good honest men and women-true philauthropists and good thinkers, but who have not had opportunities to qualify themselves to prepare matter for publication. When we have time, we with pleasure revise such articles. Some we are unable to, but let it be distinctly understood by the writers, that it is no loss to them because they are not published. Their thoughts are immortal, though clothed in unseemly garments. "Try, try again," should be their motto. Indeed, the best were once very poor writers. By frequent trials, they have become proficient-fine writers.

We ask our friends everywhere who have a taste for writing, to send us contributions. We like a variety to select from. The public well know that it is the great variety found in our columns, and sur boldness of expression, that give us the meed of praise for publishing the best reformatory paper

ever sent broadcast to the people. We respectfully invite our friends to contribute to the columns of both the Journal and the Little Bouquer. We would simply add, make your communications terse and brief as possible; let them be characterized by fulness and perspiculty of ideas rather than volubility.

Orders for Music. We take pleasure in returning our thanks to the many friends who have already forwarded their orders for music. It has been a good beginning for the first week. If our friends in all parts of the country will bestow their patronage upon our institution, they will belp us very much, and receive promptly anything in the music line they may order by mail or otherwise, at the very lowest rates.

Prof. Hughes, who will see to filling orders, is a celebrated musician, and abundantly competent to fill, not only special, but general orders for any class of music that may be desired. In the line of musical instruments, we will guarantee that any instrument sold shall give perfect satisfaction, or the instrument may be returned any time within seven

In a few days, each substriber to the Journal will receive a catalogue of several hundred choice pieces of music, say or all of which will be furnished

In addition to what may be found upon our catalorne, we will furnish any sheet or book music now in print new or old. It is impossible to name all the different pickets in our catalogue. Prof. Hoghes will always be found at the music

store ISS Dearborn, corner of Madison streets, Be sure and inquire for Prof. Hughes. He will

show you the sweetest toned planes, and other instruments, and select the choicest music. Direct simply thus: "Music," R. P. P. A., Drawer Chicago, Ill.

### Responsibility.

The editors of THE RELIGIO-PHILOSOPHICAL same right to others.

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

#### To Our Patrons.

Three more numbers of the Journal close the first year of its existence. That we publish a firstlass newspaper, in every sense of that term, is admitted by nine hundred and ninety-nine out of every one thousand of the readers.

We have published the JOURNAL for the sake of presenting to its readers the best paper ever printed, and not for the sake of making money from it. Every sensible person must know that we must have a subscription list very much larger than we now have to be able to save a margin to stockholders from our newspaper business. We have spared no pains to conduct our affairs economically, and by the aid of our other branches of business, which pay margins of profits, have continued o give our subscribers, from week to week, such a variety of reading matter as the constantly unfolding minds of the people demand. This we shall continue to do, however great the sacrifice. But we appeal to our friends-Spiritualists and every other phase of reformers, to ponder well upon the great subjects of general reform in which their souls are so deeply engrossed. Is not the laborer worthy of his hire? If so, is it not a duty you owe to yourselves to be prompt in renewing your own subscriptions and vigilant in securing new subscribers to both, the Journal and Little Bouquer ? Ought you not to help sustain so good an enterprise?

We earnestly appeal to you as one friend appeals to another for aid, in the prosecution of a great work in which both are equally interested. Will our agents also take heed and be active in our behalf?

#### L. Judd Pardee.

This gentleman delivered two discourses in Crosby's Music Hall last Sunday morning and evening to-not large-but appreciative audiences. In the morning, upon "Christianity and Civilization," in the evening upon "The Coming Man."

These subjects, discussed in Mr. Pardee's ornate, though somewhat peculiar style and manner, evidencing a depth of thought and power of analysis attainable by no ordinary mind, must command a due consideration in the minds of all who heard

The phase of Mr. Pardee's mind seems to be that of the prophetic, reaching out unto the future; and reasoning by analogy from the past, taking into view the conditions and aspect of the present; he ventures boldly to predict the general and ultimate character of the coming time when the Christ principle shall be evolved, and assert the supremacy, and there shall be a triune oneness of love, will and wisdom, which shall have a representative head, whom he denominates the "coming man." But ere this condition of peace and unity shall be attained, there shall be commotions, and strifes, and wars, and bloodshed.

conclusions from his discussion of these questions -merely noticing the subjects and character of them, to show the drift of his inspirations, and the analytical powers of a laboring mind, that is fast wearing out a feeble body, like a sword that is whetted keener, and burnished all the brighter by being often drawn and sheathed, which soon wears

#### Organization.

We have received from William Lynn, Esq., of Muncie, Indiana, "Articles of Association of the Society of Spiritualists of Muncie," for publication. We, and the friends of organization throughout the country, doubtless are glad to hear of this movement on the part of our friends in Muncie, and we trust great good may be accomplished by it; but we have not room to publish the Articles of Association of all the societies in the land, for they are becoming numerous, and more especially as there is a strong similarity between them all. If we should do so it would be at the expense of other matter, which we deem would be of more importance to the general reader.

The officers of the Muncie Association are Wm. Lynn, President; Mrs. Margaret E. Hulbert, Vice President; Samuel W. Harlan, Clerk; John C. Matthews, Treasurer; and Peter Fulheart, Col-

## LATEST NEWS.

Oliver Lovell, for fifty years a resident of Cincinnati, died at Glenn's Fall, N. Y., Aug. 22.

Hon. Schuyler Colfax addressed 5,000 people at Wabash, Indiana, August 22, on the issues of the

Major General Hooker and staff arrived in Detroit, August 22. The General is in feeble health. It is rumored in Washington that Judge Advocate General Holt will be superceded in a few days.

During the month of July, 15,000 acres of public lands were disposed of at the Land Office at Brownsville, Nebraska, nearly all of which was for actual settlement.

The receipts of internal revenue since July 1st, are stated to be fifty-two millions.

One effect of the last peace proclamation is to reduce the pay of private soldiers from \$16 to \$11

A plot has been discovered among the President's reconstructed friends in New Orleans to assassinate General Sheridan, Commander of the Gulf Department. It was designed to accomplish his death by the explosion of a shell made for the occasion.

WASHINGTON, August 22.—There is an official authority for denying the statement that the Secretary of the Treasury has given instructions that no money shall be paid out of the Treasury under the provisions of the civil appropriation law for additional bounties to soldiers. As soon as the regulations governing the payment shall be agreed upon by the Commission it shall be furnished to the Treasury Department, and not until then will be presented for the decision of the Secretary the question of whether the law carries with it an appropriation for the law specified.

It is stated that Paymaster General Price will be ready for adjustment.

The Commissioner of Indian Affairs has recently received many highly satisfactory reports from Indian agents on the frontier. They generally re-Present that the tribes that have effected treaties with the Government are desirous of perpetuating them, and manifest an intense hatred toward those who have violated their pledges by attacking emigrants and settlers.

It has been discovered that stories of Indian depredations are sometimes manufactured by residents in frontier settlements, who desire the presence of troops for profit instead of protection.

the reported massacres in Paradise Valley, Nevada, in the early part of July.

Mrs. J. C. Carlisle, Secretary, has reported the nett proceeds of the National Soldiers' and Sallors' Orphans' Fair at \$26,833.84. The Pennsylvania table is credited with \$6,000; New York, \$5,000; Kentucky, \$800; Michigan, \$500; Ohlo, \$250; Mis-

The Treasury Department has received a draft on Baring Brothers, of England, for the amount of £11,844 16s 10d sterling, as the proceeds of the sale of the surrendered Confederate vessel Shenandonh. The draft has been sent to New York, with directions to deposit the amount to the credit of the United States as the proceeds from the sale of surrendered and abandoned rebel property.

#### FOREIGN NEWS.

The news from Europe is interesting. Peace negociations between Austria and Prussia are still pending. Shipments of species to the United States have been made-now an unusual circumstance. The Mexican Empress has failed to obtain the aid she sought in France, and reports are current that Maximilian will soon be compelled to leave Mexico. The Chinese rebels have experienced severe reverses. Large arrivals of 5.20 bonds are reported in London. The accounts heretofore given of the attempt to blow up the Parliament House have been greatly exaggerated. The Atlantic Cable proprietors are canvassing an advance in their rates. The Emperor Napoleon is reported to be ill. Russia is said to have become jealous of Prussia's enlargement of territory.

The Ottawa correspondent of the London Globe says: "The House has been frequently disgraced this session by the presence, in the Chamber, of members, and those in high places, in a state of intoxication. To-day, as well as on Friday and Saturday last, very scandalous scenes of this kind

#### PERSONAL AND LOCAL.

Miss Minnie Ream has, by resolution of Congress, been intrusted with making a marble statue of Lincoln, for \$10,000.

If J. W. Cowen, who is lecturing in the West, will send us his address for the "Register," he will oblige some of his friends who are inquiring for him.

We have good reason to believe that Dr. J. B. Ferguson will re-visit England in November next. Should he come, many of his old friends will be glad to welcome him.

Mr. Cooper has returned to the Davenports. He sends us a brief account of their doings; but it has reached us too late for insertion .- Spiritual Times,

A. L. E. NASH .- The following note from our worthy co-laborer in the cause of human redemp-We leave Mr. Pardee's hearers to draw their own tion explains itself. Our brother informs us that he "still lives." May all such workers in the cause of humanity "live a thousand years" on earth: ROCHESTER, N. Y., Aug. 14, 1866.

EDITORS JOURNAL: I noticed that you have left my name out of the Speaker's Register, and that you did not wish to publish dead matter. Now I wish you to strictly understand that I don't rank with dead matter. There is not a man in the field that labors harder for our philosophy than my humble self. I speak twice every Sunday, and often three times. The reason that you do not hear of me is from the fact that I go to the back places in the country, where the people have never had the gospel preached to them - such places where our twenty-five dollar speakers would not think of going. Please put my name back where it belongs, and it will oblige me much.

Yours for the truth, A. L. E. NASH.

## PEN AND SCISSORS.

But has intemperance anything to do with cholera? Much every way. The connection between the use of intoxicating drinks and the fearful ravages of cholera is so marked that I wonder no word of warning has been lifted.

In examining this fact, I find the following, which New York, and every other city in the land, ought to look at. Here is the record entered by the physicians all over the world; "In India a native physician declares that people who do not take spirits or opium do not catch the disorder, even when they are with those who have it." As the pestilence swept over India years ago, it was stated that, "In the army consisting of 8,000 men, more than half of the men died in the first twelve days; the free use of intoxicating liquor was assigned as the cause."

Better than any quantity of medical advice or doctors' prescriptions is the simple injunction-"Avoid all excess." A number of fatal cases of disease have occurred lately, among well-to-do business men, having at command every social comfort, but who were too free in their style of living. They did not realize to its full extent the necessity for abstaining from every form of inordinate indulgence. There was never a time better than now to practice moderation in everything relating to diet. -Bunker Hill Aurora.

When we are alone we have our thoughts to watch, in the family, our tempers, in company, our

How beautiful, how comforting, the thought, and how full of promise, that these germs of nobler things, these promises of better lives, that we feel so strong within us, may some time blossom; and the tree that now seems so barren, bend beneath its glory of rich fruits which it bears as a crown of

A writer in the Christian Inquirer says that "The common Church, which calls itself Orthodox, though in some respects a great success, is in many respects a great failure. The adhesion to it of many persons is only a habit, a convenience, or a personal interest, not an approbation and a belief. The Church in its own preaching does not announce itself successful, except in regard to the very small numbers who make profession of its faith, and call themselves converted."

A facetious foreign cotemporary represents Schleswig and Holstein as a pair of trowsers, Austria and Prussia each having got one leg in, and violently struggling for undivided ownership of the officially inform all soldiers interested in the extra | entire garment. The solution of the sketch is, that aty appropriation as soon as their accounts shall | Prussia ultimately becomes sole possessor, Austria walking off with a bag of money to indemnify her for her struggle, and comfort her in her defeat.

> UNKNOWN .- In many instances, however, the working operation of any specific material is quite unknown, and not even the vaguest theory can be assigned for the mode of action of any particular

> There must be something in a name, notwithstanding what Shakspeare has said, as the following would indicate:

A Mr. A. J. Whpps, of Covington, Ky., was arrested recently for whipping a negro girl, and fined fifty dollars. He claimed that as the child was in This has turned out to be the case with regard to his employment he had a right to whip her as much

as he pleased, and refused to pay the fine, where- hands." A cordial invitation is extended to all who upon he was consigned to the care of Jeff, C. Davis, at Louisville. The affidavits in the case state that the girl was stripped entirely naked, and whipped with a raw hide for fifteen minutes, leaving her back badly lacerated.

We have just heard a good story connected with a revival in a certain town. An invitation being given to those desiring to join "the army of the Lord," a half-witted fellow made his appearance at the anxious seat. Finally be "got through," and stepping up and taking the minister by the hand, he gravely demanded his bounty.

How many things are in one which have never been developed-another and a better soul, perhaps, which has not strength to rise. Why are not these upward soarers, these powerful wings, that I have sometimes felt, stirred in life and actions? These delayed germs remain in me, too late for this life, but in time, no doubt, for another.

All we need say to gentlemen who think Spiritnalists insane, and mediums impostors, is, go ahead, knocking your hard heads against the still harder facts of Spiritualism; your heads will crack in time, if they are not cracked already, and you may yet be grateful to Spiritualism the healer, for making them whole again. -- Spiritual Times.

Jefferson Davis is said to be gradually going down to the grave in a deep decline. A writer in a Memphis journal observes: "Mark my prediction! The only trial that Mr. Davis will ever have will be at the bar of Eternal Justice."

## Deaths.

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

In Appleton, Wis, August 5, 1866, CLARENCE A., only child of Joy N. and Chloe A. Blanchard, aged two years and Funeral discourse by Mrs. S. E. Warner.

Mr. HIRAM JONES passed on to the better land May 17, 1866. He was born in Pembroke, Genesee county, New York, on the 17th of April, 1817. About nine years since he became developed as a healing medium, and worked faithfully without remuneration among the afflicted, often walking miles to do good in this way. He was one of the pioneers of our heavenly faith in Western New York, and as such his home was ever open to all seekers or believers in its ministrations. He ever gave to the poor from his store. Watchful to save, he sought out the weary and imparted the instruction which the angels gave to him so freely. He has found a brighter home beyond. Many are the sincere mourners left behind, both in his own household and among those his liberal hand has blessed. He has arisen, and in the bright Summer S. K. S. Land is crowned immortal.

#### BUSINESS MATTERS.

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

We say this, that those ordering books may not order on one day and the remainder on another day. We intend to be prompt in filling orders for the paper and for books. If either should fail to come to hand within a reasonable time, we urgently request our friends to advise us of the fact, giving names of persons, places of residences, and the amount of money sent; when the order was mailed, and to whom directed.

All such orders should be addressed to Geo. H. Jones, Secretary Religio-Philosophical Publish-ING ASSOCIATION, drawer 6325, Chicago, Ill.

EMMA HARDINGE'S LECTURES ON THEOLOGY AND NATURE.—This book contains Six Lectures given through that highly developed and well-known trance-medium, Miss Emma Hardinge, besides much other very interesting matter. The following subjects are treated of in a mas-

terly manner, viz. : Astronomical Religion.

Religion of Nature.

The Creator and His Attributes. Spirit-Its Origin and Destiny. Sin and Death.

6. Hades, the Land of the Dead. Together with the outline of a plan for a humane enterprise and an autobiographical introduction with an appendix containing the sayings and sentiments of many well-known Spiritualists and other reformers.

This volume also contains a fine steel engraving of the author, by Donelly. For sale at this office. Price, in paper, 75 cents, bound in cloth, \$1.00. Sent by mail postpaid on receipt of the price.

CLAIRVOYANT AND HOMEOPATHIC PHYSICIAN .-Miss Lowry will remain in Chicago a short time, at No. 3001/2 State street, where she will examine the human system clairvoyantly, and give a diagnosis of the diseased organs, and a statement of the cause of their diseased state, and treat the same.

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

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

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

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

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

HEALING THE SICK BY THE LAYING ON OF HANDS .- Dr. Persons, late of the Dynamic Institute, Milwaukee, 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.

Dog days are fairly upon us, and this is truly the sickly season. Do not be without a supply of Coe's Dyspepsia Cure in the house. It cures cholera morbus, cramps, pains and cholie in either stomach or bowels, is the only remedy ever discovered that is a sure cure for dyspepsia, and is a splendid antidote for disorders occasioned by a change of water or diet; being prompt, harmless and certain in its action, we cheerfully commend it to all classes,

## PROGRESSIVE GATHERINGS.

Picnic at Johnson's Creek. The annual Pienic of the Spiritualists of Johns son's Creek will be held on the first day of Septem-E. S. LOPER, Secretary. ber next.

Grove Meeting. "Forget not the assembling of yourselves together. The Spiritualists and Friends of Progressive Reform will hold a two days meeting at Cuyahoga Falls, Ohio, on the 1st and 2d of September.

Speakers—Mrs. H. F. M. Brown, Mrs. Sarah Thompson, Dr. Cooper, and others, are expected. A beautiful grove, near the "Old Maid's Kitchen," at the Big Falls, is secured for the occusion-an attractively romantic spot, where the devotional heart may bow at natura's sacred shrine, and worship the All Father in his "temple not made with

desire that the light of truth be made more manifest, and who search for it as for hidden treasures not forgetting the desired presence of our angel friends who come with the gospel of the new commandment in their hearts. SARAR J. STONE, Corresponding Secretary.

Grove Meeting at Turner, III.
A two days' Grove Meeting will be held at Turner, (Galena Junction.) Dupage county, Ill., Saturday and Sunday, 1st and 2d of September. R. H. Winslow and Miss S. A. Nutt are engaged

and other speakers expected. A general invitation is given to all, and a good time may be expected. Mediums who can be there are invited to write to J. S. Barber, Turner, Ill that arrangements for them may be made, and the friends know who to expect.

Per order of the committee.

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

The speakers engaged are W. F. Jamieson, Mrs. S. E. Warner and Mrs. H. F. M. Brown. J. P. GALLUP, Secretary. Oshkosh, Wis., August 4, 1866.

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

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.

such amusements as will make the occasion

Per order of Committee.

## NOTICE OF MEETINGS.

All are invited.

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 Inceting at 10½ A. M., and 7½ P. M. Children's Progressive Lyceum meets at the same hall every Sunday at 12:30 P. M.

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

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

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

CINCINNATI. — The Spiritualists of Cincinnati, organized under the laws of the State of Ohio, as a "Religious Society of Progressive Spiritnalists," hold regular meetings on Sur

days, at Metropolitan Hall, corner Walnut and Ninth streets at 11 A. M., and 71/2 P. M.

The Children's Progressive Lyceum, under the auspices of this Society, meets in the same hall, every Sunday at 91/2.

CLEVELAND, O .- Regular meetings every Sunday in Temperance Hall, on Superior street, at 101/2 A. M. and 71/2 P. M. Children's Progressive Lyceum holds its sessions every Sun 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. Sr. Louis, Mo .- The "Society of Spiritualists and F of Progress" have rented Mercantile Library (small) Hall,

and have regular lectures every Sunday at 101/2 A. M. 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. Ad-LOWELL.—Spiritualists hold meetings in Lee Street Church,

afternoon and evening. The Children's Progressive Lyceum meets in the forenoon. WORCESTER, MASS .- Meetings are held in Horticultural

Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 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

The Children's Progressive Lyceum, a new and very attractive Sunday School, meets at the same Hall every Sunday afternoon at 2½ o'clock. Speakers wishing to make engagements to lecture in Ebbitt Hall, should address P. E. Farnsworth, Secretary, P. O.

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

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

PHILADELPHIA, PA.—Progressive Spiritualists hold regular meetings on Sundays in Sansom Street Hall at 101/2 A. M. and 1/2 P. M. Children's Progressive Lyceum holds sessions every Sunday afternoon in same place at 21/2 o'clock.

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

PROVIDENCE, R. I .- Meetings are held in Pratt's Hall, Waybosset street, Sunday afternoons at 3 and evenings at 734 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

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. L. B. Brown will answer calls to lecture. Address Drawer 6325, Chicago, Ill.

Mrs. H. F. M. Brown. Address drawer 5815; Chicago, Ill. Mrs. Emma F. Jay Bullene's address is 32 Fifth street, New B. J. Butts. Address Hopedale, Mass.

Albert E. Carpenter will answer calls to lecture. Address, Judge A. G. W. Carter. Address Cincinnati, Ohio. Annie Lord Chamberlin, Musical Medium. Address Ban-

Cambride, Mass.

ner 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, Ill., during December. Henry T. Child, M. D., 634 Race street, Philadelphia, Pa.

Ross Co., Ohio. Prof. J. Edwin Churchill will answer calls to speak on Sundays at a distance. Week day evenings, convenient to Pontiac, Mich. Address Pontiac, Mich. Mrs. Eliza C. Clark, inspirational speaker. Address care of

Seth C. Child, inspirational speaker. Address Frankfort,

Banner of Light office. Mrs. Amelia H. Colby, trance speaker, Monmouth, Ill. Dr. L. K. Coonley, Address Vineland, N. J. Dr. James Cooper will speak at Cuyahoga Falls, Sammit

county, Onio, on the 1st and 2d of September. He will have a supply of books, and take subscriptions for the "Keligie-Philosophical Journal," "Little Bouquet," and "Sanner of Light."

Dean Clark, inspirational speaker, will answer calls to lecture. Address Rutland, Vt., P. O. Box 110. Dr. James Cooper, Bellefontaine, Q. Mrs. Mary J. Colburn, Champlin, Hennepin Co., Minn. Mrs. Augusta A. Currier. Address box Slé, Lowell, Mass.

Mrs. Laura Cuppy's address is San Francisco, Cal. Andrew Jackson and Mary F. Davis can be addressed at Orange, N. J. Linzie Doten. Address Phvilion, 57 Trymont at, Boston.

J. T. Dow lectures in Rebron, Ill., September 21, Janes-Dr. R. C. Dunn. Achtress Kickford, 111. Dr. H. P. Fairfield, trance speaker. Address Sprin, Wis-

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

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

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

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

D. H. Hamilton. Address Hammonton, N. J. G. D. Hascall, M. D., will answer calls to lecture in Wiscon-

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

M. Henry Houghton. Address West Paris, Me. Lyman C. Howe, trance speaker, Clear Creek, N. Y. W. A. D. Hume will answer calls to lecture, on Spiritealism and all progressive subjects. Address, Cleveland, West Side P. O., Ohi

Mrs. Susie A. Hutchinson. Address East Braintree, Vt. W. F. Jamieson will lecture in Turney Junction, Ill., September 1st and 2d; in Berlin, Wis., September 8th and 9th; in Wheaton, Ill., September 10th. Address Drawer 6325, Chicago, Ill.

Wm. Kilpatrick lectures on Spiritualism, Phrenology and Physiology. Will receive subscriptions for stock in the Religio-Philosophical Publishing Association, also for the Journal and Little Bouquet. Address, Olivet, Mich. George F. Kittridge. Address Grand Rapids, Mich.

J. S. Loveland will answer calls to locture, and will pay especial attention to the establishment of Children's Lyceums. Address Hamburg, Conn.

Charles S. Marsh, semi-trance speaker, Wonewoo, Wis. Mrs. Emma M. Martin, inspirational speaker, Birmingham, Anna M. Middlebrook, Box 778, Bridgeport, Conn.

Mrs. H.M. Miller, Elmira, N. Y., care of Wm. B. Hatch. Mrs. Mary A. Mitchell will answer calls to lecture. Address box 221, Chicago, 111. Miss A. P. Mudgett. Address Atlanta, Ill.

A. L. E. Nash will abswer calls to lectures and attend funerals, in Western New York. Address Rochester, N. Y. Sarah A. Nutt speaks in Aurora, Ill., during August; in Belvidere, September; in Elgin, October; in Beloit, Wis., November. Address accordingly.

Mrs. Lydia Ann Pearsall, inspirational speaker, Disco, Mich. J. M. Peebles, box 1402, Cincinnati, Ohio. George A. Peirce, Auburn, Me.

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

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

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

Mrs. Mary Louisa Smith, trance speaker, Toledo, O. Dr. John Mayhew will resume his labors for the coming season on the first of September, traveling through Southern Minnesota, Iowa, Northern Illinois, to Chicago; from thence eastward to the State of New York. All applications for lec-

tures must be made without delay from Southern Minnesota

Mrs. Fannie Davis Smith, Milford, Mass.

direct to St. Paul. For other points of his route, to care of Enos Gay, McGregor, Iowa. J. W. Seaver, Byron, N. Y., inspirational speaker, will an swer calls to lecture and attend funerals in Western N. Y. Mrs. H. S. Stearns will answer calls to lecture in the West. Address, Detroit, Mich.

H. B. Storer, Brooklyn, N. Y. Mrs. C. M. Stowe will answer calls to lecture in the Mrs. Sarah M. Thompson, Inspirational Speaker, 36 Bank

street, Cleveland, O. Benjamin Todd. Address San Jose, California. Hudson Tuttle, Berlin Heights, Ohio.

J. Wm. Van Namee, Brooklyn, N. Y. Selah Van Sickle, Maple Rapids, Mich., will answer calls to ecture in that vicinity. F. L. Wadsworth. Address care of Bela Marsh, Boston,

Lois Waisbrooker can be addressed at BANNER OF LIGHT office, Boston, Mass., till October: at Java Village, Wyoming Co., N. Y., during October. Will receive calls westward for

Mrs. S. E. Warner. Address Berlin, Wis. E. S. Wheeler, Inspirational Speaker, will answer calls to

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

A. B. Whiting, Albion, Mich. Mrs. Alcinda Wilhelm, M. D., Inspirational Speaker, is engaged in Illinois until the Fall. Will be at the Belvidere Convention, in Sept. Address, until further notice, Box Mrs. M. J. Wilcoxson is engaged till Oct. 1st, in Western

New York; after that will receive calls to lecture in Central and Southern Ohio and Indiana. Address at Laona, Chautauqua Co., N. Y., tili October. A. W. Williams, healing medium. Address, Vermont, Fulton Co., Ill.

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

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

#### Warren Woolson, trance speaker, Hastings, N. Y. Miss H. Maria Worthing, trance speaker, Oswego, Ill. Henry C. Wright. Address care Bela Marsh, Boston

## PUBLISHERS' NOTICES.

New Premium for New Subscribers. Any one sending us fifteen dollars for new subscriptions to the JOURNAL, shall receive, by return mail, either "The Origin and Antiquity of Physical Man," by Hudson Tuttle, "Moses and the Israelites," by Merritt Munson, "Jesus of Nazareth," by Alexander Smyth, or one dollar and seventyfive cents' (including postage) worth of any book in our advertised list; or every old subscriber who will send us the name of a new subscriber, full paid, \$3.00, for one year, shall receive K. Graves' BIOGRAPHY OF SATAN, OF Emma Hardinge'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 as well as for us and the cause of Spiritualism.

Another Inducement.

We offer still another inducement for subscribers for the RELIGIO-PHILOSOPHICAL JOURNAL and LIT-Mrs. Sarah A. Byrnes. Address 87 Spring street, East TLE BOUQUET. Any person sending us one year's subscription for

the RELIGIO-PHILOSOPHICAL JOURNAL and three yearly subscriptions for the LITTLE BOLQUET (new subscribers) shall receive a beautifully bound copy of the CHILDREN'S PROGRESSIVE LYCEUM MANUAL, The MANUAL is indispensable to Lyceum exercises. and is a very beautiful and instructive work. It

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

Renewals of Subscription.

If our subscribers would be careful and renew their subscriptions three weeks before they expire, they would ensure complete volumes, and full series of continued articles. It requires a considerable outlay to adjust our mailing machine when a sub-

scription fully expires before being renewed.

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

N. R. Wo do not pay agents a commission on

NEW WAIST

Another New Premium for Subscribers. Any person who will send us six dollars for new

subscribers for the RELIGIO-PHILOSOPHICAL JOUR-NAL OF the LITTLE BOUQUET, or for the JOURNAL and Bouquer, shall receive by return mail, prepaid, either of the following named steel engravlogs, by Doney, the celebrated American engraver, viz.: General Grant, Lleutenant General Sherman, Major General Sheridan, Major General Thomas Roy. James Francis will answer calls to located Address, Hon. S. P. Chase, Vice Admiral Farragut.

### GOMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee."

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

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

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

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

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

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

August 21.

INVOCATION.

Life of all life, Spirit of all truth, our Father and our Mother! We would approach Thee in spirit and in truth. We would have our hearts full of gratitude, and never murmur at the many changes through which we may have to pass.

Infinite is Thy wisdom! Mysterious, yet grand and beautiful, are Thy ways. We realize that Thou art constantly blessing us; and that every child of Thine is the constant recipient of Thy bounteous love!

To-day we feel the desires of our brothers and our sisters in the past, their hopeful aspirations in the present, and we feel, oh, Parents of Light, that all desires will be answered by Thee!

May we all realize Thy will and divine power in all things. May we feel that strength within, that hope, that trust, that shall forever lift our souls above and beyond strife-contention. May each and every one of us be filled with that perfect love that shall enable us to deal gently with one another, and enable us to realize Thy power, Thy goodness, Thy perfecting sufluence at all times, and in all

Light! more light, more knowledge, more sincerity of heart and purpose is the desire of millions of Thy children to-day. We feel that their desires are not in vain. We feel that all true desires have their center in Thee, our Father and our Mother.

#### QUESTIONS AND ANSWERS. QUESTIONS BY D. A. BEALE.

that Daniel was cast into the lion's den? Also, the passage which states that Shadrach, Meshach and Abednego were cast into the fiery furnace? Was Nebuchadnezzar made to eat grass and live in the field, as stated?

A. Our friend would know if such and such passages of Scripture are correct.

We cannot speak from experience, from the fact that the history was given long before we had an

We have no desire to trace up those questions to see whether they are correct or not.

We see nothing impossible in the transactions narrated. Yet we are not able to say whether such scenes were enacted or not.

If our questioner should have the same desire, when he comes to the spirit plane of life, he will have a grand opportunity to continue the investigation to his own satisfaction.

QUESTION BY WM. HICKS, LAPHAMVILLE, MICH.

Q. Will man, according to his phrenological development here, carry with him a desire for the gratification of the same in the spirit world? A. We reply all that is necessary for the unfolding

of the spiritual he will carry with him. Those things which are necessary for the existence of the physical you will perceive, of course, he has no longer any need for, consequently does not retain, but all that is necessary for the development and unfolding of the spiritual faculties he will retain-and woman, too. We would be very sorry to have man carry his nature into the spirit world, and woman not hers. She holds her individuality in spirit life.

TRYPHENA C. PARDEE sends a lock of hair and the following question:

Will the Editor of the RELIGIO-PHILOSOPHICAL JOURNAL please place this lock of hair upon the table in his circle, and call the spirit to whom it belonged on earth to communicate?

A. We trust that in accordance with the truthfulness of the desire herein manifested, so it will be granted unto her.

\* \* \*, DAVENPORT, IOWA,

asks several lengthy questions, which the correspondent thinks a discerning person, in or out of the form, can distinguish and answer, the substance of which is, Why is it that some persons who possess mediumistic power, and the ability to benefit their fellow beings through that power, do not have a desire to do so? On the other hand, others, who have not the power, feel an earnest desire to do good, and a longing for that spiritual help?

A. My friend, it is not desire that constitutes the power by which spirits are actuated. It is owing to the peculiarity of organism-you might say peculiarity of temperament, etc.

Many persons that are very desirous of being influenced by spirits are anxious for their own gratification-that they may be assured of the power

outside of the individuals (mediums) themselves. We do not believe there are any who are not influenced by spirits. All are acted upon, to a greater or less degree. Even our friend, who has asked the question, has the organism to accomplish the work, either by the aid of disembodied spirits, or by the aid of the questioner's own spirit.

We would say, persevere. Do all that is possible, and certainly spirits will do their part.

There seems to be a peculiar condition of the physical system necessary for spirits to take possession of an organism and make it subservient to their will. It is not so much the spirit that occuples the organism on which mediumship depends, as upon the organism itself.

As we said before, all persons are influenced in a measure. That we know to be the case, and we think that the varied experiences of individuals will prove this. For instance, there are many times that they will set aside certain things to be accomplished at a certain hour, and yet conditions will so shape themselves that they are not able to accomplish what they intended at the time determined

upon. They are acted upon, and have no power to control conditions then existing.

LOREN M. LEONARD.

I want to say to my friends that if none but the pure in heart know bliss-sweet joy-according to their ideas of purity-there would be very few to know that joy.

As sinful as my life was, (that is, sinful in the eyes of the world.) as often as my soul was sent to perdition by men who seemed to know all about it ; as dark as my life was, I believe that to-day I am as happy as most others. I will tell you why I believe that. I lived out externally just what I was internally. I lived out just the life that was given me by my parents; and I do not think that it is at all strange that children should possess discordant natures when parents, prior to their birth, live in such unholy conditions as they too often do.

While I was on earth, my spirit, my life, manifested itself through that organism that was so dis-

cordant in itself.

I did not carry that organization with me to this world. Another grand matter here is, that we are surrounded, to a greater or less extent, by kind, whole-souled, noble individuals. If there is a word of rebuke, it is given in the most kind and gentle tone. There are no harsh sounds to grate upon our ears. There is nothing here calculated to excite the grosser nature.

I said in the first place that if none but the "pure in heart" know bliss, according to their ideas of purity, there will be few who will know anything about it. There are to-day thousands of individuals that are professed Christians; but I say-God have mercy on them - I cannot find their possession. They profess, but they do not possess. I tell you there is to-day a world of preaching Christ and practicing Moses. And if that kind of teachingthat kind of practice-is right for the converting of souls for their own happiness, then in God's name let them go on. But I tell you that it is a mask you can carry only while you are upon the earth. You will find when you come here that there is no more masking your transactions than your individu-

I am glad to-day, and believe I ever shall be glad, that I possessed strength enough within myself to act myself-not act one thing and feel another, or

say one thing and act another. Now, I have not the slightest objection to the reading of all I have said to all my relations and acquaintances; for I am well aware that my conduct was such-the course I pursued-that I could not have friends-that is, in the true sense. I could not have them, because they were persons who would condemn me to death because I did openly and boldly what they did in secret. Will not the impartial Judge, who seeth all things, condemn evil deeds done in secret as well as those done

openly? There are many who know me. The last few was in that Christian city-that one noted for goodness and truth. I wish that it possessed all that is claimed for it, and which it has the name of having. There are many of your class—i. e., believers in your philosophy-in that city. I did not believe in it because I never had the facts. If I had had them plainly demonstrated to me, I would have received them, because in my soul there was a love of truth. If there was that which was evil and sinful in my nature, there was, too, the power of receiving goodness, love and truth.

Now, friends-friends upon both the material and spiritual planes of life-let me thank you here, before these strangers, thank you for all that you have ever done for me; for every act of kindness; for every kind, forgiving thought that you ever had

To these strangers I would give my thanks, sincerely, for their kindness to me while I have been

Those that are relations and acquaintances, far from here, let me say that it was not for any particular pleasure for you that I came here and took possession of this body. It was for my own individual self that I have said what I have. To me, what I have said is true.

The deeds I committed I shall not speak of. They are well known to you. But happiness today and in the future I am sure of. And let me say here, that if you do not want disobedient, ungrateful children, do not live such lives yourselves as you do. Loren M. Leonard.

There is one point I have forgotten which I had intended to speak of-the manner and circumstances attending my death, but I will forego that now. Perhaps in the future I will be able to give the account.

## JAMES.

I shall not reach you, father-shall not come as you expected me to come. You needn't look any longer for letters from me-for letters addressed to you in the way you are expecting them-they will

A few days ago I learned that I could relieve that nervous anxiety by coming here and sending you a line-not a letter, but a few, very few, words-to tell you that the long looked for message from me you will not get.

I do not want you to grieve for me, because here I am free from all toils and vexations to which I was subjected while upon the earth.

I no longer desire to come home to you in my earthly body. I come now at will, and although I am not recognized by you, I have the pleasure of myself knowing that I am with you. Do not grieve; do not let one tear of sorrow find its way down your cheek by thinking I am dead. Father, should a tear start, let it be one of rejoicing. I know that you will regret that I have not changed my course, but as I find things now it is equally well as though I had made a profession of religion, and claimed all the riches and privileges that your falth could have given me. I could not have carried the faith here. It would not have prevented death coming.

There are but a few shillings left-not enough for you to care to get. All that I had was left at my lodgings where I was sick. There was where I died. I said there was but a trifle left, after paying all necessary expenses of my funeral. I am glad that I had enough to pay them. I had saved more carefully than usual.

For five months before I died, (it is three months letter from me every time the mail came in. This is all I can give you, father-all the way I have of sending a letter-and yet it is new to me, as it will be to you. I believe what these friends here say. Their countenances bespeak truth; their souls manifest kindness. I will trust to them to have this safely conveyed to you.

Perhaps, as years roll by, and you find yourself here, enjoying all that is to be enjoyed, you will way, but simply to tell you what is five your good.

I enjoy, and more, for father, you have lived a noble, honorable, good life.

You know mine. Three months, I said, I had been here-a short three months to me. The next three months will be shorter still; for I shall have relieved your mind

from watching for me. Mother is here, Norris is here, Charles is here, Carroll is here, and Mathdais here. Oh, yes, they are all here. We shall be almost complete when

It is your son James-your own son, father-that says this. Write to Joseph. Tell him of this, and ask him concerning me, and he will tell you that I am dead. Then you will see that what I have said

Good bye, good friends. [Good bye.]

SARAH BAILEY.

[Spirit opened the medium's eyes and said:] I expect we have a right to be ourselves if we come here, and if we are ourselves we can use our eyes as well as our organs of speech.

This is so perfectly new to me that I do not know how I shall succeed. This is something that I never attempted before, although I bave now been in the spirit world for fourteen years. My object in coming is to tell my relatives that all the pleasures, all the enjoyments, of that number of years cannot destroy in any way the love that a child bears towards its parents, or a sister for a sister, or a sister to a brother.

I often think now that I was removed from earth just in the right time. I never had known sorrow for sixteen years. Yes, those sixteen years were full of earth-pleasures-the enjoyments of earth, blessed with a loving father and mother, and a happy

I think, now, since so many changes have come over you, that if I had staid I should have experienced the same changes, and by that experience would have learned what sorrow was. As it is I know no sorrow, except deep sympathy for friends in distress. This world where I am is full of kind and loving hearts-men and women with noble souls are ready and willing to make all that come here as happy as it lies in their power to make them, and, also, to lend a helping hand to individuals

It is not because I want you to change your form of belief, for I see that such a change would bring about many obstacles, and of such a character, too, that they would be hard to surmount.

It is not strictly necessary, I have learned, for persons to come out openly and avow their belief in order to hold communion with friends-spirits, as we are called.

There are many unpleasant things for you as it is, and the fact of conversing with us would not remove them, i. e., not altogether. It would furnish you a few hours, if no more, of pleasuregreater pleasure than you enjoy now-besides giving us much happiness. It would take too much time years-the last seven years, of my stay upon earth for me to go on and give you my first few months' experience after I came here. I will tell you what

There are, as you well know, little children that have not lived one year upon earth, who are constantly passing to this plane of life. You know not what pleasure it is to me to receive those tender, innocent buds of promise into my arms. It gives me greater pleasure than anything else I could do. There is no sorrow, no regret, in their little breasts at leaving their friends. They seem, as it were, to awaken in all their innocence and purity, and look up into my face with, as it seems to me, a blessing for me. It is not my mission to take charge of them; but only to receive them, and then give them into the hands of those who take care of them in

I took the two little buds-I received them in my arms-that left your homes so recently. I thought then that I would exert myself and seek an opportunity of communicating with you, but it seemed every time that I approached you for that purpose as if there was the same obstacle in the way, and I have waited until now. By the kindness of those who have charge of this organism, I am enabled to

talk with you as I do. I said I was glad that I left the earth when I did. I am glad that I am permitted to perform the mission that I do, of receiving little children. Great as is the pleasure it gives me, I feel that it will give me a still greater one to converse with you for the first time at home. I see the many things that are necessary for your happiness. I will be glad to be the instrument to furnish some of those things. I believe now, by the permission of friends, that I shall come again before a great while, too. When I say before a great while, I mean in the course of a few months, and then I will tell you more. Until that time I remain your loving daughter and sister, Sarah Bailey.

HENRY L. SCOTT.

Before I died I found it quite natural for me to reason. Every new truth, every great accomplishment-no matter in what form-has been dreaded by the theological world, and charged with having its origin with-you all know who I mean-the

I want you to think of this you now enjoy the benefit of those truths. You would be a very miserable man without them, so would the members of your own family around you be miserable, deprived of the benefits of those mighty truthsyes, you would be wretched if those truths, which had their supposed origin with his Satanic majesty, were taken from you,

The spiritual and the material are so closely connected that the inhabitants of both can hold communion with one another, thereby removing all the horrors of death, and making individuals upon both planes much happier. Take that truth from you, and you would be a wretched man. I do not want to force you out of your way, or have you believe anything ridiculous or absurd of itself. That you may not be in the dark, shut out in the cold, I would have you enjoy communion with your friends departed-to seek communion with them.

It is not so much because people have been so prejudiced and bigoted, that the persons on the spirit plane have not manifested themselves. Everything is becoming more refined in its nature-more ethereal. And inasmuch as the material world, in | into the world and jorks them out again gots them feelings. which you now exist, has reached a high degree of Into the world, and Jumps them out age last for I made my name in printed letters there with the refluement, individuals upon the spirit plane can a pastime. But it is not as no window in it. It medium's hand, and that was all that I could make. since I died,) you looked anxiously, hopefully, for a manifest themselves to you. That is my course of is no use for me to try to got a manifest themselves to you.

> You would like to have me go on and explain how it is that I can talk and manifest myself through the organism of another. I am not going to explain it now-that is all the reason I give. It is not be cause I cannot do it, but because I do not feel to do it.

I am not going to try to move you out of your while, and you will be where you can enjoy all that | called fanatical or insane, remember that the calling | thunder !

is not always the truth. Calling a person insane does not make him so.

I want you to think a little-reason a little. It has been no trouble for me to say what I have. Have not put myself out in the least. I have visited these persons here gathered together, who have been kind enough to give me their attention ; and this gentleman [alluding to the reporter] has also been kind enough to give you a fair and cor. reet report of what I have said. It costs you nothing-only your time to read-and it is well that you should read a little to agitate thought,

I am obliged to these friends, very much obliged, and hope that you will feel it a duty, and also a pleasure, to let them know that you received this message, and recognized your brother, Henry L.

AUGUST 14.

GEORGE DOLE. [The spirit now controlling opened the medium's eyes, and said: I came here for the purpose of giving a word or two to my mother and my wife, with your permission.

I will endeavor to give these few words just as briefly as possible. Whatever mistakes I make, dear mother and beloved wife, you must attribute to the means through which I manifest myself, and not to me as an individualized being.

You often desired, prayed and implored God, the giver of all goodness, to permit me to speak to you, and mean to keep it. [Possession is supposed to be if it was possible for any person to speak.

I am not going to blame you in the least for anything you have done, or for anything you have said, but I do want you, when you read this, to let your reason act a little. Now this may not be exactly like me. I may do better some time. I do the best I can now. I want to tell you how very strange, and unlike anything that I had expected to see, was everything here. Everything and every person was lost to me. For several days I was lost to myself, if not to God. Those days were the ones that you suffered the most. It was when you laid away my body, took the last look, and you expected that you had heard the last word from me until you would meet me in heaven.

There are a good many things about business affairs that I would like to tell you of, but I know full well that you could not receive advice in regard to business, because you think I am beyond such things-should not interest myself in them. If I am beyond business relations, I am not beyond the ties that bind kindred and loving souls together. If I am not beyond such ties, I am not beyond that which interests you. There are two different views to take of this-two different constructions. You and nice, but go round on the other side, and it is look well upon the one side; now I want you to look at the other.

Five years and four months since I died-died to you in form, but not in feeling. It is a little over two years since you prayed so earnestly to hear from me. Now, you think, it has been so long since, that it is no use for you to look. But I want you to remember this: all your prayers are not answered within a day or a week, a month or a year, and it is but two years now. It will not be two years longer before there will be several that are near and dear to you-to mother, as near as myself, to my wife, not so near. They will come here, and your attention will be drawn to this plane of life and this mode of conversing or talking.

I do not tell you this to make you trouble; but I want you to know that I can see it and know it, and I want you to be prepared for it. I want you to reason upon this. You will not feel as badly when they come as you did when I came. Be happy, be cheerful, and trust in the Father that cares well for all of His children. Have confidence in Him for the future. Believe in all that is good. Seek every opportunity to converse with me, and I will do the same to converse with you, and when I come again I will tell you in regard to those business matters of which I have told you here.

It is a pleasure for me to talk here, but it is not

I am still, in spite of all the changes through which you have passed, and through which I have passed, your dutiful son and loving husband, George Dole. [To the reporter.] Remember the name, for if there is one mistake, even in that one thing, [spelling the name, ] it would cause them to waver in their minds about the whole. The other night, in your prayer, you said, "My son, when you do come, give me your name. Give it to me in full, and tell me why it was that I called you George." It was for your brother who was lost at sea, that you named me George. [To the reporter.] I thank you, sir, for your kindness to me. [You are welcome.]

## SAM TERRY.

That man that was just here tells about "trust in God." If God does all things, He does them well. But I do not believe that He does all things. A man is put into the world without his consent, and taken out against his wishes-before he has lived half his days out, and I am not satisfied-I mean with the way I was taken out of the world. I do not believe God did it. I believe He is just-do not believe that He does everything; that's the

There are a good many things that I want to tell you, but I cannot, because it is not worth while. I did not promise certain and sure. I told you if God would give me the power-and I now want to keep my promise. Rough as I was, hard as I was, I helped people in need.

There are so many confounded laws that I do not know as we can believe in anything. By thunder, I do not believe they can believe their own senses. I will tell you why, because the devil of it is they say motion is quicker than sight, and that you can be deceived when you see, and yet sight is the best sense you have got. It is a grand discomfaddled

Well, now, if I talked like an angel here you would say there was some mistake about it. After a body is dead he is just the same.

There is Bronson-Bronson-yes, that is it-be was-well-just as good a Christian as they had, and, by George, he is just the same as he was-led more angel than I am. So you see that Christ-like views, and Christ-like life, do not make you am a sound back, and a sound arm there. angel after you get here. I don't belleve if God is Baby came here before I did, and I have seen what He is represented to be, that He puls people Cordelia. I am not troubled any more with bad ing to my folks to make them believe that I am better than I am. I am myself and would not be anybody else anyhow, for I tell you, the long and the short of it is, I have never seen anybody but what had failings.

You wanted me to tell you how things are, etc., ere. I find things just exactly as nice as before I left you. A good many persons here have told me that this world is just what you make it. Now, improve the same opportunity. It is but a little Use a little reason, and if by that course you are that is a lie, for the world is already made, by

I am not altogether suited. I cannot be suited. I have watched round here-I know-and everybody-well, a good share, are afraid of saying anything that will not come up to their ideas of heaven. What is the use of telling a fine story when it is no such a thing? There are folks dying every daycoming here every day. Some are Christians, you thought, and some that you thought were the worst ome right along here, and, for my part, I do not see any great difference between them and the

If I had the management of things I would let everybody tell where they belonged, have them know all that was for them to know.

[To the andience.] You can all take it as tool as you have a mind to, but you will find it so when you get here. [Were you always a little restless?] I don't know what you mean by restless. [Why, moving about nneasity.] No, I am not restless. It was the devilish doctors. If I had been let alone I would have come out all right. I would have got through all the siekness, but there was so much confounded, ridiculous stuff, to I took it and took it. I am just what I am anyhow. I don't know whether God made me, or the devil made me, or who made me, but I will always be just what I am. [Apparently conversing with another spirit.] Don't you worry. I will go when I am ready. [Who is it you are conversing with ?] Well, some felks same as I am, trying to come. But I have got possession, a strong point in law.] Well, I am going to keep possession until I get ready to go away.

I do not care about giving you any advice. I know what you would say, that I was not in a condition to give you any, but I can give you advice la one or two things. Unless you want to die when you get sick, don't have anything to do with the doctors. If you do not want to get fooled when you get here, you need not expect to see a sice place. You will get almightly fooled if you do. Two things I know. I have not learned then from any book-I know them myself. [Apparently at dressing a spirit.] Don't worry. I expect that when I go there will be a chance for you.

If everybody would tell just what they know, and let the devillsh doctors go-if that had been doos, I would have been with you now. The doctors don't know anthing about you when you are seljust a mere grab-catch affair. They make believe they know all about you, for the sake of getting some money. I am not satisfied.

Uncle Hultz can smooth things over, and make them just as nice as he has a mind to, by thunder! It is just like plaster-on one side it is all smooth all rough as the devil. [To the reporter.] In may just say, sir, that Sam Terry is not going to send any love, or anything else. Do not know as I shall try to be contented until things turn up right.

[To reporter.] I am pretty well obliged to yea for what you have done, sir. [Would you not be happier to look upon the bright side?] What we devil is the use when the back side of the plastering is rough as the devil? [You need not look on the rough side.] Oh, yes, that is the way with the doctors and the rest of you. [To the reporter.] Good day. [Good day.] He said good day very nicely, by thunder !- g-o-o-d d-a-y!

CARRIE TO HER FATHER.

Dear father, this is the land of the blest, the land of beauty, the land of sunshine, and the land of

If, after all we suffer upon earth, we did not reach that heaven of rest, purity and love, there are many strong, noble minds on earth that would fall to bear up under the burdens imposed upon them, and you are one of that number. It is but a faint Me of the beauties of our world that I can give you. It will not lessen my happiness, and will add to your So many sorrows are heaped upon you-so many that are near and dear to you, who are constantly being taken away from you, that you feel that you are left quite alone. But, dear father, we have to passed away from you in spirit, only passed avail from your earthly vision. Day and night we are with you in many of your darkest hours. We see you when you are tempted to end your existence We heard you when you said, "Had it not been in the voice you heard speaking to you to come back come back! you certainly should have put an end to your life." Oh, dear father, you could not en! your life-you could not put an end to your existence that had been given you by a higher, more noble power. You could only put an end to the scenes of earth, by precipitating yourself into this world. As much as we would desire to have you with us, we would not have you hasten that period by any act of your own. It would cause too dark : spot on the canvas of your experience, and it would take too long a time to eruse it. Trust to the more tor within. It seemeth best to divine wisdom for you to stay, and then mother and all the children that are here-your father and mother, your sides and your brothers, will bid you welcome-will all meet you with that happy smile of welcome that will make you feel there is happiness. Look up. father, look up, you have suffered. Look up, trost hope, be cheerful, and feel assured that I am iways by you in your dark hours on earth. Although I cannot manifest myself to your external senses. vet I can be with you, and I can whisper to you in the night. Wait with patience. There is a bright, glorious day awaiting you in the future.

Your daughter, Carrie, is ever with you, and has been, ever since her spirit left its earthly form, and will ever watch over you whatever may come, and will be with you when your eyes are closed upon earth, and will be one to present to your spirit the scenes and beauties of this lovely world. Then, let me say be cheerful, be happy, be hopeful, be

NO NAME.

My door mother, you have wished to know if my form was perfect here. It is perfect when I am at bone. It is perfect when I am in the other world, but I will you not perfect here, now. Do not know how it is, mother. My arms feel bad, my back feels and my bead feels bad. I don't want to stay here -se I would rather be in my other home. I have

You said you wanted me to come and talk one of those days, and not write, but I cannot now,

I know where you live, now-Bloomingdale. I know it. [To the reporter.] Good bye, sir. [Good bye.] Thank you, sir. [You are welcome.]

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PITTSBURG, FT. WAYNE AND CHRCAGO. 4.20 a. m. 16.00 a. m AT. A. 161.74 11.30 p.m EXDITESK. 900 (00 p. III M of this THE STREET 6.40 p. m CHICAGO AND GREAT EASTERN RAILWAY. Late Cincinnati and Chicago Air-Line Suirvad.

12 15 18 M m \$8.45 p. m (POR CINCINNATE INDIANAPOLIS AND LOCISVILLE.) 95 (10 a. m. \*10.00 p. m. Day Karres \$8.45 p. m Nicht Akpress... 49L(b) pc lbb. \*9.30 a. m Lausing Accommodation .... 42 (4) hr mr ILLINOIS CENTRAL

\*3.00 a. m. \* 9.00 p. m 10.05 р. ш. \*6.55 a. m \*4.45 p. m. \*9.05 a. m www. While miners whaten THE PARTY WATER THE PARTY \*1.45 p. m \*3.30 p. m. \*4.50 p. m \*6.55 p. m. \*7.15 p.m

CHRCAGO BURLINGTON AND QUINCY. My Algoria and Marhamanian 12.00 p. m. 5.00 a. m Mondon Communition, 12.00 p.m. 4.30 p.m. ..... 5.30 p. m. 8.30 a. m CHICAGO AND ST. LOUIS.

8.45 p. m 5.30 a. m CHICAGO AND ROCK ISLAND. \*4.30 p. m

Pay Express and Mail,..... \*9.00 a. m. 

\$5.45 a. m \*Sundays except'd. †Saturdays except'd. †Mondays except'd

## Our Children.

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

All power to charm; but if that lovely flower
Hath swelled one pleasure, or subdued one pain,
O who shall say that it has lived in vain?

#### The Lark.

A little story of a lark I'll tell, And what sad fate the pretty bird befel. Grows fall, she made her nest. One day, alas ! men were mowing, and cut off her head, And left the mother of aweet birdies, dead.

Ah me! Must little birdies, helpless, die? Wo'll take them home, and when, ere long, we see The robin leave her nest that's in our tree, We'll take them gass and put these hirdles there, And hope she'll treat them with a mother's care,'

Soon, when she flow away in search of food, We took her eggs and left this little broad. From our plazza we could watch and rest, And soon she came and lit upon her nest, "What's here? What meaneth this?" old Robin said, While o'er the brood she stood with wings outspread.
She oyed them—turned her head from side to side,
But what it meant poor hird, could not decide. So off she flew, and soon brought back her mate; And now they talk, and wonder, and debate.

Meanwhile the birdies raise their tiny necks, For each of them a dainty worm expects,

At length they left the birdles all alone, But soon came back and took them as their own, For in their bills the dangling worms we see, And hear each birdie say, "Give one to me!"

And so they fed and loved them day by day, Till birdies grew to birds and flew away.

This sweet example shown to that young brood, Should toward all orphans make us kind and good.

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

I am composed of 22 letters.

My 3, 16, 11, 21, 7, 13, 14 is a boy's name. " 19, 12, 20, 18, 8 is a river in Europe.

- " 3, 12, 1, 4 is a wild animal.
- " 18, 1, 2, 10 is what we all possess.
- " 6, 10, 9, 7, 18 is a number. " 15, 5, 18, 23 is in every human being.
- " IT is a letter in the alphabet.

My whole was a Union General. GEORGE M. VOKE.

Paw Paw, Michigan.

Answer in two weeks.

WORD PUZZLE. I am composed of 14 letters.

- My 1 is in lock, but not in key.
- " 2 " house, but not in barn. " 3 " town, but not in village.
- " October, but not in November.
- " 5 " ice, but not in water. " 6 " Eve, but not in Adam.
- " hat, but not in cap.
- " 8 " shawl, but not in bonnet.
- " ride, but not in walk.
- "10 " book, but not in paper. "11 " cat, but not in dog.
- "12 " picture, but not in frame.
- "13 " goddess, but not in liberty.
- "14 " chair, but not in table.

My whole is the name of a very pretty girl. ANDREW Y. F.

Paulding, Ohio, Aug. 9, 1866. Answer in two weeks.

> TRANSPOSITION. Thurt swear on skam; Ksese theiern alcep rno alppause. WM. H. CHILD.

Philadelphia, Aug. 17, 1866. Answer in two weeks.

ANSWERS TO UNIMPORTANT QUESTIONS. Why is a happy husband like the Atlantic cable? Because he is spliced to his "Heart's Content."

Why are books the best friends? Because when they bore you you can always shut them up without giving offence.

Why is a cellar like humiliation? Because it is a-basement.

When is a boy not a boy? When he's a-bed. When is a ship's crew of most use to the ship's carpenter? When every one gets a-board and "cuts up" as he desires.

What adverb denotes profit? A-gain. Why should a too-fast clock be photographed? Because it is evidently a-head of time.

ANSWER TO ENIGMAS, ETC., IN NO. 21. Answer to Miscellaneous Enigma .- Do unto others as you would have others do unto you. Answer to Word Puzzle.-Mediterranean Sea.

Miscellaneous Enigma was answered by Libbie D. Long, of Muskegon, Mich.; S. H. Block, of St. Louis, Mo.; Charlie Voke, of Paw Paw, Mich.

Word Puzzle was answered by Libbie D. Long, of Muskegon, Mich.; S. H. Block and James Crommie, of St. Louis, Mo.

## For the Religio-Philosophical Journal.

Letter from Mr. Brown to his Children. MY DEAR CHILDREN: You asked me when I left home if I came to Chicago and had an opportunity to attend the "Children's Progressive Lyceum," to give you an account of it, and so 1 will, before the delightful impression it has made upon me wears off-although I never shall forget it as long as I live. But I cannot tell you one half of what I saw, because I cannot make you comprehend the vastness of this great city of more than two hundred thousand inhabitants, nor the magnitude of these great stone buildings, and much less the spaciousness of these beautiful halls. Why, they are large enough and high enough to take some of our houses in all over, roof and chimneys

and all, and then there would be room to spare. The Lyceum was held in "Crosby's Music Hall." The children were all arranged in groups, as you see them represented in the LITTLE BOUQUET, each group under its respective target. When they were all in, the Conductor gave three raps on a little bell, and they all rose up and snng, "Catch the Sunshine." Miss Tallmadge, the lady that composes the music for the LITTLE BOUQUET, played the piano, and I tell you they made that large hall ring, there was so many of them. But they did not sing any better than we do at home-I rather guess we could beat them singing "Catch the Sunshine," if we were in a large ringing hall like that. Then they had "silver chain" recitations-that is, the Conductor would read one line, then all the Lyceum would read the next. It was beautiful to hear them all speak together, loud, clear and distinct.

I forgot to tell you that they all wore badges of ribbon attached to a star on the left breast, which sparkled and looked so pretty. Each group had a different colored badge, and the Leaders of the given."

groups had larger badges and larger stars than the children.

Well, next they went through with the gymnasties which we have tried to practice at home, as laid down in the Bouquer. We could do it just as well as they did-it is not hard you know; but It looks a great deal prettier to see so many go through with it all together to the time of the music on the piano and violin, especially the wing movement-it is so graceful.

All persons in the hall were invited to take a part in those exercises, so we all stood up, old and young, and "wentin," and you would have laughed to see the mistakes I made. Never having seen all those exercises gone through with, I had to follow the Conductor, who stood fronting the Lyceum; so when he motioned to the right I motioned to the left, then he to the left and I to the right, and so on. This embarrassed me some, but I soon got over it, and after they had been gone through with once, I could go it pretty well. They did not any of them langh at me; they are too well taught for

Next they attended to their lessons. Then they were questloned by the Conductor, when a great many little boys and girls rose up and plainly and promptly gave their answers. They were not backward, nor at all afraid; but acted just as if they were at home. Next came declamations and reading by a number of boys and girls, and they spoke up so loud and clear, just as if they were at play among themselves. That's the way to do it. Then a lesson was given for the next Sunday, after which the leaders all marched round the hall with their targets and deposited them in one corner, and lastly came the marching with flags.

They all rose up and followed their leaders round the room, one right behind the other, when each of them was presented with a flag, which they carried over the right shoulder. The music struck up a march, and they moved round and round the large hall in single file-that is, one right after the other, winding through between the benches and down the long aisles and round the outside of the benches, all in perfect order. Then they parted, one to the right, the other to the left, and marched down the hall, and when they met at the lower end of the hall they fell in and marched in double file, that is two and two; then up the hall and parted by twos, and came round and fell in four abreast, and marched through the hall, undoabling in the same order they doubled up, until they came down to single file again, when they moved around into their places, and all halted and stood up till the bell tapped one, and all sat down at once.

Oh, I tell you it was beautiful to see them marching with their flags. It made me think of the wide-a-wakes when they used to march with their torches before the election of President Lincoln. They performed some of the same kind of marches,

Their library books were distributed to each one, and better than all, each child in the Lyceum got a LITTLE BOUQUET on this occasion. Every child that is present at the Lyceum on the first Sunday after it is printed is presented with one as a reward of merit.

Is not that a nice plan? I do wish you and all other children that live in small villages and country places, could have the benefit of these pretty and profitable schools-and they can, if they will only unite together. Twenty-four pupils would make a very nice Lyceum, with two in each group. Cheap material might be substituted for flags and badges, so that it need not cost much. When I get home we will see if we can't get one up in our little

Now I have given you as plain an account as I can of the exercises in the "Children's Progressive Lyceum," which you have been so anxious to know about. They do not have to study and recite hard lessons that they do not understand; but they all sit and talk about the lesson, and each one tells what he or she thinks about it, and the Leaders tell them if they are right or wrong. They all seem delighted and so happy when they have their lesson to think of all the week: and they can talk about it at home, and when they come together they can all give their opinions. Now their next lesson is "What are the benefits of the falling rain ?" given by a little girl in the Lyceum. You can think it over and write me your answers, each of you, and I will read them to the Lyceum next Sunday. Your affectionate father,

L. B. BROWN.

## The Secret.

There were two little girls at the house whom nobody could see without loving, for they were always so happy together. They had the same books and the same playthings, but never a quarrel sprung up between them-no cross words, no pouts, no slaps, no running away in a pet. On the green before the door, trundling hoop, playing with Rover, helping mother, they were always the same sweet tempered little girls.

"You never seem to quarrel," I said to them one day, "how is it you are always so happy together?" They looked up, and the eldest answered: "I s'pose it's because Addie lets me and I let Addie." I thought for a moment. "Ah, that is it," I

said; "she lets you and you let her; that is it." Did you ever think what an apple of discord "not letting" is among children? Even now, while I have been writing, a great cry was heard under the window. I looked out. "Gerty, what is the matter?"

"Mary won't let me have her ball," cries Gerty. "Well, Gerty wouldn't let me have her pencil in school," replies Mary, "and I don't want her to have my ball." "Fie, fie, is that the way sisters should treat each other?"

"She shan't have the pencil," muttered Gerty; "she'll only lose it."

"And you'll only lose my ball," retorted Mary; "and I shan't let you have it."

The "not letting" principle is downright diso-bligingness, and a disobliging spirit begets a great deal of quarreling.

## Purity of Character.

Henry Ward Beecher draws the following beauti-

ful parallels: "Over the beauty of the plum and apricot there grows a bloom and beauty more exquisite than the fruit itself-a soft, delicate flush that overspreads its blushing cheek. Now if you strike your hand over that, and it is once gone, it is gone torever, for it never grows but once. The flower that hangs in the morning, impearled with dew-arrayed with jewels-once shake it, so that the beads roll off, and you may sprinkle water over it as you please, yet it can never be made again what it was when the dew fell lightly upon it from heaven! On a frosty morning you may see the panes of glass covered with landscapes, mountains, lakes and trees, blended in a beautiful, fantastic picture, Now lay your hand upon the glass, and by the scratch of your finger, or by the warmth of the palm, all the delicate tracery will be obliterated. So there is in youth a beauty and purity of character, which, when once touched and defiled, can never be restored; a fringe more delicate than frostwork, and which, when torn and broken, will never be re-embroidered. A man who has spotted and soiled his garments in youth, though he may seek to make them white again, can never wholly do it, even were he to wash them with his tears. When a young man leaves his father's house, with the blessing of his mother's tears still wet upon his forehead, if he once loses that early purity of character, it is aloss that he can never make whole again. Such is the consequence of crime. Its effect cannot be eradicated; it can only be for-

#### TWILLSHIP.

Slowly, slowly, up the waff, Steals the sunshine, steals the shade, Evening damps begin to fally

Evening similows are displayed, Round me, o'er me, everywhere,

The sky is grand with alonds, And athwarf the evening vir Wheel the swallows home in crowds; Shafts of sunshing from the west

Paint the dusty windows red, Darker shadows, deeper rest, Underneath and overhead.

Darker, darker and more wan In my breast the shadows fail; Upward steals the life of man, As the sunshine from the wall. From the wall into the sky,
From the roof aloug the spire;
Ah! the souls of those who die
Are but sunbeams lifted higher.

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