

call down fire from heaven, or to bottle the lightning and let it off against that woman Jesebel, who, still alive, skirted the vision of St. John.

Max Muller finds "what we call ancient languages, such as the Sanscrit of the Vedas or the Greek of Homer, are in reality very modern languages—that is to say, they show clear traces of having passed through many, many successive periods of growth and decay before they became what we know them to be in the earliest literary documents of India and Greece."

Through which in compass holy land we see, Jerusalem and Madagascar, and North and South Americae.

either in goodness or power, as displayed in miracles, than will the history of many of the other demigods of ancient mythology.

Spiritual Communications—No. 5.

DEAR DOCTOR: My subject for this evening will be merely a continuation of the remarks made this morning in assisting your child—the religion of the spheres.

All men are naturally religious—that is, all have some system by which they acknowledge their dependence on a great First Cause. This principle is innate, and is a strong argument in favor of man's immortality.

Among the Jews, at the coming of Christ, religion had degenerated into a mere worldly business. He was the most religious, and that religion was the best, which brought its professor the highest worldly honor, or the greatest wealth.

Notes By the Way.

MY DEAR JOURNAL: Having an hour's time at my disposal I thought that I could not put it to better use than to write you of my wanderings for the month of February, and as there are many inquiries about lecturers, their pay, etc., I thought my journal might be readable.

I remained at Madison until Monday, the 5th, lecturing five times to large audiences, giving pleasure, and getting well paid, and added to our numbers some earnest souls.

February 5th and 6th found me at Mitchell, on the O. & M. R. R. Here I held two meetings, gave some good tests, had small audiences.

February 7th and 10th I was in Louisville, Ky., giving readings of character, talking, reading and writing. On Friday evening, the 9th, heard Bro. A. B. Whiting for the first time.

February 12th to 15th I went to Louisville, and in connection with the Ferrises, gave public seances for physical manifestations.

DEAR JOURNAL: He that hath an eye and an ear should see and hear of our progress, prosperity and happiness in spiritual things since our organization and harmonical co-operation in the good work of moral, social, intellectual and spiritual reform.

spoken here the past five months to increasing audiences, and the rapidly with which the living faith is taking hold of the public mind, the growing brilliancy of that most celestial light, the increasing numbers which are continually embracing the desirable religion of Spiritualism, leaving the frightful threats of misguided theologians behind, the progress with which error in all its forms is being uprooted in every department of human life, the earnest activity which characterizes the grand reformatory movements of this age, all are full of hope and promise for humanity.

DR. H. P. FAIRFIELD. Berlin, Greenlake Co., Wis.

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DEAR DOCTOR: My subject for this evening will be merely a continuation of the remarks made this morning in assisting your child—the religion of the spheres.

Mrs. V. "Yes," said Mrs. V., "and she is taking my left carrying out; there it is gone," afterwards the ring was found on the floor, at Mrs. V.'s feet.

February 20th to 23d I went to Bedford, Ind. Gave two public seances for physical manifestations through the Ferrises, and two private ones, creating a good deal of excitement, and a great variety of opinion—the balance, however, largely in favor of the mediums.

February 24th was a day of sunshine and sorrow—a day of gloom in Madison. One of those terrible steamboat accidents occurred at half past two in the morning.

February 25th was Sunday. I lectured afternoon and evening. The afternoon audience was large and promiscuous. The evening audience was the largest that ever assembled in Madison to hear a lecture on Spiritualism.

February 27th and 28th, I lectured here last night and the night before to good houses, and that too when there are two revival meetings going on.

DEAR JOURNAL:—I have this moment returned from the mountains through a terrible storm and am safe and comfortable in a warm room.

Colorado is looking up. Silver leads abundant, rich, and the metal easily obtained. We shall produce 100 tons silver this year, I think; sometimes I say 1,000.

Perhaps it may interest some of your readers to learn that common labor will command \$50 per month here this spring.

I am preparing to quit farming and put my capital into hands of competent men on shares. I carry on farming, vegetable gardening, and shall go into small fruits, also outside business, but as I have told you, have lost \$80,000 in two years.

with poor prospects of success, unless I sell my soul. I am not ready to spare that article yet. Still I challenge the guns, but no man has come to time. I am a standing independent candidate for Congress if I don't get ten votes.

Submit confidentially to some of your best men. Perhaps it would be well to see the Mayor and Council, or a part of them. They cannot be too prompt in action—the time is very short.

I propose to devote the net proceeds to charitable purposes. I cannot leave my business without heavy loss. My desulphurizer will pay me \$50,000 to attend to it here, but still I will devote all to this purpose.

The world will say if I charge I am after money; so I am, but not for selfish purposes. Then the world wants to go to heaven cheaply.

Finally, that which thou doest do quickly—lose no time. We must remove all local causes, and all general causes, or pay a heavy penalty.

I am astonished that Congress does not act in this matter. It has forbidden the importation of cattle, but this human plague passes without notice.

That I am in earnest, is a feeble representation of my condition. I cannot sleep at nights, unless very much fatigued. I am trying to adjust my business to meet any exigency.

Should I go on the anti-cholera raid I shall need a companion. That will be temporary, however, though it is likely, in case I go out, and the cholera comes in, I shall go into practice again where it is.

The cause has been very much benefited in Louisville and neighboring places by the labors of Bro. A. B. Whiting. Truly he is a "power behind the throne."

Religio-Philosophical Journal

CHICAGO, MARCH 24, 1866.

OFFICE, 84, 85 & 88 DEARBORN ST., 3d FLOOR.

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GEO. H. JONES, Secretary. S. S. JONES, President.

For terms of subscription see Prospectus on eighth page.

"The Pen is mightier than the sword."

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All Postmasters in the United States and British Provinces are requested to act as Agents for this paper...

To Our Patrons.

Persons sending post-offices orders, drafts, etc., are requested to make them payable to George H. Jones, Sec'y.

To Our Subscribers.

We appeal to our present subscribers to exert themselves to extend the circulation of the RELIGIO-PHILOSOPHICAL JOURNAL.

The Popular Apology for a Neglect in Divine Government in Certain Instances, Briefly Considered.

The legal maxim is, so far as authority and accountability are concerned, "that he who does an act by another, does it by himself."

Extracts from Letters.

LETTER FROM HON. SHARON TYNDALE, SECRETARY OF STATE.

S. S. JONES, Esq.—My Dear Sir: Your good, friendly and pleasant letter of yesterday came to hand this A. M., and herewith I enclose, as requested, a certified copy of your Charter...

I am glad of an opportunity to do my mite toward the spreading of true philosophy and pure religion, undefiled by isms or dogmas.

Your account of your success pleases and gratifies me much; and I hope you may continue to prosper in all righteous undertakings.

It will give me pleasure to write occasionally, but hearing from me often will be uncertain—my hands are generally full.

With regards to yourself and friends, your friend and obedient servant,

SHARON TYNDALE, Springfield, March 6, 1866.

FRIEND JONES: February 19th I sent you five dollars as payment of ten per cent. on one share of stock for myself...

Philadelphia, March 5, 1866.

S. S. JONES—My Friend: A great delusion exists; a more absurd and unmitigated fiction cannot be found in heathen mythology...

Philadelphia, March 5, 1866.

S. S. JONES—My Friend: Your article was received, and we shall always be pleased to hear from you.

Gloucester, Mass., March 4, 1866.

DEAR JOURNAL: I like the remarks of Brother Finney to Western Spiritualists in No. 25 of the JOURNAL very much.

Flushing, N. Y., Feb. 5, 1866.

DEAR JOURNAL: Your readers are aware that Mr. W. T. Church has been in this city for two weeks past, giving sances.

I felt it, I ent it, I have it still, and do not care much whether people believe me or not.

I simply bear my testimony to the facts of my own experience.

St. Louis, February 27, 1866.

Letter from a Correspondent. For Spiritualists and other Reformers—a timely word.

Spiritualists and other Reformers: have you and do you fully understand the necessity of supporting liberal journalism?

The churches sustain their organs, and lavish millions in propagating their dogmas.

The Nevada papers say that the remains of a "fossil man" have been discovered in that territory.

Voltaire's Belief in Apparitions.—This soul, this shadow, which subsists separate from the body, may very well be able to show itself on occasion.

True.—The Rev. Mr. Cuyler, writing for the New York Independent, says, "that every revival, nearly brings into the church more or less of what may be called 'shaky professors'."

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means and process of such final result cannot be true.

Spiritualism denies that mankind were ever liable in any state of existence to a condition of endless misery, even as a possibility, for any misdoings in this world, or for any other reason or cause, and thus did not need a mediator.

To the Public.

The RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION is a corporation fully organized, and possessing franchises of the largest and most liberal character.

The net receipts of the seven principal proprietors of the Tribune establishment, about One Hundred and Twenty-seven Thousand dollars for one year.

With this brief data before you, can you doubt that in a pecuniary point of view, as well as in the greater consideration of propagating liberal principles, you have large inducements to subscribe liberally to the capital stock of the corporation, for a good investment?

The following is the form of the Stock Subscription List, and we earnestly ask our friends to become stockholders by sending to the Secretary of the Corporation a subscription for one or more Shares:

STOCK SUBSCRIPTION LIST OF THE RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

The undersigned agrees to take — shares of the capital stock of The Religio-Philosophical Publishing Association, and to pay fifty dollars for each share respectively so taken.

Payments to be made to the Secretary of the Religio-Philosophical Publishing Association, at his office in the city of Chicago, Illinois.

Educate the Children. An exchange says, "The Ragged Schools in England have educated over a quarter of a million of the children of the dangerous classes in England within a few years."

So far, so good; but what of the "quarter of a million of children" that are still living in Christian England, starving, stealing, begging, living and dying in dirt and in ignorance?

Society is more given to punishing than preventing crime. We are frequently shocked by the reports of dark deeds among us; but let us remember that the perpetrators of the crimes were once innocent children.

If half the amount of money that is now expended in building war ships and prisons were invested in lands and houses, where the children of vice and ignorance could be gathered and educated—physically, morally, spiritually—there would be little need of jails, gibbets and implements of war.

Every tenth acre should be God's acre—saved to his poor forever. They should be ornamented by trees and flowers.

Iowa Theology. Mr. Grimes, a member of Congress, has presented the memorial of citizens of Iowa, asking for such an amendment to the Constitution as will recognize the existence of God and the divinity of Christ.

Without a hell, a serpent, and total depravity, there had been no demand for the God-in-man incarnation.

Let the Bible of hell, with its countless furies be carried into the Constitution of Iowa. Then, of a necessity, let Jesus, the Jew, become Christ the divine mediator, the Saviour.

Our Corporation. We respectfully call the attention of our readers to the subpoenaed act of the Legislature of the State of Illinois, incorporating the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

It is endowed with power to receive by bequest, gift, grant, purchase or otherwise, real and personal estate to an unlimited amount, and to improve and dispose of such estate, in any manner said corporation may believe expedient.

All courts are bound to construe the law liberally for the purpose of carrying out the objects of the act of incorporation.

It is a query in the minds of many how it could be that the Legislature of the State of Illinois saw fit to grant a charter of such extraordinary powers to a class of people everywhere so vitally spoken of as Spiritualists are.

We admit that we expected our Bill for an Act of Incorporation would meet with strong opposition, while passing through the hands of the committees of the Senate and House of Representatives, as well as on its final passage, and that its usefulness as a charter might be thereby greatly impaired, if not wholly defeated.

The object of our Corporation is to aggregate capital to a sufficient amount to be able, not only to compete with all other Publishing Institutions, but to publish all classes of reformatory and liberal works at lower rates than any publishing house has ever done before, not even excepting the Methodist Book Concern, and yet to so conduct our financial department that every dollar of stock invested shall pay the stockholder larger dividends than government bonds, and yield as large interest and return as any legitimate business transactions could.

One of the objects in becoming incorporated was to afford opportunities for every liberal minded man and woman throughout the length and breadth of our country to become a stockholder to the extent of one share or more in this vast liberal Institution.

The stock is, as will be seen by reading the Charter, divided into shares of fifty dollars each—per cent. or five dollars on a share to be paid down subscribing, subject to future calls as occasion may require. As yet no call has been made above the \$5 dollars paid at the time of subscribing.

It is the policy of the Corporation to get as much stock issued, and call as few payments of instalments thereon as possible. We feel that the liberal element of the country should be enlisted in this enterprise as stockholders. Every one should be able to say it is OUR INSTITUTION.

Our Institution must be enlarged to meet a rapidly increasing business requirements. A constant demand is being made upon us to publish books beyond our present capacity.

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In a word, our Institution has sprung up at the right time, and its mission is to be an immense power in the land. We trust our friends will be numerous, and feel willing to second our movement by cheering words and noble acts.

We wish you to consider this matter well and think how much better it will be to help build up your dearest principles by such an investment, and at the same time increase rather than diminish your annual incomes.

Our Children.

A child is born; now take the germ and make it A bud of moral beauty. Let the dews Of knowledge, and the light of virtue, wake it...

From Ballou's Monthly Magazine.

Granny Parker's Posies.

BY BARBARA BROOME.

Early in the morning old Granny would be patting round in her garden, loosening the earth here, tying up some wind-bent blossom there, picking off the dead leaves, transplanting, digging, raking and "fixing up" generally.

"Why, Granny," cried the children, in horror and indignation, "how did it happen?" "Well, dear, I don't know, but I was about it when I went to bed last night I saw my roseth, all smart-dressed in white, curtsying to the moonlight, and when I looked out this morning it was like this."

"Yes, you're very kind," said Granny, smiling at them kindly, "but you needn't do it. It won't bring the roseth back to life again, you know." "No matter, we're bound to find out, Granny," and the children went off for the first time in their remembrance, with no posy in their buttonholes.

"I dare you to say that again," roared he. "I'll carry you up to Granny's, and thrash you, right there before her door, and I'll tell her too what it is." The children lost no time in taking back their words, and they liked Nat much better than before.

one of the larger girls. "I'd be afraid she'd open her eyes and look at me like that, wouldn't you?" "Pooh! I ain't afraid of her," cried Sukey, boastfully. "I'll back over her, now, and I shan't give it back either."

"What is it? How did you get it?" asked the children, eagerly crowding round Sukey. "O, I got it, and it's a—something," explained Sukey, shaking her head, and feeling her importance.

"Come, now, you might show it to us; we won't tell," said they. "Well, I left it in my book at school," said Sukey. "But what does it look like?" "O dear, how do you do bother. If you want to see it so bad, why don't you go and look in my book?"

"What are you going to do?" "I ain't got no idea," said Sukey, "but I'll be right back." "Well, well, don't hold her so, but let her go." "We'll take our hands off if you say so, Granny, but we'll see she don't slip away. We're bound not to let her off quite so easy."

"O don't," said Granny, distressed at sight of poor Ann, who was handled without mercy by the excited children. "What are you going to do?" "I ain't got no idea," said Sukey, "but I'll be right back." "Well, well, don't hold her so, but let her go."

didn't at all like the idea of letting this wolf, who had been in sheep's clothing so long, go now without so much as a hard word. "Children," said Granny, pushing her spectacles over her eyes, "I'm afraid you're not praying every day. Forgive us our trespasses as we forgive those who trespass against us. Those who trespass against us, Poor Ann's flagrance has made her wild. She needs nothing now but pity and forgiveness."

THOUGHT.—You are going to have your troubles as well as your pleasures. A man is not worth a snap that has not had trouble. You cannot subdue selfishness without a struggle. You cannot restrain pride without a conflict. You cannot expect to go through life without bearing burdens.

The Little Bouquet. In accordance with the original design of our corporation, we shall soon commence the publication of a paper especially devoted to the interests and welfare of the children—little ones and youths—who are now so earnestly craving mental food and culture more in accordance with the spirit of the age.

OUR YOUNG FOLKS. The Philadelphia Press says: "Its contents include an attractive variety of contributions from experienced writers, who have already won distinction in other departments of literature."

DR. VALENTINE. ASTONISHING THE PEOPLE OF OUR TIME, where he is at present traveling, by his great and wonderful success in curing disease by the laying on of hands.

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WANTED. A GOOD COOK at 775 West Madison st.; also a few more for Boarders can be accommodated.

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MRS. C. H. DEARBORN, INSPIRATIONAL TRANCE MEDIUM. Will answer calls to lecture, will also give advice, clairvoyantly, upon the Marriage question where there is inharmoniousness.

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Table with 2 columns: Destination (Chicago and North Western, Detroit, etc.) and Fare/Rate.

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Table with 2 columns: Destination (Chicago and Great Eastern Railway, Chicago and Burlington and Quincy, etc.) and Fare/Rate.

Table with 2 columns: Destination (Chicago and St. Louis, Chicago and Rock Island, etc.) and Fare/Rate.

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PROSPECTUS OF THE RELIGIO-PHILOSOPHICAL JOURNAL. THIS WEEKLY NEWSPAPER will be devoted to the ARTS, SCIENCES, and to the SPIRITUAL PHILOSOPHY.

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