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Truth wrang no mask, bows at no human shrine, seeds neither place nor applause: she only asks a hearing.

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RELIGIO-PHILOSOPHICAE PUBLISHING ASSOCIATION,

CHICAGO, MARCH 24, 1866.

VOL. 1.-NO. 26

For the Religio-Philosophical Journal. The Soldier's Wife.

BY MRS. J. R. GRIFFING. She sits by her lonely fireside-The soldier's wife alone, While twilight shades fall 'round her. And the night-winds sigh and moan. The hands that have toiled so busily, Are idly folded now, And a shadow of care and weariness

Is on the thoughtful brow.

Under the spell of slumber Are the little spirits laid, Who all day long, in merry glee, Have round her danced and played. The joyous laugh is silent, The bounding feet are still, And in childhood's soft and happy sleep, Is hushed each restless will.

But not for her the slumber So soft, and still, and deep : There are more than evening's shadows That 'round her in silence creep. The little room, and the cottage walls, And the firelight's ruddy play, And the golden heads in the lowly bed, In her dreaming, fade away.

Her heart is far in the Southland, With a soldier clad in blue; A soldier of the Union-Of the army brave and true; And a vision comes before her, Of a fearful battle-plain, Where Death has reaped his harvest, with the land In beaps of gory slain.

odd 5

She hears the heavy thunder 1 1 . Aug Salahara Of the cannon's voice of death, The shock of the dread sirocco, Where sweeps War's deadly breath: She sees the terrible conflict, and transferd Circle Where Preedom's faichion waves, And her flag is carried Southward HONX , I HONGO Over a path of graves. thoughter in one ulter de ...

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hitta :200 1 (1)

But in all the conquering legions, Michigani Uso To her there is only one, ter-batalingation A soldier of the humblest rank. And browned by wind and sun; all mile woll to elegate daying all For him her lonely vigils, for him her ceaseless prayer, interto : : While she kneels by her sleeping children, io . A of And prays for their father there, property de most

In all is toilsome marches, at this to a star. In the watches of the night, On the Arflous picket duty, 1820 VI & Olderkinski In the lock of the fearful fight it hobbits bei Wherever be call has led him, 16 '3 describe of His countries work to do, of the on. Her woman's hee has followed him-Her lors so pure ad true. . . . . obideo tou s of the factor His is the foil and confic.

The glory and the pride The thrilling war shout fires where M dor evil In the surging battle tide; The glorious pageantry of war, The pomp and pride and power Give strength and courage to his heart In every trial hour.

But, ah! for her no battle shout, 41 Notal in Rings on the echoing air, w , wall ledge No comrade speaks of triumph, While she breathes her trembling prayer; No stirring music leads her on To conquer or to die, And the silent victories which she wins, No trumpet voices cry.

Ah! not alone war's victims (DO) his mind above Fall 'neath the shot and shell First World FYAS On many a sunny prairie- 10 hill da w settigenes In many a peaceful dell, ratheen self: fubern The fearful bolts are falling To many a loving heart, But on History's page of glory," They have no share or part. " will .heid n interfer Steel is more

Yet when the gory falchion and All All that Of war is laid at rest, in let bad bine And Freedom's flag waves proudly O'er the land that Peace has blessed: 'Mong those who cast their lives, their all, Into the holy strife. There will be no brighter record Than of her-the Soldier's wife.

THE JUDGMENTS OF WOMEN.-In a conversation I once held with an eminent minister of the church, he made this fine observation: "We will say nothing of the way in which that sex usually conducts an argument; but the intuitive judgments of women are often more to be relied upon than the conclusions which we reach by an elaborate process of reasoning. No man that has an intelligent wife, or is accustomed to the society of educated women, will dispute this. Times without number you must have known them to decide questions on the instant, and with an unerring accuracy, which you have been poring over for hours, perhaps, with no other result than to find yourself getting deeper and deeper into the tangled maze of difficulties. It were hardly generous to allege that they achieve these feats less by reasoning than a sort of sagacity which approximates to the sure instincts of the animal races; and yet there seems to be some ground for the remark of a witty French write that when a man has toiled, step by step, up a flight of stairs, he will be sure to find a woman at the top; but she will not be able to tell how she got there. How she got there, however, is of little moment. If the conclusions a woman has reached are sound, that is all that concerns us. And that they are very apt to be sound on the practical matters of domestic and secular life, nothing but prejudice or self-concelt can prevent us from acknowledging. The inference, therefore, is unavoidable, that the man who thinks it beneath his dignity to take counsel with an intelligent wife stands in his own light, and betrays that lack of judgment which he tackly attributes to her."

For the Religio-Philosophical Journal. ETHEREALISM.

NUMBER FIVE.

There is what is called the world of facts, the world of fancy, the world of imagination; and there are persons who are said to be hallucinated. To most minds their talk is irregular, unsatisfactory, baseless, and they are called the visionaries. Now fact has been spoken of, as a thing which exists and is to be discovered. An event is a thing which is, and is to be recognized. Now there comes in what is called fancy, which is not recognized as belonging to the world of facts or events. One fancies that he beholds an object, but as no other person sees that object, 'tis called fancy. The person is classed with the fanciful, but where there is nothing, nothing can be seen. Fancy is a distinct condition and it catches glimpses of things which in a future time may be recognized as belonging to the world of events or facts. One is imaginative, and aided by this power, he writes in solemn prose or in poetic strains. To write thus there must be a critical etherologic condition. The poet dwells not in the world of facts or in the world of events, but soars into the higher and more remote world of fancy or imagination. His thoughts may be so sublime, his pen so ethereal, that persons dwelling in the world of facts and events may not catch and comprehend. In the rudimental sphere the writer is expected to dwell much in the region of sober reality. If he passes up into the region above, to the electrical, magnetic, or the ethereal, his writings cannot be appreciated by persons who dwell altogether in the rudimental. Still there is progress. What is rudimental to-day may in another age be as fine as that which to-day is electrical; but in the evolutions at that period what is now electrical will have passed into a condition magnetic; and what is now magnetic will have passed into the ethereal. Thus all matter, including persons, is ever passing from the rudimental, through intermediate stages, to the ethereal. A book which in an age is considered fanciful, as it were, standing still, while readers are passing on, in a future day is perused and appreciated; because the book when written was electric or magnetic, and the people passing to the electric or magnetic state, reach the book. Thus what may be undervalued in one age may be overvalued in another. A person living in advance of his time, dwelling above the facts and events of to-day is not, cannot, be understood; but a succeeding and finer age looks at that person, sees, comprehends, worships him. These things must needs be so. The higher must teach the lower, the lower must be

brought up to the higher. These statements must needs be presented to account for the oft-witnessed fact that the highest teacher is most misunderstood in his time; meets with difficulties in proportion to the height of his thought and the breadth of his conception. That which is regarded as fancy in one sphere, is sober fact in another. The thing which the person fanow he sees, has an existence. The image or shadthe mind, thing which exists, is impressed upon shade—the wore is what may be called the land of world is as real and shadows. But that land and as the rudimental sphere to the dwellers therein Every nook and corner of the its inhabitants. filled with something; there is not, vitverses are unfilled space. In every nook and corner be an vast universe there is life, motion, attraction, ex pansion, and light suited to its condition. Strictly the exceedingly useful. Thus one would know of speaking there is no opacity. Everything has within itself some degree of light. More-two and two are four. Three and three are six. Here is precision. Here can be no possible mistake. Two and two cannot constitute the smallest fraction over or less than four. So in all the vast universes, in every nook and corner thereof, there is motion as exact, as certain, as that two and two are four. Every atom moves with mathematical precision. Every fact reaches a point to be seen at an instant, and may be calculated on with as much precision as the appearance of a comet or eclipse. Every event moves in its orbit, can be recognized by the same laws as aid the astronomer. It can be known to an instant when a person is to have a particular thought, to do a particular act. The fact or the event is on its way-must reach a given point at a precise instant. Passing into the etherologic condition, the abstruse sciences can be studied, comprehended, with as much ease as one in the rudimental state can observe the motion of an ordinary wheel. Each universe is both receptive and impartive; it is constantly receiving from the higher uni verses, and being saturated by the things which it receives, it then throws off what it does not need to a universe below it and thus there are transmissions from universe to universe. So there are persons etherealized who first receive the elements of thoughts, get glimpses of facts or events, become inspired by these; send the same down to lower orders of mind, and thus there are personal connections, and perpetual descents. Standing, as It were, on a lofty position, a writer said, "Give ear. oh earth, I will speak. My doctrine shall drop as the rain, as the small dew upon the tender herb, or as showers upon the mown grass." The rains give freshness, beauty, divinity. So a person passing into a high condition, coming en rapport with the supernals, utters his fresh thought. There are some to hear on the planes below. They, like the grass and the herb are refreshed. All high and holy thoughts descend from Him "from whom cometh

Incite to action; are welcomed by some, rejected by | adapted to certain uses. There is the external or | critically to the spheres above, see and describe others, and the battlefield is here begun. The thought attracts attention, gets a hold of the public mind, never to be lost.

NUMBER SIX.

Man as he exists in the rudimental state, as it were, is a delegate from the electrical, magnetic or ethereal state. If from the electrical then his was an electrical condition; if from the magnetic, his was a magnetic condition of from the ethereal, his was an ethereal condition. The delegate is a representative; brings with him certain properties which make him what he is. Now there are many races of beings. Each race may be looked at in the light of a delegation from some other sphere. These races, being representatives, do but act themselves out; but these races may commingle, and there will come to be a general race—there will come to be a unity, harmony, and universality of action. The electrical sphere then through these delegations affects the rudimental, and so does the magnetic and so the ethereal. Now one wants to explore the regions above-wants to know what is doing in these region's, wither facts, accumulate knowledge, bring down to the rudimental, just as a traveler visits distant regions, observes manners, customs, soils, products, gathers knowledge, brings back. There is this difference, however. The traveler takes with him his corporcal body; but in ascending to the regions above, the body being gross cannot easily float in an electrical, much less in a magnetic or ethereal atmosphere. The mind of a person may without injury to the body depart from it, leave it behind and ascend to the regions above. All that is absolutely essential to the exploration can ascend. "The body is not an essential, but on leaving the body behind, the mind must keep a connection, and the body must not be disturbed during the absence of the mind, because it will be a mindless body. It is the mind that tastes, that feels, that smells, that hears. When no mind is in a body, the body can do none of these things; it must, therefore, be cared for as the newly born babe is watched over. In this condition the body is little better than a lump of comparatively

'Tis in contemplation to arrange a system of

measures by which a couple of persons can leave their mortal bodies mentally and go to certain upper regions; to use a common phrase, to visit the upper crust, make acquaintances, see things as they are, report. This labor may be done at this locationan apparatus has been propared with reference to this work. In arranging it the parties will be prostrated on a couch. Magnetic connections will be formed between these, and there will be arranged wires which shall run to the earth, thereby keeping the bodies down while the mind goes forth. During this absence there must be persons, one male and one female, who shall sit by the bodies to keep a balance, themselves mentally harmonious, that the mental connections may not be jostled. By this process certain things contemplated can be accomplished, which could not otherwise be wrought. Returning, recollecting the things seen or heard, descriptions thereof may be given to earth's inhabitants. The sleep must be regular, abundant, the food simple, the drinks mainly water, the garments light, the mind composed. Separations must be from all disturbing influences, and these conditions will prepare the way for the mental voyage. This sort of voyaging may be secret of the firest Russian iron. The person qualified skept by that iron people. A the body, enter the sub-commissioned to leave see the mine, the ore, notice regions of Russia, ness the manufacture and fine possistion, witsecrets belonging to that fine trade could of all the taken into the mind, brought to a give, shift, instructions of that manufacture communicationd the oreist, chalist, ironist. So a number of persons could be delegated to visit Napoleon, ld a secret session with that distinguished person a gather and communicati knowledge. A thousand other thing of this sort might be flone when persons can be instructed in these particular directions, and when the knowledge communicated will be received, ppreciated, uneficently used. A new electric mitive power i to be given to the rudi-mental spiere through the channel just namel. That electric power is not the full tide of successful experiment in the eletrical spheres, it is to seen, its jurts noticed and descriptions of the san to be traismitted. This there are certain practice ends to be reached by id through an acquaintance with eth rologic laws. This paper of ethercalism will attact the attaion of some of the finer classes, ud aid them see that there are ethereal worlds to be explored and ethereal laws to be discovered and an acquintance with ether in its crude of fine conditions to be an aid to harmony, bealth, unity. I how

NUMB SEVEN.

Thepast often aids mind to know the present. Decasionally wit there is a searching for knowedge, 'tis profits to contemplate the past. The sicient records the that the primeval pair hear the voice of thord God in the garden. 'Tis aid that they we finid and hid themselves, One annot refrain franking of the place which would conceal them fifthe Divine Rye. The eye can be used as an Blation of many important truns. This chapter discourse of optics, preevery good and perfect gift." These thoughts iming that man haven eyes, each of which is

bodily eye, the intellectual eye, the moral eye, the social eye, the religious eye, the spiritual eye, the celestial eye. Prominently some persons use the outer or bodily eye; others prominently the intellectual. As the human being unfolds in harmonious relations, he comes into a use of each and all of the above named eyes; is able then to behold all things which are within the range of the external and celestial eyes. Brought into a high spiritual state a patriarch saw a ladder-saw beings ascending and descending. A company of persons might have been present and this patriarch might have been the only one who could behold these objects; not that they were not there, but there must be a spiritual eye to perceive them. On what is called the mount of transfiguration spiritualized persons were able to behold Moses and Elias. Others might have been present, but only these could perceive the distinguished personages.

Being entranced, Peter, being hungry, saw a sheet descending from the heavens; perceived therein all manner of things for food. 'Twas his peculiar condition which helped him to this sight. One said to the revelator, "Come hither, John, and I will show thee the things which are shortly to come to pass." His spiritual vision being clear he saw the holy city, the New Jerusalem, descending from the Divine out of heaven. He had ample time to measure this city, to observe the materials composing it; the buildings, its surroundings, and all that goes to constitute a city was before his mind. Inconsiderate persons would call this hallucination; the unbelieving would reject the thought that the revelator actually beheld these things. It might be allowed that he thought he believed them, but it is an important inquiry, why should be think that he beheld objects which were not? Persons can only think of that which is. Whatever is thought of is somewhere near or remote, high or low. John mought then, John saw the holy city. Saw it by the aid of one of his seven eyes. What has been in the past may be in the present, and it were possible to take a pair of persons up into a state where certain of the eyes can be opened, and things may be shown them, equal in grandeur, beauty, to anything seen by the revelutor, and thus being seen can be described. As far as is now known, John was alone. It requires two persons to see with the greatest precision, and to describe the things perceived. Mainly in the rudimental sphere the lower eyes are used. The higher state calls for the use of higher eyes; and the vision of these can be clarified.

There is then an external vision and an internal. There is a divine daguerreanism which can be used for practical purposes. One goes into the electric sphere, sees the electric machines. These can be daguerreotyped so distinctly upon the mind that a description may be given that a cunning workman can make one like unto it. Voyages, travels, ascensions, explorations, should aim at practical ends. Some of the customs, manners, habits of persons in the higher spheres may be adopted by a few persons in the rudimental sphere; but persons must go to these upper spheres, bring back information. It must be clear to every considerate person that one whose eye is mainly external would be quite unfitted for these finer observations. The voyagers must be highly electrified, magnetized etherealized, to walk the golden streets of the upper worlds. What is true of the sight is equally applicable to all the other senses. There is, therefore, the external smell, and running up to the celestial-the external taste passing to the celestial. So of sounds, of feeling, or vibration. When one enters fields so vast, it is felt that nothing comparatively can be said. Vastly more must be left unsaid than can be uttered. The sense of touch, how exquisite! One touches another in a peculiar state and every string of the divine harp vibrates; one constructs an instrument of inanimate matter, touches it, and lo and behold it sends forth the strains of music which emanate from the soul. A

is of fruit is placed in the hand and its aroma cise, a spin fruit may be brought, the person may inhale recoma, may taste, enjoy the fruit. Twenty persons hay be present, only one an see, amell, taste the fruit. But if all the enty were sufficiently spiritualized each could see smell, take, enjoy. Thus there might be a meal ade to safety the spiritual appetite, giving greater ajoyment than the external meal. There has would man has to seen the spiritual appetite of the spiritual appetite. in a auty, in harmony, ah externalities. Teachings the external classes. Talk to a Laplander of the but idle tages. It travels on perpetual snows; seats himseldin his slease, and is carried by deer or dog. Talk to external persons of spiritual, celes ! tial vision, and the words make no lasting impression on the mind. This paper is adapted to the wants and conditions of some of the finer classes

on the mountains. Ether was abundant there. This employments were of a passive character; their garments, foods, simple; methods of life plaint The theep impart a quiet, gentle influence. Phese external conditions remiered it possible for them to both see and hear. The Annunciation was to them ; the heavenly hosts hipvared and sang an anthem divine There were solver facts. Wheely guided. the spat sould be found where the Redeemer, cold in his tradity was among the beasts of the stall. The flor corresponds to the Annunciation. So fitted and prepared, persons can not only be guided

objects there, but they can be guided in the rudimental sphere, see and describe objects within a given circle, and they can be found and used for good purposes. 'Tis sight. 'Tis a certain kind of sight suited to certain forms of labor.

(To be Continued.)

For the Religio-Philosophical Journal Christian Spiritualism.

BY 1. REHN.

It is hoped it will be understood that what is said in this paper, as in those previously submitted, is not designed to raise controversies between Spirftnalists and Christians, as these different schools may present their formulas for the acceptance of mankind. But yet, since things and principles are not changed by merely uttering their names, nor that made bad which is good, or that good which is bad, by the christening it may receive, it would seem always proper to regard things for their intrinsic values, rather than for whatever tinsel they may have been adorned with.

I have no apology to offer for anything here said. That is an insult but too often offered to the truth already; and besides this, we have none on hand. If what is said cannot seeure a respectful hearing through the merits involved in the subject, and a candid appeal to the good sense of the men and women to whom it is addressed, it must only wait the advent of more favorable times, or of being more clearly presented.

We all know how enduring are the impressions made upon our minds by the education we receive whilst our natures are yet plastic, and due allowance must, therefore, be made for this; but not to the extent of forgetting that these impressions may be erroneous, even though they are strong, and no one thing, or doctrine, amongst those thus implanted is so thoroughly embedded as that of a veneration of everything called Christian. Thus: Christian land, Christian church, Christian Bible, Christian Sabbath, Christian baptism, Christian sucrament, Christian laws, Christian institutions, and Christian everything, are terms ringing in our ears from the time the parson comes to sprinkle Christian water in our baby faces, to the time at which we are put into Christian coffins and Christian prayers are muttered over our ashes, and shovelsful of Christian dirt are tossed upon our bones. Thus impressed with the assumed importance of everything Christian, we come to have a superstitious veneration for the very name; so that if we should hear persons declare themselves not Christians we should be shocked out of our propriety. Shocks, however, do not always hurt people, but many times do them good, by arousing the energies of both mind and body, and thus securing an activity not otherwise to be obtained.

It is not to be supposed that those who do not claim to be Christians are not the friends and admirers of that which is true in the Christian system; but, on the contrary, they are the friends of not only that, but of the good and true in every system as well. And as there are no souls totally depraved, so there are no works of human souls without some redeeming traits and an admixture of truth. The best and soundest philosophers, therefore, will be those who, whilst they willingly accept the values of all systems, do not allow themselves to be encumbered with the rubbish they contain. This brings us to the consideration of the question new before us, namely: What is "Christian Spiritualisms"

Rev. Mr. Pierpont, in his address to the Spiritusiists, at the late Convention in this city, said, that "Spiritualism was supplementary to Christianity." Is Spiritualism supplementary to Christianity say more than it is supplementary to other systems! Was Christianity incomplete without the Spiritual Philosophy, and did the Spiritual Philosophy complete it? Christians would, without hesitation, declare all other systems incomplete. Has Spiritnalism completed them also! If they are thus supplemented and made complete in this way, is there any good reason why they should not also appear in the composite title, or is this one of the rules that does not work both ways! If what was heredofore: dark and obscure in the Christian system is made plain in the light of the Spiritual Philesophy, may not the same be said of all some systems, or those cotemporary with it! And why mast we single out corof these systems, and incorporate its name as an adjective to our spiritualistic title, to the implied negation of all the rest, while they ail, and the of the character must be called hallucination by Christian greaten too, three incomplete, and find their "supplement" alike in the Spiritual school! steam facions car, boat, and the word would be to it thinks the cart of the multitude, and fatter of already and anded vanity—that of percentage between to be the only tight the world has ever had, and after their ring a little while some righteen handred reose and was blown out, whilst they have bestled up a respot the rays as fossil remembrance of the giory that was but is not? Or Certain shephered are said to have been watching ten we the Spiritualists, be made to shine by rub. their flocks at night. All was silent. They were the court our desting wighbors, and have an "imputed" lastre according to the rationale of "impated righteousnes" in which some Christians believe! It all these systems then, Christianity included, were and are incomplete, and are "supplemented 'by the Spiritual Philosophy, is there any propriety in the invidious title of Christian Spiritualism | Or ought we not rather to announce, what a close examination cannot fail to reveal, that Spiritualism, in any strict sense, is nother Christian nor Pagan, but both, and all else beside, inasmuch as it is the edecticism of the universe; gathering up the

past-solving the problems of the present, and

promising the unfoldment of the future. Its symbol is the infinite spiral, and its novitiates are those who have resolved to march the road to freedom.

In pressing the question, what constitutes Christian Spiritualism, we find a difficulty in defining the adjective, and are not unlike those who chase ignia fatuii, and plunging through the mire to catch up to the deceptive lights, only reveals the fact that they as constantly recede; for when we clutch at "Christianity" in the churches to make the examination, it recedes into the "Christ Spirit" and the "pure ethics of the Nazarene," and when we grasp at these they recede into Paganism and ante-Christian systems, which are again diffused over all the centuries. Not being able to discover snything in the Christian system that merits the title of originality, either as a dectrine, philosophy or organization, it is hard to define a nondescript. But as a sect, or combination of sects, it has a position, and in this aspect only. therefore, is it susceptible of description.

In this aspect, then, it seems scarcely worth while to say much. Having so little to recommend it. unless its pomp and ceremony be the recommendations, Spiritualism is not likely to be much magnifled or improved by the association. Of course, if cannot be denied that Christianity claims much. The immaculate conception of its hero-his being the "very God"-one of the "Holy Trinity"-"the efficacy of his atoning blood"—his being the "judge of the quick and the dead," the church as the "Ark of Safety," without which "all are dogs and sorcerers," etc., etc.-these are only a few of the modest claims of the sect, whose favor is to be conciliated by the obsequious compliment of adopting their title as a part of our own. Yet with all this trumpery, it contains a recognition of the cardinal truths of God and Immortality, so universally accepted by all religions, and to these is to be attributed the life of the system through so many ages. These, however, are not the exclusive property of Christianity, neither did they originate with it, and it is not necessary to adopt the Christian title to gain their recognition. If the term Christian Spiritualism could be used in such a manner as not to convey the idea of the assumption of its supernaturalism, there might be less impropriety in its use. If it only meant that the Spiritual Philosophy comprehended the truths of the Christian system in the same way and in the same sense that it comprehended the truths of every other system, and was so understood, it might be well enough. But it is not so employed. It does not fail to convey to some extent, at least, the sanction of the theological assumptions of sectarians, and a presumed sanctity of Christianity not justified by the facts. And yet, even with this understanding, there is a doubtful propriety in the use of the term, since we are not Christian because we adopt the truths of God and Immortality, any more than we are Brahmins for the same reason.

We are not making much advance on Paganism by merely changing our idols, and we should deal tenderly with the worshipers of Jupiter and Osiris. so long as we continue to deify our hero, because he may have said and done some good things, and died upon a cross when he could not help it. And then, again, aside from these considerations, we shall ever fail, as all the nations before us failed, in the attainment of that moral excellence for which we all so earnestly hope, so long as our eyes are directed to outward institutions, to the neglect of the appreciation and culture of the divine in us. That such neglect is the result of all homage to systems, whether Christian or Pagan, is a truth co palpable, that the only wonder is that men-do not immediately see it. Even the Spiritual Philosophy itself shall do us no good, if we but transfer our veneration from Christianity to it. We must not lose sight of the truth that systems of philosophy or religions are but helps to us, and can never exempt us from the duties and privileges of the culture of the spiritual and physical natures with which we are blessed. Man is the centerstance, to whom all institutions are secondary, and around whom

It may be that the term "Spiritualism" is not the best to express our belief and purpose. If it is to be limited to the mere recognition of phenomena, certainly it is not. But, if it be accepted in that larger sense, which to many minds it conveys, that of a philosophy involving the explanation and tracing the relation of things spiritual and physical, it is well enough. Gertain it is, our enemies know its significance well enough to understand that it is dealing heavy and withering blows at the authoritarianism of church and State, and they stand tremblingly on the corridors of their falling shrines, crying, "Great is Diana of the Ephesians."

This large signification, then, of Spiritualism, is

sufficient as a distinctive, with which we may still march on, and still win triumphs for freedom, and invest man with that liberty which sects have denied him; and some of us see no reason why we should be made to stumble over "Christian" titles on our way to "Spiritual" liberty. The term Spiritualism" suggests to no mind the idea of worship, and to this extent, at least, it is well. All of us, however, have the privilege of interpreting it as it may seem best to us, and if my interpretation was asked for, that request would be enswered by saying, that it is the philosophy of the harmonic relations of man to the spiritual and material universes; but in the more immediate and limited sense with which we stand connected with It. it is the assertion of the soul's right to freedom. In this latter sense it is not attainment, but the basis or condition of attainment; it is not in itself progrees, but the condition of progress; it is not construction, but the basis of construction. When we shall have gained this starting point, then shall we begin to build that glorious temple of Peace, Joy, and Thanksgiving, wherein souls may dwell in unity and love; and where the blending of all that is divine in our human nature shall blend with all that is divine in the heavens.

And now, if there still be those who wish to dilute their Spiritual Philosophy with Christianity, under the conviction that such a potion is what they need, no one has the right to forcibly deprive them of it. When the young giant shall ser up the nations of the Orient, as he will ere many years pass over our heads, then shall we hear, no doubt, of other dilutions to suit the palates of Mohammedans and Brahmins; so that if Mohammedan Spiritualism and Brahmin Spiritualism shall better suit their dyspeptic spiritual stomachs, that, for the time, is the "doctor stuff" for them. We shall, if we make the analysis carefully, find the same ingredients in these nostrums, except the coloring matter, which makes a difference to the eye, but none to the

patient. That all these hurtful superstitions may be removed from our minds, whatever they may be named, or howsoever dearly we may have hugged them to our bosoms-that that large and clear vision may be ours, in which all that is true and beautiful may be valued for what it is worth, and no more-that the broad distinctions between our gospel of Freedom, and that "according to" some | with this metal,

man, may ever be kept clearly before us that we may cease all distembling and equivocations and shams, and when we do not even mean to be unfaithful to the truth, still exhibit that willingness to judge of things according to their intrinsic excellence, rather than from any extrinsic importance they may have assumed-when in that, too, our differences of opinion may not estrange our kindly regards for each other; then shall we begin to perceive a realization of some of that "good time coming," into which we now and then get an occasional glimpse, but to which we have never yet been intromitted.

Christianity, Judaism, all Paganism, and every religion the world has ever seen, have contributed to secure this end, whilst also they have done, and are still doing, many things which hinder it. It is for the alchemy of Spiritualism to dissolve these systems; separate the gold from the dross. To do this, all must go into its great crucible, and stand the furnace blast. If, in the work of purification. the crusts are burned away, we may know they are only crusts that are thus burned, whilst that which is pure and good hath in it the immortality of God, and can never be destroyed. This thought shall give us courage, and he who fears the ordeal hath by that fear betrayed his weakness and the frailty of his work. Come, Christians! Christian Spiritualists! Jews, Mahometans, Buddhists, Brahmins, come all ye nations! put in your treasure, and let us see whether, in this dissolving fire, your treasure or the crucible shall be the first to fail !

Philadelphia, January, 1866

### For the Religio-Philosophical Journal, Inspiration.

BY JANE M. STEVENS. Thou glorious gift of God, And offspring of the spheres, Thy matchless voice was not revealed!

Alone to ancient seers; But freshly, as in days of yore, Its waves melodious roll. From pebbly strand to starry world,

We hear it, when the morning star Fades in auroral light; In plaintive strain of evening song, And in the hush of night.

And lave the human soul.

It echoes 'mid the thunder's tone. When vivid lightnings flash; It whispers in the lulling breeze, And chants 'mid tempests crash.

Itsweeps adown the mountain side, O'er harp of forest tree: From murmuring rill, to ocean's roar. All are replete with thee.

Where'er rests touch of hand Divine. Since hour of youngest time, Swells forth from Nature's wondrous lyre. Thy cadence grand, sublime.

It tells that every minute form, With mighty power is rife; From granite rock, to human soul, All throb with deathless life.

Yea, and thy magic tones shall never cease. While space remains untrod, Along the soul's great pathway, Which leadeth home to God. Libertyville, Lake Co., Ill.

### For the Religio-Philosophical Journal. To B. Smith Lampkin.

MY BROTHER:-I feel just now inclined to communicate a few thoughts to you. With the permission of the JOURNAL, I will send my thoughts through the columns of that good paper. I am fully confident that you will appreciate the most liberal expressions my heart can utter.

Every day of my life adds new impulses to my faith in the potency of truth ultimately to overcome ignorance and superstition, and to sweep every false system of religion from the pure depths of human thought, as it moves onward in the progressive scale of human development. I am sure that I can discover in the light of present inspiration, the incoming of forces which will greatly enlarge the area of religious experience, and expand the capacity of spiritual manhood, so that all humanity will be lifted up unto a broader scale of spiritual development, and into truer harmony with the divine mind and the divine man.

I recognize in every human being more or less divinity. God is incarnate in the very nature of humanity. When an individual soul becomes cognizant of this great fact, in that individual is revealed a Saviour. When this divine element is become outwrought in the external life of the individual, that individual shall become a genuine and true saviour to many other precious souls. Hence there will be revealed to the progressive mind of humanity many sons of God-many incarnate or divine saviours.

I regard truth as one great whole—the unity of the entire universe. It comes to man in fragments. I. perhaps, have some of truth. You perchance, have more. So it goes around. Each brother and each sister has his or her portion in due season. Truth is unitary. We are fragmentary. The great problem of this age is to unite these fragments. It cannot be done by my asserting that I have found all of truth that this or any age reveals. That would only show my ignorance, if not my bigotry which my brother, I can only claim for myself When I would grant to you and every other in. When my truth shines out in a pure of loving life, and becomes apparent to the eye of truth in you, you will fraternize with me, because you cannot help it Our fragments have found their appropriate adapattion, and so we harmonize as one. So you my brother, now that you have found "the Sa-tour," not on "Calvary," nor yet is the books of mystic theology, but deep down in the interior of your own divine nature, you have only to let that givinity beam forth in the very eyes of your existence, and every ray of light that twinkles in each and every other heart will recognize h you the incarnation of a true and loving Saviour. So other hearts will fraternize with yours, because it is their nature to. So around the wide, wide world. The several parts of truth, each a revelation in itself, will recognize each other, and harmonize together on the broad scale of divine humanity.

Oh, my brother, lift up your head and rejoice with me, for "the true light now shineth and lighteth every man that cometh into the world." The day-dawn of immortality is come. Poor, suffering humanity, long ground under the iron heel of false theology, may stand forth redeemed in the dignity of its own noble manhood, without the "besefit of clergy." Angels and spirits of just men made perfect, will shout amen. Hallelujah! for the spirit of John Corwin. true liberty reigneth.

Five Corners, N. Y., Feb. 26, 1866.

Lead was in common use among the ancients; the Romans sheathed the bottoms of their ships

# Landmarks of the Old Theologies No. 13.

BY C. BARING PROKHAM.

How could Milton have built his grand heroic poem if he had not garnished the heavens, and by his hand or genius formed the crooked serpent? His genius was the hand of the Lord upon him, on the same wise as on fewish or Heathen bard, though cramped by education to the dominant assumptions of the Jews. What was the Word of Moses, the prophets and Christ, but the manifestations of the Spirit in riddles, dark sayings, or parables, but with moral and spiritual cuds as the superstructure on the Masonic principles of the universe? That the poets or prophets should spread their cherubimic soul-wings and sweep the heaven of heavens in their course was what must be in the outgrowth of the expanded soul-the soul full fledged to swoop the interminable deeps. Hence Sun and Serpent or good and evil were oft in multifold relations, as

> "When the Sun his pourse obliquely made Good days contracted and enlarged the bad." .

The Bible must be symbolically read to know whereof the basis on which it rests. Unless so read, it is much nonsensical in its outer aspect, as much so as the outer Word in the broader license of the Gentile poets, but let the Bible be read in the spirit of its metamorphoses, and it then presents a beautful creation from the Masonic basis, and incorporeal models, as in the metamorphoses of Ovid where we may find the world to have been built. grown wicked and to have been baptized with water, or the flood, while some were saved as by fire, like Corah, Dathan, and Abram, who went down to hell. And God saw that the wickedness of man was great on earth because the sons of God took wives of the daughters of men and begot giants. And it repented the Lord that he had made man on the earth, and it grieved Him at His heart, because

"Mankind's a monster, and th' ungodly times Confed'rate into guilt, are sworn to crimes, All are alike involv'd in ill, and all Must by the same relentless fury fall. Thus ended he; the greater gods assent; By clamors urging his severe intent; The less fill up the cry of punishment. Yet still with pity they remember man And mourn as much as heavenly spirits can." But the Lord, being a judge among the gods,

after council-"Concludes to pour a watery deluge down; And what he durst not burn, resolves to drown."

After the tremendous shedding of tears for forty days and forty nights from the waters above the firmament, "as much as heavenly spirits can" through the windows of heaven, the Lord summons one of the sons of God to tell them to dry up.

" Already Triton, at his call appears Above the waves; a Tyrian ro And in his hand a crocked trumpet bears. The Sovereign bids him peaceful sounds inspire. And give the waves the signal to retire. His writhen shell he takes, whose narrow vent Grows by degrees into a large extent; Then gives it breath; the blast with doubling sound Runs the wide circuit of the world around; The Sun first heard it in the early East, And met the rattling ecaces in the West. The waters, listening to the trumpet's roar, Obey the summons and fgrsake the shore."

So, too, the same trumpet was heard in old Jewry, to the extremities of the universe, according to Philo, when it was sounded "exceeding lond." Colenso, by his measuring rod, makes it about twenty miles, though this is twice the distance the devil was heard to roar when seized by the nose with red hot tongs by St. Dunstan. Doubtless, too, it was the same trumpet, or compound blowpipe, blown by El-Shaddai, or the mighty God, to the overthrow of Jericho, and the same trumpet that will be blown in the second advent by Gabriel by

The Gentile deluge has some aspects better than those of Jewry, as when

"At length Decalion clear'd his cloudy brow," And smil'd serenely by the sev'n hu'd bow-Was jolly in cold water, laugh'd through tears To wash away the sins of many years-Did not, like Noah, think it superfine To lay down naked, and get drunk in wine, And with wit out, curse Canaan in the Word To be the servant of each tyrant lord-Not doing this, and in God's holy name, Our parsons swear by God he was to blame.

But alas, that the serpent should survive the Gentile as the Jewry deluge. The old water dragon who cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood, appears again among the sons of God as freshly gilt as the Mosaical brazen serpent, or Lucifer's son of the morning, the bright star of the Apocalypse; hence we must suppose that the waters above the firmament have no power to tarnish the serpents of brass, molten out of the stone. Alas! that the floods had no power to destroy the whole brood of theological snakes, for they have and

"Thou, too, Python, the wond'ring worls And the new nations with so dire embrace." So monstrous was his bulb

Did his vast body anat in taking the list of "var-Oh, alack-wirk, the tally-ho should have been mints" fres ; for even if no man knoweth of their Mulchres, like that of Moses, they remain unto

this dof. Weat our adventists, literalists, or millennarians have been running their heads agains; in most bested stupidity, for more than 1800 years, was well understood by the Gentle and Hebrey initiates in the symbolic or spiritual sense. The Son of Man coming in the clouds from where he mide darkness his secret place, to constine the work, was well known and sung by the heathen posts of their Phæton, a son of the Sur or Apollo, who would guide his Father's chariotin his excellency on the sky, though warned againg the youthul attempt by old Sampson with histair on, the and parent promising the Son that Vutsoever he should ask should be granted, that taker may e glorified in the Son.

"The youth transported, ss, without delay To guide the Sun's brigh pariot for a day."

This was an unexpect request by old Shaddal, or the mighty God, and sought to turn he young one from this aspect of Word, but the eadlong youth probably born of mison's heifer bfore she plowed with the Philists, would not herken to the old hairy man with charlot of fire nd the horsemen thereof. In In did he assure young hopeful

"That should you hit mubtful way aright, The bull, with stooping is stands opposite; Next him the bright Honian bow is strung, And next the lipn's grag visage hung; The scorpion's dlaws It lasp a wide extent; And here the crahs in a clasps are bent. Nor would you find it to compose

which Elijah or "the strong lord," a name of the Sun, went up, the same as somewhat varied by John, in the spirit horses, snorting out of their mouths fire, smoke and brimstone, and having a similar blow-off bib by way of their tails-the same scorpions, too, with stings in their tails with power to hurt men, five mouths, etc., throughout all those particular Words, the heavens used to jump to Lyra's harp and Mirlam's timbrel.

God rode the Bull or Cherub, and did fly In the wing'd excellency on the sky.

The Bon would be equal with the Father, the Lord of heaven and earth, to guide the living creatures in Ezekiel's wheels, and resolved to dance in double shuffle to the same music of the spheres as when David danced before the Lord with all his might, stayed with a good piece of flesh and flagons of wine. Phæton thought he could guide the Ark with its heavenly cattle, even though it should prove to the Jews and Colenso a stumbling block. and to the Greeks foolishness, and though told by the Father that

"While through a thousand snares your progress lies, Where forms of starry monsters stock the skies,"

he would not heed these very much cattles of a thousand hills, but though himself equal to take the bull by the horns, or to plow with Samson's helfer, to go into the ten signs or concubines of David, and to exclaim with Absalom, "Oh, that I were made judge in the land."

> "For then in pomp he'd lead in upper track With all the cattle harness to his back."

As this fast young man is about to take the guidance of the universe, the four and twenty elders of John become the nimble Hours of Gentile story among the sons of God, "who shineth in his

"He bid the nimble Hours, without delay, Bring forth the steeds; the nimble Hours obey; From their full racks the gen'rous steeds retire, Dropping ambrosial foams and snorting fire. Still anxious for his son, the god of day, To make him proof against the burning ray, His temples with celestial ointments wet, Of sovereign virtue to repel the heat; Then fix'd the beamy circle on his head, And fetch'd a deep foreboding sigh, he said-'Take this, at least, this last advice, my son. Keep a stiff rein and move but gently on; The coursers of themselves will run too fast, Your art must be to moderate their haste. Drive them not on directly through the skies, But where the Zodiac's winding circle lies, Along the midmost zone; but sally forth Not to the distant South or stormy North. The horses hoofs a beaten track will show. But neither mount too high nor sink too low, That no new fires or heaven or earth infest; Keep the midway, the middle way is best; Nor where in radiant folds the serpent twines, Direct your course, nor where the altar shines."

This was good advice from the angel standing in the sun, but the youth was not equal to the masterly strategy needed, for he soon found himself within the wake of strange fire from the Lord, which burned away the breeding of the brass molten out of the stone. Then came the heavens rolling together as a scroll—the sun turned into darkness, the moon into blood, and the earth melted with a fervent heat, with wonders in heaven above, and signs in the earth beneath; blood and fire, and vapor of smoke, the great and notable day

Meanwhile the restless horses neigh'd sloud, Breathing out fire, and pawing where they stood. Tethys, not knowing what had passed, gave way, And all the waste of heaven before them lay. They spring together out, and swiftly bear The flying youth through clouds and yielding air; With wingy speed outstrip the eastern wind, And leave the breezes of the morn behind. The youth was light, nor could he fill the seat, Or poise the charlot with its wonted weight, But as at sea the unballast vessel rides, Cast to and fro, the sport of winds and tides; So in the bounding chariot toss'd on high, The youth is hurried headlong through the sky. Soon as the steeds perceive it, they forsake Their stated course, and leave the beaten track. The youth was in amaze, nor did he know Which way to turn the reins, or where to go; Nor could the horses, had he known, obey. Then the Seven Stars first felt Apollo's ray, And wish'd to dip in the forbidden sea. The folded Serpent next the frozen pole, Stiff and benumb'd before, began to roll, And rag'd with inward heat, and threaten'd war, And shot a redder light from every star; Nay, and 'tis said, Bootes, too, that fain

Thou would'st have fied, tho'\_encumber'd with thy wain." This was the way in which the old heathens burned up the world in the great and notable days and Lord, with stars falling from heaven, Soots fleeing waves roaring. Only think, too, at as did Moses from the thaw of the polaroutes and Moses somefrom the same serperchangeable in the ancient times appearine his sepulchre which no man mysteries to this day, may, in one of the parallelkne oe found emboweled in the abdominoscopia come down in great wrath through all our churches, of old Ursa Major. Thus Moses has his lodgings on the cold, cold ground, close by the Brazen Serpent next the frozen pole.

> Our second adventists, through all the ages, make sad work in getting up their consummation devoutly to their wish. Their wings burned off by the letter, to the very stumps, they have no means of flight, but drag heavily along the earth like Pharaoh's chariot wheels, or lay floundering along the grounded edge like the dragon god whom the old Jewry lord of hosts stumped in the sight of all Israel and the sun. Thus our unfledged literalists lay stranded along the ages, having no scope of soul-wings to swoop the heavens, like the angel in the sun, or like the four angels holding the four winds of heaven.

"And monstrous shadows of predigious size That, deck'd with stars, lie scatter'd o'er the skies. There is a place above, where Scorpic bent In tail and arms surrounds a vast extent: In a wide circuit of the heav'ns he shines, And fills the space of ten celestial signs. Soon as the youth beheld him vex'd with heat. Brandish his sting, and in his poison sweak Half dead with sudden fear he drop'd the reins? The horses felt them loose upon the mance. And, flying out through all the plains above. Ran uncontrol'd where'r their fury drove: Rush'd on the stars, and through a pathless way Of unknown regions hurried on the day, And now above, and now below they flew And near the earth the burning charies drew."

This is the same old Scorpio that so stung the Apocalyptic horses that "the sound of their wings was as the sound of charlots of many horses running to battle," including old Pegasus. Does not darkness cover all the church and gross darkness the people when they fail to see the common origin of Biblical and beather allegevies? and is it possible that there should be a lower deep of dementia than that of our storeotyped theology which seeks to transform Oriental imagery into the hard visage of the modern closed vision? How long shall the The mottled steeds, we can their metrin flows

The secreting fire, the their sutrains glows."

These are the same we and charlot of fig. in clothes whose pattern on the mount draped the ancient nature worship in that symbolism or manifestation of the Word made flesh?

Our churches have almost utterly perverted the ancient mole of being, which, in all the religious was essentially the same, built from the same foun. dation, and in their proper status of original out line, beautifully and romantically true in their large swoop of poetic license. But to take the mere drapery as the infullible Word of God without reference to its natural symbolical meaning, as known to the ancient initiates, is to make confasion worse confounded, and this has been the case through all the sects of all our senseless theologies. till the churches all lay stranded about without a compass, or a chart, and like the very much cattle in Noah's Ark, as per book of Jasher, "tossed about like pottage in a caldron." Unitarians stowed away between decks are almost suffocated by the bilgewater in striving to save an inkling

"From the successive title long and dark Drawn from the musty rolls of Noah's Ark."

The work burners of Christendom have been no more then farthing candles compared with the celestial pyrotechnics of the heathen. Instead of the plymentum nigri in the Lord—theology of Dartmouth Cotege as the way of life in scorching. How, with strange fire from the Lord, in the heathen consummation-

"Twas then, they say, the swarthy Moor begun To change his hue and blacken in the sun. The frighted Nile ran off, and under ground Conceal'd his head, nor can it yet be found.

Stern Newtone thrice above the waves unheld His face, and thrice was by the flames repelled."

Captain Speke in our day has found the place "where the frighted Nile ran off," that it might be fulfiled that which was spoken by the heather. Thus "behold how great a matter a little fire kind. leth "-

"For Jove must now arise compell'd to do Or universal ruin will ensue. Straight he ascends the high ethereal throne, From whence he used to dart his thunders down. From whence his show'rs and storms he used to pour. But now could meet with neither storm nor shower. Then aiming at the youth with lifted hand, Full at his head he hurl'd the forky brand, In dreadful thund'rings. Thus the Almighty Sire Suppressed the raging of the fires with fire."

In this wise was probably discovered the principle of similia similibus arranter or the strange fire from the Lord, put out by the God who is consumir. fire, and on the same wise, as Dr. Thomson would quench the Lord of fever by the consuming fire Cayenne pepper.

Max Muller points the way to show how much that has hitherto been a riddle in the origin and spread of myths, becomes intelligible in connection with the early phases through which langua thought must necessarily pass, and when the war is not accurately pursued by the Landmarks. " =: have diseased language, whether that language refers to religious or sensible interests," as may seen oozing in much excretia from the mythology of our churches. Biblical mythology is in great measure traceable to the Landmarks of the earlier myths, but our clergy, whose interests lay in a undisturbed fossildom, will be very careful not w lead us into fresh fields and pastures new. As the priests or pastors, so are the flocks, till almost universal Christendom is gathered into one commo cesspool of the cast off sloughs of ancient my logical excretia, where, as warring seets, the flounder in outer darkness of the horrible pit s:

Not that the drapery of the old theologics not apt and pertinent to the truths it concesies It was, for the most part, beautiful and artistic: its significance of the incorporeal model. Even letter that killeth, or the flesh that profites nothing is a well wrought key to the mysteries of the king dom of heaven when rightly applied w the warn to open and bring out those moral and spiritua truths which flank the outermost prallel of : innermost Word, such as every inflate or scribe instructed into the kingdom of hes en knows he to set forth from the many manents or chamben of the soul. But when a mere arriace aspect a taken to rear senseless doctrices of hay, stubbic and cobble stones, as bling to staggering visitinstead of the solid monry which the ancient artists knew so well we to construct from with the veil, it is we will this when Moses is reather that the origineers of Biblical mythologies.

ch" Says Urquhart in "Pillars of Heres " "It singular that the priests of Delphi could always protect their temple against barbarians, initiated, by thunder and lightning; but against Greeks, who were initiated."

St. Paul declared to the Athenians that the known God was the very Lord, and he did indfetch a compass to all the heavens in the meriacompany which was in secret use by the Phanicin a thousand years before the Christian era, as amo: those secret things which belong to God and kes secret from the foundation of the world.

Says Urquhart, "The Phoenician name for the compass was interpreted by the Greeks 'unknow: gods.' The needle would have been a talisman is the State exclusively possessing it; to a few in structed, not as an instrument, but as an oracle a God. The Phonician skipper might refer to his magic Cup in secret; an approximation was all that, without the sextant and dead reckoning. could be desired, and that only in case of doubt or difficulty arising from bad weather. . .

A Phoenician vessel was able to stow 500 emigrants. with provisions for a long voyage, and required for masts the cedars of Lebanon. strange that having regained the compass, we do not detect its ancient restiges, and one unable to interpret the words, names and phrases which to the initiated, annistakably reveal it." Thus we behold another aspect where "the Lord he is God" in the ancient Compass with needlework on both sides, and fanked by the magic Cup whereby my

"The Phonicians carried in the earliest period heary substances from the farthest points. The timber of India is found among the tombs of Egypt. To apply to their navigation, the passages descriptive of the row boats of the Greeks and Romans, is a solecism and an anachronism. They neither made their way by the speed of oars, nor sheltered themselves by hauling up their vessels upon the beach. \* \* \* \* \* \*

After Galileo, we detected in antiquity, by a passage of Pythagoras, the knowledge of the science of music. From similar indications, we found out, after we possessed the knowledge ourselves, that the whole scheme of the heavens was understood by them. After Franklin had drawn down lightning, we apprehended, for the first time, what chance had befallen Salmonius, Servius Tullius and Sibrius Alladus"-and whether Elijah, the "hairy man" and "strong lord," was a person or a personation, we may see how he had the secret of God to

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

Max Muller finds "what we call ancient languages, such as the Sanserit of the Vellas or the Orock 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 accuments of Judea and Greece." Mr. Colebrooke has settled the date of one of the Vedas to be the fourteenth century B. C., by the place given to the solutiful points in a calendar appended to it, as per Urquiart. This anthor also finds in the records of antiquity, that "the myths are the first and best pages of history," in confirmation strong as Holy well.

Though the Chinese made an ancient discovery of the compass or "unknown God," it was on different vise from the Phænicians. To these last, the antiversal navigators of the ancient world, we are indebted for many diversities of the word—

Through which in contrass holy land we see, Jordan and Madagascar, and North and South Amerikes,"

## For the Religio-Philosophical Journal. To Cynthia.

BY A. S. GILSON

Enchanting maid, what light, what love, Doth flow from fountains rare, As those that glow with innocence From thy sweet face so fair?

Congenial truth, like that above,
Adorus that mind of thine;
With throbbing heart, and burning love,
I'll strive to call thee mine.

Thy gentle form, the mortal coil, On earth, for man was given; But flesh, like grass, was ne'er decreed, To adorn the shrine of Heaven.

If I should pass from death to life, From earth to higher bliss; My spirit form would hasten back To steal one silent kiss.

And linger near thy stender form, To bid rude care depart; And wipe away the falling tear, That might unbidden start;

To strew thy path with flowers rare,
Of fragrance not as sweet
As those that bloom in higher apheres
Where you and I must meet.

Angel of love, star ever bright,
Meeting, never to sever;
In bright realms of eternal light,
Embalmed in love forever!
rte, Ind., Valentine's Eve, 1866.

## Short Sermons on Scripture Texts—No. 3. By Warren Chase.

"Behold a virgin shall be with child, and shall bring forth a Son, and they shall call his name Emanuel."-MATT. i: 23, some scribe or translator, and the above is a quotation from the Jewish Scriptures, to show it was fulflied by the preceding story of the Virgin Mary. although this Scripture is the Bible or Holy Book of the Jews, who in their Testament condemn the whole story as a lie and imposture. I cannot in this sermon stop to reconcile the Old and New Testaments, or show how absurd is the claim that the story in the New is relevant or a fulfilment of the passage in the Old, to which it really has not the least relevancy or connection. My object is rather to show how slender is the foundation on which Christianity rests the origin of its God. At the time these old Scriptures were written, and in that country, the term virgin meant a single or unmarried woman, and nothing more. It was applied to them all, however much addicted to what the medern churches call free love, or lust; hence the necessity of the late decision of the old mother church which first settled the divinity of Jesus, and most other cardinal doctrines of all the popular churches; also settling by decree the IMMACULATE sexual purity of Mary, the Mother of their God. This decision is to the effect that Mary had up to the birth of Jesus never known any man sexually, not even Joseph, hence was immaculate, or a virgia, in the modern sense and use of the term. This became necessary in order to elevate the lineage to a higher degree of divine purity than it had by fulfiling the Scripture, in the lineage from David through Joseph, as given by Matthew and Luke.

The story of Mary's birth and origin, as given in the Apoeryphal Gospel, is also cut loose from her mother's husband, and might as well claim a divine origin, for it started where that of Jesus did, among the priests at the temple, in the absence of her husband, who, it seems, had no child by his wife Joanna during a dozen of years or more of marriage, but leaving her at the temple with the priests she became a mother, and Mary, the consecrated child, was, now old enough, also sent there, and in like manner became a mother without a husband.

Joanna has not been decided immaculate, as she had long been a wife, and not a virgin; but as ancient history and heathen mythology are full of amours of the gods with earthly females, both married and unmarried, therefore it would not be out of: place to give the paternal parentage of Mary to the lewish God, as well as that of her son, since both riginated at the holy temple among the holy priests, and when neither of the women had husends with them. It might be objected by some hat Mary, being the daughter of the Jehovah God of the Jews, could not consistently be the mother of his son, but this is not an objection, since we have the case of pious Lot, and hundreds of instances recorded where the ancient gods married. beir own daughters, or had children by them without marriage, and it was never considered out of place or improper for a god to do such or any other act, as might always made it right in a god, beside the moral standard of that time was very different

If the gist of this story of Jesus and his father and mother be true, I do not see wherein or how it differs from scores of similar stories in the more arcient mythology, in which are related the histohas and origins of many of the gods and goddesses and their children, of which they had scores or andreds by god fathers and human mothers, and ome (though few) by goddess mothers and human Where. But certainly there is no lack of cases where virgins have been reputed to have conceived with gods for fathers of their offspring, and on some of these immortality was said to be conferred, so they could not die, or if apparently dead, would be respects corresponding to the caims for Jesus by his followers. If his goodness and parity are to be taken as corroborative testituony to his divine origin on his father's side, then tarely we must deay the record in the Apocryphal books, which the Catholics did well in rejecting, and even then his history will not place him higher,

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

For myself I do not see any great difference in the history, genealogy or character of this son of a god and many other sons of the same or other gods of ancient history. To me all amours of gods, masculine with mortals feminine, are simply fabulous and ridiculous, and no mortal exercise of purpose for atonement or other object, can alleviate or mitigate the circumstance; and I find as good evidence to me that Mary was the daughter of the Jewish god as I do that Jesus, her son, was his child.

I do not even believe all men are the children of the Jewish God, and do not in any sense acknowledge or recognize him as my father, and yet I do not know but I have as much right to claim him as Jesus had, and others have, for each or all that the Jewish priests have for Jesus, aside from his own merits, which of course I do not claim, although I have as effectually rebelled against the priests as he did, but they have not made a martyr of me yet.

Wilmington, Del., Feb. 3, 1866.

## 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 subsects.

All men are naturally religious-that is, all have some system by which they acknowedge their dependence on a great First Cause. This principle is innate, and is a strong argument in favor of man's immortality. All religions are valuable or otherwise, in proportion as they accomplish the designof their original implantation in the human mind, viz.: The recognition of man's nothingness, and the supremacy of the Almighty; man's dependence, God's omnipresence! Among the Greeks and Romans the criterion of the value of any religion or philosophy, was its effect in giving its possessor, those traits of character necessary in the soldierfearlessness in danger, and a thirst for blood-hence among the Greeks, the stoics were held in the highest veneration.

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. Thus you will perceive that in the Jew the great design of religion was misdirected, producing effects at direct variance with its original design. His religion made him arrogant and vain, instead of teaching humility. When Christ first promulgated the humiliating doctrines of self abasement, no wonder that these were to "the Jews a stumbling block, and to the Greeks foolishness;" and even after those teachings became to some extent the religion of the nation, many of the sentiments were so modified by previous education, as to change their entire spirit and intent.

Having thus given a brief outline of our subject. I will propound the following question: How shall we determine the quality of any religious creed? Although at first sight, this question would appear extremely difficult to answer satisfactorily, yet when we recollect that we are in possession of well defined landmarks, it will be found easy of solution. In its answer we shall assume as a standpoint, one of the principles, or axioms clearly enunciated in the book from which all the religions of the present day are said to be derived, viz.: "By their fruits ve shall know them."

I have already said, that the object of all religion is to give man a just view of his own humility, and his dependence on his Creator. It would therefore follow, that that religion which most effectually produces this result, must be the best. Now according to the above principles, examine the various sects around you. One says, "I am of Paul," another. "I am of Apollos," "Stand thou there-I am more holy than thou." The high churchman claims his descent in a direct line from the Apostles, and refuses the recognition of the orthodoxy of his neighbor the Presbyterian. The Baptist says Christ was immersed in his baptism, and therefore refuses to commune with the Lutheran, who believes in sprinkling. The Methodist believes in immediate revelation, and yet sends the Spiritualist to his Satanic majesty for carrying his sentiments into practice. You will therefore perceive that according to the rule they themselves have adopted, "There is none good, no, not one;" self-constituted censorship, and ignorant arrogance supplying the place of dependence and humility.

Man, in view of his creation and dependence, owes to God gratitude, and of course obedience. God has required that the gratitude thus due him shall be manifested by man in works of mercy and benevolence to his fellow man. That man, placed in a society capacity, is to some extent his "brother's keeper," and is responsible for his brother's faults -so far as he, in the performance of his duty, would have had the power to prevent them. Hence follows another self-evident requirement of their own book, "Whatsoever ye would that men should do to you, do ye, even so to them." Which of the so-called religious societies around you, Doctor, observes this as their own rule, even among themselves? Let their constant backbitings, jarrings, and contentions even in their church relations. answer. ROBERT HARE.

Transcending infinitely all intelligent human conceptions, and leaving far behind the wildest dreams of poetic fancy, are the sober realities which burst upon the waking vision of an emancipated spirit.

Earth with its scenes, its hopes, fears and passions, its hour-lived ambitions, its living sorrows—fades like the dissolving views of the magic lantern, and the picture which next succeeds is one of God's own painting—and like himself is indescribable in language of either men or angels. But even this picture, however glorious, is but the first of a series through which the soul is ever passing in its upward progression—each transcending the other, as the first does earth life, until the soul deprived of earth born affiliation and affinities, shall stand forth untrammeled in creation but a step below Infinity.

18. B.

#### For the Religio-Philosophical Journal. Spiritualism in Berlin, Wis.

DEAR JOURNAL: He that hath an eye and an car should see and hear of our progress, prosperity and happiness in spiritual things since our organization and harmonial co-operation in the good work of moral, social, intellectual and spiritual reform. Our organization was legally perfected about six months ago, according to the Revised Statutes of Wisconsin, and I was invited by the Trustees of the Society to administer the truths and principles of our spiritual Gospel to the staid people. Much praise is due to the Hamilton Brothers for their timely aid in erecting a nice, capaclous hall for our use, and most beautifully decorated it with the lifelike likenesses of our late President, and the brave generals and officers who have so nobly worked for our country's freedom. I have

spoken here the past five months to increasing audiences, and the rapidity 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 Spiritualiam, 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 carnest activity which characterizes the grand reformatory movements of this age, all are full of hope and promise for humanity. The experiment of organization has proved successful wherever it has been attempted. With a Children's Progressive Lyceum it triumphs, it blesses, it builds up a beautiful, eternal, intellectual structure; it speaks in unwritten language of its use and power to attract the wayward souls, to purify and refine the corrupt and grave, to warm and strengthen each beating heart and point it to the glories of the coming future, when earth will no longer be desolated by the fires of moral turpitude and vice,

Thus with us in this beautiful town of the West. "Old things are passed away; behold all things are become new." 2 Cor: 5-17. Total depravity, vicarious atonement, and the wrath of God are all down in the market, and the priests have hard work to get a single bid for any such theological goods; the people have learned from their spirit teachers that they are not natural to humanity or essential for happiness and usefulness. We teach that man is naturally good, that the saving elements are within him, coeval with his creation, and as lasting as his existence; and if properly cultivated, will prepare him for all the joys which come from well-doing in this world and the one to come.

Thus the good work goes on and on sweeping all the old forms and fallacies of theology from the human mind, by our scientific religion, Spiritualism. It neither capitulates with the foe nor spares the enemy; it knows no compromise nor yields to any debasing terms; but wherever it is properly presented and examined it willand must be welcomed and embraced as sacred truth; and wherever it enters the hearts and heads of mortals, it builds up a beautiful, useful and intelligent people. This has been my experience. For the last fifteen years, I have constantly been engaged in the lecturing field as a trance speaking medium and clairvoyant physician, and now my mission being ended for the present in this city, I will answer calls to lecture in the Eastern, Middle or Western States-would like to make engagements for a month or three months in a place. Address

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

Notes By the Way.

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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

to use as much or as little as you please.

At Madison I lectured on February 1st, before two hundred and fifty people, evidently giving great satisfaction. At the conclusion of my lecture Mrs. Jane Ferris came forward and gave her wonderful ring or hoop manifestation.

my journal might be readable. You are at liberty

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. Madison is a beautiful city, of some ten thousand inhabitants, and is the country seat of Jefferson Co., Ind., and is fifty miles above Louisville. I gave some fine tests here, one of which may be interesting to your readers.

During my lecture in the Court House there came up to me the spirit of an Irish woman, telling me that she committed suicide in the fair three years ago in September, and then pointed out parties whom she knew. I then described her and gave her first name, all of which was true to the letter, and yet I was totally ignorant of the fact until spoken to by her. One of the parties she identified proved to be the officer who assisted her

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. I have held the only spiritual meetings ever in this place. Mitchell is noted for its rowdy element, and has been the resort of gamblers and blacklegs for some time. I warned them of the wrath hanging over their heads, and on the following Saturday evening the citizens cleared them (the rowdies) out. 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. I like his style very much. He is an able, earnest, conscious trance speaker, taking up his parable and falling into a trance. leaving his eyes closed. Bro. Whiting is really an able and eloquent advocate of the gospel of progress; besides he is a poet and musician of a high order. I put the ball of progress in motion in Louisville on the 10th of September, 1865, through the assistance of Sister E. Taylor and Bro. Turner. From that day to this the work has gone on, and Louisville to-day boasts one of the largest and most intelligent congregations in the United States, and the friends are already looking about them for a more commodious hall in which to meet. Louisville has severa very fine mediums, both in the private and public walks of life, among whom Mrs. Vezie and Mrs. Robinson may be considered good and reliable as test mediums. Dr. J. Dodge Warren is here, and will remain, healing the sick by the laws of spirits and magnetic influences by laying on of hands, and is doing much good. Jeffersonville, February 11th, I lectured before a

small audience; in the evening to a large one, giving tests and reading life incidents, which were approved. These were my first lectures in this city. I gave one test, which I think was of sufficient importance to write out. I saw the spirit of an Irishman by the name of Michael Manahan; told how, when, and by whom he was killed, all of which was proved by parties present.

February 12th to 18th I went to Louisville, and in connection with the Ferrises, gave public seances for physical manifestations. The Ferrises are good mediums and worthy of patronage. February 18th I lectured in Jeffersonville, Ind. I had a good audlence, and gave some very fine tests. On the 19th I held a seaned at the Bruner House, had some forty of Jeffersonville's best citizens with us. The physical manifestations through the Ferrises were very wonderful. At the conclusion I gave manifestations of a mental character, which greatly interested all present. One incident is worthy of notice. Dr. V. and lady were present during the dark circles, and there came the spirit of a lady up to Mrs. V., and after looking at her and the Dr. for a few moments, I said to them, Dr. V., there is the spirit of a woman standing before you and Mrs. V., and she is now putting her hand out towards

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

February 20th to 22d I went to Bedford, Ind. Gave two public scances 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 22d, I parted with the Ferriaca, probably for good, and go forward on my own path, to meet engagements made long ago. The Ferrises stop at Salem. Yebrnary 23d I reached Madison at 51/2 o'clock P. M. How great the contrast! In December I came to Madison alone, on my own responsibility, without the promise of pay, and was made welcome by one man only, Bro. Wm. Brinkworth; at my first lecture I had four women, six men and eight childreneighteen in all. On the evening of February 23d I was met at the West end of the city by the officers of the Eight Hour League with a band of music, and escerted to the Court House. After being introduced to several prominent citizens, I was introduced by President Moss to a large and intelligent audience, to whom I lectured on the eight hour system of labor.

Saturday, 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. The steamboat Hillman of the People's Line from Louisville to Cincinnati collided with the steamer Nannie Byers, bound for St. Louis. The Byers careened up stream, the mighty current of the Ohio caught her guard in its onward progress, and capsized the Byers instantly, carrying the unconscious sleepers to a watery grave in a moment. It is variously estimated the loss of life to be from twenty-five to seventy persons. I think thirty-five is the correct estimate. Eight persons had been taken out of the wreck which lay at the foot of Clay street, Madison, Ind., when I left.

February 25th was Sunday. I lectured afternoon and evening. The afternoon audience was large and promiseuous. The evening audience was the largest that ever assembled in Madison to hear a lecture on Spiritualism, and was an intelligent, attentive and select audience. When I parted with them the cry was on every side, "when will you come back again?" February 26th, I left at & A. M. for Indianapolis, the capital of Indiana. I spent the day in rambling over the city; found much that pleased me, and a good deal that was unpleasant. I am deeply impressed, however, that the material element is the dominant one. I saw more groggeries and rum holes than churches or stores, and heard more curses than prayers and blessings, and saw more people reading the Phunnie Phellow and Police Gazette than the RELIGIO-PHILOSOPHICAL JOURNAL or Bible. I left for Waldron or Conn's Creek at 71/4 P. M., thirty-four miles distant. 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. My pay has been good, receiving from all sources the sum of \$250.90 in twenty-eight days. I have been well used, well fed, and have made many friends, and found many earnest workers. God bless the right. Yours for truth.

Waldron, Feb. 28, 1866. E. V. WILSON.

### Letter from Denver City.

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 np. 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. Clerkships are full always, because there is a surplus of this class of young men. But an apt man can find employment here all the time at some price. Next season will be lively. Silver ore abounds and is rich. Gold saving is better understood. Prospecting will be done extensively. The future is hopeful. The process of working silver ore is simple and will be extensively applied. There is only one general insurance agent here. How many there are in the mountains don't know. How that agency is doing I don't know, but I will look the matter up.

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.

I am pretty busy as I am supplying a daily paper during the sickness of its editor; have on hand a series of papers on protective legislation to manufacturers, now run to twenty numbers, and am corresponding and sending transcripts of that cholera thesis to Boston, Washington, New York and England. Writing to Congressmen about Colorado and other national subjects, besides doing an immense personal correspondence.

I buy my paper by the ream, and use it up as if the machine run by steam. Then I have teams and hands here and there and elsewhere. Then add to this a patent desulphurizer which bids fair to supercede all others. Then a new amalgamator, and the Indians and grasshoppers taking my means. "Write." I can't write about Spiritualism, for I am rusty and rough, and then there is nothing local to talk about. Your correspondents and co-laborers far excel me in this line.

Could I be in a circle, get the rough points knocked off, and catch a breath of inspiration, I might write and talk too; but I am barren, starved, dead—isolated for twelve years. I shall lecture here next week. The professors and literati will be out. I have never spoken on the subject, but I fear no man. I build on demonstrated facts. I admire the Journal, you know it is a good paper, the best of the class. You don't need my endorsement. I have induced the newsdealer to send you \$10.00. He will sell them easily.

Our liberal men are poor. I do all I can with the press of my business. I have sent you two new subscribers lately, and never lose an opportunity of extending the JOURNAL'S circulation. I send my papers all about. You will get another \$3.00 from a friend, by seeing the paper at my house.

When the inspiration comes I will write for you. I think both you and the Banner devote too much to the message department. Mind, it suits me. I read the most interesting first—but read all, even the advertisements.

I would like to build a free hall in Benver, an Agricultural College for Colorado. Abolish the grand jury system, for it is a nulsance, an expense without any compensation. Reform the whole criminal code. I would like to take charge of the United States in advance of the cholera, and fore stall this king of monarchs. Then I would like a filt at old Orthodoxy—large experience in that like —besides doing forty other things. My hands and heart are full. I have entered the political areas.

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. I compel every. body to acknowledge I am right; but they say I can't win. We shall see.

sift that cholera subject. Submit confidentially to some of your best men. Perhaps it would be well to see the Mayor and Conneil, or a part of them. They earnot be too prompt in action—the time is very short. An attempt will be made to have a Congressional committee; if so I shall go to Washington. I want the faith and co-operation of the National Government to stand on. Then that of editors and city fathers as I go, thus accumulating power ad infinitum, to reverse the public mind and dominate the cholera idea. I propose a private lecture to the city fathers, editors and clergy; then two or three public lectures at a price of admission; a lecture gratis for the pron-perhaps one to the ladies; the appointment of suitable proxies to travel; the sale of a small work containing the substance of the lectures, with other valuable isformation, worth all it costs. These are to be placed in the hands of proxies, and within the reach of everybody, and thus rapidly occupy the whole land. The city should find this hall free; the balance of pay I will see to.

I propose to devote the nett 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. A quid pro quo should be the rate, and when I don't render it I am willing to refund. My facts and philosophy are invulnerable; my plans are comprehensive and fully adapted to meet the case. Co-operation is all I need; when I get that I am ready and willing to go. I see and feel the magnitude and importance of the work to be done, and though I die in the attempt, I am ready "to move upon the enemy." A general and vigorous effort will accomplish wonders. During the last year of the cholera in Wheeling, Va., I publicly announced that whoever obeyed my instructions should be guaranteed safety under penalty of going into the grave with the first failure. I can give names and cases, but took no certificates. because I did not know that I should ever need them. I defy all men to dislodge my facts. Your communicating intelligence gives a remarkable confirmation of my thesis. 'Children, small children, do not die with cholera. I want the world to put me to the test. If I cannot produce the cholera by mental influences alone, I will yield. You know I can. Hence you can grasp and enforce the idea.

You may announce in your paper that you have such a document, which will soon be given to the public in book form, if not in lectures.

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. We must remove the poor and filthy from our cities; better to feed them at public expense than to bury them and spread the virus till it sweeps off the useful citizens. Then their habitations must be purified. 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. I observe in reading that the nearer men have practiced my philosophy the more successful they have been—mustard and water, sait and water, soda and water, have all been successfully applied. They give no reason—hence there is no sustaining basis for the mind. I claim mine as a system, a science of cause, cure, symptoms and prevention. It has form, body, substance, facts, philosophy. Must the plague come and sweep the land, and this power remain idle? I do not feel fully master of the situation, if I am of the system.

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. I can make Doctors very rapidly, give good diplomas, and guarantee success.

Pardon my zeal. A great idea dominates me. Charge it to humanity—act, and promptly, vigorously. Fraternally, John B. Wolff. Denver, Col. Ter., Feb. 14, 1866.

# Letter from E. V. Wilson.

S. S. Jones, Esq.—My Dear Sir and Brother: Yours of the 11th inst. came safely to hand, and contents noted. It is as your letters always have been, full of true sympathy. Between you and me, my brother, there is no difference, nor shall there ever be, if I can control conditions, and I believe I can.

You and I are enlisted in the great cause of human progress. I shall continue to work for and advocate the interests of your JOURNAL. Everywhere it is well spoken of, and old theology prays long and earnestly for its failure. The All Father is too good, wise and great to heed the inane outpourings of theologians.

I have moved the stagnant waters in many places during the past six months, bringing many unto the cause, and to a certain knowledge of the practical elements, life and facts of a demonstrable immortality

I have been well treated, well fed, well clothed and well paid. In Geneseo, Terre Haute, Evansville, Newburgh, Alton, Louisville, New Albany, Janessonville, Madison, Cincinnati, Bedford, Sales, and many smaller towns, I have received the mess marked attention and generous hospitality. It is true that there have been some very latter threats made, and on one occasion in the dark, one established it was intended for me. You know probably it was intended for me. You know here to make the switched off the track. I go from here to Madison and from there to Cincinnati, where I speak all the Sundays of March.

The cause has been very much benefited in Louisville and neighboring places by the lakes of Bra A. B. Whitings Truly be is a "power desired the throne." I hear good reports of Kor Porbles. Sister Wiltsie and others. Jennie Lord is creating a great excitement wherever she given the was in Evansville, Ind. when last heard from Mr. and Mrs. Forth mediums for physical manifectations, are creating a great pair in all places they riest. Mrs. Forris' ring that is one of the numbers of the agen. It is these: she site down in the dark, calls sound one to held her hands and while thus held, an from ring, sale inches in diameter, and made of threeeighths from is taken from the table and put on the hand or arm of the purey thus holding Mrs. Ferris. A wandow drays swelve in his in dismeter, is as frequently used at the from ring, and while this is being done, bells are ringing in the air, guitars played, tamborines shaken, and other manifestations going on. Through Mrs. Ferris the finest lights I ever saw were produced.

Mr. Drum, Esq., a young man of talent and education, who has lately returned from Europe, witnessed three of Mrs. Ferris' scances, and says that Whilein Europe he saw Anderson, the Wizard of the North give an exposition of the Davenport Brothers, and that in no one thing did the Wizard imitate or equal what Mrs. F. produced. O. S. Fowler, lady and son are lecturing in Louisville, Ky., and giving written charts of heads at ten dollars each. The following incident or conversation occurred between Prof. F. and Dr. J. Lomas, of Jeffersonville.

Dr. Lomas-"This I believe is Prof. Fowler." Prof. F .- "Yes! what's wanting?"

Dr. L .- "I have a notice here Professor, I would like to have read at your lecture to-night, (Saturday, February 10th.) I would not trouble you were it not for the late hour in which we made the engagement with Mr. Wilson to lecture for us tomorrow" (Sunday).

Prof. F .- "On what subject does he lecture?" Dr. L .- "Spiritualism."

Prof. F .- "I decline. Spiritualism is unpopular. Phrenology is unpopular enough, without attaching Spiritualism. I do not wish to be known as a Spiritualist."

Mrs. F,-" Let them advertise, as we have. Spiritualism is very unpopular, and we don't want anything to do with it."

Now, Bro. Jones, I have written out this conversation, not that it does us any harm, but to show Spiritualists how Fowler stands and feels towards Spiritualism. There are more books of Fowler & Wells' bought by Spiritualists, and more numbers of their journal are taken by them than by any other ism in the land, and yet this repulse is the treatment Spiritualists receive at the hands of O. S. Fowler & Co. Is it not time that Spiritualists demonstrate to such men that they are a power, people and religion, and cease to patronize men and institutions that take every opportunity which offers to insult, abuse and injure them?

I accredit talent and ability to O. S. Fowler, but the day that the above conversation took place with Prof. Fowler and Dr. Lomas, my patronage of Fowler's publications ceased, and I have already several names of persons who will not continue their subscription of the Phrenological Journal.

Let all Spiritualists do likewise, and they will soon read with pleasure any notice we hand them. I have taken out several licenses of late for spiritual manifestations, and in each case have demanded that they be made out for spiritual manifestations, and when the officer has demurred, my reply has been, license me for that which I have for sale or exhibit, or I will go on and exhibit without a license. There is your money, I am no juggler or trickster, and in every case I have got my "license" for spiritual manifestations. Let every Spiritualist | The rights of woman as a mother will receive do likewise, and he will be respected.

Fraternally yours, E. V. WILSON.

Bedford, Ind., Feb. 22, 1866.

#### For the Religio-Philosophical Journal. Spiritual Paintings.

My attention has been several times drawn to the fact of the enormous pretensions as to prices, demanded by mediumistic artists for their productions, whether the professed portraits of our deceased friends, or of scenes in the glorious Summer Land. If artists cannot paint a landscape with equal facility and at as moderate cost, when aided by spiritual power as they can without it, then the inspired aid is an injury in lieu of a benefit. I am one of those who are desirous to adorn their houses with landscape scenes of those glorious abodes which constitute the bright and all beauteous home of our beloved departed friends. And am I to be deprived of this soul-felt gratification, one so calculated to entwine the spiritual with the earthly, by the exorbitant demands which are made without any consideration or justice. Surely, when one is willing to pay for a landscape or a portrait, the 'full price that is charged by an artist who has devoted his life to the study of this pursuit, his desire ought not to be thwarted by a demand of from ten to fifty times the price by a medium operator, who has re-

My notice of this subject at the present time is caused by the announcement of a Spiritual landscape, price \$300, and by letters I have received in answer to my applications for terms for portraits, where the medium artist has affixed the price of \$1,500 to \$3,000, and in one case at from \$1,500 to \$10,000! when probably these same would-be-extortionists could not make \$25 a week by any other WM. R. PRINCE. occupation.

ceived the art without any labor or expense.

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

### For the Religio-Philosophical Journal.

### A Lock of Hair.

DEAR JOURNAL: Your readers are aware that Mr. W. T. Church has been in this city for two weeks past, giving seances. At the first meeting of a private circle, the little Swiss promised me a lock of her hair, and at the second sitting, held last night, she gave it me. I was sitting between two ladies of this city, (one of them a skeptic,) and when the Swiss told me to cut it off, I joined the hands of the two ladies with my left, took out my knife with my right, then slid the fingers of my left hand up the tress until it touched her templethen cut it off with my right, and I have it yet! I have heard that your Editor has had to endure a world of fun poked at him because he told a similar story, and before and still adheres to it; so I come to his rescue as best I may.

I felt it, I cut it, I have it still, and do not care much whether people believe me or not. Those who know me will credit it, and those who do not, it does not make any difference whether they do or

I simply bear my testimony to the facts of my own experience. At the same circle some five persons received tests from their own friends. I leave them to tell their own experiences.

Respectfully yours,

A. MILTENBERGER.

## 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? Unorganized as you are, the only means you have to exchange thoughts, note progress, and learn how your cause flourishes is by papers devoted to your interests, faithful exponents of your ideas. They must be supported by you. No one else will sustain them. The churches sustain their organs, and lavish millions in propagating their dogmas. Organized and con-

solidated as they are their papers are freed from

pecuniary embarrassment. But yours look directly

to you personally, for their sustenance. They are published by and for you, and utter your own ideas to the world.

If you believe that free thought is the gospel of nature; and are opposed to the dogmas of darkness. you owe it as a duty to yourselves, to sustain such publications. We all want to spread the light of our gospel throughout the length and breadth of the land. We can do this only through the agency of our journals. All that is needed is light, send that abroad, and bigotry, superstition and intolerance will vanish. To do this successfully we must all make continued efforts to induce liberal minded men and women to subscribe for such journals as efficiently advocate and promulgate our philoso-Н. Т.

#### Extracts from Letters.

LETTER FROM HON. SHARON TYNDALE. SECRETARY OF STATE.

S. S. JONES, Esq.-My Dear Str.: 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, "compared with the original Law now on file."

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

Your account of your success pleases and gratifles me much; and I hope you may continue to prosper in all righteons 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, and as I have got no word or receipt from you, feared it did not reach you; but I saw Mr. Parsons at Newark, and his paper came, which I saw the next day, so I hope you got the first also. By my notice you will see I am lecturing, but the calls for me in New Jersey are many and earnest. I have lectured three times in the last days, and in four States, Massachusetts, Connecticut, New Jersey and Pennsylvania. Am well and all well here. Shall write soon now at length. The JOURNAL is liked much all round.

Yours, WARREN CHASE. 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 than that of Christendom about the blood of Christ. I should like to publish one or two articles more on the text: The Health of Woman the Hope of the World. attention in the future. See if those who clamor against her rights as a citizen, a taxpayer, and a laborer, will allow her her rights as a mother! Whose very life is so bound up in the peace, purity and good order and good government, as that of the mother? Give woman a prominent place in the JOURNAL, and be assured that wives and mothers, those who are to become such, will rally around it.

I like the JOURNAL. It is needed. Be this its watchword: free thought! free expression! each on his own responsibility. May the friends of progress rally around the JOURNAL, and send it broadcast over the land, on its high and boly mission, to rescue the human soul from the despotism of external authority, and bring it into a calm and steadfast subjection to internal conviction.

Could I but see you I would, if I could, arrange to strike off the enclosed in a tract form, headed -The Health of Woman the Hope of the World. If I had such a tract I could sell many. Do you intend to print tracts and small pamphlets? The press is all but omnipotent to bless or curse, to kill HENRY C. WRIGHT.

Gloucester, Mass., March 4, 1866.

[EDS. NOTE.-Bro. Wright: Your article was received, and we shall always be pleased to hear from you. We have every facility for printing books, pamphlets, etc., as we have a large book and job office connected with our newspaper department. We also have five power presses,-in short, we have every requisite of a first class establishment, and we are prepared and are doing all kinds of printing.]

DEAR JOURNAL: I like the remarks of Brother Finney to Western Spiritualists in No. 25 of the JOURNAL very much. It is time we adopted some plan whereby more good may be done. Now as one step towards it, allow me to suggest a few words to the people along the river, or if you will, in the interior. I suggest that we open correspondence one with another, for the purpose of finding our strength, and who are lecturing, and whether certain lecturers are able to do good. Bro. Wilson, who has done much good at this place lately, found us out by conversation with a person on a steamboat, of whom he inquired who he could write to. He wrote; was answered. Came-result-organization-and fully a hundred people inquiring, "What is Spiritualism ?"

Some of the clergy appear a little scared, and are exclaiming as the Jews did of Paul: "Lo, these men who are turning the world upside down are coming hither also." What a pity!

So let us commence correspondence at once, and find out what is going on, and what the prospect for a convention is. Should it suit to have one here,

my hall is free to all. Yours in the bonds of fellowship, Madison, Ind. WM. BRINKWORTH.

ART DISCOVERY .- An equestrian statue of Nero, in bronze, has been unearthed at Pompeii. It is a little over life size. The emperor is represented sitting on a horse without saddle or stirrups, and his right arm is extended at full length. The face of the figure and the action are precisely like those of the famous statue of Marcus Aurelius, on the capitol at Rome. It must have been made one hundred years prior to the last named statue.

Mr. Bayard Taylor is busy in reading the proof-sheets of his new novel, in press by Hurd & Hough-ton. It is called the "Story of Kennett," and the scene is laid in the author's native place, which will give him an opportunity to describe the quaint and picturesque country life of Pennsylvania at the be-ginning of the present century.

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; to return to its relatives, its family, and speak with them and instruct them. There is no impossibility in all this. That which exists can appear.

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.' Their religious life is frail, ill-built and tottering."

The Nevada papers say that the remains of a "fossil man" have been discovered in that territory, and doctors estimate the height of the biped at from 101/4 to 12 feet.

# Beligio-Philosophical Journal

CHICAGO, MARCH 24, 1866.

OFFICE, 84, 86 & 88 DEARBORN ST., 3d FLOOR. RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

PUBLISHERS AND PROPRIETORS. ORO, fl. JONES, Secretary, S. S. JONES, President

Mar For terms of subscription see Prospectus on eighth page "The Pen is mightfer than the Sword."

### To Postmasters.

All Postmasters in the United States and British Provinces are requested to act as Agents for this paper—to receive and remit subscriptions, for which they will be entitled to retain FORTY CENTS of each \$3.00 abscription, and Twesty CENTS of

each \$1.50 (half-year's) subscription. To Our Patrons, Persons sending post office orders, drufts, etc., are requested o make them payable to George H. Jones, Sec

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

In changing the direction, the old as well as the new ad-

### To Our Subscribers.

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 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." If this maxim is founded on justice, and can be applied to acts in divine government, then questions relating to acts, or omission to acts, of such government, may be fairly and truly answered. Otherwise, it must be left to the reason and judgment of every person who may be called upon for any such answer.

There are many acts declared to be the acts of Deity which are so, and many alleged to be his, which are not his, but are imaginary. It is also said there are many acts permitted by Deity to be done, that are not his acts. It is also said, that the devil is a being acting independent of Deity and in direct opposition to him. It is also said that Deity permits him to do many acts, and not only tolerates, but consents to such acts, and even agrees with him that he may do them; and such acts, too. as are most outrageously wicked and excessively cruel. Witness their agreement to torment honest and upright Job.

How came Satan into existence? Was it by the act or permission of Delty? Or was he self-existent? If so, he would be equal in that respect to Deity, and being infinite in the element of his origin, reduces infinity in that particular to equality, which nullifies supremacy. He was not created by the Almighty, because his attributes could not make such an animal in opposition to himself in all respects. He could have no want or use for such being, nor the power to bring such a falsehood into

There is not, and never was, any such Being or Power. "A house divided against itself cannot stand." Satan is the work of men, the offspring of ignorance and fear. Imaginary being as he is, he has been delfled and worshiped, and very extensively used as a moral and religious "scarecrow." He is yet a pillar of support to some, in proportion as he is an object of fear and terror to others. It is about time imaginary opponents of the Almighty were out of fashion. Is not the permission of any act or thing by the Supreme Being, the same as ordaining it? And if ordaining it, can there be any wrong in it-anything but right-however it may be viewed by us? If it be admitted that absolute evil and wrong may be permitted for any purpose, by the Creator, must it not be done at the expense, or by the consent of suspending so much of his government as to allow such evil and wrong to take place? If so, how could that vary or justify the authority of such act of inpovation upon the wise supremacy of his laws? \ Would not such act be antagonistic and inconsistent with his previous acts? The old proverb of "a house divided against itself," comes to the rescue.

Some persons may be satisfied with such change and permission, and may as well be left to enjoy it. There need be but one question, viz: Can the Almighty, at any time, or in any way, under any and all circumstances and conditions, neglect, omit, or avoid the perfect government of all things, according to the nature of his attributes and his laws made in pursuance thereof?

#### A Word of Inquiry for Universalists. The great and main doctrine and belief of Univer-

salism is, that all mankind will even ually be saved and made endlessly happy. Spiritualism declares and teaches the same destiny for the whole human race in the strongest terms.

These two denominations thus agree in the universal salvation of all mankind. In this particular they differ from all other religious denominations. The principal difference between these two, then, is only in relation to the mode and manner of the accomplishment of such universal result, and in that respect Universalists do not entirely agree. As it regards the mode and manner, the one rests its belief on the account of the creation by Moses, and sundry passages of Scripture, principally in the " New Testament." The other denies the authority and the account of Moses, and all deductions therefrom, and relies on the attributes and character of the Creator, as viewed by the light of reason and nature, as well as the revelations of Spiritualism, and any other corroborative evidence. Free and full inquiry, candid discussion and thorough investigation will be quite sure to lead to right conclu-

Since, then, these two denominations agree on the main and all important final result, the endless happiness of all, and differ only as to the way and manner of its accomplishment, would it not be advisable and profitable to become well acquainted with each others views and opinions on that subject, particularly so as, possibly, neither of them may be found in all respects wholly right, or wholly wrong, and the more so, since both wars of viewing the

means and process of such final result cannot be

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. Almost all the disputes and differences between men, are in relation to the way and manner in which things, facts and events have been done, are done and will be done, instead of referring to first principles or causes for their right solution and understanding.

### To the Public.

The RELIGIO-PHILOSOPHICAL PUBLISHING ASSO-CIATION is a corporation fully organized, and posseasing franchises of the largest and most liberal character. It is now publishing in the city of Chieago a first class SPIRITUAL newspaper, and has a large Book and Job establishment, and is doing an amount of Bookand General Job work, second only to that of the Chicago Tribune Company, in the Northwest, as appears from the amount of revenue paid by the several Job Printing establishments to the Government during the last six months. The demands of the public require such an institution for the dissemination of knowledge. That it will pay very large dividends on its capital stock, we believe; and as a basis of estimate, we refer to the Reports for Internal Revenue purposes of the proprictors of the three principal printing establishments, published in the city papers in January, 1865, viz :

The nett receipts of the seven principal proprietors of the Tribune establishment, about One Hundred and Twenty-seven Thousand dollars for one year. The Times establishment for same time, about Thirty-nine Thousand, Nine Hundred dollars, The Evening Journal for same time, about Thirtyone Thousand, Three Hundred dollars.

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 carnestly ask our friends to become stockholders by sending to the Secretary of the Corporation a subscription for one or more

STOCK SUBSCRIPTION LIST OF THE RELIGIO-PHILO-SOPHICAL 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. Ten per cent. of which is paid at the time of subscribing, and the remainder I agree to pay in such instalments, not exceeding ten per cent. at one time, and at such times as shall be required by the Board of Directors or Executive Committee of said Association. And I further agree that the publication of the substance of such calls for the payments of instalments, by the Secretary of said Association in the RELIGIO-PHILOSOPHICAL JOURNAL, or any other newspaper published in the city of Chicago, Illinois, shall be sufficient notice to me that such calls have been made. Provided, that not exceeding three calls for instalments shall be made within any

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? Isn't there still a call for money and missionaries to save those depraved juveniles from the retribution that awaits the evil doer?

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. Their helplessness claimed protection-they waited a guide to lead them into pleasant places. Did they ask in valn for assistance? John Wilkes Booth is not the chief of desperadoes. Burglars, thieves, professional pickpockets, murderers, drunkards and highway robbers crowd our streets in quest of victims. These men and women are in most cases graduates from the lanes, dens, and highways-children of ignorance and

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. If the world is ever reformed, the work must commence with the child; the inherited evil must be arrested, the good must counteract the bad, the angel in his nature must be called out and set guard over the unclean beasts that beset his way.

Every tenth acre should be God's acre-saved to his poor forever. They should be ornamented by trees and flowers. Let workshops, chapels, schoolhouses, asylums be builded thereon, and let the homeless children there find shelter from the colda retreat from the vices that lead them to destruction. The expense to government would be much less than the cost of criminal courts, and the benefit to the world would be above price.

### 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. In presenting the above, Mr. Grimes said, without committing himself in favor of this particular amendment, he was glad to see that the people of Iowa were awake to the importance of making suitable amendments to the Constitution.

If the people of young, free lows are to be shackled by her stupid theologians; if they must be legislated into an acknowledgment of what they do not know, and have no means of knowing. would it not be well for those who sign the memorial to see that their institution has a good foundation?

Without a hell, a serpent, and total depravity, there had been no demand for the God in man incurnation. We would suggest that the lows bigots ask that the Constitution be as amonded that the citizens will desprish recognize the whole story of the scrpent and the wamen in Lilen, and of the wrath of God when he found his plan of creation defeated. Let the table of hell, with its countless furies be convenientimed in 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 readen to the subjoined act of the Legislature of the State of Illinois, theorporating the RELIGIO-PHILOSOFRI CAL PUBLISHING ASSOCIATION. It will be found to contain the largest powers ever granted by a legic lative body to any corporation. Among these nowers is the right to increase the capital stock from one hundred thousand dollars to an unlimited amount from time to time as the Board of Direct ors may deem expedient for enlarging its facility ties and carrying on its business in all its varied branches. There is nothing known to the mechani cal arts, or calculated to promote the arts and sciences, that this corporation is not authorized to

carry out. It is endowed with power to receive by beques 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 corpo. ration 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 evilly spoken of as Spiritualists are.

We admit that we expected our Bill for an Act Incorporation would meet with strong opposition while passing through the hands of the committee of the Senate and House of Representatives, a well as on its final passage, and that its usefulness as a charter might be thereby greatly impaired in not wholly defeated. Suffice it to say, however, it friends were numerous in both branches of the Legislature, and the Executive being of our school of philosophy, our original, broad and liberal Bill to an act to incorporate the Religio-Philosophics PUBLISHING ASSOCIATION was passed and became law without a single amendment or scratch of the pen; and under that act our corporation cormenced business on a large scale on the seventeent day of May last. According to recent Government Revenue exhibits, ours is the second book and gots. ral job printing establishment in the Northwest the Chicago Traune Company only paying a largegovernment revenue on its job work than the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION

Theirs is an institution of many years standing with a large political patronage. Ours is of but be months date, with no prestige of success but or own inherent merits. That we have the facility for doing, and do execute the best work in the Northwest, cannot be successfully contradicted.

The object of our Corporation is to aggregate capital to a sufficient amount to be able, not on to compete with all other Publishing Institution but to publish all classes of reformatory and liter. works at lower rates than any publishing house in ever done before, not even excepting the Methods Book Concern, and yet to so conduct our financia department that every dollar of stock invested ... pay the stockholder larger dividends than gover ment bonds, and yield as large interest and return as any legitimate business transactions could. One of the objects in becoming incorporated and

to afford opportunities for every liberal minded no and woman throughout the length and breadth our country to become a stockholder to the extent

of one share or more in this vast liberal Institute: The stock is, as will be seen by readin; Charter, divided into shares of fifty dollars esci. per cent. or five dollars on a share to be paid down subscribing, subject to future calls as occasion IL require. As yet no call has been made above the fi dollars paid at the time of subscribing. Ma: chose to pay more, even to the full extent, on a cribing, for the sake of the investment and help start the Institution; that of course v. voluntary on the part of such subscribers to

It is the policy of the Corporation to get as ED stock issued, and call as few payments of instalment thereon as possible. We feel that the liberal ment of the country should be enlisted in this terprise as stockholders. Every one should in able to say it is our Institution. It should built up and stand before the public as a self-is taining body. To accomplish so noble an obwe invite our friends everywhere to read our Cha ter carefully and then ask themselves if it is not duty they owe to the great cause of civil :: religious reform, to stand by and help erect . Institution which is designed to promnigste to eternal principles of human emancipation from the thraldom of ignorance, superstition and er-

conceivable phase of slavery, physical and mer-Our Institution must be enlarged to meet rapidly increasing business requirements. Acons... demand is being made upon us to publish been beyond our present capacity. We have five p. " presses running now, but we must have more. must have a bookbindery and stereotype found of our own. We must commence without and cessary delay a child's newspaper to meet the vin of the rising generation and the age such as in. be fitted for the rapidly increasing necessities of the many Children's Lyceums being formed in differit

parts of the country. In a word, our Institution has sprung up at the right time, and its mission is to be an immerpower in the land. We trust our friends will it numerous, and feel willing to second our movement by cheering words and noble acts. Let us with together. Let us all invest enough of our material means to make us feel a deep pecuniary interest the growth and prosperity of the new PUBLISHING

The stock in this Corporation will be a safe investment for those who desire to provide an annual income for relatives and friends. Investments this kind can be transferred from one to another it pleasure. We give the form of a subscription to the capital stock of the Corporation, and hope !! receive subscriptions for one or more shares from each and every friend of humane and liberal prince nice. We know that there are thousands of Spiritualists and other reformers, who have means invested ingovernment bonds and other kind of securities. It sech we wish to say, you can change your investments into full paid stock of this corporation with the fullest assurance that your returns will le every way equal, and probably much larger, the they are now upon your seven thirty bonds.

We wish you to consider this matter well and think how much better it will be to help build your dearest principles by such an investment, atat the same time increase rather than diminish w annual incomes. We have not urged the subject becoming subscribers to the capital stock of the Corporation upon our friends until now for the reason that we desired to present our newspaper! the public long enough for it to be a guarantee its merits and worth. This issue closes the first volume of twenty-six numbers. That it is a great success and worthy of our noble cause, is every where admitted. In view of that fact our Corp ration boldly claims a position as an Institut

faithfully performing its designed mission and worthy of encouragement and support financially and morally. Again, let us say that upon a fifty dellar share but five dollars is required to be paid down, and but fifteen dollars more during any one year, and perhaps no more unless the stockholder chooses to do so for the sake of a good investment. The books of the Corporation are always open for subscriptions to the capital stock. All sums paid in will be used for the purpose of procuring additional machinery, thereby increasing our facilities for supplying the public demands.

We cordially invite our friends to call at our printing establishment at Nos. 84, 86 and 88 Dearborn street and witness the workings of our fine machinery as well as the quality of our work.

Those who desire to subscribe to the capital stock will address GEO. H. JONES, Secretary. Those who wish to make further inquiry upon the subject, will address S. S. Jones, President. All letters should be addressed to P. O. Drawer 6325, Chicago, Ill.

#### "An Act to Incorporate the Religio-Philosophical Publishing Association."

" Section 1. Be it enacted by the People of the State of Dinois, represented in the General Assembly, that Stevens S. Jones, Henry C. Childs, Sylvester H. Todd, Warren Chase, Leo Miller, Frank Wadsworth, Charles H. Waterman, Warwick Martin, Moses W. Leavitt, Lewis Elsworth, Seth Marvin, Moses Hull, Edward O. Smith, Alexander V. Sill, William White, C. M. Plumb, M. M. Daniel, M. F. Davis, J. M. Peebles, Henry T. Child, Benjamin Todd, J. P. Bryant, J. R. Newton, W. F. Jamieson, F. M. Brown, S. J. Finney, Frank H. May, George Shufeldt, A. Burnham, William Reed, James Knowlton, Ira Porter, David Brunson, Thomas Richmond, Pathe, A. H. Robinson, A. Wilhelm and Milo Porter, and their associates and successors and assigns are hereby created a body politic and corporate, under the name and style of the Religio-Philosophical Publishing Association," and shall have perpetual succession, and by that name they are hereby made capable in law and equity, to sue and be sued, plead and be impleaded, defend and be defended, in any court of law and equity in this State or elsewhere. To make, have and use a common seal, and the same to renew and after at pleasure; and shall be, and hereby are vested with all powers, privileges and immunities, which are or may be necessary to carry into effect the powers and objects of this act as herein-after set forth; and the said association is hereby authorized and empowered, to purchase or manufacture all necessary materials for, and to carry on in all its varied branches and departments, the business of publishing, printing, binding, making and vending books, maps, periodicals, pamplilets, newspapers, and all other printed, painted, lithographed, photographed, mechanical and chemical matter, for the diffusion of knowledge and the promotion of the arts and sciences, and to establish all such agencies, depositories and bureaux as shall be deemed expedient by said association. And the said association is empowered to hold real, per-

sonal and mixed estate, by purchase, gift, grant, bequest, or otherwise, and to convey the same in any manner they may

And the said association may lease or rent real and personal estate, and erect and repair such buildings, privileges and appurtenances as shall be deemed necessary to carry on and execute the business of said association, and make their property serviceable and valuable.

SEC. 2. The capital stock of said association shall consist of One Hundred Thousand Dollars, and may be increased from time to time by the Board of Directors of said associa-tion, as deemed necessary, which capital stock shall be divided into shares of Fifty Dollars each.

SEC. 3. The immediate government and direction of said association shall be vested in the fourteen first above named prators, who shall constitute the first Board of Directors, and shall hold their office until others shall be duly elected as their successors, and enter upon the duties of their office, in accordance with the provisions of the By-Laws of said association; and a majority of the Board of Directors shall form a quorum for doing business.

SEC. 4. The Board of Directors shall elect one of their number president of the association, and such other officers and agents as the By-Laws shall require.

SEC. 5. At all meetings of the stockholders, each stockstock holden, subject to such general regulations as the By-Laws shall provide; and no person shall be eligible to be elected to the office of Director, who does not own and hold, at least ten shares of stock, on which has been paid at least ten per cent.; and there shall never be more than forty members in the directory, the number to be regulated by the By-Laws. And should it at any time happen that a Board of Directors shall not be elected at the time fixed by the By-Laws, said association shall not for that cause be dissolved but the old Board of Directors shall hold their office until their successors are elected, and enter upon the duties of their office; and should the President or any of the Directors die, resign or be removed from office, refuse to act, or in any way become incompetent to act, the Board of Directors may fill any such vacancy, so occasioned, until the next regular meeting of the stockholders for the election of officers of the association, and may, in the absence of the President and Vice-President, appoint a President pro tem.

SEC. 6. The Board of Directors may, from time to time, open and close the books of the association for subscriptions to the capital stock, under such general restrictions and conditions as shall be provided in the By-Laws and subscription lists of the association. And it shall be lawful for the Board of Directors to require payments of the sums subscribed to the capital stock; at such times and in such proportion and on such conditions as they shall deem fit, under the penalty of the forfeiture of all previous payments thereon—notice for such calls for payments to be in accordance with the conditions of the subscription list and the By-Laws of the associa-

SEC. 7. And for the better promoting the business of the association, the Board of Directors by the President or other agents duly empowered, may negotiate a loan or loans of money or credit to the amount of their capital stock, and may pledge the credit and property—real, personal and mixed estate—and all its rights, credits and franchises, for the payment thereof, and may execute promissory notes, bonds mortgages, deeds of trust, and any and all forms of vouchers, at any time deemed necessary, and may prepare a sinking fund or other means for the payment of the same, and do all other necessary and proper acts to promote the general interest of the association. And said Board of Directors may, from time to time, adopt and amend all necessary By-Laws for the regulation of the business of the association, not in conflict with this act, and the laws of the land, and rescind

Szc. 8. This Act shall be deemed and taken as a public Act and shall be construed beneficially for all purposes hereinbefore specified or intended, and be in force from and after Approved February 16th, 1865."

UNITED STATES OF AMERICA, } ... STATE OF ILLINOIS,

I, Sharon Tyndale, Secretary of State of the State of Illinois, do hereby certify that the foregoing is a true copy of an enrolled Law entitled "An Act to incorporate the Religio-Philosophical Publishing Association," now on file in my

the Great Scal of State, at the City of Springfield, this sixth day of Murch, A. D. 1866. SHARON TYNDALE, Secretary of State.

In witness whereof I have hereunto set my hand, and affixed

### Our Corporation—The Little Bouquet.

We respectfully call the attention of our readers to the two articles entitled respectively, "Our Corporation," and "The Little Bouquet." We ask a careful perusal of both articles. We

hope our friends everywhere will respond to the suggestions therein made. We are at work in good carnest in the great field of reform, and feel confident that we shall be sustained by a liberal public. We have had so many letters from different parts of the country urging us to publish a child's paper,

that we could not longer resist the appeal. Upon the promptness with which the response is made to the calls for subscriptions to THE LITTLE Bouquer, depends the certainty of its first inte being made by the first of May. We hope the

scriptions may be forwarded promptly and liberally The public may rest assured that the RELIGIO PHILOSOPHICAE PUBLISHING ASSOCIATION WILL accomplish whatever it undertakes, and that so soon as sufficient subscriptions are received to warrant the first issue of THE LITTLE BOUQUET, just so soon will it appear.

### N. Frank White.

The Chicago revival is still progressing. Crosby's Opera House Hall continues to be filled on Sunday evenings by those who are investigating the Spiritual philosophy. N. F. White is still the breaker of life bread to the multitude there assembled.

On Sunday evening, the 11th inst., Mr. White gave one of the finest lectures that ever fell from human lips. His subject, God, was listened to with profound attention by a large congregation. Mr. White called up the gods of all ages-the sun-god of the Egyptians, the war God of Moses, the jealous God of David, the infant damning God of Calvin, the triune God of all evangelical Christians, He | Musings, by C. W. Vining.

brought them to judgment, divested them of mystery, of sanctity, and presented them before us in all their hideousness. With one heart and one voice the audience, no doubt, pronounced them unworthy our reverence. Then, as our missionary of Heaven, Mr. White commanded these fabled gods back to the "Plutonian shores,"-back with their gyves, racks, dungeons,-back with the stake, the thumbscrew, with wicked creeds, pions frauds, solemn mockeries; the phantoms faded and the angel of the hour evoked the Infinite, whom we call Father. So near he came, a divine presence seemed manifested in every heart-beat. We heard the voice of God in the falling rain, saw His smile in the light, His protecting and loving care everywhere.

### Western Patents.

The following patents were issued from the United States Patent Office, for the week ending March 6, 1866, as reported by G. L. Chapin, patent solicitor, Chicago, Ill. :

Combined Funnel and Cock Arthur G. Wilson. Farm Gate-F. Muller, assignor to L. S. Paine,

Mokena, Ill.

Harvester Rake-Samuel and Jeremiah Sherman, McHenry, Ill.

Washing Machine-A. B. Parsons, Dunton, Ill. Hedge Cutting Machine-D. Oliver, Carthage, Ill. Cultivator-Isalah Henton, Shelbyville, Ill. Gang Plow-A. L. and B. F. Gilliand, Littleton,

Paint and Drug Mill-Martin Bishop, Lafayette,

Can Coupling-C. C. Burns, Greensburg, Ind. Stove Pipe Drum-John P. Chaplin, Valparaiso,

Grain Drill-Joseph Ingels, Milton, Ind. Balance-A. Y. McDonald, Dubuque, Iowa. Hand Garden Plow-J. Von Achen, Bloomfield,

Grubbing Machine - Orson A. Cheney, Orleans

Machine for Coring and Quartering Apples James

J. Vankerson, Kalamazoo, Mich. Process for Making Beer-John S. Bressler, assignor to Anthony Johns, Milwaukee, Wis.

### Notice

N. F. White will speak in Wankegan the evenings of the 19th, 20th, 21st and 22d.

#### MSS. on Hand.

We subjoin a list of articles, which we are now in receipt of, and which have been approved and are on file for publication in the ensuing volume. We tender our profound thanks to our correspondents. for their valuable articles already published, as well as those now on file for publication, and respectfully ask them, and all others who feel willing to aid us in the good work in which we are engaged, to continue to contribute to the columns of the JOURNAL. We examine and pass upon articles sent to us for publication as expeditiously as other duties will admit of our doing so.

Knowledge and Wisdom, a Sermon-Lecture delivered at the First Spiritual Church of Philadelphia, Nov. 26, 1865-Capital and Labor, by H. T. Child, M. D.; Landmarks of Old Theologies, by C. Baring Peckham; The Philosophy of Government, by I. Rehn; Randolph's Letters, Nos. 9, 10; The Social Question, by Juliet H. Stillman, M. D.; Intolerance, by T. N. Bovee; True Spiritualism, by John S. Harper; Unbetter in the Churches, by W. R.; Wm. B. Hayden, or a Swedenborgian and his Logic, by C. K. W.; Progress of Conservatism, by G. L. Burnside; Woman, by the Light of Revelation, by Hidalgo; Reflections on the War and its Results, by H. B. Vincent; Job's Reply to His Friends' Comforts, by A. Kent; The Physical Constitution of the Sun, by Hudson Tuttle; What is the Mission of Spiritualists ?-Conversations on the Science of Being with my Interior Guide, by J. R. Robinson; To Spiritualists-Self Culture, by Elvira Wheelock; Spiritual Communications, Nos. 6, 7, 8, 9, 10, 11, 12, 13, 14; Gleanings, by Lois Walsbrooker; Theory of Worlds, by T. A. S.; Conservatives, Radicals, the Churches, by Evangel; Seance held at Gloucester, Mass.; Influence of Mind over Mind, by Samuel Underhill, M. D.; Reconstruction of Society, by N. P. Stearns; Spirit Voices, by Cora R.; Jesus Christ the Son of God, by Mac; Social Reforms, by M. N.; When will we Learn to Live, by J. W. Cowen; Review of the Bible, by W. G.; Spiritualism in Central America, by Guillermo; The Universalists, by J. B.; Human Rights, by Wm. I. Young; Man One with God as an Object of Love-The Health of Woman the Hope of the World, by Henry C. Wright; Unmitigated Meanness, by Alfred Taylor; To the Friends of Progress, by D. M. Graham, M. D.; Responsibility, by Warren Chase; Love, by Llly Kendall; The Book of Nature the Only Word of God, by Pandallion; Light Wanted, by James Molowny; The Work Goes Bravely On, by Alcinda Wilhelm, M. D.; Physical Man, by E. Whipple; Gems of Hindooism, by Soodra; A Question from Some One Who Wants to Know the Truth; Self-Sustaining Industrial College, by Ira Porter; Results of a Mediumship, by G. L. Burnside; A Day with Nature, by Pandallion; Notty, Knotty and Naughty Questions, by Warren Chase; A Night at Chancellorsville, by H. W. Smalley; Necessity and Drones; Anti-Monarchist's Reply to J. B. Clifton; The Pioneer Cause, by A. D. Ballou; Spiritualism in Missouri, by A. J. Fishback; Spirituality, by A. Utley; To the Committee of the Educational Reform Movement, by L. Mann: Matter and Force, by E. W.; Woman's Suffrage,

The Great Battle of Armagaddin. Letters from Dr. J. P. Bryand, D. H. Hamilton, Elsie Stewart, J. R. Robiuson, Dr. J. H. Bailey, Wm. Brinkworth, Edmonia, J. D. Pierson, Alfred: Lansdell, T. S. A. Pope, N. W. Daniels, J. J. Jones, A. M. C., Wm. Thompson, J. W. Scaver, O. Durkee, Andrew Jackson Davis, J. Madison Allyn, L. K. Coonley, A. C. Barnes, Wm. Westerman, William Gould, Laura De Force Gordon, S. Underhill, Ida E. Cushman, George W. Thomas, R. D. Goodwin, G.

by A. G. Spalding: Communications through the

Spiritscope, by C. B. Bagster; Materialization of

Spirits, by A. Miltenberger; Soul Beauty, by E.

Dayton; The Knowable, the Unknowable and the

Speculative in Spiritualism, by A. G. Parker, M. D.;

POETRY.

The Spirit's Reverle, by Hudson Tuttle; Lines on Beholding the Spirit Portrait of the Wife of W. M. Williams; The Crusaders-Italy-The Spirit to its Earth Friends, by Mrs. Harvey A. Jones; A Call to Labor, by Dr. W. R. Joscelyn; Angel Presence, by Maude; Memory, by E. C. Odiorne; Speak Forth the Gospel Light, by \*\*; Winning Fame, by the anthor of "Gazelle;" Can Men Believe in Endless Hell, by D. H. H.; Providence in Slavery-Aspiration, by G. L. Burnside; To Senator Howard-To Mrs. Whelpley-Inspirational Poem-The God in Man-The Colored Freedmen, through Mrs. Cora L. V. Daniels; Invocation, by A. Dyer Griffith; 9 P. M.

### Explanation.

In an editorial item of our last issue, criticed " The Assessination and Suicide," it is incidentally said, while speaking of Miss Am . E. Dickinson's recent lecture in Chicago, "We trust that in the years to come she [Miss Dickinson] will find good Andrew Johnson worthy of enlogy." The language used does not express the idea meant to be conveyed by

We hope President Johnson may in future prove himself worthy of eulogy by all true reformers and philanthropists, but we most emphatically ignore the thought of any such eulogy from any recent development in his statesmanship.

#### Not 80 Good.

Our subscribers will readily see that this week's issue of the Journal is printed on an inferior quality of paper. It was unavoidable.

The burning of the extensive paper mills of O. M. Butler, at St. Charles, has increased the demands upon other mills for common news paper to such an extent that we were obliged to make use of such paper as we could obtain.

We hope to get a stock of our usually beautiful white paper for the next number. We shall if it can be procured for money.

#### Responsibility.

The editors of THE RELIGIO-PHILOSOPHICAL JOURNAL do not hold themselves responsible for the sentiments expressed by correspondents. Believing in freedom of thought and the right of expression for ourselves, we would not deny the same right to others.

We only ask correspondents to base their thoughts upon principles that will be of benefit to the reader; to write clearly, pointedly, well.

### BUSINESS MATTERS.

OUR BOOK TRADE.—Order 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 replanished.

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 request 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 Publish-ING 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 masterly manner, viz.:

Astronomical Religion. Religion of Nature

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

6825, 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 seances 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 Deartorn street, Chicago. 10-tf. MEDICAL NOTICE .- Dr. Henry Slade, Clairvoyant

Physician, will examine the sick in person, or by hair, in his office, Merriman Block, Jackson, Mich., every Friday and Saturday. Terms for examination 23. The money should accompany orders. [15-tf

"THEY SHALL LAY HANDS ON THE SICK AND THRY SHALL RECOVER."-Dr. L. N. Hutchinson of Sturgis, Michigan, is being developed as possessing very great healing powers. He is causing the sick and afflicted to arise and walk, the deaf to hear, and paralyzed to leap with joy. He is now in the field doing a good work. He intends to visit Toledo in the month of May, and our city this fall. Those afflicted will do well to remember. Due notice will be given as to the time of his coming.

Dr. Hutchinson, at the Clifton House, is said to be performing some marvelous cures by the laying on of hands. A Mrs. Lutes living some six miles from town has been unable to walk for the last three or four years, and during nearly the whole of that period has been confined to her bed. She was brought to the Doctor's room a day or two since, and in twenty minutes was able to walk, and the same evening walked down stairs to supper and back to her room. This seems almost improbable, but a number of our citizens vouch for the truth of this wonderful cure. In other cases the Doctor is said to be equally successful.—Elkhart (Ind.) Review.

WE learn that Dr. Hutchinson, who is now stopping at the Tegarden House for a short time, is performing some remarkable cures, and is helping other parties where cures are hardly considered possible. We have heard of one case in particular. that of Mrs. Jane Beals, who had been confined to her bed for three or four months with kidney affections and general debility of the stomach. With two treatments from Dr. Hutchinson she was so far restored as to be able to go about her household duties. This occurred a week ago, and Mrs. Beals is improving in health and strength. The Doctor uses no medicines, but professes to cure simply by the laying on of hands. He will be absent from town from to-night until Sunday morning, when he will remain at the Teegarden House a week longer. If the Doctor can't cure, he certainly won't hurt his patients, and as his charges are moderate, we see no reason why the afflicted should not give him a trial.—Laporte (Ind.) Union.

Drs. Lewis and Daniels have permanently established themselves in Chicago for the cure of every form of disease, especially such as are considered incurable by other modes of practice. We are informed that many citizens of Boston, Albany, Troy, Norfork, Va., Chicago, lowa, Indiana and Wisconsin, are ready to attest to their superior curative skill without the use of poisonous medicines or sur-geon's knives. Their partors are in Morrison's block, No. 155 South Clark street, room No. 3, under the name of Mazarene Healing Institute. See their ad vertisement in another column.

CLARVOYANT AND HOMEOPATHIC PHYSICIAN .-Miss Lowry will remain in Chicago a short time, at No. 800% 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 diseases of those who 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. Hours for Consultation, from 9 to 11, A. M., and from 1 to 5, P. M.

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. Can be carried about the house without danger of being extinguished. Sent by mail for 60 ets. Taylor, Bunt & Co., 100 Monroe St., Chicago, [25

# Marriages.

By marriage we mean the union of souls—the joining of two life-streams for a stronger, diviner flow to the eternal sea.

Married by Rev. Moses Hull, at the house of G. S. Osborn, in Vandalia, Michigan, March 9th, 1866, CHAS. A. MERRILL and CELESTIA M. CLASE, all of Vandalia, Mich. Success, Joy and blessings ever attend them in the journey

## Deaths.

Death, life's faithful servant, comes to loose the worn sandals and give the weary rest.

Passed to the inner life on Monday morning, March 12th. Sister El.WOOD, wife of bro. Chauncey Elwood, Postmaster at

Sister Elwood was a devoted and consistent Spiritualist and greatly beloved by all who knew her.

Her death was very sudden, still it had no terrors for her. She requested sister Belle Scougall, trance medium, of Bockford, Ill., to deliver her funeral oration, which she did on Wednesday, giving great consolation to the husband, relatives and friends of the deceased.

### 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

Hours of meeting at 101/2 A. M., and 71/2 P. M. Springpield, 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 on business connected with the Association, should be addressed 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 Progressive Spiritualists hold meetings every Sunday morning and evening, in Ebbitt Hall, No. 55 West 32d street, near

Mr. J. G. Fish is the speaker for March. The Children's Progressive Lyceum, a new and very attractive Sunday School, meets at the same Hall every Sunday afterpoon at 2% o'clock.

Speakers wishing to make engagements to lecture in Eb-

bitt Hall, should address P. E. Farnsworth, Secretary, P. O. Box 5679, New York. TEMPLE OF TRUTH .- Meetings at the "Temple of Truth," 814 Broadway, New York. Lectures 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. PRILADELPHIA, PA. Progressive Spiritualists hold regular meetings on Sundays in Sansom Street Hall at 101/2 A. M. and 1/4 P. M. Children's Progressive Lyceum 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. x. Children's Progressive Lyceum holds session in the same Hall every Sunday at 2 o'clock P. x.

WILMINGTON, DEL.-The Spiritualists of this place meet every Sunday at McDonnell's Hall (Ferris & Garrett's Building) 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 Priends of Progress" have rented Mercantile Library (small) Hall, and have regular lectures every Sunday at 101/2 A. M. and 71/2 P. M. Seuts 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 organized themselves under the laws of Ohio as a " Beligious 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 101/4 and 71% o'clock. CLEVELAND, O .- Regular meetings every Sunday in Temperance Hall, on Superior street, at 1014 a. M. and 734 P. M. Children's Progressive Lyceum holds its sessions every Sun-

day at 1 P. M. 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 71/2 P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

### SPEAKERS' REGISTER.

SPEAKERS for whom we advertise are solicited to act as agents or the Religio-Philosophical Journal. 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 Ridgeville, 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 attend 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 Spiritualism, as compared with modern. Address, until further notice, Dahlonega, Wapello Co., lowa.

Mrs. E. A. Bliss, of Springfield, Mass., will speak 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, Putnam, Conn. 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 Bundays 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-PHILOSOPRICAL 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 leclure. 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,

Dr. James Cooper, Bellefontaine, O.

Mrs. Augusta A. Currier. Address box 815, Lowell, Mass. Warren Chase lectures during March in Philadelphia. The first two Sundays of April in Syracuse, N. Y. Third Sunday in April in Byron, N. Y. The nith Sunday in April in Chardon, Ohio. First two Sundays of May in Cleveland, Ohio. Will receive subscriptions for the RELEGIO-PERIOSOFERICAL

Mrs. Laura Cuppy's address is San Francisco, Cal. Ira H. Curtis speaks upon questions of government. Address, Hartford, Conn.

Andrew Jackson Davis can be addressed, as usual, at 224 (anal street, New York.

Mrs. E. DeLamar, trance speaker, Quincy, Mass. Dr. K. C. Dunn, P. O. Address, Rockford, Dl.

Dr. H. P. Fairfield will answer calls to becture and heal the sick in the Eastern, Middle and Western States. Speaks in Rockford, Ill., the four Sundays in March. Will take subscriptions for the RELIGIO-PRILOSOFERICAL JONEXAL Address

Berity, Wis. P. O. box 322 Mrs. Pannie B. Felren will speak in Taunton during March. Address South Malden, Mass.

D. S. Fracker, inspirational speaker. Address Beres, O. Rev. James Francis will answer calls to lecture, after the

spring opens. Address, Mankato, Minu. Mrs. M. L. French, inspirational medium, will answer calls

to lecture or attend circles. Free circles Wednesday evenings. 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, III. Dr. Wm. Fitzgibbon, the well known Central American traveler and lecturer on the "Lost Rices, 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 Ella Vanwie and others. Address, for the present at Wilmington,

8. J. Finney's post office address is Ann Arbor, Mich. Miss Eliza Howe Fuller, trance speaker, will answer calls to lecture Sundays and week evenings. Apply as early as convenient. Address, LaGrange, Me. Mrs. Dr. D. A. Gallion will answer calls to lecture, under

affrit control, upon diseases and their causes, and other subects. Address Dr. J. Gallion, Healing Institute, Keokuk,

Mrs. Laura De Force Gordon, Houlton, Me., care of C. E. Gliman, Kay.

N. S. Greenleaf. Address Lowell, Mass. Isaac P. Greenleaf. Address Lowell, Mass. L. P. Griggs, Magnetic Physician, will answer calls to lecture and heal the sick. Address, Evansville, Wis.

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 Methodist Protestant Church, Kendullville, Noble Co., Ind.

Dr. Jos. J. Hatlinger, Trance Speaker, will answer calls to le ture on Sandays, or to organized circles during week day ovenings, in any part of this country. Will also organize Lyce-uns, 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. W. H. Holsington, the blind preacher, will answer calls to

lecture on Ancient Egypt, Political Economy, or Astronomy. Address Lockport, Ill., until April 1st.

Mrs. S. A. Horton, Rutland, Vt. M. II. Houghton will answer calls to lecture in any of the Eastern of Middle States the semaining fall and coming winter months; will also answer calls to speak week evenings and attend funerals. Priends wishing bis 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.

W. A. D. Hume, Cleveland, O. Mrs. Susie A. Hutchinson will speak in Willimantic, Coun., during March. Address as above, or East Braintree, Vt. 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.

Miss Sophia Kendrick, trance speaker, will answer calls to lecture Sundays, week evenings, or attend funerals. Address Lebanon, N. H. George F. Kittridge, will answer calls to attend public circles and lecture on Sandays, 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,

12 Lincoln street, Boston, Mass. 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

cago, 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

through April. Address as above, or 22 Market street, Chi-

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.

without delay, Lockport, Niagara Co., N. Y.

Mrs. Sarah A. Nutt. Achirees Claremont, N. H. L. Judd Pardeo. Address care Thomas Bathbone, box 1331 Buffulo, N. Y. 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. Randall, 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, La.

Dr. W. K. Ripley will speak in Chelses, 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 swer calls to lecture. J. T. Rouse may be addressed P. O. Box 305, Elkhart, Ind. Miss Belle Scougall, inspirational speaker, Rockford, III. Austin E. Simmons will speak in Woodstock, Vt., 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. J. W. Seaver, Byron, N. Y., inspirational speaker, will an-

swer calls to lecture and attend funerals in Western N. Y.

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 Warres

Elijah R. Swackhammer will answer calls to lecture on Communitary Life, the Commonwealth of the New Dispo Spiritualism, and kindred subjects. Address, 97 Walnut street, Newark, N. J. Mrs. Sarah M. Thompson, Inspirational Speaker, 36 Bank

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 Banner of Light office.

Mrs. M. S. Townsend will speak in Worcester. Feb. 16 and 25; in Troy, N. Y., during March; in Philadelphia, Pa., during April.

Hudson Tuttle, Berlin Heights. Chie. J. H. W. Toohey, Potsdam, N. Y. Dr. Samuel Underhill, Peru, Illinois.

street, Cleveland, O.

J. Wm. Van Namee, Brooklyn, N. Y. Selah Van Sickle, Maple Rapids, Mich., will answer calls to lecture in that vicinity. Lois Waisbrooker may be addressed at Massilon, Chio, P. O.

lecture. Address Banner of Light office. N. Frank White will lecture in Chicago through March; Louisville, Ky., through April; Sattle Creek, Mich., through May and June. Applications for week evenings will be answered and attended to

E. S. Wheeler, Impirational Speaker, will answer calls to

Alcinda Wilhelm, M. P., inspirational speaker, will lecture in Quincy, Ill., and Hanmbal, Mo., during February and March; in Kaness during the summer, and in Iowa in the full. Address, care of W. Brown, box 502, Quincy, Ill., until

Mrs. Mary J. Wilcomson, Hammonton, Atlantic Co., N. J. Mrs. N. J. Willis, trance speaker, Boston, Mass. Dr. F. L. H. and Love M. Willis. Address, 192 West 27th

Capt. E. V. Wilson's address for March, will be No. 15 Water st. Cincinnati, Ohio; for April, care of Merritt Munand General Henry co., Ill.; for the summer months, Mene-

see, wishing to engage him for week evenings, please address as above until April 24th. Mrs. Mary M. Wood will speak in Worcester during March. Will answer calls to lecture in New England up to that time.

Aroda as services Mary Woodbull lectures on Spiritualism, Laws of Life and Health. Address Mattawan, Mich. Rijish Woodworth, Inspirational Speaker. Address, Lealie,

Ingham Co., Mich. Mrs. E. M. Welcott 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 Bela Marsh, Boston.

Mrs. Frances T. Young tranco speaking medium, No. 12 Avon place, Boston. Mass.

### 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 n pon as coming from the source they purport to-the spirit

#### INVOCATION.

Divine, immutable and unchangeable principle-Thou from whom we derive our existence-Thou that art manifested in all things-Thou that hath created all things for good-Thou that hath power to read our every thought - inspire us with new will and purpose! We would grow in strength and wisdom, we would be enabled to comprehend every change through which Thou in Thy infinite wisdom may lead us. We would ever offer unto Thee praise for all things. We would ever feel Thy divine presence. We would that every word may be hallowed with Thy love. We would that all Thy children should realize Thy strength, Thy goodness. Thy power, and look upon Thee as a Father of goodness and love. We would walk in Thy eternal sunlight, and fear no evil. We would have that trust and confidence in Thee which shall cast out all enmity from every breast. We would that each and every one of us may be enabled to feel and realize that to be true to one another, act wisely, deal justly, walk fearlessly and nobly, is in accordance with Thy divine will and purpose. We real ize that with Thy divine wisdom Thou wouldst that all should be in harmony with one another. We feel Thy invigorating inducace-we realize that we are a part and portion of Thee-and for that realizing sense, and for all shadows as well as sunshine through which we have passed, we would ever thank and praise Thec, Our Father!

#### MARCH 8.

T. L. MORE.

I used to wonder what human beings were made for. I cannot see the end now, but I have got far enough along to believe it to be good. We grow up from childhood to manhood, and pass from life through death to heaven; then we have an opportunity of seeing a little clearer and getting a more perfect idea of ourselves and the conditions surrounding us. I heard a great deal about spirits communicating with their friends upon earth before I became a spirit. After we leave the earthly form then we are recognized as spirits, and whatever we say is looked upon as coming from the spirit world, whether it be for good or for evil. The longer we remain here the more we seem to know. It appears to me that we gain much faster in the same time here than while upon earth.

I do not know why it is so, unless it is from the fact that we have a clearer perception of the right course for ourselves and others. There is no chance here for deception. If we would deceive one another we cannot. Everything that is useless is soon laid aside. We cannot make such things available here. The desire of the soul seems to be imprinted upon the countenance. That being the case, there is no chance for any one spirit to injure another. My friends, when you come here you will find everything better than you expect-better than you have things now where you are. We have the roses without the thorns. We have in spirit whatever you have in matter or substance. We give no labor or attention for its acquirement.

From what I have said you will readily perceive that it is needless to have any feelings of regret because I have passed from earth to this plane of life. Strange, yet grand and mighty, are the works of God, and whether we will or not we have to submit to His laws. If we can only reconcile ourselves to His will we shall thereby acquire happiness whether on earth or in heaven. I want you to improve every opportunity that you have of investigating Spiritualism. Have no fears of its injuring you in any way whatever. If you should not get everything just as you desire, in the end it will all tend to fill up your storehouse of knowledge. Rest assured that I will do all that I can for your benefit. It will be hard for you to lose Adora. She will be better off. You must put your trust in Him "who doeth all things well." Do all that you can for her, so that you may feel satisfied that nothing was left undone.

There are some things that I would like to talk to you about, but I think that it will be best for me to wait until some other time. T. L. More is my name. [To whom shall I send your message?] To no one in particular. The paper goes where my friends will get it. I can see that it will be all right.

FOR MRS. MARY PHIPPS, PITTSBURGH, PENN. Eugene Phipps is my name. My folks will be happy to know that I am happy and doing all right. They feel bad; they think that I am not happy. because I did not embrace religion. Now I do not know where in the devil they have placed me, but I tell you I am well off. I do not want them to think that I am in a place of torment because I did not bow my neck to the teachings of our preacher. I do not know but they may be sincere in what they say about God and the devil, but if they would look the matter through they would find that there is not a bit of truth in it. The idea that you have to get into heaven through the ministers—through mortals, whom you must pay for getting you there, is absurd. I mean the getting salvation, or of that which will pass us along toward heaven. I believe that the Great Father of us all, if He had wanted us to have salvation, would have put it into us when he created us. I do not believe in your religion, and I did not believe it. My friends are not doing right. They are feeling bad, and talking it over and over again and again. They think that I am in a place where I am miserable, just on account of the confounded brainless preachers everlastingly talking about what they do not know. I used to hear them say, "once in grace always in grace; once in hell always in hell." Yes, they told me that if I should once get into the fold with the ransomed ones I should always remain there, and if not, that hell would be my portion. Now I am neither in heaven or hell, and I have not seen anybody that has been in either place.

There is a lady and a gentleman here where I am, talking to me. They tell me that those ideas about heaven and hell were got up by men on earth in order to scare people into their way of thinking, and then they get their money away from themthat there is no such doctrine in God's book, and that the ministers cannot prove what they say. If you could just see the place where I am, you would leave off praying and trying to change other folks. and making them think as you do. You would have more confidence in the Father God whom you talk so much about. I have taken pains to come here, hoping to make you feel better. There are plenty of things for you to think of without thinking that I have gone to some awful place. I want to help you break up your obligations to the church and your idea that I am in hell. I want you to know that I am happy. I believe on my soul that I am just as well off as if I had joined the best church and made the greatest profession of Chris-

I wish my folks were present-it would save the trouble of sending this to them. You may send it to my mother, Mrs. Mary Phipps, of Pittsburgh. Now that I have told where to send it, I am ready to pick up and let other folks come. Good after-

JULIA A. CAMPBELL TO C. L. HARPEL, ELMIRA,

NEW YORK. I suppose if the idea of hell had never been thought of or spoken of upon earth, that spirits would not talk about it when they return. The desire of the spirit who last had possession was, to relieve the minds of his friends in regard to his being in a place of torment. I would like to offer a few thoughts to my friends, whether they receive them as truth or not. I see that the beliefs that we so long cherished in regard to the life after death were far from being correct. In fact the only true idea that we had in regard to it was, that we lived in a conscious state after the dissolution of the form, and that we could realize our condition, whether happy or unhappy. Thus far we were correct, and no farther. We had imagined a place of terrible torment and a place of rest for the dead. Now these ideas were gathered from others; they were not original with us. Taking everything into consideration, I must say that it is entirely different here from what I expected. Those persons whom I meet thirst for knowledge—they seem to desire more and more. They are not content with being told, but desire to know about it themselves, and as they obtain it they become anxious to impart the same to their friends on earth. None seem to be idle here; all have some kind of work, yet they do not have that degree of anxiety that we are accustomed to see persons on earth have about their employments.

I wish I had words in which to describe to you everything that we have here, but I have not. The law of kindness prevails instead of force. I think there is a greater amount of happiness here than upon earth, because no one is forced into conditions that he does not like. I hope and trust that however vague what I have said may seem to you at first, that you will in time look upon it as truth. I would like to give you a correct idea of this life where I now am. I do not know as it is best to send this directly to my friends. You may send it to C. L. Harpel, Elmira, N. Y.

My friends, I feel the same desire for your happiness that I used to. When I see you in sickness I would administer to your wants and restore you to perfect health-yet that is something that I have not the power to do. If you will only look and listen to the voice of reason within your souls it will be all that I will ask. My name is Julia A. Campbell. You all know the relationship I bear to each of you as a daughter, sister, wife and mother.

FOR MRS. S. NORRIS, HURON, OHIO.

I used to work at Mrs. Norris'. I thought a great deal of the family. I told Mrs. Norris, during my sickness, when we were talking about my dying, that if spirits could come back, and talk to their friends, that I would come and talk to her just as soon as I could, and that she might know it was me, I told her that I would refer to a conversation that I had had with her. I told her that when I was buried I wanted to have her put a blue dress upon me. I told her all I wished done for me, and what to do with my things. I said that when I came back I would allude to those arrangements.

I thank you for taking care of me during my sickness. You know that I had no relatives to care for me, and how long I had lived with you, and that you had been as a mother to me. I have never forgotten my promise to come back, nor that conversation. I have always desired to talk to you and tell you about it. You know you said you did not believe there was any power by which spirits could make themselves known. From that remark and the fact that I was about to die, grew the conversation about my burial, and the promise that I would return. You said if it is possible for any one to talk to me, you, Caroline, certainly can. We thought the communications published in the Banner of Light must be something that was gotten up by some one. We could not believe that they were what they claimed to be, from folks who had once lived like you and I on earth, and had passed away. I told you that I would tell you if I found my mother. Well, I have found her, but I should not have known her had she not made herself known to me. The picture that I supposed to be hers, she tells me, was not hers, but that it was supposed to be by the one that gave it to me. I have met my brother George; and I have seen your baby. It does not look as it did when it died. It is larger, and looks more like a child of eight or nine years than of a few months. You may send this to Mrs. S. Norris, Huron, Ohio.

I have kept my promise. Now I will make another. I will promise to come again. Let me thank you for your kindness in my last hours, and your continual kindness to me, and the manner in which you disposed of my things.

### MARCH 11.

M. T. WARNER.

I don't like your religion, and I don't like your politics, and I do not feel as though this was the right place for me, either. But I want to insert about ten lines in your paper, just enough to let my folks know that I am not concealed in some place here in the North. They do not know whether I am confined here by some Abolitionist or dead. I want you to say that M. T. Warner is dead, as far as this world goes, and has embraced the first opportunity of letting those that were his friends when he was on earth, know it. You may send this to my wife, in Georgia, Mrs. M. T. Warner.

#### QUESTIONS AND ANSWERS. Q. Do children who die in infancy grow up to

manhood and womanhood in the spirit world? A. We will say that they do-you never call a

bud a rose until it has opened all of its petals. In its infancy you speak of it as a bud-so with children. They are buds of promise, buds of beauty. and if left upon the material plane would gradually unfold to manhood and womanhood, to be recognized by your external senses. If transferred or transplanted to the spiritual plane, they continue to expand until, like the bud, they have reached maturity, and their state is designated by you as manhood or womanhood.

Q. Do spirits converse without sound? A. They have a sound to us, but not to you.

That which would be a sound to the spiritual sense you would not recognize by your material organs. Q. Do individuals who have been enemies on earth seek revenge upon each other after entering the spirit world?

A. No person in his calm, collected moments would think of seeking revenge upon another individual. It is only when excited by the acts or injustice of other persons that one seeks or meditates upon any means of revenge. Where you bring into action the reasoning powers, thoughts of revenge are laid saids. Hence two individuals who had been sworn enemies upon earth, after entering upon the spiritual plane of existencebeing removed from the unpleasant surroundings that existed, and being also surrounded by more harmonious conditions and better adapted to their higher faculties - would reason together, and thoughts of retaliation would be thrown saide as things that were-never to be recalled.

Q. Do they have flowers in the spirit world? If so, do they grow and take nourishment like the plants of earth?

A. We do have flowers; the same blossoms that you take cognizance of with your external senses on the material plane of life, we have in spirit. Their growth and nourishment you will readily perceive, are of the earth. The spirit of the flower can be compared to the life principle of your friends. You recognize them by their external covering with your external senses. The spirit or life principle that animates that covering you cannot see, from the fact that while you remain upon the material plane of life you deal with the material instead of

Q. How do spirits who have grown in size since they left earth present themselves to us for recog-

A. It depends upon the manner in which they wish to be recognized. If they wish to be known by sight, they present themselves as you last saw them. If they wish to appeal to your reasoning faculties, they refer you to the scenes connected with their early history.

#### MARCH 12. SARAH MODIE.

Sarah McDie is my name. My home is in Cheshire, England. I had a great desire to come to America before my death, and after seeing all things settled at home I thought I would make a trip to the United States, and see if the country was what it had been represented. I do not know how I came here, but I came, then I returned. Now I have come again.

You, my friends, want to know if it is best for you to come to America. You are thinking of the manner in which it would be best for you to dispose of your property. You are afraid that you will not realize as much as you ought to for your little place; then a doubt comes up whether it would be best to go to the United States at all. I want to tell you that it is best. I can see a way in which every plan will be carried out for you. You can make a great deal more money here in the same time than you can where you now are.

Encourage Watson to come with you. It will be so much better for him and the children. I want to tell you where to settle. There is a State called Iowa, that I think is the best location for you. I do not know the size of it. There is a nice chance most anywhere in that State. Des Moines is the place where Edson is. I want you to go there. You will find everything so different that the change will almost be as great for you as it would be to change from earth to heaven. As far as success in business is concerned, you will do well. One dollar here is worth more to you than-I was going to say, a pound would be where you are. Then there is another satisfaction; here there is a chance for spirits to come back and talk to their friends. Now you little think that it is possible for me to talk to you in the way that I do. You often say that had I lived and been still anxious to come here that you would have been here before this time. I know that you will feel satisfied if you come to the

Mary Anna, an clder sister of mine, that is here in this life with me, agrees with me in what I have said. My reason for coming to this medium is, first, to let you know that I can come. The next is, to let you know that I have not changed my mind in regard to your coming over there. I want you to be where you can enjoy better privileges and more rights. You will be a great deal happier here in America, too. You'see why I say here in America, is because the medium that I influence to talk is

I am here now, but when this message reaches you I shall be with you. I wish I could make you understand just how it is that we have everything and do everything in spirit life the same as you do. It is impossible for me to convey to you a correct idea of it through this material organism. You will ask where I shall go after I leave this medium. I shall go to Brooklyn, New York. It seems to me that even the air of this country is imbued with freedom. There is no confinement; you can have a home that is something more than a little yard. You can have a tract of land sufficient to produce whatever you want; and not only that which is necessary for the family, but something for the market, which will keep you in money.

I know of no place in England where there is time especially devoted to the spirits of the departed. Here they sit for our presence, and note down what we have to say, and then have it printed and sent to our friends. From this you can form some idea of the liberality of the people. I believe when you come here you will feel as though you had come out of prison. It will be three years the third of May since I left you. I have the same affection for you that I had before my death. I said that I should go to Brooklyn, N. Y., after I left here. There is a medium there that I sometimes entrance, and she told me to come to this place and say all that I desired, and promised me that it would be sent to you by mail. It is to her that I am indebted for this, and to her that I shall now go. Please send these words to Frank McDie, Cheshire, England.

### - FRANK.

I want to talk to my friends, and if this is the right place I will begin. I want them to know that I am just as happy as though my body had been wrapped in the finest of linen and enclosed in a rosewood coffin. Having been wrapped in a blanket and put into a little hole, does not have anything to do with my spirit or present condition. I had my clothes on, a blanket was put around me, then I was laid down in the trench with others and covered up. They thought that was better than to leave us above the ground. They thought it would be better to say, when writing to our folks, that we were buried than that we had been left upon the battlefield.

If I could only know that our national troubles had all been settled, I should feel better. I feel almost like using hard words. Johnson is trying to undo all that we have done. Think you that saybody that is capable of bearing arms and protecting this government, is not capable of casting in a vote at the ballot box? I believe that all who have done thus are. I think that it is a protty place of bushness that anybody who is good enough to protect your laws is not good enough to help make thous There is where the pinch comes in. I wonder what

you are going to do with the black man. You have him in your midst, and he lives after death,

I do not care because my body was buried without a coffin. I do not care because I was obliged to leave it, but I do care because all the troubles in my country are not quiet. I am afraid that you will have to do some of the work over again. I feel just as though I could go to work and put Johnson where he would never see daylight in the White House again. He had better turn to the passage of Scripture where it says, "Vengeance is mine, saith the Lord, and I will repay," You are going to hear from his acts by and by. You may vet expect to see blood shed. I have a right to apeak. Did I not go into the war? Did not I serve well while I was there? Did not I lose my life there? Did not I see many of my comrades fall dead-killed by the sharpshooters?

I have no guns or weapons now, but I can talk. Johnson or no Johnson, copperhead or no copperhead. I would have him impeached, tried, sentenced and shot. My name is Frank. You may hear from me again. I might give some particulars in regard to my life, but I do not choose to. Coming here and taking possession of this organism, carries me back to the scenes enacted during the war. I shall not tell you where to send this letter. It will take care of itself. Frank is my surname.

#### ELEANOR FITCH.

I do not wish to recal any unpleasant memories. For that reason I shall say as little about the past as possible. My name is Eleanor Fitch; and it is for the purpose of letting you know something of my condition after death that I shall say what I do. I do not wish to reproach you for anything that you have done, or anything that you may contemplate doing.

I am happy, and can do that which I please. I often wish that my folks on earth could know this fact. How much suffering would be spared could you lay aside your fear of unhappiness after death. I do believe that idea of eternal punishment causes the greatest amount of suffering that you have. You feel that it is in accordance with the will of our Maker that some portion of the human family should be cast into eternal suffering, and none of you really think that it will be yourselves, yet you fear that it may be, and in consequence of that uncertainty as to who it may be, you experience intense misery. Those people whom you would have condemned to endless torture I often see, and they all look perfectly contented and happy. Every one seems to have his peculiar characteristics, but there is not that selfishness that you have where you are. We have flowers, birds and music, and everything that I can see seems nicely adapted to its place. I wish that I could convince you that there is no such a thing as eternal punishment.

I wish the way could be opened so that I could talk at home: but I do not know how to bring that about. I do not seem to have the power to approach you, and talk as I would like to. I can talk freely here, because no one opposes me. They believe that I am in my place and doing right. All seems quiet, and they desire me to say all that I wish. If I could bring the same kind of feelings about at home-my home still-then I could talk with you. I lived upon earth thirty-five years, and when I see how much happier every one is here I do not regret my change.

I wish you would send this message to William Clark. I think he is in Mound City, Ill. He went there since I came to spirit life. I shall not be able to remain longer. It is not as easy for me to control this lady as you may suppose.

### QUESTIONS AND ANSWERS.

Q. Do spirits occupy space, or are they as vapor? A. With spirits, space is annihilated. We move in the spiritual atmosphere. Suppose, for instance. the windows and doors to this room were closed and spirits wished to enter-you would naturally suppose that we could not do so. As spirits move upon the spiritual, there is nothing in material substances that would be an obstruction. Our bodies bear the same relative proportion to the spiritual plane that yours do to the material. When you think of the spiritual plane as an outgrowth of the material, you will perceive that there is a space for spirits; and who shall pretend to give the size and proportion of the great spiritual world? We have a tangible place, real to us, but not real to your senses, because you cannot comprehend it.

Q. Have spirits the power of looking into the

A. Spirits can gather from the past, and the conditions of the past, and can foretell something of the future. But as to telling accurately I don't think that they can. I hold that no spirit has that power, although some may claim to possess it.

Q. Have you musical instruments in the spirit land?

A. We do have them. If we did not, the spiritual plane would be inferior to the material. We deal with the spiritual, while you deal with the material. There is nothing that you take cognizance of but what has a spirit or life principle. We have the spiritual of all that you have in the material. After passing from the material to the spiritual plane you will find everything as real and tangible as the things that you now have.

Q. Do spirits that have been in the spirit land a long time, recognize their friends immediately on their entrance into spirit life?

A. If spirits were really separated from their friends upon the material plane, and knew nothing of them until they entered upon the spiritual plane, they would not recognize them immediately. When you remember that death does not separate them spiritually, you will readily perceive that spirits may be as familiar with your looks as though they existed upon the material plane with you.

#### HARRY WILSON, OF WHEELING, VA. I have been these four days trying to say a word

to my friends. I came here this morning and there was nobody to take notes for me; and those present told me that I could not be reported. Do you suppose that I believed that? No, they could have sent for you, but that showed exactly what the Yankees are. You are here now, I ke note book, and I bet I will held on to you one hour. Will you write exactly what I say! [Oh. yes.] Do you know the reason that I come! It is because I want to tell the facts. I see you are all Northern folks. I don't suppose I shall get much sympathy, but I am going to talk. I think that it is a great idea of yours to bring our property in to help make laws to govern at Just think of it. You may just as well go in for the cattle, horses and sheep, as to go in for the rights of the negro. I hear my friends say, Harry, it is very strange that you would go to one of those Yankees for a favor. Now I am not accepting the least favor from one of them; it is the folks on this side where I am that take charge of this business of communicating to friends, and they tell me that I shall not obligate myself one particle to the Abolitionists. I believe

the folks where I am. I am away up here in the North, it is true.

It is no easy matter for me to hold possession of this medium, and I do not feel quite right to think that I came this morning and then had to go away and come again. It proves to me that you here don't understand much about this business. It is very different from being mustered into service and mustered out again. Here I have been in suspense and anxiety for four days; I cannot get over that. [Was you in the war?] Yes, I was there. but I am not going to say much about that, for it is not very pleasant to call up the memory of one': defeat. I wish I had the same body that I used to have: then I would try to bring things around in different shape from what they are in now.

I know that you, my friends, have lost pretty nearly everything you had, but you can make it up again. I have lost my body, and the devil know, that I cannot get that back again. So you see that you are in a better fix than I am in. I won't please the Abolitionists enough to tell them how I lost my life. There are too many of them who would be glad of it, and say it served me right, but I don't see the "right." I really expected our side would come out victorious in this matter, and I did not think that I should come up missing when we were counted up to go home. I can see no justice in the way that affairs have been settled.

Ned is here—he was an Abolitionist, and said slavery was a curse. I was not going to allow such sentiments as that, so I helped stretch him up. 1 did not expect to find him here, but he often looks me right in the face. Would you think that he would do that? [Yes, you of course feel all right to him now.] I do not know about that.

I want my children to look upon my death as one that was in accordance with my convictions of right. I do not want them to think that because we were repulsed, and my party had to surrender. and suffer all the mortification of a defeat, that my death was anything but noble. My mother is here with me, and she shakes her head reprovingly at me. Her sympathies were with the North. Shell my mother, and I love her, but we did not think alike on the slavery question. It was some Northern visitors that we had, that put those notices into her head. My wife's name is Eliza. I was: you to send this to her. She lives in Wheeling, Va. Mother died before I went into the war-yes, before the fuss came up. I had two children, a boy and: girl-Lulie and Willie. My boy was nineteen year old, and my girl is sixteen. My name is Harry Wilson. Farewell.

#### The Old Blue Coat the Soldier Wore. BY RISHOP BURGERS, OF MAINE.

You asked me why to him I bowed. Though never I passed the man before? Because my heart was full and proud When I saw the old bine cost he wore. The blue great coat, the sky-bine cost. The old blue coat the soldier work.

I knew not, I, what weapon he chose What chief he followed, what bedge he wan nough that in the front of for His country's blue great coat he wore. The blue great coat, etc.

To want or wealth my eyes were shut, I only marked the coat he wore. The blue great coat, etc. It mattered not much if he drew his line From Shem or Ham, in the days of yore,

Perhaps he was born in a forest hut, Perhaps he had danced on a palace floor,

For surely he was a brother of mine, Who for my sake the war coat wore.
The blue great coat, etc. He might have no skill to read or write, Or he might be rich in learned love.

But I knew he could make his mark in fight,

Than the blue great coat, etc. He had worn it long, and borne it far. And perhaps on the red Virginia shore, From midnight chill till the morning star,

That old great coat the sentry wire, The blue great coat, etc. Or stood at Gettysburg, where the graves Rang deep to Howard's cannon ruar; Or with Grant the unchained waves,

Where conquering hosts the blue cost wars. The blue great coat, etc. The garb of honor tells enough, Though I its story guess no more:

The heart that it covers is made of such state

That the coat is mail which the soldier wore The blue great coat, etc. He may hang it up when the peace shall come.

And the moths may find it behind the door: His children will point when they hear a drum

To the proud old coat their father wors; The blue great coat etc. And so my friend, will you and I,

For whose fair home their blood may pour Still bow the head as one gues by, Who wears the coat that soldier wors. The blue great coat, the sky-blue coat, The old blue cost the soldier ware.

### Letter from M. B. Church.

MY DEAR BRO. JONES: Indulge mea brief specin the columns of your Journal to inform the numerous correspondents of Mr. Wm. T. Church the physical test medium, that he is absent from home: that he is now, and has been in St. Louis. for five weeks, holding seances. This will account for their letters of invitation and other communications remaining unanswered.

The extraordinary interest manifested by the people of St. Louis in Mr. Church's scances has compelled him to tarry with them much long: than he originally intended. He will, however, return to Chicago the latter part of this mouth.

Availing myself of this opportunity of felicitating you and your able corps of coadjutors, upon the growing interest and popularity of your excellent and truly philosophical JOURNAL, I am, with considerations of high personal regard, your obedient M. B. CHURCH. servant. 882 Wabash Av., Chicago, Ill., March 9, 1866.

### Letter from Chatsworth.

DEAR JOURNAL: I wish to say a few words through your columns of the town of Chatsworth, Ill. It is a little town on the T. P. W. R. R., about one hundred miles from Chicago. It is filling up very fast with an intelligent and enterprising class of

We were arred two evenings of last week and on Sanday afternoon with lectures through Mr. Erra Sprague of New York. His lectures were well attended by an intelligent and appreciative audience, although there was much opposition manifested by those devoted Christian churches where his Satanic majesty is their capital and stock. The Presbyterian expounder here cautioned his little sock about following after those humbugs of the nineteenth century, who pretended to know more than they did eighteen hundred years ago.

Mr. Sprague has but few superiors as a lecturer and debater. Those wishing to obtain a good and true Spiritual lecturer will do well to address him at Geneseo, Ill., where he will make his home for the present. We thank him for his visit to our place, hoping that he will make us another call soon, and that it may be the means of bringing others here Yours for Truth, to speak to us.

E. A. BANGS. Chatsworth, Livingston Co., Feb. 27, 1866.

### Time is Not of Years. I maw a castle grim and gray

Standing alone on a rocky way, And crumbling slowly to decay, Its monidering stone appears; And a sparkling rill danced on near by. Blitbely as it had done for aye; And it seemed to me, as it gushed, to cry. Oh! Time is not of years."

I saw the pomp of the lordly great, Passing away from its ancient state, Oblivion over their name and fate, Her sepulchre uprears; And I heard a voice from the mighty past, Calling the names which forever last, And, shouting loud as the winter blast, "Oh! Time is not of years."

I saw a girl in her beauty's prime, Worn with the weight of care and crime, Mourning the waste of her girlhood's time, With a woe too wild for tears; And an old man, tossing a child at play, With silver hair, and an eye whose ray, As it glane'd at the blue sky, seemed to say, Oh! Time is not of years."

Let it not trouble you that asses kick and dogs bark. Are you affronted? If the man is not be-low your anger, let it be below you to be angry.

### Third National Convention.

To the Spiritualists and Reformers of the World: At the SECOND NATIONAL CONVENTION OF SPIRITUALISTS held in Philadelphia by adjournment from the 17th to the 21st of

Resolved. That this Convention and its successors be, and hereby are declared to be a Permanent National Organization of Spiritualists, and that the officers of this Convention hold their respective offices until the next Annual Convention, and their successors are elected;

Resolved, That the delegates and substitutes, except such members of the National Organization of Spiritualists, whose terms of office, as delegates, shall expire when their successors, or other delegates, shall be elected by their respective local organizations, but whose membership of the National Organization shall not cease until their names are voluntarily withdrawn, provided that membership, without annual appointment by local organization, shall not entitle members to rote, or take part in the business of Annual Conventions;

Resolved. That the National Organization of Spiritualists will, until otherwise ordered, hold Annual National Conventions of delegates from local organizations, at such times and places as the President, Vice-Presidents, Secretary and Treasmer of this and each subsequent Convention shall designate; and such officers are hereby declared an Executive Committee for that purpose;

Resolved, That appointments and records as delegates from

local organizations, shall alone constitute the membership in the National Organization of Spiritualists; and all such delegates shall be thereby constituted and remain members until their names are voluntarily withdrawn.

Resolved, That until otherwise ordered, each local organi-

Eation of Spiritualists, or Progressive Reformers, shall be entitled to two delegates in the National Organization, and an additional one for each fractional fifty over the first fifty Resolved, That in adopting these articles, all rights of the

National Organization hereby instituted, in any wise, at any time, or in any manner, in the least degree to assume the power to prescribe creeds, articles, or declarations of faith for spiritualists, or otherwise interfering with individual rights, or the rights of local organizations, by resolutions, or otherwise, are forever prohibited. In pursuance of the above, the undersigned officers of said

Convention, as the Executive Committee, have received the following invitation, to wit: "At a meeting of the Providence Congregation of Spiritualists, held at Pratt's Hall, the following resolutions were unanimously adopted:

Resolved, That the National Convention of Spiritualists be invited to hold their next session in the city of Providence in

the month of August next;

Resolved, That if this invitation be accepted, we recommend that one day be devoted to an excursion upon the waters of our Narragansett Bay. And we tender to the Convention the free use of our Hall, a fraternal greeting and

L. K. Joslin, Secretary. And, on conferring with each other, we have decided to call the THIRD NATIONAL CONVENTION to meet on Tuesday, the Ist day of August, 1866, and continue in session until the following Sunday, at the above mentioned Hall, in the City of Providence, State of Rhode Island. And we therefore in vite "each local organization of Spiritualists or Progressive Reformers," to send "two delegates and an additional one for each fractional fifty over the first fifty members;" to attend and participate in the business which may come before

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# Our Children.

a 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

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

### From Ballou's Monthly Magazine. Granny Parker's Posies.

BY BARBARA BROOME.

Early in the morning old Granny would be pattering round in her garden, loosening the earth here, tying up some wind beaten blossom there, picking off the dead leaves, transplanting, digging,

raking and "fixing up" generally.

"Good morning, Granny," the children would say, as they passed by to school.

"Good morning, dears," the old lady would answer, with a voice as fresh as the morning.

"Wouldn't you like a posy to put in your button-"Thank you, Granny," and the boys and girls

would start off smilingly, with a rose, or a lily, or a bright-eyed pansy, stuck into their jackets. Sometimes Granny's collection wasn't so choice. Sometimes she had nothing better to offer than a

hollyhock, or perhaps a prince's feather; but the children would plant their chubby chins against them and trot away, as well pleased as ever; any-thing that came from Granuy Parker's garden was Kith nor kin had Granny! She lived all alone in

her little tumble-down brown house, with not even a cat for company. Her flowers were one enjoy-ment and delight. She watched them and loved them and tended them unceasingly. When everybody's else plants withered and drooped, hers bloomed out strong and beautiful; and though by just reaching over the low fence, any one might have broken off half the flowers in her garden, there was never a bush touched-never a leaf disturbed.

Among the children, not even the most mischievous ever thought of stealing a flower. They all loved Granny, and her garden was sacred. Indeed, if by any chance one of them could carry her some rare seed or bulb, he was looked upon by all the rest with envy; he was indeed a lucky fellow.

But one morning Granny's pet rosebush stood shattered and shorn; all the delicate white blossoms that had made it the chief glory of the garden had been taken, and the pretty plat of scarlet verbenas that grew round about it, was trodden rudely down into the dirt.

"Why, Granny," cried the children, in horror and indignation, "how did it happen?" "Well, dears, I don't know any more about It than you. When I went to bed last night I saw my

rosebush, all smart-dressed in white, curtseying to the moonlight, and when I looked out this morning it was like this." O! we do feel so bad, Granny. Somebody must

have come and done it on purpose." "I'm very much afeared It's so," said Granny with a sigh, picking up a white petal, and smoothing it gently; "my Jane was a little girl when she brought it home to me; many and many a long day ago that was, and when my Jane grew up and died, this staid with me, and it always blossomed regular every year since, and-" a tear came to Granny's dim eye as she looked at the sad wreck of

her treasure; "and now that's gone too, it'll never blossom again." This was the first time the children had ever heard Granny speak so. They had never known of her daughter Jane before. It was something new and strange to think that Granny had not always been old and alone. It didn't seem right to imagine that she ever could have lived anywhere else than in her little brown cottage, with its gay flower patch in front. But any way their sympathies were touched at once; they broke out in one

"It's a downright mean shame, it is, and we'll find out who did it. We'll find out, trust us for that."

"Yes, you're very kind," said Granny, smiling at them kindly, "but you needn't do it. It won't bring the rosebush 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. Their hearts were swelling with Granny's sorrow.

"Dear, good Granny Parker! How could any one have been so bad as to spoil her beautiful rose-· bush, and steal her flowers when she never refused them to any one?"

The children kept saying this over to themselves, and one thought ran through the whole village; from little Sukey Morrison, who was no bigger than a piece of chalk, up to Andy Bounce, who outgrew his jackets and pants faster than two sewing machines could make them, there was one firm resolve, "to find who did it."

The daily sight of the poor, mournful rosebush kept it ever fresh in their memory. They set their eyes wide open, they laid their wits to work; but days went by, then weeks, and they hadn't made out the guilty one; no, not even a trace in all that

time. At first they suspected a half-foolish boy named Shucks Danforth, but when they accused him, he screeched out as if they had struck him, and kept saying piteously, "not Shucks, O not Shucks; Shucks like Granny, nice Granny. Shucks never

stole her flowers, not Shucks, O not Shucks.' He was in such distress over it that they believed him, and took away the cruel charge.

Then there was Nat Ferguson, who got more hickory than book-learning all the year he was at school. They didn't dare to say to him right out square that they thought he was the thief, but they sort of hinted it. I wish you could have seen

He doubled up his fists and grew so red in the face that the children were afraid of his bursting

"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

The children lost no time in taking back their words, and they liked Nat much better than before. But who was the culprit, then? Who could it be? That was what nobody knew but just one, and that was the one who did it. Ann Pratt knew, but nobody thought of its being

her! You couldn't see under her smooth white skin, down into her heart. You couldn't tell by 'the sound of her soft, sweet voice; and then she was the master's favorite, and the best scholar in the school.

Sukey Morrison used to say "Ann Pratt had cat's eyes;" but she had such long brown lashes drooping over them, that it was hard to tell what kind of eyes lay hidden away underneath.

One day the master called Ann up to recite twice before she heard him; then she started up in such a hurry that she never noticed that something fluttered out from between the leaves of her book. Sukey, on the other side of the aisle, was studying away at her lesson like everything; she was rocking backwards and forwards on her little pine bench, with a fat little finger stuffed into either ear, when, pop! came something down on the very place she was studying. Sukey looked up astonished; Ann Pratt was just passing by her. It was

she then who dropped it:

"What is it?" said Sukey to herself, poking it earefully with a pin. "It ain't much good, any way;" and she looked disdainfully at the little

dried up withered thing.

Ann had failed in her lesson. She was coming back to her seat. Sukey turned her leaf over

"I'll keep it just to plague her," said naughty Sukey.

Ann sat down, and began to turn over the leaves of her book, one by one, as, if he search of some-

"Good," said Sukey, "now she'll miss it;" and she patted her hand gently upon the lost article. But Ann, after looking a few minutes, seemed to find things all right, and settled herself down to study her lesson, much to Sukey's sorrow and disappointment.

When it came time to dismiss, Ann, hiding her book under her shawl, hurried past the rest of the scholars, and walked off shead, all by herself. "Did you see," said one of the girls, "how queer

Ann Pratt looked at us when she ran past?"
"Yes, dldn't I though? and her eyes looked as

"There," broke in Sukey, "didn't I always say she had cat's eyes?" "I shouldn't want to got mad with her," said!

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 aint afraid of her," cried Sukey, beast-fily. "I got something of her's now, and I shan't fully. "I got somet 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-it's-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 you do bother. If you want to

see it so bad, why don't you go and look in my book? Yes. I'll wait for you if you'll be quick." So saying, Sukey sat herself down on a stone and began to make letters with a little stick in the dust. while the other girls raced back to the schoolhouse. You would have thought to have seen them, that they were going to take a peep at the eighth wonder of the world.

Pretty soon they came back, but one held Suker's book open in her hand, and all the rest walked soberly and silently behind her. They came to where Sukey out waiting on her stone, like patience on a monument.

"() Sukey!" said the first girl, and then she whispered something in Sukey's ear. "What I" said Sukey, her eyes growing bigger

and rounder. "You don't say so? How stupid I was not to think. Let's look at it again." "Yes," said she, slowly, "so it is. I'm sure of it, see! nobody's else foses have that-"

"Sh-h! said one; "don't speak so lond. She

may be 'round. We don't want her to know anything about it till we are certain. Do you suppose she missed that, Sukey?" pointing to what had so suddenly become of such wonderful interest. "I thought she did at first," answered Sukey.

"for she was looking after something in her book; but she seemed to find it, and then she didn't look any more after that." Perhaps she had the rest in her book, and so

didn't miss that one." "Perhaps," assented Sukey, "but she's carried her book off. I saw her hide it under her shawl." "We must try and find her," said the girl who had brought the book to Sukey. "She isn't in the road now; I can't see her. She must have gone

through the woods." "You know she never goes through the woods alone. She says she's afraid, unless the rest of us

are with her." "Well, don't stand talking, or we'll never find out. We can go and see if we can catch her." But they had hardly entered the woods when they met Ann,

While they were thinking of something to say, Ann spoke angrily: "What you coming this way for?" said she, and she stood in the narrow path, so that they couldn't

get, by her. "Cause we want to," said Sukey, stoutly.
"What you going back for?"
"I—I don't like to go this way alone."

"Come along with us, then; we've got something to show you." Ann shook her head, looking at them sharply.

"No, I'm in a hurry to-night," and she flung past them as if she were crazy. The girls looked at each other. "What can we do?" said they.

We can't do anything to-night," said Sukey, "but let's come this way now."

It was a little longer through the woods, but it was very please and cool. They picked raspberries all the way along, and made cups out of the mullen leaves, and drank from the spring. "O here, girls!" shouted Suke, who was a little behind; "here's some splendid raspberries, lots of em. I guess somebody else has been here though,

before us. Just see how the bushes are trampled Plainly enough somebody had been there before them, but not for the berries, for they remained untouched. The children went further and further into the bushes, the rich, pulpy fruit tempting them, step by step. Their fingers were stained deep-red, Sukey's hair had blown down over her eyes; they were all jabbering away merrily, when a voice spoke out suddenly beside them.

"What are you doing here?" It was Ann Pratt. She must have followed them, but what made her look so white and speak so furiously?

"I wouldn't be spying round in that mean way, Ann Pratt," said one of the girls. "If you wanted to come why didn't you when we asked you?"

"I didn't want to come, and it's you that's spying around. I'd like to know what you're doing in there?" Ann's voice had grown louder and louder; the last question was almost a shriek. "Nothing we're ashamed of, nor nothing we

want to hide," said Sukey. "I'd like to know what you mean by that, Sukey Morrison," cried Ann, in a white fury. "If you don't come out of those bushes, I'll make you." The girls looked on amazed. What was the matter with Ann, and why was she so anxious to get

them away from the bushes? Sukey stood her ground. "I shall stay as long as I please," said she.

"I say you shan't." Ann stamped her foot, and flashed her yellow eyes, and before the girls could interfere she had hold of Sukey, and was trying to pull her out.

Sukey resisting, jerked herself free, but the force into the bushes.

she had used sent her falling backwards full length Before Ann could touch Sukey again the girls held her. "Let me alone, let me alone," said she,

savagely, and struggling hard.

Sukey, rose up slowly before them, her face scratched and bleeding from the briers. She held up something that made Ann glare at her all the more wrathfully; something that made the girls

say wonderingly, "she's found them."
"Hullon, what's the matter? What you all standing there for, like a flock of geese?" shouted Nat Ferguson, as he and all the rest of the boys

came up the path. Sukey still stood in the same place. "We've found the roses," said she. "We know who it was. It was Ann Pratt. Ann Pratt, who stole Granny Parker's roses. She hid them here in the bushes.'

"It's a lie," said Ann, desperately.

"And here," said Sukey, "is a piece of her apron.

It was hanging to one of the thorns." "Take her up to Granny's," shouted the boys. "Keep a sharp look out; don't let her get away."

And they dragged her, screaming and fighting up the road to the brown cottage. The noise brought Granny out instantly. She stood in the doorway, dressed in her drab stuff

gown, and her snowy kerchief pinned Quaker-like, across her shoulders. "Why—why," said she, bewildered, "what is it all about?" And she looked from one to another.

They all began to speak at once. "We've got her. Ann Pratt's the thief; she stole the roses. Here she is. What shall we do

with her?" "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?" It .!!!

"Anything you say, Granny."
"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." So the children stood back and left Ann free,

but they placed themselves so that it was impossible she could escape. Ann Pratt lifted her head and looked them full

"I don't care," said she. "I don't care one straw, and I'm glad, glad, glad I did it. I wish I'd spoiled every flower in the garden."

There stood the children aghast. In the middle Ann Pratt, panting and quivering with rage, showing her teeth like a wild animal, darting wicked glances out of her yellow eyes, and in front of her, Granny, watching her piteously.

Nat took a step towards Ann, and raised his hand as if to strike her, but a look from Granny stopped

"Little girl," said she, "you did me a very cruel wrong." She held the withered blossoms that Sukey had put into her hands. "It was my pretty lost Jane's rosebush that you destroyed. Yes, it was very cruel, very wicked, very hard for old

"Granny, she shall go down on her knees to beg your pardon. But that won't be half enough. Come, Granny, tell us what to do?"
"Yes, children, I will tell you just what to do."
They stood with open mouths to hear Ann Pratt's

sentence. "Let-her-go," said Granny, slowly and softly.
"What-why, Granny, but you can't mean that?"
And they crowded up close to Ann again. They

didn't at all like the idea of letting this wolf, who had been in sheep's clothing so long, go now with-

out so much as a hard word. "Children," said Granny, pushing her spectacles up over her wrinkled forebead, "do you not pray every day, 'Forgive us our trespasses as we forgive those who trespose against us?' Those who trespose against us! Poor And's diagrace has made her wild. She needs nothing now but pity and forgive-ness. I want you to be kind to her, and forgive her. That is all I want you to do with her. That is the best that can be done. Will you

The children fell back as by one impulse, and left Ann standing alone. But she did not stir. She looked as if she were in a dream. In the struggle her bonnet had fallen off and her book lay open on the ground.

Nat picked up her bonuet; one of the large girls pinned on her shawl. Sukey Morrison dusted the dirt off her books and gave it to her. Little by little, the hard look went out of Ann's eyes; her lip began to tremble, and she turned and went slowly toward the gate, through the rows of pitying faces that opened on either side to let her She went out the gate sobbing bitterly, sobbing as if her heart would break! Her hardness and

wickedness were humbled and gone before the magic wand of forbearance and forgiveness. TROUBLE.—You are going to have your troubles as well as your pleasures. A man is not worth a suap 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. But you are

going to have help under circumstances that will

redeem you from these things. You are going to

experience more victories than defeats. Your sufferings will be only here and there little spots in a whole field of peace and joy. Marriage should always be a question not of necessity, but choice. Every girl ought to be taught that a loveless union stamps upon her as foul a dis-

honor as one of those connections which omit the legal ceremony altogether-and that, however dark, tollsome and dreary a single life may be, unhappy married life must be tenfold worse, an ever-haunting temptation, an incurable regret, a torment from which there is no escape but death.

### 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, than will be found in any other publication. The RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION was instituted for the

express purpose of doing the greatest amount of good in its power to the greatest number.

Its managers will keep an eye single to the great reforms of the age, and will endeavor, by the aid, fostering care, and support of a generous public, to do their part in the great work now being meted out to reformers. Our children earnestly demand such fending matter as shall elevate their souls and fascinate their attention. This is a world of love and beautysuch is the birthright of every child. Alas, how few enjoy the rich inheritance! From infancy we are taught and psychologized into the belief that all here below is a vale of gloom, sorrow and turs, imposed as a penalty for the sins of our first parents. These centiments once instilled into the mind, to it they are often ever after veritable realities, and to escape supposed retributive justice that awaits all as a penalty for imaginary sins, all must crush the buoyant upheavals of the joyous soul and walk in the darkness of fearful despair. To that end Sunday Schools and protracted meetings have been instituted by almost every

sect of Christendom. It has been found by experience, that to make such horrid sentiments of the churches palatable to the young, like bilious pills, they must be sugar coated. Hence all the attractive paraphernalia of Sunday Schools, excursions, sociables, &c., &c. All good,-much better than the ultimate object the church has in view. Here is where we Spiritualists and other reformers differ with them. Instead of having a sugar coating with a bitter, nauseating, unseemly drug concealed, to poison and pervert the youthful mind, when once imbibed, we would present nought but that which is most attractive to the sonses, and delightful, elevating and beneficial to the soul; a Little Bouquet, so beautifully and harmoniously arranged that its form and loveliness shall delight the eye and its aroma of thought shall startle and unfold the mind into great and noble deeds of goodness.

The Children's Lyceums, first born of the summer land. shall find in The Little Bouquet a faithful advocate and exponent. It shall be a welcome visitor to every child and youth who may read its fur columns. Yes, it shall be our especial aim to make THE LITTLE BOUQUET the leveliest of the levely white winged messengers,

bearing the thoughts of the little whispering angels and loving friends in earth life and the heavenly spheres. Myriads of ministering ploved and loving little once, all laden with fragrant flowers, fresh from the summer land. cluster around the heavenly institution-Children's Lycoums at each successive meeting, and infuse a spirit of love and harmony into each group. The sages of long ages and experience in spirit life, with the youths and little ones but just entered upon the higher life, all, all unite in awakening a spirit of love for these happy groups whose prototypes are

found only in the summer land. THE LITTLE BOUQUET will be printed upon fine white paper, with clear new type, and will be richly ornamented with a

beautiful emblematic heading and symbolical cuts, representatives of thoughts. It will be issued monthly, to begin with, and so soon as subscriptions will warrant it, the intervening time will be reduced until it will make its weekly visits to the great delight of the households where it finds favor. It will be of eight pages and just one half the size of the RELIGIO-PHILOSOPHICAL JOURNAL, and contain about the same

amount of matter as The Little Corporal. Terms-One Dollar per year. We most earnestly ask for subscriptions to the would be welcome guest of your little ones and family group. We ask you for a hearty welcome to its smiling countenance. We feel confident that in all places where Children's Lyceums are now organized it will be hailed with joy and that each child will at once be supplied with a copy; that the officers of each Lyceum will not rest until all are supplied. It shall be a co-laborer with you in your glorious mission as teachers of

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