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

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TO-DAY AND TO-MORROW.

If fortune with a smiling face Strew roses on our way. When shall we stoop to pick them up? To-day, my love, to-day. But should she frown with face of care,

And talk of coming sorrow, When shall we grieve, if grieve we must ? To.morrow, love, to-morrow.

If those who've wrong'd us own thier faults, And kindly pity pray, When shall we listen to forgive? To-day, my love, to-day. But if stern Justice urge rebuke, And warmth from Memory borrow. When shall we chide, if chide we dare? To-morrow, love, tomorrow.

If those to whom we owe a debt Are harmed unless we pay; When shall we struggle to be just? To-day, my love; to-day. ·But if our debtor fail our hope And plead his ruin through, When shall we weigh his breach of faith ? To-morrow, love; to-morrow.

If Love, estranged, should once again Her gentle smile display, When shall we kiss her proffered lips? To-day, my love, to-day. Batif she wotld indulge regret, Or dwell with by-gone sorrow, When shall we weep, if weep we must ? To-morrow, love, to-morrow.

For virtuous acts and harmless joys The minutes will not stay , We've always time to welcome them, To-day, my love, to-day. But care resentment, angry words,

And unavailing sorrow, Come far too soon, if they appear To-morrow, love, to-morrow.

WILFRED MONTRESSOR. OR.

THE SECRET ORDER OF THE SEVEN. A ROMANCE OF MYSTERY AND CRIME.

BY THE AUTHOR OF "FLORENCE DE LACY, OR THE COQUETTE," ETC,

BOOK FIRST-THE SEVEN.

CHAPTER X.-THE BROKER-THE LOAN. The gentleman who was ushered into the sitting apartment, usually occupied by Owen Tracey, was Francis Mortimer himself, a stock brokcr, engaged in heavy operations in Wall street. His person was tall and commanding-his countenance prepossessing, though the features were large and somewhat irregnlar. His dark hair curled gracefully upon his temples and forehead, and his eyes, of a jet black, had a mingled expression of keen penetration and amiable mildness, which rarely failed to inspire confidence and esteem, even in a stranger. He waa fashionably dressed in an olive-colored casimir coat, a figured Marseilles vest, striped pantaloons, and French boots.

plied the stock broker, with additional suavity of manner. Then taking from an inner coat pocket a leathern wallet of diminutive size, he opened it and handed a piece of paper, covered with figures, to Owen Traecy.

"Be seated, Mr. Mortimer-be seated." The merchant put on his spectacles and began to examine the figures.

"The paper contains a statement of all the transactions in the Hallowell stock," said Mr. Mortimer, by way of explanation. "You can go over it carefully at your leisure. You will perceive that we have extricated ourselves from a hazardous speculation, not only without loss, but with a clear profit of one thausand dollars. Ecce signum !

The broker again resorted to his wallet, and taking therefrom a roll of bank notes, he counted out five bills, of the denomination of one hundred dollars, and placed them on the desk of the old merchant. A gleam of pleasure played upon the countenance of Owen Tracey, as he glanced alternately from his visitor to the bank notes.

" Tne golden days are not yet over," continued Mortimer, with a ringing, musical laugh, that echoed to the miserly delight of the other.

"You have done well, very well indeed," re-plied the merchant; "I had made up my mind to a loss on the Hollowell."

"Fifteen per cent in twenty-four hours, is a great rise, Mr. Tracey. There has been some tight cornering in the Hallowell stock which has not leaked out yet.'

"Might we not have done better still, by holding on a few days? "

"A great risk, my dear sir-a great risk. I should not be surprised if the Hallowell stock were to-day as flat as a pan-cake."

"Indeed! well you know best." The speaker laid his hand upon the bank notes and continued: "A bird in the hand is worth two in the bush."

"Not always, not always, Mr. Tracey. You have embarked with me several times not unsuccessfully, in hazardous speculations. Now if you are disposed to veuture a grand hit, I feel confident that I can propose a scheme to you by which we can pocked twenty thousand dollars a piece in thirty days."

"Twenty thousand dollars !" said Owen Tracey, elevating his voice.

'Not a cent less, at the most moderate calculation of success. It may be swelled to a much larger amount.

fide the greater portion of the above named one thousand shares. At the end of the thirty or sixty days where will the sellers on time be? nicely cornered, my dear sir; in the trap, Mr. Tracey, to the snug sum of cent per cent !

"But are there no obstacles!"

"None, whatever. Of course there will be a necessity for cash funds to a reasonable amount. Our daily opperations will probably be attended with a daily rise in the stock, but holding the game in our own hands we can afford to play the cards boldly. We must not hesitate until we have rendered everything certain."

"The scheme appears to be framed with your usual judgement," said the retired merchant. cooll, yet with a twinkle of satisfaction in his dull grey eyes.

" And you will participate with me in the hazard and the success of the opperation?"

'It is indeed very tempting; but the ready money. My funds on deposit won't exceed ten thousand dollars at the utmost.'

"Modest-exceedingly modest-upon my word," said the broker, with a low silvery laugh. " You forget that I am a denizen of Wall street, where the signature of Owen Tracey for any amount for which it can be obtained is as good as that of the greatest oporator on ' Change."

A feeling of pride involuntarily flushed the merchant's cheek. As was his custom when greatly pleased, he rubbed his hands briskly ogether, and observed: "It looks well, Mr. Mortimer; it looks well."

"Now is the time to strike, my dear sir. Will you consent to join me, and go into the field at once?'

"A little time for reflection," replied Mr. Tracey; "a few hours, only, and I will inform you of my determination."

"Be it so then," rejoined the broker, rising, "Everything depends upon you; for the operation not only requires more funds than I have at disposal, but the agency of two persons apparently unconnected with each other.'

'Yes, yes,-I understand. You shall hear from me soon, Mr. Mortimer.'

The broker, with a low bow and a mellifluous good morning," took his departure.

The old merchant, absorbed in his reflections did not hear the slight tap upon the door of his apartment, which preceeded the entrance of another visitor. But the sound of approaching footsteps arrested his attention, and he became sensible of the presence of Alfred Tracey, a

assure you. However, an indispensable engagement hinders me the luxury of a quarrel this morning. I am out of money entirely, and I have occasion for one of those bits of paper that you grasp so tightly."

"Not a cent-not a cent more, to uphold you in your present vicious course."

"Nonsense; you do not mean it. With your hundreds and thousands in actual poesession, you would not refuse me this trifling accommodation."

"But I will, though," exclaimed Owen Tracey. "Every dollar given to you is thrown away: yes, worse than thrown away. I am resolved that no more of my money shall be scattered among your vile associates.'

" My associates are gentlemen."

"You may hoodwink others, Alfred; but I am too well informed of your habits to be deceived by you. You are a disgrace to my name and house."

'Complimentary, agnin," said the youuger Tracey, laughing. "After expending so many fine words upon me you cannot do less than grant me the loan I solicit. I am confident you will oblige me."

"I will not," said the merchant, doggedly.

"You will, Owen." The features of the young man were illuminated by the cold, glittering, fiendish smile, we have attempted to describe. "You are rich, my dear brother, and I am poor. Fortune plays strange freaks in this world. You were once as poor as I. On the other hand, I might have been as rich as you." Owen Tracey turned, inquiringly, toward the

speaker. "Richer, perhaps, if--if--"

"If what, Alfred ?

" If I had forged a will."

These words fell upon the ears of the merchant with crushing power. He started from his seat convulsively, and glared wildly in the face of his brother. The cold, sneering smile which met his gaze seemed to freeze his vitals, and he sank back upon his chair. His head rested langnidly upon the table near him, and the bank notes which he had clutched so determinedly fell trom his relaxed fingers.

"Aha! my dear brother," said Alfred Tracey, approaching the table and taking up one of the notes, which he folded, carelessly, and thrust into his yest pocket, "You have changed your mind, as I predicted. I understand your temper better than you do yourself. You are not, er all, the miserly old curmudgeon that people

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them has taken place, when it appears upon the surface of them in the form of a frothy substance for the obtaining of which, the waters on the lake are dammed up into pools, as soon as they begin to retire ; by heaping up mounds of earth around them.

The simple mode of proceeding hitherto pursued by the natives of the country, for the separation of the soda and the common salt from the other substances, and which is still pursued in the more remote silitrous lands of the country, has been replaced in other places by other means for attaining the same end, suggested by chemical sciences and modern discoveries. The old system consists in diluting and filtering the silitrous earth referred to, and which is placed in large pans formed of the earth from which the " tequisquite " has been already extracted, and in which branches of trees are placed crossways and entwined with rushes, or " petate," a kind of grass used for matting, so as to stop the earthly particles and sulphate of soda from passing through, the pan being pierced at the bottom so as to admit of the passing through of the water, which being conduced by means of a hollow reed or of a maguey leaf into tanks, evaporation is effected by the action of the air and sun, or by means of artificial heat when the water is conducted into boilers.

The salineros who conduct the salt works convey the water to the height of twelve inches into troughs of masonry, the time consumed in the process of crystalization naturally depends upon the temperature of the atmosphere or other meteorological causes; but it is calculated that, the solution being at 18 deg. Beaume, and the water being from two and a half to three inches tn depth, crystalization takes place in four days in summer and eight in winter. The earthy particles contained in the water, are cleared out of the trough so soon as they appear; the chloride of sodium then crytsalizes, and forms a "crust" of about a miriameter thick, and adhere to the bottom of the trough, the saline particles then forming themselves into small heaps as the water dries up, being finalspread out to dry and harden in the sun. -N. Y. Commercial Bulletin.

Anecdote of Frederick the Great.

A serjeant of the life guards, very vain, but possessed of much bravery, wore a watch chain, to which he had fastened a musket ball, being too poor to buy a watch. The king hearing of

He threw himself into a large arm chair which stood near the hearth, and played carelessly with a watch key that dangled from his oosom. His mind was occupied, perchance, with the details of some financial speculation.

At the entrance of Owen Tracey, he rose and advanced with a friendly air toward the retired merchant. He shook hands with him, and addressed him in these bland, persuasive tones, which give peculiar force to the merest common places.

"Good morning, Mr. Tracey. I trust that I have the pleasure of seeing you in good health this morning."

"Good morning, Mr. Mortimer: pretty well, sir?"

" Time has touched you lightly, with his frosty fingers; you have changed but little, my dear sir, since you were a daily visitor at your counting room, in Front street."

No man, of fifty years of age, receives a compliment upon his personal appearance with indifference. The countenance of Owen Tracey relaxed into a smile, and he said even jocosely : "Those were the golden days of my life, Mr.

Mortimer."

"Ah! my dear sir; whatever you touch turnes into gold, or good bank notes and available securites, which are quite the same thing."

"Except my Hallowell stock;" said Owen Tracey, with a quick, sharp glance at the broker.

"No, Mr. Tracey, not excepting the Hellowell stock. Your usual good fortune has' saved us in that adventure. A sudden rise occurred at the Board on Saturday, and I deem it for our interest to sell out our shares at the advance."

" At cost and interest, Mr. Mortimer ?" in--quired the merchant, eagerly.

The merchant rubbed his hands briskly together.

" Explain yourself, Mr. Mortimer."

" The nature of my occupation," said the broker, with the most unpretending suavity of manner, " enables me to acquire, oftentimes, an intimate acquaintance with the position of a particular stock. The communication which I am about to make to you will be considered strictly codfidential."

"Certainly, sir," replied Mr. Tracey, nervously. "Proceed at once."

Mortimer glanced at the merchant with a keen, yet furtive, look of inquiry. Then taking a memorandum book from his pocket, he carelessly turned over the leaves until he arrived at the page which he sought.

"Ah! here it is. The main facts to which I ask your attention are these; the stock of the Wexford Rail Road Company has been selling very low in the market on account of reported losses. On Friday last it was quoted at 29. I have ascertained from the most reliable sources that the whole stock of the company, with the exception of about fifty thousand dollars, has been recently transferred to a wealthy gentleman of this city. I do not know whether you are acquainted with the individual to whom I allude, Wilfred Montressor, Esq ?"

"Yes-yes-I have seen him."

"Well, my dear sir, this gentleman is immensely rich and somewhat eccentric, withal. He has investigated the alleged losses of the Wexford Rail Road Company, and is so well satisfied with the result of the examination that he has determined to regard his stock as a permanent investment. He is confident that it will become, in a few years, a good seven per cent stock." "But I do not see the bearing of all this, Mr.

Mortimer." "No?" said the broker, in a tone of surprise.

"Permit me to edhibit the foundation of a most beautiful, a most striking, operation. By no possibility can there be over one thousand shares of this stock in the market. The original shares were fifty dollars. We go into the street on our joint account and buy all that is offered at market prices, and on time, my dear Mr. Tracey, on time, at thirty or sixty days, "Rather better than that, my dear sir," re- without limit. In a tew days we shall hold bona

frown, black as a thunder-cloud gathered upon his countenance.

"Keep cool, brother," said the young man, with a smile, "keep cool, and hear me. I owe you an apology. I confess that I was a fool to interfere with your family discipline, this morning."

"Your insolence--"

" No hard words, Owen. They lead to quarrels, and I have no leisure for a quarrel at this moment. Besides, I come to aska favor of vou.' He glanced at the bank notes, which were lying upon the merchant's writing desk, and continued : "I want the loan of a hunrded dollars for a few days.'

Owen Tracey clutched the bank notes in his grasp, and replied, in a coarse, husky voice: 'Your insolence and your extravagance are intolerable."

"As for my insolence, as you call it, I have made ample apology, and there is nothing more to be said; but as for extravagance, I defy-

"What have you done with the fifty dollars which I gave you three days ago?"

"Loaned me, Owen; not gave me."

"Loaned you," said the merchant, with a sneer. "What security for repayment have I from a penniless vagabond, who squaders every dollar he can obtain in riot and debauchery ?' "Upon my word, you are complimentary," said Alfred Tracey; "you are the best judge of the security of your loans; but pray, what is fifty dollars to a young man in New York ?"

"When I was at your time of life, my board and lodging, and fifty dollars, was the reward of a year's hard service.'

"A merchant's clerk ! "

"What are you?" demanded the elder brother, angrily.

"A gentleman," replied the younger Tracey, tapping the heel of his boot, repe " lly, with a small whalebone cane.

" A gentleman vagabond."

"Do you really intend to insu t me?" said the young man, with a singular glance, half ironical, half in earnest.

"A man who has not pride enough to maintain himself indepently, has not enough to feel or resent an insult."

call you, and I am deeple grateful for this act of generosity. You have my free permission to scold or beat your wife as much as you please; only if you love me, do it in my absence."

A deep groan burst from the stunned and bewildered merchant.

There was a strange sense of relief to his oppressed faculties as he heard the door of the aparment, and the outer door of the mansion, open and close in rapid succession.

It was needful for him to be alone and reflect.

The Soda Districts of Mexico.

This singular region contains 720 square miles of territory, the soda, or "tequisquite," as it is generally called in that country, being chiefly deposited on the lowlands by the lake of Texcoco, about six miles from the city of Mexico, and which sometimes overflows to its gates. It appears that the mud of this lake contains 4 per cent of soda, and the water itself gives the following results on analysis at one degree Beaume, with a density of 1,00069 :- Water 98,890, cholride of soda 0 570, carbonate of soda 0 485, and sulphate of soda 0 054. The efforescent soda deposited upon the lands referred to is found in much more considerable quantities during the winter or dry season in Mexico than during the summer, when the diurnal rains wash much of it away, nor can it be collected during the latter season as the water soaks in the soil, but upon the return of the dry weather, the rays of the sun evaporating the moisture upon the surface, that left below gradually rises; and by this natural process the salts are consolidated, forming a crust generally of about one centimetre thick. Sometimes, also, the efflorescence may be produced by ploughing up and afterwards watering the soil. The efforescence begins to be observable at the end of autumn, its white and crumbling flakes concentrating themselves by the action of the winter frosts into the crust above referred to, and which is composed of two descriptions of soda, called by the natives of the districts around " cascarillo," and " polvilio," and which are scraped up and deposited in cellars, either for immediate sale or for purification on the spot. The soda which is obtained from the waters of the lakes themselves is generally not "A sententious maxim, Owen; but not true I perceivable until a considerable evaporation of ows and grain fields.

this, wished to expose him to ridicule. Stepping up to the soldier, he said ; " Sergeant, you must have been cconomical; I see you wear 'a watch; mine tells me it is five o' clock; how much is it by yours? The soldier, guessing the intention of the king, but nothing daunted, imdiately drew forth the ball, saying, "Your majesty, my watch is neither five nor six o'ctoek, but it tells me, as often as I look at it, that I must be ever ready to die for your majesty." "Here, my friend," added the king, much moved, "take this, to know the precise hour also in which to die for me;" at the same time giving him his own watch studded with jew-

Every fresh discovery in science, tends to enlarge the borders of the natural, and limits the boundaries of the supposed supernatural. until the advocate of special providence is obliged to take refuge in those obscure departments of nature where science has never poured any clear light .- Whipple.

It is the growing conviction of the human mind, that the scheme of creation is conducted on mathematical principles, which admit of logical definition, and that all events, however trivial or complicated conform to the ehangeless methods of the universe, and conserve the highest ends of sentient existence .--Whipple.

The Gota Canal in Sweden was built by the government at a cost of \$9,000,000, to connect the chain of lakes that lie between the Baltic and the Cattegat. The sail through this canal is said to be novel and interesting. It traverses a beautiful and fertile country, and on every side are neat Swedish towns aud well cultivated fields. In passing through this canal on a large steamer the passenger finds, at sudden turns, the bowsprit thrust out into the meadows of grain among the work people, or the masts entangled in the foliage of the forests through which it winds. The canal in many places is scarcely broader than the ships, and as the traveler sits on the deck it seems as if he were making a steam voyage across the mead-

Original Essays.

For the Religio-Philosophical Journal. Incarnation of the Material Earth. BY FANNY GREENE M'DOUGAL. [Continued from last Week.]

Thus the mountains were formed many ages before the plains appeared. As the taller peaks rose above the water, they presented more favorable conditions to the latent principles of vegetable life, which were developed by the grosser particles of the atmosphere. The pure air, the clear water, and the more solid basis, altogether, presented the means of producing more highly vitalized conditions ; and accordingly the basis of a new and higher order of vegetation was es- deposited on the marshes. For miles down there tablished.

It will be remembered, that the green or gray furnished the basis of the amphibious orders of series, were woven into a kind of net, or strongthe marshes; was a product of the water. But now we find the conditions changing ; for the lichens, which laid the foundation of the purely terrestrial tubes, were chiefly nourished from the air. They presented the general appearance of broad and more or less flat and thin scales, plates and incrustations, such as may be seen on rocks and old wood to this day. But in the abundance of material contained in the air, they were greatly expanded, and at length attained gigantic proportions. These bodies were seated directly on the rocks, to which they were held by a kind of cup like suckers, which atlhough they afforded the mechanical fixture of the root, had no other office of that most important organ.

These plants presented the appearance of huge cups or bowls, deep and cavernous, crowded with great red or brown balls, which began in some degree, to relieve the prevailing hues of earthen dun or ashen gray. From their very structure, they more especially attracted the earthy particles of the atmosphere; and thus in decay, they deposited vast quantities of earthy material.

During this period, also, the vital power was making great advances, in the gradually refining waters of the sea, various marine plants were produced, and many crustaceous animals. They were generally gross, and often of gigantic dimensions, exhibiting only that low degree of vitality, which could live in so impure an element. So in the process of time, rudimental types of serpents and fishes appeared, especially such as were not strictly negative in their habits. These ponderous forms fed on the innumerable swarms of inferior animals, which the great heat and rank vegetation of the marshes generated.

This may be termed the period of gigantic lichens. It was marked by consolidating foundations of the earth and sea, by the elevation of mountains-the production of terrestrial vegetation and the appearance of more highly organized aquatic forms.

PART II.

As the refining processes still went on, corresponding changes occurred in all organic structures. The huge and stony plants of the earlier period began to assume more distinct lineaments of vegetable structure ; for they were distributed into rude processes shadowing forth the root, stem and leaf of the higher series. They had sometimes a leaf-like aspect, as appears in the polypods or ferns of the present day; but they were large and coarse, and trailed over the ground in rank and mouldering heaps. But rude and repulsive as these forms certainly were, they introduced a very important change ; for they developed, though imperfectly, the true digestive apparutus. By this process they abstracted the coloring principle from the air, and at length appeared, clothed with vestments of a dark and

So wore the ages on. In the mean time, the more refined water, finding deeper channels for itself, had been gradually subsiding, until at length the decantation from the higher table lands, was completed, and the earthy deposits which were left, filling up the protruding coral reefs, there appeared flats, plains and rolling lands, according to circumstances, reaching down as the water continued to subside, until they met the common level of the sea. By this means also the great marshes were, more or less, drained, and the earth began to assume something of its present appearance, but still marked by an extreme wildness and desolation, of which we

can hardly conceive. Stratum over stratum, and layer upon layer, the great vegetable and animal remains were were vast piles, in which the decaying stems of the great Mushrooms, Ferns and Lichens and matter, which was the primitive vegetation, and the great bones of the equally monstrous animal ly compressed trellis work.

The intense heat of the sun was smothered in the dense air, and the whole earth was like one immense furnace. This high degree of heat being further concentrated by peculiar conditions of these inflamable materials, at length produced spontaneous combustion in many places; and in this way a great fire was kindled, which rapidly overran the whole earth.

Plunging down to the very foundations, the devouring element roared and thundered in the deep cavities underground, or rolling upward, it swept in great waves over the arid vegetation of the uplands, until the plains became one heaving and waving flame of fire. It enveloped the writhing and howling monsters, which had fled thither from the marshes; it encircled and devourthem, howling even more wildly than they-as if mocking their death agonies, or seeking to drown their hideous cries in the hollow thunder of its great roar. It leaped, it roared, it plunged it tossed its red arms; it tore its crimson hair, it thrust forth its hissing tongue, it was madened by its own power. It gathered itself up, mountain high, it crept back and shrouded itself in a volume of deep black smoke. It burst forth again, more terrible than before. It dashed madly on the mountains, it caught with savage fury the powder like incrustations that clothed them. It whirled and spun round and round, higher and higher, leaping from peak to peak-spreading from chain to chain, until at length the earth was girded with the consuming torrent.

The sun faded in the midst of heaven. A deep black shadow veiled the sea ; and strong against its gloomy ground, hung the great crimson curtain, waving and swaying among the thick black clouds, that rolled in between, while a great noise of a thousand thunders went howling and crashing through the deep dark, which, with its strong contrast made it still more hideous.

The scene was awful, but grand beyond all conception. Angels of the higher spheres who alone witnessed the catasthrophe, knew that even in this apparent waste and desolation, were the elements of a higher life, and a true progress.

As an immediate result of the conflagaration, there were great atmospheric disturbances. Powerful currents were formed. These serving to condense and put in motion, vapors and electrical powers with which the air was heavily laden produced terrible tornadoes, accompanied by thunder and rain. Awful beyond all power of imagination to picture, was the conflict of elements. The savage wind howled among the fiery mountains, and roared over the burning plains, as excited to wildest fury by its still more savage foe.

The Fire Thunder leaped madly from cliff to cliff, hurling down its deadly challenge in the fierce defiance of ten thousand burning tongues, and the Air Thunder answered it from the booming depths of the riven clouds, in equally defiant tones. Torrents of rain burst forth, and the Storm followed fast in the track of the Fire. Swooping down, with its great black wings, stretching and trailing its crimson banners over the smoking mountains, and the darkening air madly flew the Fire, the Storm fast following Away they went, the Pursuer and the Pursued until at length the Fire came to the highest parapet, which overhung the remostest verge of the sea. For a moment it was, arrested, as it by a sudden thought of fear, but the impulses was too powerful; and the whole flaming mass, piling as it came, almost to the sky, was plunged into the deep, yet even then it turned bravely, and met the foe, face to face. A great hiss, as ot a thousand serpents, and an explosion, as of many thunders, told when they struck together. And then everything was still, as if, in their equal

the conflagration, combined with other causes, had so far contributed to clear the air as to establish that great circulation of the vital currents which is maintained by the evaporation and recondensation of water. Then Rain was introduced, and this again contributed to feed and fill the Springs which in the same crisis were also liberated.

Ann PR For the Religio-Philosophical Journal. Why Subject to Ordinances--Letter to a Friend.

DEAR SIR :- You desire me to write down my reasone and authorities for what you are pleased to term a bold assertion, that the Sabbath, Baptism and the Lord's Supper, so called, have no place or binding force under the spiritual reign of Christ."

In the first place, it must be observed that God is a Spirit, and is to be worshiped in spirit -that man, being a child of God, has a spiritual nature which can be developed only by spirit power. He is a microcosm, that is, in his make it combines the elements of every principle in nature. Body, soul and spirit, takes in everything in the mineral, vegetable, animal and spiritual worlds.

The assertion of our Master, that i" all the Father hath are mine" can as truly be said by all-His and ours, in prospect, just so fast as we grow and attain to them-make them ours in this, or in future life, in eternal progression.

We are heirs, joint heirs with Him in this great inheritance. This inheritance is stated to be "life life eternal." "To know God is eternal life." It is said, too, "to know Christ is eternal life." To know thyself also, is eternal, or immortal life.

Christ claimed to possess no powers or capabilities differing from mankind generally. All are capable of becoming Christs and Gods! God, the Father of all, is never to be seen or known by man excepting through his own organism.

To know ourselves, then, is all we can know of God, or the God principle which is every where present and not a personality.

The kingdom of God, however, is within. It is these facts especially, the relations we sustain to the Highest, which Christ was commissioned to make more fully known. With these views in mind, it will readily be perceived why rites, forms and ceremonies should have no place in the spiritual reign and kingdom, then soon to be inaugurated. They are entirely inadequate to the soul's needs. Other methods should be employed to develope the spiritual nature of man.

The language of Paul is full, earnest and to the point :

Rites," he says, " can avails nothing-are shadows of better things to come-carnal dead weights, etc., and should be abolished, blotted out-perish in the using etc."

Christ's kingdom does not stand in scaraments and baptisms, but righteousness [and joy in the Holy Spirit.

The reason why we should not touch, taste or handle, is, they do not help the needy or satisfy the consience.

They may have been better than nothing in an age wanting in spiritual light-but that intellectual men and women should, in this enlightened present, go back to that childhood age for lessons of duty-lay hold of old Jewish rites. as children do chairs and benches to support themselves in learning to walk, shows the power of the bands that hold together the organized churches and priesthoods for sway.

You will say, "so far as theory goes, the case seems clear, but how about the practice of Christ and the apostles ? Here you will fail." Not so. Precept and practice go together. We have only to lay aside creeds, con and pulpit teachings-examine with unprejudiced minds the record and they will be found to be in accord.

is given without measure unto him. He must increase, I must decrease."

Jesus said .at another time, he that was least in the Gospel Kingdom is greater than the prophet John, showing again conclusively that his baptism is of no account under Christ's spiritual reign.

Although Christ, himself, baptised not, yet, you will remark, he went a journey to be baptised of John.

True, but notice carefully the conversation between them at the time. John well understanding the nature of his own baptism, shadowy and soon to pass away, expressed surprise and amazement at he request plead, rather, for His baptism. Christ seemed to acknowledge the justice of his reasoning by replying as follows, viz: "Suffer it to be so now, for thus it becometh us to fulfil all righteonsness," that is, the rightcousness of the Law-a common term applied to the Jewish law. A voice from the spirit world audibly approved it. "Christ dld not come to destroy the law but to fulfil." The Powers that be, being ordained of God, it was proper to submit to, and to obey them until a better cevenant should be established, when the old should become obsolete.

THE SABBATH.

The old Jewish Sabbath was originally established as a day of rest, for both man and beast without regard to religious observances. It was a wise, expedient and good law. But in course of time is become a day of religious observance and regarded as Holy time. This idea of holy time, Christ did not recognize, but went about His ordinary business on such days and was, therefore, called "a Sabbath breaker." Like baptism and circnmeision, it was abolished after the Old Temple was destroyed and Jewish polity ended.

Sometime after this, however, the Christian Fathers, so called, established the first day of the week and pronounced it holy time.

Circumcision was not retained and practiced to much extent among christians. Why this was laid aside and other rites retained, is a difficult question to answer.

THE SACRAMENT.

This, it is contended, was instituted by Christ. This assertion is without good foundation. He found the Feast days of the Jews already existing, as he did Water baptism, the Sabbath circumcison etc., and took the opportunity to meet the people and to adderss them on such occasions. At one time when his enemies were seeking His life-His triends forsaking Him-expecting His time would soon come, He met His disciples at a feast and while breaking bread and passing, it with wine, around, observed to them, "as often as ye do this, do it in remembrance of

me." This remark is relied on as authority for a continuance of the Lord's Supper, so called, for all future time. Let us see. Paul remarked, as often as ye do this, ye do show forth the Lord's body till He come. This expression, till He come, is important in settling this question. As I said before, his disciples had become disheartened. He had already spoken to them of His probable death and the cause looked dark.

Paul took this occasion to encourage them to persevere-to remember their Master till He came. Now when was this coming to take place? The time "near at hand draweth nigh." the disciples shall not have gone over the cities of Israel before it should take place." "There be some standing here that shall not taste of death till the Son of man shall cone into His kingdom." John, who was present, did live till after the destruction of Jerusalem when the enemies of Christ and His followers were scattered, and the new religion took new life. You see that Christ found these institutions all existedthat He instituted nothing, nor even formed a

it could not be divine authority to us without the approval of the divinity within. The great God sends His messages of life to us through many-it may be innumerable agencies or mediums--all of whom are more or less imperfect. No doubt we receive from them as much truth, however, as we are able to appreciate and accept. A finely organized body and peculiarly favorable conditions, are necessary in transmitting divine inspirations from the angel world. These conditions being variable-different spirits at times having control, renders it absolutely necessary for each one to judge for himself in regard to its value as divine truth.

Notwithstanding Paul so strangely condemned all rites, forms and ceremonies-afterwards, whether intended or not, laid the foundation in his instructions to Timothy, "to commit his teachings to faithful men who should be able to teach others also "-for a Hierarchy which was put into complete opperation by Constantine, and with which the christian world has ever since been bardened and enslave'l. From this slavery our emancipation is assured ! "The stone (Spiritualism) cut out of the mountain (mountain of bigotry) without hands," (without human organized efforts-the angel world doing it effectually) will grow into a great mountain (a mountain of holiness) and cover the whole earth (as Spiritualism is now doing, with wonderful rapidity) and destroy all other kingdoms (all the sects) and become everlasting.

For The Religio-Philosophical Journal. Mediums and Mediumship.

BY W. B. FAHNESTOCK.

BROTHER JONES :- In the "BANNER" of the 6th of June 1868 is a communication by Fred. L H. Willis M. D. upon mediumship and mediums, in the commencement of which, the author makes the following remarks:

"It is about twenty years since the terms, mediumship and mediums, began to be used in their present accepted sense, and it would seem as if we ought to by this time, be able to define their signification, and give to the world, some practical ideas concerning the office of mediums and the condition that produces the state called mediumistic. But, unfortunately, we have had too few close investigators of this condition, for, however proud we may be of the many brilliant names who have given attention to the subject of Spiritualism, yet we cannot make a long list of those who have patiently investigated it and given to the world the result in clearly demon strated facts."

These rematks seem to imply that the true nature of mediumship is but little understood, even by mediums themselves, or those most familiar with the phenomena of the condition.

This, as a general thing, is too true, but, as one false step in the investigation of a science makes many others, to get at the truth, we must fall back upon facts.

In the investigation of a new science, we should not take anything for granted that can not be demonstrated to be true, and the whole difficulty in the case of mediums and mediumship, has arisen from the fact that "animal magnetism" (so called) has been considered the cause of the condition, although no one has ever demonstrated its existence in nature, or proved that it has been the cause of any phenomenon.

If magnetism does not cause it, the question naturally arises, what does produce it?

The answer I make, is simply that it is a peculiar condition, which, for want of a better term, I shall call the somnambulic, entered naturally, or produced by an act of the subjects own will, and it will be found, as I have heretofore stated in the JOURNAL, and demonstrated in many of the principal cities to private classes, that it is absolutely necessary for subjects to en-

2

muddy green.

Another circumstances also gave a great impetus to the onward march; for the vast consumption of carbon, which took place, in order to maintain digestive operation on so large a scale, began to open the air to healthier currents -to introduce a clearer light, and to prepare the way for more beautiful plants, and more highly vitalized conditions of animal life.

The type of this race having once been determined, they in height and volume, until having entered completely into the gross conditions, of which they were an outbreak they spread into gigantic proportions, and rose into the outlines of tall and stately trees.

Still the atmosphere furnished but an imperfect medium for the sun's rays; and hence the light was shoruded in the shadow of a dark and dismal grey. This effect deepened the solemnity of the wild and desolate marshes, which were then the most favorable habitations of life. The tall rank ferns grew and spread themselves while underneath their sombre shadows, wandered huge reptiles of monstrous forms, yet endowed with only that low degree of vitality, which could be sustained by so gross an atmosphere. And yet they were greatly in advance of their predecessors ; for in the bony frame or skeleton, and the ill defined limbs, were remotely shadowed forth the grace and beauty of higher forms.

But how awful must have been the desolation of that period ! Not a flower bloomed. Not a brook murmured. Not a bird sang. Not a zephyr breathed. The only sounds that came, were the swaying of the great fern tops in the heavy roll of the murky air, the growling and grumbling of huge monsters, as they piloted about, tumbling together, or bellowed through the dismal wastes, with a wild, unconscious sorrow-a sense of desolation in their cry-as if the soul of Matter has then first become conscious of her great want, and was calling for higher and better conditions. They were terrible in their grossness, of their massive and hideous forms, yet so imperfectly vitalized that they had no other means of inspiring fear.

This is the period of Arborescent Ferns. It was marked by the rudimental elaboration of green foliage, by rude types of the completed organism, both vegetable and animal and by clearer distinctions between land and water, as well as between day and night.

strength, they had utterly slain each other. Such was the first great conflagration ; and out of all this apparent destruction, ages were led forth into the elements of new and more refined conditions, through which the Spiritual principle opened itself into many higher and more beautiful forms.

This great crisis enfolded within itself a new era. Only the vegetation of the most remote peaks and marshes escaped destruction. Over the whole Earth all else was one wide waste. The black smoke, hesvily laden with the vapors it had liberated, rolled up into the air, and again descended in copious and long continued rains; by depositions in the hollows, great reserviors of water opened the way for the introduction of a new period in the foundation of lakes and ponds.

The vegetable remains with which the marshes were so heavily laden, had become charred in the piles where they lay ; and from these began the great Coal formations, which are opening to this day. The intense heat had, also fused the mineral matter of the rocks, which being thus condensed, reappeared in more solid forms; and the harder rocks were thus established.

Meanwhile, other great causes were at work, producing other equally great and wonderful results. The stronger detirmination of atmospheric currents, which had been first excited by | earth, earthly. Christ is above all and the spirit

WATER BAPTISM.

First let us enter into an examination to see how John the Baptist, Christ and Paul regarded the rite of baptism, before, and after the resurrection-when the New Dispensation commenced and the Old ended.

There were two distinct commissions given to the disciples, one before and the other after the resurrection, which is important to uotice. The first to the disciples was, "Preach the baptism of repentance for the kingdom of heaven is at hand,"--not come, but coming.

The second, or new commission, after the resurrection, was, "Preach the gospel for the kingdom of heaven is come."

Baptising and preaching the gospel were two distinct callings.

It will, now, be perceived why Paul said " he was not sent to baptise, but to preach the gosbel." He was converted and commissioned after the resurrection-that is why he and others were required to tarry at Jerusalem till after the day of Pentecost to receive the Holy Ghost as a qualification to impart it, Christ's baptism, to others by the laying on of hands ; when there was to be one Lord, one faith, one baptism, viz., Christ.

Paul found it necessary to baptise John's disciples over again, with Christ's baptism, showing clearly that the other was no account under the latter dispensation.

Paul did, however, baptise a few with water to gratify them but afterwards expressed sorrow for it.

"Christ himself," it is said, "baptised not." "He that believeth and is baptised," has no reference to water, but to Christ's baptism, nor even after the resurrection, excepting when it has referance to the water of life-the same as to the woman of Samaria at the well. John had a true conception of the nature of his own baptism as expressed in his reply to the

disciples and to the Jews, when the question arose among them about this purifying at the baptising at Judea. He said, "a man can receive nothing except it come from heaven," that is, spiritual baptism. "I am," he said, "of the

creed. All He did was to declare the full truth. This will ever remain while forms will pass away.

PRAYER.

It is true Christ gave a form of prayer. This was to show what is proper to pray for, rather than when or ""re. No doubt, then, as now, yers were] uttered. Public unreasonab ones were y him condemned,-those, only, which were secret met His approval. Why were public ones inhibited? There must be same good reason for it. Can people pray aright by proxy? Are not the antagonistic magnetisms of promiscuous assemblies inconsistent with spirit communing ? Under such conditions, and organized into sects do not pravers often, as of old, partake somewhat of ostentation, selfishness and hypocrisy? Certainly our Saviour intimated as much to those of His time. It amounts, with Him, to a command not to make public prayers. Truly, whenever a person is impressed with a deep sense of humility, dependence, want, sorrow and suffering, as well as gratitude, how meet and natural, to retire to a secret-some favorite spot to give expression to them, and where spirit can so beautifully answer to spirit to comfort and harmonize the feelings-to raise up and develope the soul! How slow to appreciate the spiritual teachings of the great Master!

Thanks to our Heavenly Father that the heavens are opened, and which no man can shutwherein we may, if we will, learn more fully the meaning and intent of His teachings as they come from His lips unalloyed and uncorrupted, or like heavenly truths. The angel world is intensely active in the great and good work of man's redemption. God speed the day !

You, sir, expected me to adduce authority as well as reasons for my "bold assertions," as you call them. Of course, you will accept the authorities.

For myself, I only accept such so far as my highest reason and soul convictions opprove. As I before said, the kingdom of God is within. where we are to find God, who, under suitable conditions speaks to us in the still small voice, and whose voice is our only authority in spiritual and religious concerns. Premising we have the teachings of Christ and His apostles transmitted to us pure and uncorrupted, even then effected,

ter this condition before a spirit can influence or speak through them.

Mediums can be taught to throw any part of their body into this condition at will, independent of the rest.

Some do this naturally, of their own accord, and often unconsciously. Hence we have the various phases of mediumship, resulting from certain portions of the body being in this state, independent of the rest.

If the body be in this state, at the same time that the head bein a natural condition, then raps, tipping and table moving &c, can be effect-

If the hand or arm, be thrown into this condition, independent of the rest of the body, then spirits can control it to write or draw mechanically.

If the eye only be thrown into this state, the subject is clairvoyant, and can see spirits, as well as things at a distance. If the hearing is in this condition, they can hear them, although the rest of the body may be in a natural state Yet, when the brain is in this condition, whether the eye lide be closed or not, then the higher phases of mediumship are exhibited, such as impressions, trance and inspirational speaking &c. When therefore, any phase of mediumship is exhibited, one or more of the senses or faculties are in this peculiar condition, and when persons who have been mediums apparently lose this power, they simply do not (from some cause) let themselves into the condition, and whether it be from anxiety, fear or disinclination, the effect will be the same.

Rudeness, ungentlemanly conduct, or even. strong prejudices in persons composing the audi ence at circles, often prevent demonstrations, because, under such circumstances, the mind of the medium becomes too positive, to enter the condition, and as a consequence, no demonstration can possibly take place.

It may therefore, be well enough for persons who desire communications, to bear this in mind, and as certain conditions are always necessary, the less they are thwarted, the better.

Prejudices, and old opinions, based upon false premises, are great barriers to truth, and as persons who hold them are generally self-satisfied, they make no efforts to ascertain the facts, consequently, progression in their case, is not often

NOVEMBER 28, 1868.

As far back as the year 1784 Dr. Benjamin Franklin, then the American Minister to France and one of the Commissioners appointed by the French king, to investigate the subject of "animal mignetism," proved most positively (by a number of well devised experiments) that it had no existence in nature, and consequently had nothing to do with the condition into which people were said to be thrown by it.

All my experiments, produced results similar to those of Dr. Franklin, and proved that the condition can be entered by an act of the subjects own will, and that they can be taught to do so, by simply directing them to throw their minds to familiar places until clairvoyance is induced, as I have fully explained in several articles published in the Spiritual Republic and the RELIGIO-PHILOSOPHICAL JOURNAL.

Were it necessary to give instances, I could refer the reader to hundreds who have been taught to throw any part of the body into this condition, independent of any one or subject to any ones control, and all who can do this, are mediums at will.

Some fall into this state naturally, and it is related of Peter, in the twelveth chapter of Act's that through the instrumentality of an angel, who smote Peter on the side and roused him up saying, " arise.up quickly," and as he did so the chains fell from his hands, and the doors opened, even the city gate, and when Peter came to him-self, " he wist not that it was true which was done."

In other words, he had been in a somnambulic condition, and did not know what had been done until he awoke in the street, consequently, if he had not been in a somnambulic condition, he releasing could not have been accomplished for, when he awoke, and approached the house of Mary the mother of John, surnamed Mark, he was obliged to knock at the gate for admittance. showing that he was then again in a natural condition, and required material aid to open it. In conclusion, I will briefly remark that the facts in the case seem to prove that somnambulism is the foundation to the spiritual super-

structure. In the former condition, the individual spirit is connected with the physical body, in the latter the spirit is free from the same, and when the former ends the latter begins.

Both are independent and distinct conditions, yet, a spirit out of the body (with proper condi tions, and the consent of the spirit in the body) can control the body and use it for a season. While the spirit in the body (with like conditions) can visit and see the spirit and its condition in the spirit world, but both are subject to laws that cannot be set aside.

Mediumship therefore, consists in being a somnambulist, or able to enter the somuambulic condition, and unless a subject is in this state, no spirit can control him. Thus proving that somnambulism is the key that opens the way to spirit communion.

For the Religio-Philosophical Journal. What is Meant by the Term Atheist ? BY TRUMAN BEEMAN.

In your paper of Oct. 17th, there is an article with the above heading, from the pen of J. Tinney; concerning which, with your permission I will offer some criticisms.

The article is well written, and shows that the author had studied his subject thoroughly, before presenting it to the public. And as he appears to believe in his own theory, and requests any other person, having a better one, to present it, he will of course expect his article to meet with opposition. Brother Tinney appears to object to the ex-

istence of a God, or a Supreme power, on the ground that there is no need of on ture can get along much better without an Intilligent Creator, than with one; and that most of the "discords that afflict mankind" may be attributed to a belief in a God,-this part of his article I will pass by, for the present, and examine his Development Theory. This theory is not new. I have heard it advocated by many persons, but have never before found any one who pretended to understand how the "Development" occurred; and it is because Brother Tinney thinks he does understand it, that I now present my objections. He says, " we assume it as a fact, that cannot be controverted, that each material world has its spirit counterpart; bearning the relation of male and female, to each other." And from this faundation, he proceeds to build up his theory of creation from natural causes, without the interference of a higher power. Now I would suggest to Brother Tinney, that his Foundation needs support,-something more than mere assertion. He "assumed it as a fact;" yet his as suming it, did not make it a fact, or prove it to be a fact. And if it be not a fact, he acknowledges that his theory cant be sustained ; and then it would be necessary to have a God to help along in developing animals. If Brother Tinney will prove that his premises are correct, it will go very far towards convincing us that his theosy may possibly be true. I believe Brother Tinney, thinks man is but an improved edition of a snail or a lizard, and that all enails and lizzards will yet be men ; and even the whole material world will eventually be converted into men and women, and pass off into the spirit regions. "Every particle of which this earth is composed, will eventually become constituent parts of man." Now this may be all good philosophy, but it seems to me that when the earth gets all used up, but a few lundred pounds, and there are only a dozen or two persons left, that they must have a very lonesome time, besides, the inconvenience of raising their bread ; there would hardly be room for plows and wagons,-but probably I don understand Brother Tinney's arrangements. Again, he says, "Now suppose we start with the lowest form existing on our planet, and see if we cannot trace it to higher conditions by continuous development, with as much certainty as we can our growth from childhood to maturity." Well let us see.

ever it may be; in the change which we call death, the spirit or higher life passes to the spirit or male world-from that condition it is taken to the material plane of the next stage above." Now if I understand this theory, it is something like this. When an insect dies, a snail for instance, its spirit passes to the spirit world, which Brother Tinney calls the "male world." Then it is taken back to the material, or female world, and becomes the material organization of some higher form of life, say, a lizard; and when the lizzard dies, its spirit goes to the spirit world; and it again returns and becomes the material portion of some still higher organization, say, a fish. And so it continues to change from matter to spirit, and from spirit to matter; and at each transformation, it throws itself one degree higher, till it arrives at the highest point, and that is, man. And this, he says, is the way that

man derives his existence, as an individual entity. And to show that this is according to nature's laws, he says: "Unite two numbers, and the product is a higher one." Unite two forms, and the effect is the same; and so by a simple law of nature existing in everything, the lowest form has been raised to the next plane above the one on which it started." And by this course of reasoning, he thinks he traces man's progress from a snail to his present con dition, "with 'as much certainty as we can our

own growth from childhood to maturity." It may appear so to Brother Tinney, but I cant see it. When the spirit of a snail leaves its body, I lose sight of it, and can trace it no farther; and when I see a lizzard, I have no evidence that his body was once the spirit of a snail-and so all the way up. I can see no evidence that the body of one animal, was once the spirit of the one next below. I may be somewhat verdent, but I confess that I cant see the links which connect man with a snail; they are entirely invisible. Neither can I see the force of that logic which says that, because two numbers united make a higher one, and that two forms united, is more than either of them single ; therefore, man was born of a monkey, and a monkey had his orgin in a crawfish, or something lower.

I wish Brother Tinney, to explain the condition of this spirit of an insect while in the spiritworld. Does it retain an organized form, such as the body which it formely occupied? If so would it not retain the same form when returned to this material earth, so that if it were a snail, it would be a snail when it returned? And if, on leaving the body at " the change that we call death," it should dissolve, or dissipate, and become mingled with the great spirit ocean. How could it retain its peculiar adaptability for the next higher form of existence? And further, I would like to have Brother Tinney, tell us how the first man was produced. Of course our bodies are made of the spirits of the next race of beings below us,-say monkeys, but how did they happen to assume the peculiar form which they now wear? We see now that the human species are propogated according to the laws of generation, and in no other way ; yet the first one must have had a different origin ; how did it occur? Are the same laws in existence now, that produced the first man? If so, why are not men produced now, by that law?

These are a few of the difficulties which present themselves to my mind, in studying this " Development Theory."

I suppose Brother Tinney, can set matters all right; until then, I shall hold on to the old notion, that God created each race according to his own will.

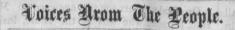
Indianapolis, Ind., Oct. 20 1868. ----

For the Religio-Philosophical Journal.

To the Thinkers of America. BY J. TINNET.

merits, instead of on the neck of the laborer, and changing law. let Shylock have the last pound of flesh, and the last drop of blood they can extract from it. It fulfills the requirement of the bond and they cannot complain.

Westfield, Now York, November 6th., 1868.



Letter from Samuel Montross.

S. S. JONES;-My response is, yes, let us have the truth as each one discovers it relatively, and it is a great privilege that we can compare our ideas of it through the JOURNAL,

In answer to my queries you say. "from the superstitious past, an idea originated that there were two over-ruling powers, a God or a devil, but no thinking mind in the latter part of this nineteenth century, entertains a vestige of that mythological idea." It seems to me, that it had a vestige of truth in it, if we cease to dispute about names, if we do not find a Hebrew God, and a Persian Devil, we find their representatives good or bad, right and wrong relatively; as viewed from each ones stand-point, by which we give value to things. There is another idea as old as Adam, and

new as the latent schoolboy, lurking all the way between, to shirk the responsibility of evil acts and designs, as follows: I was not to blame, the serpent enticed me, Tom made me do it etc.

And a more ingenious (?) excuse for throwing away moral obligation, I have not seen, than that under the head of, "Impossibillity of Chance." The author seems to have spun the thread so long and so fine, that the point of responsibility is entirely out of his sight, possibly conscience will bring its reappearance. My vankee fix is to answer the question, where does evil come from ? From my stand-point the an* swer is, out of mans free will, and the "irrepres sible conflict," between truth and error, I am not a disciple of John Calvin or Pope. The truth we are now looking for is, who is the rogue that makes mischief, and when we find him no sublimated name will shield him from our entreaties, to dissuade him from tormenting injured innocence, and like Jesus, we will cast out the devil, if it even require prayer and fasttng. Ignore it if we can, this is the work of the reformer. But it will be said "free will is chance." Then of course I am all smashed up. In answer to my enquiry, where is our responsibility if God orders evil? I quote, "certainly our conscience." I do not understand this answer. Conscience seems to be the hand pointing to responsibility, and to-day it shakes the whole temple of man with fearful responsibilities, that no logic "though void, or full of argument" can still

Responsibility binds its weight upon us. It is too simple to need explanation, that the will of man is free to act, if he refers to the ease with which he reasons, argues, and decides, upon all questions of interest, and then compares himself to an involuntary machine, without reason or intelligence. And because he is able to trace to causes, and see a combination of circumstances upon which he decides, does it necessarily follow that he has nothing to do in the matter, but be a passive conductor ?

Is it any proof that there is no free will about whether we choose potatoes for breakfast or dinner, because we can trace them to the field where they grew and the variety from which they were produced, and that it is out of our power to create them ? There is no chance about it that I can discover either, for it was in accordance with the law of our organism. It is no more chance, because it is the result of organic law, than though it was forced through him as a machine by a power behind him. I am sympathized with in my "muddled" condition, by those sitting in the light of truth, trusting in God in all conditions That is kind we all ought to place our trust where we feel safe.

Let gold, then, in the future, stand on its own | certainty of the results of scientefic and un-

The prevailing opinion is, that there is very little certainty in anything that man controls, because of his changeableness, not to say free will, and the idea to me is not," horribly erroneons," yet I am far from believing in his total depravity. I love to trust him though sometimes I am imposed upon. Because I see a man do wrong, as I view it, I do not want to pound him to ajelly, but show him the better way if. he will let me, if he will not, I pity him.

Ante-natal and inherited conditions, may mould the form, but the organs can be modified if the will plays upon them.

This is my answer to the question, and a few of the reasons. Though performed in a slovenly manner, I submit them for criticism. If there are defects, I above all others want and need to know them.

SAMUEL MONTHOSS. Reedsburg, Sauk Co. Wisconsin. Oct. 6th 1868.

Letter from Mrs S. Z. Crowley.

MR. EEITOR :-- Is it not strange, that at this late day so many should be found enquiring, what good has spiritualism done, or what can it do to benefit humanity? Look at the vast army of mediums taught and educated, many of them from illiterate and unknown individuals, to first class thinkers, speakers, and writers, and are moving the world as it never was moved before, in the line of reform. Again behold the liberalizing tendencies everywhere ; moving the masses to unwonted energy, and freedom of thought, and action. Even orthodox agencies are liberalizing, and in all the churches the shadows on the wall plainly indicate change. reform. Some there be, who blindly eling to sectarian narrowness, as if their soul's life depended on the salvation of creed and tenet, but their will grows weak while they strive, and their fossilized shackles crumble and fall off, with the vain attempt to preserve them. Then they proudly turn saying, look ! what we orthodox have done. Great is christianity and mighty are her works. Gloriously has the church worked her mission, and we say amen.

But spiritualism moves broader and deeper than ever the church has dared to do, showing her mission to be of a more potent character. In fact " never surrender" has been her motto from the first. Even the tiny raps held their ground, till mind was awakened, and phases more adequate made manifest ; till now we have hosts of spiritual giants who fear not to face Hell and the Devil, together with all the orthodox bugaboos which have hitherto enslaved them, holding them fast from good works. Spiritualism, like the march of free thought moves everything. Old opinions, conservative preferences not adapted to the needs and de mands of the present, must yield to this new-born light. No need for argument. Life has spoken it. The condition of the human world demand reform, and reform must be. No matter whether the advocates of old theologies see these things as we do, or believe them at all, the leaven of spiritualism will work, and mind shall develop thought, till the Archimedean lever is brought to bear, and old things shall pass away, and all become new. Harmonial philo phies are at work to day that shall revise the world and the hidden things, yea, the deep things of God are every day being made manifest. Look to your laurels, ye prismatic lights of the olden time, lest spiritualism overwhelm you, unawares, and you be brought beyond the reach of old

times theology. And now Brother Jones allow me a word congratulatory, on the improved, sye, beauti-ful appearance of our RELIGIO PHILOSOPHICAL JOURNAL. Surely it is, it must be a progresive sheet, of which we may all be proud. O! let it move on in its good work of reform, scattering the light to ever increasing thousands; until it stands firmly based on its own truly won merits. Meauwhile, let its friends and patrons see to it that a hearty co-operation of effort be cheerfully

A. T. Foss. Address Hartford, Conn., care of J. S. Dow, 11 Pearl street.

A. B. French, inspirational speaker, Clyde Ohio Miss Eliza Howe Fuller, inspirational speaker, 67 Purchase street, Boston, Mass, or Lagrange, Me.

Mrs. Jeanie Farris, physical modium, Mazo Mania, Wis. Dr. H P. Fairfield, Greenwich Village, Mass.

Mrs. Fannie B. Felton, South Malden, Mass.

Dr. J. G. Fish. Address Hammonton., N. J.

Dr. H. P. Fairfield, will lectur o in Chicage, Il., dur November, in Battle Creek Mich , during December, in Paines-g ville, Ohio, during January. Will answer calls to locture. Address as above.

J. Francis, Ogdensburg, N.Y. Mrs. Laura DeForce Gordon, Virginia City, Nevada. Isaac P. Greenleaf. Address for the present 82 Washing-

ton avenue, Chelsea, Mass., or as above. K. Graves, anthor of "Biography of Satan." Address Richmond, Ind.

Laura De Force Gordon, will lecture in the State of Nevada till further notice. Permanet address. Treasure City, White Pine District, Lander Co., Nevada.

Dr. L. P. Griggs. Address box 1225, Fort Wayne, Ind. B. D. Goodwin, lecturer, Kirkwood, Mo.

Q. R. Hazeltine, Mazo Mania, Wis.

Dr. M Henry Houghton. Address Rock Island, Ill. Miss Julia J. Hubbard. Address 8. Comston street, Boston Moses Hull, Hobart, Lake County, Ind.

Mrs S. A. Horton, 24Wamesit street, Lowell, Mass. Miss Nellie Hayden. Address No. 20 Wilmot street, Wor-

cester, Massachusetts. Mrs. F. O. Hyzer, 122 E. Madisonstreet, Baltimore Md.

Dr. E B. Holden, North Clarenden, Vt. Charles Holt, Columbus, Warren Co., Pa.

J. D. Hascall, M. D. Address 204 Walnut street, Chicago. J. W. matthews, Hepworth Illinois,

Dr. William Jordan, Speaker, Wales, Michigan. Wm. H. Johnson, Corry, Pa-

Dr. P. T. Jonason, lecturer, Ypsilanti, Mich.

W. F. Jamieson, inspirational speaker, Belvidere, Ill. Abraham James, Pleasantville, Venaugo Co., Pa., box 84. H. A. Jones Sycamore, Ill.

S. S. Jones, Drawer 6023, Chicago

Dr. G. W. Kirbye, speaker. Address this office.

George F. Bittridge Buffalo, N. Y. O P. Kellogg, East Trumbull, Ashtabula Co., O.

Ira S King, trance speaker, care of Joseph Smith, P. O.

Box 1118, Indianapolis, Ind. C. B. Lynn. Address 567 Main street, Charlestown, Mass.

J. S. Loveland Monmouth; 11].

Mrs. F. A. Logan, Chicago, Ill. Care of R. P. Journal. W. A Loveland, 35 Bromfield street, Boston. Geo. W. Lusk. Address Battle Creek, Mich. Mr. H. T. Leonard, trance speaker, New Ipswich, N. H. Mrs. L. W. Litch Address 11 Enceland st, Boston. Mass. Mary E. Langdon, 60 Montgomery street, Jersy City, N. J John A. Lowe. Address box 17, Sutton, Mass.

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Mrs. J. Munn, Campton, 11. Prof. R. M. McCord, Centralia, 11.

A. L. E. Nash, lecturer, Rochester, N. Y. C. Norwood, Ottawa, 111. J. Wm. Van Namer, Monroe, Mich. Mrs Puffer, trance speaker, South Hanover, Mass. O. S. Poston, Blue Anchor, New Jersey. Lydia Ann Pearsall, inspirational speaker, Disco, Mich. Mrs. Pike. Address St. Lonis, Mo. Mrs. Plumb, Clairvoyant, 63 Russell St., Charlestown, Mass. J. H. Powell Address, Box 158, Vineland, N. J. Miss Nettie M. Pease, trance speaker, New Albany, Ind. M.s. Anna M. L. Potts, M. D., lecturer, Adrian, Mich. J. L. Potter. La Crosse, Wis., care of E. A. Wilson. Dr W. K. Ripley, box 95, Foxbaro', Mass. A. C. Robinson, 111 Fulton street, Brooklyn, N. Y. Dr. P. B Randolph, care box 3252, Boston, Mass. J. T. Rouse, normal speaker, box 408, Galesburg, Illinois. Mrs. Jennie S. Rudd, 412 High street, Providence, R. L. Wm. Rose, M. D. Address box 268, Springfield, O. Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich.

Anatin E. Simmons, Address Woodstock, Vt H. B. Storer, 56 Pleasant street, Boston, Mass. Mre. L. A. F. Swain, Union Lakes, Rice Co., Minn. Mrs. H. T. Stearns. Address, Vincland, N. J. E. Sprague, M. D., Schenettady, N. Y. Mrs. Fannie Davis Smith, Milford, Mass N. H. Swain, Union Lake, Rice Co., Minu. Mrs. Nellie Smith, impressional speaker, Sturgis, Mich. Jason Steele, State Missionary, Green Garden, IIL J. W Seaver, Byron, N. Y.

"Starting then with the lowest form, what-

It will doubtless be conceded by all discerning minds that in the result of the recent elections two principles have been established by the vote of a vast majority of the American people.

First, the utter extinction of physical slavery and second, that the national debt shall be paid in gold or its equivalent-in the currency of the country, or in other words, if one dollar in gold. is worth ten dollars in currency or the currency is worth ten dollars in gold (although the latter contingency does not seem to be contemplated) the gold dollar is to be the standard on which the adjustment is to be made. Such is the decision of the American people, as shown in the result of the recent election.

Now, there are two principles or powers represented in the terms, God and gold,-bearing the relation of parent and child to each other, that have ever held mankind in abject subjection. The one mentally, the other physically, Of the one, our views have been pretty freely ventilated through various progressive journals, for a number of years past, and we now propose, in a few brief remarks to be equally explicit in giving our views of the other. Advancing no ideas we would not gladly have criticised. as truth is dearer to us than any mistaken theory however long or fondly it may have been cherished.

We take the ground, that gold has no intrinsic value whatever. That it is born of legislation for the worst of purposes, and has been the instrument, in the hand of tyrants, to hold the masses in subjection; that it has ever stood between the producer and his product,--claiming and taking the Lyon's share, without rendering any equivolent. It is the born companion of royalty and looks on labor with disdain. It is the chief corner stone of despotism, and the uncompromising energy of republics. Where has it been during the greatest struggle for freedom the world ever saw? Has it been assisting the down trodden to assert their rights, or hid in the safes and vaults of a soulless aristocracy, and like a thief in the night, ready to prey upon the laborer whenever he can do so with impunity. It strikes us that a currency that has carried us safely through onr recent struggle, based upon the products of labor, is the only one that pos. sesses any real value, and that a return to a specie base is nothing more or less than a continueation of the old plan to cheat labor of its just reward and build an aristocracy on its products.

Fred Douglass trusted to his legs when the Lord did not help him; I can trust God through the united forces in my own organism, and feel a confidence in the law that governs the universe, showing to my senses, aided by reason, what I shall eat, see, feel &c.

Can there be any compunction in an involuntary machine? and if man acts involuntarily and feels computction where is the cause, and here we have the anomaly of an effect without a cause, why the supply, if no demand. Why was man given to reason, if he has no freedom of action, an involuntary muchine ueeds none. Ido not feel like resigning all my affairs and individuality to any power, however superior, even if I can trace back the origin of these powers and the causes, why I act to influences behind me. I still feel that these are mine and the responsibility of having and using them in a useful manuer.

It does not seem consistent with a divine government, for a man to stuff himself with rum and tobacco, and thereby clothe his wife and children in rags, with his eyes, ears, land reason, in full play, there must be a wrong some where, and if it is a God who compels hin to do it, he should be arraigned before his betters, judged and convicted. It will not reform the man by telling him he cannot help it, but by helping him to overcome it, and believing that he can. Surely it looks muddled, to try to reform a man and tell him he has no agency in it. It is said that man is the united concentration of all lower forms, then the power to keep them in use, must be contained within himself, being the crowning strength, and he alone is responsible for their harmonious action, through objective and supjective power, and if a man pleads that Tom made him do it, it will avail but little when he is caught in the act.

The alternative that there is no certainty about anything, if God does not rule may be so, but that there is a large amount of uncertain things, must be plain to every probationer; There was considerable uncertainty as to which would succeed, the RELIGIO PHILOSOPHICAL JOURNAL, or the Spiritual Republic, and there may be some yet, but this does not destroy the

Dr Wm H ary, box 1313, Portsmouth, N. H. given. Mrs. Eimira W. Smith, 36 Salem street, Porthand, Me. MRS. S. Z. CROWLEY Mrs. C. M. Stowe. Address San Jose, Cal. Durand, Winnebago Co., Ill. Oct. 14, 1868 Selah Van Sickle, Greenbush, Mich. Mrs. M. E. B. Sawyer, Baldwinsville, Mass. SPEAKERS' REGISTER. Abrom Smith, Esq., Sturgis, Mich. Mrs. Mary Louisa Smith, trance speaker, Toledo O. Mrs. E. W. Sidney, trance speaker, Fitchburg, Moss. PUBLISHED GRATUITOUBLY EVERY WEEK. Elijah B. Swackhammer' 177 South 4th street, Williams [To be useful, this list should be reliable. It therefore beburg, Long Island. booves Lecturers to promptly notify us of changes whenever Herman Snow, Liberal Books and Newsdoaler, 410 Kear-acy street, San Francisco, Cal. they occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to Mrs. M. S. Townsend. Address Bridgewater, Vt. estrict it to the simple address, leaving particulars to be J. H. W. Toohey, 42 Cambridge street, Boston. barned by special correspondence with the individuals.] Mrs. Charlotte F. Taber, trance speaker, New Bedford, Harrison Augier, Calumus, Clinton, Co., Iowa. Mass., P. O. box 392. C. Fannie Allen, North Middleboro', Mass. Hudson Tuttle, Berlin Heights, O. J. G. Allbe, Chicopee, Mass. Benjamin Todd, San Francisco, Cal. Mrs. N. N. K. Andross, trance speaker, Delten, Wis. Mrs. Sarah M. Thompson, inspirational speaker 36 Eank Mrs. M. K. Anderson, trance speaker, Taunton, Mass., P. street, Cleveland, O. Mrs. Orrin Abbett, developing medium, 127 south Clark-St room 16. Dr. Samuel Underhill, Peru, Ili. Dr. J. Volland, Ann Arbor, Mich. J. Medison Allen may be addressed, E. Bridgewater, Mass. Henry Van Born, trance speaker, Box 486, Beinit, Wis. J. Madison Alexander, trance speaker, Chicago, Illinois. A. Warren, Bekoit, Wis, Dr. A T. Amca. Address box 2001, Rochester, N. Y. Mr. S. E. Warner, Drawer 491, Rock Island, Til. N. Frank White, Providence, R. I. Mrs. Anna E. Allon, Room 44, 129 S. Clark street, Chicago. Mrs. M. Macomber Wood, 11 Dewey st., Worenster, Mass Charles A. Andras, Flushing, Mich. F. L. H. Willis, M. D., 27 West Fourth street, Now York. Joseph Baker, Editor of the Spiritualist Appleton, Wis. Dr. E. B. Wheelock, speaker, State Center, Iowa. Rev. J. O. Barrett, Sycamore, Ill. Mrs. Fannie Wheelock, clairvoyant, State Center, Iowa, Dr. James K. Bailey, Palmyra, Michigan. Dr. J. C. Wilsey, Burlington, Iowa. Dr. Barnard, Lansing, Mich., Loctures upon Spiritualism E. V. Wilson, Lombard, Ill. and scientific subjects Mrs. Sarah A. Byrnes. Address 87 Spring street, Zest Cam-Mrs. N. J. Willis, 3 Tremont Row, Room 15, Boston, Mass. Henry C. Wright. Address care liela Marsh, Boston, Mass. bridge, Mass. Mrs. A. P. Brown, St. Johnsbury Center, Vt. Mrs. E. M. Wolcott. Address Danby, Vt. Mrs. H. F. M. Brown. P. O. Drawer 5856, Chicago, Ill. Mrs. Hattie E. Wilson, (colored). Address 70 Tremont

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Zerah C. Whipple. Address Mystic, Conn.

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Miss L. T. Whittier, 402 Sycamore st., Milwankee, Witt

Dr. R. G. Wells, Rochester, N. Y.

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Henry J. Durgin. Permanent address, Cardington. George Dutton, M. D., Rutland, Vt.

Andrew Jackson Davis can be addressed at Orange, N. J. Mrs E. DeLamar, trance speaker, Quincy, Mass. Dr. E. C. Dunn, lecturer, can be addressed Rockford, III.

A. O. Woodruff, Battle Creek, Mich. Miss H. Maria Worthing, Oswege, III. S. H. Wortman, Buffalo, N. Y., box, 1454. Mrs. Juliette Yeaw, address Northboro', Mass. Mr. and Mrs. Wm. J. Young, Boise City, Idabo Territory. Mrs. Fannie T. Young, Address care of Capt. W. A. Whit ng, Hamyshire, Ill. E.S. Wheeler Address care of Ranner of Light, Boston, N. S. Greenleaf, Lowell, Mass. Man Laura De Force Gordon, San Francisco. Cal. W. A. D. Hume. Address West Side P. O., Cleveland, C. Lyman C. Howe, inspirational speaker, Laona, N . Y James Trask Kenduskong, Mo.

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Religio-Philosophical Journal

CHICAGO, NOVEMBER 28, 1868.

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

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, JOHN W. SMITH, S. S. JONES,

PUBLISHERS AND PROPRIETORS.

For Terms of Subscription see Premium lis's and Pro-spectus on eighth page. S. S. JONES,..

All letters and communications intended for the edi-torial Department of this paper, should be addressed to S. S. Jones. All business letters to John C. Bundy,

Drawer 6023, Chicago, Ill.

"The Pen is mightier than the Sword."

DOES GOD ORDER ALL THINGS ?

This is a wide field for thought and argument, extending so far back that "the memory of man runneth not to the contrary," and extending into the future, yet, no one can tell how far.

We had thought that we had sufficiently explained ourselves upon this point, however, to let the matter rest for the time being. But as there are those whose minds are not at rest on this topic, we cordially open our columns for further investigation. One of those parties is Mr. Jas. C. Marshall of Twin Springs, Lynn Co. Kansas; who writes as follows:

" Does he order the actions of men he does not love? Does he love licentiousness, and incontinency in the marriage relation? Does he love vice, ignorance, oppression,-theft, treachery, or in short, any kind of wrong? Or is there no such thing as wrong?

Is war as good as peace? Pollution as pure as innocence? Are virtue and vice convertable terms? If man is in no sense a free agent, he is in no sense responsible-one man is as pure as another; Brick Pomeroy, and S. S. Jones, are saints alike! I would not infer this from reading their papers.

If I must go to sea without compass or rudder, I will have no God. I will have only laws of nature-they shall be a standard of right and wrong. The nearer a man lives up to the laws of his nature, physically mentally morally, and spiritually, the nearer right he shall be considered and vice versa.

It seems to me no sane man can believe that God orders one-half of mankind, and a large half at that, to do all kinds of meanness, and then orders the other half to go to a deal of pains to counteract the baneful influence of that meanness. I certainly do not understand what Optimist is trying to teach.

Let truth prevail. If I am blind I hope to have the scales taken from my eyes."

This query is but a repetition in the main, of what other querists have advanced, and consequently our reply must partake, in a great measure, of what we have previously written upon this subject. But as this is no apology, where the truth is at stake we pass it by. In the first place our friend asks, "does God order the actions of men he does not love?"

We will answer him in the negative, for we can conceive of nothing but who and what are the bountiful sharers of his love. Hence, we concede that if there is abeing whom he does not love, he does not order that being's actions. And this query and reply covers the whole ground. Again, he asks "Does He, in short, love any kind of wrong, or is there no such thing as wrong."

We answer yes; He loves all these as he does the muck and manure heap, which, spread upon the earth, fertilizes the soil into which the precious seed alone will germinate and produce food for the sustenance of human and animal life. Of course there are many things relatively wrong, but "it is right that they are wrong,"

"Kingdom of Heaven;" for which let all seek that they may know, and not merely believe, that they are the children of the Father and Mother-that they are in God and God in them, as Jesus did and said of himself.

MC QUEEN EXPOSING SPIRITUALISM.

We had not heard of the operations of this gentleman for some considerable length of time until last September, when he turned up in Berlin Heigths, Ohio; where he flaunted a flaming poster bearing the following inscription :

"World on fire! By signs and lying wonders! Five Million of Spiritists, in the United States! And thirty three thousand 'mediums!' At war against Christianity! By their fruits ye shall know them !'

Modern Spiritism (arraigned) for trial! And everybody interested! Learned and unlearned, rich and poor, white and black, of all nations! Do the Spirits of our dear departed, loved ones

return to us to communicate, in so-called Spiritual return to us to communicate, in so-called Spiritual Circles—Spiritualists take the affirmative ! What say you? Yes ! Or no! Shall one who has been behind the curtain, (five years) answer ! 'Pro bono publico'. A lecture exposing the most cruel delusion of this, or any Age, will take place in the Berlin Height's Baptist Church, on Tues-day evening Sept. 22d 1868. By Prof. Mc Queen eight years among the Spiritists, and was claim-ed by them (the Spiritists) to have been one of the very best mediums in the world ! Which the Prof. has the documents with him to show. Prof. has the documents with him to show

Dark Circles exposed in full light! Will be exposed, trance speaking, speaking in an un-known tongue. The art of healing by the laying on of hands; will give the name of departed friends -and reveal the secret. The secret of reading sealed letters, rapings, table tipping, loud concus-sion, spirit hands how produced, how the mys-terious bells are chimed, how mediums are carried above the heads of circles in dark rooms and the wonderful feat of shortening one leg sev-eral inches shorter than the other under an innence, and many other things revealed.

P. S. No person will be allowed to remain in the house, if disorderly.

Doors open at seven o'clock. Admission, twenty-five cents."

Upon the bottom of this poster was written in pencil, stating that the first lecture would be free.

The church members, chuckled with delight at the prospect of another expose of Spiritnalism and turned out considerably, to hear and witness the Prof,s. expose, but felt themselves pretty well sold in the end-coming away none the wiser for the assumed expose.

With McQueen we have no personal acquaintance and cannot therefore speak from personal knowledge as to his mediumship. Yet we have no doubtbut that he is, as is claimed for him, an excellent medium. We believe that Brother Dais asserted a truth when he said that "a medium is not necessarily an honest person." And in the case of this Prof., mountebank as he may be, the Spirits direct, or at least permit him to assume to expose Spiritualism, in order to produce agitation-the sure forerunner of investigation. We are aware that many Spiritualists who do not believe with Spirits, that "all is for the best," do not believe this. And we have no desire to coerce or influence any one to believe or act contrary to their well defined ideas and notions of right and wrong; believing in, and demanding the widest range of freedom of thought for ourselves, we cordially grant it to others; their, as our, inalienable right.

But whether sincere or not, we do most verily believe that such mediums, as Leland, Fay and McQueen, are doing as great an amount of good as thousands who openly and boldly advocate the cause of Spiritualism. In fact we consider such characters absolutely necessary in the present state and order of things, to bring agitation and confusion, that Society may thereby become purified and made better.

CASTE IN SOCIETY.

Some individuals do not think at all upon the great subjects of equal rights, equal government and the wrongs of humanity.

DR. P. B. RANDOLPH.

We received a flying visit from the famous Rosicruciun last Monday and, considering the vast amount of intellectual work he does, found him looking remarkably well, albeit he comes West to seek relief from too much confined toil, realizing that "all work and no play, makes Jack a dull boy."

On Sunday afternoon the audience in Music Hall, learning who was in the house, insisted upon hearing the Dr. speak, and he complied, as he did also again in the evening, and we need not say that the people were not only thrilled, but perfectly astonished and spell-bound by his strange, wierd, and wonderful eloquence.

There are but few living men, through whom the mighty dead can sweep the strings of the human heart with as much ease and power, as they can through this remarkable medium.

Our friends in the West, who want to have our glorious faith upbuilt by a master hand, should at once secure the opportunity of engaging P. B. Randolph.

His address for the present, is Berlin, Wisconsin.

Dr.R. ranks as one of the first and best clairvoyants in the land, and wherever he may go, will exercise his gifts, medically, as well as on the platform. His great specialty is the cure of nervous diseases in male and female of all ages, and all cases, in the treatment of which, his suceess has been, and is, most extraordinary.

We predict for Dr, R. the most flattering success in the great West, both as speaker and physician, and congratulate all those who may be so fortunate as to secure his services, and a treat and feast of good things, not to be had every day of the year.

THE HALLSFOR SPIRITUALIST MEET-INGS.

Each Sabbath there are two lectures in both Library aud Music Halls; besides the Children's Progressive Lyceum, which convenes each Sabbath at 12, M. in Library Hall, and a conference in Music Hall immediate after the morning lecture.

These gatherings are well attended, and especially the evening aud morning lectures.

As we have announced Dr. H. P. Fairfield has been speaking for the Society at Library Hall, during the present month-delivering two lectures each day, and Moses Hull the same at Music Hall, where congregations have on some occasions numbered as high as twelve hundred.

A noticeable fact is that a very large percentage of the auditors are not confirmed Spiritualists-simply persons who have had sufficient interest aroused to bring about a desire for investigation-to hear and learn the trutbs-philosophical or religious. Many of the oldest Spiritualists are not regular attendants, but their places are filled by the class of hearers of whom we have spoken.

This is an earnest of the evidence of the spread and diffusion-though silently it may be, of the great fundamental facts of Spiritualism throughout the length and breadth of Society .---Only a few short years ago, scarce a score of hearers could be prevailed to listen to a discourse upon Spiritualism, except beleivers, who were then few. Therefore it is gratifying to progessive Spiritualists to now witness large halls crowded with eager and attentive listeners. So the world, spiritually, does move.

UNWORTHY OF THE AGE.

We could scarce believe that there could be such merciless souls in this advanced age, as appears from the revelations published by the Newark Daily Advertiser, there are in the State's Prison of that state.

It appears that Governor Ward recently paid a visit to that institution, and found six prisoners of both sexes, under punishment for breaking the rules. They were confined in dungeons night and' day, with their wrists bound together and fastened close to the floor, thus compelling a painful position of the body. Some had been under this dtscipline for six days, and the officers confessed that in a former instance, this horrible punishment had been continued for over two weeks. The offences which brought this terrible retribution were, indecent conversation, 'swearing, and attempt to escape. The governor ordered the immediate release of the prisoners from their torture, and gave strict orders that nothing of the kind should occur again during his Gubernatorial administration, requiring the new keeper before his appointment, to sign a paper solemnly promising to prevent all such inhuman treatment of prisoners. It is understood that similar cruelties have been perpetrated in the Jersey State Prison for years.

Biterary Notices.

The Practical of Spiritualism. Biographical Sketch of Abraham James. : By J. M. Peebles. The above, is the title of a pamphlet of seventy-two pages giving sketches of the life of Abraham James, his success in discovering oil wells and extracts from newspapers upon that subject.

Mr. James has of late been very successful in his profession as a medium. We wish we could say the same for the worldly prosperity of other mediums. While one may succeed in acquiring a competency, hundreds absolutely suffer for the necessaries of life.

Mr. James is a remarkable medium for numerous phases of spirit power. We are indebted to him for the beautiful design of the heading to the RELIGIO-PHILOPHICAL JOURNAL, while in a trance state.

The Atlantic Monthly, devoted to Literature, Science, Art and Politics, for December, is upon our table, and as usual, replete with deeply interesting matter.

The following is the the table of contents:

Our Painter, Autunm, Caleb's Lark, The Face in the Glass, Hooker's Co-operative Housekeeping, a Watch in the Night, a day at a Consulate: A Gothic Capital : Our Paris letter; The First and the Last: Reviews and Literary Notices : Mrs. Henshaw's, Our Branch and its tributaries ; Gould's Essay on the Histrionic Genius of Januarius : Brutus Boothe ; Muller's on the Stratification of Language : Dicken's Christian Carl; illustrated Alcott's Tabletts.

This number closes Volume 22, and is an earnest of a valuable volume to succeed.

This valuable magazine has a list of contributors not excelled by any other American work. Yearly subscriptions, \$4.00. Clubs, two copies, \$7.00: five copies \$16, 00: ten copies, \$30 and each additional copy, \$3,00.

For every club of twenty, an additional copy will be furnished gratis.

Address, Field, Osgood &Co. Publishers, Boston, Mass.

We are in receipt of that excellent periodical "Human Nature, a monthly Journal of Zoistic Science," for November. It is published by James Burns, London. The contents are :

Spiritualism v. Positivism: being a Letter and a Challenge to G. H. Lewes, Esquire, and Prof. Tyndall. By G. Damiani.

The Science of Man. By Chas. Bray. The Myths of antiquity-Sacred and Profane. By J. W. Jackson, Esq.

Steadfast Souls, and how they Won their Hap-

Psycological Inquiries-The Double. The

Reviews. Whisperings from far and near--The Worship of Mammon.

Reports of Progress.

"The Spirituelle," is a neat little pamphle of thirty-two pages, by Abby M. Laflin Ferree, of Washington D. C.

It is published by Wm. White &Co. BANNER OF LIGHT office.

This little work is devoted to giving instruction iu developement. It will doubtless effect much good in this particular, if well circulated, which we trust it may be. It is a work that will well repay the perusal.

Amusements.

The new theatre on Dearborn street is rapidly approaching completion, and will be thrown open to the public on or about the fifth of December. A company of about thirty people are to be engaged, and we understand it is the intention to make a first-class comedy theatre. If this intention is carried out in good faith, it will be one of the best pieces of property in the city. Robert Jones, well known in the theatrical world, and latterly connected with the Howard Athenæum, Boston, will assume the stage management. Thomas Knoxon, of St. Louis, is already busy in the scenic department, and Wallace Humes, late of the Opera House, has charge of the mechanical department. The stage is fifty by thirty-nine feet ; seating capacity of the house, 1,200; height of dome from parquette floor sixty-five feet, and seventy feet in height for stage use. There will be a parquette, dress circle, balcony and family circle, fitted up with the Booth opera chairs, which are both easy and elegant .- Chicago Daily Paper. Sharply and Colton's Minstrels, at their new Hall, on the corner of Clark and Monroe streets, have been greeted every evening with crowded houses. Many have gone away for want of even standing room. The inaugaral programme, which was repeated every night last week, will be replaced by other equally interesting and entertaining burlesque, and dramatic personations ; for the enterprising managers, Sharply and Cot_ ton, understand the secret of success by giving variety to their performances. No better place, for those who enjoy this kind of amusement, can be found in this city, or the West, to spend an evening. Admission 50 cents; orchestra chairs, 75 cents.

This is unquestionably another of Mr. Aikin's choice selections, and we predict crowded houses and a grand success.

There is, also, in active preparation the last sensation, "After Dark."

The Richings Grand, English, Opera Troupe, complete their second week's engagement at Crosby's Opera House, with the week ending November 21st. They are to remain another week, and the following is to be the repertoire for the third week : Monday, "Martha," Tuesday, "Crown Diamonds," Wednesday, "Trovatore," Thursday, " Doctor of Alcantara," Friday, benefit of Mrs. Bernard, "Rose of Castile," Saturday, (Matinee) "Daughter of the Regiment."

The great German tragedienne, Janauschek, commences a week's season of tragedy-representation in the Opera House, on Monday, November 30th. The plays in which she will appear are as follows: Monday, "Phædra ; " Tuesday, "Catherine II.;" Wednesday, "Bride of Messina;" Thursday, "Elizabeth; "Friday, " Deborah ; " Saturday, " Maria Stuart."

We have not yet been to McVicker's Theatre to witness Mr. Edwin Booth appear in any of his celebrated characters, but learn that his first week has been a grand success; drawing packed houses each evening. His engagement, we learn, embraces three weeks, and the following is the repertoire for the second week, commencing on Monday, November 23rd : Monday, "Richard III.; "Tuesday, "Romeo and Juliet;" Wednesday, " Hamlet ; " Thursday, "Brutus ; " Friday, "Richaline."

There are at 83, South Clark street, on exibition a number of Parisian Automatic Wonders, consisting of Automanic birds that sing wonderful songs; Automatic animals, that perform on instruments; Automanic Jugglers, who accomplish astonishing feats, ect. ect. They will remain but a short time.

Personal and Local.

John M. Spear is located at No. 26 Bryanston street, Portman Square, London, W., where he is engaged in delineating character, diagnosing disease &c.

Prof. J. H. Cook wishes us to say, that he will answer calls to lecture on the True Mental and Spiritual Philosophy, and Man's Future, High Destiny, in this, and Higher Spheres through the perfection of his organism. Address; Keokuk, Iowa.

A Police officer of this city, on the morning of the 16th inst. ; found the body of an unknown man floating in the Chicago river. He appeared to be a sailor, and was dressed in black clothes. It is supposed that he fell in the river while intoxicated.

A Mrs. Hurley was also killed by the cars, at the corner of Beach and Harrison streets, on the night of the 16th inst.

Brick Pomeroy says he is not afraid of libel suits, and tells Dennis O'Sullivan, of the Irish People, who has sued him for \$25,000 damages, to" drive ahead."

A correspondent of the New York Times denies that the Audubon family are in want or in Charleston. They live comfortably in New York city.

The Louisville Journal denies the report that George D. Prentice is poor, or that he has been discharged from the editorial staff of that paper,

General Lee gets a salary of \$3,000 a year as President of Washington College, Va. Curtis Lee, a son of the General, is a professor at the Lexington Institute, at a salary of \$1, 200.

Mrs. Anne Stout, daughter of Francis Hop-

The Ideal Attained : being the Story of Two

piness and Lost it not.

Muchelney Mystery; The Mesmerists challenged ; Explanations of Spiritual Phenomena.

Psychological Phenomena-The Glasgow Painting Medium ; Mr. Hume's Manifestations ; American Phenomena; Is it a Spirit?

that changes and other conditions, results &c. may grow out of them. It is always wrong that men put corn and potatoes in the ground here and there to rot, when thousands of hungry children are crying for a morsel to eat; yet "it is right that it is wrong," in order that other crops of the same cereals and vegetables may be produced. Even old Paul was this wise and said "Thou fool that which thou sowest quickeneth not except it die." And hence that God "hath permitted evil that good might much more abound."

True, most mortals generally prefer peace to war ; but what would we know of peace if there was no war, of day if there were no night, of health did we never know of or experience sickness. If our friend will take this philosophical view of the subject he will see that wrong is right as serving, if for no other purpose, to show the contrast, without which this worldthis life, would be a desert of monotony. No right is so absolutely so but that it is somewhat wrong; and no wrong is fuylly divested of all right. There are no angels on this sphere, and nothing totally depraved.

Our friend can not think that God orders many things, which he enumerates. Thousands have been in the same predicament in all ages in the past ; but they have found it convenient to believe in a bad God or devil, on whose devoted head they have heaped the blame of all these evils, our friend speaks of. But we hope he is not one of these. But in progressing from that phase of mythology many cast the devil aside, charge the cause of evil directly upon man ; whom they claim, in obedience to ancient teachings is a free agent. Such have taken one step towards the clear atmosphere of truth; where they will realize that "in God we live move and have our being; "that He creates good, and He creates evil."

Optimist is trying to teach, in common with Jesus, and thousands of other mediums, that there is a God, a spirit of Power, Wisdom and Love, who is in all, over all, above all, under all, creating and guiding all-that there is no other God or Gods but this, and that therefore "all things are ordered for the best;" which opinion to those who can fully accept it, as Jesus did, as our enlightened spirit friends do, it brings that inward peace and rest known as the

Others who are comfortably housed and fed. with a pocket full of greenbacks, are very much prejudiced against any innovations upon established usages, and customs, and regard the conventional rules of society as not to be interfered with, under penalty of the contempt of those who assume to be the best society

But this last expression is exceedingly independent, for very few well dressed persons are willing to admit that there is any better society than their own.

We must, however be more explicit, and for the purpose of our essay, remark that the best ociety is always founded on capital ; and however ancient and honorable may be the family, t must have wealthy connections; living and tangible . and be upon visiting terms-else fame sinks into obscurity-and "there is none so poor as to do it reverence."

How little of the spiritual, and how much of the animal, do we find in society. Even the shepherds of the flock-the reverend clergy, delight in fine clothes, fine houses, good living and periodical visits to foreign parts, for the benefit of the heathen-while thousands of men, women and children, are suffering for the necessaries of life, at their houses.

Make your sons preachers, oh, ye suffering poor, if they have no business qualifications, and they will never want.

Let them " wear the livery of heaven to serve the devil," and their success is sure-in this world-but a sad reverse awaits them in the world to come, where their nakedness will be exposed-and the law of compensation will be enforced-and they will cry aloud for that peace which they failed to preach while in the form,

INDUCEMENTS.

Old subscribers who are in arrears, are offered the following inducement to deal justly with us, and help themselves at the same time.

All such who pay up arrearages, to the first of January 1869, and renew their subscriptions for that year, will receive the JOURNAL, from January 1st 1869 to January 1st 1870 for \$2. 50. We really hope, no one oweing us will, for a single day after reading this notice, fail to make

the necessary remittance to comply with the above terms.

The new Canadian Militia act is unpopular.

HOW THE ACCOUNT STANDS.

It became necessary when we enlarged the JOURNAL, to go over the Mail List, and correct the dates showing the time each subscriber's term of subscription would expire.

Those who are yet in arrears, is shown weekly as usual on the margin of their papers.

All are requested to look carefully and see if we have their credits properly entered; and if any one finds an error, he or she, will oblige by advising us immediately, so that we may correct such errors at once.

To those who are in arrears, we beg leave to call their attention to the liberal offer we have made, in another column of this paper. We appeal to you, earnestly, to deal justly by us. We are sending you weekly an excellent paper -justice requires that you should pay for it.

PREMIUMS.

We are offering the very best premiums of any paper published. There is not an active man or woman, boy or girl, that cannot earn a first class sewing machine in three weeks by canvassing for our JOURNAL. See prospectus on eighth page.

A London literary journal hopes Mr. Longfellow's European tour will prompt him to produce an eloquent and enduring poem.

Ole Bull, is to give another one of his Grand Concerts, at Library Hall, on Monday evening, November 23d 1868; which will give those a chance to hear him who failed on the preceeding occasion.

"The Lancashire Lass," was a comely damsel, and proved her popularlty by drawing crowded houses every night, and at the Matiness, for two consecutive weeks, at Colonel Wood's Museum; and closes her engagement on the 21st inst, to give place to another equally attractive, interesting and instructive play, Byron's powererful Drama, entitled, "Blow for Blow," received directly from the author, and produced at this establishment for the first time in America.

kinson, one of the signers of the Declaration of Independence, and sister of the well-known Judge, died a few days ago in Bordentown, N. J. at an advanced age.

Sam. Sinclair is a millionaire. He begun on the New York Tribune twenty-five years ago as man-of-all-work about the counting-room, and now, as publisher and principal stockholder, works quite as hard and just as modestly as ever.

Hon. E. B. Ward, of Detroit, has sent to the Hon. J. Y. Scammon, Treasurer of the Woman's Home, of Chicago, \$300, to aid in completing the noble structure now building by the Directors with the funds subscribed by generous citizens here, and elsewhere. When completed, the two will accommodate over 300 persons, with a first-class home, at a cost little, if any over \$3.00 per week. A number of the leading citizens of Chicago, who have visited this Woman's Home and become acquainted with its object, character and management, unhesitatingly commend it as one of the most deserving of all the noble and humane institutions, of the age, and as pre-eminently entitled to support as one of the noble charities, which help the needy to help themselves. The shortest visit to this establishment cannot fail to rejoice every kindly heart, and convince all of the increased health, privileges and happiness of those enjoying its enlarged comforts, and superior advantages.

ONE evening Sydney Smith was taking tea with Mrs. Austin, the servant entered the crowded room, with a boiling teakettle in his hand. It seemed doubtful, nay, impossible he should make his way among the numerous groups,-but, on the first approach of the steam ing kettle the crowd receded on all sides, Mr. Smith among the rest, though carefully watching, the progress of the lad to the table. 'I declare,' said he, addressing Mrs. Austin, 'a man who to make his way in life could do nothing better than go through the world with a teakettle in his hand,' "-Life of Rev. Sydney Smith.

A hungry friend said at Brummell's table, after the beau had fallen in fortune, that nothing was better than cold beef. "I beg your pardon," replied Brummell, "cold beef is better than nothing."

RELIGIO-PHILOSOPHICAL JOURNAL.

LATEST NEWS.

The Spanish government it is said, contemplates the abolition of slavery in Cuba.

There is great excitement in New York in the stock exclange.

The annual report of the Quartermaster General has been submitted to the Secretary of War. The financial 'statement is very favorable. The balance of appropriation to the credit of the department, undrawn July 1st, 1867, was, in round numbers, \$19,000,000.

The filibustering spirit is at fever heat and raging in New York and New Orleans, over the prospect of liberating Cuba. A large number of recruits have left both places for the hostile island.

HAVANA, NOV. 15. The rebels have appeared on the railroad track between Nuevitas and Puerto Principe. They captured a train of cars with a number of passengers on board. Four of the latter, were retained as prisoners, and the others allowed to proceed to their destination on hand-cars. The baggage vans were plundered of their contents, and the railroad track torn up for a considerable distance.

Troops have been ordered to Texas.

Earthquakes continue all along the coast of Chili and Peru. In Copaipo, severe shocks were experienced, doing considerable damage to property, but no lives were lost. A very heavy one occurred on the 13th of October, lasting nearly three minutes. Another lasted four minutes.

It is thought bloody civil war in Chili is imminent, growing out of the support of Errazurris for the Presidency.

A violent shock of earthquake occurred on Friday the 13th inst. at Buaharest, Turkey.

The Liberals of Spain are reported to be gaining strength.

The Czar of Russia, has issued a ukase, in virtue of which, nine tenths of the drinking saloons now existing in the Russian Empire are to be suppressed.

Vesuvius has again become agitated, and a new cone has been formed, from which streams of lava have been ejected.

The Rail Road from Kansas City to Fort Scott, is being pushed rapidly.

A despatch from India announces the death of Choo-Pha-Mong-Kout, King of Siam.

PEN AND SCISSORS.

The street lamp lighters of Pittsfield, W. Mass., are two smart boys, the one seven and the other nine years old.

The manufacture of the telegraph cable to connect France with this country has been commenced

The arrival of two London shoeblacks in Toronto is announced in the leading journal of that city as an evidence that emigration is on the increase.

Mysterious red crosses marked on certain door posts in Augusta, Me,. greatly agitated the gossips and lovers. Their romantic fears subsided on learning that an old pedlar had thus marked the houses to indicate those he had visited.

A two-year old girl, named Lavinia Lufkins, (Dutch of course), fell from the third-story window of a house in New York, on Friday last, alighting on her head, yet she was not seriously injured.

TAKING IT COOLLY .- " Sir, you are a fool! " "Do you call me a fool, Sir ?" "Yes, Sir !" " You do, Sir ? " "Yes, Sir ! I would call any man a fool who behaves as you do. " "Oh ! you would call any man a fool. Then I cannot consider it personal. I wish you good morning, Sir."

At a revival not long since, an old lady prayed fervently for " the young lambs of the flock.' A lady in black, not to be outdone by her sisters responded, and blandly asked who was to pray for "the old ewes?" This set the congregation in a roar.

A distinguished actress was lately introduced to a lawyer in New Orleans who was not at all backward in sounding his own praise. "He is a very smart man," an acquaintance remarked soon afterward. " I know it," she replied; " he told me so himself."

"Our thoughts are boundless, though our frames are frail ; Our souls immortal, though our limbs decay."

A gentleman, who had by a fall broken one of his ribs, was mentioning the circumstance, and describing the pain he felt. A surgeon who was present, asked him if the injury he sustained was near the vertebra? "No, sir," he replied, "it was within a few yards of the courthouse."

An Irish jud ge had a habit of begging pardon on every occasion. At the close of the assize, as he was about to leave the bench, the officer of the court reminded him that he had not passed sentence of death on one of the criminals, as he had intended. "Dear me !" said his lordship. "I really beg his pardon-bring him in."

The greatest man is he who troubles himself least about the verdict that may be passed upon him by his cotemporaries or posterity, but who finds in doing good, honest work, to the best of his ability under existing conditions, "its own exceeding great reward."

LIFE'S UNFOLDINGS. OB THE WONDERS OF THE UNIVERSE

REVEALED TO MAN. Is the title of a new work fresh from press. By the Guardian Spirit of David Corless.

> S. S. JONES, Publisher.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIA-TION PRINTERS.

The Medium, in his address to the public says : The Medium, in his address to the public says : The Medium (David Corless, of Huntley's Grove McHenry Co., Ill.,) through whom this work was given, has been a careful observer of the phenom-ena of "Modern Spiritualism" for over twenty years and during that time he has been the humble Me-dium through which hundreds of philosophical and scientific lectures have been given to attentive lis-teners. Of himself, he can only say he is an uned-ucated farmer, far advanced in years. He asks for this pamphlet a careful and attentive perusal. The Introduction entitied "The Unvailing" treats

of man as the grand objective ultimate of Life's Unfoldings :

In all the conditions of Life's unfoldings there is In all the conditions of Life's unfoldings there is is a principle which rules all things for one eternai ultimate good. All orders are in the unfoldidg of elements of mind. All mind is the element of Life to such an extent as that it can comprehend the life of all things. It will be perceived that Man is a mystery in all his organism. He is organized from the refined elements of all Life; and the laws of his being to such an extent that he is the grand ul-timate of all Life's unfoldings. He also stands at the pinnacle of all organized Life in the native purity of all things. The next sub-head treats of "gravitation organ.

The next sub-head treats of "gravitation, organization &c., the author says :

We now come to the unfolding of Life; and would have it understood that Man is the greatest manifestation of all Life's unfoldings. All the rest are of minor importance when taken in comparison with the unfoldment of Man's organization, and all things pertaining thereto.

On page twenty-four the author treats of "the way mediums paint likensses, in the true order of the development of the arts and sciences.

In part second, under the general head of mysteries Revealed the author treats of "How Mankind Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we influence a Mediums to speak. The fullness of all kinds of language investigated. The ring feat and the carrying of Musical Intstruments around the

to the writing of popular liberal books for Children.

All the works she has heretofore written have been well received by the public. They possess a high moral tone and at the same time are deeply interesting to every reader, especially children, and the youth.

Being childlike in her nature she readily enters upon that plane of life and distributes to the youn g mental food which is received into and treasured u p by their very souls ; producing the most happy results, in leading minds to a due appreciation of great and ever living truths for practical use in more mature age.

This series of Books which we have entered upon publishing are designed for the youth everywhere, but of course their tone and philosophy will comprise their sale principally to the families of Spiritualists, Liberalists and the Children's Progressive Lyceums. They are aptly embellished and every way attrac-

tive and will be sent by mail on receipt of twent y five cents per copy.

A reasonable discount to the trade.

Address J.C. BUNDY, 84 Dearborn Street Chicago, Ill.

Quarterly Meeting.

The Second Quarterly Meeting of the Indiana State Spiritual Association, will convene at Terre Haute, Saturday and Sunday, December 21st and 22nd. All friends of our Cause are earnestly invited to attend, as important business will claim the attention of the Association.

Per order of Executive Board.

Illinois Missionary Bureau,

HARVEY A. JONES, President: Mrs. H. F. M BROWN, Vice President: Mrs. JULIA N. MARSH, Secretary; Dr. S. J. Ave-RY, Treasurer. MISSIONARIES AT LARGE.

Dr. E. C. DUNN, Rockford, Illinois, P. O. Box 1000. W. F. JAMIERSON, Drawer 5966 Chicago, Illinois. Societies wishing the services of the Missionaries, should address them personally, or the Secretary of the Bureau . All contributions for the Illinois State Missionary Canse

will be acknowledged through this paper each month. Contributions to be sent to Mrs. JULIA N. MARSH, No. 92 North Dearborn Street, Chicago, Illinois. Zavall -

Club Rates.

Any one sending the names of five NEW subscribers will receive the JOURNAL for one year each at \$2.75 per year. Any one sending us the names of TEN NEW subscribers will receive the JOURNAL for one year each at \$2.50 per year. The paper will be sent to any Post Office, designated.

SPECIAL NOTICES.

To the Editors of the Progressive Journal.

I the undersigned being a great sufferer, in mind and body, and having no confidence at all that I should ever be well again; when I was told by a friend of mine, that they were entirely restored to perfect health by the aid of Dr. William Clark's Spirit Magnetized Medicines. I will not hesitate in giving my staement to the above fact, since I have tried his remedies and they have proved a perfect restorative. And many others, could and can answer in the affirmative to the above.

I know not of any one more competent, to send the healing restoring faculty to body and mind than the above, his medium Jennie W. Danforth, a chosen instrument to save poor, suffering mortals, can be addressed verbaley, or personally at her residence 313 East 33rd. St., New York.

Mrs. J. WESTON. New York City, Oct. 29 1868.

ADVERTISEMENTS.

NOTICE TO ADVERTISERS.

Persons sending advertisements to this paper, soliciting public patronage as mediums, who are not already well known, are requested to enclose unquestionable references as to their genuine mediumistic powers. Ap The advertising fee must accompany the order to en-sure its insertion. See terms on 4th page.

FOR SALE

The Great Spirit picture by W. P. Anderson, called the "The Maiden in the Spirit Land" with copyright, is now for sale. It has a world wide reputation and is called the best thing of the kind in existence. It can be seen at room 21 No 132 South Clark street, Chicago Ill. No 9 Vol 5 2t

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SEXOLOGY AS THE PHILOSOPHY OF Life implying Social Organization and Government. By MRR. E. O. G. WILLARD. This is a new Work of vital importance. Its object is the Revolution and Reform of Society. It is endorsed by States-men and all the leading papers. 500 pages, 12mo., cloth. Price \$2; postage 24 cts. Address JOHN C. BUNDY.

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TREATISE ON THE CAUSE OF

EXHAUSTED VITALITY;

OR,

ABUSES OF THE SEXUAL FUNCTION.

BY E. P. MILLER, M.D.

Address, S. S. JONES. Drawer 6023,

Chicago Illinois.

THE JOURNALISTS of Prague, who were convicted recently of publishing attacks on the Austrian Government, have been condemned to solitary imprisonment with "fasting." It is suggested that when the unfortunate writers have been nearly starved to death they will feel more kindly towards the paternal Government of Austria.

THE FIRES in the forests of Oregon, on the banks of the Columbia river, between the Cowlitz and the Willamette rivers, are stated to cover an area of 200 square miles. Navigation on the Columbia river is almost impossible, and as the woods come close up to the towns, it is supposed that the region where the fire is raging will be thoroughly devastated. Reports have been re ceived that the coast range of hills in California are also on fire; but it is conjectured that the informants may have been deceived by the smoke from Oregon rolling over the peaks at the north of Marion county.

The Philadelphia Safe Deposit Company has just set up the largest safe in the world. It is 27 feet long, 21 broad, 8 feet high, lined with the new metal mirror iron which is five times harder than tempered steel, cutting glass like a diamond.

Why is a kiss like gathering cabbages? Because it brings the heads together.

Why is a prosey preacher like the middle of a wheel? Because the fellows around him are tired.

Male dressmakers are the most fashionable just now in New York. Female tailors have not yet achieved so high a position.

The French have nationalized the English word "shocking" only they write and pronounce it Choquin.

The finances of Hungary are reported to be in a flourishing condition. At the end of the present year a surplus of \$5,00,000 will remain in the treasury. This is an unusual circumstance, the expenditures having exceeded the receipts for each of the last eighteen years. In one instance, the deficit amounted to \$4, 500,000, The cause of the present prosperity is attributed to the fine harvest and vine crops.

room explained."

"Man as a component of all elements demonstrated. The Life element discussed. The beautiful laws of equanimity unfolded. What Soul is. The Unfoldings of Light and Life investigated. Do we ever see a Spirit. A Guide to the Interior Life or the Souls Lifeanimating Principle"

This work is neatly got up and consists of seventy-three closely printed pages and we hesitate not to say that it contains more original thought upon important subjects, a few only of which we have enumerated, than any other work of equal size we have seen.

Mr. Corless is just what he says he is upon the title page of his book. We have known him for nearly twenty years; and he is the last manithat we should have believed could indite a book teeming with such sound philosophy and upon such obtruse subjects. Of himself he could not do it. When inspired by the angels he is to all appearances another man. The work will be sent by mail from this office to any one on receipt of fifty cents.

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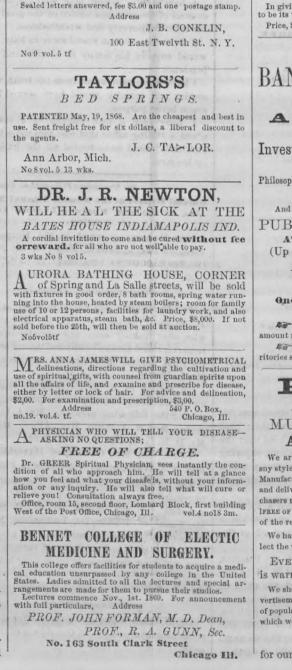
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RELIGIO-PHILOSOPHICAL JOURNAL OFFICE

84 Dearborn St. Chicago Ill.

The above named little works of about thirty pages each are fresh from the press and belong to a series designed especially for children, youth and Children's Progressive Lyceum Libraries.

Mrs. H. N. Greene is one of the most popular writers of the present age and especially adapted





RELIGIO-PHILOSOPHICAL JOURNAL.

Communications from the Juner Life. He shall give His augels charge concerning thee."

6

Frank's Journal-No. 24.

SPIRIT TELEGRAME.

Encouraged by this, I sent another letter through the same medium.

Baltimore, October 9th., 1868. My dear S-. P----

More than filty-four years have passed into the galf of time since first we met. How yaried have been our several paths through life. You have gently glided down its stream, with scarce a ripple to mark its onward course; with hardly an incident to cause a tear. While I have encountered many a storm; enjoyed but little sunshine-had few joys-suppressed many SOFTOWP.

During the last ten years of your sojourn here, a cloud arose which chilled the sympathy that had so long enlivened our social intercourse. Religion, that sundering wedge that has riven so many ties, marred, too, our happiness. You were enthralled by the church-you bowed to its authority, and received all its creeds and dogmas with not a questioning thought; while I had burst the fetters which so long had bound me, and basked in light from the New Dispensation. We could harmonize no more; you regarded me as an infidel, and all sympathy was gone.

But what think you now dear Sally? A twelvemonth in the Summer Land must have wrought a great change in your religious views. The teachings of your angel friends have dispelled those errors which early education had instilled. And no longer do you regard me as a lost infidel. One short hour in spirit-life sufficed to place my dear sister, Maria, right on all these points.

Now, I wish you to write me a long lettergive me all the incidents attending your en trance into the spirit home. Who was it that first met you; who became your spirit-guide and instructor, and what think you, now, of Spiritualism?

I amat an advanced age, in good health, enjoying as much happiness as falls to our lot on earth. Calmly awaiting the change that must soon come, and joyfully anticipting the summons to join my loved ones above. Your brother-in-FRANK law.

This letter was enclosed in an invelope, without any subscription, and with prizate marks known only to myself, and to silence all skeptics an eyelet was rivited through it which no art could remove without detection. It came back in a few days with the following, which all must admit to be a perfect reply. My dear brother, FRANK:

It gives me great pleasure to visit my dear friends on earth, but it is so strange to me that I can hardly realize it. I have not communi-

cated before, and this, my first attempt, makes me very anxious to succeed. . How little I thought, when about to take my der arture, that I should find everything so different from what I had learned on earth; and yet how much more beautiful do I find my home of rest, and how quickly did I see my error in thinking you an infidel, last to all that is good ; but you do not censure me for so thinking, but rather pity those who know no better.

I love my spirit home, and do not wish to return to earth-except to enlighten the minds of the people and do them good.

Since my entrance into spirit life, I have learned a good deal; but it took me some time, for I was slow of understanding. It was hard to lay aside the creeds and bigotry I had so long charished . but now my soul relaices in the blessed light that has dawned upon me, nor can I give atterance to my thanksgiving. You must allow me the privilege of coming to learn of you, for you are more progressed. Frank has taught me a great deal; strange to say, he was the first to meet me, and then with your father and mother to give me light. It seems so strange that they should be the first to welcome me; but they are more progressed than my kindred.

This is the first time that I have taken posses- er?" sion 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 which we existed. Suffice it to say that, I have found a tangible existence. and feel desirous of informing you of it. I cannot tell you how to arrange things at home so that I can talk with you there. If you have sufficient faith in what I have already said, and make inquiries in regard to it, you will try and 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 seems to me. Now, in order to convince you of my identity, I will speak in regard to your son, Harry. I am sorry that he left you-sorry that he could not feel contented at home after I was taken away, but do not blame him. Poor boy, he felt that home was not home without me. I will speak farther upon this subject when I come again. Yours, as ever, loving and true, Adelia-Please send this to Milo R. Neftus, Westfield,

JAMES SCHOFIELD.

New York.

Seeing the rest of the folks take their chance. thought I might as well take mine. I will

give my ideas as clearly as I can. I suppose you have no objections. I do not want to make any high-sounding remarks, or give you to unstand that I am occupying any lofty position in the higher courts. I only wish to inform you of the possibility of thus manifesting myself, by speaking to the folks that I have left upon earth. I will try and make myself plain to you, madam [the reporter]. The God that was good to me while upon earth, is good to me now, and favors me with this opportunity of saying to you that I am well, and have been ever since I came here. Kate, and Michael are very well. Kate came here a short time before me, and Michael shortly after. They have the chance of talking to you, but do not feel a desire to jnst now. They had rather wait until my letter reaches you. You know that you never can forget Schofield. You know how I suffered when I was sickwhen the doctor came in and said it was no use, he had done all that he could. Then I thought it was best to die and be done with it, as soon as possible, not because I did not want to stay with you longer, but because I wanted to get through my pain, and because it was hard for you to see me suffer so. It was a great deal worse for you than for me. I am now where it is all clear and nice. You think that I am dead, when I am not. I don't seem to know how it was brought around, but I am anything but dead. I want to say to little Jimmy that I think of him just as often as when I was with him, and hope to see him grow up into a nice smart young man-one who will stand by his country, for this is his country, though it is not the place where I was born, but it is where he was born. Be sure that I am all right while I am saying this. I would not say anything, if I thought you would feel any worse, but I know that you will not. I know that when you come to see that it is me you will feel thankful that I had the chance of saying what I have. I am very sorry that I cannot stay and talk a long time to you, but I cannot. They tell me here that this will be sent without any trouble to you. My wife's name is Mary Schofield, of Johnston, Georgia. My name is James Schofield. I hope you will

as I do here, and an opportunity of letting you 'Say, Ella," said one of the little girls, " are know my condition, I feel it my duty to do so. you going to give those flowers to our teach-

"No, I am not;" was Ella's decided answer. "I am going to carry them to Mary Eaton."

"Mary Eaton 1" exclaimed a half dozen voices; "why, she is that poor little girl who came to school a short time, and was taken sick. Her mother is very poor and takes in washing. Well, Ella, what do you think Mary will do with such a splended bouquet as that ?

"I think she will appreciate and enjoy it a great deal more than our teacher. She has flowers every day. All the scholars think of her, but seldom think of poor Mary, who loves flowers as much, perhaps more, than those whose paths are daily strewed with them."

"Well, Ella," said one of the older girls, you are a good child, and I am glad that you have thought to do what the rest of us have failed to do. You have taught us a good lesson and I shall and profit by it."

Some of the little girls disdainfully turned away, others desired to go with Ella, and visit the sick girl. I too, joined the youthful party, and we all proceeded to the widow Eston's humble home. Poor Mary! Consumption had fastened itself upon her, and she was hastening to the angel world. When Ella handed her the flowers, her eyes filled with tears ; and the look of gratitude which the giver received from the suffering girl, more than compensated her for her labor of love.

Ella, accompanied by others, often visited Mary, fruits, and other little luxuries were often seen on the stand by her bed-side. When she passed away, the children strewed wild flowers upon her casket, placed rosebuds in her clasped hands, and kissed the curtained eye-lids which forever veiled the light from mortal views.

Now I think that all the children who read this little story, will admire Ella for her kindness to a poor, sick girl, who had but few to love her; because she was unknown, save as the washer-woman's daughter. Have you ever thought, my little friends, how much you could do to make others happy around you ? A kind look, a smile of love, does not cost much, but who can tell how much joy they bring to the hearts of those who are almost starving for love. You know, dear children, how pleasant it is to have your playmates, your brothers and sisters, your dear parents, and all with whom you are acquainted, love you. You know how sweet and tender is the "good night" kiss; how beautiful the smiles that wreathes your mother's lip, and how happy you feel when God's blessed sunshine makes life and everything around you look beautiful. Well, knowing all this; try and see how nuch you can do for the poor, friendess children, who live in damp cellars, in dingy garrets, or who perhaps have no home at all. Ask the good Father in heaven, and his blessed angel children, to inspire you to do some good to these, his suffering neglected little ones.

Things that I Have Seen.

I have seen a farmer build a house so large, that the sheriff turned him out of doors.

I have seen a young man sell a good farm, turn merchant, and die in the insane hospital. I have seen a farmer travel about so much, that there was nothing at home worth looking after.

I have seen a rich man,s son begin, where his father left off, and end where his father beganpennyless.

of dissolute habits, and repent it as long as she

lived. I have seen the extravagance and folly of children bring their parents to poverty and want, and themselves into disgrace. I have seen a prudent, industrious wife re-

Business Committee reported the following list of officers for the ensuing year : President, A. H. Richardson, Charlestown, Massachusetts; Vice President, E. B. Ayerhill, Dover, Maine; Mrs. R. Hatch, Corcord, New Hampshire; Austin E. Simmons, Woodstock, Vermont, Mrs. E. S. Dodge, Chelsea, Massachusetts; W. Foster, Junior, Providence, Rhode Island; J. S. Dowe. Hartford Connecticut. Corresponding Secretary. Albert Morton, Webster Massachucetts; Recording Secretary, J. Madison Allen, East Bridgewater, Massachusetts.

Business Committee also presented the following topics as desirable to be discussed by the Convention-each speaker to be limited to twenty minutes :

Physical exercises-Gymnastic and Marching-how much timeshould be devoted to each. Best method of conducting group lessons; General questions-how often should they be presented and how answered; Question book. The following persons were chosen as a committee on Resolutions: A. E. Carpenter, Mr. Morse, H. B. Storer.

Mr. Farbish, the venerable President of the Spiritualist Association of Portland, Maine, briefly addressed the Convention in some timely and interesting remarks, and closed by expressing the hope that he should live to see Spititualism become, in the best sense, the fashionable relgion-embracing in its benign folds the high and the low, the cultivated and the unlettered, every grade and condition of society.

Mr. Isaac Ray, radiated some very earnest and practical thoughts, concerning the negligence of many Spiritualists to interest themselvse in the Lyceums, and thought such could hardly be called men and women, without the love of children in their hearts.

Further remarks by Dr. Clark.

"Honest John Wetherbee" was called upon to electrify the Convention with some of his peculiar vim. He commenced by asserting that he "could talk but could not say anything." He succeeded, however, in doing both much to the satislaction of those assembled. He gave an amusing account of his Sunday School experience-when a boy, his Superintendent sought to enlarge his organ of veneration (and thus render him more religous) by gently rapping him upon the top of his head with his silver mounted cane! He succeeded so well that he (the speaker) has a tender (i. e. soft) spot there to this day ! How great the contrast between the Sunday School of that day and the Childrens' progressive Lyceum of today, so beautiful, expansive and every way attractive to the young mindand to those of larger growth. And the very point of attraction is produced by the display of flags, by the gymnastic and the marchingwas, in his view, of special importance. While, however, insisting upon the outward display, he considered it as still more necessary to put into the minds of the children the principles represented in the scene. " Put the banner into the childrens' hearts ! " Ailuding to the severe experiences common to mortals as the necessary result of false training, he said, "Most of us would have staid out of the world, if we could have chosen, rather than go through what we have!

The President spoke concerning motioes upon the rolls "Stand up for Jesus !" (motto over the rostrum when he first entered the Hall, before the opening of the Convention) was not exactly to his mind! Let us stand up for our children, rather, Jesus can get along without our aid, but the children need our best efforts, that they may be forever free from the superstitions of false theory. During the remainder of the sessions several

becutiful mottoes adorned the walls-such as, "The

NOVEMBER 28, 1868.

We ourselves must Pilgrims be, Launch our Mayflower, and steer boldly 'Cross the dark and stormy sea."

He called upon Mr. L. Dartin, Conductor of of the same Lyceum, who made some appropriate remarks, mentioning that in Chelsea they have a Lyceum Journal, which proves a very interesting feature. Speaking of the manner in which many Lyceums go through with the wing movements and other exercises, he said : " Let us exercise as if we meant to develope our physical systems, and not make a mere parade and parrot show of it."

A. E. Carpenter, spoke in his usual earnest and forcible manner, upon the necesity of phyical development. He warranted experience as a teacher, when he found that physical exercise of some kind was indispensible to good progress in studies. He could recommend that gymnastics came nearly first in order in the Sunday programme. He made eloquent allusions to the beautiful displays of Nature in the forests, rivers, trees and flowers-in justification of some features of the Lyceum sometimes objected to-to the language of colors, as recognized in the Lyceum-and to the Star Spangled Banner, emblem of Liberty and Progress. Let us keep that banner in our Lyceums, for it is universal in its meaning. It signifies that the whole world shall be free ! He closed by making a touching allusion to the love nature of children, and said, " we need their love as much as they do ours."

Mr. Carr, of Charlestown, remarked that s group must first become social, before much good could be accomplished. After the social, the intellectual and spiritual.

Mr. Dolbear, of Cambridgeport, offered some observations.

Mrs. Fannie B. Felton, of Malden, spoke to som e length, with her usual vivacity. She alluded to the law of sympathy, as powerful to beget thought, and said that children, more than adults, draw out from speakers originality, and narrated some of her early experience with Sunday Schools-when, not sat sfied with the Baptist, she ran away, impelled by some power, to the Universalist.

Adjourned till 7 P. M.

EVENING SESSION.

Mr. Alien, of Salem, gave an account of the formation and progress of the Lyceum in that city. He regretted that there was not enough union of feeling among them, and remarked that 'If we wish for harmony in a Lyceum, we must first create harmony within our own hearts." He recommended greater punctuality and promptitude in all the exercises of the Lyceum. Mr. E. R. Fuller, formerly conductor of the Lyceum at Worcester, gave a history of their Lyceum, and ascribed causes for its suspennois

Mr. Carpenter, ascribed the "death" of the Worcester Lyceum to "antagonisms" between it and the Society, and strongly deprecated a division of interests in any place. He considered the Lyceum movement as of the first importance, and although a lecturer himself, wiuld rather have Lyceums succeed and lecturers fail, than the reverse ; and he called lecturers to account for their indifference to the most tangible, practical and valuable things Spiritualism has yet produced. In regard to a question book, even one without answers, he felt it to be needless, and that it would lead inevitably into formalism, creedism and stagnation. He thought the suggestiom of Brother Davis, in his manual, as to the kinds of questions suitable to be introduced, amply sufficient. The leaders need to have some exercise of the mental faculties in asking questions as well as the children in answerng them.

I have seen a young girl marry a young man

Frank has been my spirit guide, with the help of others, as he is also yours.

Maria learns very fast. She is around you a great deal.

How I long to see my dear sister enjoy this beautiful doctrine. Oh, that you would learn new while the opportunity is yours, that you may progress onward the more when called to meet your loved ones.

Dear brother, give my love to dear sister, and all my friends on earth. Your spirit sister.

> For the Religigo-Philosophical Journal Communications.

JOSEPH S. PINO, MEDIUM.

EPTRITUALISM.

Is Spiritualism an out-growth of Religion, or Kature that labors, on its onward march ! It is Mamre.

FREEDOM.

What is Freedom ? Freedom, is that which moves, and stirs on its own accord. Freedom cannot be under the control of an outside actor If humanity will strive to get its Freedom, it has to get it individually.

GOODNERS.

Goodness is every thing ; because, everything is good ; bad, you cannot find ; because it is Nature: and these and everything is Nature. therefore, all things are good, and not bad.

The bad of a thing consists, in not understanding that law by which the so called transgression is governed.

ADELIA TO MILO R. NEFTUS, WESTFIELD, NEW YORK.

With your permission, lady, I wish to say a few words for the benefit of my husband. I found this intercourse with my friend contrary to my preconceived ideas in regard to the future existence of the immortal soul. Finding thing

Of knowledge, and the light of virtue, wak In richest fragrance and in purest hues : For soon the gathering hand of death will break it From its weak stem of life, and it shall lose All power to charm ; but if that lovely flower Hath swelled one pleasure, or subdued one pain, O who shall say that it has lived in vain ?"

A bud of moral beauty. Let the dewe

Our Children.

" A child is born; now take the germ and make it

have good luck.

WITHOUT THE CHILDREN.

Oh, the weary, solemn silence Of a house without the children ! Ob, the strange, oppressive stillness

- Where the children come no moret Ah, the longing of the sleepless For the soft arms of the children,
- Abl the longing for the faces Peeping through the opening door Faces gone forevermore!
- Strange it is to wake at midnight . And not hear the children breathing-Nothing but the old clock ticking, Ticking, ticking by the door. Strange to see the little dresses Hanging up there all the morning :
- And the gaiters -- ah i their patter, We will hear it never more

On our hearth-forsaken floor [What is home without the childrent

'Tis the earth without its verdure, And the sky without the sunshine,

Life is withered to the core! So we'll leave this dreary desert,

And wo'll follow the Good Shepherd Te the greener pastures vernal,

Where the lambs have " gone before " With the Shepherd evermore!

For the Religio-Philosophical Journal.

Ella Grant's Houquet.

BY MBS. H. N. GREEN.

It was nearly school-time; the street was full of happy, laughing children, and their glad voices sounded merrily as they echoed over the hills. I was walking leisurely along, enjoying the beauties of that fine June morning, when my attention was arrested by an exclamation from one of the tittle girls.

"Oh ! Sarah, look and see what a splended bouquet Ella Grant has got! I suppose she is going to carry it to the teacher, most all of the girls carry her flowers."

My attention was now called to the bouquet, and to the little girl who carried it. I hardly knew which I the more admired, the child or the flowers. The bouquet was very beautiful; made up of rare exotics, insterpersed with nature's sweetest wild flowers. The child was spiritually lovely, and looked more like an angel from the upper spheres, than a child of earth.

trieve the fortunes of a family, when her husband pulled at the other end of the rope. I have seen a young man who despised the counsel of the wise and advice of the good ; end his career in poverty and wretchedness.

I have seen a man spend more in folly, than would support his family in comfort and independence.

I have seen a man depart from the truth, when candor and veracity would have served him a much better purpose.

I have seen a man engage in a law-suit about a trifling affair that cost him more in the end, than would have roofed all the buildings on his farm.

For The Beligio-Philosophical Journal. Official Report of the Second Annual Meeting of the New England Lycenm Convention.

This Meeting convened in the Menionaon, Tremont Temple, Boston, Mass., on the 28th of October, and occupied two days in its deliberations.

FIRST DAY'S PROCEEDINGS.

The Convention was called to order at IO A. M., by the President, Dr. A. H. Richardson, who, after making some appropriate, opening remarks, called for the reading of the records of the First Annual Meeting, by the Secretary, Mr. L. Dustin.

On motion of A. R. Carpenter, a Business and Nominating Committee was appointed, comprising the following persons: Mr. A. C. Carpenter, Mrs. N. J. Willis. Mrs. Albert Morton, Mr. D. N. Lord, Mrs. D. W. Bullard,

Voted, that Mrs. Currier, of Haverhill, and Mrs. N. J. Willis, act as Committee of Finance. The remainder of the forenoon was consumed in remarks from A. E. Carpenter, Mr. E. B. Averhill, of Dover, Maine, Dr. H. B. Storer, Dr. Young, of Boston, Dr. Richardson, Mr. D. N. Lord, of Boston. Accounts were given of the rise, progress and condition of various Lyceums, which proved not only interesting but practicially instructive and suggestive, Adjourned till 2 P. M.

AFTERNOON SESSION.

Dr. U. Clark, being called upon, offered some remarks in sympathy with the objects of the Lyceum.

Salvation only through Progression," love of good is the begining of wisdom; and from Shakespere, "The stroke of death is but a kindly frost, which cracks the shell and lets the kernel germinate." "What consummate fools this fear of death has made us!"

Dr. Youog spoke at some length upon physical training in general, and especially upon the feeding of the body. He deprecated the use of meats, and spoke of their effect upon the mind and body, in stimulating the lower propensities and introducing into the system too rapidly decaying substances, thus generating humors and tendencies to disease. He advocated larger use of fruits. "Eat pork and grow hoggish," is a sentiment undoubtedly containing a truth which we all ought to feel ; for what we eat becomes ourselves, in a deeper sense than we are apt to realize. Especially upon children is animal food potent for evil. Thomas P. Beols, of Portland, made some

interesting statements concerning the Lyceum in that city. To him gymnastics were the most interesting part of the Lyceum. In Portland they have but one banner march each month. Master Ashland, of Newburyport, made some spirited remarks, in the course of which he gave as his opinion that "old theories" is unpopular already, in the angel world, and will, ere long, be so here.

J. H. Crandon, Assistant Conductor of the Chelsea Lyceum, being called upon by his superior, made a very animated and earnest little speech, though protesting at the outset his unpreparedness and inexperience. Among other things, he said, "The Spiritualists of Chelsea have been false to the trust committed to them." It is an undeniable fact that two-thirds of the so called Spiritualists of to-day, are in fact, " orthodox." They are not Spiritualists. Two-thirds of the time and money spent by them, for religious purposes, goes to the support of the churches. He thought the Lyceums should vary their programme more, and strongly urged more originality of answers from the children. He would rather have groups of only two children who can answer questions themselves than a dozen who repeat parrot-like what is told them. He remarked that we should all feel that we are Pilgrims from the Old to the New, and quoted from Wnittier:

" New occasions teach new duties, Time makes ancient good uncouth, We must upward I yes, and onward, If wo'd keep abreast of truth,

[To be continued.]

Extract from a Letter from J. Mattison Allen.

BRO. S. S. JONES .- I see by this week's Jorn-NAL, a letter from H. C. Wright and your reply, concerning lecturers officiating in marriage,] have long desired to be clothed with legal authority to marry, but have supposed that the certificates granted by the RELIGIO PHILOSOPHICAL Sociery might not extend beyond your State . so I have refrained from making known my desire-as well also from the fac that I was personally unknown to you. But you have opened so broad a door in your reply to Bro. Wright, that I now feel it entirely proper to make a formal application through you to to the Socnery of which you are President, for such a certificate of fellowship as will endow me with legal right to unite parties in marriage and with such othes powers as belong to ministers of other denomin-

Dear Brother, allow me to congratulate yos upon the fine appearance of the JOURNAL in its new dress and enlarged dimensions. I hope and trust you will derive hearty support from the thinking progressive masses of the Great West, and live to see the RELIGIO-PHILOSOPHICAN JOURNAL so firmly established that nothing can shake it from its secure pedestal. It is dispensing light and joy to hungry sorrowing sonls, and it ought to be sustained, and will be, by the sympathies and purses of many thousands.

I think the cause is very thoroughly alive in the West, judging from all the indications that come within the range of my observation. It is well Let the periodicals multiply. There cannot be too many-if their support is proportioned. to their number. It is the press which enlightens and enlarges the mind, more than the rostrum -Give me a weekly or monthly hearing before the eyes of thousands of hungry and intelligent readers, and the impress of my soul is left more ineffaceably upon the great movement of the age than can possibly be the case by any other meth. od. I want lectures (and lecturers) to be sustain. ed, for they are necssary--want the Lyceums especially (those seed plants of a glorious future harvest of mental emancipation, and of mental wholeness) to be thoroughly carried forward_ want a University, to supplement the Lyceum Let us have these, and more than these ; and with all aiding all, a free press, progressive ex. pausive, inspired, We are thus a power in the

world which will sooner or later disperse the darkness and grossness, imbecility and dishonesty, bigotry and tyranny, of all church establishments, and political Institutionalisms, commercial mountebanking and scholastic wise-folly. Let us join hands, one and all, in the great work of human redemption from Ignorance, Depravity and Sorrow : angels and mortals working for 3 common end-the unification, elevation and spiritualization of the race. We will despise no instrumentality, but encourage and sustain all

I would be glad to receive calls from the West, from well established societies. I have never visited that section as a lecturer. Some time was spent in Ohio, as student in Antioch College, (at that time presided over by Horace Mann,) and in Indiana as a teacher of music and other branches: but further than that am unacquainted with the West, and the West unacquainted with me.

Whether the West would now like me or I it, would remain to be seen. At any rate, should invitations be received from that quarter, they would be favorably considered.

It was with much reluctance that I abandoned the educational enterprise at Anchora, N. J., and the publishing of my little sheet The Anchor .--But sometime all, and more than all, that was then contemplated, will be accomplished. Meantime, I labor again, as best I may, and as the way opens, as one among those known as lectur-

But if as a lecturer, it must be under pleasant conditions, and before societies hungry for the practical issues growing out of Spiritualism, as well as for the mere metaphysics thereof. I want to see Spiritualism lived, as well as talkedwould like to see all Spiritualists in their daily lives, their walk and conversation, their personal habits, influence and aspirations, exemplifiers of a true Spirituality-prefer to be occupied where my best thoughts will be called out, or rather the best which the inspiring influences have to give.

With best wishes, yours, for progress, J. M. ALLEN. E. Bridgewater, Mass. Oct. 17th 1868.

REMARKS.

With pleasure we granted the Brother's rerest-we ordained and constituted him as good. a minister of the gospel, in the legal sense of the phrase, as he would be if the " holy hands " of Cardinals or Bishops had been laid upon him. The institutions and laws of our conntry know no distinction between sects or church organizations, so far as the ability to create "ministers of the gospel" is concerned. Any religious order can manufacture them to their liking.

Docters of Divinity are getting to be a very common and, consequently, cheap article.

The imagination of the less thoughtful, have clothed "ministers of the gospel" with a peculiar sanctity that the general dissemination of knowledge quickly dispels. Under the laws of every State in the Union they are authorized to perform certain ministerial acts, which are all well enough, and to that end the RELIGIO PHIL-OSOFHICAL SOCIETY gives letters of fellowship to all public lecturers, asking for the same, thereby constituing them ministers of the gospel, believing that they will average with all other denominations, morally, and intellectually. And if there are any little perquisites that go into the hands of "ministers of the gospel" for performing the marriage ceremony, why not let our lecturers have an equal chance with the Doctors of Divin-

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Extract from a letter by Anna Lord Chamberlain.

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RELIGIO-PHLIOSOPHICAL JOURNAL.

Frontier Department. BY E. V. WILSON.

Readings and Responses, at the Anniversary of the Ssbbath School of the Second Presbyterian Church, in Kansas City. Missouri, May 24th, 1868.

Dear readers of the Frontier Department :--The following readings and responses were listened to in sorrow, by one who loves little children. You will find the whole reading in the 136 Psalm. The comments are ours:

Second verse. "O give thanks unto the God of gods: tor his mercy endureth forever."

Will some church man tell us, through the Frontier Department, who these gods were? where they dwelt, as well as what they done. Over whom there was "The God " whose mercy endureth forever.

Sxith verse. "To him who stretched out the earth above the waters; for his mercy endureth forever."

By what method was this stretching out of the earth accomplished ? Did two of these gods take hold of a large lump of plastic mud, and stretch it out by their united strength "above the waters," and is it true, little children, that this beautiul earth actually rests, or floats on, or over, a vast body of water, or is it true that the earth revolves as a globe in space, and that the water rests on the earth ?

Tenth verse. "To him who smote Egypt in their first born: for his mercy endureth forever."

Was the first born, the innocent children of Fgypt to blame for the acts of Pharoah? and was there mercy exercised towards these little ones and their dear mothers? Was Jesus then in Heaven? and did he love the world as well at the time God's angels were killing the first born of Egypt, as when he spoke these words to the aposties, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven," or, has there been a reformation in Heaven, and has Jesus lost his thirst for blood, "for his mercy endureth forever.'

Fifteenth verse. "But overthrow Pharoah and his host in the Red Sea: for his mercy endur eth forever "

Was Pharoah lost in the Red Sea, will some one tell us? The Bible does not say he was, but infers the opposite. Read the 14th chapter of Exodus, was God the creator of the Egyptian as well as the Jew, and was there mercy in his treatment of the people of Egypt, and did "his mercy endure forever?" Had he forgiven the people of Egypt twenty and seven times, and again we ask the question, Was Jesus the God of the Christian the same who overthrew Pharoah? If so, when and where did his nature change? for there is not a semblance of the character of the God of Moses, in the character of Jesus. May we ask, if a visit of thirty years te our world modified the nature of the God of Moses, to the extent manifested in Jesus? Would it not be well for God to make a third visit to the world in person, and thus reap the advantages of the age in which we live, "for his mercy endureth forever."

Seventeenth verse. "To him who smote great Kings: for his mercy endureth forever.'

What think you, Sihon, King of the Amorites, and you, O Og, King of Baslean, and all the rest of the thirty one Kings, that these raiders out of Egypt destroyed? What think you and your people of his mercy that endureth forever? Readers, have you ever thought of the loss in Egypt and the numbers slain belonging to these thirty-one powerful Kingdoms that fell into the hands of Moses and his raiders? Where even women and children were put to death. Hold! I mistake, there were some of

sister, "It is not ma'ma that don't like us, for she does, only its her think that don't like us, ma'ma :loes," and then there stood with them an Angel Guardian, and said, "Come dear children we will go, you must wait a little longer, and I closed my eyes and wept, for I, too, have some sweet little angels in the summer land, and O, how I like to have them come and visit me. Thanks, Heavenly Father, for the Heavenly influence of angel children.

A Dialogue Between a Christian and a Spiritualist.

CHRISTIAN. "Thou shalt not suffer such as have familiar spirits to live in the land. There, Mr. Spiritualist. you say you believe the Bible, and there is Bible law for you, what are you going to do with it?"

SPIRITUALIST. "I am going to do with it just what you do with the following law: "Neither shalt thou wear garments of mixed material, for whosoever does is an abomination in the sight of God. Now, I see you have on garments of mixed material, hence, you are an abomination, and common nuisance in the sight of God. There is Bible for you, Mr. Christian. What are you going to do with it?"

C. "O, well, the law you have quoted, was for the Jew only, and not for us Gentiles, hence, not binding on me, or the Gentiles. Therefore the application is not good."

S. "Both of these laws were given by the same God, and to the Jews and for the purpose of separation from the Gentiles, to designate them, as a peculiar people, and, if one law is not binding on the Gentile, neither is the other, and if you have a right to make an abomination of yourself before God; I have a right to commune with familiar spirits."

C. "But evil spirits are familiar spirits and it is not right to do evil."

S. "How do you know that familiar spirits are evil, and where do you get your authority?" C. "The law made to suppress witches and wizards, is evidence of their being evil."

S. "Yes, yes; but we are not talking about witches and wizards, but about familiar spirits, nor can you find in the Bible, one who has a familiar spirit that is called a witch, you will notice that the disjunctive conjunction, "Or," is used every time thus : 'Such as have familiar spirits or wizards, or necromancers, &c.' Thus far your rulings fall to the ground, and we will came back to familiars."

C. "Well, you will admit that they are forbid and that it is not lawful to commune with them.'

S. "I admit that they are forbid, but that does not make it unlawful or evil for us to do what the Jew could not do under the law. For instance, the law against swine flesh among the Jews is not recognized by us, therefore because the law forbid the use of Pork to the Jew it is not obligatory to us."

C. "Would you advise the seeking unto these medium, familiar spirits, what good can come of it? Will you tell me?"

S. "My dear sir, you are dodging the main question. It is not would I advise it, but the application of the law, as well as what constitutes a familiar spirit. For instance, Saul says to the woman of Endor Divine unto use by the familiar spirit, not thy or my familiar, but some other spirit, and she done so. Who opposed? Samuel, the prophet of God; one of Judah's noblest sons, and Samuel is a familiar spirit. Moses and Elias was the familiar spirits of Jesus, and Elias, of John the Baptist, and Jesus of Nazareth became the familiar of Paul. Read the 22d Chapter of Acts ; also the 9th.

Thus I might point out to yon a score, or more, of familiars in the Bible, who are angels, immortal, and yet helpers of man. What do you say to this, sir Christian ?"

C. "I say, sir, that you are wonderful in

result of a process of investigation and reflection carried on through many generations.

The general domain of science is susceptible of division into two empires, corresponding to what are known in metaphysics as the "Me," and the "Not me," or the subjective and the objective. Man himself constitutes the first; whatever is not man constitutes the second. In-to the second of these two empires, the human will, as an element, does not enter. This is the empire. empire of natural science.

To social science belong all questions concernas a person possessed of an intellectual and moral, as well as a physical nature. Especially concerning man as a social being, sustaining, by a law of his existence, certain physical, intel-lectual, and moral relations to his fellow-men;

each individual a perfect organism in himself; but each individual also a mere atom in a more extensive organism, namely, society, or the

human race. 44 *

The idea of the essential unity of the human race, and of its subjection to law, upon which social science proceeds, is by no means a new thought. In the address of Paul to the philosopher of Athens, recorded in the seventeenth chapter of the book of Acts, he is reported by the sacred historian to have declared that God, who made the world, has made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times, before appointed, and the bounds of their habitations. The remarks which he makes concerning the remarks which he makes concerning the church, in the first epistle to the Corinth-ians, are equally applicable, in a lower sense, to all human society :

"16. And if the ear must say, because I am not the eye, I am not of the body; is it therefore not of the body? 17 "If the whole body were an eye, where

were the hearing? If the whole were hearing, where were the smelling?

"18 But now hath God set the members every one of them in the body, as it hath pleased

him. "19. And if they were all one member, where were the body ? "20. But how are they many members, yet

but one body ? 21. And the eye cannot say unto the hand,

I have no need of thee; nor again the head to the feet, I have no need of you. "22. Nay, much more those members of the

body, which seem to be more feeble, are necessary

"26. And whether one member suffer, all the members suffer with it; or one member be hon-ored, all the members rejoice with it."

The human race is a unit, which cannot be dissevered even by national boundaries. The tidal waves of human life and thought, like that which recently swept across the Pacific ocean, in whatever hemisphere they arise before they subside reach the antipodes.

The special subject of study to which we propose to devote ourselves is ; Society, as it exists in the Mississippi Valley." A permanent organization was effected.

NOTICE OF MEETINGS.

MILAN, O .- Children's Progressive Lyceum meets every Sunday, at 101/2 o'clock A. M. Conductor, Hudson Tuttle; Guardian, Emma Tuttle.

ATHENS, MICH .- Lyceum meets each Sabbath at 1 o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs.

L. B. Allen. MONMOUTH, ILL .- Lacaum meets every Sunday foren

About one hundred pupils. J. S. Loveland, Conductor ; D. R. Stevens, Assistant Conductor; Helen Nye, Gnardian of Groups YATES CITY, ILL .- The First Society of Spiritualists and

Friends of Progress meet every Sunday for conference, at Long's Hall, at 21/2 p. m.

ROCKFORD, ILL .- The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a. m., in the same hall, Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian.

BOSTON .- The First Spiritualist Association hold regular meetings at Mercantile Hall, Sumner street, every Sunday evening, at 91/2 o'clock. Samuel F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Childrens' Progressive Lyceum meets at 101/2 A. M. John W. McGuire, Conductor; Miss Mary A. Sanborn, Guardian. Speakers engaged. All letters should be addressed to Thomas Marsh, Assistant Secretary, 14 Bromfield street.

MUSIC HALL .- Lecture every Sunday afternoon at $2\frac{1}{2}$ o'clock. A half hour concert on the Great Organ, by Prof. Eugene Thayer, precedes each lecture. L. S. Richards, Chair-

NEW YORK.-The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable hall; 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenne and West 29th street. Lectures at 10½ o'clock a.m. an17 p.m. Conference at 3 p.m.

Oswago, N. Y.-The Spiritualists hold meetings every Sun-day at 2½ and 7½ p.m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p.m. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian

Guardian. RECORLYN, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7½ p.m. Children's Progressive Lycoum meets at 10½ a.m. J. A. Bartlett, Conductor; Mrs. R. A Bradford, Guardian of Groups.

Bradford, Guardian of Groups. Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Minth streets, Williamsburg. Also, Sun-day at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Con tribution 10 cents.

CLEVELAND, OHIO.—The First Society of Spiritualists meet in Temperance Hall on Sunday, at 10 a.m. and 7 p.m. Ly-ceum meets at 2 p.m. Mr. George Rose, Conductor; Miss Clara Curtis, Guardian; T. Lees, Secretary.

BUFFALO, N. Y.-Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10½ a. m. and 7½ p. m. Childrei's Lyceum meets at 2½ p. m. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

Wřight, Conductor; Mrs. Mary Lane, Guardían.
Наммомтом, N. J.—Meetings held every Sunday at 10½, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. O. Ransom, Conductor; Miss Lizzle Randall, Guardian of Groups. Lyceum numbers 100 members.
Jzaser Cirv, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York stroet. Lecture in the morning at 10½ a. m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock. by volunteer speakers, upon the Science of Spiritual Philosophy.

speakers, upon the Science of Spiritual Philosophy. NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Pro-gressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Par-sons, Guardian of Groups. Spursoritic, Mass.—The Fraternal Society of Spiritualisal hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guar-dian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

Man, Mrs. Mary R. Dynam. Lectures at 7 F. M. VINELAND, N. J.—Friends of Progress meetings are held in Plum street Hall every Sunday, at 10½ a.m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coon-ley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's, Progressive Lyceum at 12½ p. m. Hosea Allen, Conductor; Mrs. Porta Gage, Guardian: Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

BELOT, WIS.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ A. M., and 7½ P. M. Lewis Clark, President; Leonard Rose, Secretary. Lyceum meets at 12 M. Mr. Hamilton, Conductor; Mrs. Dresser, Guardian of Groups

Guardian of Groups. Sr. Louis, Mo.—The "Society of Spiritualists and Progres-sive Lyceum" of St. Louis hold three sessions each Sunday; in the Polytechnic Institute, corner of Soventh and Chestnut streets. Lectures at 10 a.m. and 8 p.m.; Lyceum 3 p.m. Charles A. Fenn, President; Honry Stagg, Vice President Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Libbarian; Myron Coloney, Conductor of Lyceum. CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 10 a.m. A. B. French, Conductor; Mrs. M. Morley, Guardian.

Guardian. CHICAGO, ILL.—The "First Society of Spiritualists," resume their meetings for the fall and winter, in Library Hall. J. M Peebles, will lecture through September, Mrs. Nettle Colurn, Maynard, in October, Dr. N. P. Fairfield, in November. Hours of Meeting ten a. m. hali-past seven p. m. Children's Pro-gressive Lyceum meetinmediately after morning service.

gressive Lyceum meetimmediately after morning service. SPRINGFIELD, ILL.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Wor-then President, H. M. Lanphear Secretary. Children's Prog-resive Lyceum every Sunday at 9 o'clock A. M. B. A. Rich-ards, Conductor, Mrs. E. G. Planck, Guardian. Lecturers, Gct, 4th 11th and 18th, J. M. Peebles; Nov., Mrs. M. J. Wii-coxison.

coxson. RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a.m. Chil-dren's Progressive Lyceum meets in the same hall at 2 p. m. HOURSTILE, Ky.—Spiritualists hold meetings every Sunday at 11 a.m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

between 4th and 5th. SYCAMORE, ILL.—The Children's Porgressive Lyceum of Sycamore, III., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Ho-ratio James, Guardian. The Free Conference meets at the same place on Sunday at 3 o'clock p. m., one hour session. Essays and speeches lim-ited to ten minuteseach. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Re-cording Secretary.

rding Secretary.

Corning Secretary. Aprilar, Mich.-Regular Sunday meetings at 10½ a.m. and 7½ p.m., in City, Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the anspices of the Adrian Society of Spiritualists. Mirs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

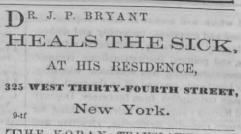
LowELL MASS.—The Children's Progressive Lyceum hold neetings every Sunday afternoon and evening, at 2½ and 7 clock. Lyceum session at 10½ A. M. E. B. Carter, Conduc-or; Mrs. J. F. Wright Guardian; J. S. Whiting, Correspond-

tor; Mrs. J. F. Wright Guardiah; J. S. Winting, Correspond-ing Socretary. Banogepore, Cows.—Children's Progressive Lyceum meets every Sunday at 10½ A. M., at Lafayette Hall. H. M. Cran-dail, Conductor; Mrs. Anna M. Middlebrook, Guardian. Oxono, Wis.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs: Thompson, Assistant Conductor, Miss Cynthia McCann, Guar-dian of Graune.

Thompson, Assistant Conductor, Miss Cynthia McCann, Guar-dian of Groups. THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are Henry Hul-bert, D. Woolcott, A. Sillitson, E. Stockwell, V. Stockwell, E. Hulburt and R. Hulburt.

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NOVEMBER 28, 1868



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PROSPECTUS

THIS WEEKLY NEWSPAPFR will be devoted to the ARTS and SOIENCES, and to the SPIRITUAL PHI-LOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the rising generation. In fact, we intend to make our Journal coemopolitan in charac-ter—a friend of our common humanity, and an advocate of the rights, duties and interests of the people. This journal will be published by the

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CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS

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The JOURNAL is a large folio, printed on good paper with new type. The articles, mostly original, are from the pens of the most popular among the liberal writers in both hemis-

All systems, creeds and .nstituiions that cannot stand the All systems, creeds end .nstitutions that cannot stand the ordeal of a scientific research, positive philosophy and en-dightened reason, will be treated with the same, and no merre consideration, from their antiquity and general acceptance, that a fallacy of modern date. Believing that the Divine is unfolding the fluman Mind to-day, *livough Spiritual inter-course* and general intelligence, to an appreciation of greater and more subline truths than it was capable of receiving or comprehending centuries ago, so should all subjects pass the analyzing crucible of science and reason. A while we stand aloof from all partizanism, we shall not hesi-tate to make our journal potent in power for the advocacy of the right, whether such principles are found in platforms of a party apparently in the minority or majority. A rege space will be devoted to Spiritual Philosophy and more and board from the inhabitants of the Summer tand.

Communications are solicited from any and all who feel that they have a truth to unfold on any subject; our right always being reserved to judge what will or will not interest or instruct the public.

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the Virgins who had not known man, saved for the pacification of the lusts-passions-of the soldiers of Moses, or of God's soldiers : "for his mercy endureth forever."

Twenty-sixth verse. "O, give thanks unto the God of Heaven : "for his mercy endureth forever."

Thanks, O God, that you destroyed the Egyptians, Sihon and Og and their people, that thou did flood the world in thy heavenly wrath, and in anger at the Jews, finally sent the Romans to destroy Jerusalem, and "his mercy endureth forever.'

Such are the Teachings, Readings, and Responses in a Christian church in 1868, and thus are our children taught. Compare this Reading of the 136th Psalm, with the silver recitation of aur Lyceum Manual, and judge ye between, for Progression endureth forever.

I Love Jesus, My Jesus, What Could I do Without Jesus ?

Thus spoke a lady to me, yesterday. And what called out these words? A Spirit communication, and the communication from her son and daughter. I saw them and had the name of one, and the son and brother was in the act of giving his name, when I said, Mrs .----," your son and daughter are here. " Stop sir, do not say another word, please don't, I cannot bear it. I do not believe it, I am no Spiritualist, I do not want to be, nor will I ever be one. My views are fixed, unchangeably so, and I am satisfied. Nothing can alter my opinion and belief. I love Jesus, my Jesus, what could I do without Jesus?" And here the mother was lost in her adoration, for the Deified hear. "Go back children mine to your dark and silent grave, sleep on until 'the Resurrection, and the deeds of ages.' I buried you long ago, and with you I cast into the tomb my love and memory for God and I want you no more with me on earth, for my Jesus is all I vsk, and all I want, so don't talk to me of the dead."

I turned in sorrow from the mother, to these little ones from the Kingdom of Heaven, and like little pets of our own dear home circles. They cried, big tears rolled down their little cheeks and the little boy said in a sweet, voice, "Sister, come away, for ma'ma don't like us any more." "No brother," said the little angel

sophistry, and that the Devil can quote scripture. I do not believe in spiritualism, nor you cannot convince me; for spiritualism is evil, and of the Devil, and none but the splrits of wicked men ever come back to earth.

S. "I thought you did not believe in spiritualism, and here you are admitting the whole thing.'

C. "You are mistaken. I do not admit your position. But I must bid you good by. The boat is near our landing; but before I go, let me tell you, my friend, to find Jesus. He is your only Saviour."

S. "When, and where, was Jesus lost, Will vou tell me ?"

Exit Christian, with a very long face; growling about the Devil.

And I go to my dinner--which was a good one-and while eating, may hear of Jesus.

WESTERN ASSOCIATIO OF SOCIAL SCIENCE.

At the call of a number of interested parties a meeting was held, in this city, on the tenth and eleventh inst., at Crosby's Music Hall, to take into consideration the subject of Social Science. As to the subjects and scope of this organization, we present some extracts from remarks by the Rev. F. H. Wines, of Springfield, who was requested to present the objects of the Association to the convention.

He asked: "What do we mean by social science, and how will this organization promote its development?" These were the questions to which, on behalf of the signers of the call referred to, he was to reply. In the year 1857, on the 29th of July, a little company of 43 persons, including the ladies present, met in London, at the house of Lord Brougham, formely lord chancellor of England, to consider the best means of uniting together all those interested or engaged in social improvement; and it was determined to establish a Social Science Association for the promotion of social science, of which Lord Brougham was appointed provisionally president.

Now, what is social science ?

The word science signifies knowledge. But science is accurate and systematic knowledge, as opposed to vague, popular impressions. Science is genersl, and each science in particular, is the Ann Arbur, Mich

*

The Progressive Societies in care of Miss Phelps meet in No. 12 Howard Street, up two flights, in hall. Sunday services 101% A. M.. 3 and 7 P. M.

EAST BOSTON .- Meetings are held in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and $7\frac{1}{2}$ P. M. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 101/4 A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian.

SOUTH BOSTON .- Spiritual Conference meeting at 10 A M Lecture at 21/2 P. M., in Franklin Hall (formerly the South Baptist Church), corner of C street and Broadway, every Sunday. All are cordially invited. C. H. Rines.

CRARLESTOWN .- The First Spiritualist Association of Charles. town Hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 21/2 and 71/2 P. M. Children's Lyceum meets at 1034 A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

The Children's Progressive Lyceum meets every Sunday at 101/2 A. M., in the Machinists' and Blacksmiths' Hall, corner of City Hall and Chelsea street, Charlestown. Dr. C. C. York. Conductor; Mrs. L. A. York, Guardian. Social Levee every Wednesday evening for the benefit of the Lyceum.

CHELSEA .- The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 71/2 P. M. Admission-Ladies, 5 cents; gentle men, 10 cents. Children's Progressive Lyceum assembles at 101/2 A. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E.S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec

The Bible Christian Spiritualists hold meetings every Sun day in Winnisimmet Division Hall, Chelsea, at 3 and 7 P. M. Mrs. M. A. Ricker regular speaker. The public are invited Seats free. D. J. Ricker, Sup't.

WORCESTER MASS .- Meetings are held in Horticultural Hall overy Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns,

PROVIDENCE, R. I.-Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 71/2 o'clock. Progressive Lyceum meets at 121/2 o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter. HARTFORD, CONN.-Spiritual meetings are held every San-day evening, for conference or lecture, at 7½ o'clock. Chil-dren's Progressive Lyceum meets at 3 P. M. J. S. Dow, Con-

PORTLAND, ME.-Meetings are held every Sunday in Tem-porance Hall, at 101/2 and 3 o'clock.

BANGOR, ME.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p.m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

HOULTON, ME. - Meetings are held in Liberty Hall, owned by the Spiritualist Society,) Sunday afternoons and

NEW YORK CITY.-The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenues, at 10½ a. m., and 7½ p.m. Conference at 12 m. Children's Progressive Lycenni at 225 p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farns-worth, Guardian.

The First Society of Spiritualists hold meetings every Sun-day morning and evening in Dodsworth Hall, 806 Broad-way. Conference every Sunday at same place at 2 p. m. Seats free.]

Hulburt and K. Hulburt. Lorus, IND.-The "Friends of Progress" organized per-manently, Sept. 9, 1863. They use the Hall of the "Salem Library Association," but do not hold regular meetings. J. J. Gardner, President; Mrs. Carrie S. Huddleston, Vice Presi-dent; F. A. Coleman, Secretary; D. A. Gardner, Trensurer; C. M. Huddleston, Collector.

Mazo Maxus, Wis.-Progressive Lyceum meets every Sun-day at 1 p.m., at Willard's Hall. Alfred Senier, Conductor; Miss.Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 2 p.m., for Confer-ence. O. B. Hazeltine, President; Mrs. Jane Senier, Secre-tary.

ry. LYNN, MASS.—The Spiritualists of Lynn hold meetings every day afternoon and evening, at Cadet Hall

MANCHESTER, N. H. — The Spiritualists hold meetings very Sunday, at 10 A. M. and 2 P. M. in the Police Court doom. Seats free. R. A. Seaver, President; S. Pushee,

CARTHAGE, MO.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Cor-responding Secretary; A. W. Pickering, Clerk.

responding Secretary; A. W. Pickering, Cierk. WILLIAMSBURG.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sun-day at 3 p. m., and Thursday evening at 7½ o'clock, in Grana-da Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Tempesance Hall, Franklin street, opposite Fost Office, Green Point. Contribution 10 cents.

Fount. Contribution to cents.
SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday of 11 a. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. E. F. Woodward Corpnding Secre-tary. Children's Progressive Lyceum meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian Rochester, V. --Religious Society of Progressive Spirit-ualists meet in Sciitzer's Hall, Sunday and Thursday eve-niugs. W. W. Paraelis President. Speakers engaged, Mr., Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Con-ductor; Miss E. G. Beebe, Assistant Conductor.

Ptriours, Mass. - Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Chil-dren's Progressive Lyceum meets at 11 o'clock A.M. Speakers engaged: --Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

FOL. 2 and 5; 1.7. Oreeneal, march 1 and 5. FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. O. F. Taber during January. QUINOY. MASS.—Meetings at 234 and 7 o'clock P. M. Pro-gressive Lyceum meets at 134 P. M. FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

CAMBRIDGEPORT, MASS .- The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 P. M. Speaker

engaged. PUTNAM, CONN.-Meetings are held at Central Hall every Sunday afternoon at 11/2 o'clock. Progressive Lyceum at 10/2 in the forenoon.

MORRISSANIA, N. Y.-First Society of Progressive Spiritual-fats-Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p.m. DOVER AND FOXCROFT, ME.-The Children's Progressive

Lyceum holds its Sunday session in Mervick Hall, in Dover, at 10½ a.m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 1½ p. m.

Taur, N. Y.—Progressive Spiritualisis hold meetings in Harmony Hall, corner of Third and River street, at 10½ a.m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Conductor; Mrs. Louisa Keith Guardian.

Keith, Conductor; Mrs. Louisa Keith Guardian. WASHIKOTON, D. C.-First Society of Progressive Spiritual-ists, meet every Sunday in Harmonial Hall, Pennsylvania avenue near corner of 11th street. Speakers engaged for Oct. Anna M. Middlebrook. Nov. Nettie M. Pesse. Dec. Cora L. V. Danleis. Jan. N. Franke White. Fob. and March. Nellie J. T. Brigham. April James M. Peebles. May, Alcinda Wilhelm. Lectures at 11 a. m. and 7.30 p.m. Childrens Pro-gressive Lyceum Geo. B. Davis conductor, Mrs. Horner, Guar-dian of Groups, Miss Maggie Sloan, Assisstant Guardian of Groups. Commences 12.30 p.m. Conference Free Platform every Tuesday evening at 7.30 p.m. Sociables Thursday even ning once in two weeks.

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83 Publishers who insert the above Prospectus three times, and call attention to it editorially, shall be entitled to a copy of the RELIGIO-PHILOSOPHICAL JOURNAL one year. It will be for-warded to their address on receipt of the papers with the adver-tisement marked.