Ziteraty dipatimet. From the Ratal New Yorker.
UNDER THE BEACTIEEL MOON.



Plodd dog so wearily,
Batly uad drearily,

Cnder the beautiral moon thare sleepp Many and many a firir youag face,
Xanay and many a mother weeppe
Bitterly over her ctuld
digrac
Suriles, be they false, tiul the sun is iget, gicbingly, toasfrinly
Sadily and fearfuly, Many a hearti llust would fuln forget. Under the heautifill moon thero go,
 Straylug troum purity far by Goodnens and ruth for the light of day,
Under tho moon max the bad bave swey ot moon may the bad bave the beatilial Of could the bea
Ever be tutifol Loring mulght gladen their hearts alway: Under tha beantiful maon thers rest
Victocos and purte nat the honrs gion Viclous and pure at the hours go on,
Eouls that in lore and lift are lieett, Faces or wretchedness pale and wan;
Find Lappicess uquer the moon may sleep,
Misery nuder the moom mas woup: Painfoniv, barkinct

Under the beantiful moon to ilgh Many will dream of the loved Houry when they sulfered andeorrowed mox Toarat tor the lost wien the day is flod, or the moon may their names
Yondly, endearingly,


WILERED MONTRESSOR; OR, the secret order of the seven. a ROMANOE OF MYSTEBY AND CRIME.
be ter authok of "flobriol de lact, or the
BOOR SEGOND-THE DUSCOVERY CHAPTER XIV
TIIE ROBDER-THE POLICE OFFICER.
Come in Fogle; I am glad to see you." Fisitor. The new comer, James Fogle, was a
thin,spare man,dressed in a coarse, slovenly garbHis features were common place, bis com plexion sallow, and his eyes almost perpetually downcast, gave a demure expression to his countenance. He rarely looked directly at the person he was addressing, but, peer!ng through his eye-lids, spoke in a slow,
without passion or emotion,
Fogle passed through the entry into Simonson's apartment, and closed the door cnutiously veliisd him ; then he approached his host and taking him by the hand calmly observed: "You lave two great faults, Hugh; yout talk 100 loudly, and you call names."
"ouse."
"Youse." don't know that."
"If Ithought so," said Simonson, grinding his teeth, "I would twist bis neek for bim as soon as 1 would a chicken's.
"There-there-don't go off in a passion That is another fiult of yours. The slig est thing excites you. Keep cool, Hugh. believe that poverty or dungeon, the cholera or he devil, would startle yoa out of your easy, quiet manner."
"No matter," replied Fogle, with a careless
wave of the hand:
"What have you been doing lately? " Nothing.',
foo, saic James Fogle, with a peculiar change clittering eye balls were visible to his companion.
"I mean stammered Simonson, confusedy, "that I have done nothing except-except a
riffidg adventure-a-
"So you have secrets, Hugh ?"
Secrets, Jim, $\rightarrow$ secrets $\%$ "
Secrets, Jim, -secrets?
No matler. . keew you had been out, for of money."
"A mere triffe, not worth an hour's talk.

But I wor't play a double game, Jim Fogle. I have money, and if you are in want of a few dollars, you shall have them with pleasure." "No-I am never in want of a few dollars I don't break my little bank, once a fortnight,
as you do yours." as you do yours."
" I spenct and
laugbing. " but y you hoard," replied Simonson, lang cannot see the necessity of accumulation
"By and by you will be aorry."
"You are a good one, Jim, and so am I; but
we are built after a different pattern, and can't pull the same way.
for giving it Sing lies up the river, and Iam for giving it a wide birth."
"Damn it, man"
"don't prophesy any thing about stone fiercely, "You don't like them, Hugh," murmured Fogle, in his peculiar monotonous manner. "Gold is the key which unlocks their iron
gates," " "ates."
"And I mean to have it," retorted Simonson; "plenty of it ; to bribe lawyers, and jurors, and
goalerk, if need be. I understand the goalers, if need be. I understand the game."
"Yes," said Fogle, and staring at the robber.
The monosyllables no and yes, from Fogle's lips, had a meaning which it is diffleult to express, but to which slmonson had become in a measure accustomed.
"I told you that I was glad to see you this afternoon. With your cunning, Jim, and my
daring, there sre thousands to be had on a gle venture. I obtained my information from " $n$ Tweif, "therity:"
Simonson entroo into the details of somie in-
telligence he had received respecting a valuable deposit of gold and silver plate in a private mansion in Blecker street. The two theives, or the character of these men has disclosed ita long consullation upon a scheme for abstracting these valuables from their possessor. The result will appear hereafter.
It was nearly nightfall when James Fogle rose to take his departure.
"What any you to a frolic this evening, Jim ?" said Simonson.
"With all your pretended gravity, I know
ou like a bit of fun as well as any of the tip top flash men."
"To the point, Hugh."
"There is to be a regular break down at Charley Swan's to night, and I have made up my mind to patronize the sport. Will you come?"
" As it happens, Hugb. If I come you will see me; if I don't- " I shall cee blacke
"I shail see blacker devils, if not bigger ones," panying this coarse sally with a burst of laugh-
ter. James Fogle walked very slowly down Orange street, ruminating seriously upon the subject of his recent conversation with Hugh Sim. onsou. As he passet he was accoste by a large portly who gently tapped him on the shoulder, and said mildly, yet authoritatively
" Fogle-a word with you."
The theif stopped instantly and peered through his eyc-lids at the speaker.
"An lundred, Mr
"An hundred, Mr. Masters, if you please." "Follow me, then," replied the other, tur along the narrow strect
The countenance of Masters was hardly discernible in the dusk of evenung. But his demeanor, his gait, his person, had an air of firmness and decision which was eminently charac teristic of the man. He wore a suit of black or dark brown cloth, and sported a rattan cape He slackened his speed as he went on, and finally addressed his conpanion with some sternness:
"This is the road to the Tombs, Fogle."
The theif paused a moment, looked intently up and down the street, and replied
"So it is."
"Your calmness will not dereire me, Jim ; I know you better. There is nothing you fen
more than the handcuffs, and I assure you that mor are in imminent danger of enjoying them I have proof sufficient in this Bradbury business to send you to Sing Sing for ten years.

## "I tell you, yes."

"You won,t do it then."
Fogle" said the police officer, that belief, James Fogle, "said the police nillicer, dryly: "You ar
daily becoming more and more useless to me." "You forget-.

I forget nothing. A little more briskly-

We are bound to the Tombs."
"Are you in earnest ?" inquirel Fogle, with a change of tone that fell perceptibly on the acute ears of the police offleer.
"I am,' replied Masters. "You are a consum mate rogue, and you shall not go with impuni y any longer on suct cheap terms. How was
it in the Bradbury affair? Three thousand dol lars worth of watches ana jewelry, stolen by the Hawkins' gang, and you in the seeret all the while-a bribed aucomplice."
"I knew nothing of it," ssid Fogle, with a Mont degree of sullenness.
"Don't lie, Jim. You ought to know from experience that it will not do with me."
"Hawkins is a regular pal ; we
Hawkins is a regular;pal; we used to d
business together many years ago." "A regular pal?-so nuch the wor might better have taken care of yourself than of him-not to say any thing of your debt of gratitude to me.'
James Fogle stopped suddenly beneath a glimmering lamp, and looked ateadfastiy in the face of the police officer--then observed, with an air "I know you, Mark
know me. You are not in earnest in threatening to sacrifice a man who bas served you so often."
" Partly in carnest, Jim-partly nol. I have given you suitable rewards for information, and have overlooked many acts of desperate villiany on your part. But you have grown very offlsh
of late."
"They bega
had to hold up
had to hold up."
know precisely bow mavy dif tre you have fin-
gered within the past foringight Itell you, si cerely, things shal not goon in this way."
"You need not threatedme, Mr. Masters was just coming to your office to consult you upon an aftair that's in the wind." ' ' ' "Well, well; before you proceed I wish to
ask you some questions.: ask you some questions.
"It I answer them," sald the thief, inquiring-
"I am free to
on where "I am free to go where I vill?
" For this the Forb" "For this time, Fogb," replied the police
officer; adding with a tou of decisinn: " until I oflcer ; adding with a tore of decision: "u
ascertain that I cannot depend upon you." A little sullenness was again visible in the tones of Fogle's voice.
"I wida answer you truly, Mr. Masters." "Where is Hawkins?"
"In Pliladelphia."
"And the rest of his 第期-Whison, B.
Marshall, —?"
"Gone into t
"Gone into the Jerseys to try their luck. offleer, indistinctly. Addressing the thief he continued :
" Have any of the old ones committed a bur glary within the last three or four days? "Not to my knowledge, Mr. Masters: but "What?-who?"
"I suspect that Hugh Simonsou has been
out. They say he has act
"They say he has a pocketful of money." Hugh Simonson?-an ugly customer." "He is the man that proposes the new joba lot of gold and silver plate. He says he las a
fresh hand in view, whom he thinks of bring. fresh hand in view, whon he thrward."
ing forway ing forward,"
"Do you know how be received the pewter "He was num, even a little strange about it." "Where can I fiud hime"
"He was at home an hour ago ; but don't think your will find him at present. He wil be at a dance at Chariey Swain's to night.
"At Charley Swan's in Centre Street""

At Charley swan's, in Centre Street?"
The police officer ruminated silently.
"What shall be clone with the new which I spoke ?"
"Leet the business proceed to maturity, and keep me advised of every thing. Alove all, Fogle, remember what I have toll you." With these worls Mark Masters kind the theif sepa

Tammindic Proverbs.
Even when the gates of prayer are shut in Heaven, those of tears are open. When the righteous die, it is the earth that boses. The lost jewel will sixuys be a jewel The reward of good words is like dates; sweet The reward of good wo
and ripening late.
To olander is to murder
To Alander is to murder.
Thy friend has a friend, and thy friend's The camel wanted to have horns and they took away his ears.
Decend a step in
Decend a atep in choosing
a step in choosing a friend.

Way ingenious individual has invented a
wat telegraphing, which has been put in
Wag An ingenious individual has invented a
 poom and connecing whe city' are operated by
brakers in all parts of the one perroon seated before a bank of soys repye
senting the nine digis, and when any of them
are touched the same figures turn up in front of
 stocks, nt the same time diapensing with an army
of boys, who can now aspire to lecome bootof boys,
blacks.
A dispatch from Madison, Indiana, December 5th., says: Last night, at half-past 11 o'clock, the magniticent steamer, Cnited States, deccena-
ing, and the America, ascending, ollided at
 on the Tudiana side. The United States had a
quantity of petroleum oil on her tuard. The
America struck the Enited States on the starboard, forward of the steps, cutting into her a considerable distance, sinking the United States
to the main deck in two minutes. Fire was comto the main deck in two minutes. Fire was com-
municated in sone way to the petroleum oil, and, as soon as the bosts collided, they were in
flames. It is supposed that seventy-five or eighty per-
sons have lost their lives.
fl.
fing
not $w$
being
being s.
reached t. $^{\text {moon had }}$
moon had L
drops betokenc
A Carions Pre.
ago, by Karl Blind ane
man press from which it prevrous rising, which ended of the Duke Mrnatpensier, and the lution, were confidenty expected 4
so early as the beginniug of this so early as the beginming of this
following were the words a Spanish
who was in London at that time, literall fiowing were the words a spanish
who was in London at that time, literally
use of: use of: fey moths you will see a numbel
"In a ferlats arrested; among them even the
our Generals our Qenerals arrested; among them even the
frrmer faroriteso of the Queen, Marshal Serrano Count De la Torre. A new military movemen shall simply step aside ; and that conspiracy wil
fail. But fow Iail. But a few montho afterward you will se
another rising, of a more extensive and decided anoture. Out yrest town are ready for' that
nature.
and, be sure, tlie pronunciamento will be made. The prediction thus communicated several
months ago has certainly come to be fulfilled.

Origianalessays.

## THE SPIRIT SONG

Ont wo would come
To our earthly bom
And again weed roan
Neuth ita a aure tome
When dear weyee bene thesed days

Ere sorrows moan
Had urred dhe tone
That theot with our owi wild hasa
Oh! we love to ot hand
On the
Onder old land



## othe of the woodlani bower

own luxuries. Every true Spiritualist, rich in this world's goods, will not only aseent to this able fund for the por but worthy applicants, avd we can see how colleges may prove, in time important auxiliarles.
But what could they do without preparatory The people are in adrance of us, poor, weak, manceuvreing experimenters. They are perfect ing the common school, and hifting it up gradually to the capacilies of the age. These schoonle.
are fundamentai,- they are the perfect college. are funcamental,-they are the perfect college.
From these schools graduate the farmer, the From these schools graduate the armer,
mechanic, the artisan and all the chivalry of 1 la bor! And here, are the only statesmen worthy of our truly republican admuistration an nealed in the practical studies of life. See, how every year the common school is becoming ele vated, how in exact proportion, the College and University are sinking inio insig tss majestic power.
drop on their Eniees Sfefore the names of Hward Yale, and St. Ursaline! Nota but of it! Doc tors of Divinity must stand on an equality with other tradesmen,
Colleges are getting mouldy and dilapidated
and many of them are beconing comparatively
world, and are not fairly understood by even
the moist advanced Spiritunlists. Among tiese the mist advanced Bpiritunlists. Among these
dogmas is that of the existence of a Deity (as yet to be shown in these papers) and that of fate, destiny and pre-ordination, not in the sense of fixedness, but in the semese of increasing and vanishing forces of organization as played upon by the myriad streams of influences whereto ail beings are subjected. The folly of fres will ought to be exploded because it is untrue. No man can by any possibility be
free so long as he is enveloped by influencefree so long as he is enveloped by influence-
bearing atmospberes, whether these be oxygenic, carbonic, electric, chemical, social, actinic, domestic, clinatic, magnetic, odic, etherenl, religione, refinell, coarse, amalory, political, or any other; for all these tend to swerve him more or less, to warp his judgment, and control his Chnugat, feeling and actions, and so long as this Indisputable fact obtains he is not one whit nore free in the alsolute sense than an aping
on the tree is free, which it cannot be long is the lav of acids, sweets, gravity, constitute the elements of apple lavy. But unlike the fruit, man lives wilhin the circle of vanisling quall fies and accreting forces.
For iustance, a man may be tompted to the very verge of doing a mean ret towarl any one
and while yielding mentally before the covert nd while yielding mentally before the coveet act, may reach forth his hand and take auditional
of brandy, which drink begets an and inflammation; his virtue is a vanisling quality straigltway, and his persistence-amatory in fensity is an accreting force, and he goes it the cevil as atraight as a string," totally with out reference to iree will, motal haw, heaven, bell or Mrs. Gundry. Why? Becuuse the coarser chemistry of he body hnsit, und these
tion in the finer chemistry of spirit, and win fglat leing two agaiust one.
Now will the casuists please weigh me outh
the exact beft of that man's free will and guilt? the exact heft of that man's free will and guilt?
When you want to catch a woman, bait the When you want to eatch a woman, bait thery
hook with diamondis-large-and sle is very hook with diamondis-large-and sle is very,
apt to bite! And when you waut to catch a man, bait with a pretty woman, ancl you. will go home with more game than hunter ever rcturned witi. Good morning, free will.

## 

"What'll you bet that isu't true?" suld a disembodied geutleman at $m y$ side-a great poet, and a natural one, as I penued the lines "Why?"
Said he, "yourre a fool. Good in matter and natore, as you koow it, is but the spirit of life, growth, increase, increment-ihat and that only is his mode in this department of what is-and the most of what is lays beyond the reach on is to grow ; all matter is good, for it is to afford a thearen , fiveresp nd all wan las to do below Ifilhty begoten and bern young ones-a vast possible improving agencies.
God does not trouble himself atout whether Molly's child was basu after being commissioned properly by the Rev.Dr. Wind-bag in a surplice, lowance but whether the child can eat his alquality of clear brain. He does not care whether John marries Sally, but that eacl shall marry some body and soul; for the earth, and air and sunshine and matter, rere all specially destined as nurseries of the incarnate God, by the viewless chief of all existence; and as it happeas that every particle and atom has life, znd force,
and power, and destiny, in exact ratio with the subtility anu fineness of itself, at follows the

3 vgregation thereof must also have a cleter-
Qgregaion thereof must also have a deter-
? Satiny by Feason of the size, slape - as, etc., of the constituent atoms, and so their organizations vote they shall, acting in concert with the tremendous concourse of eter-
nai forces that forever play upon them in nai forces that forever play upon them in
myriad ways, alternately changiug the wanish ing and accreting quantities and tendencies. God to day, devil yesterday, a mixture of both to morrow, resulting in crystalizing all that is good and purging away the bad, whether physical, mental or moral, for as Gool is the spirit of push, he pusbes all to the better ends, and as speedily as possible gets us out of the cellars of life into
its drawing rooms nad parlors Unquestionably, pur the grooves we move in, and no thougite thine deed, but what is the only possible result of the combined gale of influences that blows upon us from the cradle to the grave. We lold that there are two auras or eflluences born with us,
the nature of which depends upo the nature of which depends upon the prepon-
derance of good or exil that lias obtained all derance of gook or evil that has obtained all
along the back line of ancestry at the fromt of which we individually stand. If the good or smooth prevail, so will it be with us on the troublesome journey callell life ; and conversely if ill prevailed.
No judge or jury that ever tried a victim for his lilierty or life, was or is competent to tell low far a man was responsible for any given ter-proxy-slumbering yet it as a sort of bislong periods, and brealing out in any giver moment of our lives, when chemical or other slates were exactly right for that sort of development ; hence present prison codes are a hom bug, law courts a solemn farce, justice a tragedy the gallows an infumous niteer on the boly pmilibodies, but God makes sonls, nocitise we beget build bad tenements, what wonder that the tenants often grow irksome aucl raise lell where henven ought to reign?
We are not free willites; we are powerless to correct the orgamic tanlts of ourselves, but can hy loving living do much toward a beter slate the sulbject of love marriage and lisings ne shall be sifted in the next Rosicrucian per."

Bhotien Jones:-I hate unnecessarily long articles, and must not punish you or myself by full replies to misconceptions of my former shor articles. If possible, I must make myself unrandom replies, as important truths will yet be andom replies, as important to nuthe denonstrable as matics. my positions restated: First--What is, i
 evil. The eril is as real as the good. You may call this something (by which I com prehend all mind and all natter) the universe ature, necessity, fate, or personify and call it and, in its higlest manifestations, is intelligent necessity. We call that which is, or gives lanp piness good, that which gives pain and misery we call evil.
Second-There can be no infinite or perfect grod, nor can there be infinite or unnitigated evil. If you personify and call good and evil, God and Devil, There only minn that infinitely loue is infinite. Thenst car the last be in good or infinitely
First-BCecause if one were !nfinite, it would eave no room for the other
Second-No being, especially no good being, cau be infinitely or perfectly happy while misery exists. Whether good or bad, each is a par of all.
Third-If a cause, a canse should produce its fike.
Fourth-I couclude ueither good or evilneither happiness or misery, or their opase, could
have had a beginniug nor cas they have an lave had a beginning, nor
end. Botl must be eternal
Now, it this proposition is untrue; ifevil and its cause had a beginning, good must have had a beginning also ; and both must have an eud. If finte beings--men, society, and fallen angels,
were the voluntary aud responsible causes of were the volus ant beings-men and ragels, may have been the responsible cause of all good. It requires as much power to create or produce the one as the otiaer. To me, as a conseious and personal individuality, both lad a beginning, and I see not why boll must not have an end.
Fifth-good and evil, progression and retro-gression-in the universe (as a whole) must
eternally balance each other. By progression, I eternally balance each other. By progression,
nean inprovement-change for the bettermean improvement-change good gaining over evil. That is impossible. It implies, first, that the loug past was infinitely worse than the present, aud, second-a past eternity has beon long enough to make the condition of the universe better than we fund it, int
ever could. ever could.
The prin
The principles of this article have been be fore the Spiritualist public for over a year, and
I know not that any one has attempted a direed
 If there is error to them, I cannot fiud it. Good
being neessity, makes infenite evil impossible. being a necessity, makes infitite evil impossible.
The necessaty ot evil does not lessen the pain and miscry, or make it happiuess. I expect a better life coming. How long it will last, I know not.
random replies, I add-I Id ong, and to prevent that some men, 1 add-I do not deny but affirm for season in this, and in the coming life do not deny that, on the whoie, our conntry and even our earth, arc improving at this time Ionly aftirn that if so, retrogression must some where be balancing it, that death. decay, is, equal to life, to growth.
ever be more or less, can it ever ba increased it ever be more
diminished?
What we call sing into the coll matter cannot be eternally pas return, or go round to call mind, sand never again. Matter or mind cannot cterully organizing itself, with no returns-no dissolutions.
Who
Who belieres be or she has been an eternal, conscious, intelligent being, and been in an eter-
nal improvement-who? Reader, I was once nal improvement-who? Reader, I was once an orthodox clergyman. I dared to think and
reason freefy. It has cost me to reason freefy. It has cost me too mach to re-
linquish it till my judgnent is convicel is unwise. If reason is not a safe gude it some one tell me what is more safe, gude, can this without using his reanon to determine it I feelingly aud soleminy ask-Can some one drstroy the force of this article, and give us something better, aud save renson? or do it
in harmony with reason, without renson ? Show ma sonetling better than reason, and I will lay down wy reason to test it it I and I will Stockholm, New York, Nov. 1868.

For the Relizio-Ptiliosophical Jonraal. Dectaration of Princtples or the Iown State
Spiritrallst itin. n. kimpon.
"Brother Jones :-In the publication of the Spiritual Association, in your last issue, I fate few mistakes as to so-called free-love. It should read thus:--" That the use of the sexes is reproduction of their kind, nud afflitization and union as exact and equal counterparts of
each other, thant each one of the male sex will each other, that eacly one of the male sex will
find an exact and equal counterpart $n$ the female sex, aud vice versan; that when the the and equal. counterpart attuitize and blend, the marriage is eternal, and such marriago will occur in this or succeeding spheres ; hence, wo believe that monoganyy, or only oue true marriage of the sexes, is settled by the divine laws of God and nature, and essential to the fullest
happiness of the individuals of the difterent and so called "free.lnve,' " molygamy." and indis, criuinate sexual indulgence improper and hurtful substitutous for true marriage."
In the proceedings of the convention, I find
the tollowing in the Friday motning session: the following in the Friday notring'a session:
"A general conference was now had-speakers a general conference was now had-speakers
limited to twenty minutes time. A litlle confu-
siou here arose, occasioned by W. W. King
Universalist minister Universalist minister, charging the Spiritualists with being arrogant and bigoted-thast they claimed as a body they were the founders of the light to do and that whey they had no lawful his church for past ages. Harnony being with restored the convention adjourned." This un explained would seem to leave the impression that Bro. King obtruded binnself upon the con vention. The contrary is true. During the conference, seeing Bro. King present unobtrusively in the
audience, I remarked that I had listenel aulience, I remarked that I had listened to se pront, and would be pleased for lim to come forward und speak to us. Eeveral voices took up the call and he came forward and spoke for some minutes with characteristic ability and Auency. It is no eulogy to say that Bro. King I have deemed thus much proper to correct the impression, if any has been made, that Brother King obtruded himself upon the convention With me it is no matter whether the "id of progression " have existed for past ages in the Universalist church, or other churches, or whether claimed to have originated with Spirituatism or the Harmonial Philosophy; the real question of interest to me is, are they good ideas, and in so p . habit of regarding things ond accepting them on account of the source, place, or person, from which they come, instead of the intrinsic merit of the thing itself, should be abolished, especially by Spiritualists.
In your proposition, Brother Jones, to let Spirituulisnm stand or fall upon its owu merits and intrinsic capacity for eulurance, I most heartity coucur, and in order to give it a fair
trial, and have all the benefits of critiesmand trial, and have all the benefits of criticism and
analysis, I would have Spirtualists proclaim analysis, I would liave spirtalists proclaim

their creeds or belief, for they all have them. broad cast, and let the fires ot criticisua and analysis consume them if not wholly impervious. Pat our creeds then to the ordeal, and let all that can be burned out be consumed, where by we may obtain the true metal of eteral | truth. |
| :---: |
| Let |

Let Spiritualists cease to "fighte shy," or rather to fight at all, but hold aloft their best
lighlt, when, if no better or brighter than those lighlt, when, if no better or brighter than thos
already in the creeds of churches and state, we might as well subside aud follow the old paths. might as well subside and ollow for wis coutrast, and to know what we have better than is already had to offer. What answer will Spirit ualists make to this call, which will settle the question whether Spiritualism s?
continue, or go out as meteoric?
Des Moines, Iowa, Oet. 24, 1863

## For the Religio-Philtsophtcal Jour

 Cairvojant RevealmenDYDR. Ji. F. FARFIELD
Dear Brother Jones:-Knowng that you soul is ever animated with the truths and princ ples of our inspiring gospel; I take a few min
utes tron the passing inurs and cose utes from the passing iours, and consecrate
them to the readers of that briliant paper whicl you have brought forth again with additional life and beauty, to bless and encourage reform and progress.
Last year, while I was lecturing and reading in the eity of Galesturgh, Illinois, a gentleman came into my office with a sorrowful countenance, and asked me if I could give him a tes
of my ctairrovant powers, and reliey his wife of the sorrow worae thane hinn aud filled theirh earts.
I said that I did not know, but that it he woul be seated that I would try. He then said that his dear laughter had strangely disappeared from her home some thren weeks ago, that he
had employed some of the thest detectives, and had employed some of the best detectives, and
Ulus far no trace of their danglater could be linus far
found.
He handed me a small piece of the dress las Worn by her at home, saying that he believe As I passed int
go in all her living bequity and deformity before me, but I could not see his daughter I then turned wy attention to St. Louis, an in about five mivates I had scamned every de partunent of it, and here I discovered the los I baughter, the object of parental love and searcil number, which I gave lim, aud there he would meet his lost chidg. He started thirlut oft, would have only to add that he found his dear daugh ter, and returned with her to his home, where tuere was great rejoicing and praise for what Spirituylsm had done.
Two years
Two years ago I visited MeIIenry, Illimois,
and gave a coarse of wee and gave a course of week evening lectures.
I saw and described inguy Iodied and disembodied, which were recornime and while stopping at Mr. and Mrs. Stocker's home one afternonn in company with some six or eight perssus, the subject of clairvoyance was being discussed.
Mrs. Stocker said.
of it, nul seen but little. Sle hacl heard much of it, null seeu but little. She expressed a wisl
to test me a little. I said that sle to test me a little. I said that she might do so
She left the parlor for a few minutes, and return ing, said that she had hid something , and quested the spiritit controlling me to find it. requested them all to remain in the parlor. became entrauced and passed out into the kitcl-
en, took down a felt en, took down a felt hat and brought it into the
parlor, took out of the hat a said "this is what you hid, I have found it and here it is."
Mrs. Sto
Mrs. Stocker said that it was even so ; and
then asked me to give her athin then asked me to give her a clairyoyant exam-
ination, which I did to her entie sation ination, which I did to her entire satisfaction.
In my biographical sketcles I will tell yon In my biographical aketches I will tell you
and your readers how I came by this clairvorand your readers how I came by this clairvor-
ant power, which should be cultivated and enant power, which sh
couraged by us all.

The tirst printing done by steum was the is.

by dr. J. $\mathbf{k}$. baily In my letter from Cleveland, published in provoking mistakes of entire words, punctua nut construction of sentences, by running twa into one etc. But I plead guilty to the com positors charge, tinat the manuscript was equally provoking ( $)$ if no worse adjective be applieil
to it. Let's cry "quits" and strive to do
better.
The types made ne say, "Competition, jot
tings and scribblings for preferment, place and power, is the order of the day. ett.," whereas But too much of your valuable space would be required to point out all errors in that etter. The good sense of readers must be reliell upon, for the rectificatio
Again I must congratulate you upon the many improvements manifested in the enlarged rounal. The "Frontier Department, " uade
the supervision of that earnest, undinching apostle, E. V. Wilson, will surely become deeply instructive and interesting. I regard him as one of the best "test medlums," before public audiances, in the field. You haye "struck the right lead, "in this, as in several other re spects. The type which you use is just the thing
How often, when soliciting subscriptions to the Jotransi,-ns first publighed-have It been med with the objection, "that the print is to small." All butadvertisements, notices of meetings, and resolutions, shouid be in the large size type, better less matuer, or enlargenent, than reson rons demand large, phain print, or the paper isof no use to them. Those who have not traversed the country extensively, know not how smal ${ }^{1}$ a percentage of Spiritualists can be induced to take one of our papers, and how large a perI fear our friends of the glorious BASNER or Liturt, have made a mistake in this matter, but if so, they will aseertain and correct it in due this land of theological disenttralliment
Stick to your determination, Bro. Jones, of publishing a Journal, devoted to free discussion
devoid of all uncharitalleness, intolerance and harsh critieism, and you are sure to succeed. The columns of the Jocranal, Iaden with imbued with the true spirit of love, charity and justice, will make its way into the homes and hearts of earnest men and women,rank with the BanNer of Lieht, a favorite, and become a neceasit
success.

## Another Lecturer "Ordained"

by j. madison allen. The following Cextificate and letter explain

To all whom it may concern:- Know ye, that the Rel cio-Philosophical Society, reposing especial confillence in our brother, J. Madison his Certificate of Fellowship, and ordain and recognize lim as a Regular "Minister of the Gos pect' and as sucl, authorize him to solemrize mar riages in accordance with law.
Givea under our hands at St. Charles, Illinois,
his first day of Nov. 1869 .
(Signed) S. S. Jones, President. S. II. Todo, Vice President.

Executive Ro
rcs, Society.

## letter

Herewith I enclose you a Letter of Fellow ship, and constitute you a regularly ordaine olic, Episcopal, or any church could make youl American instilutions.
Where any minister, of whatever denomination, is authorized to solemnize marriages, you quire Ministers to have their certificates of quire nhis recorded in the county where they fellowship recorded ing ceremony. Very few perform the marriage ceremony. Very States have any such pro be applicable to all
Laws. Such a law wenl
other ministers as well as you. $* * * * *$ other ministers as well as you. * *.
signed.
S. S. Jonks. In presenting the above to the readers of tie
tions. First-I believe marringe (mateship, und bending of the bodily, spiritual, and soul forces) to be infinitely nbove ath legal enactments-as I recognize it as that central, all pervading
fement, force, or lave, whicls fraternizes all hunan conditions in the one universally experienced aspiration for conjugal unity; that is to ay, marriage in some form, of some hind, is,
ever las been, and ever must lue, the centre experiences.
It proxluces home life, social life, national life, and is therefore the first cause in all human nf fairs, (not to speak of marriage in tho various ence) it lives, or should live at the basis of all cfforts at human perfection.
The huw of marriage, as written by the finger of Supreme Wisdom and Love, in the constitution of the soul, spirit, and body, must not be
unbeedel, disobeyed, or despised. Cntil that law is understod, feet, it masorted, wnsatisfictory. and the result, deplorable. Cutil love is based upon science-
dital analyzed, and by the masses ciearly coupprecrime, disease, and wretcleedness-mecessary

Union, baseel upon mere sentimentality, can not endure. Foam, troth, may glitter, bat they A deep, enduring, soul-full love, between parchologically fitted for each other, is the fountain cluse of every good, beautiful, and deightful experience. Without it, rolust, larmo nous, aspiring, clerub-ciildren are impossible,
and the world fills with gross, slckly, sensual ad wretcied apecimens of false gencration beeding but notreceiving regeneration Not even the "blood of the land" can wash
way the stains spattered upon the originally, potless souls which are thrust into earthl orms by accidental or passional parentive ex each other non-attractive or poisonous.
No miraculnas "clunge of heart " can make children born of such producing carses, free from disease, or downward mental tendencies,
No uumbling of words by priest or justice, Can change the verdict which Natare has writ tion of law to their marriage, who wish to be permitted to live together in the most sacred and responsible of human relations. Whom God hath pud asunder no man cun join togethe.
True, complete, happy and enlightened mar ringe is the savior of the world; false, incom marriage, is the demon, the Beelzebub, the Pandora's box of our present and of all past "civilization."
Second-In the present stage of societary de velopment, some form of marriage, some lcgalizing ceremony, outward in its Dature, seem justifiable, proper, and uecessary, as human gov.
overmments-political machinery of any kindarejustifiable proper and necessary. We mus abide the (less and less) Blow growth of human thought, and while appropriating some of the forms of tho past, infuse into them the more expansive and progressive spitit of the present until having amin pechine don it, and plant ourselves firmly upon the rock of divine law.
We shall then, self guided, become a lavo un to ourvelves in all thinga, and the kingdom or democracy) of heaven, will be established upon the earth; sickness and sorrow will be known bomes; the whole abominable machinery of exterual authority will be dispensed with-" God in the soul" will be triumphant over bolts and bars; leggl enactments and national constitu-tions-patriotisn, will he superseded by human ism or univeralism, and all be "merry as a
marrage bell.? Let us, as reformers, confront he namiag that those who marry persons shall also have the right to unmarry them, at their siuple request; thus avoiding the annoyance, dreaded
 best inown to themselves, and with
lic lave no real right to meddle.
lic larve no real right to meddie.
If happlaess is not desired from the marriage relation, ought not those who suffer to be al. lowed to be the best
Such a law would purify marriage, and relieve it of most of its present harm. It would place it upon the basis of affection and alaphion ustend of-anything and everything else, as

## 




Dear Sirl :-Yout ask flll to write, and that ncludes me, don't it? Well, I have not mach that is interesting, and so suall ty and be
brief. The cause of Spiritualism is not very flourishing in this place, although there are some warm bearted, intelligent, and aspiring ones here as elsewhere, and there are many
more that would be, are anxious, longing for nore that would be, are anxious, longing for buflcient evidence
The great desire and need is for a good test medium, and if one conld be persuaded to locate ionary of ability mand consistency would come he could establish a society that in a short we would be self sulpporting, but to succeed Five railroads are centering here, one of
which is the greal National Thoroughfare. The fissouri will soon be bridged at this point, and hen there is no doubt but this place will thrive wonderfuly, and in a few years become a large
city. I would that intelligent, devoted spiritdity. I would that ining of comiug westward would decide to locate bere. We, join with several others in requesting you or some of your contributors to kindly furnish us with directions for development. There seems to be a lack ous phases of mediumship; for ourself, we would risk any and everything to become a good
clairvoyant, or a clairaudient. Will no one come to our assistance with the necessary help? Planchette has been introduced here, but not in a single instance has it written. Why is it
It is pleasant to read the convincing demonstrations in the East and elsewhere, but we are so desirous for something thoroughly convincing
among oursel res. Tell us how we can accomplish it, or send us some body to teach us how Yours for the truth.
Conacil Bluffis, Nov. $\begin{gathered}\text { Mrs. Les } 1868 .\end{gathered}$

## From w. F. Wentworth

Mr. S. S. Jones: Since couversing with you ment in this place, for November and Decem.
The Spiritualists are alive here, and all have Uegun in earnest to work for tha
abroad of our liberal plilosophy.
They lave engaged a new Hall, for fiverears the wall of whicil are nung firet sum nighty trom a good cloir.
the
gan, this is as it should be, as there are many tine pieces the effect of which, when played upo a piano,
dience.
They
They now use the piano for
he Lyceum, where it is needed.
The Lyceum is in a fourishing condition, the numbers who ath nd are gool, and rapidy increasing. A spirit of barmony, such as we have not previously noted in any locally, is seen and fore here, and it links the hearts of the people more firmly with those briggt torms so onding spirit of love, ever links our hearts closer sympathy with those above.
The sweet tlowers of charity blooming in sterile soil will make their pressnce known, and when the soil is rich we not only sense their fra grance but behold their hanging buds and pare

## of vision.

Please excuse me if $I$ have been tedious, and
remeniber me as your friend,

To the Editor of The Religio-Phuosophicel Journal:-We the und riged bavig alende several seances held by Peter West of Chicago in this place, ceele crial and caresily
fully believe said Peter West to be one of the fully beliove sims in the West, and througli his meliamship the fonlowing things are done. First. Unseen Intelligences write upon a sla in the light, in the presence of the circle Second. Appropriate answers to written fues
tions folded so as to be perfectly invisible to the oxternal eye, are tiven by him.
Third. Inuimate objects moye applarently or Sigued:
II. A. Jones, President, of Spiritunlists' Missinnary Beauro Ilinois; L. Dowe, Musical Directo of First Society of Spiritualists Syeamore,
Illinos ; Mrs. L. Dowe, R. S. Davis, I. Stuplenson, Aruold Brown, Mrs. Armold Brown, Mrs. II. Jumes, Guardian, J. O. Bnrret, Mrs. J. O. Barrett, J. S. Buck, Curtis Smillh,

$$
\ldots-\ldots
$$

Mre, and mers. Ferris the medium, Dear Brotien: $-I$ wish to say to our frienils physical manifestations through Mr. and Mrs. Ferris, continue with tunhated interest. In adition to the wringing of behs, carrying and Misying upnn the gaiar, shd putting the sold her bands, the speaking in audible voice to any and all parties in the room, conversing freely, any friend might do, is a yery entertaining and
pleasant fenture of their seances. An acquaint-
nce of more than a year, and a very frequent
atendance at their seances enables me to say that I believe them to be honest mediums, and worthy of the connidence or a trusting public
Yours for truth, Yours for truth,

0 B. Maseltine.
Black Earth, Wis., Nov. 13, 1868.
Sones, Deat Str: For the sake of my correspondente, please correct the informs-
tion given in a letter publiqied in the Re-
 Sth, that Bro. Lemmon is the Editor of Le Sulut,
Dr. E. F. Simon, who undertook the pullication Dr. E. F. Simon, who undertook the publicats
of that paper, has been and is to this day, its re sponsible Editor, with the co-operation, especially of the Euglish part, of some kind brothers nd sisters who sigu their articles,
In justice to Mr. Lemmon,if such a man exists, must say that I have no knowledge that he pers in New Orleans. Fraternally yours, New Orleans, December Emil, 1808 F. Simos.

For The Rellyrioplilosopphical Journal: Maxims.
by p. allen.
Whatever is not, is fate. Fatalism is as higu heaven, as low as hellys deep as divinity,
Whatever there is, in the present is as it is, fite ; and whatever there was in the past was
as it was, fate; and whatever there is to be in he coming future, will become what it will he - will be fate.
There is imsiguififance in
vecember, 11th, sess.
From Augusta, Georgla.
pou Euclosed you will find five dollars to pay up
my subscription for your Jocrasal. I hail it myy subscripcon ery week for the glorious light
with gratitude every nd. There are few believers here, but many enquiring. We are much in need of a good
physical medium and lecturer ; we have nothing live upon but orthodox sluutlows. I gm lookung daily for something more tangible. F'ease send me the History of all Christian Sects and Denominations and if any money is
eft send the balance in sometling yon may left send the balance in so
think interesting and oblige.
Yours Respectfully. $\quad$ 1. C. TEerr.
Norember 29. 1868.


 laarned Ly ypecifi currespondance with tac ividid
Harrison Angier, Culumus, Cliuton, Co., Towa.









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## K. Graven,

\section*{| Lhmond,, |
| :--- |
| Laura De |}




























## Mra, J. Mum, Canpron, III:

























## Hitoago, deormber 26,1868 .

 $\overline{\text { OFFICR } 84,88 \& S 8 \text { DEARBOKN ST., }} \overline{\text { A FLOOR. }}$ $\dot{y}=$


treatment for the insane.
The efforts of reformers to better nad ameliorate the condition of mankman life. And in no
to every condition in humna
department is there a more urgent demand for reformation than in the treatment of prison ers and insane persons. Leretofore, an insane
person has been regarded as worthy of the most close confinement and severe treatment,
often aggravating instead of alleyiating the sur ferers' malady. Lincler the oll system they wer trented ans wid beasts, to be looked at oniy this severity is in a mensure modffiel, there is evidently, nevertheless ample room for further
reformation ; to which we earnestly invite the careful and candid attention of every humanitaIn the first place the accummolations for in sane persons are entively inadequate. It is sta-
ted ou good antlority that in America, one person in every eight hundred and twenty-four is
insane, and in five States, Michigan, Indiana Illinois, Wisennsin aud Iowa; there are 15,327 insane persons,
for only 2,000 .
Aod in the second place, the present mode of
huddling a large number together in the same pile of buildiugs together with the present mode per centage of cures are known to be deplorally our command.
Iu England a new systen already prevais, to tem; the mere mention of which must strike the reader with its superior advantages,
For particulars concerning this system we ar indelted to a contributor of the Chicago Tribun of the 2 th
it. He says:
As the sublect is inportant and interesting, 1
will brielly describe an institution, he Meborre

 the patients, to see that they the the thir sleepplan
meands regularly, to attend to their cleanifines
and comort, to report their condition twice a day to the Surgen Superintendent, to secouph a
ny their charges in tientr malks, to supevvise
them at their games, de. For patients whose form of insanity is so se
vere that they are classed as "violent, there are
suitable buildings provided, in which absolutely
 class of patients becomes improved, they ar
transfrred to buivdings wher less restraint is
inposed, until finaly they becone inmates of inposed, until finally they becone inmatess o
the cotages. In these very great freedom is per
mited. There tre no bars on the windows, no
botto or Tocks on the doors ; there are no sombre



 are
dants to the adjacent towns and villages, anden to
market andl Lanket; aunl, to geveral observers, there is noth
ing toindicate eilline in dress or other wise, the
condition of the patient. His attendant, of course knows the "sore point;," the subendant, which course
not bise broacced in ocoversation to his patient,
and he accordingis avoids it
 patients in geacral, which vegetable take muche for the
puse and intereet in cultivating. Ofthecir own ac
uror they gather vegetables, and generally in suit-

 ado their. partuers, how proficient polite they are
tancing
some of them become, and how rational on mosis subjects their conversation is. A number of sann
(or such as are considered so, for, aceording
Dr. Johnson no mind is perfecty sane excep the Almighty's) are alwaysinvited to tho exalls
and the mixuture of patients with outiders has
a most beneficial effect on the minds of the for mer, and gradually fit them for the outer world The decorum and frequentiy the god-breeding
exhibited ty the pritients in the ball rooml have
been such that Ihate often beenn asked by invi-
ted guests to point out the insane portion of ted guests to
assemblage.

## Special notice.

Those who have paid two dollars for a year's
subscription for the Jocryar subscription for the Jocrial, when only half gin of the paper changed to correspond with its present terms, for so much of
unexpired at the enlargement.
oblige, by at once adrising us of the fact. It costs us to get out the Jotrinas, more than double what it did before its enlargement, yet we woutd much rather give any subscriber a year's sub-
scription than have a word of complaint, whether
scription than have a word
well founded or othlerwist

Potency of cite ancient jewish The existing institutions in society, such as
Boards of Trade, Banks, Insurance offices, Firo Banks, and other gambling institutions gevera Iy, would not now be anong us if the old Jew
ish customs had not been so highly venerated and the property systen so ingratted in its relipolve the annihilation of the other. For if you destroy the power of mammon you strike at
vital blow at what so now termed Christianity or the relgion of the "eleet," chosen from
mong the bloated boud loniters and other apitalists, whose trade is oppression
There is something strange in the huma mind, when wo reflect tort when prosperity Gencrally speaking, wealthy individuals who have been nbliged to earn their first thousand dollars by patient and laborious toil become so fixed in their accustomed habits of anving that they find it difficult to apportion their expenses
to their incomes; which leads to the excessive to their incomes; which leads to the exces
accumulation of wealth by them-to their o surprise and that of the public generally. The labit of saving is commendable, but does not descend into parsimony, which degrades the individua
The evangelical christinus of the present ngg still pertinaciously cling with a blind and besot barbarous nud heat
And it is not'strange that science patientl and against gu occan of persecution, steadiy
continues to convince the rational mind of th continues to convince the rational mind of
utter absurdity of the writings of those desig tugand subtle priests of old.
Conviacing proofs, from every age, have
accumuated to such au extent that none those individuals of the most bigoted and se character, or the ignorant and superstitious
seg of unlettered beathen in our nidst-sive ses of unlettered beathen in our midst-give
credence to the writings of the old testamen credence to the whing the result of a special and divine insp being angry nd pleased, and possessing a
caprices and whims of an earthly tyrant. On how can men of learning, fanced for errdition and living in this age of discovery
so many of the secrets.ot Nature's laws, iso many of the zecrets.on Nature's laws,
he wonders of Astronomical, Geological Spirtuan the darkuess of theological ertor and to the religion of their ancestors, and talk of "offended and insulted God," of a crucifed $G$
ty, sins, devil, hell, fire and brimstone,


We are in receipt of the first number of the
frst micy little paper, flourishing the name which forms the caption to this article.
It hails from Da It hails from Daytou, OLio ; which by the by,
is evidently becoming is evidently becoming quite a progressive city.
J. J. Belplle is proprietor, and A. J. Boyer Editor; both males, we shouid infer. But no matter-all the better for that; because mau
owes woman delt of gratitude, which, we regret to be compelled to admit has been accumulating, both in interest and principal, siace the world had a beginning ; and whicb, it not soon
pald, or steps taken to liquidate the same, ho the Spirit-world.
It is therefore gratifying to know that a few of the sex to whom we must nolens tolens cov-
fess we beiong, are becoming sufflciently interested or alarmed
amende honorable.
We believe friend Bellille and Boyer to be which we quote
After mature deliberation we have determined
to begin the pubication of the Woxas's ADvo CATE, Which we devote to the enancipation on
Wouan from relivious, social, political, and
moral slavery. We have been actuated to thit sten, not alone by an innate regard for the wel.
fare of lumanity in general, but also by an
honest conviction that Woman is in bonds and ought to le free.
We are not alone in our views respecting wo
man, and the splure she slould occupp,-othe

 so many of the leading minds of the age, that i
is loped the day of her redemption is in the
immediate future.
 has progressed fromin semi-luarbarism, and its cor
responding evils, intelligenee nnd civilizilion
has grulually superseded the inumbrated theory responding evils, intelligence and cirllization
has graumully superseded the inumbrated theory
that obtained in the dark ages, when brute-force
 rear, the adrancing footsteps of her brother
Talinin this view of the matter, we with othhers,
consider the present emphatically Woman's Woman has never tasted of the sweets of
perfect liberty. She cannot, in her present cir perfect liberty. She cannot, in her present cir
comscribed condition, apprectate the blessings
of a free womanluod. It then remaius for man -her brother-to assist her, to elevate her to
position at tiv side. The ancient allegry pla
ces her by the side of her Adam, not anh his had
nor yet at his feet. God and nature designed nor yet at his feet. God and nature designed
hher to be a hep-pate to man, not a slave to
him. And the the estaulishing of this truth,
and demolishing of the false gods at whose feet Yoman is tanging of to bow, we wodse shat whose devote ou
time and mast assiduous labors.
We call upot all mine and women who be
and

HENRY WARD BEECHEG'S SERMONS
We have made arrangements with J. B. Ford $\&$ Co., reporters and publishers of Henry Ward
Beecher's sermons (revised by Mr. Beecher Beecher's sermons (revised by Mr. Beecher
himself), for the privilege of publishing the progressire and highly developed man. Many of our readers will be delighted as well as sur prised, when they come to read those sermons,
to see the wonderful effect that Spiritualism has wrought, within the last twenty years, in changing the whole tenor of thought of the lead-
ing minds of the enlightened world. Indeed it ing mands of the enlightened world. Indeed it is being adopted as the highest standard of ra We feel confident that our readers will hail this new euterprise of ours wilh joy, and will make
renewed and effectual efforts to widen the cirrenewed and effectual efforts to widen the cir-
culation of the Religto-Paitosopincal Jour NaL, a paper that is now conceded to be unsur-

## A. C. WOODRUFF AND WIFE.

The above named lecturera, recently from New York where they are both favorably
known, are now in the West ready to receive calls to lecture upon the subject of Spiritualism.
They wlll visit country towns or cities as may be desired, relying upon the friends 10 services.
Mrs.
Mrs. Woodruff, formerly Eliza C. Clark, will our best inspirational speakers,
Address A. C. Woodrupr, Battle Creek,
Michigan. Michigan.

DR. A. S. HAYWARD.
nonauther column will be found the advertisment of Dr. Hayward recently from Boston.
He comes well recommeuded as a healing meHe comes well recommeded as a healing me-
dium. Dr. Hayward is in the prime of life well developed physically and mentally. That he is past experienee.

## MRS. M. J. CROOKEH

In our columns will be found an advertige.
ment of the above lady. We have long been ment of the above lady. We have long been
personally accquanted with her and believe her personally acquainted with her and believe her
to be one of the very best healing mediums in

## THE HADICAL

The December Number of the alove named valuable Magazine is upon our table, repiete
with valuable articles from the pens of some or our best American Writers

## NEWSPAPER DIAECTORX

tisimg Agents, are about issuing American Newspaper Directory, It is a coms-
pilation wuelh neded, since nothin, of the kinhaving any claims to completeness has ever been published.
Messra. Rowell \& Co. have spared no rain or expense to make the fortheoming work com
plete. We understand the book will be a hen plete. We understand the book will be a haud some octavo volume of about 300 pages, boun
in dark cloth, and sold for Five Doilars pe in dar
copy.
As
their issueing a work containing so much in formation, usually jealously guarded by thos In that busiuess, shows that they are confiden or they would not so readily place in their haud the means of euabling eve
cate direct with publishers if

THE CHICAGO SOROSIS
The above is the name of the second Ner
paper started and now published in this City the organs of" Sorosis.

## The C

The new paper is very neatly executed(print an this office) of a large size (sixteen pages) apon good paper (the same quality of the Jouk
NAL) and ally conducted.-Cynthia
H. Leon ard aud Delia L. Waterman Editors.
 verer been more healthy. The meetlngs are
gradualy increasing in numbers nnd interest.
Our work is broadening, deepening, nd ways
and means are developing by wiieh we are enabled to atd and encourage woman. We We
have fine Library Rooms, and a goody number
of yolumes, to which we are making additions through the generous kindness of friends.
The refular meetings of the Association are
hehd at their Library Roon every Wednesda held at heir Library Roone every Wednegday
at ${ }^{2}+$ clock, No. 27 Major Block, corner of
La salle and Madison streets.

## human migets

"right to work for a bare pittance," grudgingly paid to them by therr tyrannical and cunning employers, we shnuld be a much happier people If an extravagant and criminal outlay is mad of the public money, the authors and abettos and the man who picke your partet or break open and robs your store, is far more to be r spected than a dishonest and corrupt legislatorable salary, steals enough from Government make him indenendent of the laws made an

THE BOOK THADE.
We are now prepared to furnish not only the Reflormatory books mentioned in our published books of a miscellaneous character, including the latest publications from our most popular On receipt of the price of the book and the frational tart every bound books, and two cents for every fout ounces and fractional part thereof for pamqh
letg), we will forthwith forward the book or

## induoEments

Old subscribers who are in arrears, are offer ed the following inducement to deal justl
All those who pay up arrearages to the fime of January 1869 a and renew their subscriptions Cor that year, will receive the Jouldal, from We really long ane oweing wo will for ingle day after reading this notice, fail to mak he necossary remittance to comply with the
bove terms.

## NEW WORK.

Hotace Greeley purposes to write, during the year 1869, an elementary work on Political Home Industry will be explained Prd vindicate This work will first be given to the public Troughese, and will appear in The New Yor Daluy, \$10; Sear-Weekly, \&4; Werkix,

## 解iteraxy dotices

 heman nature.Taluable December number of the above named Phrenology, Psychology, Spiritualism, and pop ular Anthropology, is upon our table
ready been publighed an have knowledge our unfecigned gratitude to the pub-
lisher for contributige so valuable a work to the liberal literature of the a
Every number comes fraught with exceeding y interesting and well propared articies fro land.
The
nuber
The Procts of ence of Man, By Charles Bray; On Light and Story of Two Steadfast Souls, and low the Won their Happiness and Lost it n Poetry; leunion: Pspchological Inguiries-
Spiritualism and Science: Mr. Davis's "Arabu;") "Nature's Divine Revelations"
Psychological Phenomena-Home's Mani Restations; Mesmerism a spiritual Powe
Inunted Houses; 'The Identity ol Spirits. Reviews. Health Topics; The Hygienic So-
ciety of Great Britain and Ireland; The New ciety of Great Britain and Irelaud; The New
Earth Closets; Consumption of Tobacco. American Experience; An extruordina Mrs. Mary Small, of Main grand.clitldren.

## 

The grean feature of the week, in Culicage
 the Weet; Tennese, Cunberlna, Ohio and
Genrgi. Gens, Grant, sherma, Thouna sand Senytio Gens Grant, shernan, hamus and large sprinkling of citizens. The gathering took place, we learn at the suggestion and instigation of Gen. W. T. Sherman, and was an occasion long
ticppating.

The Lnion Catholic Libury Association Ba zarr, are holding a fair at Library Hall, in his
city. Warrington" has not a very exalted opin ion of clericle legisatars. He says, "I have rascal, not only for oue vote but fort

## 3) Musements

Theatrical rivalry is ruming high in St. Louis. Fred. Wilson, of the negro minstrels, adyer-
tises, as a special attraction, the present of $\$ 100$ in greenlacks, ip two prizes, to his andiences Brougham's new theatre, in New York, is approaching completion. It will be open by the midule of December. There wili be a great display of mirrors in the interior, and the seats are vosible from each
At the first representalion of the new ballet, called "King Candaules," at the great theatre in
St. Petersburg, tise danseuse, Mlle. Henriett St. Petersburg, tine danseuse, Mhe. Henrietta
Dorr, whose benetit it was, reccived, in aduition to other presents, a diadem of diamonds worth 7,000 roubles.
At the Cluny Theatre in Paris, they perform now, every night, a farce, the scene of which is minded American women are the leading char acters. They appear on the stage with enor-
mousmecrschnums, wear ten pound waterfulls, horsewhip a timid gentleman, swear dreadfully relat in a their various club-rooms, make impertinent re marks about the passers-by, and belnave in tras married French writers seem to think that there ar plenty of such cbaracters in Amertca, and that The Dramatic Season was fairly the Opera House, on Monday the 14th. inst., with "The Rightful Heir
The Managers, C. D. Hess, \& Co., are fortutate in securing the services of Mr. Owens;
whose dramatic talent is weil known and universally acknowledged. He is playing the char acter of "Butterfly," in Taylor's comedy of "The
Victims ;" which concludes with "Solon Shingle," in which ic acquits bimsclf to the great or Mr. Jeffersou in Rip Van Winkle, Mr. Owen is said to be in "Solon Shingle."
Mr. Leffingwell closes his engagement at Mc give place to the onarming the 19th inst., to give place to the charming Lotta, who is vai-
ously described as "dramatic cocktail", "Compressed Sweetness," ect.,by her admirers, who ap "The Fire Fly," or " The Friend of The Flag,' ments, scenery, ect., will be brought out.
Of the many sensation dramas which Mr, A ken has introduced at Col. Wood's Museum, it is
universally ndmitted that "After Dark" universally ndmitted that "After Dark"
eclipses them all. This week has witnessed a
full full attendance each eveniug aud at the Matinees, Fhich most be a gratifying testinnony to the tion. How loug it will run we are not advised; but the public may rest assured that it will be The New Theatre, on Dearborn street,opened as announced, on Monday the 14thl inst., to packed house. Every seat being filled.
The work of construction has been
but thre months elapsed after the foundation stoue was laid, ere the building was thrown open for the reception of the public. Although
from the limited time allowed, a few of the mifrom the limited time allowed, a few of the mi-
nor details were yet incomplete, the Dearborn Theatre on this occasion presented an appear the management. It is indeed a beautiful thea tre, complete in its arrangements, elegant an
chaste in design, and in arclitectural ments much to be commended.
The theatre will afford seats for 1,200 persons, and all so arranged that but very few in the en
tire auditorinm are to be found which command an unobstructed view of thich do not command an unobstructed view of the stage.
The builder of the theatre is D. R. Brandt
Esq. The architect Thomas Tilley. D. W. Higbee \& Co.; the stage manager, Robert Jones. The stage was arrauged and constructed under the imnediate supervision of Wallace Hume, and
C. Norton.
The buil
The building is well ventillated, and also is The arrangement of tornaces ind its machinery combines the latest improvements, and several new and valuable inventions, which are the de-
signs of the stage-buider, and whicl will enable the company to present spectacular fentures witl increased facility over the old time method of stage slifting and trausformations

## NEWSPAPER DIRECTORX

In another column will be found an advert-
isement of a General Nowspaper Directory, now in press, by Geo. P. Rowell and Co.
This wilt be a valuable work. For particu-
ulars see advertisement.

Several arreats lave leen male of persons for
attenpting attemptiug to incite the working classes to r
against the existing government in Spain.

LATEST NEWS.
The suffrage question bids fair to claim that athention in Cougress, during its present session,
that its importance demands. Four constitutoual amendments were introduced in the House on the 14 ith inst., relating to this question ; and were refered to the judiciary committee, which
is indisposed to touch the question at present. It is alleged that there has beenan appropri-
ation bribery concerning the Territory of Alation bribery concerning the Territory of Al-
aska. The honse committee are engaged in an aska. The hont
investigation.
The Government Department estimates for 000 .
Senator Morton has introl uced $n$ bill prohibitOn the 15ath., he delivered a apeech in favor of th is measure, which elicited marked attention.
The situation in Spain is critical, and the Frospects for a bloody revolation are gaining. oreigners have left Cadiz.
Gen. Rodr Lad issued a proelamation, but not-
withstanding this the biterness withstanding this the bitterness between the
Republicans aud Monarciists was increasing. Republicans aud Monarciists was increasing.
There is a cloud speck of war, over what 13 familiarly known as the "Eastern Question." The Sullime Porte hadl issued his Ultimatum,
making certain reguirements of the government at Athens, to be complied with in five cays. But the European powers all recounmend moderation, and it is hoped that their council and
infuence will prevent hostilities Our very latest advices are, tha rejected the Sultan's ultimatum, and that hos.
tilitites Lrad actuatly commenced, LIFE'S UNFOLDINGS. 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, $\underset{\text { Publish }}{ }$ Remoro-Phlosophical Publishing Asocia- tion Pristers.    

 of man as the grand objective ultimate of Life'sUufolings :


 The next sub-head treats of "gravltation, organ-
zzation dc., the anthor says:
 are of minor importance wlen taken in conmerisen
arith te anfoldment of Man's organizitlou, und unl
things pertaiuing thereto. things pertaiuing thereto.
Oo page twenty four the anthor treats of "the
was mediums paint likensssass th the true order of the development of the arts and sciecces.
In part second, under the general head of mys. terises Retcaled, the eanthor treats of "How Manind Mediums. How the writhy is done. How we influence a Mediuns to pleank. The fullness of ail
kind of languare investigated. The ring feat and the carrying of
room explained."
roem explianea."
"Man as component of ull elements demonstra-
ted. The Life element discussed. The beantiful iaws of equanimity a ufolded. What oupl lis. The Unfoldinga of Lixht and Lite investigated. Do we
exer see a Spirit. $A$ Guide to the Interlor Life or the Souls Lifeanimating Principle"
This work is neatly got up and conslsts of sevento say that it containe more orlglinal thought nopou
important subjects, a fow only of which we have enumerated, than any other work of equal size we have seen.
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berry Girl,", "Ralph, or I Wish I was'
Black," "Raymes for Little Folks," "The Flower Girl, ", "The Orph.
an's Strugrle" etc., etc.

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A. HATWARD OF BOSTON HAS TA.




## edommulications from the muter zife.

## Al conmunuicatione wander thit hend are giren through

invocation
$\mathrm{L}_{\mathrm{nto}}$ Thee, Parrent of all past, present and never teating power-actuatity every thought
sad motion-developing and unfolding in wisdom and truth every immortal soul. We realize in part Thy power, and feel that everything is in accordance with Thy will We believe that
we as clididren of Intinite parents poosess that Whe as childrel
Thich is in ace
rite widdom

| nite wisdoin. |
| :---: |
| With all seming imperfections and discordant |
| $\substack{\text { sen }}$ | natures-with all the cares and trials which at times sem to us almost unbearable, sod with

the contentions and discordant feelings manifested one towards anotier-war, with its deves
 beauties with which Thon hast surrounded us -the flowers, the birds, the glorious sunshinelhe happy smiles of true friendship-these are
greater and dir more powerful ; and when we are guided by the wisdom of nur divinely loving
parents, have power to expel all darkness and parents, have power to
gloon rom the somi.
Thee, ob, our loving parear one another, and ever have inseribed we lor banners, and live up to the motto, "Do unto
others as ye would that they should do unto you."
henry $\overline{\mathrm{L}}$. scott.
Before I died I found it quite natural for me
oreason. Eyery new truth, every great nccom. to reason. Eyery new truth, every great accom-
piishmeat-no matter in what form-has been piislment-no mater in what form -has been
dreaded by the theological worid, and charged with having its orig,
I mean- the deril.
I want yon to think of this--you now enjog
the beuefit of those truths. You wound very miserable without them, so would the mem bers of your own family around you be miser-
able, deprived of the benefits of those mighty truths-yed, you would be wretched if those Stanic majesty, were taken from you, The spiritual and the muterin you, connerett that the inbabitants of both can hold all the horrors of death, and makkigg indiviounuals upor both planes much happier. Take that
truth from you, and you would be a wretched man. I do not want to force you aut of yol you may, or have you believe anything rideculous
or absurd of itself. That you may not be in the dark, shut out in the cold, I wolld have you
enioy communion will your friends depated enjog enmmunion will your fr
to seek communion with them.
prejudiced and bigoted, that the persons on then
 World, in which youn now exist, has reached a sprit plane can manifest themsei
That is my course of reasoning. Tou would like to have me go on and explain hor it is that $I$ can talk and manifest myself
througi the organism of another, $I$ sun mot going to explain it now- that is all the reason
I give. It is not hecause $I$ cannet do beeause I do not feel to do do it. I aum not going to try to move you out of
your way, but simply to tell your what is your way, but simply to tell you what is for
your good. C se a little reason, and if by that course you are called fanatiaal or insane, re
member ihat the calling is not almays the truth member ihat the calling is not al ways the truth.

Callivg a person insane, does not make him 1 want you to think a little-reason a little Thens. Have not put myself out in the least. I have visited theses persons here gathered to | Leher, who have been kind enough to give mo |
| :--- |
| their attention; and this gentleman [alludiag to | the reporter] has also been kind enough to give you a fair and correct report of what I have

said. It costs you nothing-only your time to
road read-and it is well
I amn obliged to these friends, very much obliged, and hape that sou wing feen it a daty
and also a pleasure, to let then know that rou receiveil this message, and recognized your bro
ther, Henry ther, Heary L. Scott.

## george dole.

I came here for the purpose of giving a word
or two to my mother and my wife, with your
 as triefly ns posibbe. Whatever mietakes I
make, deear mother and belored wife, you must atribite to the neans through which 1 manifest insee
Tou often desired, prayeù and implored God the giver of all godness, to permit me to spenk
to you, if it was possille for any person to

I an not going to blame you in the least for anyting y no hare done, or for anything you
have saill, but $I$ do want you, when you read this, to iet your reason act a iittle. Now this
may not be exactly like me. Tmay do deeter
tome tell yon how rery strange, and unlike anything ten yon how wery strange, and unike anything
that $I$ had expected to see, wns ererything here. Everything and erery person was hast to me.
For several dass I was lest to mysellif ind to God . Those lays were the ones that you suffered the most. It was when you laid away wy body,
took the last look, and you expected that you
had heard the last word
would meet me in henven.
Thure are a good many things about business
affars that 1 would like to tell you of, vut $I \quad$ now full well that you could not receive ad vice in regard to businesg, because you thine
I am beyond such thingg--should not interest myself in then. If I an beyond business rela. tions, $I$ am not beyond the ties llat bind kin-
dred and loving souls togetler. If $I$ am not heyond such ties, I am not beyond that which interests you. There are two dififerent views to
thike of tis-two different constructions. You take of this-two different constructions. You
look well upon the one gide : now 1 want you to look well upon the
Five yerrs and four mouths since I diedlied to you ture term, bears since you prayed so earnestly to bear from me. Now, you think, it bas been so long since, that it is no use for you to
look. But I want you to remember this: all your prayers are not answered within a day or a week, a month or a year, and it is but iwo
years now. It will not be two years longerle. fore there will he several that are near and dear io you-to mother, as near as myself, to my wife
not so near. They will come here, and your attention will be drawn to this plane of life and this mode of conversing or talking
I do not tell you this to make you trouble, but I want you to know that $I$ can see it and
know it, and $I$ want you to be prepared for it I want you to reason upon this. You will not feel as ladly when they cone as you did when I came. Be happy, be cheerfilu, and trust in the Have confidence in Him for the future. Beliey in all that is good. Seek every opportuxity
converse with me, and $I$ will do the same converse with me, and I wild do the same to
converse with you, and when I come again I will tell you in regard to those business matter of which I have told you here

## not so easy

am still, in spite of all the changes through Which you have passed, and through which 1 have passed, your dutiful son and loving husi
band, George Dole. [To the roporter.] Remem. ber the name, for if there is one mistake, even ber the name, fhis if there ing one mistake, even cause them to waver in their minds about the
whole. The other nigbt, in your prayer, yoo said, "My son, when you do come, give me your name. Give it to me in full, and tell me why
it was that I callet you Ceorge." It was for your brother who was lost at sea, that you
named me George.
 you, sir, for
welcome.]

> SAM TERRXX. at was iust here te

That man that was just here tells about "trust well. But I do rot believe that He does all
we God doe all thing He does and well. But I do rot beliepe that He does all
things. A man is put into the world without
lis consent, and taken out against his wisheshis consent, and taken out against his wishes-
before he has lived lalf his days out, and I am not satisfied-I mean with the way I was takent
out of the werld. I do not believe God did it.! I believe He is just-do not believe that $\mathrm{H}_{\mathrm{e}}$ dis yverything; that's the iddass tuat I want to while. 1 Whl not pronise certain and sure. told you if God would give me the power-and
now want to keep my promise. Rough as was, hard as I was, I helped people in need.
There are so many confounded laws that I do not know as we can believe in anything. By own senses. I will tell you why, because the
devil of it is they say motion is devil
sight,
see, an see, and yet sight is the best sense you have got. It is a grand discomfudded mess.
Well, now, if I talked like an
vould say there was an angel here you After a body is dead he is just the sanne
There is Bronson-Bronson-yes, that is ithad, and, by George, he is just the same as be whs-no more angel than I am. So you see
that Clurist-like views, and Christ-like life, do not make you an angel after you get here. don't believe, if God is what He is represented oerks that he puls people into the world and and jumpa them out again-just for a patime But it is not so-no wisdom in it. It is no us for me to try to get sympathy by palavering :
I am. I am myself, and would not be
nybody else anyhow, for I tell yon, the long nd the short of it is, I hav
ody but what had failings.
etc., etc. I find things just exactly as nice as before I lef you. $\Lambda$ good many persons here
have told me that this world is just what you make it. Now, that is a lie, for the world is
already made, by thunder! already made, by thunde
I am not altogether suited. I cannot be saited body-well, a good share, are afraid of saying anything that will not come up to their iceas of whenen. What it is no sucl a a thing? There are folks
whing a fing dying every day-coming here every day.
Some are Cliristians, you thought, and some that yon thought were the worst come right
along here, and, for my part, I do not see any great
tians.
If I et everybody tell where they belonged, have nem know anl that was for them to know.
[To, the audience.] Tou can all take it a hithen you get here. [Were you almays by restless. [Why, moring about uneasily.]
Do, I am not restless. It was the derilish doccors. If I had been let alone I would bare come sickness, but there was so much confoundet,
rediculous stuff, so I took it and took it. I am

God made me, or the devil made me, or who
made me, but I will always be just what $I$ am.
and [Apparently conversing with another spirit.]
Don't you worry. I will go when I am ready. [Who is it you are conversing with ?] Well, Ihave got possession, and mean to keep it
Possession is supposed to be a strong point in aw. 1 Well, I am going to keep possession
until I get ready to go away. I do not care abo away. know what you would say, you any advice. a condition to give you any, but I can give you o die when you get siek, don't have anything to do with the doctors. If you do not want to expect to see'a nice place. Your will get al migltily fooled if you do. Two things I know.
I have not learmed them from any book-I know them myself. [Apparently addressing spirit.] Don't worry, I expect go there will be a chance for you.
If everybody would tell just what and let the devilish doctors go-if that hal done, I would have been with you now, Tb doctors don't know anything about you when you are sick-just a mere grab catch affair
They make believe they know all nhout yo for the sake of getting some money. I am not satisfied.
Uncle
Uncle Hultz can smooth things over, and thuudcr! It is just like a plaster-on one side it is all smooth and nice, but go round on the other side, and it is all rough as the devil. [To the reporter.] You may just say, sir, that Sam
Terry is not going to send sny love, or anything else. Do not know as I shall try to be contented until things turn up right
[To reporter] I
[To reporter.] I am pretty well obliged to
you for what you have done, sir. [Would you you for what you have done, sir. Could your
not be happier to look upon the bright side? What the devil is the use when the back side of the plastering is rough as the devil? [You need not look on the rough side.] Oh, yes, that is the way with the doctors and the rest of
you. [To the reporter.] Good day. [Good
day.] He said good day very nicely, by thun-
der!-g.oo-d da-y

Oux Childxen.


THE CHICKEN'S MISTAKE.
utrus downy thickan one





## she seemed to asy, by A torowing

## She mattered lower and towery




A talk with the chloden about goo.

But truly wise men and wast, many little chidrren, are like our little boy; and are not afraid of the thunder and lightning, and
rain, but it makes then think about God; and rain, but it makes thenn think about God; and
when the thander storm is past, and they breath the leaves the air iss weet and invigorating and aing in the sun, and the flowers lift up their lithe heads again, and all nature is nade better er storm, as well os in shunglune and that it may be so in erery thing else, that apperas And now I hear the little ones asking, Ho could Got get wet? And to auswer this ques-
tion, What is God? Almost every one who
thinks at all, thinks that Goxi is $n$ spirit, but the pazzle is to know what sirit is, and I will try
to explain to you what I know about it.
I told you that God is inevery thing. He is in ittle animalcules that live in a drop of water; aud a teachphity, is a Universe ; and they are so
mall that they" are measured by thousandtlis of inches, and can only be seeld with the aid of a
microscone: ant then Ife is in the bigesest tree
 $\substack{\text { nite } \\ \text { mill } \\ \text { soir }}$
Non
this9 If you will come with me (in inagina
you can know as much about it, as Ido.
It is a warm spring norning, and the ground
in the garden bas been all dug up, and turned in the garden has been all dug up, and turned
over, and then made into nice beds, so that the over, and then made into nice beds, so that the
little seeds can be put to bed and covered up
from there
We will have some little flower seeds, and put them into their tiny nests, and be very careful
not to smonther them with too many bed clothes; not to smother them with too many bed clothes;
for we do not want them to stay down there almays.
Now
Now they are all tuckel up nicely, and left theere for a time to germinate, but as we wish to inc some of them, that is uncover them before they are realy to get up themselves.
Why! IIow is this? Here is the old seed, but something is coming out of it; it looks like a
little piece of thread; now where did this come hitle piece of thread; now where did this come from? We cannot see that he ground has been disturbed, or the seed cut open to put it into
it, but on the contrary this little germ, as it is called, has opened the old seed and crept out of it , all of itself; for there does not appear to be any way, that it could have been put there
by any one else. How then could it get there? by any one else. How then could it get there?
and only think how strong that little seed was it was like a riants castle, compared with this very tender liltle germ ; and yet look, why this litte weak thing has rent it entirely open?
Here is another germ which is a litlle more de veloped, and it is getting to be quite independent of its old house, and only elings to it a very little, and seems quite ready to leave it altogether.
Now let us try as we will to solve this mystery let us hunt all around anong these dark brown
particles of dirt, or let us follow these rays of light which has penetrated into their little nests, and warmed them into life; or study all the el are so silently end stealthily waking up in these little seeds, and we shall find that each of these elements, even the clirt beds are alive in the ssme way that these litile seeds are; and though we can pronounce all the hard botanical names given to each part of this little plant, and tell
all the scientific names of the various elements at work upon it, such as sir, light, heat, \&c,
yet we have not found out the secret of its bring And this life principle is what we call God But perhaps this life principle after all, is
nothing but chance, and some men and women who think themselves very learned, think so But we will stuay the beauy. innstrated book let us see about this little germ, and ascertain Whether it only just happened to grow out of
this litte seed ; perhaps the next seed will grow into somethmg else; it may be some uncouth
looking thing, and tura its stem downmards into the earth aud blossom, or try to down ther in the dark.
Letrus that has gr
sunlight ; it has ma sunlight ; it has made a little cruck in the gound and we can just see a little blade of green, why er and still ayother, and so are all these germs
we have examined; they are all beautiful and symmetrical, and are growing up to hecome
some kind of plant, with little veins running throagh their leaves; and beautiful cups, fring ed with leaves of lovely colors, forming such a
sweet picture, and cvery part is very perfect. sweet picture, and cerery part is very perfect.
This does not look like chance, or it happened This does not look like chance, or it zappeced
so, there is intelligence here ; no man could do all these so perfectiy.
He can it is true make the beds, and surround
the seed with the elemen the seed with the elements necessary to its ger-
mination, but the intelligent life principle which makes it grow intos partieular kiad of plant Le cannot place there. eyes, or handle it with your litle bot with your it or smell or even hear it, though your bodily powers may be all awake and trying to, yet you may know, that it is a real power, anin-
telligent principle, and for want of a better way oo express the idea we call it God.
You aee now that all we can know of God, is what we may learn througt the various man-
ifeetations of intelligence in ifestations of intelligence in the work
ture around ur, and within ourselves.
That been truly That is, that in all the Universe, we know
of no place or condition or thing, but is full of of no place or condition or thing, but is full of
intelligence, and seems to be intelligent in and of itself like the seeds in your garden, and
though all material forms seem to die or lose thoogh all material forms seem to die or lose
their present appearance of veauty; yet they are never lost but are reformed into something else. So that matter and spirit, are ever, nnited,
and are continualiy acting and reacting togethand are continualiy acting and reacting togeth-
er, so that they are eternally one. This unity you can see in your owa organization, Your
mind manifests iteelt through your bodily ers. You eannot speak your thoughts, except you पse youn tongue, and yet your tongue does
not think. It is just so with your eyes or not think. It is just so with your eyes or cars or lands or feet. The inteligence withur you
moves alll these iuet as it chooses to: so when
you would took in your mind or intelligence uses tho eye for that purpose. Some minds wanted to see further
than the unassisted ese could penatrate, and so they contrivel the telescope to help the vision, and then they could see an immence distance,
and in this mancer they learned very much anc in this manner they learned vely much
about the planets and other heavenly bodies,
hat were not boown before that this wonderful intelligence still had to use material forms to investignte these things with. It nnaiydes minute objects, to see what might be in a drop of water, and what made the difference
between differcat liquids we. \&e. and so this
. nteligigence conceived the idea of the microscope, o make it, and so it is with every thing we can
conceive of. God and nature, or Spirit and conceive of. God and nature, or spirit and
mutter are wedded. Cod or intelligence being the spirit
the body
how these two principles work together and form the emallest atom, to the Sun shining in its noon
tide splendor. Every form of life is seemingly tide splendor. Every form of life is seemingly As potatoes planted in a darts cellar will theow. out their long pale tops like a vine, and go in forward toward ane single spot of sunsteane un til it, will put out its sickly leares and grow stronger.
We are toll that large herds of buffalows, and wild horses, will travel hundreds of miles to obtain salt, and indeed there is not any form
of life, butdoes the same thing seeks a supply for its natural mants.

## Now my dear chill

Now my dear chilldren, if all these forms of
beauty that we see around forms also are parts of Gods body. Whs uot the ${ }_{3} \mathrm{i}$ the boy right, when he thought that God got wet during that severe storm? All the big trees with their velvet lenves, and all the fragraul and beautiful flowers, am cyen the little boys its descending drops, so that every thing in that part of the country that was out of doors, had a refreshing shower bath, to make it clear and bright, to invigorate, and beautify it, and when the splendid rain-bow spauned the hearens, and threataing clouds became one mass of purple and golden tinted vapor, and the setting sun slone in resplendent glory
landscape, as it desceaded in the
zon; it seemed to me, that God had clothed him self, with regal garments, and had bedecked lis glorious body with briliant diamonds of celes as a mighty Potentate whose Omnipotent Pow er would shield us from all harm, and whos loving kindness and tender mercies are ove
all his works, all his worts

Address.
To spifiuninta, Progrewnive Thinkers, and
Thore Outside of the orthodox Churcte Greeting.
Deall Friexde:-We take the liberty of ad-
dressidg you in the language of earuestness and sincerity to engage with your whole souls in manity, both in this and the succeeding cyeles of ternity; and we say
doxy, or any sectarian no quarrels with ortho of destructiveness, and force or unkindness. of
doxy Las two sets, or classes of evidence on
which they maintain the Divmity and infalliblity of the Bible, viz: First, the external, consisting of traditions and historical writings; and secondly, the internal, nr what its contents show. Orthodoxy clains that these two general classes to the infallibulity of the Bible. Why? Not beczuse it is inspired so to claim, because, with spirits, or angels to mankind, ceased with the completion of the Bible. Hence, their reasons and intuitions are the sole arbiters, and the bais of the whole ortholox superstructure. Is it crusade that orthodoxy is constantly mak.ng its infulliblity of the Bible, whe nonthets with uthority ; that it rests and rears the more is libility upon the autbority alone of their reasons. If orthodoxy should pluck the beam out of its own eye, might it not see more clearly to pluck the mote out of its neighbors'? Thus, individual reason and intuition always las been, and always will be, the sole authority upon which the We affrm, that the Bible has much of good in it, like the Al Koran of the Mahomedans, the he Zendavesta of the Persians, and other socalled shcred writings, including the productions of Swedenborg, and Andrew Jackson Datis, the so-called Poughkeepsle Seer, and alike refer themselves to the indivdual reason and intuition of each person for acceptance or rejection. So
of all books, speeches, and communications, whether from spirits in, or out of the form-rea sou and intuituon, we affrm, are, and must in, of indivldual.
No one, we apprehend, will gainsay, that or thodoxy, as well as all other forms, ecclesiasti-
cal, civil. or political, ts man's formation, but when once completed and canonized, as the of religion, horthodox churches and forms Democracy, Republicanism and and hmited, rious forms as in the constitation offthe United Stites, and sereral States, beconres authority overriding the authority of the individual reason and intuition to the authority of the canonized form, hy reason of education, prenatal conthe thousands of means brourbt tastion and thus the creature of man becomes to bear, and thus the creature of man becomes and is theremould the individuals into the form, or likeness The individuals of the Catholic Church, after it is established, are so from the various conditionsaud appllances brought to hear upon them.
One might as well be out of the world as out of the fashion, so those in the midst of Catholicism are Catholics, and so of the different churches
and institutions, whether ecclesiastical, elvil, or political.
But, notwilistauding the anthority of church, and state, aud institutionalisur gemerally, as we have before said, the essence of goodness or God greater lighlt and liberty. All the way up as we trace the pathway of humanity on this planet, we find noble instauces whicid challenge nud
receive our admiration. The son of Joseph and Mary of Nazareth, John Calvin, Martin Lather, John Wesley, Anna Lee, and olhers, are speci. mens in the religious worla, who rebelled tions of their days, and came up into lisher light and liberty, througl persecution, suffer When Harvey discovered, and promulgated the fact of the circulation of the blood in the human system, he was cerned by the medical tific world of his day Hanvemont che forien of Hommeopathy, was derided by the Allopathis profession; and vaccinntion to prevent the deady effect of small pox, met with contempt, as all future, while institutional authority remains, Geology, because it demonstrated that our earth is vastly older than six thousand years, the age
given by the chronology of the Bible, invoked given by the chronology of
the wratl of all orthodoxy.
The Ptolenyiau system of Astronony, that the world is flat, aud the sun, noon, and othe
planets and orbs, pmss around the earth, as the enter, was in accord with the orthodnxy of thas me, and sanctioned by the Bible, as then in heory, teaching that the sun is the center of he solar system, and the earth, monon, andotier planests perform theirnutions of arount it, be des the diural revolutions of the earth upo made to foreswear, by the Priests and dignitanies of the ortholox church, the theory whic was a marked sufferer for propounding and enorcing this now generally accepted astronomi al theory.
Washington, Haucock, Adams, and their gainst the tyranny of the Tritish Goyrument and inaugurated the present system in the Uni price was set upon their heads.
Kossutr,because he sought liberty for the peowe mighlt nume scores who have been defeate and have suffered because they sought more and
Fulton, for rs with the steam engine, was condemned niv isionary by the then sarvans of wislom. So the Iludson River with those of Lake Erie, by impracticable dreamer and enllusiast.
Phrenology had its oppositions, Mesmerism
its condemnations, add Spiritulism its condemnations, and Spiritualism now stands
as $a$ target for the solid shot of orthodoxg, ereeds, as a target for the solid shot of orthondoxy, ereeds,
and uuthority and nuthority.
 1












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## 

 Dr. T. . Lewls of Chicago, writes me asking
What are the pugsical or spiritual requisites, by which mediumship is maz
hrough the human body ?
The Dr. writes, "I have asked many times, and of various parties-and yel. the question is unanswered. Will you answer, through the
columus of the Reigio Phimosorimal Jourral. In answer I cear only give my viewa from spirit
First. Mediumship depends not dn mind, but on matter; overy mind in the animal kingdom, is subjective to spirit influences, be it mau or beast, when the skin or outer-covering of the mind, will always determine the character of the phenomena. If you want the physical phenomens only, you need not pay much at-
tention to the quality of mind, or quantity of tention to the quality of mind, oreref. A flea can draw three times its own weight, so can a man ; this is a phenomena of muscular strength only, and common to lite every where
Spirit pheaomena, depends on the conditions of the physical man-not his mind ; the caticle Second. Phenomena, is two-fold, phssicat and mectala. the physical may be divided into two
classes. The first, having motion without in classes. The first, having motion without in
teligence; : the second, intelligent physical ac tion. The purely mentai, that that dra
pictures, the teacher, poet, and hicker.
Third. Man has three physical peculiarities not found in any other animal. We will classify them as follows: First. The cold clammy, or sticky skin-ail persons having this peculiar cuticle, are good subjects for spirit influence,
the Memerizer-Revivalist, Penitentiary, Lu the Mesmerizer-Revivalist, Penitentiary, Lu
natic AsyIum and Prostitution ; not that they natic Asylum and Prostitution; not inherently evil, or worse by nature, than other members of the human family, but, in that they are more exposed. They are subjecthis class of the human family, comes all of our physical mediums; the Davenport Brothers, the Ferrises, the Miss Lords and others. All fif these, have brains enough to keep to their Vleck, Bly, Mequeen, and others-good mediums ; but lack stand-up-a-tiveness, cannot re-
dist termptation-hence, fall into the hands of the Philistians and betray their Master. All of these have cold viscous, sticky skins. This condi-
tion of the system being a good conductor, hence, accessible to spirit influence, and are
 Alunce to a
putuomena.
Second. Persons, having warm viscous skins, are also, subject to influences of a mental char-
acter as a rule, perspire freely; of this class, come our poets, philosophers, sweet aingers and seers. And out of five-hupdred mediums that cold clammy cuticle, and the mental ones, the Third. All persons laving a dry warm silky cuticle, free from viscous conditions, are not mediums ; cannot be influenced by man or spinit, through auimal maguetism, or spint elec-
tricity. With this class of the human family, we find our tyrants, bitots, men and women, wanting in soul sympathy; here are found our
misers, and cruelty reigns triumphant. The Borgias, Catharine of Russia, Nero, and Jeffries of England, and others, are of this class, or conditions of nature
Under these conditions of insuiation and non
insulation, lies the nervous system, alway ready to conduct any imponderable element to the brain, that can penetrate through the skin, or natural covering of the nervous system.
Hence, through animal magnetism, we send our to the brain of the medtum ; and according to his or her, insulation, the history will be correct,
or incorrect. Aud whee. we get that, that it not kuown to the medium, , r in the miud of the applicant for spicit information, then wo spirit is telegraphing to us, through electricity, mortal life, or from the spirit world. Theproperties used for this purpose are, Firgst: Animal Mrgnetism, generated entirely in and of the
human system-the odd force in our nature Second. Electricity, under the control of spirit intelligence, is the imponderable property, brains through the nervons man. In my own mediumistic powers, I feel frsh
the continulous flow of warm animal magnetism, until my nervous system is rendy for a cormmunication. Then comes the signal, "Are you
realy " I llash, back from the brain, "All honght; each thought accompanied, with an clectric concusssion, or beal; and sometimes so
rapidy, that I cannot speak thern as fist as they are given-hence, confosion frequently takes ship depends on matter, the plysical man, for ponderable properties used are, Fitrst: Animal Magnetism ; Second: Electricity; the one of
the human system, the other of the spiritual the huma
system.
Proof. Writiug has been done without hut man contact-and yet the presence of the mediun renuired-ponderable matter moved-the
ring.feat accomplished,-musical instruments ring-eat accon produced in a dry room.
played on- Fater
The formation of a plysical body of human The formation of a plysical way of human ture drawing; and yet, not one of these phe-
pomenou has ever taken place out side of the
joint action of mortal) aud. inumortal beiugs;
and the cinfluence of funimal magnetism and and the confluence of animal magnetism and spiritual electiriecty, The can of than, han accouplished
of spirt. Iealing of by spirita jectiog from the patieut the disensed fluasthy, electrified animal magnelic current of and from the healer.
Revivale, are prnduced through the same
taws, nud the mediumship of the minister is a laws, and the medinmsinip of the minister is a
necessity for their God to send the Holy Spirtit necessity for their God to send the Holy Spirtit
(i) through; and it is a fant, that the best revivalists most frequently have but little, if any braius, mull the converts, instead of getting ter, and af God, get the magnetism of the miniswith an electict is unilithey are in confuence And then comes the Holy Glost, (so called) and they pass from under the minister's control; and whenever this condition is reached in the revival, then the convert sees spixits and talks of them, as we Spiritualists are in the habit of doing. These views are mine in regard to the
aws of mediumship. If others have better riews than these, let us hear them. Our column views tha
are open.

Many spirit Testr:;
Lecturing in Solem, minuois, the other evening the following tests were given:
White speaking, there stood by me a spitit, While speaking, there stood by me a spirit,
and stid, "My name is Mike y, and I was killed West of this on the Railrom, six years ago. FIe was iùntited.
Second. Sitting in my chair near the desk waiting for the audience to get in, there came in among the others a gentleman and lady, and behind them came a beautiful little girl, with her havd hold of the dress of the lady. Looking paps and mamma, see, won't you, my papal and mamma." Up to this moment I thought that it was a child in the earth form, but then saw it was a spirit. Subsequently while speaking she came again, and this tume showed herselfo m
in a school room, full of life and jor, and, gave me to understand that she was the favored pu pil of the man whom sile bad just before calle papa, "and "hen sine saibe me." And thus she way, so, and then she patiently awnited her time,sometimes with the uother aud then with the father. I then d escribed her, and when I mentioned the school room, sue laughed in childish glee, saying, "Five years ago, papa,
The gentlunan answered, and said," Five year ago I was teaching school and the little ching
you have described was iu my school and my darling little daughter, had that winter left mo for a mansion in our Father's house." And the voice of the father toned down to the gentle
 tollowing midents.
bitter storm of It is as dark as night, - your life is in danger, you move forward, yet deeper into the darkyou hall, retreat,-notwithstandiug you are arged to come on. I then saw a man in the
shadow of darkness, and others moring to and iro, in the slade of the trees. A change takes place,-they reced, you are safe. Thair of are right in every particular, and the affair of six years ago, is true, wonderfully true."
I subsequently learued that the Knights of
and I subsequenty learued that the Knights of
he Golden Circle, determined in their councils, to lang the Doctor to a limb of a tree near his own house, and on the occasion referred to, and came in numbers to carry out their plans; but by the timely caution of the Doctor, they were thwarted, and his life was saved.
"How do you get these fact ""

## the house.

this guarding spirits is with him, and is one death, and then describing lier"
"Is this true, Doctor," asked the man.
It is striculy true.
"Do you know the speaker?
saw him until yesterday."
"Most wouderful," said the questioner. Fourth. Here came a spirt, crude, rough, choked me to death."
"What is your name
" White. D-n then, they did not give me
Looking at me, he exclaned, "They had a hard time with me, and I kept them at bay, for
some time. I then told the Sleriff if he would give me enough to eat and drink, that after I had caten and drank, they might bang me is time for me to get into hell before night.
they did so, and then I let them hang me." Afterwards, I learned that this man had ricaded himself in lis cell, and kept the officers
of justice at bay for some time, tinally consenting of justice at bay for some time, finally consenting
that they might takc lim out and hang him in that they might take him out and hang him in
time fur lima to get into hell, provided they time for him to get inte hell, provtded they
would give him a good hearty dinner to eat, and some whiskey to drioh, which Iam intormed they did. Mr. K., of this place, was sitting some
Fiflh. number of feet from me, and there appeared a laze, or halo, arround his headd in which I saw
five men-describing two of then so that they were at once recognized, - saw a plan on foot to said that the aftair grew out of some church
matters and that these men I saw were leaders in the church, and that they had done their bes "What do you know abont the matter"" "It is as true as God," he answered, with great deal of energy, "and the five men you
have degcribed, were five ministers, and they have done their best to ruin me."

The spirit of his friend who has been in the
spirit world a number of years.
"Is this so, Mr. K.

"ore." "Slall he not give you in charge of he
angels," Jesus.
"I have net a man that las told me all that
"I have net a man that has told me all that
I ever did. Come and see is not this the E. V. page country, Illinota.

Whity am I not a Cliristian.
1st. Because the churches do not
themselves in regard to the future.
themselves in regard to the future.
"A house divided against itself cannot stand." 2l. Because they bow before images, and Deifled man in their fellowship, one with the other.
"Thout shalt have no other Gnd before me." 3d. Recause they teach of heaven, and the mercy of God, and His power to arpe, and ye
the christian world concede the tremendous the christian world concele the co the with the
truth that their God is not able to cope Devil,and that the Deril gets the great majority of mankind, and their God gets but a miserable minority of His own created works.
"And God saw everything that He lad made and behold, it was good 4th. Because Christians have no tangible idea
of heaven or the condition of man stter he is in ot hernity
"In my Father's house are many mansions.
If it were not so I would have toll you. I go to prepare a place for yon, that where $I$ am ye may
come alise",
sth. Because they preach of God as a God of
love and yet declare Fim to be angry with the
wicked, and full of revenge. "God so loved the worla ,
only begotten Son to save it."
fith Be Burity, and exer cise not mercy, laving no peace among them"Felves. His mercy endureth forever."
7th. Because they teach man, that morality and reason are the very worst enemies man
soul can encounter, and that man can only be soul can
saved by
Christ.
"Faith,
a

## "Faith, without works is notbì ng." "Work

8th. Becarse the clurch, and Cliristianity are at loggerhaeds with science, and have de bounced every pro

## A manmade in outhern Californd, last year,

votice of meetivgs.
Munar, 0
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