
|on


| (she having been provioualy tanght that sho had two brothers in henven.) Now my wife sald, "dear, come and kise me," "hen it replicd it a lood whist. Per, "My mamma, and compled maner, saying, "I am Wilbar!". This was the nome of our first child that was born into the opirit-world at the tender age of seven days, whom wo had mourned as gone forever |
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| herself at the ago of elghteen, and soon afterwardsrejected entirely her former conceptions of religlon; |
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| her more than all lelese.was the rub. Howerer, |
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| bird aroond the room, gently lighting two or three fimes upon each one's head, successirely, in the circle, and at the same time belng played apon by |
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| roice. He is very strong, as he frequently lifts the medium and her chair up to the ceilling! |
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| laborer, Dr. Mayhew. Her manifustations consist in passing swiftly around the room, claiming to |
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| flowers quite perceptibly. In the next place, what purported to be the spirit of my child, of $\mathbf{w h o m}$ Ta before spoken, came form and spote to |
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| up?" We at once consented, and with an extraordinary bravery for a child five years old, with a little |
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| Mr. Cagney, one of our citizens! The littlegirl. sprang upon her feet, and came back, saying, " Pa , |
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| two or three feet from the medium. The spirit, Clarence, took hold of me kindly, put his face close |
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| I replice, certalinly. He then went to Mr. O. Flavell of this cits, who was in the circle, obtained a |
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| I will here add that I have not, in this brief narration of facts, given all the manifestations that occurred on this occasion, but have written enough |
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| foret taste of the better world wulch has even now come unto us! |
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 the marches, and fix upon the place and the time of
attack , ind victory perches upon the banners of the battallons that are most unlted in their opposition to
the enemy.
8piritualists have in the Children's Progressive Lyceum a plan of attacking the fortifications of old tyceum a plan of attacking the fortications of old
theology not only, but at the same time a plan of
overthrowing physical disease and mental inharmony. The generals who planned this army, and
who proposed this plan of attick, reside in the
Sen Summer Land. There it is anclent as truth; here,
on this earth, It is new and a stranger. It is
susceptible of becoming Infintely more perfect than any educational system known In this world. Thic
manual for the use of Lyceums, prepared by myself, is but the outline of the grand Academy of Progree
sion-the comprechenise university of the future-
which is bider Which is hidden in the sublime principles of harmo-
nous growth, in body and spirit, embodied in this Whworthy of Splrituallene, youpercelve how utterly and "controversies" which tend to weaken their
foreces in the very presence of ignorant and spurious
religion tin the orthodoce world. error and injustlec, with lgnorance and crime, with
poverty and misery, wlth discord and unlappiness,
both within and without ; therefore wo cannot
"afor ting with each other concerning matters purely
theorettcal and beyond the pale of postive knowledge. What we can all punderatand postive pe-
cisely what we all ought to unite to accomplish. Education, physical and mental and spiritual, , 0 en
Indilspensable. If we can do nyything to lmpart crue education, we are "in duty bound "to do dhat at
thing to the fulness of our ablitics and Infuence
and this subject is now presed down upon the Work for all progressive minds, and the terror or
old-time rellygionsts everywhere.
Again and ngain I would congratulate the Spirit

 nows than you are-to the end that the rising hene-
rations may open the gates of the semein mi, nea


## "Pho Intellatcal Man.""





 of Protestantiem, but the mouthpieco through
whlch the democratic tendencles of the masses
found oxpresslon-the unconselous instrument by found oxpresslon-the unconsclous Instrument by
which popular thought was crystallzed, to the end that Intellectunl frecdom might be enjoyed.
So also the nuthor of the work of whlch $I$ shall
attempt a firief roviow, stands related to the attempt a birief roviow, stands related to the
advanced thought of the ninetenth century. Mr.
Tuttle has presented the world with a book which deservedly chanllenges the serious attention of overy
thliking mind. He belongs to thio radical school
of thinkers, nnd contemplates the livin world
from a standpolint silimilar to that whilch Herbert Spencer Thomans Buckle and Dr. Whaper ocenpery
but with greater boldness has ventured to carry' their ultimate issue and defend with rare linge-
nuily, the great doctrines which are little more
han implied in the writings of the great men above alluded to.
There are two elasses of writers who, in their
respective spheres, perform great service for hu. respective spheres, perform great service for hu-
manity; first, that whleh gathers industriously nad
elasil classifles gracefully the facts of materlal existence
and secondly, that which groups those facts into comprehensive system, and briugs into view the
great Ideas of which they aro the embodi-
ments. In the infancy of a science but little more ments. In the infancy of a science but little more
than the former can be reallzed; and men like
Lyell, Agassiz, Murclison, and others, displayed a than the former can be realized; and men ine
Lyell, Agassiz, Murchlson, and others, dlspolayed a
marreclous patience in the accunulaliton of mate-
rials, venturing but little upon the domuin of life and, its laws, but were content in contlining them-
selves to the preliminary labor of laying the foundation for a future edifice.
Mr. Tuttel, Inrgely gifted with the facalty of generalization, and with an intuitive' grdisp 'which
selzes the sallient features of organized existence, wades through a thousand volumes, gathers up
facts, experiments and discoveries, moulds them Into a symmetrical system, and wrings from them their
meaning in relation to the meaning in relation to the greatest of all questions
-whence and what is man? The central idea of this volume lis the unlty of the
plan of creation. The greatest efforts of our ripest thinkers tend to correlate the forces of organic and
inorganic nature, and include them all in one unltary scheme; the, laws by which great continental masses were defined not being essentially different
from those that control the vegetable and animal organisms distributed over their vast areas. "The
grand idea of Nature," says the author, p , 19, "Is
life. life. The highest evolution of creativive energy is a
perfect living being. The geological hereg perfect living being. The geological hiejoglyphics
of the great rock volume of earth alone can reveal
the the biography of life from the point where it
touches the geometrically formed crystal, and its ascension to the myriad forms we behold around us."
Howerer wide the variations in form ilving
belngs present, they all conform to one essential belngs present, they all conform to one essentia
plan. All commence at the same point-the germ-cell-and from homogeneousness develop to diversity immediate surrounding conditions not creating any new organs, only modifying those that alread
exist. Thus, on p. 25, the author says that "the
dolphin bas a fin ; the seal a rude attempt at an dolphin bas a fin; the seal a rude attempt at a
arm; the lion a claw; the monkey tribe a hand further perfected in man, and rendered capable of
the most varied attainments. Wide as the interval the most varied attainments. Wide as the interval
between the fin of the dolphin and the hand of man
may may appear, yet in elements they are the same. In
the number of bones and their arrangement, they are embryonically Identical; one plan is every-
where present. The dolphin's fin, the huge filpper
of the have the same, elements as the hand of the child
only they are relatively differently developed." The above is only one of the many illustrations bearing on the doctrine of unity. The respiratory apparatus, tho nervous system, and embryonic
stages of every living belng equally attest the preat trath. The author, with a rare phllosophical acuthat Physical Man is the fundamental type realized, Which the humbler forms of being foreshadow, and
of which they are partial exempilfications-waymarks along the pathway of life; the understratum
of ult timate organization. In the sccond chapter Mr. Tattle has condensed a great number of facts
in a fow sentences, bearing on the nntiqulty of the prejudlce has existed agninst the discovery of fossil man I have mentloned, and will not enlarge on Its
cause. Fossil man destroys chronological dates, cause. Fossil man destroys chronological dates,
man's fall; and then why, , not fallen, needs he
redemptlon ?" After passing the revlew evthence
 anclent forms foseilized in stone. It has survive
the gigantic beiligs of tho world of its birth. Mammoths have perisiled; the cave bear, Ilon nn
tiger are no more ; the rhinoceros, diminutive it
size, hise will fauna and flora of Europe have ondergone two
great fluctuatlons; yet the belinef in mmorta
existence after death has grown brighter and existence after death has grown brighter an
clearor, and draws as to a center, more and mo the activity of mankiad.
will be seen that all calculations on the period
man's ndenten, in yearss or thousands of yeur
necessarily are but rough approus
and necessarily are but rough approximations. Sclen
can here deal only with the order of events.
that that geology contends for is the removal of his
advent from historic times to this first age of the
past-the drin. If his birth dates in that nge, there Is no difilculty in accounting for the great varieties
of race, and his dispersal over the whole carti for the conthnental masses wore not then related to
each other as at present. The Atlantle Occan was
then tha a great meas. Islands studding the expanse. The weand of Eng
land Idicates an Indefinite stretch of land to the
west or or
 and New Worlds were e in commununcation accoss th
present site of the Atlantic, by means of projectun The eane conclustone respecting continental di
placements wiltin the pertod of existligg organism
have been reached by Sedgwick, Darwin and Guyo the same."
In tracin
 gave rlse, to the myth of the deluge, of whlch tradt-
tlons oxxst among the annals of diffrerent natlons.
The second chapter ts devoted to The second chapter is devoted to a comparison of
man with the nithropold apes; in whith the uthor
successfully proves that there is no tmpasible successfully proves that there is no impasible
chasm-no deep, dark vold sepanating man in
physical structure from the antmal The gorlilas may not bo consldereda a linkdn tho thaln
of belings, the author explains that "t the troge of both gorilla and man are entombed in the eartl. They are divergent lines of advance from such
progentoris ; as we say that the German and thic nodoo aprang from an early race in Central Ahsia,
not ono from the othicr, and cach has advanced
after ts own mannor." Tho differerice in cranlal
apacty bet tweot capactly betweon man and the highest anthropold apes th shown to be less than that observed between
different members of tho lurinan family, the largest human skull yet measured having a cranlal content
 The capactly of the gorilla is 84 cuble finches, tho
difference between whith and the lowest man heing Sut $101 / 1 /$ oulbeconches while the crantal danference
between men above the range of laiocy is 58 cubic The third ohapter is devoted to a conslderation
of the origgin and phillosophy of tnoguage. The
nyth of the tower of Babel is exploded, and
and language is shown to have a basis in the mental and vocal mechanism of man; ; that it observes a secular
order in Its development from the homogencous globo languageless ; but he has thoughte and the organs to express ; thoos the thoughts, and hat his first
infant cry is the first word of his hanguage." *
"Tis ts where the same: for that is dependent on the
anatomical structure of the brain which originates, nd, the, organs which express thought; and human
nature, from the pole to the equator, is very nearly
the
governed In thecr growth, the great phllological achlevement of the ago was wrought out, in "the
discovery of an anclent central Language from
which the old historic tongues were derived, and Which the old historic tongue
placing its ste in Central. Asia
The author relies much on lingulatic ampitites in
support of the unity of human origin and support of the unity of human origin, and though
we must confess that much doubt yet clouds this subject, and empirical conclusions obscuro our
knowledge, yet has he invested it with a profound interest. The fourth chapter is deroted to a discussion of conditions and cllimatic changes in rela-
tion,to the dispersion of aumals and man. The troplical character of the anclent earth is noted, the
grsdual production of modern climates graphically described, and the geographical distribution of animals refer
The fifth nnd tenth chapters inclusive, are devoted continental forms to mun, and the successive
waves of dispersion from Central Asia, by which nationalities emerged from primitive barbarism, and the present diversitled aspects of humanity were
slow acquired. I will not attempt a review of
the this portion of the work, as my limited space would
not do it justice ; but will merely add that, while solid facts are marshaped in consecutivo order and
the hilghest phllosopplical conclusions are reached,
this portion of the work may almost be regarded a romance of natural history. In the elerenth and last chnpter, the author
applies Darwin's theory of "Nntural Selcetion" to the 'development of man. "There are two forces opefatiog on every organism: 1st, The conserva-
tive power of hercditary influencés;'2d, The force of surrounding conditions. An organic being as
stands animated with life, is the result of all the conditions and forces which have operated on all
its ancestors. It is the concretion of these which "If man, with his imperfect knowledge and superficiality of observation, can blot out the parent
types of all his domestlc anlmanls by the magnitude of the changes he cffects, nssuredy Nature, in the
greatness of her power, her keen inslight, tiking greatness of the stracture of a single muscular aber, an atom of bone, or the color of a hair, during
the elapse of millennlums of ages can compas che elapse of millennlums of ages can compass
changes incomparably greater. From the earliest dawn of life to the present, the rigilant eye or
Nature has watched incessantly for the slightest vrriations. Those whlch ylelded good to the being
havo been and are preserved ; and the new beings, thas having advantage over those which remalin
than
unchanged supplant and turn supplanted and extlingulshicd." Mr . Tuttlo is the nullpodes of Plato, who taught
that ideas lio at the basis of all material forms, and objects are only the embodiments of those idens ;
that there are eteranally as many typical forms or prime
which are the lmperfect representantives of those ceas. Dr. Draper on the other hand, gives a very
concise statement of the doctrine of the school to
which Mr. Tulte belo which Mr. Tuttle belongs. Ho says, "Intellectual
Development of Europe," p. 125, ", The ofspring is
likd lts parent, not because it lucludes an typecal form, but because it is exposed in develop.
typar We must acknowledge this absolute dominion of
physical agents over organle forms as the fundaIndeed, the muln object of my work on physiology Is altogether Inconsistent wilhe, the Ideal theoryo
Platonism. It I so no latent Imperishable type exist Platonism. It is no latent imperishable type exist
log from eternity that is dominating In such devel
opments, but they take place as to tissoe of
resistess law, varity bellag possibe under varia-
tion tion of circumstunces. Hence we may perhap
excuse ourselves from that saprasensual world
which restio typlical forms universals, idens
created things, decllulug this complex machincry
p Platonism, and substituting for it a simple notion
law. Nor slanll we find, If from this starting poin we direct our thoughts upwards, as Plato did fro
subordinate Ideas to the First Idea, anj thit


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Now, men likd Lyoll, Huxley, King, Sp
Draper aro fully commilted linte
No adverse
 the effoct of extending the range of exnct knowl. edge, and famillarizing the worla with the advanced
conclustons of modern thought. Mr. Tuttlo 1 s
eminently emlnently inductive in his method, and therefore
will be yuderatood by the popular mind. He stands
as an Interpreter between the technical sclentlst and as an interpreter between the
tho great world of humanity.
This work has a mission in liberaizing American
telligence and opinlons, the magnitude of which Intelligence and oplnlons, the magnitude of which
can landy bo cestlmated. A lithograph chart
necompanies the volume, which is of great value, the ethnological classifications.
t. WHiPPLE.

## Christ and the People،

Mr. Editon-NY Dear Sir: I send enclosed tho
introductory chapter (the proor shects) to "Christ and the People," which briefly touches upon the
subjects treated in the succeeding chapters of the
forthe forthcomlug book. Your frlend, Cuhld.

"Things that now look dark and mysterions will "Myoteries are going to be revealed."
Already a relig.
and are belng, changed.
The Church, the State, and society will recognize and practice a government differing widely from that of the past 1 nd present.
The old schiool of religion and house, useful in Its day, but now dilapildated rotten, structure, more spacisious, more secure, more useful, and handsomer
The new sch
The new school of rellygion and morals, liken house
bultt upon a roke, on which the ralns may idescend,
the floods may the floods may come, the winds man may, best, will not
fall, for its foundation is the recognition of the spirit unl world, and its structure is man's humanity to
The rain has descended, the floods have come, the
winds have beat upon the old house, and it tottering, it is falling; for its foundation is man's salvation, payment and punishment, cruelty and inhumanity to man.
the conditions of the that the visible world makes the conditions of the invisible world, that his pres while it is the invisible world that gives cast and character to all life, and makes the conditions of
the visible world, not as man directs, or as man expects.
It is not human hands or heads or bearts that
shape the destiny tions social, moral or religious.
But human bands, and heads, and hearts, are servants of the invisible divinity that shapes the
ends of all human life, that makes social , moral and religious revolutions.
The ways of nature are divine. The purposes of nature cannof bet hindered
Man, without his

## Man, without

There is no work, no thought, no motion, no fect ing, no love, no wisdom, outside the great opera-
lions of God. $\quad$ Mnn's conceptions of God have been constrained nd bronder views of God, of his infinite presence of his infinite intelligence, of his infinite power and God will be acknowledged in all presence, in all Intelligence, in all power, in all love; for the recog
nition of God's inflitude commands this acknow edgment, and the forces of the invisible world wil
produce it. Man will have a nobler and truer estimate of his fellow-man, or his divine soul, of the bad man as
well as the good man, of the unseen power that
moves and guides him in every act, in every condition.
Every man will be known as a friend and brother, Man will have his sight opened to see the unscen
world ; he will discern the causes there that make his actions here, and will go out from the old beaten untrodden, save by Chirist.
Deeper impulses, fluer, holier, will move men to nobler deeds-decds of mercy and forgiveness, The yet mysterious web of sympathy that unites
all, that allics every human being to one spiritual houschold, will be felt and acknowledged; and this will bo the key to unlock the bondage of man, to
open the door to the power that euabled Christ to fecd the hungry multitude, to heal the sick by touch or word, to call the dead from out the grave, to
talk milh Moses and Elias, and other max who -and to lead and direct humanity by the unwill come forth when maun, shall do unto others as Sin will conso to be a problem, for Its uscs will be
seen and acknowledged, and its necessity then The garments of holy profesions will bo no
longer needed, for men will adopt the precepts of
Christ la their practices-pructlos Christ
procsions.
The Church militant and the Stato miditant will
beome ended.
Penatitis for crimo will be abollsthed, for the
involuntary commission of sin, of criminal decds, will be discovered, and then the consequent curses
of criminal deeds will have fulfilled their mission. Men will go in the ways of widonen, in the paths
of pleasanntass und peace.
Tho precepts of Clurist will
 self." The triune godhead of human devies, viz: mandments, laws and penallies, will ceaso to be,
and the temples wherein these devices are propaga-
ted and continued, wiz:: meeting-houses, State-
houscs and pribe and

 lion aro only


 allew, will
hotemble
Unde Line fences that bound individual possessions will
be torn down and carried away. torn down and carried away
Locks and bolts, row turned
fellow-man, will not be used or needed.
"Rich" and " "poor" will be adjectives that quall.
fied the condition of man's childhood, not needed in hle manhood
All carthly All earthly goods will be lald at the feet of true
demacracy, to be glven to those who lave need. All the immense toll, effort, expenditure and
axxiety now devoted to the protection and support to useful blessings instead of selfifh curses.
The present laws of marrlage, that now give
birth to regrets and sorrows unnumbered to prost brth to regrets and sorrows unnumbered, to prosti.
tution, with tise long train of curses and agonte,
will be abandoned for a holier, purer, diviner reve. hation that will ere long be given to the people.
The hlghest, the purest, the holiest and the most
perfect glory. of the carth has deflned the highest, perfect glory of the earth has deffined the highest,
the purest, the holicst, the most perfect religion of the people.
Rellgion that has heretofore been moulded and
shaped to creeds and tenets, practiced by rites and shaped to creeds and tenets, practiced by rites and
ceremonies, outside efforts in goodness, promalga--
ted tions and threatenings, subject to commandments, rewards and punishments, will be cast. off as the
bandages of infancy are In maturer life. A rellgion more spiritual will be discovered and
acknowledged; a religion that money cannot give glory to, that creeds cannot define ; a religion that
needs no rites, no ceremonics ; a religion without written laws, without commandments, without
creeds; a rellgion too sacred to be spoken, too pure upon no uncertain, outside standardo of rectitude,
upon no dogma of soother, no purity of earthly life, no glory of earthly perfection ; a religion that
every soul posesses by natural endowment, not one This rellgion is simply desirc. It is a prayer in
every heart that neever ceases, it is aspiration withEvery soul erer desires something yet unrcached.
With every one desire is spontaneous and sincere pare and holy; no matter what the desire is,
whether it be called mod or God-given relligion of the soul.
The longling, pulsating desires of all men together define the true religion of humanity, that the world is coming to discern and acknowledge The saint and the sinner are both religious. The
true religlon of God is in the boson or no less than it is in the saint. Religion is not to be confined to temples made of
wood and stone, to rites and ceremonies, to any outside show of righteonsness or rectitude.
The renl religion of the soul is superior to outside The renl religion of the soul is superior to outside
things, to all the glory of the physical world, to
man's laws, man's commandments, man's justice man's penaltics, to churches and sermons, lectures,
crecds, rites and ceremonies, state-house, crecds, rites and ceremonies, State-houses, court-
houses and prison-houses.
In morality the standard of rimht and justice In morality the standard of right and justice has
been set up by man's judgent, regardess of the
hidden causes that produce the acts that men call good and bad.
Men of differing judgments, biased by the inter. men for deeds of immorality, for vice and crime.
Man has been sincere in bellevint that he was better than other men, more excellent, more just,
more moral, more righteous than the men le judges and punshes.
This self-conceired morality, unwittingly to those who judge and punish otthers, is really the denser
darkness of immorality. It is as far behind the arkness of immorality. It is as far behind the
Christianity of Christ as the booody edicts of MINoses
re behind the humane acts of love and kindness done by Christ's disciples on the day of Pentecost.
This unconscious immorality of human selfexcel-
lence will fall and perish when Clitelt. lence will fall and perish when Christianity is
revealed to the hearts and practices of the people,
when the stern law of Nature's compensation for When the stion, good and bad, is revealed to the
every acting
nderstuding of man. The Mosaic institution stands to-day, but it can
not stand forever, for it is selfishacs, it in It is dapravity ; its foundation is is carthly, and carth
not The institution, of Cristst must some time take its
place, for it is unselfish, it is enduring loveliuess, it is spiritual, humananc, abiding, oterunal.
Man is coming gradually to see that the immor. ality and crime which have so long aftlicted the people have been the only means, have been the
chastening rod of God, to bring him from earthly
to spiritual recognition, to bring him from to spiritual recognition, to bring him from the love
of self to the love of the people, frou the narrow limits of materlal facts and philosophies to the
litititess world of love and sympathies, from the mands of God in nature.
By the chastening of his own immorality, man
will be brought to see that the luws
in Clys. for his manhood, and that his own laws are only for
bis childhood. Ir is easy to see that all sin is an injury to man's
farthy good; and ero loug man will come to that all sin is for his spiritual good.
To sce that the good of evil is entirely spiritual To see that holiness talys up ut reassures on carth,
"where moth and rust doth corrupt," and which nuites "thieves to break through and steal."
Sin destross eaththy treasures, , nud causes them
oo be laid up in heaven, where moth aud rust doth Mreak through and stcal.
Man reles on earthly things. The courses of
progression will undermiut this rellince, and bring hlit down, down, till he comes to rellance on spirit.
ual things.
Man is Man is coming to see that there is no back ward
step in the progress of the soul, that as ho goos
onward his riews become more extended, his llberality widens, and his charity deepens; that not one
religion that is on carth, or one sintul net. Hat ever Was committed, could have been left out of tho
wise ordinance of Divinity.
Every sinner Is a hawfil heir to God's love and
goodress ; and the jurldiction of this now, humawe


| did not belong to him. Christ has hnnounced the angel world has witnessed it, and God grants In the symmetrical goddest of Truth, before wh |  |
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 common decency, cominon senses,
humanits, Curist, and Claristanity,

## Letter from Laura De Force Gordon.

 Ator known as "Away down in Maine," wherewarm, generous hearts, and kindly, smiling faces nows five feet deep, thermometer down, down, (I
dare not estimate the degree, I I ind myself, (that is
ooth "halves", of mee,) in the more congenial climate of the "llub."
The climate alone is more genial, for never, dur-
ing eight years of life as an Itinerant, have I ever
found better, truer friends than among the good
people of Houlton, Me., and vicinity; who, by their zealous enlistment in the cause of progress,
ndaced me to remain six months after my frst
engugement for one month, as a pioneer, was conluded ;during which tine the lectures were largely
ttended, and most generously supporte. The readiness with which the people there accepted the
sospel of our glorious philosophy, is truly aston
shing. There/was but one avowed Spiritualist in Oulton (by whose invitation I went,) prior to my
rstllecture there; now there are scores, who, so
ar as they know of our "Religio-Philosophical" ar as they now ond defend it with a determination
celigion endorse and
and zeal worthy of the oldest and most experience That which is most extroordinary, is the fact that ver of the phenomena of spiritualism. No medi-
ms have ever iisted them in a professional ca-
acity, and there are none amongst them who
seem possessed of such powers, which they are The gift of healing has, however, been proven a Portland, last fall, and by Dr. Main, of Boston, who
keals by medicine. and giving the most accurat
fiagnosis of disease, at any distance, by a lock or air or photograp̀h of the patient. Mr. Blake,
ell known resident of Houlton, whose little so nce three years of age, visitcd Dr. Newton while fer an operation of three minutes he recorere cure permanent.
This was thie only cure performed on those who
ent from Houlton, for mostly those who ent from Houlton, for mostich hose aq., tested the wonderful power of Dr. Charle
Hain, a short time since, by sending for ap exam.
nation, through the medium of a lock of hair, of is wife and a little niece. The rcsult was most
atisfactory. The Doctor not only gave all symp-
toms correctly, hut namud the discase and the causes which produced it, going back to circum-
tances which occurred forty years ago, when Mrs.
 out of the innumerable ones that might be cited, to
illustrate the nature of the few facts that have
tended to awaken the minds of the people of $H$. to a further luvestigation of the subject of Spiritu-
alism. With a heart filled with happy reminis. cences of the last half year, passed with my kind
friends in Houltou, I bid them adieu and return to

Boston. | Basto |
| :---: |
| Las | years, but the grand millitary baill, which came off

at the Botton theatre on Monday night used the Melodeon as a supper room, consequently tho
Spiritualiste and Parker Yrateruity, (who occupy
the Melodeon in the noorniug,) were obliged to seck for a "meeling house" elsewhere, or have no ser
vice. A good Baptist miluistor, I am told, took occasion
to thank God in his sermon last Sunday that the ball, thourb a areat sin, retarded a greater one, by
preventing those dangerous Spiritualists from dis. eminating thecir pernicious doctrines.
Belng at hilerty for tho day, I availed myself of
an opportunity to hear Mise Susie M. Johnson, who is now lecturing to good aceeptance to the spiritu-
lists (free meethoge, ) in Chelsea. The lecture wa "Bcience es. Relligion," and was well deliver the cheering intellikence of hucreasing interest on the part of the people at harge, and more carnest,
realous devotion, if possibe of twe public teachere
in disceminatiog the beautiful truths of our Harmo


Winning Fame.

 Ho heard tho mierry world refoloo
White ho was working for the good.
Ho atat alone with siliont voice,


Io suld, " Pass on, ob, danclng foot,
And proty head, with odorous hat semme

Our Corporation.
Wo respectrully call the nttention of our readers
the subjoined act of the Legislature of the State Illinols, incorporating the ReLlero-Prilosorhrcontain the largest powers ever granted by a legis-
ative body to any corporation. Ainong those porers is the right to increasese the capital stock
from one hundred thousand dollars, to an unlimited mount from time to time as the Board of Direct-
rs may deem expedient for enlarging its facili-, ors may deem expedient for ellarging its facilli-,
ties and carrying on its buiness in all its varied
branches. There is nothing known to themechanibrancles. There is nothing known to the mochani-
cal arts, or calculated to promote the arts and
sciences, that this corporation is not puthorized to arry out.
If is endowed with power to receive by bequest,
ift, grant, purchase or otherwise, real and personal atate to an unchimited amount, and to improve and ispose of such estate, in All courts are bound to construe the law liberally
or the purpose of carrying out the objects of the
net of iucorponation. It is a query in the minds of many how it could
that the Legislature of the State of Lliniois saw it to grant a charter of such extraordinary poken of as spiritualists are
We admit that wind We admit that we expected our Bill for an Act of
Incorporation would meet with strong. apposition
while passing through the hands of the committee whilc passing through the hands of the committees
of the Seante and House of Representatikes, as well as on its final passage, and that its usefulness as a charter might be thereby greatly impaired, if
not wholly defented. Sutfice it to say, however, its
fiends were numerous in both branches of the Legislature, and the Executive being of our school
of philosophy, our original, broad and liberal Bill for of philosophy, our original, broad and liberal Bill for law without a single amendment or scratch of the
pen ; and under that nct our corporation com menced business on a large seale on the sevententh
day of May last. According to recent Governmen
Revenue exhibits, ral job printing establishment in the Northwest,
he Chicago Tribunc Company only paying a large government revenue on its job work than the
Relogo-Philosormical Publishing Association Theirs is an institution of many years standing
with a large political patronage. Ours is of Wonths atate, with no prestige of success but our
mwn inherent merits, That we have the facilitics
on for doing, and do execute the best work in tha
Northwest, cannot be successfully contradioted. The object of our Corporation ts to aggregate
capital to a sufficient amount to be able not only to compete with all other Publishing Institutions,
but to publish all classes of reformatory and libera works at lower rates than any publishing house ha
ever done before, not even excepting the Methodis Book Concern, and yet to so conduct our fnancia
department that every dollar of stock invested shall pay the stockholder larger dividends than govern
ment bonds, and yicld as large interest and return
as any legitimate business transactions could as any legitimate business transactions could.
One of the objects in becoming incorporated wa and woman throughout the length and breadth
our country to become a stockholder to the extent of one share or more in this vast liberal Institution
The stock is, as will be becn by reading the
Charter, divided into shares of fifty dollars cach, te per cent. or five dolllars of a share to bo paid down o
subseribing, sulbject to future calls na ocasion subseribing, subject to future calls as occasion may
require. As yet no call has been made above the five
dollars paid at the time of subscribing. Many chose to pay more, even to the full extent, on su
cribing, for the sake of the Investment and voluntary on the part of such subseribers to th
It ts the policy of the Corporation to get ns mu stock issued, and call as few payments of instamment
thercon as possble. We feel that the llberal ole
ment of the couitry should te enlisted in this enterprise as stockholders. Every oue should f
able to eay it is our Lnstirution. It should
Lo built up and stand before the public as a self-sus-
taining body. To accomplish so noble an object ter carectully and then ask thememslveces. 1 it is not a
duty they owo to tho great cause of civil and
relligious reform, to stand by and help croct an religious reforn, to stand by and help croct an
Institution which is designed to promulgato tho eternal principles of hamanan emauclpation from tho
tratdou of tinorance, supertition and overy
conceivable phaso of slavery, physical and mentaly




 mind





 and

 ration boldy clains a position as an Institution,
fatithally performing its designed miston and worthy of encouragement and support financially and mor-
nilly. Again, let us say that upon a fifty dollar share nineen dollars more during any one year, and pe haps no more unless tho stockholder chooses to
so for the suke of a good investment. The books o
the Corporation are always open for subscriptlo to the capital stock. Alls sums paid in will be used
for the purpose of procuring additional machinery, thereby Increasing our faclitites for supplying th We cordially printing establishment at Nos. 84, 88 nnd 88 Dear
born street and witness the workings of our fine machincry as well as the quallity of or work:
Those who desire to subscribe to the capital will address GEo. He Josse, Secretary. Those who
wish to make further inquiry upon the subject, will Whin to make further inquiry upon the subject, will
address 8 . S. JoNEs, President. All letters should "An Act to Incorporate the Religlo-Phil An Act to Incorporate the Rellglo-P
sophical Publishing Assoclation."


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## Ely



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For tha, Reliligo-phllosophical Journal.
To the Committee of the Educational Rethe Committee of the Edu
form Movement.
 all things. Yet how hard tho world has tricd to
substitute something else! Wo occasionally have
gilenel
 but practleally, there has anways been an endeanyor
to shift individual responsibllity have the Atonement, and for boolal order the
government of force ; and men by resigning themselves to the protection of Church and State,
become slaves to both. Whien man is recognized
sovereign of himself, "a law unto himself," gombination of inmortal princlples sumfcient
guard and guide, then thero wll be commence
ment of true living. The workling out of the principle will be a work indeed. If we only recongize
it with our intellect, and commenco to ayply it
with the same motives that our present one-sided with the same motives that our present one-sided
system is applled, viz: protection and gain, we shall ither fall or have to be resilifiled in order to carry
on the work. We must wish to be our own saviours, ve recele, both in the reulm of morals and tu the
physlcal world. Wo must nak no foysical world. Wo must nek no one to be a
for us, but pe patient and persevering in the wor
of developiog the laws that are written lo Tharts. Whole system of cducation will have to be
Teversed, Instend of "get," the first lesson will be
""lise.." The flrst lessons to the child are, get an
"ducation, In order that youm education, in order that you may live ensier than to save your soul; give alleglinnee to those in power,
in order that they may protect you. This getting system will have to be dropped, and the living and
paying system adopted, and each Individual be paying system adoptea, and each liding to do his own work, and be his own guar
will vidual, it would soon develop a form of societ ery, different from that which we now have.
Individual growth and responsibility is the only starting point would develop many new and trua things in every department of life. Woman would find her true positlon. Our concaptions of the
beautiful would be more correct and just. Our fashions would not interfere with health and labor for work would bo worship.
sible to themselves in every way, and accompanie with the moral conviction is intelligence to apply
it practically, it will be a commencement for permanent tondititon of society. One reason human
ity has suffered so much is becuse endeavored to live outside of the true law. I consider that your movement is in harmony
with, true principles; therffore $\ddagger$ wish to express settled on this question of individual responsibilit will rejoice to see the work commencing. It would
be well for all who do, to report themselves in some way to the Committee so that they may know
how, much cooperation of sentimen No doubt there will be some who will not only sympathize, but become active workers.


## N. Frank White in Chicago

This talented young man delivered six discourses,
on the last three Sundays, for the First Society of
sprital spiritualists, in this eity. His nudiences were large
and appreciative. The Spiritualists, and all who and appreciative. The Spirltualists, and all who
have heard him with attention, have been delighted with his addresses. His last discourses, for the pres
ent, will be delivered on next Sunday. It is a mat. ter of regret that he was not employed for six months, instead of one. When we engage speakers
of little or no ablity, which is seldom the case, one month may be sufficient for them ; but such speaker courses'on a great variety of subjects, can do little more than make a cotimencement in one month.
$\mathrm{It}^{t}$ is scarcely doing them justice to employ them for so short a time, and certainly the benefit to the happy to be able to state that Brother White is ex pected to return to lecture in this eity again soon,
Brother White is not a strang west. Wc have seen him and known him before Some eight years ago he commenced his public lec
tures in thie State of Wisconsin. At that time, he was an uncónscious trance speaker, of a high orde and great power. Now, he is perfectly consciou of anc he says, but is under a powerful spiritual in-
fluence, while delivering his discourses. His ad are finished productions, suitable for the press chaste and classical, his reasoning profound and
convincing, his action sulted to the word and the eonvincing, his action sulted to the word and the He manifests great earnestness and sincerity io hi it, would add to thelr effect on a certain class Brother White is one of our very best and mos good effect of his discourses, is the fact, that in hit tiful and sublime truths whech the hith and hol
spirits teach through him in his addresses. He po sesses much of the purity, gentleness, Jove, an
sprituality of Jesus. Even the late unfortunat sprituality of Jesus. Even the late unfortuna
war, which has filled the hearts of so many me
and women, North and Sonth, with hatred and re venge to ward each other, doos not secm to hav
affected Brother White in thls way, though for som time he took part in it. Of one thing the Spiritual
ists, wheresocerer ho goos, may be nssured : Brothe
White will not disgrace you in conduct in word White will not disgrace you, in conduct, in word
in action, or in public spech. I fecak thus, becaus
I have traveled wilh him, eaten with him, roome with him, conversed with mim, and preached wita
him, for days, wecks and months. It is because I
know him that I take the liberty of thus writing. I have wrilten respecting blin; but admiration for him as a speaker and as a man, compels me to say
what I have. I could not well avold, and he must pardon Mhe. © Whas, before he deroted his time to pub-
Bre. White
lic speaking, one of the best test mediums I ever
enes him, were not onty clear and satisfactory, but an
ways reliable. The writer was fortunate in becon ing acquainted with Bro. White soon after hits con-
version to Spirituallsm, and the many messagge
which he then received through mis orginlem, to his thirsty soul, like rivers of water in wry
places. May God and thio angels attend our worthy
brother wherever he may

## Co-operation vs. Competition

 To ono who rends your Splritualistlo journals andearrs your Splritualistic spenkers, it is clearly manTest that spiritualliste, as a clase, claim for themphllosophy and morals. They claim tlant splrity ailsm is the phllosophy of nature, as applled to the
higher departments of human relationship-that It not only sets forth simple and beautiful riews of
the spirt world, but that it contains within itself the principles of human brotherhood-that these
princlples are practical, having power to lifi man rom his present, state of discordant selolesinncss to
one of Larmony and truth. They clalm that the one of harmony and truth. They clalm that the
rellglon of tha cluurches is a failure, that Christianty
as preached and practiced ts a fillure ithat as preached and practiced, ts a failure; that it does
not and cannot meet the wants of bumanily, bat that Spiritualism is the religlon of nature, ultumate and absolute, capable of accomplishing all needed
reforms. These are high claims, involving high
. reeponsliblltes; and the question naturally arises,
What are the Spiritualists doing in the way of prac What aronstration of the superiority of their falth? What are they doing by way of translating thiel glo-
rious philosophy into actual life? What are they doing by way of organizing soclety on the true prin
ciplos of human brotherhood ? What are they doing
ln social and business life to illustrate the beauty In social and business life to illustrate the beauty
and goodness of the Harmonial Plillosopy The business of the world is conducted on the pribciple of selish competiion. Thls compedtion is
strife, a species of war. The shrewd and strong
overreach and override the Ignorant and weak. There is a constant clashing of interests. The
buyer wants low prices, the seller high. One firm
in two of a trade can agree," The whole system of speculation is selfishness running riot. Every young man coming into active life is tempted to live at
the expense of others, to trade and scheme and "Every man for himself, and the devil take the ousies, strife, hatred, inequality. The winners enjoy the good things of life; the losers come to poverty
and wretchedness. Intellect may be sharpened, but the heart is hardened, the moral nature is de-
teriorated. Suppose a man dle without leaving a competency for his wife and children-what becomes Home, or their cherrishing friend?
Suppo If iends-what is Lis lot? Who is there to help a
weak or suffering brother? What provision is mad feak or suffering brother? What provision is mado down into the dark night of painful toil and silent co-operation of friends and brothers, but found only Under this competition they fultered and falled, Under this competition they faltered and f
receiving only a life of sorrow and suffering. Again the question recars, if Spiritualism be the
rellgion of humanity, what does it propose to do for Lumanity? Philosophical dissertations and elo quent lectures are well enough, as far as thes go;
but they do not reach the dificulty, do not touch but they do not reach the dititiculty, do not touch
the cause of social evilis. Is not this cause to be individualism of so callod civllized life? compelling every man to be a compotitior instead of a co-worker,
resulting in the fullest and worst degrees of isola.tion. How many heads of families are toiling and
struggling under the burdens of life, scarcely able to furnish a poor scanty support to those dependent
on them. How many wives and mothers are bending and falling under the drudgeries of the isolated household. How many children are made to drink
the dregs of bitterness and utterly lose the rich the dregs of bitterness, and utterly lose the rich
heritage to whiah they should be born. How many young men just entering the threshold of business
life, working for merchants and manufact arers, are isolated from all home influences, from virtuons remate socity
fuences? Looking at society thus in its warring elements of fundamentally wrong? And is not this fundamental wrong in the isolations of social life, and the com-
petition of business life? Is it not time to look these things fully in the face, and to devise some is it not the high privilege and duty of those who
bolieve in the Harmonial Philosophy, to do this If this is deemed worthy of publication in the
Iourval, I may follow it with some further hoonghts and sugrestions on the subl

Geneseo, III.

## Letter from Dr. H. T. Child

The ball keeps moving, the Third National Con
ention (now a permanent organization) having in Providence in August next. years has had a State Societ recently established one, and done nobly by em-
ploying a State agent-other of the New England caltes are moving inthis matter. New, crsey has here
call out for the 2 thand ast of May, and we have
uit issued one for the State of Pennsylvania to meet in this city on the 22 d and 33 d of May.
It is the intention of the friends here to form State Society, and put one or more lecturers int is felt in many parts of our State, where there are but whitualists who would like to get np meetinge turers. I am constanty receiving calls for help in oxerton every state in the Union could have
Society, and raise at least $\$ 500$-one hundred subscriptions of $\$ 5$ each would do it-and put some of our good ploneer lecturers in the field. Not that
I think this sufficient compensation, but they ought o be aided locally by collections; so as to distributo Spiritualism is no idle dreum. They who accept hs truths and would receive its blessings mus
work carnestly and constantly, and they will find it pays well. Thave been at work all my life for and
with the spirts, and though it has thing pecuniarily and sociully, yet it has paid me
well. The spirits do not owe me anything for all the toll and suffering I have endured. I havel learned that when suffering comes upon me, and is alwass
come without stint upon all mediums it it
followed by a glorious resurrection, a lining up of body, soul and spiritt, and I can understand why
one should have suid I wish to stir up our friends in every State to tho
inportance of moving in the direction of organiza too, State and local. Let the whole nation and
continent come into line, and without any restric continent come into line, and without any restrlc.
tion upon individual rights, we may show to tho
world that we are a power in the land, and that



## Letter from Dr. Mashew.

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 morning, which was very Interesting. I recommend means of good; in them, minds ask for and recelve
just what they need. While here I visited the Orjust what they need. While here I I visited the Or-
phans' Home. This has been instituted and managed by one hady, Mrs. Pheips, the wife of senator
Phelps, with the aid of the benevolent in spring-
field and elsewhere. The orphan Imates who are clothed and fed and educated are destitute of either parents-the result of the war. They are the off-
spring of Arkansas refagees-many of them were
found in a perishing condition in the woods, and found in a perishing condition in the woods, and
trought in by our soldiers. Their ages vary from
three to fourteen years-the great majority of them are mere children. This kind mother of the for them, and surely angels aid her, and Divine
blessing will rest upon her, and her brow in the
Summer Land shall be encircled by a diadem resplendent with the gems of good deeds performed world's goods, who are found beneath the banner may be used for good-not that it may be hoarded.
Consider the orphans, and send of your abundance to our good Sister Phelpgs; strengthen her hands by allow her to lack for means. She has no society to
ald her, and no belp but from eneneous suls wh she is as a mother, and were your children destitute too-and you cannot telr what may be one to them, 1 remember rightly, her home has been the asylum
of one hundred and twenty such. Some bave been
claimed by relatives, some provided with bomes the rest remain. Surely this appeal will not be In
valn? I also vistited the echool for the children of the
freedmen, and was much pleased at the proficiency
which some manifested, and the carnestness of I had the privilige of speaking a few words to the
chool, end when I lef them the "God bless you, sir," of one dark sklinned young brother, wass worth
more to me than the pralses of a multitude. This school I is charge of two young ladies from Rich.
land, Iow, sent by the Qaaker friends in that
vicinity, and sustained bythem. I regret that their names have passed from my memory. These young
ladies, in their labore of love, strange as it may seem, are looked down upon with contempt. In.
stead of sympathy from the followers (professcdly
. 80, ) of Jesus, they reap seecrs and reproaches. I eat
near them at a publice meeting one evening, when
an tmmaculate lady, sitling near them remarked an tmmaculate lady, sitting near them remarked,
(so that the might might be heard,) papon the nepger
teacherg, end thought "they had better briug cocherer, snd thought "they had better briug
noper with them," or omemething to that effect.
Shame upon you, ye disgrace to humnnity. Ou
upon such contemptible conduct
 and sisters, though the eir kilios be dark. Remember
" God hath made of one blood all nations of mes and while you Ignore your duties to them, you are
degrading yourselves for the fature lifc. Labor on, dear isters; the sympathies of the good and pure
everywhere are with you, and your fature reward Inre. think ere long there will be an organization of
the spiritualists in this place, and I hope a Children's Progressive Lyceum, also. I Iried to procure
subscribers for you here, but did not succeed. reach you tranough Doctor Hove
Having comple
Having completed my labors here, I took another
ehaking and returned to St. Louls, where I attende Mr. Church's circele for the benentit of the edithers or
that clty. The partlculars of this occasion bave

## Zrligio-Ethilosophical dourual OHIOAGO, APRIL 7, 1866.

 RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,


## To Our Subscribers.

an of truth and fall down as suelting rays of the
san of thith light
Thank God
Thark dace we are having that light shining into are rising up all over the world. The Jovrinal,
the Banner, and other heralds sare sounding in the advance the approach of the vanguard of the mighty
hosts who are on their march to the erreat city of Orthodox deril (scarccrow) out of his wits, and
Orill have hin put on his "Sunday goto-meeting
wite clothes" every day in the week, even going into the
dirliest street (Wall street) in New York city. little longer.", The idolatrous houses of worship
in our midst are destined to be very soon dedicated to the true and living God. The work has already
commenced. The black gons and other liveries
of the poor devil are being doffed, and the bright robes of the righteons God appearing in many pul-
pits throughout the land. True religion to God is being inaugurated and the children long worship Him in sincerity and truth. But par-
don me whilst I make another prediction. I s'e don me whilst I make another prediction. I s'ee
that mnch trouble is to come upon us before we
can be free as a religions people. Popery is to make us much trouble in this nation, and before the latter
part of 1870 will deluge our nation in blood. I bepart of 1870 will deluge our nation in blood. I be
lieve that the conservative party, Fenians, with the progressive reformers, radicile, colored people,
and though last, not least, the Spiritalists, in deadly combat. Bat won't the result be glorious when the smoke of cannon and the dark war cloud
passes away. Oh! how bright the sun of right-
eousness will suine on those who remain and are

I feel I shall not pass a way before all is fulfilled. I warn Spiritualists to be at their posts, staidd
ready to meet the Prince of Darkness in whatever (and as John Brown's) with our knapsacks on our backs, we are traveling to the promised land or
light and knowledge, where each man will know how to love bis brother, where none shall need to
ask, "Know ye the Lord?" but where "all shall
know Him from the least unto the greatest." Pro testant cumorches, wetithout distinction, will unite to
crush out unprogressive Popery, which is Just wher she started fifteen bundred years ago, and wher she will remain until wiped out by the finger of
God, through the instrumentality of his chosen
peoplownem people whom he now smiles upon in this " land o
the free and home of the brave"-I mean Spirit alists, who are the " "salt of the earth."
Dear Journal, "as a city set on a hill," keep
our light burning ; be to us a record of truth, wour light burning; be to us a record of truth, and
we phall diseminate the will of God through your
Yunlsm. You are gailuing ground daily. Proud orgunism. You are gaing gron. Maill. Prou
New York is bending to your sway. Your eviden mpartilility and unprejudiced love of truth, from
whatever source it may come, is winnng for you golden opinind
columns, and rejoice that whilist we have a Bann of Light in the East, we have also a pillar of fre in sin to the promised land. The Rellgio-Political
Asocintion of New York has a work to perform,
and will do it ably. "The Lord ls adding dill unto His church (Spiritualism) such as shall bo
savcl," through us and othher instrumentalitics.
und discussions are opening the Our discussions are opening the eyes of the blind,
our lectures are food for the soul, whillst our circles Ing the sick and casting out devils as Jesus did in
olden times. All glory to God our Father, and to
His sons, His sons, our brothers, and to the Holy Ghost within

Most truly your Brother,
R. D. Goodwin,
Chalrman of the Rellyio.Political Assoclation.
New York, Feb. 20th, 1860.


## those who would mount up like eagles mast first begin, like young eegalete, to awk wardly flap theit unfedged pinlons. In short, ato uoledipan no lazy loker on-no mere hearer or torsbipobe, but an active doer. In this, and in no the word but other way, an you arrive tat the flll stature of a true manhood. If you would be strong, useful, <br> Our Capital stock.



 ao so from time to time, as occasion mny seem to
require. We are asked why we desire people or
inited means to take one or more We answer it is for this reason-where the treasure
Is, there will the heart be also. You will thereby feel not only a moral, but a pecunlary Interest In
the welfure of the Publishing Asociation. We
have called no instalments on the subscriptions to the capital stock as yet, nor do we expect to do so,
yet we may; but If any one subscribling to the capi-
tal stock wishes to limit hls or ber sabecription the call of one instalment of ten per cent., which is
only five dollars on a share per year, we are per-
feclly willing to accept a subscription so framed The formn now tiven limits the liabililty of callis to
three in one year. It can be changed to one for such as so desire. We feel quite conflent when
friends once beome tockholders, they will want to
pay up, for the sake of tho lnvestment, as well as the good that thelr means will do in extending the
facilities for book publishing. We have now invested between fify and sixty
thousand dollars. Every piece of machinery is thousand dollars. Every piece of machinery is
paid for, and a more perfect and well ordered estab-
lishment is not to be found in the West, so far as goes; but a bookbindery, stereotype and electrotype
foundry we muist have by the first of May. The foundry we muist have by the first of May. The
demands apon os for work are fuch as to require a
continual enlargement of our facilities ; and as our Corporation is based upon the idea of co-perarative
effort, we make this explanation, 'and ask liberal men and women everywhere to send up their sub-
scriptions to the capital stock. Remember that each stockholder is entitled to one vote for eac
share of stock owned, and shares of stock are trans ferable from one person to another, at the pleasure There is no distinction made in this Corporation equal rights with men to vote and hold office. In means in. They can subscribe for one or more
shares and pay instalments from time to time as they acquire them, and thus, in a short time, have handsome annual dividends.
This institution is based upon labor and for the promulgation of thoughts and principles. It cansister Spiritanalists, and other reformers, let us put forth h united effort and build ap a Pablishing In-
stitution that shall be potent in liberalizing and destitution that shall be p.
sectarianizing the world

## Awful Presence

A writer in the Independent, in remarking apon
the passing away of Mrs. Gaskell, said: "She laid the passing away of Mrs. Gaskell, said: She laid
aside the pen forever, and passed into the afful
Presence where all our written and anwritten thoughts must be reviered at last."
It is surprising that The Independent still clings to this idea of a personal, localized God. Such U topian ideas belong to the fossilized religions, not to the
living epirits that control the Independent. Iiving spirits that control the Ind why will Christians insist upon prefixing
And awful to the name of Our Father? What has he
done to merit this wicked epithet? One would not apply it to the name of an earthly parent unless
some crime had gained for him the title. Say to a some crime had gained for him the titte. Say to
child, that had been for long years a wânderer, Your father; he knows all your weaknesses and misdoings, and he will render to you your just
deserts." Think you that home would be attractive to the child? Would he love the "awfal" father!
Would not annihilation be preferable to a home Would not annihilation be preferable to a home
with the "awful Presence?" Say to the wanderer "A good father a waits you, a loring mother will
give you a generous heart-welcome," and home be-
comes to him the soul's resting placc-its paradise. For six thousand sears the world has been testing
the potency of racks, halters, gyves and dungeons. the potency of racks, halters, gyves and duageons.
Frightrul representations of burning hells, tormenting devils and revengeful Gods, have been repeated, written and stercotyped to frighten souls to heaven. for hate, blood for blood, carse for curse,
the result. Would it not be well to preach the
竍 simple tenahings of Jesus, "Love your enemies;
bless and carse not"? There could no harm accrue

## Do Your Own Thinking.

In what is technically called edncation, there is
nothing so Important as to learn to think. This
habit should be formed habit should be formed carly in life, and cultivated
with assiduity to its close. If you are invited to do something, always know the why and the wherefore; what is the end to be atained, and whecticr
the way proposed is the best for its attainment.
Allow no one but yourself to carry the torchight Allow no oue but yourself to carry the torchlight
by which your footsteps are to be guided, otherwise your guldes may fall and
stumble and fall. weighed in the scales of an honest judgment wher the hope of reward and the fear of punishment is
In neither end of the scale.
If the the race from hyppecrisy, they should beware of the
use of such texts as this: "He that believeth and is buptized shall be saved, and he that believeth not
shall be damned." If that text has not suffered in
竍 Its original inspiration was from one of the nether hells, for out of it hare resulted fear, , hypocrisy, dis-
cord, hatred, intolerance, persecution, with their
Distrust as enemies all who would withhold from
yon your right to think. Discard a
who would assume to think for you.

## Responsibility.


he sentiments expressed by correspondents. Bo
lieving in freedom of thought and the right
expression for ourselves, we
same right to oth
We only ask
We only ask corresponde
apon principles that will be
 "SENATE.-Mr. "Wrimes presented the memorial
of citizens of Iowa, asking for such an amendmen
to the Constitotion to the Constltution as will recognize the existepce
of God and the divinity of Carist. In presenting of God and the divinity of Christ. In presenting
the above, Mr. Grimes said : Without committing
himself in favor of this particular amendment was glad, to see that the people of Iowa were awa to the Constitution. He did not agree with the day last, that those who are in favor of on Thendin
the Constitition seak to the Constitution seek to subvert the Government.
Consitutional recognition of the divinity Christ would be, the establishment of a national
religion. What Congress is prohibited to do by law the Iowa memorialists would have done by the Con
situtition. What next follows? Why that stitution. What next follows? Why, that any
man, not a bellever in the divinity of Christ, sven
though he were a believer in the one supreme intel.
ligent Ruler of the universe, is disqualified to Higent Ruler of the universe, is dispanalified to
hold any offlce of profit or trust in the Government "The fool hatt said in his beart there is no God."
Bat will a law or Constitutlonal amendment the foolishness out of the heart? Or is true rell.
gion coercive? Let the wise exhibit the recogn.
tion of God in their godly lives, allowing toleration and equal rights of conscience, as God does, to all tion which He will approve, and that will not resalt
in seel in sectarian strife for supremacy calculated to sup
[ED. Notrs-Poor old infirm, palsied, bedridden palmy Jays when it by law could burn and im-
prison the heretic, hang the witches-apply the thumbscrews and inflict every conceiyable tortar apon the poor victim who presumed to express
thought that did not harmonize with the dogmas for the "flesh pots of Egypt," so they long for the
time fur this liberal government to retrece te
 that our government should recognize Jesus Christ
the son of Mary as the great Deific Principle-the ife and moving power or hare common sense, forget that but a few cen-
turies since their sects were considered as infidel taries since their sects were considered as in mem-
to the then supposed true religlon, and their mame flayed all dis there to drag out a life of suffering, because, for-
sooth, they were non-conformists to, the national religion. All this was done by the personal-Gol-
adoring and Jesus Christ deifying, legalized rellgionists of a few centuries past, and the same condi-
tion exists to a considerable extent in Papal Europe to-day ; and yet these pious souls of Iowa who are memoriaizing Congress to establish a national creed, become victims of their own folly. One step in
that direction may open the flodgates which that direction may open the floodgates whici would
eventuate in the establishment of a national sect, outside of which no one should be eligible to offlee
or the right of suffrage, and in a slort time our country would be the scene of religious strife, paral-
leled only by the terrible struggles of the Catholics and Protestants during the reigns of Henry the
Eighth and the Queens Mary and Elizabeth of Eng land.
The day has fear for the cause of liberal principles. Every effort of this kind only shows up the rottenness of the olelves. If enough corrapt, cringing poli.
right the
ticians could be found in Congress to favor such an Amendment to the Constitution and place the same before the States for its ratification, it would be a
backward movement of old theology and would re sult in an expression of public sentiment which
would be as damaging in its effects upon it as the boumbardment of Fort Sumter was to the cause of
African slavery.

## To the Agents of the Religio-Philosophical

 Publishing Assoclation.We especially active in soliciting subscriptions to the We desire to extend our facilities for doing work, that we can take the manuscripts of authors and to the mechanic arts, and at prices unequaled in e emphatically a reading people. Our best wort nust be afforded at prices to bring them within the our Institution should have a large capital wust do all of our own manufacturing, and buy our
stock in large quantities By so doing we cai flord our works at greatls reduced prices.
Will our Will our agents bear these facts in mind, and set
themselves at work presenting this subject to people, in good earnest? We trust so. Let us work
together and reap a great reward in the conscions ness of having done our part nobly in the field of
reform.

## The Little Boaquet

The proposition to publish a charming little paper among our Spiritual brethren. The loving mothers Who always appreciate the wants of their little ones,
give us hearty encouragement. To make The Lithe Bouquet, however, in every way what it should be
and what it must be, the good writers must send vs plenty of their best productions, and the subscrip-
tions must come in rapidy, or we shall not be bble to get out the first number by the first of May.
That is what we wish to do. How many and boys will go to work and gew mp clubs of ten
and receive an extra copy of The Little Bouquet for their trouble-we mean, rather, for the pleasure of and you shall have the most delightful hittle nows pleasure to the whole household-children, youthe middle aged, grandmas and grandpas. All, ill will
welcome The Litlle Bouquet, and greot It with smiles

Bible Discussion.
A discussion of the external and Internal erl
dences of the superhuman origin and plenary inspl
ration of the Bible, between Rev. Geo. Clendenali ration of the Bible, between Rev. Geo. Clendenan
and Rev, Moses Hull, will commence in the May number of Hulrs shonthly Coarion, published at Mil
waukee, Wis. The discusslon will contiue the twelre numbers. Those wishing to read this dio
cussion, will address Rev. Moses Hull, Millwanle


Dr. H. S. Brown, of Milwaukec. Dr. Brown has just published a dissertation
ontitled "What Princlples should Spirtualists
declare from their free platorms?" It is made up of prose and pootical effistons, emphatically enun-
ofating the Docotors princlples.
Dr. Brown Is a very persevering and energotic Dr. Brown is a very persevering and enerrotic
man and a thinker, and his whole soul is engrossed
by the cause of Spirituallsm. Haring in his younger days borne the galling chanins of sectarianism, it
but natural that he should now zealousl work to
build up a higher and more llberal system religious faith.
Whille we do
rlews, yet we willingly concede to him that which
we clain for ourselves, the right to judge from bis own standpoint.
Dr. B. will bend his pamphlet to any one who will
enclose him a three cent postage stamp. Address enclose him a three cent postage stamp. Address
Dr. H. S. Brown, No. 64s Astor street, Milwaukee,

## Scandalum Magnatum.

Which, among all the eayings recorded in the
Bible, ist teachings, doctrines, disclosures, sllega-
ition, declarations, or revelations, represents Deity in the most irreverent, degrading, and false position, in the lowest, most unworthy and infamous cont-
tion, the most opposite in contrast with His true
character? Answer-The story of the Immaculate Concep-
tion!
Is not such condition, act or position, whatever it may be, believed, in, taught and relied upon
throughout Caristendom?, Attention, Agents. We again hare to call the attention of our agents
to the ofen repeated fact that we cannot possibly pay c)mmissions for the renewoal of cubscriptions.
is a fact that after deducting an agent's comision,
we do not realize any profit on our paper, to pay We do not realize any profit on our paper, to pay
for wear of machinery or the renewal of type when Thererits of our paper must be a suffcient
Tecommendation to the reader for the renewal of subscriptions. Full directions for addressing the Secre-
tary, to whom letters for renewals should be

Personal.
N. Frank White is speaking in Louisville, Ky. c. A. Hayden has retu
the five Sundays in April.

Hudson Tuttle is still suffering from an injury
received by being thrown from his carriage.
Emma Tuttle is nursing her sick husband and
writing poems. The world will be wiser and better Writing poems. The world will be wiser and bett
for the songs she sings. Mrs. K., in a letter from ann Francise,
"I am a member of Mrs. Laura Cuppy's congrega-audiences. No ' preacher' in this city is more popu-
lar than Mrs. Cuppy is." lar than Mrs. Cuppy is."
F. L. Wadsworth has to speak again to the First Independent Congrega-
tion in that town.


| , | nushmss matrers. |  |
| :---: | :---: | :---: |
| Wadsworth in Mllwaukee-Chlldren's Progressive Lyceum, etc. | Oon foor Tupa-O Orios by yall ro |  |
| very pleasant revival of interest, |  |  |
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| Chlldren's Progressive Lyceum has been |  |  |
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|  | Emen Hapase |  |
| G. W. Willinms, the Conductor of the Lyceum, called upon for a speech, to which he respo | trancemedulum, mise Emma. Hardingo, beades |  |
| referring to the work that had been accom | ater |  |
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## sprakris reaistre.





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Rer. Adin Ballou, Hopedale, Mass.
Mra, Addie
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Beck Beckwith, Now Haven, care of Goorge
Lowith.




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 Miss Lizzioc Canriey. Address, Ypsilanti, Mich.
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ninerals in Western New York. Address Rochater, N. $\mathbf{Y}$.





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## ATd same Apratiac






Meary. Woodrull licturs on Spiritualism, Lants of Life and
Eliwh Woodworth, Inspirational $\mathrm{s}_{1}$
Inghan Co, Mich.




Nres. A. R. Romsinson,









 Within that germ lies the treasur) of all happl-
ness
that




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Q. If man spings itrectily from the lower orders A. extine rixes. and from one or iore peceien?
 the mineral, then the regetable, then animal life in
its different formations, some of course higher than,
othere ; for it was one constant progression until it reached that stage in which was brought forth the
humau species. We feel that that first state is nowhere now to be found in its original conditition.
We look upon the laws of nature as progressive,
and being progressire, there is no retrogression of and being progressive, there is no retrogression of
her works, but one continued line of progression.
We Would say that they were existing, yet not in
the same forms ; not extinct, because there is nothing the same forms ; not extinct, because there is nothing
lost in nature. To your external senses they might le extinct, but not to the spiritual. Man is the
minimum and God the maximum - the Spirit of all life.
Q. extinct, to what living forms were they most nearly:
allied? A. My brother, they are notextinct in spirt, only
n form. In man is every form of life below himhe being the highest, is enabled by his senses to
comprehond every form and manifestation of life
below and around him.
Q. We once listened to a lecture by a medium in
this city, in which the controlling infuence con this city, in which the controlling influence con-
tended that man had always been Rn Inhattant of the earth, and consequently is not a dereloppment
from the lower orders. Why are such unphiloophical spirits permitted to control mediums? A. Freedom of the expression of thonght apon
he spiritual, plane is far begond that upon the
naterial plane. The spirit manifesting himself, and giving his ideas in regard to the origin of man, g enabled to. No doubt his highest ideas were given
to you in truth and sincerity. There are many the natural laws, as developed by sclentific principles to man upon earth; yet upon other subjects
they will advance ideas that result in good to humanity. My brother looks upon that philosophy
as absurd, and yet he must bear in mind that there are individuals upon earth that would took upon
his philosophy as being as absurd in its every fas. his philosophy as being as absurd in itt every foato whom he refers. Each individual looks and rea-
sons from his own standpoint, and that is well. As fast as they are enabled by the law of progression
to comprehend the higher laws-the laws by which
they are governed-they will do so.
Q. of what elements is man's spiritual body composed?
A. Th A. The spiritual body is composed or that whilch
is real only the the spirit. No one in the material
form can fully compretend the spiritual body, for it is with the material that you take cognizance of things while upon earth, but upon the spiritual
plane you look upon them with the spiritual sight.
The spiritual body is not taken on at called death-on the other hand it it only a laying
off from the spiritual body of the material, which off from the spiritual body of the matterial, whitch,
enables you to ese with spirtinal eyes and compre-
hend the spiritual powers unencumbered by the hend the spiritual powe
grosser ones that compose this physical body? no such marked change as in the change from the
material to the spiritual. Yet as the spirit is unfolded In wisdom the more beantifuli in expression will be
the spiritual countenance and the spiritual body.

March 20. paul J. colton
I have becn thinking, my friends, about faith
without works, and works without falth; and I have
come to the conclusion that one is essential to the come to the conclusion that one is essential to the
other in order to accomplife the desired object. I
have had faith to believe that I could come here have had faith to believe that I could come here,
and yet have not set myself at work to come until
now. And with a few words, not such as you would now. And with few words, not such as you would
expect from one who has passed from ewrth to
heaven, I will tell you how I look upon lif upon
earth and Hife upon this side of death. I feel that a earth and uffe upon this side of death. Ifeel that a
certain length of time upon earth certain leng th of time upon earth, whatever may be
the experience, is necessary for the proper unfold-
ment of the spirit. We always existed in splrit, and that spirit was obliged to manifest itself
through an external covering in order to become

## recognized as an individual. Hence you will see the

an existence upon the material plane, and also of
an experience, in order that we may understand more fully the powers that are within us. By the
experience of earth we learn forgiveness, kindnese experenewce or eand truth, and, as I said before, though
we always existed in the spirit, yet we have to be hrought to the external that we may become con
scious of our existence. Through thicomaterial
existence we are to be brought forth upon this side









 hade derpernenect tho emo.



 What anoant of sterentht hice was within my noul.








 sidiven jou de. He'rein ilis the neecesity for the


 thankful that we are so constituted as to be enabled
in time to look upon this as a necessity - a necessity for our unfoldment to the higher life. Again, my
friends, the higher life is within, and we are conriends, the higher life is within, and we are con
stantly attaining, it by our experiences. You, will
see in my position that I cast no reproach upon any one. Although there are as many different expe-
riences as there are different faces, yet the spirit within is a part of the great Living Power, infinit thus you will have no fears of the change, death. Cast no regrets upon the past, but praise the Father exalted position where sorrow and disappointment apon your minds that it is from within and not
from without that you attain to that plane of life and bappiness. Let your faith be with your works
in that attainment, and ever bear in mind that however different may be the experience of another
individual, yet it is not your duty to blame or
reprove. Faith in obtaining happiness, without reason and works, is of but little wotth. It woald
be like a life without experience, if possible. Look upon me as still striving to obtain a higher life,
being happy and hopeful-trusting in the watchful come you apon thls plane of fre, that we may go
on together in our development, looking upon all things as being in accordance with the great moving
principle. I am ever wishing for your happiness, and am nacar you when it seems the darkest; allthough1
I am not perceptible to am near you in spirit. Although I withdraw my
infucnce or power from this organism, yet I go not
away in the distance. I remain your friend, Paul away in
Colton.

ABNER HULTZ
Maybe you do not like to have such folks as I am
come. I tell you I think the world has had preaching long enough. F had any right to talk in the way who just was so nite he wanted to put an all in the.shade,
and felt when he got through as though the big ideas ho gave could not very well be matched.
Well, I guess I have my own ldeas about some is, that all men, women and children, black or
white, have invested within themselves the power
of talking to you. That is my bobby. I don't
want to preach. The world is drunk with preach want to preach. The world is dronk with preach,
lag. I think folk had better go to work withoutt
so much theorizing by a fow mioter afralid that Goding is watching youn, and that you we
do wrong. Just know if you do wrong you will
and feel it and know ft . God lis not keeping your memo-
randam book for you. Each one takes his memoitself. You don't Lave the troublo of pen or pencil
-tils all put down qu the linstant by a litlie thing
that belongs to yor called consclence. God does not keep your book; you keop it yourselves, and
you have a chance to mead revise it. God is no bookkecper of tems-he has
trusted that acconnt to you, and Axed It so that
you cannot cheat him without cheating yourselvee. I don't want to preach, I only want to set you
right, aner hearing that proacher, and by thunder I
am going to do th. Now, don't think me rough,
but put me down Just as I say. Don't I know the am going to do th. Now, don't thlnk me rough;
but put me down Sust as 1 say. Don't I know the
force of language? I tell you where it is so smooth on the outslde there is something rough on the
inside, and that rough has got to come out somo
time, and I belleve it is right to tet it come naturally,
dight along as it will. Thls way of doing busincss

5awasw people would feel sustained by the power of the
spirits without any of their aid. That is where the
shoe pinches. The clergy wanted to bring the
people to them and make them subscribe to their








 jo make me believe in the devil, death, hell and the
judgment, I should not have occasion to talk in this








 whether it belongs to man, woman or child, so con-
stituted that we can say whint we want to through , why we talk to you, and it ls a pleasure for us to
do so. We don't want to scare you- we don't want
you to think the and seduclng spirts, is coming to pass. Now in old
times times spirlts did communicate, and were recognized
as sach, as in the case of Samuel and others. When
the ministers came to make up the Bible they the ministers came to make up the Bible they mys-
tifed everything they could, and called spirits who
came to earth seducing spirits. I would like to
. came to earth seducing spirits. I would like
know if John Wesley was not a Spiritualist. - Ho
calls it the power of God I much Spiritualism as this is now, when they open
their mouths, and are filled with inspiration from spirit friends. Old Bible times are coming round
again. We are going to be permitted to come upon he earth and knock over ithe trroneous ideas that the devil that they have packed their own sins
apon instead of carrying them themselves. The ministers have preached until they have frightened spirits come in and take possession of them. The periter wonlieve, fon they bave made themselves too
positive, by standing up for the misrepresentations positive, by standing up for the misrepresentations
of the Bible. They are too positive to receive any thing, so tro do not try them.
Did not that other spirit thi
fied when he said I am Paul J. Colton, and asked "It will have its effect, but don't add that."
guess mine rill have its effect, too. I spent all the merning thinking what I would say to my friends. because I came i
is Abner Hultz.

## March 21 ADELIA

With your permission, lady, I wrstrield, N. Y.
Wish to say a few intercourse with' my friend contrary to my precon-
ind immortal soul. Finding things as I do here, and an opportunity of letting you know my condition,
feel it my duty to do I haro tuken possession of an organism not my
own. I can no more tell you how this is done than I could in life tell you of the power by whith we
existed. Suftice it to say that Ihave found a tan-
rible existence, and feel deslrous of informing yo fible existence, and feel desirous of informing yo
of it. I cannot tell you how to arrnnge things a
bave sufficient faith in what I hare already sald,
and make ing prepare things in such a way that I can talk with
you at any time. The longer I hold this medium and talk to you, the stranger it seemsto to me. Now,
in order to convince you of my Identity, I will speak yon-porry that he could not feel contented at
home afer I was taken array, but do not blame him. Poor boy, he felt that home was not home
withont me. I will speak farther upon this subject when
true, Adelia. Plicase gend this to Millo R. Nefus,
Ween

## James sohofield.

## 

 objections. I do not want to make any hilgh.soundoccupying any lofty position in the higher courts.I only wish to inform you of the possibility of thus manlfesting myself, by speaking to the folks that I
have len opon earth. I will try and make mysclf
plain to you, madami [the reporter). The God that







Wanted to get through my pain, and because it w
hard for you to sce me suffer so. It was a sreat de
worse for you than for me. Iam now where it is
clear and nice. You think that 1 am dead, when I
am not. I don't seem to know how it was broght
around, but I am anything botidcad. I want to say
and
When I was with him, and hope to see him grow up
into a niee mart young man-one who will etan
y his country, for this is his conotry, thoug

##  <br> mo yo sayyg stay a They any tr field, Schof

nay trouble to you. My wife's name is Mary Schio-
field, of Jotinston, Georgia. My name is Jame
Schofied
My CAROLINE L. HEBER. on this plane of existence that I think that I should
be ree so be remiss in my duty did I not improve this oppor
tuntty of telling you of my true condition-of the happinoss that I enjoy here. I belleve I was neve There are some here that look sorroroful, but it is
because of their strong feelling of sympathy for their be great anxiety on the part of spirits who hove
uround this organism that $I$ now huvo poscession o from the expression words their thaces. Mriends, Judging
fany of them do not scom to have a collected manner of thinking,
and I think will not be able to hold control of this medlum.
dlum, and he believed that if I Inhould mated a me attennpt that I would succeed. I am rery thankful
that I accepted you that $I$ am on a plane of ilife where $I$ enjoy mor
than $I$ had ever than I had ever expected to. The chances of indi-
vidualizidg jourseeves are as good here as' upon
earth. You know that we had supposed thet we have passed through death, that re at ance
became all wise, equal with the great Creator. Suet ideas are absurd, and should be swept from the minds of the people as soon as possible.
Every hour of your happliness add
Every hour of your happiness adds to mire.
There is a good loving opirit with me-were it not
so, I should sometimes, like yourselves, get sad. am told to look a ilttle longer, and $I$ will see the
sun with Its warmin and brilliancy shining upon us
all. When I look as directed I she eventually be so; then I do not grieve for you or
with you. I rejoice with you when you are happy.
The The friend I refer to has been with me ever since separall need some one to whom we trane place instruction in regard to the many things to
learned here. Such a guide I trust you will have when you come here. Be as patient as you
can be. Look upon the bright and the beautiful.
I am your Ioving daughter and sister, Caroline L. Heber.

$$
\begin{aligned}
& \begin{array}{l}
\text { NO NAME GIVEN. } \\
\text { Dear wife, happiness I shall never Enow until sou }
\end{array} \\
& \begin{array}{l}
\text { join me, where I will have it in my power to mak } \\
\text { atonement for the wrongs and sufferings that }
\end{array} \\
& \begin{array}{l}
\text { have caused you. I was deserving of my fate. Oh, } \\
\text { Goo, why was I permitted to take that wayard } \\
\text { step? Why didst Thou leave me alone in that dark } \\
\text { and dismal hour? Why didst Thou snffer the }
\end{array} \\
& \begin{array}{l}
\text { and dismal hour? Why didst Thou saffer the star } \\
\text { of my life to set? Why didst Thou remove the }
\end{array} \\
& \begin{array}{l}
\text { or my life to set? Why didst Thou remove the } \\
\text { watching angel from me? Why didst Thou permit } \\
\text { the tempter to step in and blot out the happiness }
\end{array} \\
& \begin{array}{l}
\text { the tempter to step in and blot out the happiness o } \\
\text { earth and ternity? Why, oh God, wais permitted }
\end{array} \\
& \text { to bring upon her, my heart's chosen of earth, such } \\
& \begin{array}{l}
\text { had birth, with such a dark future in store for me } \\
\text { Never, oh never, until you come into the plac }
\end{array} \\
& \begin{array}{l}
\text { Werer, on never, until you come into the place } \\
\text { where Iam ecan. } \mathrm{I} \text { know one momenents reilief from } \\
\text { this awful anguish of my soul. You blame }
\end{array} \\
& \begin{array}{l}
\text { your blame is jist. You regret the hour the, and } \\
\text { first saw me, and I wonder not that you do }
\end{array} \\
& \begin{array}{l}
\text { first saw me, and I wonder not that you do. Oh, } \\
\text { Sin, from whom hadst thou existence? Oh, God, } \\
\text { why didst Thou suffer it to find a resting place in }
\end{array} \\
& \begin{array}{l}
\text { why didst Thou suffer it to find a resting place in } \\
\text { the human soun? All that, I have suffered is just, } \\
\text { but the suffering I caused her and others, where is }
\end{array} \\
& \begin{array}{l}
\text { and let, me oiffer a few words that would be a conso } \\
\text { lation to them that I Ihave caused to suffer so muech } \\
\text { Oh, if } I \text { had had a few }
\end{array} \\
& \begin{array}{l}
\text { Oh, if I had had a few moments in which to ask } \\
\text { your forgiveness ; but no-eren that was not given } \\
\text { me, but sorrow, dark, dark, as the darkest night }
\end{array} \\
& \begin{array}{l}
\text { me, but sorrow, dark, dark, as the darkest night, } \\
\text { was seft for you. Oh, God, if Thou hast any mery, } \\
\text { show it to me, and unto those that I have wronged }
\end{array} \\
& \text { so bitterly. }
\end{aligned}
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ERASTUS H
ERASTUS H.
$\begin{aligned} & \text { [To a lady present.] Straighten out your face }\end{aligned}$
width-ways, woman. a bright fature for youn.t Nook pleaserry, there
on't take
offence if I joke a little. I feel as though I would offence if I Joke a little. I feel as though I woonl
like to get up and ran around here, but I suppose
cand cannot. May I warm my feet? I died with coll
feet. I had typhoid fever.
Hannah, do you remember when I had such a thought I would bleed to death, and we could not
stop in I stop it? Finally it did stop, and death came in a different manner. I am not going to make you feel
bad and try to ccare you, because $I$ am here talking
afer though I had any right to say that you ought no
to marry gagin if you want to, because it is kind $o$ natural to want to have somebody to depend npon.
I see how it is; woman bas been taught that must lean apon some one. Keep Ted with you.
would not marry any one that would not take car
of him. This is kind of a peculiar affair, and hardly know how to word my letter. After m body has been laid one side it don't seem right for
me to say much. I can look a little way ahead, and want to tell you not to be afraid of them folks.
[What folks ?] She knows. They are that kind
that by, they are going to do something for you, Don't do anything for you let them come right up to the
scratch. When they do not I think it is ten chancea
to one if they ever do. Poor little Ted, I wish he Was with me. I beliere I culd take care of hin
If it should happen one of these days that his bod should be taken away from you, don't worry, bu
think that he is in a good place. I will take just a
good care of him as you will. Thein when you come here if you want to take care of him, you cal
do so. He that was your husband, bat now sepa

## sends this-Erastus

Letter from l. K. Coonles Dear Journal: Since I lef Newburyport, Mas
in December last, I bave not regularly had the pleasure or fookig ine yind enougb in future to e
accuastomed times. Ben
gage Uncle Sam's tireless teams to take you on ride, weekly, to that wonderful place of progressive
thoughts, and rapid growth of pleasant homes
Vineland, Cumberland Co., New Jerser, and I will try to introduce you to more of our "wide awake
friends of progress. I should have written to yo before, and to greater length than I can now, bu
for the fact that I have been engaged in selecting home for me and mine, in Vineland, and have bee comort, wherein my beloved Sarah and myself can
rest, when we return from our "fights with the beasts at Ephesus.
When I visited wone place were in great excitement over
wie, under the directions through Miss Efla Van Well, those public seances were continued antil the most skeptical, who attended, were candid enough t
admit that the feats could not have been performed
by any known physical force, aceepted by the credited science of the timese. The consequence ie,
that Spiritualism is investigated here with more avidity now than at any previtous time. Circles are
held in various places in the city alwost erer night, and the lectures last Sunday were largely
attended by very attentive listeners. I design viedays of every other montth, so that after ifsesting
bere again next Sunday, my next the 1st and 2 d Sundays of May. The interval be ing the sick, at which tabor, by the aid of kind
angers. I semem to be quitit suceessful. I expect also
to speak sereral erening to here. Their churches here are open to the presch-
ing of the blessed "Gospel of glad tidings to all
the people." I am to tecture on the 18 th of this month at Longwood and Kennett Square, Chester
Co., Pa., twelre miles from this place, and then re.
tarn to Vineland, to contioue the cultivation of garden, that we myy be able to gather spiritual
strenght, and worship God in Nature, "under our
own rines," I must say in closing this brief epistle, that
through the aid of our rreat erangels, A. J. and
Mary F. Daris, the Chindren's Lyceum of Vineland, was most successfully started on its golden mission,
Sunday, Feb. 18 Th. The large now ball is hardly
large enough for the congregations of eager watch-
ers who resort there Sunday afternoons, to witness
and participate in the extuilaratitig exercises of tha
delighted scholars, which are called by the chure-
ooing world of Vineland the "Sunday Theatre "


Our C゙hiturn

## 

Toord Puzzle.
or amelia A. rogers.

 Thank You.
These are tro. very important words; none are
more worthul. They lighten toil, open the pearl-gates to a nobler life; they put aside the
cloud.enatains, and let the love-lightitito the soul's
darkened chambers. We saw, the other day, a darkened chambers. We saw, the other day, a
little dirty, shoeless, ragged boy. He was gather-
ing bits of coal that had been scattered upon the ing bits of coal that had been scattered upon the
side
the bolk. A lady, alighting from a carriage near cane boy, dropped her glove. The little fellow
cand and handed it to the bandsomely
dressed woman. She said, smilingly, "Thank you." The boy stood s moment, as if transfixed to the
spot, then turning to his companion, soid, "She thanked me-that lady thanked me!",
The glow apon that child-face, the joyobs 11 ght
in his blue eeges, reerealed a heart brimful of genuine gladness. The very hearens seemed opened to his rision, and a being, gracious and good, seemed
to speak to him from the celestial city. By the
look, the tone, that child of want recognized his kinship to the- beautiful and the good. All his
future years will be lighted by that single ray, from It is a pity that so little cirility is shown children, "you do this, you do that; go here, go there," obligation. They relinquisb their claim to the
easy-chair, they wait and eat at the second table; butare seldom thanked for the favors they have so
willingly bestowed.
The servant knows quite as well as the master
knows, the fimport of these two words; but poor
fellow, he makes and minds the fires, blacks boots, holds your horse, without the slightest testimony the services he has so readily rendered.
The girl in your kitchen stends The girl in your kitchen stands on "tip-toe" to
attend to your wants and whims. She feeds the baby; she rashes to reply to the door bell; she
ransacks her busy brains to find some plausible
excase for your refusing to see visitors; she com. excuse for your refusing to see visitors; she com-
forts Young $A$ merica $w$ hen he is vanquished in a
pitched battle with his kite ; she bakes, broils, stews
 caprices, and all without a single word of praise.
Oon pay her! What of that ? But you do not com. pensate her in fall. She has a right to your care,
Jour sempat thy, your cooperation in thll her duties. vorkers than are the few dollars you pay them. Let us test the worth of kindness before deciding
its market value.
Francks Brown.

## The Wonders of Nature.-No. 13.

age of gigantic mammalia. The next evening found the same group gathered story of the next age, and I at once began. The reptlilian age closed by earthquakes, which
convulsed the surface of the cartb. Undoubted ${ }^{2} y$ nany of the huge saurians met a riolent death, and When the carth, bad become quiet and harmony Was restored, we find intimations that the present
order of things was being slowly brought forth. Before this age we do not find any plant or animal
like those at present existing; but now, although none are identical, yet they approach very closely. over the whole globe, as all the fossil plants are natives of tropical countries, as the mimosa,
Southern pine, the palm, the pepper, cucumber, etc. So too were the fishes of a tropical character;
the perch, salmon and cod were represented by varieties now ining in southern seas. Fishcs
now inhabiting the tropical ocean existed in great
numbers ; one closely resembling the salmon, now living in the troplcal seas of $\mathbf{A}$ sia, and sporting in
the greatcost variety of forms. It darts from place to place with restless activitt, and is remarkable
above all other fishes for the brilliancy of its colors most dircetly behind its head like an immense mast, to like a sail was stretched from this to the tall,
while there are on the under side of ita body two slender but equally long talls.
Large sharks and whales
But it is to the land our attention is directed. ong been the wonder of mankinds which have so ive of a large family.
ike them of ansy away, but the tapir is nearest South America. It is about the size of a small way between a plg and an elephant-the two united
into one animal. Its skin in nearly naked, and it iives much of the tme in the water. It leads a
solltary oxistonec, buricd in the deptha of the forest, rarely stirrlng frow its retreat during the
day, but seeking its food at nultht. It is omnivorous,
that is cating every thing it inds-fruit, leares, twigs, grass, roote, etc.
Very eimilar was the Anaplotherium or weapon-
lesa bcast. It existed in great abondance. It had
 of this animan, Just as there are a great many kinds
of dogs. They varied in size, as the poodle varies

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