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

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For the Religio-Philosophical Journal. Heroes of Peace.

BY J. ENIORT BAILEY. Peans are sung and poems written, Salvos fired o'er deeds of carnage,

Which ladeneth the funeral car.

Wreaths are woven by fair maidens For the brow of the loved hero, Whose bloodstained hands oft have stricken ... Low in death the battle foe!

Judging by the exaltation E'er bestowed on warrior fame, One would scarce expect attention Paid to deeds of peaceful mien.

But I would learn from peaceful heroes Useful lessons, of a life Spent in winning brighter faurels Than e'er sprung from bloody strife.

Oh, give to me the joyful quiet . " ... !!! Which ever thrills the poble heart Of him who toils for fragrant blossoms are all all Ever-springing from the mart

Of unselfish deeds of grandeur, Only grown in peaceful soll; Where sweet fruitage pays the Taborer Tiles w. For every sweat-drop-all his toil! Richly pays, alone in dew drops

From angelic founts of love-Which nestle in the soul's young flower buds, Whence beauties will unfold, above!

Repays, in an unsullied soul faith. That the aroma of each act, Tho' nearly powerless here, in earth life, in Will, in heavenly life, attract

To its fragrance and its merits, A knowledge of its sacred worth, Where is born its radiant glory-Haste to me-oh, brilliant birth !

Then strike the lyre-oh, bring rich flowers And deck the peaceful hero's brow! Thus show the world that righteous banners Are floating on the breeze, e'en now!

For the Religio-Philosophical Journal.

ETHEREALISM.

NUMBER ONE. There is what is called illimitable space, but all that is called space is full of life and perpetual activity. To behold certain fine objects, sometimes the sun by its great focal power is an aid. The microscope is also called into use, and one is surprised to notice that there are things, and in motion too, which without these aids the human eye could not perceive. There are worlds within worlds, universes within universes. The slightest insect lives in its own little world. It has an organism admirably suited to its little existence. Whence this perfect organization? Whence this adaptation? Whence the seeming joy the little insect experionces? It has mind, it has the power to see, the ability to feel, the skill to act. 'Tis as perfect in Its sphere as the rhinoceros or elephant or man in his. 'Twould be perfectly impossible for the human mind to detect a fault in the organization of the slightest insect that moves. Did this insect design to make and perfect itself? had it before it a copy for imitation, or did it come into existence by chance? Oh! no, no. The mind, by a law of necessity, looks about for a constructive mind. It feels that the mind, dwelling in insect life, must have previously existed in a higher organization. Speculation seems to be unsatisfactory. The intellect wearies in its searchings; but the heart speaks and the innermost in man teaches of a God. In degree the slightest insect has mind. In a higher degree the beast has mind. In a yet toftler degree man has mind-and thus there are connections perpetually subsisting between the lower, the intermediate and higher forms of life. Where there is mind there is activity; where there is mind there is attraction; where there is mind there is expansion; where there is mind there is light. These properties attach to mind. In a broad sense the Divine permeateth all things-in a more critical sense the Divine mind permeateth all mind. Hence the Divine dwelleth in min and man in the Divine. The higher the mind the more perfect the mental organization, the broader its scope, the greater the capacity to comprehend the Divine Man has the capacity to throw his mind into

the animal below him. He says to the domestic animal "be thou quiet," or "go thou," and it obeyeth. In the animal world the higher mind controlleth the lower; and thus is there descent even to the smallest insect. Thus, beginning with the insect, there is a scaffolding on which the mind may ascend in harmony with its greatest capacitythe narrow mind doing all it can, the broadest exercising all its powers. One is but a drop, another is a little rivulet, a third a stream, a fourth an ocean. The human mind must ever from its very nature desire to know more to-morrow than it does to-day. Man is a composition. The soils, the metals, the vegetables, the animals, the elements, go to constitute him a man, made through the divine workings, "a little lower than the angels," crowned with glory and honor; all below him being subject unto him. He is the superior, below him dwell the inferiors. Thus there is a living chain which reaches by divine connections from the earth, and links on to the heaven of heavens. The

whereon it grows, because of the elements around, because of the solar and planetary influences which descend. Man, partaking of these vegetables, gathers into his being their peculiarities, absorbs whatever is essential to his growth, and throws off what he does not need. Man, then, is to some extent not only like unto the food he eats, but to the soil on which he trends, the branch he touches, the tree under which he reposes, and the aromas he inhales about him. To-day in a certain latitude he may be bolsterous, to-morrow gentle as the dove, by change of location. To-day under the rugged oak, he may be strong, resolute; to morrow, under the ethereal pine, he may be fine, gentle, divinely tranquil. Much, very much, depends upon the external circumstances. To-day he may be an angel in human form, to-morrow a demon. 'Tis apparently the same person-external circumstances affect, and, for the time being, change the character. The pendulum vibrates to one extreme, and, as it were, the passions are unreined and they ran riot, exhanst themselves. The pendulum comes back, vibrates in an opposite direction, and then there is weakness, then irresolution, incapacity for

There is, then, a grand equilibric life which through these irritations is to be reached. The cruder and more demonlacal matter in the being is to be thrown off; hence there will not in the future be the necessities for the extremelsm of the past. Persons will go directly to a given point. They will neither veer to the extreme right nor extreme left. There will be a directness of action which could not be, so long as the angularities and irregularitles were in the man. Now, because of these conditions, persons must be led in circuits, as the ancient Hebrews wandered in the deserts. The journey to the land of milk and honey by a direct line was slight; but there must be a people prepared to enjoy that land, else they might as well be in Egypt. In that wilderness they were developed, trained, became fitted to construct an outer and an inner temple. To travel with directness to a given point, anxieties, angularities, irregularities, disharmonies, must be worked out of the being. By the working and the fermentation of certain liquors they are brought into a finer and more ethereal condition.

Two and two constitute four; never can they constitute a particle more or a particle less. Two things cannot occupy the same space at the same time. One will displace the other. The little seed is deposited; it has its place, it pushes aside the earth, upshoots its blade and makes its path. Man has certain elements. If his dominants are mainly external, spirituality cannot control him. Etherealism is matter, and as it takes possession of the man, it will push aside and work out the grosser elements, and fit and prepare him for a finer condition. Here are persons to be so refined, so etherealized, that they can act with great directness, Others may be traveling around the base of the mountain, they with majestic tread may ascend to its pinnacle, behold the travelers below, and be brought in conjunction with the ethereal elements above. There will come that condition when persons can truly say, "we and our Father constitute one." They will be filled with the fulness of God. His will will be theirs, his thoughts theirs, his mind theirs; and thus there will be impartations from these to the kingdoms below. How the heilighed na operation and year of meta-rate

att. NUMBER TWO: 15 - FOR 1 1 1 1 1 1

One looks upon a person, object, or a state of things, and the sympathies are brought into activity and the person weeps. Another person may behold the same objects, observe the same state of things, yet not weep; both are human, are organized similarly. But there are certain reasons why the same objects or subjects should excite the sympathics in one and not in the other. The Nazarene was sympathetic-wept at a grave, over a people, yet had sufficient moral courage to meet death with calmness. The finer the person, the more ethereal the state, the more easily are the sympathetic cords made to vibrate. This vibration may lead to the shedding of tears, or to resd lute action. In either case a sympathetic cord has been touched. So there are persons who, when they come within a sphere, electrify each other. Electric sparks kindle a flame. That flame may burn until that combustible matter is consumed on which electricity can act. The fire dies-the material is

Two persons approach each other. They are magnetically attracted. The finer cords of their being vibrate. This magnetism continues so long as there can be a magnetic interchange. When a magnetic equilibrium has been attained, then magnetism has no more power. There is, however, an ethereal action finer and more durable than the two named above. Comparatively speaking the two are of the earth, earthy-are comparatively coarse conditions. The third state is the ethereal. Now comparisons are necessary. An electric conjunction may continue three years; a magnetic conjunction may continue seven years. These too are a basis. The above calculations being correct, then an ethereal conjunction may continue twelve years. If, however, an electric conjunction continues but a single year, then the magnetic con-Junction must be reckoned to continue a time correspondent to the electric, and the ethereal conjunction must be limited. There will be less than the three in the first, less than the seven in the second, less than the twelve in the third; the finer in its duration will correspond to the coarser. The mind vegetable world is what it is because of the soil | may be stretched out back or below the electric,

and the conjunction will be translent in the ratio that it passes down, and will be perfect in the ratio that it passes up. This thought opens up for the contemplative mind the permanency of relationshelps to an understanding of the external and

At the present stage of man's unfolding he is incapable of grasping any subject which transcends etherealism; but there are worlds as much finer than the ethereal, as the ethereal is finer than the grossest matter. There are grades of etherealism, as there are grades of persons. All persons have some ether within the being. More-ether can be extracted from vegetable matter, but it is a coarser ether than that which is in man. Ether may be classified thus-'tis in the vegetable. Being there it must also impregnate the soil. Thirdly, ether is in the animal kingdoin. Fourthly, 'tis in man, finer and more abundant than in the animal. Fifthly, in the very fine woman is more abundant than in the comparatively coarse man. Sixthly, 'tis yet more abundant in the highly spiritualized person than in the material woman. Seventhly, this ether in this highly spiritualized person forms a connection with persons in the spiritual or more ethercalized conditions, and thus there are ascensions to the spirit worlds and descents to the highest in the earth state. These connections need to be so comprehended that intelligent persons can see the relation which the fine bears to the finer, and the finer to the finest. There is a superfine and a supernal life; there is an electric life, a magnetic life, and an ethereal life. As persons progress they pass from the first to the second, from the second to the third-and persons becoming ethereal will be refined In the ratio that they become recipients of the finer others. From these persons there will be impartations without disturbance, because the ethereal life has been reached, and the interchanges will be agreeable in proportion to the qualities of the ether

which is emitted. Here the mind panses. An effort has been made to unfold to man a bearig and a harmony of confunction which has not been thought of. Persons have met as the brutes-freet, to gratify the animal propensities. Their offspring are brought forth in sorrow, but when persons enter the ethereal worlds these irritations will not be; there will be ethereal harmony, ethereal tranquility, and the wants will be of an etherenl character. Brought thus into happy conjunction, persons can dwell in the ethereal regions, subsist on the more ethereal products, inhale the more ethereal aromas, and will clothe themselves in the more ethereal robes; be able by a thorough knowledge of ethereal laws to transport messages from mind to mind; be able to construct machines which shall be propelled by the coarser ethers; and the world of etherologic thought

will be inflowed to the being. (To be Continued.) The man it

For the Religio-Philosophical Journal., THE EDEN STORY. learning to the BY YOUN SMITH.

PART I.

It was morning in Eden ; Adam and Eve had just finished their repast. The sun was shluing brightly in the heavens, and they wandered for a time through their garden to observe the growth of their plants. Many years of their life had clapsed and successive changes of the seasons had always brought the same delights-but now they rambled listlessly and from habit, for nothing seemed different from what it had been before. There were the same flowers, but they observed them without interest, for the progress of the seasons had only renewed the old sensations they had experienced for so many years. The quiet beauty of the day, the glorious sunlight and the gambols of the animals, had lost their attraction; although both were affected by the same influence, yet in each it was exhibited differently, for while Adam walked quietly and without discomposure as in reverle, Eve was flitting restlessly from fruit to flower, and then going back to Adam's side and addressing to him remarks which showed she took no interest in what she anw. At last Eve, according to her frequent custom, left Adam to attend to the duties of the day, but she was restless still. In one of the pauses of her work she saw an

angel approach. His plercing eye which seemed to penetrate every thought of her heart, impressed her with a sense of power such as she had never received from any of her angelle visitants; the majesty of his tall form, and the earnestness of his gaze told her that she was about to receive a communication of no ordinary importance. All her listlessness passed away in an instant, and with her natural grace she immediately addressed her visitor requesting him to occupy one of the scats of the garden, while she called her companion.

"I gladly accept your kindness," said the stranger, "for I have traveled far; but call not Adam, my communication is to you."

Eve was astonished, for the heavenly messengers had previously directed the greater part of their conversation to her lord, while she had been little noticed, except as the minister of their household wants. She felt flattered therefore at this mark of confidence on the part of her distinguished guest, and scating herself at a short distance, awaited his

"Tell me first," said her visitor, " how you occupy yourself during the day?"

Our occupations are not fatiguing," said she. "We trim the trees and the shrubs as God taught us, and we keep the walks clean. My bower and I to know all the pleasures and pains of a mother's

my bed and the preparation of food are my prigetpal charge, and when these are finished I help Adam in managing the trees and vegetables."

"But do you know how to form and shape the

best instruments for your labor?" Eve showed him a rude stick which she had been using to loosen the carth, and to set her plants. "This is our spade," said she, "we have but few tools, can there be anything better than this?"

"And how did you procure these tools?", " "God gave them to us; we have never thought of altering them or getting others." Do you have any animals to work for you?"

"How can animals work?" said Eye, "They can't hold a spade or trim the trees, or set them

"They can do very much that you are now ignorant of, and can be made useful in many ways. Your tools also can be improved so that you can perform your work with much less labor than it requires now."

"We always supposed that tools must be made in this way. God taught us to make them so, and they must be the best.".

Her dark eyed visitor then showed her a knife which he held in his hand, and with which he severed a limb from a large tree in an instant. The limb was one which Adam and Eve had long wished to remove, because it interfered with other trees, but it had become so large that their united efforts had been insufficient to break it. As it fell, Eve started up in amazement at the rapidity of the work, me.

"Can I cut off limbs as easily as that?" said she. Let me try the knife."

"No, but you can work far more easily than with your present tools; and with a little practice you will be able to use it in such a way as to accomplish many things now impossible to you. Take the knife and use it for yourself."

Eve was astonished at the ease and pleasure with which she could prune small limbs from the trees, and was so delighted with the knife that she might have occupied herself with it the whole morning, if her visitor had not interrupted her. "I could show you many other things," said he; "but of what use would it be? If I should give you tools they would be of little benefit, for neither you bor your children would know how to mend or replace

"What are children?" sald Eve;" we have no knowledge of them."

"Beings of smaller stature and powers than you, who come from you and grow to be like yourself and Adam " "Oh!" exclaimed Eve, "if I could have such a

being with me, I should never grow tired. I could take him about with me all day, and show him everything. Adam could teach him and we should both be so happy !". Yes, you would truly be delighted. Your child

at first would not be as high as your knee, and you would see him grow from year to year. You have seen the kittens play around their mother, and how the mother nurses and watches them and delights to take care of them? Your pleasure would be much greater and higher than hers, and you would always feel the same enjoyment in it. There is nothing on earth, not even your love for Adam. which would satisfy you more?" . 1 930

"Oh, it would be too much happiness. I will tell Adam. But how must I do?"

"Have you lived so long in this garden and never discovered how you must learn all things?"

"You mean the tree of knowledge-but God says if we eat of it we shall die."

"God means that knowledge is to be attained

through suffering." "Then we shall be miserable, too-what do you

mean ? " ing word this bon , a diw online in

"I wish to tell you that the greatest happiness can only be attained by occasional sorrow. The birth of a child will be painful, but you will care nothing for that when you are nursing him. You will so love him that you would suffer a thousand times the pain rather than part with him. So it will be troublesome for your children to learn how to make knives and to employ animals in working. but these acquirements will be so useful that they will never part with them, but go on improving from generation to generation, and when such things are once learned they become easier by practice and men will take pleasure in them."

"But how can we cat of the tree of knowledge, when God forbade us to?"

"You are left to your own choice." If you prefer

to live among the trees and plants, trimming them up and laying out your garden, year after year, on the old plan, you can do so. If you seek to know all the modes of improving the growth of trees and forming the most beautiful flowers, of taming the wild animals and making them cultivate your ground and carry you from place to place; if you wish to penetrate the mysteries of the earth, to know its formation, to draw from it all its treasure, and to render your descendants numerous, wise and powerful-if you would learn the laws of the upper spheres, and know how and why the sun and moon and stars appear to revolve around the earth and to change their places; if you desire to penetrate the secrets of the future, and look down through the long ages in which your descendants are to inhabit the earth, and see how they will grow and become powerful and die, and to what regions their souls will be transferred when they leave their bodies upon earth, you have now the choice. And," added the stranger in a lower tone, "if you seek

love and to draw your Adam closer to yourself by love for your offspring and his, you must be bold and resolute."

Eve was awed by the words of the stranger, and her bosom heaved with conflicting emotions. She clasped her hands together and looked on the ground; then she raised her eyes to the heavens. At that moment an eagle started with a seream from a neighboring tree, and soared high up in the air. Eve watched him with a kindling eye till he became but a speck and then vanished from her sight. Her resolution was taken.

"I will be like the bird," said she: "I will have knowledge, though it costs me death. I will no longer be confined to this routine of daily work. If the paths of knowledge are thorny they are yet bordered by flowers. The wants of my nature can never be satisfied in this garden, beautiful as it is."

With a firm step she passed to the tree of knowledge. She had often gazed at it with something of dread, but now she beheld the lofty and beautiful tree with pure admiration. She plucked and tasted a few apples that were easily reached, and then turned to the stranger. "You who have so filled my mind with a desire for knowledge, must now join me in persuading Adam to do as I have done."

The stranger led her to a quiet spring and bade her bend over and look into it. Eve had often before enjoyed the girlish pleasure of adorning her hair and fimbs with flowers and admiring herself in this spring, but now she was startled at the beauty which beamed from her eyes and seemed to envelope her face as with a halo. She hastily snatched some fig leaves from a neighboring tree and fastened them around her form, that her radiant face might appear more beautiful by the contrast. Then placing a few roses in her hair, she turned to the stranger. "I understand your lesson," she said, you think I shall be able myself to persuade Adam. Be it so. I feel my power already." She abruptly left the stranger and sought her companion, soned and or

PART IL.

Adam was at his labor when Eve approached. He did not perceive her till she laid her hands byon his shoulder. Adam started as he beheld her, for her wonderful beauty, so different from her usual placidity, told him that something extraordinary had occurred. He stepped back and gazed at her as she stood in her loveliness and majesty. With her natural taste she had placed herself in front of a dark cedar, and as Adam looked her overpowering beauty thrilled him with astonishment.

"What has happened, Eve? How have you gained beauty, such as I never saw before?"

Eve approached and kissed his lips. "I love you more than ever now, Adam, for I feel within myself greater power to love," and she clasped him

" Have you not loved me enough-you who continually watch to gratify every wish of mine?" "I have only loved you according to my power.

Henceforth we must love each other as gods." "But I am only a man-how have you become

"Only as you can and must be. Look into my eyes," and she fixed them tenderly on his. Adam looked deep into her beautiful eyes, over-

flowing as they were with tenderness toward him. and radiant from the newly born light within; but he failed to penetrate the secret, and Eve saw that she must tell plainly what she wished him to guess. "I had a visitor from heaven this morning, Adam,

and he told me much that I had never thought of." " Is that all? Why did you not call me?" "He wished me not to do so."

"Has he departed?"

divine?"

"I have but just left him-he has induced me to do what I never dreamed of doing before. Can you not see the change in me? Can that be wrong which has made me so lovely?" "Your mysteries terrify me. Tell me plainly all

that has happened. A wondrous change has come over you, and yet you hesitate to tell me, and you say I can become divine like yourself. How can all

"You know the tall tree in the midst of the garden 911

"What! the Tree of Knowledge? You have eaten its fruit. You have disobeyed our Maker! Know you not that sentence of death is passed upon you? Know you not that you must leave this

Adam passed his hands over his face and sank down in mortal agony. The thought of tosing his dear companion, the unknown terrors of his sentence, the offence against the Creator-all rushed upon him and rendered him incapable of interance. This was the dreaded moment for Eve. She had scarcely imagined the possibility of losing her love, her partner through all the pleasant hours of her life. Must she accomplish her mission through the world alone? The future rose before her in all its terrors, but with her newly awakened powers she cast back the thought and summoned up all her resolution to avert the calamity. She repressed her rising tears, and kneeling down beside her beloved Adam, drew his head upon her breast and stilled his anguish by words of endearment. Unmindful of her own agony, she employed all the arts which long tried affection had taught her, to comfort her companion. At length he spoke: "Must I lose you? Must I dwell forever alone?" and Eve saw that the thought had not yet entered his mind that he could like her aspire to taste of For the Religio-Philosophical Journal.

knowledge and power. A new pang was added to

"My Adam will be like me," she said; "he also will learn the beauty of knowledge. We will move through the world together, and he shall be my instructor. There are other gardens besides this, and other occupations. We will leave this place and seek other fields of labor. With you by my side, no path will be difficult or dreary."

Then Adam submitted to what he supposed to be his fate. "Yes, I must go with you," he said. "After seeing your face as it is to-day I could never endure a separation."

Eve could not be contented with this, and she repeated all that her visitor had told her, adding, "I could never be satisfied that you should go with me and partake of the burden of my sorrow unless you are first filled with the same aspirations as myself. Have you ever examined the Tree of Knowledge closely? Let us visit it."

They arose and walked together to the tree. A light cloud rested as always upon its lofty summit, but its beautiful leaves sparkled as they fluttered in the sunlight. Adam had never before observed it so closely, for the terrors of a Divine command had always repelled him. Both stood for a time lost in admiration.

"Such beauty was never meant to be wasted," said he. " How fair and large the fruit is upon the upper branches !"

Yes, but we cannot reach those. Do you not see it is impossible to climb so high? The cloud covers it. We cannot see how high it reaches, but the higher we look the more beautiful is the fruit."

"It means that the higher and better the knowledge, the more difficult will be its attainment."

Eve plucked some of the fruit and gave it to Adam. Its variety and unrivaled beauty astonished and delighted him. "The angel told you truly," said he. "The time has come when we can no longer enjoy ourselves here as formerly. Our occupations, by constant repetition, have become tiresome and uninteresting. It is time for us to go forth from this garden, and become acquainted with new scenes." Adam tasted the fruit and was delighted with its sweet and lively flavor which, different from that of all other fruits, seemed to excite even while it satisfied.

"Henceforth," said he, "we will seek knowledge together, and the seed from this tree must be scattered throughout the earth. If we meet others like ourselves we must impart our knowledge to them and receive theirs in return."

A glow of happiness passed over Eve's sweet face as she heard this, and she seized the hand of her companion and pressed it to her lips. At this time the divine messenger appeared and his brightness and noble figure astonished Adam.

"You have done well," said the angel. "Nothing should deter you, not even the supposed commands of the Deity should have power to prevent you from seeking your true happiness where it can only be found in the advancement of yourselves. The prohibition to seek knowledge was only intended to preserve you from certain errors into which you were liable to fall through want of judgment, in the early stages of your existence. Since those are passed your highest good will be attained by the closest possible examination of all the workings of Nature. Learn in the first place everything that conduces to enhance or delay the growth of plants, for this is the great laboratory of Nature. The world will be rugged and barren before you at first; you must go far hence and seek your sustenance amid its vast expanse; but there are fertile fields and flowery plains, as well as lofty mountains and barren deserts. All are for your use and from all of them you and your descendants will gather food for the body and the mind. You will overpower the strongest of the animals and appropriate all for your own benefit. The gods of whose nature you partake will watch over and guard you, and be ever at hand to preserve you from danger, until you have gained the skill and experience necessary for your own security."

"Will you not tell us," said Adam, "something more of the meaning of the punishment implied in the threat 'thou shalt die,' made when our Divine parent placed us in the garden?"

"Death," said the angel, "is a change of life. To-day you die to Eden and pass into the world. You have outgrown this garden-it is no longer your fit place of residence, and you must seek a new sphere of labor, with new cares and anxieties as well as loftier rewards. This is the death that happens to you now. After many years another change takes place. The divine spirits which inhabit your bodies will leave them and you will then go to begin a new life among the angels. That will be a change vastly more glorious and important than the present one, and each succeeding life will only carry you to loftier heights of knowledge

The soul of Adam was thrilled at the glorious prospect thus presented. All doubts vanished as he looked beyond the few years of trial to his destined greatness. His form dilated and his countenance glowed with the sentiment of his new born enthusiasm. "Is such my destiny?" said he, "Is heaven so near? Then welcome all the perils of earth, since they fit me to become an inhabitant of the glorious abodes where dwell the angels with whom I have so often held high communion."

Eve had been no less enraptured with the words of her glorious visitor, but her overmastering interest in Adam, had kept her eyes fixed upon him with unmoved attention. As she beheld the change in his expression, her eyes filled with the happy tears of relief from apprehended calamity, and of exultation at a desire attained. When she heard his outburst of enthusiasm she threw herself upon his breast and was clasped to his heart, sobbing with joyful emotion. " Now you are my own, my own forever !"

The angel stood for a few moments silently gazing on this scene of conjugal tenderness and affection, and when the flood of Eve's tears had subsided he resumed: "My children, your Divine parents rejoiced at the constant affection you felt for one another in the garden; they look with delight upon your present emotions of love and confidence. It is needless to tell you to cherish these feelings while you live, but I am permitted to say that if you perform faithfully the duties of your life upon earth, the change of which I have spoken If it removes one before the other, to the habitation of the angels, will be no hindrance to your enjoyment of each other's society, or to the reception of each other's love."

"And when we have left this garden," inquired Eve, "shall we not be visited by the angels as beretofore?"

"Sometimes they will visit you; but it is necessary that you should learn to depend upon yourselves, and therefore their visits will become less and less frequent."

But how," said Adam," shall we be preserved from ercore and mistakes?"

"You partake of the nature of your Divine parents," replied the angel, and his lineaments glowed with the depth of the thought within, as he added: "This divine nature will always prevent you from doing anything contrary to the highest interests of the universe; and remember that the highest good of the universe is the highest good of each individual within it. Whatever errors von may commit therefore, will only be temporary in their effects, and will eventually be seen to result in good to the world and to yourselves. Whatever trials or sorrows you meet with, and they will be many, never lose your faith in your Divine parents, or in the happy destiny that awaits you. Repair all mistakes as best you can. This can best be done by a careful study of the laws of Nature, and they will appear to you more beautiful and grand the farther you advance in knowledge of them. But it is now evening. Repair to your bower, take to freshment and rest, and be ready for the labors of to-morrow. Carry with you on your Journey such things as you deem most necessary. You will be guided on your way till you find a proper place for your future habitation."

Saying this, the angel passed from their sight and returned to his celestial abode.

Adam and Eve would sometimes at first, after days of severe toll or privation, regret the loss of their pleasant abode, but as they saw their children grow up around them, and learned to adapt themselves to their new conditions, such regrets became less and less frequent, and long before the close of their earthly lives they had surrounded themselves with comforts to which those of Eden were not to be compared. When death approached they did not look upon it with dread, for they knew the truth of the promise of the angel that it should only be a change to a higher life.

Letter from New Orleans.

New ORLEANS, La., February 11th, 1866. DEAR JOURNAL: All hall, ye laborers in the cause of human progress! It is with unbounded pleasure and heartfelt satisfaction that I greet all who labor for the advancement of mankind, and especially those engaged in the great work of spiritualizing and harmonizing the world.

Spiritualism, before the war, had only risen from the waters of superstition, and reached the first ground upon which to pause and look around, and take breath from its struggles into life. During the war it has been in its first valley of rest. Now, fully refreshed and invigorated, and prepared for its great Journey, it will toil up the mountain of its youth, and lay the great foundations of its future manhood and its period of power. Then, mark well, its strength will be manifest against the conflicting creeds of men. Then we may expect a terrible crash among the dry bones of all the old theologies. Then, of course, it will commence its more laudable work of love and wisdom.

It moves my soul deeply and makes my heart feel earnest and strong, to see with what vigor and energy the great spiritualizers are at work. That matter of organization I am glad to see go on too. Single handed, Spiritualists can do little, and have a hard road to travel; but united, and sworn to dare and to do, they will overwhelm and subdue all the creeds of the world. Like the fable of the old man and his quarrelsome family, words would not re. concile them, so he bade them lay a bundle of sticks before him. He told the lads, one after the other, to take it up and break it. They all tried in vain. Untying the bundle, he gave them the sticks to break, one by one, which was done with ease. Then the old man said; "Thus you, my sons, as long as you remain united, are a match for all your enemies; but differ and separate, and you are undone."

I should be glad to see the Spiritualists, and all liberals, free thinkers, social reformers, organize upon some grand system of fellowship. A platform can be devised broad enough for the saint and the sinner to all get aboard of, and those that can't get a board can get a rail, and then launch. These things, Spiritualism, moral reforms, etc., are certainly the forerunners of a something, which is as certainly bound to assume a regularly organized body sooner or later. I think it would be a good plan to call a general convention of Spiritualists and moral reformers of the world-say give a year's notice of the event, for the purpose of giving form and system to the great work which has so long, for generations, been working its way up through chaos.

Suppose the Spiritualists and reformers of this earth would organize and appoint a master mind for a head center to be elected periodically, or as the wisdom of the organizers might direct, what a power over the institutions of this world it would produce, even in the brief period of ten years.

I say organize a grand cabalistic Spiritual Republic, with a theocrat and his cabinet, and a Spiritual Congress. I don't like to see so good a thing as Spiritualism carried along in so beggarly a way as it now is. Let it take body and it will rise, as does the giant oak above the rest of the forest, and stand aloof from the thousand and one scraggly and snarling creeds which surround it. Let it not be smothered and choked by the weeds of superstition, ignorance and bigotry any longer. These weeds grow for want of better seed. Sow broadcast the genuine wheat, and see how quickly these weeds return to their mother element, with their substance converted into good fruit.

Let the tree of Everlasting Life be firmly planted in the rich soil of this earth, and let suitable hands be appointed to watch over it and nurture its growth; and then, in the great future, we will all with united hands and hearts help Father God and Mother Nature gather in the bounteous harvest.

With many deep and heartfelt greetings to all of the true workers in the cause of Spiritualism and progress, I remain to each and every one with a devotion too deep for expression, your friend and JOHN W. EVARTS,

1st Lieut. 4th U. S. Colored Cavalry.

[ED. NOTE.-Head centers, Vicegerents, Popes, Bishops and Priests, appertain to the institutions of the past. We trust the world has wisely outgrown such childlike wants. Spiritualists should look forward to that broad and ever expansive plane of life where each individual will recognize truth alone as supreme. Let us never bend the knee to nor make any one individual dictator to the free born soul in matters of faith or conscience. No, never. Let the highest light beaming into each individual soul guide and direct him in his ever onward and upward course toward the goal of unerring truth.]

M. Sartorius von Wattershausen, a distinguished geologist, who has devoted several years to study-ing the phenomena of Mount Æina, has determined by ascertaining the specific gravity of the boiling lava thrown from the crater of the volcano, that the depth from which the substance is raised i something more than seventy-seven miles, and that the force by which its expulsion is effected is equiv alent to the pressure of 36,000 atmospheres.

Run not after blessings; only walk in the commandments, and blessings shall run after you, pur-aue and overtake you.

- Charles, [An Improvised Poem, given through C. PANNIE ALLYN, in Rankin Half, Rockland, Maine, Sunday, Dec. 81, 1865.] Charity! sweet and beauteous virtue, Springing 'mid the flowers of earth; Oleaming freshly by the wayside,
'Midst life's darkness, wee and dearth. Like a lighthouse on a billtop,
When the Storm God sweeps the sea, Warning with its loving watch-rays-Buch is heavenly Churity! Like a star 'midst midnight blackness,

When the skies are dark with storm, Beaming out to guide the pilgrim, Reeping all his home thoughts warm; Such the love that, guiding earth ones, Waves the faults that critics see-Shining out in starlike beauty,

Gentle faithful Charity!

Like a try flower in the forest,
By a sweetly murmuring rill,
When all the is cold and gloomy,
And the arth is damp and chill.

Buch the heart that, blessing others, Sending forth its fragrance free, Breathes, in every thought and action,

Like an oasis in the desert, 'Mid the dry and burning sand, Cooling with its grateful freshness Wayworn feet that scarce can stand. Buch the love that strength'ning tried ones, Weary wandering on earth's lea, Wafts bright hope to many a bosom God-sent, heaven-blessed Charity!

931 Godlike, truthful Charity James a Kalland On

decrease.

At the pre-

Like a pearl within the ocean, the na of sq! Shining with a crystal glow, While around and o'er it rushing, Angry waves do ebb and flow; Like a gem on some lone mountain, 12 le sideque Shadowed by a towering tree-end and in realist Pearl-like, gem-like, ever glorious-Such is angel Charity ! ... f In Secretary

Like a pure white water lily and or all an In a dismal, stagnant pool, this in wallington In its innocent, bright beauty, a mort balance Acting out the Golden Rule. Just med and Such the depth of kindly feeling, and holites ! Which in all can goodness see; Such this blossom of the spirit, Lily of pure Charity!

Friends! Then would ye gather wisdom, ... pull And unfold to angels sight Hearts that dare, with love and justice, Nobly work for Truth and Right? Take within your hearts this virtue, Pure and brilliant, sparkling, free; of the world Nourish, culture, and uprear it, en Hillaros Glorious, heavenly Charity!

For the Religio-Philosophical Journal.

A Word to the Western Spiritualists.

There are thousands of Spiritualists in the West without any centers of co-operative unity. In many places there are occasional meetings and semi-occasional lectures; but even these periodical meetings are to a great extent carried on by one or two persons, who bear all the brunt of the work and the frowns of prejudice from an ignorant and bigoted public. In some sections, two persons only, and they for years, have taken all the responsibility, and paid the heaviest part of the necessary expenses. After a time, such persons, no matter how generous and noble they may be, weary of the burden, while others standing by and enjoying the fruits of their labors, do little or nothing to help on the work. Then comes a crisis when organic unity must arise, or the public meetings cease. Now, especially, is the necessity for the associative unity of action among Spiritualists beginning to be felt everywhere,

Now let it be understood in the outset, that I am not urging an organization of Spiritualism, but am showing cause for associative unity of Spiritualists and all liberalists, of whatever name, in the various localities of the West. It is not a National Central Bureau we need, but concentration and union of all the liberal minds in the West, around local centers, as convenience may indicate. Any commensurate national or representative unity of American Spiritualism is impossible until there are local centers which can correctly represent the views, interests and feelings of the different sections of the country. In the last National Convention, Indiana had not one accredited representative. The public would naturally ask "are there no spiritualists in Indiana?" There are thousands of true hearted Spiritualists in the State; and beside this, there is also a large share of the outside liberal, or, as it is called, "infidel" element, which only lacks union to make

itself felt at home and in neighboring States. But how shall we secure this unity is the question? I answer, in every village, city, and town, meet, unite under the form of business committees, to secure lecturers, then call a State Convention, and let a delegate be sent from each neighborhood where there are six liberalists, of no matter what name. Let these delegates devise some clear, consistent, and operative plan of associative effort, or adopt one already devised, and let this plan be accepted in form, or by modification, by the respective dis-

tricts of the whole State. Don't send delegates to "make speeches," but to work out some feasible plan which will unite the whole free power of the State into solid form First, begin at home to unite; then unite the State, then the nation. Then our National Convention will stand some chance of being a truly representative body, and not before? It will then secure a close, firm, adequate and capacious system of national unity. Delegates will then be able to say what their localities require, for the localities themselves will have spoken. There will then be something for them to represent. They will not be left to loose and heterogenous speculations, but will stand out as representatives of communities of men and women engaged in the great work of emancipating the thought, and spiritualizing the religion

I repeat: It is not the want of ideas, but of the united association of persons who have ideas. The effort for this object should begin in all localities where a half-dozen Spiritualists and "infidels," taken together, can be found. Let all localities form Progressive Lyceums with two branches, if thought best; one for general free discussions of the more exciting kind, and the other for the true method of education of children under the form of the Children's Progressive Lyceum. Under the operations of the first, lectures of a scientific and spiritual character can be secured; under the other, the true culture of children, the new method of education, can be evolved into place and power. This is the crying necessity of the hour, especially here in the West. I meet it at almost every turn. We have power enough, but it is now diffused, and to a great extent squandered. It needs to be concentrated to be effective. The only way to concentrate it la to voluntarily unite its now dissevered and scattered elements.

The elements of this power are souls, their ideas and thoughts. Spiritualists! Concentrate yourselves, or see your power depart! When united truly, each soul has the strength and confidence of all the other members of his club; but dissevered, each is, or may be, a source of weakness. Scatter a pile of blazing fagots, and they go out. Pile them together, and each burns with the fury of the whole pile. So with souls. Bring them together, stand them in front of each other, and each one quickens all the others, each provokes all the others to fresh thoughts, or to loftler and more humane deeds and a diviner life. No matter if some be infidels and others Spiritualists, and still others Orthodox, (though the Orthodox will not come,) for soul quickeneth soul, and all the more when each differeth from the others. I dread the very notion of an association of conformists, even if they are all Spiritualists. For in such a society, the greater the conformity of sentiment and opinion, the greater the lack of the stimulus to thought. "Agitation of thought is the beginning of wisdom;" and in order to agitation of thought, contact of differing and various ideas is necessary. The one thing to be avoided by the Spiritualists of America is a standard of conformity. Nor is it necessary to have conformity of opinion, in order to unity of associative effort. Spiritual Philosophy, in its very genius, recognizes the fact that each person is a new classification of faculties, and hence makes all due allowance for the divergent utterance of all reasonable minds. True, all truth is a unit, if any soul be clear enough to see above the realms of appearance, and behold the sacred vision of the Infinite Wholeness: yet, while here, we only see the world piece by piece-in fragments-as broken lights of the Eternal Intelligence. You see one piece as a sun, a star, or gravitation; I see another, as chemical affinity, or spiritual attraction; while a third soul beholds the great law of correlation of the physical and spiritual forces. Let us come together, as from a fresh inspiration, commissioned to teach each other our several visions of the Cosmos, assured that each has something the other needs, for instruction, for correction, and for mutual elevation. Rest assured that intellectual activity will decline just in proportion to a coerced external conformity. It takes all souls to receive the full and complete revelation of the vast system of things. The complete vision of the Great Apocalypse is too vast for any one soul on this strand of time. Drifted walfs, strange portents, and broken fragments of the Infinite Veritas, reach us here; one finds one hint of immortal things, another a different one, and a third still another. Let us come together in the spirit of a lofty unity of aim, and plenty of room will be found in our socletics for all possible honest views. If the aims of souls be truth and goodness, the paths of their march shall converge toward the throne of God. Our social unity must be found in the spirit of a great and lofty purpose, and not in any attempt at conformity of opinions.

Atheists can as honestly aim at truth as Spiritualists. Both, therefore, can associate together in its pursuits with the most divergent convictions. Why not then invite all liberal thinkers in the various localities to join in this great pursuit? Will these differences of view set you quarreling on the way? Then you are not capable of any true society; and never until you can differ calmly and kindly, will truth take up a permanent abode in your minds.

Besides, it needs that we be compelled to account to each other for our views and convictions, in order that the weak points thereof may be revealed to ourselves. He who never sees the possibility that he may be mistaken, is in no good frame of mind to get more elevated and fresher views of truth. Each thought needs the corrective of an opposing or divergent thought to force upon us, if in no other way, the conviction of the possibilities of a higher and better statement. Some minds there are complete enough in themselves to do this work for themselves; to alternately affirm and deny their strongest conviction; to mentally stand to their dearest ideas and doctrines in the attitude of a skeptic or a questioner, thus compelling those ideas and doctrines to render up their contents, to unfold the grounds of their truthfulness or untruthfulness, and to reveal their relations to other doctrines and truths, thus putting their possessors into full command of their strength and beauty. Such souls are rare. Only one or two appear in a century. The masses need the provocation of a stordy denial from other minds to drive them down into the foundations of their own convictions and ideas. And until, by some means, the masses can do this, they will remain only a bulk of cerebral lumber.

Now, association is the external method of doing this. It is the only social method of doing it, of course. Why not then, in our local, State and national societies, make room for this purpose?

Nor can we be too careful that nothing like even an implied conformity of convictions is necessary to operative unity of action in our associative effort. Few persons comprehend the meaning of Alexander von Humboldt, when he says that "the end of man, or that which is prescribed by the eternal or immutable dictates of reason, and not suggested by vague and transient desires, is the highest and most harmonious development of his powers to a complete and consistent whole;" that, therefore, the object toward which every human being must ceaselessly direct his efforts, and on which, especially, those who design to influence their fellowmen, must ever keep their eyes, is the individuality of power and development;" that for this there are two requisites, "freedom and a variety of situations;" and that from the union of these arise "individual vigor and manifold diversity," which combine themselves in "origipality." Spiritual societies need to remember this in instituting movements to secure organic unity and strength.

Spiritual philosophy, more than any other great religious movement, aims at the full, complete and harmonious development of all the powers of man, physical, intellectual and spiritual. Our blessed religion teaches that no set of our powers ought to be neglected. Hence the marches, gymnastics, songs, questions, etc., of the Children's Progressive Lyceum. Here all the powers of childhood are provided for. None are neglected. And yet, here are the two great requisites of success, "freedom and a variety of situations," so combined as to evolve the most perfect unity of method, while it develops "individual vigor and manifold diversity," which at last culminates in "originality." Our lecture operations can be modeled on a similar plan. Let our associations become lyceums on a grand scale. When this is done, Spiritualism will become the leading and organic religion of the age. The success we aim at is not the success of a party, but the harmonious and complete education of humanity. A coerced conformity is inimical to this "chief end of man." The mental status of the members of the Catholic church is a full illustration of the sad fruits of a conformity which has been forced upon them. All intellectual and spiritual independence has departed; "freedom and individual vigor" of intellect, of soul, are unknown there; "originality" has given place to mere repetition of opinions of dead

men and dead centuries. Spontaneous worship and fresh inspiration have been superceded by the counting of beads, the senseless mimicry of mere formalism, and the mumbo jumbo of unmeaning rituals. There is, however, unity there; but it is the unity of a questionless conformity, the nuity of mental imbecility, and not of souls; not the unity of lofty aims, which comes from the "leading of great duty and an endless horizon."

The Romish church is the type of an enforced unity of convictions of thought; sectarian Protestantism is the type of utter religious disunity, and now Spiritualism is to become the type of diversity in unity. The first secures unity by the destruction of freedom and diversity; the second secures liberty and diversity by the destruction of all spiritual unity, and the third should secure freedom and unity by a method which, while it guards against conformity, yet unites all in the pursuit of a great aim ; and while it steadily provides for "individual vigor and manifold diversity," secures the co-operative effort and unitive effect of organic harmony.

Now, the question is, can this be done? Is it practicable? Will it actually work in practice? Why can it not be done? Nature does it on a large scale in all her kingdoms. Governments are beginning to do it for their peoples; why can it not be done in spiritual and intellectual associations? The great church of the future will do it, must do it. When men build governments and churches as God builds worlds, liberty and unity, harmony and diversity, will be associated together in the attainment of the great end of man.

If Spiritualism is to be the great church of the future, (as I fully believe it is to be,) it will become so, only by providing in its associative forms, for these two terms and conditions of a true spiritual republic. If unity be lacking, individual vigor and diversity become sources of weakness and not of power. If freedom and individuality be lacking, unity descends to conformity, and this engenders imbecility.

Unity must be secured by a purpose and aim so true and large as to command all minds spontaneously. I know of but one such purpose, viz.: that dictated by the eternal decrees of reason, "the highest and most harmonious development of all the powers of man to a complete and consistent whole." This great aim furnishes the element of an eternal unity. Centuries may roll away, yet man still develops, still advances, still aspires, is still susceptible of education. This center of unity still abides, so long as man continues imperfect in form, in faculty, or in force. It is a permanent center therefore of that kind of unity desirable in all intellectual and spiritual societies. The Atheist can accept it equally well with the Christian or Spiritualist. Nor will either object to his own enjoyment of individual liberty, which will secure that diversity and consequent activity which develops "originality." Such a church will be the home of genius, the guardian of liberty, the resort of culture and refinement. It will gather in all that is fresh and vital in its own time. It will be the depository of science, the agent of reform, and the school of philosophy. "It will have heaven and earth for its beams and rafters, and science for symbol and illustration." It will be a vital church, alive with the power of each new discovery in the realms of science or of the soul. And we are to lay its eternal foundations in timbers of solid light hewn from the everlasting substance of truth of ideas. On this age, and on the Spiritual movement, is devolved the glorious work. No other great religious movement attempts this task. This is the last effort of human thought to do this.

Spiritualism has already excited an intense individualism. Hence the intense intellectual activity among its believers. The present danger to the cause lies in this direction. At present, the want is associative unity. It is the constantly increasing perception of this need which will eventually evolve organization among us; and it is the danger of securing unity at the expense of freedom and individual independence, which we need to foresee and guard against; "forewarned is forearmed."

Again, the new organization should be of so large and liberal a character as to admit within its pale the most diverse and various elements, in order to secure that variety and amount of intellectual activity without which all societies soon become inert and inoperative for any purposes of reform or improvement. The tendency is to select like elements, to bring together only persons of similar ideas and convictions. This will not do for the church of the future. Spiritual Philosophy aims at repeating in society the divine order seen in the various kingdoms of the outer world. To model intellectual and religious societies, after the archetypes of nature, is the problem and task before us. The object is complete development of individuality under the forms and relations of social reciprocity. Individuality is the same as development, and the great object of all true social and organic unity is, therefore, the cultivation of the individual, the complete and perfect development of human beings. What more can be said in favor of a society than that it brings human beings ever nearer to the best thing they can be? Or what worse can be said of a society than that it prevents this? All social action, then, should subserve the entire development of the individual human being. In ordinary religious societies, the individual is nothing when his interests are weighed against the interests of the institution, and the "cause of Christ." This latter must be preserved at the cost of all individual liberty and development. Men exist for the sake of the church, not the church for the sake of men. The individual is submerged, and his genius dwarfed and cramped. Individuality is lost in the crowd. Men are trying to get saved in bundles, and not by personal development and individual worth. Public opinion is the great tyrant of all mediocre minds. Only a real individual can stem this iron rule. To so re-organize intellectual and religious society as to secure the emancipation of the individual, is no boy's play. Genius cannot flourish in the atmosphere of the popular religious societies. So soon as it begins to awaken and to work, it is pushed into the street, and crushed beneath the frowns of social disapprobation. We, as reformers, are to recognize this fact, and provide for it in our future associations. Our society should aim to stimulate genius, originality; in fact, our social organization should have these for its great central purposes. It is genius which is always the first to say and to do new things. Few are those who are sufficiently free from custom and conventionality to perceive and announce improvements on established practice, but these few are the salt of the earth. Without them, life would become a stagnant pool. If there were nothing more new to be done, it might seem more reasonable that the man should be lost in the mass; that genius should wear its chains; that all lofty individuality should be submerged beneath the weight of institutionalism; but even then, it would be a shame to the intellect of those who do the old things, to forget why they are done, and to do

them like cattle, and not like human beings. In-

deed, no intellectual quality but that of imitation,

would be requisite in a society of this kind, and monkeys have this faculty in common with man. A society of apes would be all sufficient for the purposes of pure conservatism organized. By conservative and mediocre slaves, genius is considered wild, orratic. One might as well attempt to compel the current of Niagara to flow as smoothly between its banks as a Dutch canal, as to force genius into the ruts of old St. Custom after it is fulrly awake. Then, institutionalism delays the hour of the awakening of genius; and necessitates that, when it does awake, it must break off its ancient fetters at the cost of tears, social standing, reputation, and even of blood.

All our efforts, then, at unity of action, should recognize these dangers and provide for them. To my mind, the last National Convention did little, almost nothing, toward the evolution of a true systematic unity of reformers. I hope the next Convention will take up this question in the true scientific and philosophic spirit, and by analyzing all systems of organization, point out their errors and truths, their virtues and vices, their benefits and defects, and thus proceed surely toward the complete and proper solution of this great question. The past is rich in experiences we will do well to heed; and it is by a complete knowledge of its failures and its triumphs, that the reformers of this age can be taught to avoid the causes of the first, and secure the benefits of the latter. It is still a question with some, whether any organization is needed; whether it is not better to be always completely spontaneous in all gatherings for lectures, etc. Let such study their thought closely, go to its foundations, if it has any, and make an exhaustive statement of their views. On the contrary, let those who feel the necessity for organic association, complete an exhaustive study of their thought, and bring forth a full and complete statement of reasons therefor. Not one great debate, exhaustive on either side, has yet transpired. Not one exhaustive statement of reasons for either view has yet been made. Let the next Convention, or its committees, rather, prepare for this work, if consonant with its function. Let us have done with this surface work, and begin to treat these great problems of our movement with that largeness and depth of research commensurate with their interest and importance. In no other way can we command the truth in the matter, or the respect of public intelligence.

But this letter is already too long, and I must close. Let me say to the spiritual public generally, and especially to those localities where my services may be desired. I am to be in Troy during February, and after that, am free to fill calls in the East or West, as the case may be.

Truly yours for progress, SELDEN J. FINNEY.

For the Religio-Philosophical Journal. Seances of Miss Jennie Lord.

DEAR EDITORS: Presuming that you are anxious to keep your numerous readers posted as to the different mediums, I take the liberty to address you upon the doings of Miss Jennie Lord, who has been astonishing and confounding the skeptics of Evansville, Ind., and the neighboring town of Newburgh, just ten miles above, on the Ohio river. Miss Lord has held six or seven successful seances in Evansville, at which all of the usual manifestations took place, and two at Newburgh.

These manifestations consist of music on the guitar, tamborine, ringing of bells, sounding the triangle and watchman's rattle, the spirits keeping perfect time with a violin player yet in the form. The instruments floated around the room, and touched many skeptics in the circle. They also passed water in a glass to four of the company.

Now we say spirits did all these things twice in our own parlor, as we managed the whole arrangements of the circle, and know that no one in the room moved a single inch during the continuance of the manifestations. We were very sorry that Miss Lord's health and mediumistic powers were not strong enough to enable the spirits to give seances in a public hall; as it was, not more than xteen were allowed to be present at any one

Slowly but surely the cause is moving on, and the scoffer is being silenced and confounded. True, there yet are those very scientific people, such as doctors and clergymen who belong to the church, who cry electricity and mesmerism, who satisfy persons as ignorant as themselves, of the laws governing this subtle fluid (electricity.)

All we have to say in reply to their arguments is, that if these manifestations are electrical phenomena, that it is electricity of a more refined nature than that developed by Franklin, and subject to and governed by an entirely different set of laws (sue geniris), and we are much inclined to this belief. We think the phenomena may be produced by two connecting batteries; one on earth, and the other in the spirit land, and might very aptly be termed "spirit electricity," and governed by laws peculiar to itself, requiring no insulating stools, and over which the earth has but very little if any influence, or our earthly bodles either. The spirits must use our spiritual natures or spirits, in forming the earth battery, and then connecting with a battery above, the two coming en rapport with each other. One thing I do know, and that Is, it is not the gross electricity of the earth and clouds, as every scientific man knows that it is not subject to the

I would add that the rattling of the tamborine was loud enough to be heard two hundred yards in the open air, and declared by our violin player at the seance, (a confirmed skeptic up to that time,) the best he had ever heard; and at his request it was repeated by the spirits, in what was very aptly termed by those present, a perfect break down. We thought sometimes that the instrument and table upon which It occasionally struck, would be broken in pieces. I never was so happy before in my life, and I feel my soul continually thanking the spirit or spirits for the perfection and positiveness of those manifesta-

God speed the good cause. E. Lewis, M. D.

Newburgh, Ind., Feb. 2, 1860.

RATHER A COMICAL REASON. - The Boston correspondent of a Springfield paper says a curious petition was before the State Council recently, other leading men of the Baptist persuasion. It is for the pardon of a man who was sent to the State Prison fifteen years, for forgery. The Warden not long ago, detected by means of his correspondence, a deep laid plot for his release, By reading alternate lines of one of his letters, and putting together certain underlined words in another, he found the plan was to get his mistress to write letters signed by a man's name, which were to declare the prisoner's innocence and the writer's guilt. The woman was then to come to Boston, dress in man's clothing, and personate this pretended rogue, and so induce the Governor and Council to grant a pardon, running the risk of arrest. Now, what do you think is the ground on which the pardon of this accomplished rogne is asked for? Why, that he has experienced religion !"-Boston Investigator.

For the Religio-Philosophical Journal. The Devil.

BY WM. A. LUDDEN. This Devil, who and what is be, That causes so much misery? When analyzed and brought to light,

Methinks he'd vanish out of sight.

Our good old ancients used to say ... His horns and hoofs he did display, And sometimes showed a cloven foot-Was six feet tall, as black as soot!

He appeared at first in heaven above Altho' created free from sin, Unholy thoughts did onter him.

And next we find him wide awake, A splendid and majestic snake. Where he his object did achieve.

This monster shook his silvery tail, Which frightened Eve till she grew pale, Then placed within her hand the fruit Which caused her ruin-oh, the brute!

Oh. Lucifer, why hast thou cursed God's noble children from the first? Why didst thou cause poor Mother Eve

MOBAL. Is not our Father still the same Eternal source of Truth and Love, Or did this serpent when he came Destroy the power of God above?

If so, there was a sad mistake-For how short-sighted must God be, To be outwitted by a snake, Which robs him of divinity?

Spiritual Communication.

Sent for publication by a gentleman in St. Louis. FROM DR. BULLARD, FORMERLY A MINISTER OF ST. Louis, Mo.

I wish to give my experience (or growth if you please,) since I came to the spirit world.

I left the material world by accident (so called.) but had nearly finished my earth life career. I should not have remained on the earth, according to your time, over four weeks. Hence I gravitated to my place in the spheres prepared for me, according to my growth and development. I was not entirely conscious of my real existence for some fourteen hours. As soon as I became conscious I found I could not move out of earth life surroundings. I marveled much at my condition, and besought aid from the God whom I had served during my earthly career; but each word seemed to me hollow and meaningless, and I found when Nature had unmasked me I was not what I had tried to preach myself to believe I was.

I never was naturally a clergyman. I never filled the place according to what I conceived a clergyman should be, yet I believed I was rebellious, and not willing to work in my heavenly Father's vineyard, and I never denounced a sin or pronounced judgment upon a sinner, but I did it through fear, feeling that it would be expected of me, and that I was doing my Father's will by proxy.

Hence I found myself bare shorn of my strength. was not where I had the adulation of public opinion to buoy me up; but found myself standing alone, reading in characters of living intelligence every act of my life, every good deed, that I did from the pure impulse of my spiritual nature, and every one I did to be seen and heard of men standing side by side before me. I immediately called for help, and when it came my prayer was to point me to God, and I asked where, oh where, and the voice answered, look within, for until thou canst comprehend and understand the God within thyself, one ray from the great eternal Source of intelligence would annihilate thee; and he immediately willed to my presence a vast multitude of clergymen of every sect and denomination and left me with them. There seemed to come over me as a zephyr's breath, a balmy influence of intelligence, and I saw the position and condition of each one.

I saw that they had lived entirely outside of themselves instead of inside; had attempted to unravel the beyond and neglected the present or now. Their moral natures seemed to be too weak and deficient to carry them out into Nature to investigate for themselves. The result was, they were waiting for the great promises they had relied

Those things were shown to me that I might see the necessity not only of self culture, but self dependence, and found that I did not gravitate to my particular heaven, but immediately began to investigate my own self and nature. I found I could not associate with those free and independent minds, whose intellects and spiritual developments. dazzled me, until I grew intellectually and spiritually up to them. Hence I saw that it was the moral nature that impelled us onward, and always the intent was the motive power. Our thoughts were inactive and latent unless imbucd with a divine will to self sustain ourselves.

My importance as a clergyman faded as the flowers in autumn.

I would not have the material world think that my life was misspent, for it was not; but I can now see where it were better to till the soil, to improve upon every scientific impression, lay hold of every improvement of nature, and employ their time in promulgating the truths of God in nature as they are written in man's nature and revealed to him by that God within that makes no contradiction in his revelations; and I would have the clergy of the earth spend more time in cultivating the unwritten pages in each human heart rather than waste so much valuable time in attempting to seal the Bible of Nature in the vain attempt to make plain the fabled history of old.

I do not declaim that there are no honest clergymen, but I feel more sympathy for their condition, for I know they expect so much and will gain so little, and it shall be my work to strengthen them in the truths of a divine Gospel, as they feel their grasp loosening from the timeworn myths of the past, for I would say to the world, no man can teach ye the ways of God until he has learned them himself, and those teachings must be the emanations and acts of his own soul, for here ye will not progress to that state of bliss and joy which is the acme of human destiny until ye have rendered unto yourself that which belongs to nature, for good and evil are conditions of ignorance and a demand within of knowledge. And now seek first the heaven of knowledge, and then evil, death, and hell are swallowed up in victory.

Professor Wheatstone ascertained that the duration of the electric spark does not exceed the twenty-five thousandth part of a second. A cannon ball would appear stationary in its flight, if illuminated by the spark; and the wings of an insect that move ten thousand times a second, would seem at rest.

J. B. Clifton to Anti-Monarchist. To the Editors of the Religio Philosophical Journal :

In your issue of February 17th, over the signature of "Auti-Monarchist," I am taken to task for opinions expressed in a former article in relation to the Constitution of the United States, its original powers, its present status, etc. In consequence of the opinion I there expressed of the insufficiency of the Constitution to cover the emergencies that have occurred, I am charged with a desire to repudiate the Government indebtedness, to establish a monarchy, etc.

While "Anti-Monarchist" makes these broad assertions, and thinks he sees a settled, widespread purpose to repudiate the government indebtedness, still he does not bring forward the slightest proof to show that the Constitution contains within Itself the powers that have been called into action during the last four years.

Before proceeding further, I will state that I am not a Secessionist, nor ever have been; a monarchist, nor ever have been; a repudiator nor ever have been. Yet I am bold to assert there is nothing in the Constitution to deprive an individual of his property without allowing him a consideration therefor, and I ask him what has been paid the slaveholder for his property in slaves-even the loyal portion of the owners, whose misfortune it was to live in a slave State? I claim farther that while the Constitution contains the power to quell an insurrection, it is very lame on the point of a rebellion. I claim farther, that the Constitution was looked upon with so little favor at the time of its adoption by the majority of the States, that it was three years after, before all the States came in; and the State of Rhode Island can hardly be considered as in yet, for she has so much of the old monarchical system still clinging to her that she could not until within a few years hardly boast of a republican form of government-and the writings of all those connected with the formation of this government that I am acquainted with, go to show that the main object of the compact was protection from a foreign foe rather than to form a centralized Starry and Error of Popular Anamarovo

Now, while at the time that President Lincoln issued the Emancipation Proclamation, I saw the necessities of the case demanded it, still I searched in vain for the power in the Constitution to carry it out; and it is not to be wondered at, for much the largest proportion of the States at the time of its adoption were slave States, and it can hardly be supposed that they would confiscate their own

While that Proclamation was legally a dead letter until Congress, together with the vote of the States, ratified it, when it thereby became a law, it was not necessarily Constitutional; and is not and never can be, so far as loyal slaveholders are concerned.

Anti-Monarchist must understand there is a very wide difference between the necessity of a case, and the constitutionality of it; and while I agree that in whatever has been done, the end justified the means, still now that it is accomplished, I would have the Constitution or some Constitution to cover the case. If Anti-Monarchist still thinks that all has been done in strict legality and justice, let me call his attention to the fact, that in the year 1864 Congress levied an income tax on the year 1863. Now who eyer heard of a retrospective law; and yet such a law was enacted, and the revenue collected, in many cases from government officers and others on a salary which they had spent the previous year, so that it bore very hardly, even unjustly, upon these parties. Still, though every country lawyer knew it was illegal and unconstitutional, this tax was paid by the writer of this article to the tune of three thousand dollars for that year.

The difference between Antl-Monarchist and the writer seems to be, that the former sees everything that has been done to be Constitutional, because it has been done; while the latter looks upon many things that have occurred, and the power that produced them, as he would upon a surgeon who' amputates a limb; that is, the situation or case made it necessary! The situation was never dreamed of, however, as possibly occurring by the framers of that instrument, (the Constitution) and in any other position, the sense of justice of the nation would cry out against it. fast depend of the sail

Anti-Monarchist seems to have a holy reverence for the old Constitution, if for no other reason than because our forefathers framed it! Now, that to me is a very poor cause for admiration; and the very best evidence to me that that instrument is not capable of governing us to-day is, that it slept while nearly one half of our territory was being wrenched away from us, and perhaps a third of our population. Now, if the Constitution had defined itself clearly on all these points, it would have become sooner apparent that Mr. Buchanan was falling far short of his duty, and he would have been impeached instanter; but no, there was not a spot in the Constitution on which to place your finger that made plain the powers of the general government when brought into collision with the States.

"Anti-Monarchist" argues that if we are not living under and being guided by the Constitution, we are in a more terrible condition even than during the war. Well, let us see whether we are living under the Constitution or not. Let me ask him are the Southern States, as judged by the Constitution in or out of the Union? Are they States or Territories? Is Mr. Johnson or the radical party on the side of the Constitution. In order to settle this matter I respectfully ask "Anti-Monarchist" to quote the language of the Constitution bearing on these points, for I cannot find them touched upon

The truth is, we have outgrown the Constitution, and because some see it, "Anti-Monarchist" thinks if that be the case, we must necessarily have outlived all moral or political honesty, and that if we lose sight of the old Constitution, the Ship of State and all embarked in it will be wrecked; but he need not fear-there is, and ever will be a majority of both moral and political honesty in this government to save it from dishopor or destruction.

I see, also, that "Anti-Monarchist" apologizes for discussing politics in the Religio-Philosophi-CAL JOURNAL, and says "his understanding of the purpose of the paper was for the elucidation of God principles." Now, while that may be said to be its main purpose, still I claim that the elucidation of God principles is not confined to psalm singing, but to all that will elevate and benefit mankind; and I cannot conceive of anything better calculated to this end, than a good government. If "Anti-Monarchist" thinks that the RELIGIO-PHILOSOPH-ICAL JOURNAL was intended to advocate a new theology, or that its heading conveys that idea, then he or I is mistaken, (and I think I am not,) for I find the word "philosophical" at the head-and that word covers a great deal of ground, and should be the guardian angel of all religion, morals, or politics. Without it we are sure to fall into error and superstition; but with it we possess the magnet

that will separate the gold from the dross, freeing ourselves by the light of science from the dogmas and superstitions of the past, and making us cease to venerate anything for its antiquity, but to prize it

only for its usefulness and real worth. "Anti-Monarchist! surely cannot have failed to see that the world "Religio" or religion has in the last few years almost entirely changed its significance, being no longer the worship of forms, but

In conclusion, permit me to say to "Anti-Monarchist," that he never was more mistaken in his life than in supposing that the writer, by urging a more centralized government, is in favor of a monarchy, even a limited one. I would have, however, less frequent elections, so as to give either party in power an opportunity to prove its political theories and to give stability to the laws which govern trade; and I would confer on the General Government such powers as would ensure the perpetuation of its boundaries, and a republican form of government, delegating to it the right to use any and all facilities embraced in that territory for the perpetuation of the same. All these points I claim are not now clearly defined (if defined at all) in the Constitution; and that is what I mean by a more centralized government, and with that government I am and ever have been willing to live and die with and for it, debts and all.

So I say again to "Anti-Monarchist," do not fear the country is safe. The writer holds quite as many government bonds as he does, pays cheerfully quite as heavy a tax, and put in four years of the war for the defence of the Union, which I rather think is more than "Anti-Monarchist" did.

Respectfully, 1 111 J. B. CLIPTON.

Letter from Miss Wheelock.

but aught has present them

DEAR JOURNAL :- The Spiritualists of Janesville, Wis., have been renewed and strengthened through the ministrations of Charles Hayden; and though circumstances conspired to prevent my attendance at the lectures, I hear that the expectations of all who listened were more than realized, and there was a goodly number present, notwithstanding the weather was the most unpropitious of the season. Efforts are being made in this city to sustain regular meetings, and to procure the best lecturers. I hope we may succeed in our endeavors.

I hear so many appreciative words spoken of the JOURNAL, I cannot allow them all to pass without telling you, dear Editors, for they are heart-tributes to you for your faithful effort, and your success in making the Journal what advanced minds demand, as an organ through which to give expresssion to the new thought and the fresh inspiration of the progressive soul. Indeed, I have come to regard it as a dear friend, whose weekly appearance I anticipate, for the information it gives me of progressive minds and movements, and for the acquaintance it enables me to make with its contributors through their productions.

Besides, I have a warm personal friendship for one amongst you, she who circles her name with a cluster of stars, and my eye looks early to that part of the Journal's sky which those stars illume, for their beams are pleasant to me, and their scintillations clear, sparkling and inspiring.

I herein extend the hand of greeting to our brother, J. R. Robinson, whose letters have had reference to utterances of mine, and whom I highly respect, not only for his frankness, but for the clearness and fairness with which he views the questions touching woman's rights; but he must know our lungs are strong for earnest talk-(we left off screaming when the years of childhood passed us;) for the spirit within is strong and purposeful, and impels to earnest speech. Aye, friend! we know our rights do exist in principle. We see them, we feel them, and furthermore feel ourselves appointed to repeat these truths often, and with earnestness, to the unbelieving world, that belief may spring to bud and blossom in their souls as well, for thus comes a recognition of rights, and finally human institutions are based and built upon them. Our motive, friend, is not to hurry these matters. , We bide our time in cheerfulness and calm believing, attaching blame to none, but recognizing causes and their natural results, at the same time feeling a responsibility resting upon ourselves as laborers in the various. fields of reform, where human destiny is being made and moulded to nobler fame, through the development of higher laws and principles. Meantime asking for the divine spirit of love and charity to abide with us, we are, fraternally thine,

and the server paint of the ELVIRA WHEELOCK.

e die compelled Extracts from Letters.

DEAR JOURNAL: I am delighted with the RELI-GIO-PHILOSOPHICAL JOURNAL. But for a sick wife, I would be out getting subscribers for it. . . * * I am an old philosopher, and have won the parchments of M. D. and L. L. D., and I gave six months to the investigation of Spiritualism in the commencement. The moment a philosopher avows

that he is convinced that intelligent spirits control these phenomena, he is denounced as an enthusiast, a fanatic, or an impostor. " this trans the The comments on these phenomena applied to the miracles of the Bible, would overthrow them all. I admit that it is all science, all philosophy; but not the philosophy of the physical world, but of the spirit world. All are in harmony with laws spiritual. For I believe there is no chance, nor a single occurrence above, aside from or independent of fixed and unchangeable laws or rules or modes of action; but the spirit world can exhibit its phenomena in modes new to us, and always when we need them. And just now we need them very much and I hope that they will occur more and more until all men are convinced of their immortality by actual intercourse with the spirits of their friends who have left their earthly bodies.

Yours,
San't Underhill. Peru, La Salle Co., Ill., Feb. 9, 1866.

DEAR BROTHER JONES: 10 - 11 - 1 have advertised some land for sale in your paper. It would gratify me very much to donate this land I advertise to the cause of progress and reform, were I not so unfortunately situated in a pecuniary view as to need the amount I offer to receive for it, that I may discharge obligations against me upon the small place upon which I reside and desire to hold as a homestead. Like many other Spiritualists, I was once in easy circumstances; but through a devotion to unpopular religious views, have felt the frowns of the world and the reverses of fortune. Yet withal, I believe I am the gainer. What I have gained spiritually fully balances what I have lost materially, and I can truly say with you, that I am really in carnest in my desire for the advancement of humanity, toward a higher, nobler and more glorious position in the scale of being.

In conclusion, I will make this proposition: That if through the aid of your JOURNAL, or individual efforts, I am enabled within sixty days !

to dispose of my farm for a return in cash of \$900, I will donate to the JOURNAL \$50 of that sum. I regret that my circumstances deprive me of power

to enlarge the proposition tenfold in amount. With hearty good wishes and warm esteem, I am, truly yours, D. S. FRACKER. Berea, Ohio, Feb. 21, 1866.

DEAR JOURNAL: I am much pleased with your paper. If you choose to number me among your contributors, I should like to receive it, if consistent with your rules. If not, it makes no difference.

If you see any literary merit in my productions, I. hope you will not discourage me by silence and, uncertainty, but let me know if I can do anything for you. I am, however, no story-teller, and would be glad to see a paper which could be supported without fiction, which is simless, and intended only for pastime. How many precious truths are crowded out and waiting for a hearing on this account, Heaven only knows. G. L. BURNSIDE. Oswego, N. Y.

DEAR JOURNAL: Last Saturday and Sunday Mrs. F. P. Kingsbury, of Cincinnati, gave us two lectures in Aleshire's Hall on "Spiritualism and Mediumship," which were listened to with marked attention by the audience, which was large, considering the warning given by some of the clergy to their members not to go to hear her, regardless of the fact that she lectured for the benefit of the poor. Her lectures were very fine, and I hope have done much good in giving the people a knowledge of our philosophy here, for many think Spiritualism consists of physical manifestations, and nothing H. BRENEMAN.

Gallipolis, O., Feb. 14, 1866.

S. S. JONES, Esq. - Dear Sir: In reference to the business matter, I should have arranged it differently, because I am a believer in the philosophy published by you, and am unwilling to put even the slightest mite in the way of hindrance of or cost to its publication, development and spread.

When I first observed your title, "RELIGIO-PHILOSOPHICAL," last winter, it caught my attention and approbation as being eminently needed at this day; but being wholly unacquainted with the persons named in the charter and with the philosophy held by you, it did not occur to me that it might be the same philosophy which, through the study of principles I had taken hold of some twenty-five years ago; nor did I become aware of that fact until Dr. John Mayhew brought your paper to this city, where I became a subscriber.

May your enterprise succeed and reward you in all ways, especially in the spread of the true philosophy of life, its duties and aims here and hereafter.

With regard and respect, your friend and obedi-SHARON TYNDALE ent servant, Springfield, Ill., Feb. 12, 1866.

It is true, that there is no true interior rest or place for any of us unless the religious, devotional, or highest aspirations of our natures are provided for and satisfied. It is also true, that there is no complete rest for any one without the intellectual or reasoning faculties are recognized, encouraged and satisfied. It is true that there is more apparent unanimity and mental tranquility in the congregations who assemble to worship in Orthodox churches than there is as yet in or amongst Spiritualists when they congregate in numbers It is true that impressible or sensitive persons (mediums,) require harmonious associates and sur-

Hence the frequent periods of despondency, the disquiet and unrest that comes to the soul in these meetings of Spiritualists when they get together, and begin to pull and haul, and spat each other intellectually under the impulse of combativeness, undertaking to analyze Bibles, churches, ministers, saviours, and creators, feeling almost indignant at the thought of prayer, or of there being any difference in human actions or impulses as to the rightcousness of the same. How easy then, for such persons, magnetized by each other, to accept with a sort of fanatical rejoicing, their own favorite motto, "Whatever is, is right."

This is, as I think, only a condition, not to rest in or remain very long. It belongs to the life history of "the journey through the wilderness," to the promised land.

Instead of everything being right, almost every thing on the earth, everywhere, respecting human society, relationship and conduct is wrong-wrong -wrong. There is truth in the theory sometimes, yet it is often so mingled with error, that candid, close observers oftentimes find the task of sifting and separating it a difficult one. The laws of nature being in and of themselves right, they are steadily bearing the human race onward toward some other point, either a place or condition of preparation for the right (or for the light) or else a condition for a better preparation, etc. It has always been painful to me to see any one disregard the devotional or religious sensibilities of another.

In one sense I believe I am a rigid sectarian. I believe in classes and groups, selections according: to conditions and growths, but never in looking to the past for light for the present. Never think for a moment, seriously, of going back into the Catholie or any other church of the past for rest or quiet, or protection from the present wearisome tumult and Babel confusion that professed reformers seem to make now around us. Retire from the tumult. Sit quietly alone, or with such quiet minded, devotional, feeling friends as we may meet with. "When two or three are gathered together in my name, there will I be in the midst of them."

We all need the alternate exercise of all our faculties, the devotional as well as the intellectual. I am glad to see all of our best speakers preparing the minds of the audience by a brief and beautiful prayer. I am glad to see those very beautiful and rational invocations given by the angels for your, own excellent paper, Rational prayer will always be answered.

Prayer will aid in harmonizing the mind, quieting the thoughts, and render aid in the matter of gaining a calm, passive condition, in which alone we can be recipients of instruction and strength.

> "Prayer makes the darkest clouds withdraws if bas Gives exercise to faith and love,
>
> Brings every blessing from above."

The Nichols' would not have been sent into the old Catholic church to work if they had not deserved to be sent there as much as the church deserved to have them, but land the state of the But thou dost not deserve any such imprisoning,

and my counsel is, not to be too intimate with the priesthood of that powerful circle of Spiritualists. The strongest power must always prevall in every conflict; it would take a good deal of extra exertion on the part of any good medium to keep them from going to the Catholic or any other church or organ-

ization, if that medium should frequently visit the leaders or magnetizers, and sit passively in their presence or under their counsels. Why? Because spirits in the form can control a medium as well. sometimes better than spirits or angels out of the form.

I think I have learned a good deal within the last four or five years about the law governing mediums. It has been a part of my mission to protect mediums, or rather to find quiet, secluded retreats for them while undergoing development, and to see that they were protected and shielded from both unbelievers and the large class of sponging believers. I had one young man for several months under my charge, who had been raised by the gipsies. He is one of the most susceptible creatures imaginable. I could at any time, if I wished to hear from a friend in the spirit world, I could write a note to the spirit, and embody as many subjects or questions as I pleased, put my note in an envelope, seal it, and lay it on the table in my office. He would be influenced (entranced,) and write an answer, sign the name of the spirit I had written to, and when he came out of the trance he would not know that anything of the kind had been transpiring. I learned many things while I had him under my care, that will be useful to me. I have had half a dozen mediums that I have assisted and aided, some of whom may be heard from before the public, when the proper time arrives.

There must be as complete and perfect chastity among the members of a harmonial society as there is in the purest families, among brothers and sisters, or parents and children.

Whenever any considerable number are ready to enter upon a life of strict obedience to all the laws of nature, bringing into balance and subjection all the unbalanced passions or faculties that we have received by inheritance from ancestors; when the unions in marriage are from love, and guided by wisdom; when the mothers of offspring know the necessity of protecting themselves, and the fathers know and obey the necessity of protecting instead of abusing and injuring their own offspring before they are born into the world; when all these things can be realized, then, and only then may we expect harmony, permanence and prosperity to a New Church or society.

Children may then be born who will be the offspring of love, and then as they grow up to maturity, they will be able to manifest love, free from the grosser passions, the results of which now are overrunning, cursing, blighting, and almost ruining the race (especially that portion claiming to be civilized.)

I have, when I am careful in my diet and my general habits, a "gift of healing," so that I have sometimes done what looked impossible to my natural reason. Last summer, when dysentery was prevailing, and other doctors were losing a large percentage of all their patients, I had over a hundred cases, and did not lose one. I do not say these things in any boasting spirit, I only say it in a sort of feeling that it was well enough for old friends to report to each other occasionally. Whatever I may have one day had of a desire for fame, or the applause of the multitude, I think has passed away. I love quiet and retirement, and to be of any use in the world I find I must bring my life into harmony and order within and for myself.

VALENTINE NICHOLSON. estly in the

CIRCLE IN DENVER CITY, COL. TER.

At last a medium is found, an interest excited, and a circle formed in Denver. I presume we shall be heard from hereafter. Lam almost persuaded to open my mouth in public. But it seems to me that is not in my line of duty. I am not a Spiritualist in the highest and fullest sense; only moonbeams reflected from icebergs, as some of your writers call such unfortunate beings as myself. Still there are uses for tadpoles and lizards, and all other unlovely

Fifteen years ago I fought some battles with a battle axe or some kind of an axe, and destructiveness was active. But those were not the days of giants-only Lilliputians. . The days of giants have come since then, and the small fry are laid or have laid themselves by. Well, it is all right, as Dr. Child says.

Can the committee give any reason why they appoint August or any summer month as the time for a general convocation unless it is to prevent a large class from participation? At this distance my vision may be obscured; but it seems to me that late in the fall or winter will find more leisure, and secure a better representation. Farmers and laboring men certainly cannot go; lecturers and gentlemen of leisure can go any time. If I can cross a desert of 700 miles in winter, in a common wagon, sleeping out or on the ground floor of cabins, I think with coaches and railroads the friends in the States could stand the cold. Besides, August is a poor month for free thought and physical enjoyment. I have been out in the cold for twelve years without visiting a circle, or receiving a communication; only occasionally looked towards a progressionist; have not heard a lecture. How would you like this, who are reveling in the beauties and glories, as well as the martyrdoms of the new era? Do you think you would grow much on this kind of culture? The sun shines upon me, but no consciousness of the over brooding celestials; they may guard my footsteps, but dangers and evils come upon me; and this is all the culture I get. Many a time I have cast out the devils of disease for others; but now that I am confined by the rheumatics as the old folks used to say; no alleviating hand with magic touch to bid the pain depart from me. There may be compensation for this somewhere; but I cannot see it now. J. B. W. mo He true of your and the state of the

I noticed in your paper an offer as an inducement for new subscribers, that you would send us the "Biography of Satan," or a copy of Miss Emma Hardinge's Lectures for each subscription, and I thought I would avail myself of the opportunity to get a copy of each, and have enclosed the six dollars required. I have read and heard so much about this notorious Satan, that I did not suppose that any one would attempt to write his biography at this age of the world. Many years have passed since his history has been given, and his character fully delineated by our ministers of theology, and it would seem that nothing more could be said. It would seem, from common report, that Satan is one of those unfortunate creatures everywhere spoken against, even by those who should be friends, for the priest's office would be of little worth without his special agency, and it seems unnatural and ungrateful that they do not appreciate small favors, even should they come from one they call wicked. It is true he has a very bad name, and they call him an enemy; but are we not commanded to love our enemies, and to render good for evil-and if we love our enemies, why talk so bad about them? They call him totally depraved; but has he not some good qualities? He

has suffered reproach-all the world could give Language has been exhausted to find names suitable to vent their horrid conceptions; for all this he has not complained-he has not even acted in selfdefence; he has shown a virtue that would do credit to a Christian. If then he is so lenient to his enemies, will he torture, and worse than murder his friends. It is said that he was made an angel of light, and that he transgressed and fell. Man was also made in the image of God-he also fell-both became lost in sin. I will now ask in all soberness if Christ came to seek and to save them that were lost, and that he does accomplish his mission and do all his pleasure, and that he will finish sin and make an end of transition. If so, will not Satan stand a fair chance for salvation? Should it appear that he acted well his part as designed by the Creator, and that all his attributes were derived from God, and that he was controlled to will and to do by those attributes, then who is to blame?

DEAR JOURNAL: All who are heralding the beautiful Harmonial Philosophy, living the lives of the pure and the good, are truly dear. These are they whose good deeds are recorded in the higher life. I, too, am a friend of humanity, especially the oppressed and downtrodden, so to speak. I would fain throw in my mite towards the uplifting of truth and justice wherever found, whether possessed by those holy and good in their own eyes, and maybe in the estimation of the outside world, or by that class whom the masses pass by, because not possessing wealth, power or influence. These, too, might be found to have performed many good deeds that have not been blazoned o'er the world, but think you the recording angel has passed them by unheeded?! Not so. +- -- *

It has always seemed strange to me that any one possessing reformatory or Christian principles can look upon his suffering fellow-mortals and not, realize a saving sympathy in extending a helping hand if it is in his power to do it; but so it seems

Take for example the late tragedy here. The poor destitute mother was driven to distraction by the blighting hand of merciless winter, and the cold shoulder of those who should have cared for her and her little ones, 'It was to the Spiritualists she looked for aid and protection. Knowing as she did, that her children would fare no better than she had, and that they were so badly organized, inheriting vices from a dissolute father, that they would ultimately become victims of the State prison, or perchance, the gallows. I say it is no wonder, in that condition, that she broke down as she did. I only wonder that she is not altogether bereft of reason.

I have understood that the girl imprisoned with Mrs. H. for evidence, though she was depending upon her own resources, sent her, in her greatest extremity, a sack of flour; and after she was imprisoned, her brother-in-law came quite a distance to bail her out, which assistance the noble girl did not accept, saying that Mrs. H, would sink if she lest her. So she chose to be her companion in affliction. Such as she are friends in need, as well as in deed. May the angels guard them.

I have felt much interested for those two persons, both mediums. Daniel Baker is in appearance. manners and address a good, well-meaning man; was for some time the only friend Mrs. H, had who would help her in any way. She is a very innocent, good woman naturally. I sat in a circle once with them, and enjoyed it much. *

I am fond of reading spiritual intelligence—the deep, true and pure, just from the spheres, and it seems, while reading such, I can almost feel the warming rays of love, light and wisdom from the sunny shores. Let me ask where, oh where can we find aught else on which to build our hopes of happiness either here or in the after life, or fill an aching void in a lonely heart. Yours for the truth Battle Creek, Feb. 5, 1866. that never changes.

oun find funtresser

DEAR JOURNAL: A friend sends me your paper, and I have read it with as much satisfaction as the old Abolitionists read the message abolishing slavery. Your Journal is another message of freedom, an emancipation of mind from the slavery of other men's opinions, from dogmas, creeds, and a faith too narrow for the understanding. We have cultivated as well as we should, a horror for Egyptian bondage, Southern slavery, Russian serfdom, and the French guillotine, without a thought that our own spiritual freedom is alike oppressed, that we are compelled to make material for other men's temples, without a straw of evidence to justify our submission, to give the substance of our labor to others without any just compensation, and our necks to their guillotine, that our moral force may be cut off

Our spirit friends converse with us in this place in their natural voice, upon matters known only to the family circle, and join with brothers and sisters present in songs they were wont to sing when in earth life. I have held long discussions with them upon the most intricate subjects of philosophy, much to my advantage. Still, their modes of reasoning bear the characteristics of their earth life education, and their knowledge seems to be limited to the field of their experience and education, though they have much improved in its use.

With many wishes for your success, in a pecuniary as well as in a spiritual sense, I am, yours for truth, L. M. PARSONS

Waukan, Wis., Feb., 1866. Wan entered all and and

For the Religio-Philosophical Journal. Charles A. Hayden.

For many weeks we have listened to the burning words which have fallen from the lips of our Charlie, the "boy preacher." During his stay of two months in Chicago crowds of intelligent and intellectual people have gathered to hear from him the light and glory of the New Dispensation, and they have not been disappointed; for with a true and natural eloquence which has few parallels in the history of oratory, he has demonstrated the practical truth and beauties of the Spiritual Philosophy. We have heard Clay, Webster, Rufus Choate, Ogden, Hoffman, James T. Brady, Beecher and Chapin, the great lights of the Senate, the forum and the pulpitand none have pleased us more than this inspired boy. His clocution is characterized by a degree of perfection which usually is only acquired after years of study and experience. The ideas flow in perpetual and unbroken torrents; error vanishes at his magic touch, and old theologies and creeds disappear in the whirlpool of logic which carries down all before it.

God and the good angels bless you, Charlie. May they ever keep and preserve you for the noble work now before you.

Montana Territory produced \$18,000,000 of gold

Religio-Philosophical Journal

CHICAGO, MARCH 10, 1868.

OFFICE, 84, 86 & 88 DEARBORN ST., 8d FLOOR. RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

PUBLISHERS AND PROPRIETORS. GEO! H. JONES, Secretary. 19 2 S. S. JONES, President. For terms of subscription see Prospectus on eighth page "The Pen is mightier than the Sword,"

To Postmasters.

All Postmasters in the United States and British Provinces are requested to not as Agents for this paper—to receive and remit subscriptions, for which they will be entitled to retain restrictors of each \$3.00 subscription, and TWENTY CENTS of each \$1.50 (half-year's) subscription.

To Our Patrons,

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

In changing the direction, the old as well as the new address should be given.

In renewing subscriptions the date of expiration should be given.
On subscribing for the Journal, state the number of the paper at which you wish to commence.

militar bien To: Our Subscribers, die Thomas

We appeal to our present subscribers to exert themselves to extend the circulation of the Religio-PHILOSOPHICAL JOURNAL. You know its worth, and by this time must feel that you are warranted in saying to your friends that it is a paper not only worthy of patronage, but financially sound, and that subscribers will be sure to get the paper for the full length of time for which they subscribe."

As an inducement for a renewed effort in our behalf, we make the following offer: Every old subscriber who will send us the name of a new subscriber, full paid, \$3.00, for one year, shall receive K. Graves' BIOGRAPHY OF SATAN, or Emma Hardinge's volume of Lectures on "Theology and Nature," with a fine steel engraving of the author, free, by return mail. Here is an inducement for all subscribers to do a good thing for themselves as well as for us and the cause of Spiritualism.

The Slavery and Error of Popular Theology Resting on Ignorance and Fear.

Slavery wherever and however it may exist or prevail, is so far a deprivation of freedom. The human race as yet has never been so far advanced in science, morals and religion as to be able to maintain and enjoy a condition of absolute and unlimited freedom. In the nature of things it never can. Obligation and accountability are in compatible with positive, unrestrained freedom. If the term comparative freedom may be legitimately used, then such degree of comparative freedom may be exercised and enjoyed as such comparison will allow.

The term liberty, though frequently and even commonly used as synonymous with freedom, seems more like license or permission to do, or not to do, under certain limits and restrictions. We have, it is said, civil, political, moral and religious liberties, which we are permitted to claim and enjoy, by the power which can punish us for their abuse. If we forfeit by misconduct, our right to such liberties, that same power can deprive us, in whole, or in part, of the further enjoyment of them, according to the enormity of our offence. This shows that liberty has its limits, and is permitted, regulated, restrained and controlled, and therefore is not unlimited and perfect, but is always in the comparative degree.

Human slavery is the wrongful deprivation of whatever rights and liberties the enslaved had, and compels him at the hazard of the most cruel tortures, and even the loss of his life, to do in all respects the bidding of his master. This state of things, when exercised, is despotism and tyranny in its worst forms. There are comparative degrees of slavery as well as of liberty. There are also varieties or various kinds of slavery; yet slavery is always slavery, and in direct conflict with liberty, whatever form or shade it may assume. All kinds of slavery necessarily produce the passion and suffering of fear. This fear may be in proportion to the severity of the slavery, or the sensibility and dread of greater suffering, in the subject of it. It is sometimes defined to be "the painful apprehension of merited punishment."

This slavish fear is inculcated and made universally prevalent by the popular theology of Christendom. The basis and structure of its doctrines all rest on a false foundation. It all rests upon the statement of one single individual, made, as is said, some two thousand years ago, by a person who neither knew nor could possibly know anything more about it than any other individual who lived before or since his day. This individual was Moses, of "Genesis" notoriety. He was not present at the scenes he describes, nor was any one else, nor could there possibly have been. Of course there could be no one to tell him. It is simply his fabulous story. To pretend that he was inspired by God is more absurd still, because knowing it to be false, and without any truth or authority, it is calling the Creator to substantiate and sanction a most glaring and ridiculous falsehood. It represents the Creator as falling with regard to man, in his first efforts, and of being convicted of telling an untruth in a question of veracity between Him and the serpent. The circumstances related, therefore, of the Creator's work of making Adam and Eve; of prohibiting them all knowledge of good and evil; of the violation of that prohibition, and its consequences, called "Adam's Fall," may very likely have passed through the visionary brain of Moses; but it does very little credit to the brains of the present day to give it any credence. Christendom does believe, or professes to believe it, and so worships Moses and the Bible.

The salvation proposed as a remedy for all these disasters, including the "immaculate conception," is a very fitting conclusion from the assumed premises. The incidents and character of the remedy are such as leave the final fate of the individual in the greatest uncertainty. Do the best he can, there will be the smell of brimstone hanging around his doubts and fears, "Men are all their lives in bondage through fear of death." When is added to their fear of death, the fear of the devil, the fear of hell and the fear of God, it must be admitted they are in a very fearful condition. When to it all is added that "fear bath torments, and that the smoke of their torments shall ascend forever," their fears are not much lessened.

This, then, is the condition of the fears and slavery of Christendom. Its doctrines and its preaching inculcate fears and doubts here and the dread of endless misery hereafter. Does not this leave men as well as find them in a most abject state of slavery?

Will not a careful and thorough study of the character of the Supreme Being present a very different scene in direct contrast to the foregoing? There are certain qualities or attributes, as they are generally termed, which belong to the perfection of His character. Among them are infinite knowledge, infinite power, infinite wisdom; in-

finite justice, infinite goodness and truth. He is, also, perfect—that is, infinite in perfection. These attributes, as thus so far forming his character, will not, probably, be disputed, but cordially assented to. So much, then, for the present, as it regards His character. How is it with regard to His government? Having created all things, does it not necessarily follow that He governs all things? What other governor could there be? Is he not the only governor? With these powers and qualities. what kind of a government must it necessarily be? Must it not be in perfect and infinite accordance with the foregoing qualities and attributes? If he fills all space, is there room for any imperfection, injustice, want of goodness or truth? If these attributes are infinite, and "God is all in all," is it not clear and absolutely conclusive that there cannot be anything at variance with, or in opposition to them?

These data thus admitted and established furnish the means and reason for true answers to all questions of evil or wrong which may be alleged to be in existence. The government of the Almighty, in all things, must necessarily be in strict conformity with His governing powers, and we have seen what those powers are. There can be no omission, cessation or failure in his government; neither can there be any change, any diminution of its powers, no admixture of any other principle, quality or influence; but it is uniform, universal, constant and perpetual in its operations, without any alloy. Does the exercise of these powers have any tendency to produce the fear of death, the fear of the devil, the fear of hell, the fear of God, or the fear of endless misery hereafter? It is truly said that the knowledge of the truth shall make us free, and this freedom banishes fear.

These premises well considered, how in the exercise of common sense, could any one believe so degrading and absurd a story as that of Adam's Fall? How in this age of free, liberal and earnest scientific and religious inquiry, it can find believers, is more wonderful still! The story was believed at the time by the adherents of Moses, and without investigation received, adopted and perpetuated by his and their successors, as a sacred oracle of truth, not to be looked into or doubted. Of course the teachers and believers of the theology of Christendom have taken these ideas as they found them, and without any real examination or practical investigation, have adopted and perpetuated them by their teachings to the present day. According to Christendom's theology, by the misconduct of Adam, in barely yielding to the laws of hunger and appetite, the prospects and conditions of the human race had become so deranged and hopeless and desperate, that after many years of painful discontent and disappointment in the failure of his original plans, the Almighty devised and put into execution, through the "immaculate conception" of a Jewish virgin, the wife of Joseph, a plan and a remedy for the misconduct of Adam. This is beyond all question the lowest, most degrading and beastly act and apology for the brutal act, that could be contrived by the lowest and most bigoted and benighted layer and grade of ignorant and selfrighteous humanity under an inextricable difficulty. Alas! how unfortunate, resulting in the most cruel torture and ignominious murder of "the only begotten son of God!"

All this sad catastrophe so far, is the result of the belief in the false story by Moses, of the creation. By the advancement of knowledge and the progress of free inquiry and scientific and religious investigation, the whole story of the creation by Moses is destined sooner or later, and much sooner than is generally believed, to be exposed and understood to be fabulous and false, and all the superstructures built upon it will cramble to dust.

What, then, is the corollary, the true definition. result and conclusion of the foregoing positions and propositions? The answer is, a perfect confidence, satisfaction and enjoyment of the well grounded belief that Moses' story of the creation is totally untrue, and that the popular theology of Christendom, based and resting wholly upon it for its fundamental doctrines, is also entirely untrue; and that the government of the Almighty is the wisest and best for our happiness here as well as hereafter.

WHAT, THEN, IS THAT GOVERNMENT? So far as we can see, in relation to ourselves and the world around us, it is that state of things which actually takes place, from day to day, before our own perceptions. The object of the foregoing remarks is to ascertain so far as we may, the true character of the Supreme Being, and what with regard to us, as well as all things else, must necessarily be the nature and character of his govern-

What, then, are the reasons, the means and the guides to enable us to form a right judgment? Evidently we must resort to what we know or believe of His character, through our knowledge of His attributes. What is most favorable to a right conclusion is, that without dispute, we are agreed as to what are the real elementary and true traits of his character in the foregoing designation of His attributes. Now what possible legitimate conclusion can be drawn from the exercise of those attributes in relation to us, our condition and destiny? With regard to any and all design of the Supreme Being in that respect, it must be, and must always have been, the true, genuine and sole action of those attributes and nothing else, and such design cannot fail in any of its results or be in any wise changed.

'In the creation and formation of man, it must be

admitted that there could have been no other power or influence exerted or employed, than that of the Creator himself. It must also be conceded that everything in relation to His creation was right and perfect as he desired it, in the exercise of infinite knowledge, wisdom, power, justice, goodness and truth. In the exercise of those powers there could be no such thing as failure or disappointment. If he, then, cannot complain or find any fault, or have any failure or disappointment with his own works, can we, the creatures of His works, complain, find fault, see defects, and imperfections in our origin, our condition in this world, or in our destiny hereafter? The theology of Christendom does make these charges against the Creator, because the assumption that there is something wrong, and radically so, that requires a corresponding remedy, or else the result will be fatally miserable and a most disastrous failure of original intentions, is a charge against the Almighty, for such failure. Such charge cannot be proved or sustained, and therefore, any such doctrine is false; and that settles and falsifies the dogmas of Christendom on all such points—such points being the main and fundamental doctrines of Christendom. It declares that something is out of joint," that a very important 'screw is loose," and that an original wrong of the most disastrous consequences has taken place, contrary to the will and design of the Creator, and that after a long lapse of time the Almighty devised a remedy for His mismanagement through the operation of the "Immaculate Conception."

This difficulty always has, for its origin, to go back to "Adam's Fall." Now, there never was any

"forbidden fruit," or any Adam to bat it, or any scrpent, between whom and the Creator there was a question of veracity to be settled, and which was finally settled in favor of the serpent and against the Creator. All this stuff is the manufacture of Moses. Christendom believes it, rests upon it, builds upon it, and all the superstructures raised upon it are just as unsubstantial and visionary as the foundation itself.

Of what avail is light to the physically blind, or of facts and truths, or the deductions of reason, to the mentally blind? It is useless to scold, complain or denounce the blind because they do not see. The blind cannot see. To enable the blind to see, the cause and condition of the blindness must first be ascertained and removed. What causes blindness? Physically, some disease of the visual organ, some film or cataract upon the eye. To restore sight or produce the ability to discern things truly, it is: evident that the disease must be cured, and any obstruction of vision be removed or corrected. This done, the patient can see objects truly, as others; see them. This blindness is rarely, if ever, voluntary, but strongly against the desire and will of the patient.

Mental or spiritual blindness is altogether of a different character, as it is often voluntary and wilful. This blindness is usually produced by ignorance, or wrong education, and by conditions and circumstances, completed by early and strong prejudices, and thus becomes almost incurably wilful and obstinately perverse, rendering the cure very difficult and almost hopeless. There is a remedy. This remedy is within the reach and means of every individual. It is the proper exercise of the talents? which the Almighty has given humanity, in the exercise of its reason and judgment, instead of burying those talents in the earth. These talents were given for the sole purpose of being fully and freely exercised upon all subjects presented for the consideration of man, to serve as guides and guardians through life. A neglect of this duty leaves us in ignorance and darkness, and wholly unfitted for the exigencies of life.

The result of this examination shows that the Supreme Being is infinite and perfect in knowledge, wisdom and power, and that from such source, no wrong, no evil, no imperfection of any kind or degree, can proceed; and that all His works, as well as Himself, are perfect in their order and degree. It must be conceded that He created all things and that He governs all things, and that all is done in infinite wisdom. No wrong or evil result can flow from such source. Innumerable laws wisely adapted. to fulfil all the objects and purposes of man's being and existence, rightly control all things in their destined course. The object of creation must necessarily have been the greatest good to each and all. Therefore we most wisely act when we so conduct as to enjoy our full share of it.

.biol of Mediums.

We are frequently in receipt of letters of inquiry for good test mediums. We dislike to make any invidious discrimination, as we are of the opinion that one will be a good test medium to one person, and not so to another. The fact of getting good tests depends very much upon the individual seeking for them.

The philosophy of spirit communion is but little known at best, but this much we do know, that no one spirit can control a medium without the aid of other spirits. To accomplish the object desired, conditions must be favorable. Those conditions are very much affected by the person seeking for the test. One person may be at ease whilst seeking for a test in the presence of one medium, and thereby render valuable aid in the premises, while the same person will be ill at ease and skeptical in the presence of another equally good test medium, and get no test whatever, while still another person would have felt differently and received a good communication.

We do not feel like condemning a medium who claims to give tests, unless we know him to be an impostor. All such we will expose to the best of our ability.

We have many times ourselves been ready to condemn a test medium because, forsooth, we did not get a good test when we were very anxious for it, being too ignorant of Spiritual philosophy to know that our great desire rendered us so positive as to utterly unfit conditions for good spirit manifesta-

The advice we would give our friends is, seek on, with a generous confidence that human pature is not totally depraved as taught by Orthodoxy. Never fear that either the devil, or an equally fallacious myth of the past, evil spirits, will harm you. A quiet, passive condition, a willingness to hear from any spirit who can communicate to you, will make conditions favorable for your loved ones to come at, a moment you least expect, and identify themselves satisfactorily to you.

The opposers discard all reason when they talk about spiritual communion, and demand such evidence as appertains to the physical plane of life alone, forgetting that the loved ones of the higher life have passed to the spirit plane, and have to accommodate themselves to the physical one through the instrumentality of mediums, or such as occupy. at the time an intermediate position between the material and spiritual life. We advise all seekers after truth to avoid all such dogmatical arguments and inconsistencies. Look for truth, and in doing so, judge others from a high and noble standpoint, and there will be little danger of being deceived. If you go to a medium with your own individuality deeply imbued with deception, you will impregnate the very elements with your own nature, and "as you sow so shall you reap." Your duplicity will beget duplicity, and you will go away accusing the medium of that which you alone have been the cause.

Chicago Lyceum, alias Sunday School.

This institution seems now to be fairly started. It was successfully launched on Sunday last, February 25th. All conflicting opinions regarding the plan of its management are settled. 'A. J. Davis' manual, "as far as practical," is adopted, those who would have preferred some other, cheerfully acquiescing in this decision, and will lend their aid to use it to the best possible advantage, and make it a success. Every educator should remember that the soul is a

creature of habit as well as the body; that our organs of speech utter with ease the words they have been in the habit of speaking; that they pronounce with difficulty, imperfection and awkwardness the sounds of a new language, and that it is equally as difficult, if not more so, to change our habits of thought as it is to change our habits of expression. See to it, then, friends of free, honest, guileless, untrammeled thought, that no effort on your part shall be wanting, to educate the young minds of Chicago, as far as possible, into an ardent love of the truth, into an unbounded confidence in lts ultimate triumph - into those habits of free. inquiry which will give it the quickest and the cheapest victory.

The Philadelphia Marvel.

There has been a great deal said in the secular papers about the wonderful phenomenon of physical objects having been moved without the aid of any known power, at a certain house in Philadelphia. This "tempest in a teapot" was not got up by Spiritualists, nor did they to any considerable extent take any stock in the excitement. If it was really caused by spirits out of the form, it was nothing strange to Spiritualists-such occurrences to them are very commonplace. If it was a cheat, as it now is claimed to be, then it surely ought to surprise no one, as cheats in matters of religion and supermundane manifestations have been the order of the day among all classes of theologians from the earliest time down to the present.

Is not old theology based on falsehood, and have not its priests, in all its phases, practiced deception and cheated the people in all ages of the world? Is it not a fact that all the pretended miracles of the Roman Catholic Church are cheats of the Popes, Cardinals and priests, to make their blind devotees submit to the heavy burdens that are imposed upon them? Is it not a fact that all the fact and management, of the immense number of protracted meetings every year held by different Protestant churches, are cheats, to hoodwink and entrap that class of people who have strong sympathetic natures, with but little power of reasoning?

Then we say if that portion of the Philadelphians who are so much opposed to Spiritualism, have got up a bogus case of supposed spiritual manifestations, and have had the good luck to, by the aid of an Orthodox priest, pray away the supposed devil who was at the bottom of the marvelous manifestations, it is the best joke of the season!

They now say it was all a trick played off by an Irish servant girl; yet it was claimed before they detected her that it was the work of the devil, and they actually overcame him by the efficacy of prayer!

Poor old Orthodoxy! got caught in his own trap, didn't he? The only devil he found was a poor, ignorant girl. In anger these good people have sent her to prison. Can any one tell us what they have sent her to prison for? Surely she made no pretensions to being a Spiritual medium. She knew nothing about Spiritualism; she was not a witchthey had no good cause to imprison her for a violation of the Mosaic code. She had simply committed a trespass by breaking and throwing about furniture, which got up an uproar amongst the opposers of Spiritualism.

es, and worse than all else, she was the means of getting the pious Mr. Duborrow out to exorcise the demon, who did the mischief. He did actually pray the devil away!

O shame, oh Orthodoxy, you claimed your prayers had driven off the devil, and got caught at it. Your devil that you prayed away proved to be nothing but an ignorant Irish girl, so you in your shame at the exposure of the pretended efficacy of your prayers, turn round and imprison the simple girl who led you to put your foot into it. Well, you used to hang and burn witches; now you can only muster influence enough to imprison poor girls who ignorantly are instruments in exposing your assumptions.

Let this be a lesson to all other Irish servant girls. Never lead Orthodox clergymen into the praying away of demons and devils damned, because if you do, unless you carry out the trick and let them have the glory of it, they will be sure to turn round and persecute you.

Verification of a Communication.

It is very gratifying to us to know our Inner Life Department is admired. We are often in receipt of letters speaking in the highest terms of these messages from a higher sphere. In No. 20 of the JOURNAL, a spirit communicated, giving his name as Barber. As it is short, we reproduce it: - BARBER, OF FREEPORT.

Strange that after so long a time I have found my way here. I died of a cancer in my throat. It kept was that I bled to death. My name is Barber. I have two sisters, Mary and Susan Barber, in Freeport. You may send this to them. I only want to say enough to let them know that I can come. They know nothing about your paper. They don't believe anything in this kind of communion. Some of the family have had something to do with it, but they don't investigate the method of communicating far enough to get that which satisfies them or seems good. The manifestations have not been pleasing, and the result was they thought it to be the work of the devil, and concluded to have nothing more

We received a few days since the following verification of the foregoing:

FREEPORT, Feb. 23, 1866. EDITORS JOURNAL :- My attention was called a short time since by Mr. Goddard, of this place, (a subscriber to your paper,) to what purported to be a communication from "- Barber, of Freeport." which appeared in your issue, I think, of the 10th inst. Feeling some interest in the matter, I made some inquiries of a young lady visiting at my house, who resided, as I supposed, in the vicinity of Barber's, She said she knew Mary and Susan Barber, but had no recollection of the death referred to in the communication. A few days after I inquired of Dr. Charleton, a physician of long and extensive practice in this place, if he had any recollection of the death of a person by the name of Barber, without mentioning any of the circumstances as published.

After some moments of reflection he remarked that it must have been John Barber, who died some years since, and added that "He died of cancer in his throat, the cancer eating off an artery, and he bled to death." He stated that he was the attending physician, and could from his books ascertain the exact date of the occurrence.

except that the person had two sisters, Mary and

Susan.

Our County Treasurer, Mr. Young, and Mr. Stewart, both old neighbors of Mr. Barber, told me that they knew him well, and were perfectly acquainted with the circumstances, and that the facts were strictly and literally correct as stated in your Journal. None of the parties named are believers in modern Spiritualism to my knowledge, and the doctor professes to be, and I believe is, incorrigibly skeptical on the subject.

JAS. B. CHILDS.

Etherealism.

We commence in this number a series of articles upon "Ethercalism." They were given by a medium while deeply entranced,

The name of the communicator will for the present be withheld, as we wish the thoughts contained in these papers to be accepted or rejected for their merits alone.

That the lectures are well written and contain grand thoughts and great problems all will admit, but whether the philosophy they contain will be acceptable, we leave the public to decide.

Medical.

Read Miss Lowry's advertisement in the "Business" column. She is an experienced physician, a good clairvoyant, and a lady worthy our patronage.

Spirit Pictures.

We have recently received a long letter from a gentleman in Baltimore upon the subject of fraud being practiced by a certain photograph artist under the pretence of taking spirit pictures. It seems that the same man who turned up here a short time since as a spirit artist, tried his hand in Norfolk, Va., and was exposed there as he was here.

We also received a letter from an esteemed friend in Rockford, recently, suggesting that we might have been too fast in our condemnations.

Now we will say to our friends that we have not a doubt about the imposition practiced by the man

His process is simply this: He prepares the plate in the same way that an artist does his for taking an ambrotype. He goes through the process of putting the plate in a dark box, to direct the mind of the investigator away from the trick of the game, which is this: When he goes into the dark room to develop the picture, or else at the time he puts It into the hox, it matters not which, after it is prepared, he takes a negative and holds it to the prepared plate, and then exposes the plate to a lamp or gaslight for two seconds so that the light will fall through the negative upon the prepared plate, (even a burning match will answer for the light,) and the impression is made so that when the picture is developed in the usual way, the image

Let no one be deceived by this class of impostors. Spiritualism is based upon truth, and its tests of

truth are abundant. The impostors are numerous in every phase of spiritual manifestations. Be not too credulous, but test every phase, and rest assured that the person who will profess to be willing to let you investigate carefully and then raises some unreasonable excuse for not allowing you to do so at every point, is an arrant impostor.

Shake off all such pretended mediums as unworthy of countenance. It is nothing less than swindling. It is the quintessence of meanness—it is criminal.

Signs of Progress.

The Christian Era, the Baptist organ of New Hampshire, is mourning over the decline of the churches. The editor says : -

"The decline of our denomination in New Hampshire is represented as painful to contemplate. We have now only 7,718 members, though in 1840 we numbered 9,555—a decline of 1,837 in twenty-five

The Workt's Urisis, in remarking upon the above item, says that "the great progress now being made by the world is away from Christ and his word, into pride, selfishness, covetousness, licentiousness, and all other base passions, and from thence to destruc-

We differ, somewhat, from the Crisis. The decline of the churches is, to us, a sign of progress. When people dare to think, and have the courage to act in conformity with their conceptions of truth, they throw aside church fetters with as much joy as the African steps out of bondage.

We give God thanks whenever and wherever we hear that a church has been closed for lack of support, for by this token we know that some souls have outgrown the rites and dogmas of the dead past: by this we know that truth will prevail over falsehood, and that the spirit will yet rise above sects, clans and creeds, and worship God in the temples not made by human hands. Hasten the time, ye spirits of progress.

Divorces.

The Chicago Times says that nearly three hundred dissolutions of the matrimonial bonds have been recorded in this city within the last two years, and that "over eighty per cent. of the suits for divorce instituted by the weaker sex, have been brought on the ground of habitual drunkenness, and consequent neglect of family affairs, such as bread, etc., on the part of the lieges."

Some people are shocked by this revelation of domestic misery; but these same law-loving persons may never have inquired into the cause of the wretchedness. Perhaps they have not considered the number of beer saloons and whisky dens that belong to Chicago; it may never have occurred to them that the marriage institution is lamentably deficient in its foundation. Would it not be wise in the lovers of order and domestic harmony to give Hymen's Temple an airing-a thorough overhauling? The renovation, doubtless, would be productive of great individual good and of lasting benefit to the human family.

Wrong Pew.

A lady in this city, a member of the Methodist church and an earnest hater of Spiritualism, having heard that there was a revival at the Music Hall, went on Sunday evening to hear the new revivalist. She watched with satisfaction the ingathering multitude, thinking, perhaps, of the rare opportunity offered to sinners to "make their peace with God." The lady left expressing herself highly delighted with the "young minister," but the hymns were new-she had never heard them before.

Two days passed and the good woman learned, to her mortification, that the Spiritualists were having the revival, and the "young minister" was Charlie Hayden. The lady did not, however, ignore the living gospel she had so gladly heard, but concluded that Spiritualism was quite unlike what she had heard it represented to be.

Progressive Lyceum.

The Spiritualists of Chicago have organized a Children's Progressive Lyceum. From present indications we shall have a great army of juvenile soldiers, disciplined and commissioned to demolish the fortifications of error, and to build in their stead Truth's sacred temple.

We are requested to solicit donations for the Lyceum. Those who may wish to aid in furnishing the children with books, etc., can leave their donations with the Treasurer, Henry Tallmadge, No. 109 Monroe street, (Lombard Block,) 2d door west. of the post office.

Disclaimer.

A Spiritualist's Convention is advertised to be held in St. Louis the 9th of March. Mrs. Daniels and C. A. Hayden are mentioned as the speakers. Tickets of admission, to two lectures, are \$1.00.

We are informed that the Spiritualists of St. Louis know nothing of the Convention, and it is presumed Mrs. Cora Daniels has no knowledge of the proposed meeting.

Mr. Hayden requests us to say that he has no thought of speaking in St. Louis before May, and has no knowledge of the parties who have made this unwarrantable announcement.

Jeff. Davis is now afflicted with a sore throat.—Alb. Argus. He ought to have it tied up.—New Haven Pulladium. Would the tying up of Jefferson Davis' throat restore the husband and father to wife and children? Would it in any way better the condition of the

Personal.

C. A. Hayden speaks in Davenport, Iows, the 4th and 11th of March; in Geneseo, Ill., the 18th and 25th; then he returns to Chicago to speak in April. Maximilian has raised his own salary to \$7,000

per day. Mrs. Anna Cora Mowatt Ritchie has written a new novel entitled "The Clyffards of Clyffe."

Dr. F. L. H. Willis, of New York, is about locating in Boston. He is a fine speaker, and is said to be a good physician.

CORA WILBURN.-This gifted woman is visiting her few acquaintances in this city. She is about making a home for herself in the picturesque town of Rockland, Maine. She is a lover of the sea, a lover of nature, and goes to Rockland to enjoy the beauty of the country and the inspiration of the occan.

Miss Wilburn will have a generous welcome in her new home; her pen-pictures of life have endeared her to a great army of readers, and we hope she will furnish our readers with an occasional letter from her home by the sea.

To Correspondents.

JOHN KING, State Center .- In the Center of what State do you reside? Your letter is at hand, and your order will be filled as soon as we know where to send.

P. S .- Your second letter is at hand, but neither the envelope nor enclosure shows the State in which you live. Please inform us immediately.

Will other correspondents please be careful to avoid the same error?

Denths.

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

Born into the bright Summer Land, from Batavia, N. Y., obruary 13th, Mrs. NETTIE JONES, aged 36 years, wife of

As is frequently the case with consumptives, her physical strength gradually wasted, for many long months, marking the slow but sure progress of the disease, which at last terminated her earthly sojourn. While her material form was wasting, her spiritual one was ripening for a triumphant entrance into her new home. Our blessed Spiritual Gospel had prepared her to anticipate with carnest desire her new birth, and she hailed with delight every change indicating its

Her spiritual experiences for the last ten hours of her earth His were rich and perfect. She had for some months enjoyed a limited exercise of the interior sight, but a few hours before her dissolution she was enabled to behold with distinctness the blessed guardian groups by whom she was surrounded, who had come to convey her from earth to heaven. The sight of those heavenly bands filled her with inexpress ible joy, increasing her anxiety to depart. She called the attention of her husband, sister, and a friend, to the blessed vision, and desired them most earnestly to go with her to dwell with them where they were so happy.

Although at the commencement of this interesting scene her hands, feet and limbs were cold as in death, and her strength nearly gone, yet in view of these exalting and heavenly scenes she could exult with loud shouts of joy and strike her bands together repeatedly in ecstacy.

Her hands, feet and limbs then grew warm, and she remained entirely conscious, expressing deep regret that she still remained in the body. About two hours before dissolution took place, she sank into a gentle slumber from which she only awoke with the angels. Herein was verified a promise made her some weeks previous by a very dear spirit friend, that whilst she slept she should, without pain, take her departure from the body-which promise she had often mentioned, furnishing one of the best tests on record. It was afterwards made known that had it not been to fulfil this promise and furnish this test, her departure would have occurred a day or two sooner.

Her funeral was attended by the writer, in accordance with her desire, and a discourse delivered from the appropriate her desire, and a discount text: "Death is swallowed up in victory."

J. W. Seaver.

Byron, Feb. 17, 1866.

BUSINESS MATTERS.

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

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

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

EMMA HARDINGE'S LECTURES ON THEOLOGY AND NATURE.-This book contains Six Lectures given through that highly developed and well-known trance-medium, Miss Emma Hardinge, besides much other very interesting matter.

The following subjects are treated of in a mas-

terly manner, viz.:

1. Astronomical Religion.

2. Religion of Nature.

3. The Creator and His Attributes.

Spirit-Its Origin and Destiny.

Sin and Death Hades, the Land of the Dead.

Together with the outline of a plan for human enterprise and an Autobiographical Introduction with an Appendix containing the sayings and sentiments of many well-known Spiritualists and other This volume also contains a fine steel engraving

likeness of the author, by Donelly. For sale at the office of the RELIGIO-PHILOSOPHI-CAL Publishing Association. Post Office Drawer 6325, Chicago. Price 75 cents.

6325, Chicago. Price 75 cents.
Forwarded by mail on receipt of the price, free of CHURCH'S SEANCES .- Mr. W. T. Church, physical

and test medium, having located permanently in this city, may be consulted at his residence, No. 862 Wabash avenue, between the hours of 9 A.M. and 4 P.M. Persons wishing to attend either the scances or developing circles, will find it to their interest to call upon him at their earliest convenience, and procure tickets to the same.

Chicago, Nov. 17, 1865.

MRS. C. M. JORDAN, Writing and Prophetic Medium, 78 North Dearborn street, Chicago. 10-tf. MEDICAL NOTICE .- Dr. Henry Slade, Clairvovant

Physician, will examine the sick in person, or by hair, in his office, Merriman Block, Jackson, Mich., every Friday and Saturday. Terms for examination \$2. The money should accompany orders. [15-tf Send for one of Harris' Gas Burners, for burning

Kerosene oil; fits all lamps, requires no chimney, makes no smoke, saves oil, and gives a splendid gas light. Sent by mail for 60 cents. Taylor, Bunt & Co., 100 Monroe St., Chicago. [24-1t] Co., 100 Monroe St., Chicago. CLAIRVOYANT AND HOMEOPATHIC PHYSICIAN .-

Miss Lowry will remain in Chicago a short time, at No. 3001/4 State street, where she will examine the human system clairvoyantly, and give a diagnosis of the diseased organs, and a statement of the cause of their diseased state, and treat the same.

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

adapted. Price for examination, \$1.00. Consultation, Free. Price for examination, 51.00. Other Hours for Consultation, from 9 to 11, A. M., and

Mistakes Will Occur.

Occasionally we receive letters of complaint, the cause for which does not always rest at our door, as will appear from the following:

VINTON, Benton Co., Iowa, Dec. 81, 1865. MESSRS. EDITORS :- Please send me your JOURNAL for six months, commencing at No. 13. Send it Sylvester Potter, Vinton, Benton county, Iowa.

Some time after we received a letter of complaint because the paper did not reach Brother a manly spirit he explains the reason, as follows, in a second letter:

VINTON, Feb. 24, 1866. Mesens. Epirons:—The lost \$1.50 has been returned to me from the dead letter office. The fault was my own. I forgot to stamp it. I hope you will receive it now in due time.

S. POTTER. Yours truly,
S. POTTER.
Our friends will see from this correspondence the necessity of being very particular about their letters, and thus avoid delays, and above all, unpleasant feelings.

CORRY. PENN.-The Friends of Progress in Corry have inaugurated a series of meetings to be held the first Sunday in each month, for the coming year; with lectures by the best speakers in the field. The hours of meeting will be 101/2 o'clock A. M., and 1 o'clock P. M. The place of meeting will be either the School Building adjacent to the M. E. Church, Concord street, or one of the Halls on Washington street. For more definite information inquiry should be made at the Union Hotel, Washington street. Speakers engaged-for March and to fill all vacan-

cles, Mr. L. C. Howe; for April, Hon. Warren Chase. Arrangements are being made with the different societies of Spiritualists and reformers for a Mass Convention in Corry, on the 24th, 25th and 26th of August next. Persons wishing further information may address W. H. Johnston, or O. H. Fraser, Corry, Erie County, Penn.

NOTICE OF MEETINGS.

MEETINGS AT CHICAGO, Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall—entrance on State street.

Hours of meeting at 101/2 A. M., and 71/2 P. M. SPRINGFIELD, ILL.—Spiritualists hold meetings regularly in their Hall, and the Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock.

WASHINGTON, D. C.—The Association of Spiritualists of Washington hold meetings and have lectures every Sunday at 11 A. M., and 7½ P. M., in Seaton Hall, corner of Ninth and D streets, near Pennsylvania avenue. Communications to the Secretary, Dr. J. A. Rowland, Attorney Gen-

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

BOSTON-MELODEON-The Lyceum Society of Spiritualists will hold meetings on Sundays at 2½ and 7½ o'clock. Admission free. Speakers engaged:—Fred. L. H. Willis, M. D., of New York, during February: Mrs. Laura De Force Gordon, during March: Mrs. Anna M. Middlebrook, April 1 and 8; J. G. Fish, April 22 and 29. PROGRESSIVE MEETINGS IN NEW YORK .- The Society of Pro-

gressive Spiritualists hold meetings every Sunday morning and evening, in Ebbitt Hall, No. 55 West 33d street, near Mr. J. G. Fish is the speaker for March. Mr. J. G. Fish is the speaker for march.

The Children's Progressive Lyccum, a new and very attractive Sunday School, meets at the same Hall every Sunday afternoon at 2½ o'clock.

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

Box 5679, New York. TRUTH OF TRUTH - Meetings at the "Temple of Truth."

814 Broadway, New York. Loctures and discussions every Sunday at 10½, 3 and 7½ o'clock. The hall and rooms are open every day in the week as a Spiritualists' depot for information, medium's home, etc., etc. All are invited to come, and make themselves at home. PHILADELPHIA, PA.—Progressive Spiritualists hold regular meetings on Sundays in Sansom Street Hall at 101/2 A. M. and 11/2 P. M. Children's Progressive Lycomm holds sessions every

sunday afternoon in same place at 21/2 o'clock. VINELAND, N. J .- Meetings of the Society of the Friends of Progress in their Lyceum Hall on Plum, near Sixth street

every Sunday morning at 10½ A.M. Children's Progressive Lyceum holds session in the same Hall every Sunday at 2 WILMINGTON, DEL.—The Spiritualists of this place mee

ing) for lectures. Lecturers wishing to make engagements, will please address either of the following gentlemen: Thos. Garrett, Esq., President; Lea Pusey, Esq., Treasurer; or Dr. Wm. Fitzgibbons, Secretary. Sr. Louis, Mo .- The "Society of Spiritualists and Friends of Progress" have rented Mercantile Library (small) Hall, and have regular lectures every Sunday at 10½ A. M. and 7½ P. M. Seats free. Speakers engaged:—Miss Lizzie Doten

and may regular rectures every sunday at 10½ 2. M. and 1½
P. M. Scats free. Speakers engaged:—Miss Lizzie Doten during February.

The Children's Progressive Lyceum meets in the same Hall

every Sunday afternoon, at 21/2 o'clock. CINCINNATI, O.—The Spiritualists of Cincinnati have organ-ized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Walnut streets, where they hold regular meetings on Sunday mornings and evenings, at 101/2 and 71/2 o'clock.

CLEVELAND, O .- Regular meetings every Sunday in Temperance Hall, on Superior street, at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum holds its sessions every Sun-

SAN FRANCISCO, CAL-Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of Fourth and Jessie streets, San Francisco, every Sunday, at 11 a. m. and 7½ P. M. Admission free. Children's Progressive Lyceum meets in the Admission free. Ch same hall at 2 P. M.

SPEAKERS' REGISTER.

SPEAKERS for whom we advertise are solicited to act as Mrs. Caroline Abbott, developing medium, 3001/2 State

street, Chicago, Ill. Mr. and Mrs. J. Madison Allyn, Rockland, Me.

W. P. Anderson, Spirit Artist. Address P. O. Box 2521 New York City.

Mrs. N. K. Andross, Makanda, Jackson Co., Ill. George W. Atwood will answer calls to lecture in the New England States. Address, Weymouth Landing, Mass.

Rev. Adin Ballou, Hopedale, Mass.

S. M. Beck, inspirational and normal speaker, will receive calls to lecture on the Harmonial Philosophy. Please address him at Rochester, Olmstead county, Minn. Lovel Beebee, trance speaker, North Bidgsville, Ohio, will respond to calls to lecture.

M. C. Bent, inspirational speaker, will speak in Middle Granville, N. Y., the first and third Sundays in each month, and in Kingsbury, N. Y., the second and fourth, up to July. Will answer calls to lecture evenings during the week, and d funerals. Address Middle Granville or Smith's Basin,

C. C. Blake, of New York City, will answer calls to lecture in different parts of the West upon Grecian and Roman Spiri-tualism, as compared with modern. Address, until further notice, Dahlonega, Wapello Co., lowa. Mrs. E. A. Bliss, of Springfield, Mass., will apeak in Haverhill during March. Address accordingly.

Mrs. A. P. Brown, St. Johnsbury Centre, Vt. Mrs. M. A. C. Brown, West Brattleboro', Vt. Mrs. H. F. M. Brown's post office address is drawer 6325

Mrs. Emma F. Jay Bullene's address is 32 Fifth street, New Mrs. Sarah A. Byrnes. Address 87 Spring street, East

Cambridge, Mass. Miss Lizzie Carley. Address, Ypsilanti, Mich. Albert E. Carpenter will answer calls to lecture. Address,

Mrs. Sophia L. Chappell will answer calls to lecture.
Address Forestport, Oneida Co., N. Y., care of Horace Farley. Henry T. Child, M. D., 634 Race street, Philadelphia, Pa. Mrs. Eliza C. Clark, inspirational speaker. Address care of

Dr. L. K. Coonley will lecture in Vineland, N. J., the first, third and fourth Sundays of February. In Wilmington, Del., the first and second Sundays of March. Will heal in these places as may be desired. Will take subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL, and act as agent for the sale of spiritual and reform books. Address L. K. Coonley,

Dean Clark, inspirational speaker, will answer calls to lec-ture. Address Rutland, Vt., P. O. Box 110. Mrs. Jeanette J. Clark, trance speaker, will answer calls, when properly made, to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn.

Dr. James Cooper, Bellefontaine, Q. Mrs. Augusta A. Currier. Address box 815, Lowell, Mass. Warren Chase will lecture during March in Philadelphia, and will spend the summer in the West.

Mrs. Laura Cuppy's address is San Francisco, Cal.

Ira H. Curtis apeaks upon questions of government. Ad-

Andrew Jackson Davis can be addressed, as usual, at 274

Mrs. E. DeLamar, trance speaker, Quincy, Mass. " 11A Dr. E. C. Dunn, P. O. Address, Rockford, Ill.: 14

Dr. H. P. Fairchild will answer calls to lecture in the Eastern, Middle and Western States. Address Berlin, Wis. Will receive subscriptions for the Religio-Philosophical.

Mrs. Fannie B. Felton will speak in Taunton during March. ddress, South Malden, Mass.

D. S. Fracker, inspirational speaker. Address Berea, O.

Rev. James Francis will answer calls to lecture, after the pring opens. Address, Mankato, Minn.

Mrs. M. L. French, inspirational medium, will answer calls to lecture or attend circles. Pree circles Wednesday svenings. Address, Washington Village, South Boston. J. G. Fish will speak in Ebbitt Hall, N. Y., during March; in Boston the last two Sundays in April; in Lowell, Mass. during May and June. Address as above.

C. Augusta Fitch, trance speaker, box 1835, Chicago, Til. O. Augusta Fich, trance speaker, box loos, thicago, Ill.

Dr. Wm. Fitzgibbon, the well known Central American traveler and lecturer on the "Lost Races, Ruins and Antiquities" of that country, will answer calls to lecture through Pennsylvania and the Western and Southwestern States on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy, and will illustrate his lectures through the mediumship of Miss Ellavanie and others. Address, for the present at Wilmington,

S. J. Finney's post office address is Ann Arbor, Mich. Miss Eliza Howe Fuller, trance speaker, will answer called to lecture Sundays and week evenings. Apply as early as convenient. Address, LaGrange, Mc.

Mrs. Dr. D. A. Gallion will answer calls to lecture, under

Mrs. Laura De Force Gordon, Houston, Me., care of C. E.

N. S. Greenlast Address Lowell, Mass, would be stilled Isaac P. Greenleaf. Address Lowell, Mass.

L. P. Griggs, Magnetic Physician, will answer calls to D. H. Hamilton will answer calls to lecture on Reconstruc-tion and the True Mode of Communitary Life. Address, Hammonton, N. J.

J. B. Harrison, formerly minister of the Methodiat Protestant Church, Kendallville, Noble Co., Ind.

Dr. Jos. J. Hatlinger, Trance Speaker, will answer calls to lecture on Sundays, or to organized circles during week day evenings, in any part of this country. Will also organize Lycenica, and speak, either entranced or in his normal condition. Can be addressed at 25 Court street, New Haven, Conn.

Charles A. Hayden will speak in Chicago, during January and February. Will also make engagements to speak week evenings in the vicinity. Address him care of the RELIGIO-PHILOSOPHICAL JOURNAL.

Mrs. Lovina Heath, trance speaker, Lockport, N. Y. Mrs. S. A. Horton, Rutland, Vt.

W. A. D. Hume, Cleveland, O.

M. H. Houghton will answer calls to lecture in any of the Eastern or Middle States the remaining fall and coming win-ter months; will also answer calls to speak week evenings and attend funerals. Friends wishing his services are requested. to apply immediately. Address West Paris, Me., care Col. M.

Lyman C. Howe, trance speaker, Clear Creek, N. Y. Miss Julia J. Hubbard, trance speaker, has again entered the lecturing field. For the present her address will be Boston, care of Banner of Light office.

Mrs. Susie A. Hutchinson will speak in Willimantic. Conn. Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md. W. F. Jamieson, inspirational speaker, Decatur, Mich. Miss Susie M. Johnson will speak in Chelsea, February 18 and 25, and March 4 and 11.

cture Sundays, week evenings, or attend funerals. Address Miss Sophia Kendrick, trance speaker, will answer calls to George P. Kittridge, will answer calls to attend public cir-les and lecture on Sundays, in Northern Michigan. Address,

Grand Rapids, box 692. Mrs. E. K. Ladd, No. 179 Court street, Boston, Mass., will answer calls to lecture

Dr. B. M. Lawrence will answer calls to lecture. Address,

J. S. Loveiand will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums: Address, Banner of Light office, Boston. Mrs. Elizabeth Marquand, inspirational and trance speaker, 97 Walnut street, Newark, N. J., will answer calls to lecture. Anna M. Middlebrook, Box 778, Bridgeport, Conn.

Leo Miller will speak in Richmond, Ind., through February; in Detroit, Mich., through March; in St. Louis, Mo., through April. Address as above, or 22 Market street, Chicago, Ill. Mrs. Mary A. Mitchell will answer calls to lecture upon Spiritualism Sundays and week-day evenings in Western New York, Ohio, Michigan and Indiana. Would like calls to lecture along the direct railroad route to Chicago. Address

without delay, Lockport, Niagara Co., N. Y. Dr. James Morrison, lecturer, McHenry, Ill. A. L. E. Nash, will answer calls to lecture and attend funerals in Western New York. Address Rochester, N. Y.

Mrs. Sarah A. Nutt. Address Claremont, N. H. L. Judd Pardee. Address care Thomas Rathbone, box 1231,

Mrs. Lydia Ann Pearsall, inspirational speaker, Disco, Mich, J. M. Peebles, Battle Creek, Mich.

George A. Peirce, Auburn, Me., will answer calls to speak upon the Sabbath, week day evenings, and to attend funerals. Miss B. C. Pelton, Woodstock, Vt. J. L. Potter, Trance Speaker, will make engagements throughout the West to speak where the friends may desire. Address Cedar Falls, Iowa, P O. Box 170, until further notice.

J. H. Bandall, inspirational speaker, will answer calls to lecture on Spiritualism and Physical Manifestations. Address, care of 274 Canal street, New York City. Dr. P. B. Randolph, Box 1714, New Orleans Va.

Dr. W. K. Ripley will speak in Chelsea, March 18 and 25. Address box 95, Foxboro, Mass. G. W. Rice, trance speaking medium, will answer calls to lecture. Address, Brodhead, Green county, Wis.

A. C. Robinson, 15 Hawthorne street, Salem, Mass., will an J. T. Rouse may be addressed P. O. Box 305, Elkhart, Inda Miss Belle Scougall, inspirational speaker, Rockford, Ill.

Austin B. Simmons will speak in Woodstock, Vt., on the Ausur B. Simmons will speak in woodsort, vi., on the first Sunday, in Bridgewater on the second Sunday, and in East Bethel on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt.

Mrs. Susan E. Slight, trance speaking and singing medium, will answer calls to lecture wherever the friends may desire.

Address Portland Me. Mrs. Fannie Davis Smith, Milford, Mass.

Mrs. Mary Louisa Smith, trance speaker, Toledo, O. Mrs. H. T. Stearns. Permanent address, South Exeter, Me. H. B. Storer, Brooklyn, N. Y.

Mrs. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address San Jose, Cal. Miss Martha S. Sturtevant, trance speaker, 72 Warren Elijah R. Swackhammer will answer calls to lecture on Com-

munitary Life, the Commonwealth of the New Dispensation, Spiritualism, and kindred subjects. Address, 97 Walnut, street, Newark, N. J. Mrs. Sarah M. Thompson, Inspirational Speaker, 36 Bank street, Cleveland, O.

Benjamin Todd, Normal Speaker, will lecture in Charlestown, Mass., during December; in Washington, D. C., in March. He is ready to answer calls to lecture in the New England and Middle States. Address as above, or care of

Mrs. M. S. Townsend will speak in Worcester, Feb. 18 and 25; in Troy, N. Y., during March; in Philadelphia, Pa., du-

Hudson Tuttle, Berlin Heights, Ohio. J. H. W. Toohey, Potsdam, N. Y. Dr. Samuel Underhill, Peru, Illinois. below that am w J. Wm. Van Namee, Brooklyn, N. Y. Selah Van Sickle, Maple Rapids, Mich., will answer calls to

Lois Waisbrooker may be addressed at Massilen, Ohio, P. O. Box 84. E. S. Wheeler, Inspirational Speaker, will answer calls to lecture. Address Banner of Light office.

N. Frank White will lecture in Battle Creek, Mich., through Alcinda Wilhelm, M. D., inspirational speaker, will lecture in Quincy, Ill., and Hannibal, Mo., during February and March; in Kansas during the summer, and in Iowa in the fall. Address, care of W. Brown, box 502, Quincy, Ill., until

further notice. Mrs. Mary J. Wilcoxson, Hammonton, Atlantic Co., N. J. 78 Mrs. N. J. Willis, trance speaker, Boston, Mass.

Capt. E. V. Wilson's address for January, 1866, will be New Mrs. Mary M. Wood will speak in Worcester during March.

Will answer calls to lecture in New England up to that time. Elijah Woodworth, Inspirational Speaker. Address, Leslie.

Bela Marsh, Boston.

Mrs. Frances T. Young trance speaking medium, No. 12

Dr. F. L. H. and Love M. Willis. Address, 192 West 27th street, New York.

Mrs. E. M. Wolcott is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont, New Hampshire, or New York. Address as above, or Rochester,

Henry C. Wright will answer calls to lecture. Address

spirit control, upon diseases and their causes, and other subjects. Address Dr. J. Gallion, Healing Institute, Keokuk, Itwa.

COMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee."

All communications under this head are given through MRS. A. H. ROBINSON. A well-developed trance medium, and may be implicitly relied mpon as coming from the source they purport to—the spirit world.

FEBRUARY 26.

INVOCATION.

Light of all life, Spirit of all truth, unto Thee as the living Center, we would approach. We desire to feel Thy balmy influence penetrating and pervading our whole being. We would feel Thy divine presence. We would that every immortal soul should realize Thy love, that every feeling of discord and inharmony might be obliterated from our memories. We would, oh, Spirit of Truth, that all should be in harmony with Thee. We would that Thou shouldst inspire every thought and illuminate our pathway through all time. Light of all life, may we ever feel Thy presence and may every child of earth realize it. May Thy pure influence permeate our everyday life, and by Thy influence may we all be brought to a realizing sense of justice toward our fellow beings. May every child of sorrow feel that Thou art with him-that Thy light hath power to expel all gloom-that by Thy spirit all will be brought to a clear and perfect sense of purity and love. We would offer thanks for Thy presence in the past, and praise for Thy presence to-day, and aspire to know more of Thee in the future.

FOR MORT WAYMAN, OF BUFFALO, N. Y.

What time is it? [Quarter of 9 P. M.] Now if that was in the morning, it would not be very late. [A gentleman just approaching the circle asked if she (the spirit) had been controlling long, to which the spirit replied :] Don't, for God's sake, call me a she. I would not be a she for all the world. When you speak of he, you mean man or boy; when you say she you mean nothing but a woman or girl. I am not that, kind sir; I don't want my friends to think because I come here and take possession of this woman that it makes a woman of me. I only make use of this organism for the purpose of saying what I have to say. I come here precisely as I would go aboard of a steamboat or rail car if I wanted to go anywhere. I have taken possession because I have something to say. If I should stay here long, and have these same folks around and get their ideas into my head, I guess I should become pretty near a Spiritualist. I never believed in Spiritualism.

Did you put it down in my letter that I might become a Spiritualist if I remained here long? [Yes.] Oh, strike that out, and say that I cannot believe in Spiritualism. I want it distinctly understood that I do not believe in it. I believe that Spiritualism would take you right down where you would not want to go. This power of speaking to you is a God-given power, and I do not attribute it to Spiritualism at all. My folks would not read this letter if I said this was Spiritualism. I might give them the best test in the world, and they would not heed it if they thought I was a Spiritualist, and that this was Spiritualism. That is how the case stands. So I want that cut right square off to commence with.

I understand from the guides of this institution that you will send this letter to my folks, if I do not say too much. I am going to tell something about my sickness, but in the first place let me say that if you had kept the devilish doctors away from me I might have had a chance of keeping right along with the rest of you. It was right out devilish, the way the doctors filled me up with their drugs until I was brimful, and then death had to step in to drive the drugs out. I think if I had not taken their nostrums I might have been here now. In the name of heaven and God, my friends, do not take as much medicine as I did.

I know that that man just leaving the room is a preacher, and I suppose I ought not to have said devil. I said devil, because I could not find any other word that would convey my idea. You hat everybody has a perfect horror of the devil. I wish they had just as great a horror of powders and pills and liquids that you measure out in a spoon. Now this roundabout talk I do not want put into my letter. I wish all people would mind their own business. Devil take the luck-it was my business to get sick; it was my folks' business to send for the doctor, and it was the doctor's business to give me drugs, and it was death's business to come in and take me over on the other side.

But I am getting ahead of my story. I do not know what was the matter with me. I see you are a doctor-[to a gentleman present]-perhaps you can tell. I will describe how I was afflicted. The trouble was in my back. I could not walk : I was confined to my room, but not to my bed. [I think your trouble may have been paralysis, lumbago, or sciatica.] My doctor said he did not know what to call it. Well, after a long spell of sickness, I died. But oh, the blisters; oh, my God, I just swear when I think of them. I have been here seven yearsthat is a good long time. I have done the very best that I could do. I will come and manifest myself to you again soon. I shall not say that I am perfectly happy; if I did I should say that which is

I do not think that it is right for any person to die until he has lived a long time on earth. I want you to live a good long time, but I should be confounded glad to have you here. If you do not live a long time you will not be satisfied. If you are sick, do not take medicine. If you cannot get a doctor that will not give you much medicine, then don't get any at all. I have a sister who is sick, and I wish that you would stop giving her so many drugs. I know that she has got to die, and you will only hasten her out of the world by giving her so much medicine. I deem it poison. I do not believe that she would feel right if she came too soon. I do not believe that she would feel any nearer right than I do if she came before her time.

I have not told you my sister's name or the name of my family. [Thinking.] I have been thinking about what I have said. No, I am not perfectly contented. " [The spirit left off abruptly, and promised to come again.]

FEBRUARY 20.

Well, I am on hand, according to promise. You are the same note taker, but these are not the same folks that were here when I came before. Now If you will keep still I will finish my story. I think I commenced by telling my folks that I was not satisfied with my treatment during my sickness by the doctor. I do not believe in trying to make people think that I am satisfied. I prefer to tell just exactly how I feel, but I shall not say very much. I know what you want. You want my name, place of residence, and my father's name. Now I am not going to have you send this to him, for he is no Spiritualist. The old gentleman don't believe in these new-fangled notions-he won't have anything

first thing that he would do would be to put it right

I do not feel quite right about blowing so hard about my sickness. Now I guess if I give you my name and tell you where to send this letter, that will be about enough. Do you know how far it is from here to Buffalo? [About six hundred miles.] Well, it does not take long to go there, and I hope you will hurry this letter along. I want you to send it to my brother. [What is your brother's name ?] Would you be satisfied if I should tell you? [I think I should.] No, you would not; you would want me to tell you where I lived, how old I was, and when I died. You need not think to hurry me up, as I do not like the idea of going back again. This is a hard road to travel. It is not quite to my liking that I cannot come back to earth again, but either God or the devil has got it so nicely fixed that when once on this side, you must remain here.

Now, brother Hi, I have spun a pretty long yarn. I was never used to the smooth side of life, and I have talked just as I used to, so that you might recognize me. I want you to show this to the old gentleman, your wife, and all the folks whom you care anything about. It will set them thinking. Tell them that it has nothing to do with Spiritualism in any way. I used the means that God gave me to make myself known, and that is not Spiritualism. You need not think that believing that this came from me will make you a Spiritualist either. It don't have anything to do with it. Spiritualism is a confounded humbug.

Just think that I, after three years and five months, have come around to let you know where I am-how I feel, and all about it. [Do not forget to give us your name.] I told you there was no such a thing as satisfying a Spiritualist. Thank God I am not one. My brother's name is Hiram Wayman, of Buffalo, N. Y. I am not ashamed to add my own name, but suppose I should not give it to you? [Then your communication would be

worthless, and I could not send it.] Well, if you will be sure and not let the folks think that I believe in Spiritualism, I will tell you. My name is Mort. If that is not right, my brother will make it so. Good bye.

ANN ELIZA PRESTON.

My friends, you see the necessity of a proper education of the ideas before entering the spiritual plane of existence. The spirit that just spoke to you has much to learn; that is all I will say about him. I wish to speak particularly to my own dear friends. I appreciate fully your kindness in listening patiently until we can give you our messages. Let me say to my relatives that the laws which govern this mode of communicating are almost unknown to me, yet I make use of them. In proportion to the unfoldment of my mind am I happy. I would have you know more of the home to which you will soon come. I would have you lose your terror of death, and realize that happiness, pure and good, can be obtained upon the plane where you now are. My affections are as strong and ardent as ever for you. Be kind to one another. Do all that is in your power for the happiness of all. Please send this to San Francisco, Cal., to my daughter, Laura Preston. My name is Ann Eliza Preston.

QUESTIONS AND ANSWERS. Q. How do spirits employ their time in the spirit

A. They spend it influencing mediums and introducing people to each other-giving spiritual entertainments. Some are interested in one thing and some in another. Their employments are as various as upon the material plane of life. Spirits do not lose their interest in the things of earth.

Q. Is it only recently that you have been enabled to communicate with the children of earth?

A. No, it is not recent, but it may seem so, because the inhabitants of earth are just beginning to comprehend and appreciate the fact of spirit intercourse.

Q. Does what we see or hear while on the earth plane ever become so obliterated from the mind as to render it impossible to revert to it in spirit life?

A. While remaining upon the material plane sounds and sights are often obliterated from the mind, but after entering upon the spiritual plane everything, however minute, that you have taken cognizance of in the past, will stand out plainly. Nothing will be obliterated so that you cannot bring it to mind again. That which you now would not wish to recal, will then become a point to which you will be glad to refer to as being a good thing in your existence. There is nothing lost in your development any more than there is in nature. Nothing in your experience can be annihilated any more than your life.

Q. Are you cognizant of what is passing upon the

A. I am cognizant only of that which I observe individually with my own soul. It would be impossible for me to see all that transpires upon the

Q. Are you cognizant of that which affects your particular friends?

A. Not always. For instance, I have friends on this material plane; now while I am here and have possession of this organism, you would not expect me to become en rapport with them sufficiently to take cognizance of what was transpiring amongst

Q. Inasmuch as two bodies cannot occupy the same place at the same time, where is the spirit of the medium?

A. Her spirit is right here. Let me illustrate. You can take a pint of water, and add to it pepper. You know by the taste that something has been added, yet the volume has not been increased. You must not suppose that I remove the spirit from this body in order to take possession. Her senses are closed to all external things, precisely as yours would be if your eyes were shut and you were wrapped in the arms of Morpheus. Your spirit would be right there. Do not think because you do not take cognizance of everything that your spirit is not there while you sleep.

JULIA LOUISA SHERMAN.

I want to talk-[trying to open the medium's eyes,]-and I want to have my eyes open so that I can see the folks. If I cannot see I cannot talk. I wish my folks were here. It always makes me feel bad to think about them. I do not go to see them near as much as I should if it did not made me feel so bad. [Why does it make you feel so?] Because they cannot see me. Do you know why they cannot see me? I keep my eyes wide open, and put my head close down to their faces, and they cannot see me at all. [Yes, my child, it is because you are on the spiritual plane and they are on the material.] [Crying bitterly.] I hope you will please send this letter to them, and tell them that Julia feels bad when she comes near her folks and they cannot see

When you know that I am close to you, maybe you will see me better. There are some very good

I feel because they cannot see me. [Do you desire them to go to a medium and give you an opportunity to speak to them ?] Is this lady what you call a medium? [Yes.] Well, then, tell them that I say go to a medium and I will talk to them. Then if they are right close to me I know that I can talk better than I can now. [You said that you felt bad -is it on account of disappointments in the spirit land?] I do not know what you call spirit land. I know when I come right close to my folks and they do not see me, that I feel bad. [Are you not in the spirit world now? Yes, they who are with me are just telling me that they call this the spirit land we come to after we die.

I have no father or mother, brother or sister, or any one here who loves me. There is only just some folks that I do not know. I want some of my folks to come. [Don't you feel happy with the company that you have around you? Yes, some: but I do not feel as well as I should if my father and mother and some of my folks were here. I do not like to stay in the spirit world, because I do not like to talk much to these folks. My father's name is William Sherman. My mother's name is Mary. My name is Julia Louisa. I died in Springfield. Mass. I was fourteen years old. I have not been here very long, but it seems a long time to me.

FROM A MIRTHFUL SPIRIT IN ATTENDANCE. Well, that girl felt so bad she did not know what to do. Why did you not give her a bit of encouragement? She wanted somebody to cheer her up. I stood right by listening to her pitiful story. It would not be very beneficial to our medium if every spirit that came to her felt as sad as that child did.

QUESTIONS AND ANSWERS,

Q. Can spirits with large concentrativeness control mediums with greater facility than those who have not that faculty of the mind largely developed? In other words, is it necessary for the perfect control of a medium that the spirit should intensify his mind upon the subject so much as to be oblivious to all other subjects; and to that end, is it necessary that the conditions surrounding the medium should be such as to induce a passive or negative state in the medium?

A. Well, the latter part of your inquiry answers the first part. You asked the question-then your own good sense came right along and answered it. You get absorbed in reading, and do not notice what is passing, or you may be painting upon canvas and become lost to outward things; in like manner, anything that engrosses the whole attention of any individual occupies the whole mind, and when you say the whole that covers everything.

Q. Is it not a fact that those spirits who have the faculty of concentrativeness largely developed, can control mediums better than any other class of spirits?

A. Do you know that there are two sides to that question? One individual may have concentrativeness largely developed, and not have sufficient power to render another mind negative to his, he being positive. Concentrativeness might cover all other faculties, and yet might not have that power over another. I have seen those not having concentrativeness largely developed, yet possessing strong positive magnetic powers, who could influence a medium. Yet persons that had that faculty largely developed, would be more likely to accomplish the desired object than one who had it not, as those who have large concentrativeness and strong positive will powers would accomplish any object easily. There is only a small portion of spirits that can influence mediums. I know of no one spirit that has full control of a medium. There are always other spirits who combine in aiding the spirit that desires to control a medium. I manifest myself and talk to you, yet there are other spirits who aid me. So it is with all the manifestations that you receive; there is a combined intelligence and concentration of spirit influence.

Q. Do I understand that a spirit has to be aided in order to get full possession of another organism? Do they always have to have assistance? A. They always do.

GEORGIANNA HORTON.

Please be kind enough to say that Georgianna Horton, who resided while on earth about one mile from the Falls of Niagara, wishes to communicate with her friends. If you will send this to the address that I will give you, my friends will get it and you will confer a great and lasting favor upon your friend and sister-for truly we are all sisters. Every woman should feel that all of her own sex are sisters; and feeling thus, it would discard all ideas of superiority over each other. When we realize that we have a kind and loving sister, one that is near and dear at all times and in all places, the feeling that "I am holler than thou" will never enter our breasts. We shall look upon all such with a great deal of satisfaction, knowing that within the breast of our sister we can come and confide every secret, every thought; and that there they will be cherished as the experiences of our own hearts. I would inculcate that spiritual feeling just spoken of amongst all the children of earth -that is, of my own sex on earth, and in the spirit world. I desire the happiness of all on earth as well as in heaven. If you could all realize the same true and sisterly feeling, then would you stand by one another. Woman should be woman's best friend. Go not to the opposite sex for consolation, but confide and trust in each other.

I will say nothing of my experience while upon earth, except this much, that however dark the valley that you are in it will eventually become light and clear-bright as the dewdrop that sparkles in the morning sunlight upon the rose. By your trials you will come to a more perfect sense of justice-justice towards your sisters. I entreat you not to condemn any sister who may fall, for perhaps with the same organism and the same surroundings you might have committed the same deeds. The law of kindness is potent. If you will only allow it to dwell within your hearts, you will find that it will bring you a great deal of happiness.

Now to my dear friends and relatives, and to my beloved mother, who gave me birth, I would speak. Mother, many a time while on earth I regretted that you had given me life, but now I thank the Power that ruled over all, that I have an existence. I thank you for it. Let me thank you again for your kindness-thank you one and all for all the kind words that you ever gave me. You will know what those are. Please send this to Milo Horton, Ningara Falls P. Q.

RICHARD NORWICK, OF DAYTON, OHIO. I want to say to my father and mother, go to that medium-that woman that they say that the devil has got hold of, and I will be the devil for a while. It is not the devil that has hold of her-it is folks that have got out of their old bodies and jumped into new ones. Now, father and mother, I want you to go and see her. Her name is Mary Cummings. My father's name is Elisha; my mother's to do with them. If he should see your paper, the | folks here, and they tell me to tell my folks how bad | is Amelia—she has more than one name. If you

will only go, I will play the part of the devil until you are convinced that it is not him at all.

I do not wish to tell a long story this time. I remain, as ever, your loving son, Richard Norwick, Dayton, Ohlo. Perhaps I ought to say excuse my

WILLIE DAVIS, OF DATTON, OHIO. I lived in Dayton, too. My name is Willie Davis. I feel just as nice as I can feel. I am in just as nice a place as I can be in. I see you cry and feel bad, because I did not stay with you longer. But you need not feel bad, for there are good folks here. I think you will feel better by and by. I want to tell you what I do. I do a great many things. My teacher says that I must cultivate my mind, and that the best way to cultivate that, is to study nature. You say that we are in another world, don't you? [Reporter replied-"Yes, we call it the spirit world oftentimes."] Well, it is not so-it is right here. Do you know that my folks read your paper-every bit of it? [No, I did not know it, but I am glad that it is so, for they will find your letter in it.] I must go. Tell them I send kisses to them. Good bye.

CARRIE KENDALL, OF HARTFORD, CONN. My mother dreamed the other night that her little Carrie came to her, with nice pretty wreaths of flowers and put them all around her pillow-carried them around her head, and then laid them right this way over the bedelothes. [Describing the manner.] She waked up before daylight and told my papa that she just dreamed that her little Carrie came and brought all these flowers.

Now that was not a dream. Aunt Hattie was with me, and we put all those flowers upon you when you dreamed it. Aunt Hattie said that if your spiritual eyes had been opened you would have seen us, but you were sleeping. We gave them to you in your sleep. I wanted to tell you all the time that you was not dreaming.

I was five years old, and lived in Hartford, Conn. My father's name is L. K. Kendall. Aunt Hattie is my mother's sister. Aunt Hattie came to heaven just a little while before I did. I will come again and bring flowers, mother-all that I can carry in my arms. By-by, lady.

A Spiritual Poem; and the att

[Given through the mediumship of Miss Lizzue Dozze, at Mercantile Library Hall, St. Louis, Feb. 9, 1866.]

MR. DISPLAY. It may seem a strange question, good people, but say, Did you never hoar tell of one Mr. Display? A man who made up for the lack of good sense By a wondrous amount of mere show and pretense;
Puffed up with concett like an airy balloon,
He was hard to approach as the Man in the Moon,
But when for some purpose it came in his way,
Then oh, how gracious was Mr. Display!

A sly politician, a popular man,
When all things went smoothly, he marshaled the van,
But when there was aught like failure to fear,
He quickly deserted and fled to the rear.
His speech to the people went gaily and glib,
While he drew his support from the National crib;
But when an assessment or tax was to pay,
Oh, how outraged and angry was Mr. Display.

He smoked and he chewed, he drank and he swore, But then every man whom the ladies adore Is prone to these things—some more and some less, Which are all overlooked in a man of address. It was also whispered that he had betrayed The too trusting faith of an innocent maid; But the ladies all blamed her for going astray, While they parconed and petted dear Mr. Display.

There was good air. Honest, who have not hear don't who was true and substantial, and sound to the core; He had made it the rule of his life from his youth To shun all evasion and speak the plain truth; But the ladies, who always are judges, you know, Declared him to be a detestable bore, Not worthy of mention within the same day Not worthy of mention within the same With that pink of perfection, dear Mr. Display.

[Laughter.]

There was good Mr. Honest, who lived but next door,

Withal he was pious—perhaps you will smile, And ask how he happened the church to beguile; Why, the churches accept men for better or worse, If there's only a plenty of gold in their purse. Gold still buys remission as freely and fast As it did in the Catholic Church in the past.

Tis the same thing right over, and that was the way
That the church swallowed smoothly good Mr. Display.

Oh, you ought to have heard him when leading in prayer, How he flattered the Father of all for his care, And confessed he was sinful a thousand times o'er, hich it was morally certain the Lord knew The ladies responded in the sweetest of sighs,
With their elegant handkerchiefs pressed to their eyas,
But the pure, unseen spirits turned sadly away,
From the loud-mouthed devotions of Mr. Display.

Ah, their sweet smiles to poor Mr. Display!
His mask of deception was moulded in clay,
And when his external of life was let fall
What he was without seeming was plain unto all;
His garments of patches, his filmsy disguise,
Which won distinction in other men's eyes,
Were changed in a twinkling, aye, vanished away,
Leaving nothing to boast of to poor Mr. Display.

Ah, a great reputation, a title or name, Oft brings its possessor to sorrow and shame; But a character founded in goodness and worth Out asts all the perishing glories of earth—
All the frailties of nature, all the changes of time! It rises majestic in beauty sublime
'Till the weak and faint hearted are cheered by its ray,
Above all mere seeming and empty display.

For the Religio-Philosophical Journal.

Protracted Meeting Conversions and Psychological Control Shown to be Produced Through the Same Mental Law.

BY REV. ORRIN ABBOTT.

Having been, according to Orthodoxy, called of God to preach the gospel, and having had that call explained by clairvoyant sight, and having been very, successful in getting people converted; and having studied mesmerism, and been also a very successful mesmerizer, perhaps no man is better prepared than myself to look over the whole field of operations, and show that preachers and psychologists produce their effects through the same mental law.

The practice of holding protracted meetings to get up revivals of religion commenced in 1830. Preachers and churches learned by experience and observation, that they must first have a succession of prayer meetings to get the church zealously engaged in the work, and then they must procure a preacher who was earnest and could send from the pulpit a flow of startling ideas that would chain the attention of the audience. With this preparation in good condition, they had a battery in readiness for psychologizing the people and getting sinners converted. On securing the attention of the audience, the preacher would impress his hearer's mind with the belief-

1st. That he was a sinner. 2d. That he was on the road to hell.

3d. That by repentance and faith in Jesus he could

When the mind was sufficiently impressed and alarmed by these points of faith, the subject was ready to come forward and be prayed for. After

praying and singing, and praying again a while, the preacher would talk in low tones to each penitent, repeating Scriptural promises and encouraging him or her to believe that Jesus would that moment forgive their sins and bless them if they would let Him: When they respectively believed the preacher's soothing words they felt better, and preacher and saints, and converts would sing and rejoice together, and they would be numbered as the saved of that

Many years ago, before I withdrew from an Ortho. dox church, this was done in good faith, and I suppose it is done now in the same spirit, believing it to be the Spirit of the Lord at work among the people; yet by a comparison with mesmerism, I will now show that it is performed by the operation of psychological laws. Having very successfully practised both as preacher and mesmerizer, I under stand the law working in both cases.

1. The mesmerizer must fix his mind attentively upon his subject, or subjects, and the preacher must fix his mind attentively upon his audience.

2. The mesmerizer and preacher must both be h earnest, so that magnetism may flow overwhelmingly from their minds.

3. They must both be firm, positive persons. 4. They must both believe there is a prospect of accomplishing the object they respectively have h

5. They must both have the fixed attention of their subjects.

6. The subjects of both must be in a passive con.

7. Both must become en rapport with their sub.

jects. 8. The will of the magnetizer flows into the mind of his subject in such a way that he can control his mind and actions, and the will of the preacher flows into the mind of his hearers and produces the effect he wishes.

9. The magnetizer knows that young people are more easily psychologized than old persons, and the preacher knows that his converts are mostly made among young people.

10. The male gender is positive, the female negative; therefore the males do the hard fighting, and the magnetizer knows that women are more easily psychologized than men, and the preacher knows he gets more female converts than male. This is so true of the female sex that I have heard an adage used by clergymen that "the woman (alluding to Eve) was the first in transgression and is the first out of it." Female mediums, psychologized by spirits, are more numerous than male mediums, and who does not know that fortune-tellers, following

the same rule, are nearly all women? As two or three good witnesses are enough to decide any case, are not the ten points here made sufficient to show that the preacher and the mesmerizer both affect their subjects through the same mental law?

To enable the reader to understand how good angels use good preachers, as well as good mediums, to exert a good influence among the neople. I shall give a few scraps from my own experience. When I was a young man, I perceived an internal, yet well understood whisper, saying, "you must preach." As I was reluctant to obey, it slowly increased until it became a pressure, as if I were a tight cask filled. with a fermenting liquid. I yielded to this voice, and giving out an appointment to preach, wrote a sermon and studied it until it was thoroughly committed to memory. At the appointed time, I commenced rehearsing my discourse; but after proceeding several minutes, suddenly I forgot every word of it! It was brushed from my mind with the rapidity of a flash of lightning from the clouds. I tried to recal it to memory, but in vain. I was confounded, and with shame sat down.

Subsequently I studied no sermons, but preached on the impulse of the moment as it came to me. When I arose to speak, I had very little idea of what I should say, and when I had done, retained a slight memory only of what I had uttered. Sometimes I was suffering severe pain, and once had begun to shake with a heavy chill of fever and ague when I commenced speaking, but neither then, nor in any other instance in all my preaching, did I ever think of pain or illness while speaking. The influence upon me Orthodoxy calls the spirit of the Lord, but ten years ago, at a conference meeting in Buffalo, when I felt the same impulse, I arose and spoke, but said nothing of the influence I felt; yet a stranger who, in passing through the city, stepped into the meeting, then arose in a trance, and pointing to me, exclaimed: "What that old, bald-headed man said came from high up in the courts of heaven. A bright and happy spirit came and held her h over his head," and then he told how long she had been in the spirit world. That showed me conclusively that I had long been a speaking medium under angel influence.

Let no one suppose the spirit of the Lord is more in protracted meetings than it was with me, for I was noted for getting people converted before protracted meetings were thought of. To make this evident I will relate several instances.

In a new country, I went into an Infidel township where no church or religious society of any order existed, neither could missionaries get a sufficient number together to hold meetings. After visiting them from house to house, they came together to hear me preach; and after tarrying with them several weeks, nearly all the people in the township professed to be converted. I passed on, but was subsequently informed that clergymen of various denominations hastened there to gather them into their folds. At various times, clergymen tried to induce me to preach in their pulpits for them, by offering to raise me large sums of money; but as I had no family to support, and understood perfectly that their clerical designs were to obtain converts for their respective denominations, I refused each offer. These facts show that any sect was ready to receive converts made in this manner.

In showing that the power manifested then is not surpassed by the power in protracted meetings, I will say now that on one occasion when I had finished my sermon, a woman rushed forward and seizing both of my hands, begged me to keep her from falling into hell; and another time, when I was praying at a camp-meeting, my voice was drowned by a confused sound, and when I opened my eyes, I saw a host of people prostrate on the ground, and every preacher on the stand was lying

Subsequently when I studied and practiced men merism, I found myself to be a powerful psycholog gist, and that fact, with the angelic impulse I felt when the bright spirit held her hands over my head, explained the whole mystery.

Angelic influence elucidates the call good and zealous men feel they have to preach the gospel, and as mesmerism shows a law through which people may be converted, when things can be produced through natural law, it is not wise to call them supernatural.

Chicago, February, 1866.

A renowned clergyman of New York lately preached rather a long sermon from the text:
Thou art weighed in the balance and found wanting." After the congregation had listened about an hour, some began to get weary and went out others soon followed, greatly to the annoyance of the minister. Another person started, whereupon the parson stopped in his sermon and said, "That's right, gentlemen, as fast as you are welghed, pass out." He continued his sermon at some length after this, but no one disturbed him by leaving.

"Divide and conquer," is a maxim fit; "Unite and lead," is a much finer wit,

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For the Religio-Philosophical Journal. Extraordinary Physical Manifestations ---The Excitement Still Continues in Wilmington, Del.

Since my last letter to you we have had another exciting time here, arising out of the challenge given to Dr. Wm. Fitzgibbon to have physical manifestations produced in a monster cabinet twelve feet high and seven feet square, through the mediumship of Miss Ella Vanwie. All the arrangements having been completed, and the cabinet erected, the Doctor commenced his course of lectures and illustrations, on Monday evening, the 12th of February, in the Wilmington Institute hall, to a large and intelligent audience. The committee selected for the occasion by the challengers consisted of Mr. C. H. Lounsbury and Mr. George Buzine, Mrs. McInale and Mrs. C. Nebeker, all of whom were accepted by Dr. F. As the cabinet had been constructed under inspection, there was little to be done save to examine the instruments, and they were hung by brass hooks on the ceiling of the cabinet. The ladies searched the person of Miss Vanwie thoroughly, and caused her to remove such articles of clothing as they thought might possibly be made use of by her during the manifestations. She was then put into an unbleached cotton bag, sewed up, and the bag nailed securely to the floor. In a few moments the suspended instruments, consisting of a violin, drum, horns, bells, etc., were played upon, then taken down in part, and again played upon, and the cabinet-door thrown open whilst the instruments were still in motion. Miss Vanwie was found in the same position, still nailed to the floor, and the sewing of the bag untouched. The committee now took down the remaining instruments, placing all upon the floor. The door was again closed, and in a few moments more again re-opened, when it was found that six of the instruments had been hung upon the ceiling of the cabinet-the medium being still securely fastened in the bag and to the floor.

Next followed demonstrations in a smaller cabinet, during which the medium was securely tied with ropes and their knots retied with twine. Almost immediately, white, red and black hands were shown, several varieties of drapery, feathers, etc., the committee struck by spirit hands, and on the sudden opening of the doors, the medium was still tied in the same position. She was again submitted to a rigid search of her clothes and person, when the ladies declared that she had none of the things shown at the aperture, about her or in the cabinet. The committee reported that "no matter by what power or agoney produced, it was by one outside of the medium."

On Tuesday and Wednesday evenings the lectures and illustrations were continued to larger audiences, composed too of that portion of society here who have hitherto kept aloof from such things. There was quite a change in the manifestations. In the large cabinet, some red paint had been placed, and whilst the instruments were being used, a large red cross was painted upon the ceiling, the medium being secured in the bag and to the floor as before. In the small cabinet also, many new features were presented. The backs and palms of Miss Vanwie's hands were painted red-but white and black hands were produced, drapery of different kinds, hair, feathers, and two pairs of scissors-the committee of ladies examining her both before and after the manifestations, and declaring that she had nothing of the kind about her person, and es bun be .18

This closed the course-certainly one of the most Interesting and satisfactory that I have ever seenbut as a proposition had been made to have a benefit for Miss Vanwie, Dr. Fitzgibbon announced it for Thursday, the 15th. The weather was excessively cold and prevented many from attending, but the manifestations exceeded anything, I conscientiously believe, ever before witnessed in any part of the world. The monster cabinet presented most extraordinary results. The Indian spirits danced, as they said, in "boots," and certainly the noise sounded like them, shaking the whole structure and vibrating the platform, playing upon the instruments meanwhile. A sheet of zinc, covered with flour, had been placed upon the floor in a corner, and on opening the door and examining it, six of the bells were found to be carefully placed around the edge, and in the flour were the footprints of an Indian child (easily recognized as such by the wide-spreading toes) about four or five years of age, and also of a white child of about a year or eighteen months old-(these prints were afterwards examined by most of the persons present,) so reported by the committee who, on this occasion, consisted of Dr. Harlan and Mr. Allan Gawthrop, both gentlemen of the highest standing, and well known in our community, whilst the medium was still secured as upon former occasions. The demonstrations in the small cabinet then followed, and they were of such a character as to beggar all description.

Mr. Thomas Garrett and other gentlemen counted the number of things shown at the cabinet opening, and they amounted to the extraordinary number of seventy-one! Among these were red, white and black hands-hands covered with blood, others bandaged, others mutilated-all from battle-fields; a white and a black hand at the same time-three white hands at once-three black hands at oncetwo large and two small hands at once-ladies' hands with and without rings, differently dressed; children's hands, children's dresses, headdresses, embroidered handkerchiefs, broad and narrow ribbons of different colors, singly and in bunches, scissors, screws, pencils, etc.; and finally one of the spirits materialized a pen, and on presenting it, asked for paper, a piece of which was handed into the cabinet, and in a few moments it was returned marked over with ink, which was still wet, (it is now in possession of Mr. Taggart of this place, who handed up the paper,) and in that condition was handed to the committee.

The committee of ladies now entered the cabinet and searched Miss Vanwie thoroughly, (as they had done before she entered it,) and so effectually that one of them declared that "unless the medium had the articles shown at the aperture of the cabinet down her throat, there was no other place to sccrete them," a statement that elicited a good deal of laughter and applause.

The committee reported most satisfactorily, declaring the whole series of manifestations given, from beginning to end, to be perfectly honest, above suspicion of either collusion or trickery, and closed by proposing a vote of thanks to Dr. Fitzgibbon and Miss Vanwie for the great services they had rendered, and the candid and fair opportunities they had offered the public for an impartial investigation, which was carried unanimously. It must be borne in mind that these wonderful manifestations have been given before an unbiased and unprejudiced committee to a large and highly respectable audience of ladies and gentlemen, in a large public hall, and in cabinets constructed here in the city of Wilmington, Del., by a cabinetmaker of the place, and under inspection, and were left open for public examination to any one desirous of seeing them. The results obtained here are certainly amongst the

most extraordinary upon record, and have carried conviction to many hitherto doubting minds.

Dr. Fitzgibbon delivered his last lecture here, for the present, on Sunday evening, the 18th, at McDonnell's Hall, (which has become the Spiritualist's Lecture Room,) and goes hence to Washington. Baltimore, Lancaster, Harrisburg, Cincinnati, etc., thence westward to visit Chicago, and from thence to California.

We are anticipating with much pleasure another visit from Dr. Coonley, who is announced to lecture to us next month.

Wilmington, Del., Feb. 16, 1866.

For the Religio-Philosophical Journal.

Letter from K. Graves. "The Biography of Satan" is reduced to thirty-five cents. In order to promote the circulation of this work as widely as possible, it is concluded to reduce the price to thirty-five cents per copy. Although with the price thus reduced, the sale of the entire edition, after deducting the seller's commission, will scarcely cover the cost of publication, yet agreeing with the editor of the Boston Investigator that "it ought to be circulated by the million." we cheerfully consent to make the sacrifice. We think if it could be thus widely circulated, the large collection of valuable, important, historical facts which it comprises, calculated and designed to disclose the origin, nature and mischlevous tendency of the doctrine of future endless punishment, must have the effect to emancipate many minds from the agonizing thraldom of fear and fright in which a large portion of the honest-minded, religious world is habitually held by a designing or mistaken priesthood.

A friend writes from Indiana-" your 'Blography of Satan' ought to be as widely circulated as possible; for surely no person can read the work and not feel ashamed ever after to open his mouth again for a hell or a devil, or future punishment. For your striking quotations from history, and your powerful logic have blown these superstitious notions sky high. I was agreeably disappointed on reading the work to find it contained nearly three times as much reading matter as I supposed when I opened it."

"BIOGRAPHY OF SATAN. "MR. EDITOR: Allow me a little space in the Investigator for recording an expression of the pleasure I have derived from the perusal of a little work that has just been brought to the notice of the liberal public. I refer to the 'Biography of Satan,'

by K. Graves, of Harveysburg, Ohio.
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1-4

Our Children.

"A child is born; now take the germ and make it
A bud of moral heauty. Let the dews
Of knowledge, and the light of virtue, wake it
In richest fractaices and in purest hues;
For soon the gathering hand of death will break it
From its weak stem of life, and it shall lose
All power to charm; but if that lovely flower
Hath swelled one pleasure, or subdued one pain,
O who shall say that it has lived in vain?"

Girls' Rights.

"Have little girls any rights, mamma?" asked little May T., who had been tucked away in a "corner," to listen to a prosy discussion upon "Women's Rights."

"'Little girls any rights?' Yes! darling; but they know as little about them as the caged canary knows about fresh air and woodland boughs. Like a canary, you are eaged in a room nearly as hot as Nebuchadnezzar's furnace. You have a right to be out singing with the birds; leaping and laughing with the unbound streamlets. You have a right to frolic with the winds; to receive the warm kisses of the sun; and to grow strong, brown and rosycheeked.

Children are human poems wild, sweet songs, that you can no more measure and metre, than you can set the song of the winds and the waves to the tune of "Old Hundred." Nature never designed little girls to be prim, and proper, and ladylike. She wants them to be just as she made them-good, Toving and happy.

"Little girls any rights?" Yes; a right to ran, jump, swim, skate; a right to the use of the hoe, spade, axe, and everything that will make them strong and healthy. The world is overrun with little, sickly, nervous children, that have grown like hothouse plants, and like them they will fade and die with the early frost; and all because they do not have their rights.

I wish little girls would call conventions, get up resolutions, and make speeches in favor of their rights. I wish they would send petitions and protests to the legislators, demanding their rights, and protesting against the outrages heaped upon them by quack doctors, ignorant parents, and society generally. Then something would be done.

FRANCES BROWN.

The Wonders of Nature .- No. 11. // BY HUDSON TUTTLE. AGE OF REPTILES,

This evening a few little friends were gathered around our fireside, but the lesson of the evening was not forgotten, and scarcely had the lamp been lighted when it was asked for by several voices.

Cousin Ives, who was very thoughtful for a boy so young, had come a long distance, and said lie could not return satisfied unless he heard one of the marvelous stories Rosa had spoken of.

"Well Ives, if a marvelous story is what you desire, the one I shall tell you to-night will be pleasing, for it so happens that this night's lesson is a description of the terrible reptlles which once inhabited the earth."

"Indeed! that will be interesting," exclaimed all. "I shall try and make it so, and to be sure that I shall succeed, I have on the mantel a folio of drawings of these ancient monsters. Trim the lamp, Ives, that you may all see clearly, and I will pro-

As Ives trimmed the lamp, he exclaimed: "This coal-oil gives as good a light as gas. By the way, it is a strange freak of nature to make the earth yield oil, like a whale !" -

"I've heard grandpa say," said Mary, "that when he was a whaler, he caught whales that had I don't know how many barrels of oil in their heads; they cut a hole in the skull and dipped it out."

"Yes," replied Ives, "and we dig a well in the earth, and pump out the oil-so the earth is like a whale. Can you not, uncle, first tell us how this oil is made ?"

"I cannot answer you with certainty; but it is probable this oil results from the decomposition of vegetable and animal matter, found in the coal. The process by which this is accomplished I cannot make you understand, for it belongs to the most intricate walks of chemistry. As the oil is pressed from these vast deposits it runs into the pores and fissures of the rocks, which our wells reach."

"Do you suppose the supply will ever become exhausted 911

"We have reason to believe it is as abundant as coal, and that it will never fail. Wells may be drained, but others will be discovered. There are strata of rock thousands of feet thick, completely saturated with it, and they furnish exhaustless reservoirs."

"The story!" exclaimed a dozen voices, "Mary is very anxious to see the pictures."

"Well, children, I am happy to see you so much interested. You will be sure to remember what I tell you, and I give you this lesson that you may not only understand the ideas I furnish you, but may feel a deep desire to know more of the wonders of Nature. You can never exhaust her fountains. The more you learn the more you will find to learn, and the stronger will be your desire to do this. The great Newton, of whom you have all heard, as the discoverer of gravitation, when some one complimented him on the greatness of his knowledge, replied that he was like a little child gathering a few pebbles on the seashore. Just think of this; you go down to the beach, you gather here a light stone, there a curious shell, and so on until you fill your pockets; but how many you leave! You cannot see where you gathered those you carry away. So is the little we learn to the great store we cannot learn.

"The age of gigantic vegetation purified the atmosphere. Before this no animal could breathe the air, it was so impure. Now, however, these impurities were laid down in beds of coal, and animals could breathe the now pure air.

"The aspect of the earth was very different from what it is now. The bighest animals on the land were reptiles or lizards. There were a great many kinds, but they were all lizards. Some were very small, others extremely large. Many fived wholly on land, others in the ocean or great rivers.

Lahall not enter into a detailed description of the strata in which each of the beings I am about to describe are found. You would not understand me, and my purpose is not to teach you at once all that is to be known; but to awaken your interest, and induce you to love the study of Nature. This much I will tell you, that the age of reptiles includes all the strata from the coal to the age of gigantic, mammals, or the NEW RED SANDSTONE OOLTE and CRETACEOUS. They are of vast thick-ness; some have been deposited in fresh water lakes, others in the ocean. We now find them lying one above the other in broad bands, just as you see those books piled upon the table. In them we find the bones of the huge reptiles that inhabited

the earth while they, so to speak, were growing.

"The early ocean sustained strange forms, and most notable among them was the ICHTHYOSARUS, or great fish lizard. I have a sketch of it here, as it is supposed to have appeared when alive. It was from twenty to thirty feet in length. It had four strong paddles, like those of a porpoise or whale, and a long tail, ending in a fin like that of a fish. It can scarcely be said to have had a neck. Its head, almost a third as long as its body, joined directly to it. Its ponderous jaws were armed with sharp, conical teeth. Its eyes were twice as large as a dinner plate, and were covered with horny plates.

"It must have been very swift, for its large paddles and tail propelled it through the water with great force. Its aspect is one of cager hunger, and it was undoubtedly the most voracious of its tribe. It could easily overtake the swift fishes of its day, and as it could swallow whilst under water, it could retire to the bottom of the sea to devour them at

"This is the Plesiosaurus, or snake-lizard. It was a compound being. If to the body of a whale we join the neck and tail of a serpent, and the paddles of a porpoise, we should have this reptile. A specimen in the British Museum is over twentyfour feet in length. Its neck was more than onethird the length of its body. It supported a head comparatively small; but its jaws were armed with

"You see it has the wing of a strange-looking bird in its mouth. This is the Pterodactyle, or winged lizard. It puts one in mind of the old pictures of dragons, and is the nearest approach nature has made to those fabled monsters.

"There were a great variety, some not larger than hawk, others as large as condors. Their bodies were similar in form to a lizard, and their heads like those of the Ichthyosaurus: their long jaws and short teeth being similar. What makes it so interesting is its wings, by which it could fly high in the air, with all the ease and freedom of a bird.

"You have seen bats, flying like sprites in the dusky air. Bats are remarkable for being the only mammal that can fly. If you take the trouble to catch one you will find its wings are quite different from those of birds. They are not covered with feathers, nor hair even; but its fingers are greatly prolonged, and covered by a delicate membrane. Thus a beautiful wing is formed. The Pterodactyle had wings similarly formed, only the membrane was extended between its fore and hind extremities, thus making a much larger wing, and giving it a more vigorous flight.

"The Plesloaurus lay in some warm, shallow bay, its body entirely covered by the water, and only its nostrils appearing above the surface. This Pterodactyle was a great fisher. He came flapping his enormous wings over the dark waste, now and then uttering a hoarse cry. He knew not his danger until he came near enough for the waiting Plesiosaurus to dart its long neck from the water and seize hold of his wing. Then, screaming and struggling, he was dragged beneath the waves.

"There were ceteciosaurus, or whalelike lizards, quite as large as the present whale. They were like the whale, except their heads, which closely resembled that of Ichthyosaurus. All these marine or seasaurius were flerce and voracious, indiscriminately devouring every kind of fish or lizard which was so unfortunate as to come in their way. They did not spare even their own kindred. The Ichthyosaurus crushed the bony fishes of its age with the greatest ease, and the hard shells of shellfish were easily broken. Its jaws were especially constituted for powerful use, the bones being jointed so that when the jaws were brought together with greatest force, they could not be broken. With these were flerce sharks, the fleetest and most rapaclous of all fish; and there were fishes like sharks, but covered with large bony plates.

"The land was no less replete with wonderful beings. The Iguanodon was considered by Cuvier to be one of the most remarkable of its class. It was perhaps the largest reptile that ever existed, its length being from thirty to forty feet, and exceedingly broad in proportion. Its head was short and roundish, with a horn on the nose, as you see here, like that with which the rhinoceros is armed. Its legs were like huge posts; even its thigh bones, which have been found perfectly preserved, being four feet eight inches in length, twenty-five inches around its shaft, and around the joint forty-two inches, or fourteen inches in diameter. If we imagine this bone clothed with the ponderous muscles necessary to move and support the huge body, and encased in a plated skin, we shall at once see how large it must have been. It was well it fed on herbage, for it could not have secured sufficient prey for its support.

"The Megalasauros or great saurian, and lizard of the wood were much smaller, though twenty feet or more in length. They were carnivorous-that is, they fed on flesh

"The Labyrinthodon was a monstrous frog, over eight feet in length, and frequented the low beaches, in company, with hosts of large and indescribable birds. Let us imagine ourselves transported to some high promontory, overlooking land and ocean, and that the saurian age spreads beneath us. The picture I here present you will assist your fancy. A dark ocean stretches away before us. wild and turbulent. The breath of the tempest howls over its bosom, meeting no obstacle from mountain barriers. Its waves never rest. They have an Herculean task before them. To them is assigned the duty of leveling the rocky shores, against which they rage, and from their dust build continents on which man can live. Man could not live on earth as we now behold it. It is not sufficlently finished. So the winds and waves grind down the rocks to make a fertile soll.

"Out then upon the tossing billows we see a group of Ichthyosaurus. They are seeking their prey. The stormy seals their home. How grandly they ride over the waves! How strongly they beat back the spray with their paddles! One disappears! A shark has seized him, and dragged him down. Now they rise, and engage in a fierce struggle for the mastery of the deep. The long jaws of the Ichthyosaurus shut with a crash on the shark, which vainly endeavors to escape. Now the other saurians gather around and tear the fettered shark to pieces. The sea is stained a moment with blood, and the saurians slowly move over the spot, gnashing their teeth together, their

great red eyes gleaming with anger. "Inside the bar yonder, are a dozen or more Plesiosauri. They cannot dwell in the rough sea. They love the warm bays and sheltered beaches.

"Just below us, crawling along the muddy shore, is the Pterodactyle. Its wings are pressed to its sides, and as it wades through the ooze one might readily mistake it for a turtle. It is searching after fishes left by the tide. Now it reaches the water. and half spreading its wings, swims away as rapidly as a fish. Ah, wonderful to behold, it rises into the air, and like a huge gull, flaps its enormous wings, and screams over the waste, at length alighting on the

summit of the high cliff, where its young are nestled. free from danger. Thus was it at home on the land, in the water, or the air; a reptile, a fish, and a bird united.

"On the broad flat yonder, left bare by the tide, is congregated a singular group. There are Labyrinthodons of all sizes, some walking like frogs, others resting on their hind legs, and Jumping like kangaroos. There are many kinds of birds, or what appear to be birds, but they have scarcely an appearance of wings, and they are covered with rough, knotty hair. See that largest one! His tracks are eighteen inches long, his legs are so long he takes eight feet at a single step. The land is clothed with vegetation much like that existing during the coal. The palm, and a splendld variety of pine were the most conspicuous and beautiful. Dense forests stretch as far as the eye can reach. They are inhablted by reptiles. Gigantic snakes dwelt in the slimy marshes, and the Iguanodon browsed amid the herbage. We can hear the coming of the Iguanodon at a great distance. How he crashes through the thicket! Large trees yield like grass if he chances to fall against them. Just as he comes out of the wood into that open spot, he meets a Megalosaurus that has been awaiting him. They at once engage in deadly conflict. The Iguanodon endeavors to tear his antagonist with his horn; but the strong and scaly hide of the latter is impenetrable, and he fastens his sharp and hooked teeth into the neck of his victim. They grapple and roll over each other. The ear is deafened by their horrid screams; they crush the thicket into which they plunge in their struggle for life. Slowly the Megalosaurus gains the mastery. His teeth pierce the rough skin and reveal the arteries of his victim. Eagerly he drinks the blood as it flows from the dying, though still struggling prey!

"Such was the appearance of the earth during the long period from the coal to the age of mam-

"How I really should like to see the reality of the picture you have drawn," said Ives. "I wish I could have lived then."

"What for?" asked Mary; "I'm sure I should not. You'd be gobbled up by some of those saurians before you had lived a day. If you took a sail, a great Ichthyosaurus might swallow you, boat and all; and if you escaped, a Pterodactyle might take a fancy to carry you home for his brood's dinner. On land you wouldn't be much better off, and I'm sure a real fight, such as uncle has described, would frighten me out of my senses."

"Nevertheless, I hold to my wish," replied Ives "I think it would be worth a lifetime just to see it!"

"Mary is right, children, the earth was not prepared for man at that stage. He could not have lived on it even for a short time. There was no grain or vegetables suitable for food for man, and he would have been obliged to sustain life on the flesh of the flerce saurians, which he would have found difficult, if not impossible to destroy, 'An unarmed man would not meet with much success in attacking any of these beings I have described."

"He could shoot them."

"You must remember that man is first a savage; his only weapons are the bow and arrow, and spear. What would these avail? Man could not dwell on earth then. He came in due season, and at proper time, when the carth was ready to receive him."

The Chicago Board of Trade lately adopted memorial to Congress, asking for a grant of 20,000 acres of the public lands to aid in the construction of a ship canal from Sturgeon Bay, Wis., to Lake Michigan. The proposed canal would be less than two miles in length.

Daniel Defoe was an hostler, and son of a butcher.

NOTICE.

The Spiritualists, Reformers, and liberal-minded persons generally, who are willing to co-operate with the National Convention of Spiritualists, and especially those who are citizens of New Jersey, are requested to neet in State Convention, in the Friends of Progress Hall, in Vineland, N. J., on Thursday and Friday, May 24th and 25th, 1866, for the purpose of organizing a State Convention, to co-operate with the National organization in the objects and purposes of said organization. Convention will be called to order at 1 o'clock r. M., May 24th, 1866.

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legs for five years, and during that time was under the care of different physicians, but was not relieved. I then called upon you, and after taking your medicine for forty days as directed, was entirely cured. I send you this for publication, as it may be the means of sending those to you who are similarly affilicted. Yours, &c., C. Y. WALTHER. Hills's Corners Mich., Sept. 10, 1865.

This is to certify that I have been affilicted for eleven years with total paralysis of left side—not being able to walk one step during the whole period; but after receiving repeated operations of Dr. THOMAS, I am now able to walk quite well, and am gaining strength very fast. I had lost all feeling, and little did I expect to walk a step or have the least feeling. I cordially recommend the afflicted to try the virtue manifested through the Doctor. No medicine used.

SARAH MILLS.

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