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ROMANCE AND GENERAL REFORM

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

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VOL. 1.—NO. 26.

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

She sits by her lonely fire-side... The soldier's wife alone... While twilight shades fall round her...

For the Religio-Philosophical Journal. ETHEREALISM.

There is what is called the world of facts, the world of fancy, the world of imagination...

INTELLECTUAL ACTION

Man as he exists in the rudimental state, as it were, is a delegate from the electrical, magnetic or ethereal state...

ADAPTED TO CERTAIN USES

There is the external or bodily eye, the intellectual eye, the moral eye, the social eye, the religious eye, the spiritual eye...

CRITICALLY TO THE SPHERES ABOVE

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...

promising the unfolding of the future. Its symbol is the infinite spiral, and its revolution is 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 *ignis fatuus*, and plunging through the mire to catch up to the deceptive lights, only reveals the fact that they are constantly receding; 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 anything in the Christian system that merits the title of originality, either as a doctrine, 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 magnified or improved by the association. Of course, it 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 trumpetry, 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 worshippers 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 fall, 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 so 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 *centerpiece*, to whom all institutions are secondary, and around whom all else revolve.

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. Certain 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 *idol-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 answered 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 progress, 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 stir up the nations of the Orient, as he will ere many years pass over our heads, then shall we see, no doubt, of other dilutions to suit the tastes 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 they may be hugged 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

man, may ever be kept clearly before us—that we may cease all dissembling 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 intruded.

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, Mohammedans, 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 fall!

Philadelphia, January, 1866.

Inspiration.

BY JANE M. STEVENS. Thou glorious gift of God, And offering 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 stary world, And lave the human soul. We hear it, when the morning star Fades in auroral light; In plaintive strain of evening song, And in the hush of night. It echoes 'mid the thunder's tone, When vivid lightning's flash; It whispers in the lulling breeze, And chants 'mid tempest's crash. It sweeps above the mountain side, O'er harp of forest tree; From murmuring fall, 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.

To B. Smith Lamplin.

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 into 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 brother, and my truth shines out in a pure and loving life, and my truth shines out in the eye of truth in you, you will fraternize with me, because you cannot help it. Our fragments have found their appropriate adaptation, and so we harmonize as one. So you my brother, now that you have found "the Saviour," not on "Calvary," nor yet in the books of mystic theology, but deep down in the interior of your own divine nature; you have only to let that divinity beam forth in the very eyes of your existence, and every ray of light that twinkles in each and every other heart will recognize in you the incarnation of a true and loving Saviour. So other hearts will fraternize with yours, because it is their nature to. So around see 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 "benefit of clergy." Angels and spirits of just men made perfect, will shout amen. Hallelujah! for the spirit of true liberty reigneth. JOHN COVWIN.

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

Lead was in common use among the ancients; the Romans sheathed the bottoms of their ships with this metal.

Landmarks of the Old Theologies—No. 13.

How could Milton have built his grand heroic poem if he had not unravelled 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 way as on Jewish 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 ends 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 manifold relations, as

"When the Sun his course 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 metaphors, and it then presents a beautiful creation from the Masonic basis, and incorporates 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 Abiram, 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 strain Condemn'd into gall; he sworn to crimes, All an 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 robe he wears; And in his hand a crooked trumpet bears. The Sovereign bids him peaceful sounds inspire, And give the waves the signal to retire. His written 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 echoes in the West. The waters, listening to the trumpet's roar, Obey the summons and forsake 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 loud." 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 and by.

The Gentle 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 sea's'n' h'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 superfluous 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 persons swear by God he was to blame. But alas, that the serpent should survive the Gentle 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 Mosalcal 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 come down in great wrath through all our churches and

"Thou, too, Python, the wond'ring world's And the new nations with its dire space So monstrous was his bulk— embrace." Did his vast body seat in taking the list of "var-Oh, black-azk; for even if no man knoweth of their epithets, like that of Moses, they remain unto this day."

What our adventists, literalists, or millennarians have been running their heads against, in most best stupidity, for more than 1800 years, was well understood by the Gentle and Hebrew Initiates in the symbolic or spiritual sense. The Son of Man coming in the clouds from where he hid darkness his secret place, to consume the world, was well known and sung by the heathen poets of their Phœton, a son of the Sun or Apollo, who would guide his Father's chariot in his excellency on the sky, though warned against the youthful attempt by old Sampson with his hair on, the hind parent promising the Son that whatsoever he should ask should be granted, that his Father may glorified in the Son.

"The youth transported, as without delay To guide the Sun's bright chariot for a day." This was an unexpected request by old Shaddai, or the mighty God, and sought to turn the young one from this aspect of the Word, but the eagling youth probably born of Sampson's heifer before she ploughed with the Philistines, would not hearken to the old hairy man with his chariot of fire and the horsemen thereof. In him did he assure young hopeful

"That should you hit doubtful way aright, The bull, with stooping necks stands opposite; Next him the bright Arabian bow is strong, And next the lion's grin visage hung; The scorpion's claws leap a wide extent; And here the crabs in clasp are bent. Nor would you that the compass Mottled steeds, whom their nostrils show The scorching fire, their entrails show." These are the same horses and chariot of the

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 months, 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 Son 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 flags of wine. Phœton 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 program lies, Where wouldst of starry monsters stock the skies," he would not heed these very much cattle of a thousand hills, but though himself equal to take the bull by the horns, or to plow with Sampson's heifer, 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 strength."

"He bid the nimble Hours, without delay, Bring forth the steeds; the nimble Hours obey; From their full racks the gorgeous 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 steers 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 winking circle lies, Along the midmost zone; but sailing forth Not to the distant South or stormy North. The horses loafe a beaten track will show, But neither mount too high nor sink too low, That no new fire or heaven or earth infer; 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 mastery 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 of the Lord.

Meanwhile the restless hours neigh'd aloud, Breathing out fire, and pawing where they stood. Tethy, 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 chariot with its wonted weight, But as at sea the unballast vessel rides, Out 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 wash'd it 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 fair Thou wouldst have had, the 'encumber'd with thy wain."

This was the way in which the old heathens burned up the world in the great and notable day of the Lord, with stars falling from heaven, soots fleeing waves roaring. Only think, too, as did Moses from the thaw of the polar stars and Moses from the same serpentine changeable in the ancient times appear his sepulchre which no man mysteries to this day, may, in one of the parallel-ke-ou found emboweled in the abdominoscopa of old Urs 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 stupids, 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 stamped 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 prodigious size That, deck'd with stars, lie scatter'd o'er the skies. There is a place above, where Scorpio bent In tail and arms surrounds a vast extent; In a wide circuit of the heav'n's 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 sweat, Half dead with sudden fear he dropp'd the reins? The horses felt them loose upon the masses, And, flying out through all the plains above, Ran uncontrol'd where'er 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 chariot drew."

This is the same old Scorpio that so strange the Apocalyptic horses that "the sound of their wings was as the sound of chariots of many horses running to battle," including old Pegasus. Does not darkness cover all the church and gross darkness the people when they fall to see the common origin of Biblical and heathen allegories? and is it possible that there should be a lower deep of dementia than that of our stereotyped theology which seeks to transform Oriental imagery into the hard visage of the modern closed vision? How long shall the blind lead the blind under the banner of the old 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 mode of being, which, in all the religions was essentially the same, built from the same foundation, and in their proper status of original outline, beautifully and romantically true in their large sweep of poetic license. But to take the mere drapery as the infallible Word of God without reference to its natural symbolical meaning, as known to the ancient Initiates, is to make confusion worse confounded, and this has been the case through all the sects of all our senseless theologues, till the churches all lay stranded about without a compass, or a chart, and like the very much creaking Noah's Ark, as per book of *Jasher*, "lost about like potage 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 than farthing candles compared with the celestial pyrotechnics of the heathen. Instead of the *pyrum nigrum* night in the Lord—theology of Dartmouth College 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 Neptune thrice above the waves upheld His face, and thrice was by the flames repell'd."

Captain Speke in our day has found the place "where the frighted Nile ran off," that it might be fulfilled that which was spoken by the heathen. Thus—"Behold how great a matter a little fire kindleth."

"For Jews 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 shows and storms he used to pour, But now could meet with neither storm nor shower, Then aiming at the youth with lifted hand, Fall at his head he hur'd the forky brand, In dreadful thundersings. Thus the Almighty fire Suppress'd the raging of the fire with fire."

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

Max Muller points the way to show how that has hitherto been a riddle in the origin and spread of myths, becomes intelligible in connection with the early phases through which language and thought must necessarily pass, and when the way is not accurately pursued by the Landmarks, "as has diseased language, whether that language refers to religious or sensible interests," as may be seen oozing in much excrement from the mythology of our churches. Biblical mythology is in general measure traceable to the Landmarks of the early myths, but our clergy, whose interests lay in undisturbed fossilism, will be very careful not to 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 common cesspool of the cast off sloughs of ancient mythological excrement, where, as warring sects, the flounder in outer darkness of the horrible pit as mirey clay.

Not that the drapery of the old theologues is not apt and pertinent to the truths it concealed. It was, for the most part, beautiful and artistic in its significance of the incorporeal model. Even the letter that killeth, or the flesh that profiteth nothing, is a well wrought key to the mysteries of the kingdom of heaven when rightly applied to the words to open and bring out those moral and spiritual truths which flank the outermost parallel of the innermost Word, such as every initiate or scholar instructed into the kingdom of heaven knows how to set forth from the many manias or changes of the soul. But when a mere surface aspect is taken to rear senseless doctrines of hay, stubble and cobble stones, as blimp to staggering vision. Instead of the solid masonry which the ancient artists knew so well how to construct from within the veil, it is a mere lift this when Moses is revealed, the veil no longer hampered by the ch—Engineers of Biblical mythology.

Says Urquhart in "Pillars of Heracles," "It is singular that the priests of Delphi could always protect their temple against barbarians, who were initiated, by thunder and lightning; but against Greeks, who were initiated." St. Paul declared to the Athenians that the unknown God was the very Lord, and he did indeed fetch a compass to all the heavens in the *mariner's compass* which was in secret use by the Phenicians a thousand years before the Christian era, as some of these secret things which belong to God and kept secret from the foundation of the world.

Says Urquhart, "The Phenician name for the compass was interpreted by the Greeks 'unknown gods.' The needle would have been a talisman to the State exclusively possessing it; to a few constructed, not as an instrument, but as an oracle of a God. The Phenician 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 Phenician vessel was able to stow 500 emigrants, with provisions for a long voyage, and required for masts the cedars of Lebanon. It is strange that having regained the compass, we do not detect its ancient residues, and one unable to interpret the words, names and phrases which, to the initiated, unmistakably reveal it." Thus we behold another aspect where "the Lord he is God" in the ancient compass with needlework on both sides, and danked by the magic Cup wherby my Lord divineth.

"The Phenicians carried in the earliest period heavy substances from the farthest points. The hoary 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 Salomonus, Servius Tullius and Sibirius Allatus—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 Jacobel, who, still alive, skirted the vision of St. John.

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

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

For the Religio-Philosophical Journal. TO CYNTHIA.

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

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

Thy gentle form, thy mortal coil, On earth, for man was given; But flesh, like grass, was never 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 slender form, To bid rude care depart; And wipe away the falling tear, That might oblivion start;

To strew thy path with flowers rare, Of fragrance not as sweet As those that bloom in higher spheres 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! Epworth, 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 Emmanuel."—Matt. i. 23.

The remainder of the verse is an appendage of some scribe or translator, and the above is a quotation from the Jewish Scriptures, to show it was fulfilled 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 fulfillment 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 modern 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 her 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 virgin, 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 fulfilling the Scripture, in the lineage from David through Joseph, as given by Matthew and Luke.

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

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 spheres.

All men are naturally religious—that is, all have some system by which they acknowledge their dependence on a great First Cause.

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.

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.

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.

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

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

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.

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 will and 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.

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

Notes By the Way.

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

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

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

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

February 11th, I lectured before a small audience; in the evening to a large one, giving tests and reading life incidents, which were approved.

February 12th to 18th I went to Louisville, and in connection with the Ferrises, gave public sances for physical manifestations. The Ferrises are good mediums and worthy of patronage.

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 feet.

February 20th to 22d I went to Bedford, Ind. Gave two public sances 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.

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.

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

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

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

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 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 elsewhere. Then add to this a patent desulphurizer which bids fair to supercede all others.

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.

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

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

The world will say if I charge I am after money; so I am, but not for selfish purposes. Then the world wants to go to heaven cheaply. A quid pro quo should be the rate, and when I don't receive it I am willing to refund. My facts and philosophy are invulnerable; my plans are comprehensive and fully adapted to meet the case.

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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' seances, and says that while in 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. Phenology 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 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 accord 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 Phenological 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 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 mediocritic artists for their productions, whether the professed portraits of our deceased friends, or scenes in the glorious Summer Land. If artists cannot paint a landscape with equal facility and at 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 beautiful 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 received the art without any labor or expense.

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 \$1,500 to \$10,000! when probably these same would-be-ecstasy artists could not make \$25 a week by any other occupation. Wm. R. PRINCE. 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 temple—then 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 not. 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 consolidated 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 after 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, and 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 philosophy. H. T.

Extracts from Letters. LETTER FROM HON. SHARON TYNDALE, SECRETARY OF STATE.

S. S. JONES, Esq.—My Dear Sir: Your good, friendly and pleasant letter of yesterday came to hand this A. M., and herewith I enclose, as requested, a certified copy of your Charter, "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 dogmas. Your account of your success places and gratifies me much; and I hope you may continue to prosper in all righteous undertakings.

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

With regards to yourself and friends, your friend and obedient servant, SHARON TYNDALE. Springfield, March 6, 1866.

FRIEND JONES: February 19th I sent you five dollars as payment of ten per cent. on one share of stock for myself, 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." The rights of woman as a mother will receive 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 holy 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 or cure. 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; and 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 & Houghton. It is called the "Story of Kenneth," 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 beginning 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 10 1/2 to 12 feet.

Religio-Philosophical Journal CHICAGO, MARCH 24, 1866.

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

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHED BY AND PROPRIETORS, O. W. H. JONES, Secretary, H. S. JONES, President.

For terms of subscription see Prospectus on eighth page "The Pen is mightier than the sword."

To Postmasters. All Postmasters in the United States and British Provinces are requested to act as Agents for this paper. To receive and remit subscriptions, for which they will be entitled to retain forty cents of each \$1.00 subscription, and twenty cents of each \$1.50 (half-yearly) subscription.

To Our Patrons. Persons sending post-office orders, drafts, etc., are requested to make them payable to George H. Jones, Esq. In changing the direction, the old as well as the new address should be given. In renewing subscriptions the date of expiration should be given.

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 most 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.

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 Deity? 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 a being, nor the power to bring such a falsehood into existence.

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 deified and worshipped, 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 innovation 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 Universalism is, that all mankind will eventually 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 conclusions.

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 ways of viewing the

means and process of such final result cannot be true.

Spiritualism denies that mankind were ever liable by 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 ASSOCIATION is a corporation fully organized, and possessing franchises of the largest and most liberal character. It is now publishing in the city of Chicago a first class SPIRITUAL newspaper, and has a large Book and Job establishment, and is doing an amount of Book and 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 proprietors of the three principal printing establishments, published in the city papers in January, 1865, viz:

The net 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 Thirty-one 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 earnestly ask our friends to become stockholders by sending to the Secretary of the Corporation a subscription for one or more Shares:

STOCK SUBSCRIPTION LIST OF THE RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

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

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 misery? 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 vain 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 of infancy.

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, school-houses, asylums be built thereon, and let the homeless children there find shelter from the cold—a 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 Iowa 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 incarnation. We would suggest that the Iowa deists ask that the Constitution be so amended that the citizens will emphatically recognize the whole story of the serpent and the woman in Eden, and of the wrath of God when he found his plan of creation defeated. Let the Bible be burnt, with its countless furies be communicated 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 readers to the subjoined act of the Legislature of the State of Illinois, incorporating the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. It will be found to contain the largest powers ever granted by a legislative body to any corporation. Among those powers 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 Directors may deem expedient for enlarging its facilities and carrying on its business in all its various branches. There is nothing known to the mechanical 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 bequest, gift, grant, purchase or otherwise, real and personal estate to an unlimited amount, and to improve and dispose of such estate, in any manner said corporation may believe expedient.

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

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

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

There is an institution of many years standing, with a large political patronage. Ours of less than a month's date, with no prestige of success but its own inherent merits. That we have the facilities for doing, and do execute the best work in the Northwest, cannot be successfully contradicted.

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

One of the objects in becoming incorporated was to afford opportunities for every liberal minded man and woman throughout the length and breadth of our country to become a stockholder to the extent of one share or more in this vast liberal institution. The stock is, as will be seen by reading the Charter, divided into shares of fifty dollars each, or ten dollars on a share to be paid down at once, subject to future calls as occasion may require. As yet no call has been made above the \$10.00 paid at the time of subscribing. Make haste to pay more, even to the full extent, on subscribing, for the sake of the investment, and help start the Institution; that of course is voluntary on the part of such subscribers to the stock.

It is the policy of the Corporation to get as much stock issued, and call as few payments of instalments thereon as possible. We feel that the liberation of the country should be enlisted in this enterprise as stockholders. Every one should be able to say "IT IS OUR INSTITUTION." It should be built up and stand before the public as a self-sustaining body. To accomplish so noble an object we invite our friends everywhere to read our Charter carefully and then ask themselves if it is not a duty they owe to the great cause of civil and religious reform, to stand by and help erect an Institution which is designed to promulgate the eternal principles of human emancipation from the thralldom of ignorance, superstition and unconceivable phase of slavery, physical and mental.

Our Institution must be enlarged to meet a rapidly increasing business requirements. Accidental demand is being made upon us to publish beyond our present capacity. We have five presses running now, but we must have more. We must have a bookbinder and stereotype foundry of our own. We must commence without delay a child's newspaper to meet the wants of the rising generation and the age—such as can be fitted for the rapidly increasing necessities of so many Children's Lyceums being formed in different parts of the country.

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

The stock in this Corporation will be a safe investment for those who desire to provide an annual income for relatives and friends. Investments of this kind can be transferred from one to another at pleasure. We give the form of a subscription to the capital stock of the Corporation, and hope to receive subscriptions for one or more shares from each and every friend of humane and liberal principles. We know that there are thousands of Spiritualists and other reformers, who have means invested in government bonds and other kind securities. In such we wish to say, you can change your investments into full paid stock of this corporation with the fullest assurance that your returns will be every way equal, and probably much larger, than 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 up your dearest principles by such an investment, and at the same time increase rather than diminish your annual income. We have not urged the subject of becoming subscribers to the capital stock of this Corporation upon our friends until now, for the reason that we desired to present our newspaper to the public long enough for it to be a guaranteed of 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 equally, we are admitted. In view of that fact our Corporation boldly claims a position as an Institution.

faithfully performing its designed mission and worthy of encouragement and support financially and morally. Again, let us say that upon a fifty dollar share but five dollars are 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 inscriptions 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 6835, Chicago, Ill.

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

SECTION 1. Be it enacted by the People of the State of Illinois, represented in the General Assembly, that Stevens S. Jones, Henry C. Childs, Sylvester H. Field, George W. Leavitt, Frank Wadsworth, Charles H. Waterman, William M. Leavitt, Moses W. Leavitt, Lewis Kirtland, John W. Leavitt, C. M. Plumb, M. M. Smith, Alexander V. Bill, William Henry T. Child, Benjamin Todd, J. P. Bryant, J. S. Powell, W. F. Jamieson, F. M. Brown, S. J. Finney, Frank H. May, George Shuffelt, A. Burnham, William Reed, James F. Knowlton, Ira Porter, David Bennett, Thomas Richmond, S. Patie, A. H. Robinson, A. Wilburn, 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 the name thereof may 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 alter at pleasure; and shall have the same invested 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 expressed, and the said association may and lawfully is empowered, and authorized, 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, printed matter, and newspapers, and all articles of printed, lithographed, photographed, mechanical and chemical matter, for the diffusion of knowledge and the promotion of the arts and sciences, and to establish all such printing, lithographing and bureau as may be deemed expedient by said association.

And the said association is empowered to hold real, personal and mixed estate, by purchase, gift, grant, bequest, or otherwise, and to convey the same in any manner they may deem expedient.

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 shares, and may be increased from time to time by the Board of Directors of said association, 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 Board of Directors, and the corporation shall constitute the first Board of Directors, and shall hold their office until others shall be duly elected by 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 stockholder shall be entitled to cast one vote for each share of stock held, 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, or who has not paid at least ten per cent, and shall never be more than forty members in the directors, 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, or that the By-Laws of said association shall not be adopted, the Board of Directors shall have the power to elect a Board of Directors, and to make and amend the By-Laws, and should the Board of Directors shall not be elected, or should the By-Laws be not adopted, the Board of Directors may fill any such vacancy, so occasioned, until the next regular meeting of the stockholders, or until such other action as 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, at such intervals 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 association.

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, on which no interest shall be paid, and may execute all such contracts, 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 record them at pleasure.

Sec. 8. This act shall be deemed and taken as a public act, and shall be considered beneficially for all persons hereunder specified or intended, and be in force from and after its passage.

Approved February 16th, 1866.

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 act entitled "An Act to incorporate the Religio-Philosophical Publishing Association," now on file in my office.

In witness whereof I have hereunto set my hand, and affixed the Great Seal of the State, at the City of Springfield, this sixth day of March, A. D. 1866.

SHARON TYNDALE,
Secretary of State.

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 earnest 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 BOUQUET, depends the certainty of its first issue being made by the first of May. We hope the subscriptions may be forwarded promptly and liberally.

The public may rest assured that the RELIGIO-PHILOSOPHICAL 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 the 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

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, pious 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 Cook—Arthur G. Wilson, Chicago, Ill.
- Firm Gate—F. Muller, assignor to L. S. Paine, Mokena, Ill.
- Harvester Rake—Samuel and Jeremiah Sherman, McHenry, Ill.
- Washing Machine—A. B. Parsons, Duntun, Ill.
- Hedge Cutting Machine—D. Oliver, Carthage, Ill.
- Cultivator—Isalah Henton, Shelbyville, Ill.
- Gang Plow—A. L. and B. F. Gilliland, Littleton, Illinois.
- Paint and Drug Mill—Martin Bishop, Lafayette, Indiana.
- Car Coupling—C. C. Burns, Greensburg, Ind.
- Steel Pipe Drum—John P. Chaplin, Valparaiso, Indiana.
- Grain Drill—Joseph Ingels, Milton, Ind.
- Balances—A. Y. McDonald, Dubuque, Iowa.
- Hand Garden Plow—J. Von Achen, Bloomfield, Iowa.
- Grubbing Machine—Orson A. Cheney, Orleans township, Mich.
- Machine for Coring and Quartering Apples—James J. Vanekson, Kalamazoo, Mich.
- Process for Making Beer—John S. Bressler, assignor to Anthony Johns, Milwaukee, Wis.

Notice.

N. F. White will speak in Waukegan 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 our duties will admit of our doing so.

Knowledge and Wisdom, a Sermon—Lecture delivered at the First Spiritual Church of Philadelphia, Nov. 23, 1865—Capital and Labor, by H. T. Child, M. D.; Landmarks of Old Theologies, by C. Baring Peckham; The Philosophy of Government, by I. Regn; Randolph's Letters, Nos. 9, 10; The Social Question, by Juliet H. Stillman, M. D.; Intolerance, by T. N. Beeve; True Spiritualism, by John S. Harper; Unbelief 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 Lily Kendall; The Book of Nature the Only Word of God, by Pandallion; Light Wanted, by James Molowny; The Work Goes Bravely On, by Alenda Wilhelm, M. D.; Physical Man, by E. Whipple; Gems of Hinduism, by Sooda; 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, by A. G. Spalding; Communications through the Spiritoscope, 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.; The Great Battle of Armageddon.

Letters from Dr. J. P. Bryant, D. H. Hamilton, Elsie Stewart, J. R. Robinson, Dr. J. E. 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. Seaver, O. Durkee, Andrew Jackson Davis, J. Madison Ailyn, L. K. Conoley, A. C. Barnes, Wm. Westerman, William Gould, Laura De Force Gordou, S. Underhill, Ida E. Gushman, George W. Thomas, R. D. Goodwin, G. W. F.

POETRY.

The Spirit's Reveler, 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. Joselyn; Angel Presence, by Maude; Memory, by E. C. Odioner; Speak Forth the Gospel Light, by *; Winning Fame, by the author of "Gazette"; Can Men Believe in Endless Hell, by D. H. H.; Providence in Slavery—Aspiration, by G. L. Burnside; To Senator Howard—To Mrs. Whipple—Inspirational Poem—The God in Man—The Colored Freedmen, through Mrs. Cora L. V. Daniels; Invocation, by A. Dyer Griffith; 9 P. M. Musings, by C. W. Vining.

Explanation.

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

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 statecraftship.

Not So 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, &c.

BUSINESS MATTERS.

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

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 PUBLISHING ASSOCIATION, drawer 6835, Chicago, Ill.

EMMA HARDING'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:

- 1. Astronomical Religion.
 - 2. Religion of Nature.
 - 3. The Creator and His Attributes.
 - 4. Spirit—Its Origin and Destiny.
 - 5. Sin and Death.
 - 6. 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 reformers.
- For sale at the office of the RELIGIO-PHILOSOPHICAL Publishing Association, Post Office Drawer 6825, Chicago, Price 75 cents.
- Forwarded by mail on receipt of the price, free of postage.

CHURCH'S SEANCES.—Mr. W. T. Church, physical and test medium, having located permanently in this city, may be consulted at his residence, No. 803 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 his earliest convenience, and procure tickets to the same.

Chicago, Nov. 17, 1865. 10-1f

MRS. C. M. JORDAN. Writing and Prophetic Medium, 78 North Dearborn street, Chicago, 10-1f.

MEDICAL NOTICE.—Dr. Henry Slade, Chiropractic Physician, will examine the sick in person, or by mail, in his office, Merriman Block, Jackson, Mich., every Friday and Saturday. Terms for examination \$3. The money should accompany orders. 15-1f

"THEY SHALL LAY HANDS ON THE SICK AND TRY 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 Doctor can lay hands on her certainly won't hurt her patients, and as his charges are moderate, we see no reason why the afflicted should not give him a trial.—*Apote (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 many citizens of Boston, Albany, Troy, Norfolk, Va., Chicago, Iowa, Indiana and Wisconsin, are ready to attest to their superior curative skill without the use of poisonous medicines or surgeon's knives. Their parlors are in Morrison's block, No. 155 South Clark street, room No. 3, under the name of Nazarene Healing Institute. See their advertisement in another column.

CLEARYVANT AND HOMEOPATHIC PHYSICIAN.—Miss Lowry will remain in Chicago a short time, at No. 803 1/2 State street, where she will examine the human system clearyvantly, 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 cents. 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 Hall at the house of G. S. Osborn, in Vanland, Michigan, March 9th, 1866, CHAS. A. MERRILL and CECILIA M. CLARK, all of Vanland, Mich.

Success, joy and blessings ever attend them in the journey of life.

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 ELWOOD, wife of bro. Chas. E. Wood, Postmaster at Seymour, Ill.

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 Scouffli, trance medium, of Rockford, 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 State street.

Hours of meeting at 10 1/2 A. M., and 7 1/2 P. M.

SPRINGFIELD, ILL.—Spiritualists hold meetings regularly in their Hall, and the Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock.

WASHINGTON, D. C.—The Association of Spiritualists of Washington hold meetings and have lectures every Sunday at 11 A. M., and 7 1/2 P. M., in Boston 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 General's Office.

PHILADELPHIA, PA.—Friends of Progress hold meetings in their new hall, (formerly a church), Phoenix street, every Sunday afternoon at 2 o'clock P. M. Children's Progressive Lyceum holds regular Sunday sessions at 10 A. M., in the same place.

BOSTON—MEADOWS.—The Lyceum Society of Spiritualists will hold meetings on Sundays at 2 1/2 and 7 1/2 o'clock. Admission free. Speakers engaged—Fred. L. Willis, M. D., of New York, during February; Mrs. Laura De Force Gordou, 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 Edgett Hall, No. 55 West 33d street, near Broadway.

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 afternoon at 2 o'clock P. M.

Speakers wishing to make engagements to lecture in Edgett Hall, should address P. E. Farnsworth, Secretary, P. O. Box 5679, New York.

TEMPLE OF TRUTH.—Meetings at the "Temple of Truth," 314 Broadway, New York. Lectures and discussions every Sunday at 10 1/2, 3 and 7 1/2 o'clock. The hall and rooms are open every day in the week as a Spiritualists' depot for information, medium's home, etc., etc. All are invited to come, and make themselves at home.

PHILADELPHIA, PA.—Progressive Spiritualists hold regular meetings on Sundays in Sanson Street Hall at 10 1/2 A. M., and 7 1/2 P. M. Children's Progressive Lyceum holds sessions every Sunday afternoon in same place at 2 1/2 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 10 1/2 A. M. Children's Progressive Lyceum holds session in the same Hall every Sunday at 2 o'clock P. M.

WILMINGTON, DEL.—The Spiritualists of this place meet every Sunday at McDonnell's Hall (Farris & Garrett's Building) for lectures and discussions every Sunday at 10 1/2 A. M., and 7 1/2 P. M. Seats free. Speakers engaged—Miss Lizzie Doten during February.

The Children's Progressive Lyceum meets in the same Hall, every Sunday at 2 o'clock.

CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Walnut streets, where they hold regular meetings on Sunday mornings and evenings, at 10 1/2 and 7 1/2 o'clock.

CLEVELAND, O.—Regular meetings every Sunday in Temperance Hall, on Superior street, at 10 1/2 A. M., and 7 1/2 P. M. Children's Progressive Lyceum holds its sessions every Sunday 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 7 1/2 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 of the RELIGIO-PHILOSOPHICAL JOURNAL.

Mrs. Caroline Abbott, developing medium, 300 1/2 State street, Chicago, Ill.

Mr. and Mrs. J. Madison Ailyn, Rockland, Me.

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

Mrs. N. K. Andrews, Makanda, Jackson Co., Ill.

Rev. J. Atwood will answer calls to lecture in the New England States, Address: Weymouth Landing, Mass.

Rev. Adin Ballou, Hopkiss, Mass.

S. M. Beck, inspirational and normal speaker, will receive calls to lecture on the Harmonical Philosophy. Please address him at Rochester, Olmstead county, Minn.

Love! Beebe, trance speaker, North Ridgeville, Ohio, will respond to calls to lecture.

M. C. Bunt, inspirational speaker, will speak in Middle Grandin, 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 Grandin or Smith's Basin, New York.

C. C. Blake, of New York City, will answer calls to lecture in different parts of the West, upon freedom and Roman Spiritualism, as compared with modern. Address, until further notice, Dahlgren, Wapello Co., Iowa.

Mrs. E. A. Bliss, of Springfield, Mass., will speak in Haverrhill 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 6825 Chicago, Ill.

Mrs. Emma F. Jay Bullene's address is 32 Fifth street, New York.

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, Onitca Co., N. Y., care of Horace Farley.

Henry T. Child, M. D., 834 Race street, Philadelphia, Pa.

Mrs. Eliza C. Clark, inspirational speaker. Address care of Banner of Light office.

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

Desire Clark, inspirational speaker, will answer calls to lecture. Address Rutland, Vt., P. O. Box 110.

Mrs. Jeannette J. Clark, trance speaker, will answer calls, when properly made, to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn.

Dr. James Cooper, Bellefontaine, O.

Mrs. Augusta A. Currier. Address box 515, 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 fifth Sunday in April in Columbus, Ohio. First two Sundays of May in Cleveland, Ohio. Will receive subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL.

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 274 Canal street, New York.

Mrs. E. DeLamar, trance speaker, Quincy, Mass.

Dr. R. C. Dunsford, will answer calls to lecture and heal the sick in Kingsbury, Middle and Western States. Speaks in Rockford, Ill., the four Sundays in March. Will take subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL. Address Berlin, Wis., P. O. Box 322.

Mrs. Fannie R. Felton will speak in Taunton during March. Address, South Malden, Mass.

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

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

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 Elkhart Hall, N. Y., during March; in the last two Sundays in April; in Lowell, Mass., during May; and June. Address as above.

C. Augusta Fitch, trance speaker, box 1835, Chicago, Ill.

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

B. 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, Mo.

Mrs. Dr. D. A. Gallion will answer calls to lecture, under strict control, upon diseases and their causes, and other subjects. Address Dr. J. Gallion, Healing Institute, Keokuk, Iowa.

Mrs. Laura De Force Gordou, Houlton, Me., care of C. E. Olinan, Esq.

M. E. 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 Reconstruction and the True Mode of Communitary Life. Address, Hamilton, N. J.

J. H. Harrison, formerly minister of the Methodist Protestant Church, Kendallville, Noble Co., Ind.

Dr. Joe J. Haflinger, Trance Speaker, will answer calls to lecture on Sundays or to organized circles during week day evenings, in any part of this country. Will also organize Lyceums, 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. Holington, the blind speaker, 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. H. Houghton will answer calls to lecture in any of the Eastern or Middle States the remaining fall and coming winter months; will also answer calls to speak week evenings and attend funerals. Friends wishing his services are requested to apply immediately. Address West Paris, Me., care Col. M. E. Lymouth.

L. 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, Conn., during March. Address as above, or East Brattleboro, 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, N. H.

George F. Kirtledge, will answer calls to attend public circles and lecture on Sundays, in Northern Michigan. Address, Grand Rapids, box 602.

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. Loveland will answer calls to lecture, and will pay attention to the extension of the Children's Lyceums. Address, Banner of Light office, Boston.

Mrs. Elizabeth Marquand, inspirational and trance speaker, 97 Walnut street, Newark, N. J., will answer calls to lecture. Anna M. Middlebrook, Box 778, Bridgeport, Conn.

Leo Miller will speak in Richmond, Ind., through February; in Detroit, Mich., through March; in St. Louis, Mo., through April. Address as above, or 22 Market street, Chicago, Ill.

Mrs. Mary A. Mitchell will answer calls to lecture upon Spiritualism Sundays and week-day evenings in Western New York, Ohio, Michigan and Indiana. Would like calls to lecture along the direct railroad route to Chicago. Address, without charge, Banner of Light office, Lockport, N. Y.

Dr. James Morrison, lecture, McHenry, Ill.

A. E. Nash, will answer calls to lecture and attend funerals in Western New York. Address Rochester, N. Y.

Mrs. Sarah A. Natt. Address Claremont, N. H.

J. D. Noyes. Address care Thomas Bathbone, box 1280, Buffalo, 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 through 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 254 Canal street, New York City.

Dr. P. B. Randolph, Box 1714, New Orleans, La.

Dr. W. R. Ripley will speak in Chelsea, March 18 and 25. Address, 106, Foxboro, Mass.

G. W. Rice, trance speaking medium, will answer calls to lecture. Address, Broadhead, Green county, Wis.

A. C. Robinson, 15 Hawthorne street, Salem, Mass., will answer calls to lecture.

J. T. Rouse may be addressed P. O. Box 305, Elkhart, Ind.

Miss Belle Scouffli, inspirational speaker, Rockford, Ill.

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 winter. 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 answer 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 Warren street, Boston.

Elijah R. Swackhammer will answer calls to lecture on Communitary Life, the Commonwealth of the New Dispensation, Spiritualism, and kindred subjects. Address, 97 Walnut street, Newark, N. J.

Mrs. Sarah M. Thompson, inspirational speaker, 26 Bank street, Cleveland, O.

Benjamin Todd, Normal Speaker, will lecture in Charlestown, Mass., during December, in Washington, D. C., in England. 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. 18 and 25. In April in Byron, N. Y. The fifth Sunday in April in Chicago, Ill.

Hudson Tuttle, Berlin Heights, Ohio.

J. H. W. Tooley, Potsdam, N. Y.

Dr. Samuel Underhill, Peru,

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 upon as coming from the source they purport to—the spirit world.

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 realize that with Thy divine wisdom Thou wouldst that all should be in harmony with one another. We feel Thy invigorating influence—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 Thee, 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 them—that 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 Christianity.

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 afternoon.

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 had 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 further. 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 aside. Hence two individuals who had been sworn enemies upon earth, after entering upon the spiritual plane of existence—being 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 aside 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 the spiritual.

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

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 MCDIE.

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 made anywhere in that State. Des Moines is the place where Edison 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 United States.

Mary Anna, an elder 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 here. 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 here.

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 here 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 anybody 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 pretty piece of madness that anybody who is good enough to protect your laws is not good enough to help make them. 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 yet expect to see blood shed. I have a right to speak. 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 recall 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 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 future?

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 know your note book, and I bet I will hold 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 us. Just think of it. You may just as well go in for the rights of the negro, and sheep as to go in for the rights of the white man. My friends say, Harry, it is very strange that you would go to one of these 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's 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 knows that I cannot get that back again. So you see that you are in a better fix than I am in. I won't lose 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. I 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. She is 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 notions into her head. My wife's name is Eliza. I want 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 a girl—Lulu and Willie. My boy was nineteen years old, and my girl is sixteen. My name is Harry Wilson. Farewell.

The Old Blue Coat the Soldier Wore.

By HEROD SUGGESS, OF MASS.

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 blue coat he wore. The blue great coat, the sky-blue coat, The old blue coat the soldier wore.

I know not, I, what weapon he chose, What chief he followed, what badge he wore Enough that in the front of foes His country's blue great coat he wore. The blue great coat, etc.

Perhaps he was born in a forest hut, Perhaps he had danced on a palace floor, To war he went, 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 Ehem or Han, in the days of yore, 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 be a knight he rich in lands of lease, But I knew he could make his mark in fight, And nobler gown no scholar wears. Than the blue great coat, etc.

He had worn it long, and horse it fit, And perhaps on the red Virginia shore, From midnight chill till the morning star, That old great coat the enemy wore. The blue great coat, etc.

Or stood at Gettysburg, where the graves Rang deep to Howard's cannon roar; Or with Grant the unconquered were, Where conquering hosts the blue coat wore. 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 stuff 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 months may find it behind the door; His children will see it as a wonder of mine, To the proud old coat their fathers wore. The blue great coat, etc.

And so my friend, will you and I, For whose fair bones his blood may year, Still bow the head as our comrades by, Who wears the coat that soldier wore. The blue great coat, the sky-blue coat, The old blue coat the soldier wore.

Letter from M. B. Church.

MY DEAR BRO. JONES: Indulge me a brief space in 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 seances has compelled him to tarry with them much longer than he originally intended. He will, however, return to Chicago the latter part of this month.

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 servant. M. B. Church, 882 Wabash St., 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 people.

We were favored two evenings of last week and on Sunday afternoon with lectures through Mr. Ezra 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 ex-outdoor here cautioned his little flock 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 Spiritualist 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 it may be the means of bringing others here to speak to us. Yours for Truth, E. A. BANOS.

Chatsworth, Livingston Co., Feb. 27, 1866.

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

I saw the pomp of the lordly great, Passing away from its ancient state...

I saw a girl in her beauty's prime, Worn with the weight of care and crime...

Let it not trouble you that asses kick and dogs bark. Are you affronted? If the man is not below 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 October, 1865, it was...

Resolved, That the 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 as voluntarily withdraw their names, are hereby declared 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.

Resolved, That all other officers of said Convention, and all other officers of the National Organization of Spiritualists, shall be elected by the National Organization of Spiritualists, and their terms of office shall be for one year, and shall be subject to re-election at the 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 Treasurer 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 constitute the membership in the National Organization of Spiritualists, and shall remain members until their names are voluntarily withdrawn.

Resolved, That all other officers of said Convention, and all other officers of the National Organization of Spiritualists, shall be elected by the National Organization of Spiritualists, and their terms of office shall be for one year, and shall be subject to re-election at the Annual Conventions.

Resolved, That in adopting these articles, all rights of the National Organization hereby instituted, in any way, 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 the 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 Convention 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 kind hospitality."

(Signed) L. K. JOHNSON, Secretary.

And, on conferring with each other, we have decided to call the THIRD NATIONAL CONVENTION to meet on Tuesday, the 21st day of August, 1866, and continue in session until the following Sunday, at the above mentioned Hall, in the City of Providence, Rhode Island, and we hereby invite 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 said Convention.

J. O. PIERPONT, President. Wm. D. DAVIS, V. P. for New York. J. G. FISKE, " " New Jersey. I. REHN, " " Penna. THOMAS GARRETT, " " Delaware. W. B. BAKER, " " Pa. A. G. W. CARTER, " " Ohio. BENJ. TODD, " " Michigan. S. S. JONES, " " Illinois. M. H. WILSON, M.D., " " Wisconsin. C. H. CROWELL, " " Mass. M. B. DYOIT, of Pennsylvania, Treasurer. HENRY T. CHILD, M. D., Secretary. 634 Race St., Philadelphia.

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Table listing various books for sale with prices. Includes titles like 'A B, C of Life', 'Arcana of Nature', 'The Bible', 'The History of the Jews', etc.

Table listing various books for sale with prices. Includes titles like 'History and Philosophy of Evil', 'The Origin and Antiquity of Physical Man', 'The Biography of Satan', etc.

THIS DAY PUBLISHED, JANUARY 24. An Original and Startling Book! THE ORIGIN AND ANTIQUITY OF PHYSICAL MAN, SCIENTIFICALLY CONSIDERED. PROVING MAN TO HAVE BEEN CONTEMPORARY WITH THE DEVELOPMENT OF THE HUMAN HISTORY OF THE BRUTE, AND DISPERSED BY GREAT WAVES OF EMIGRATION FROM CENTRAL ASIA.

WORKS OF HUDSON TUTTLE. ARCANUM OF NATURE, Vol. I. The Laws and History of Creation, THIRD EDITION. PLAS I. To show how the Universe was evolved from chaos by established laws inherent in the constitution of matter.

WESTERN HYGEIAN HOME, ST. ANTHONY'S FALLS, MINN. R. T. TRALL, M. D., Proprietor. M. NEVINS, M. D. THESE INVIGORATING CLIMATE, clear, dry, bracing atmosphere, and charming scenery, render this region unrivaled as a resort for invalids suffering with consumptive, dyspeptic, rheumatic, and other chronic diseases.

Our Children.

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

From Ballou's Monthly Magazine.

Granny Parker's Posies.

BY BARBARA BROOME.

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

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

didn't at all like the idea of letting this wolf, who had been in sheep's clothing so long, go now without so much as a hard word.

WARREN CHASE, LECTURER AND WRITER. SCIENCE, RELIGION AND PHILOSOPHY. AUTHOR OF "The Line of the Lone One," "Fugitive Wife," "American Crisis," "Gist of Spiritualism," etc.

OUR YOUNG FOLKS. The Philadelphia Press says: "It is certainly the best Magazine for young people published in any land or language."

WANTED. A GOOD COOK at 175 West Madison st.; also a few more. Day Workers can be accommodated.

METHODISM AND SPIRITUALISM. A REVIEW OF TWO DISCOURSES AND A TREATISE ON A NEW ORDER OF SOCIETY.

The Children's Progressive Lyceum. THIRD EDITION—JUST ISSUED. A MANUAL with directions for the Organization and Management of Sunday Schools.

NEW BRICK MACHINE. In successful operation since 1854. Common labor with one brickmaker only required.

NOTICE. The Spiritualists, Reformers, and liberal-minded persons generally, who are willing to cooperate with the National Convention of Spiritualists...

DR. J. P. BRYANT, HEALS THE SICK. 153 Dearborn Street, CHICAGO, ILL.

SPIRIT TELEGRAMS. OF A HIGH ORDER OF INTELLIGENCE can be had through the agency of THE SPIRITSCOPE.

ELISHA CHASE, Prof. of Spiritual Science and Phenology. BY THE AID OF SPIRITS, gives Charts describing the traits of character, starting business best adapted to the Spiritualist medium power...

W. P. FOX, TEST WRITING MEDIUM. can give reliable evidence that spirits do communicate with their friends; also reliable prescriptions for the sick and disabled...

D. N. HENDERSON, CLAIRVOYANT HEALING MEDIUM. will attend calls and take patients at his house at Tallmadge, Keokuk, Iowa.

DELINEATIONS OF CHARACTER. WILL be given by enclosing a lock of hair and stating sex. A full description will be returned upon the receipt of \$2.00.

MR. & MRS. FERRIS, MEDIUMS for Physical manifestations, can be addressed at Coldwater, Michigan, care of Alonzo Bennett.

I. G. ATWOOD, M. D., THE original and remarkable Healing Medium, of Lockport, N. Y., is now in a regular and successful practice at No. 1 St. Mark's Place, New York City.

MRS. C. A. GENUNG, HEALING, CLAIRVOYANT AND BUSINESS MEDIUM. EXAMINATION made on Lock of Hair, on enclosing \$3.00.

MRS. C. H. DEARBORN, INSPIRATIONAL TRANCE MEDIUM. will answer calls to lecture. Will also give advice, clairvoyantly, upon the Marriage question where there is uncertainty, and all persons who the trouble is, and how it can be remedied...

MR. WILLIAM JACKSON, LECTURER, TEST AND HEALING MEDIUM. THE great counselor upon all subjects concerning man and his development, is the most successful medium for treating chronic and private diseases in the United States...

D. M. GRAHAM, M. D., EVANSVILLE, IND., HEALING MEDIUM. will travel for the purpose of curing disease by the laying on of hands. He has met with great success in this direction and has numerous testimonials to his efficacy.

Railroad Time-Table. CHICAGO AND NORTH-WESTERN—DEPT. COR. WEST W. AND KISKUMI STS.

MICHIGAN CENTRAL. Detroit Express, 6:00 a.m. 11:00 p.m. Detroit Express, 6:00 a.m. 11:00 p.m.

CHICAGO AND GREAT EASTERN RAILWAY. (Late Cincinnati and Chicago Air-Line Railway.) Day Passenger, 6:00 a.m. 10:10 p.m.

CHICAGO, BURLINGTON AND QUINCY. Day Express and Mail, 8:20 a.m. 12:00 p.m. Night Express, 12:00 p.m. 5:00 a.m.

CHICAGO AND ST. LOUIS. Eastern Mail, 6:10 a.m. 11:00 p.m. Night Express, 7:15 p.m. 5:00 a.m.

CHICAGO AND ROCK ISLAND. Day Express and Mail, 6:00 a.m. 10:00 p.m. Night Express, 10:00 p.m. 6:00 a.m.

CHICAGO AND MILWAUKEE. St. Paul Express, 6:00 a.m. 10:00 p.m. Night Express, 10:00 p.m. 6:00 a.m.

CHICAGO AND ST. PAUL. St. Paul Express, 6:00 a.m. 10:00 p.m. Night Express, 10:00 p.m. 6:00 a.m.

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