\$3.00 PER YEAR IN ADVANCE.]

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

[SINGLE COPIES EIGHT CENTS.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

CHICAGO, MARCH 31, 1866.

VOL. II.-NO. 1.

For the Religio-Philosophical Journal.

The Spirit's Reverie. BY HUDSON TUTTLE. After the following poem was written, I asked the spirit

author for a word of explanation. He replied: "The 'song' before the creation refers to the eternity of the forces of the universe and the rhythmic harmony which governs them. The remainder refers to the eternal transmigration of atoms, the constant progression of forms, and the ultimation of all in the immortal spirit of man, in which the subtle forces of the universe concentrate and combine."

Suns, planets and the clustered fleets of stars, Out of abyssmal chaos flercely hurled, Belong to me. And as a-through the bare Of night I gaze into the other deep-As though I trembled on a dizzy steep-I feel a longing for my former home; For I have dwelt on every star of space-Through every fathom of abyss have flown, And tarried Eons in each new found place; Venus, the Earth, and dully-flaming Mars, And those remoter planets from the sun, The myriad galaxies of blazing stars And comets which their swifter courses run.

Oreation is my own. Each atomed world,

Before the earth, I sang in measured strains: I was, I am, existing evermore. I felt the world-births in my swelling veins, I felt the whirling suns within my brain-Not theirs but mine the 'vantage and the gain Ere then I was of force, but now of sense, Breathed in a convulsed and upheaving world. So have I writhed to win the recompense And find myself in life and soul unfurl'd.

Why, restless, gaze I at the stars in tears, And, trembling, sigh, like bird confined by bars? I but express my love for my compeers-The atoms of myself, the pulsing stars. I own creation thus. I claim my own, Not manacled by flesh, nor tortured here By every adverse breeze a-hither blown, A prey to home-sickness and childish fear. I gaze afar, and only breathe a moan.

On each world atom have I run a course, To life and spirit form a primal force.

The scale, the tooth, the white and flinty bone, Which tell of mousters of the ages flown; Teeth which would tear, scales for a safe defence, Strong flus for flight and stronger to pursue, Or finless forms, with wings for recompense; Huge bones, like broken columns, thickly strew With debris of the world, the wondrous page Annealed in rock. All these were mine, Not only mine, but in that early age, I was the fish, the saurian of the slime; I was the flower which bloomed in early prime, I was the grass that waved upon the lea.

Arising from these forms, to which I feel As heavenly spirit, who, with joyful gaze, Its body leaving when its veins congeal, I love to gather from the rocky maze, The saurian tooth, the thick enameled scale, The huge Titanic bone, the stony mail; For once they served me, once they were my friends. I scorn them not, nor think my being bends. For thence I am, what I incarnate am; Else I had been a force, and but a sham. The system we call nature. I arose Through all this pulsing dust, and am of all-The harmony of Nature, her repose, Her strife, her agony; her life, her pall Each finds an atom in me of its own. The light of suns, the sea by tempest blown: The genial spring, the seasons which appal : The whirlwind's war, the zephyr's gentle moan, On chords responsive in my being fall.

I understand, because a part of all. The laws of nature are writ in my soul. The birth of suns, the world-lifes rise or fall. Exist in thought before in form they roll. I am the real and all classure dreams-Substance is fleeting, and not what it seems. I am eternal. Shadow is the rest.

When Alps dissolve, and worlds shall fade away, When suns go out, and stars no longer blaze, I scarcely shall have reached my primal day.

I. only I. can claim to be the Real ; I am the type of Nature, her ideal.

An old lawyer was giving advice to his son, who was just entering upon the practice of his father's profession: "My son," said the counselor, "If you have a case where the law is clearly on your side, but justice seems to be against you, urge upon the jury the vast importance of sustaining the law. If, on the other hand, you are in doubt about the law, but your client's case is founded in justice, insist on the necessity of doing justice though the heavens fall." "But," asked the son, "how shall I manage a case where both law and justice are dead against me?" "In that case, my son, talk round it, talk round it."

FAIRS.-A State fair is a queen; an agricultural fair is a farmer's daughter; a church fair is a par-son's wife; an editor's fair is the best looking girl per; and the most unpopular fare in the universe is boarding house fare.

A gentleman having occasion to call upon an author, found him in his study, writing. He remarked the great heat of the apartment, and said, "It is as hot as an oven," "So it ought to be," replied the author, "for 'tis here I make my bread."

An author, who had given a comedy into the hands of Foote for his perusal, called on him for his opinion of the piece. Foote returned the play with a grave face, saying, "Sir, depend upon it, this is a thing not to be laughed at."

A lady having remarked that she thought there should be a tax on the single state, "Yes, madam," rejoined an old bachelor, "as on other luxuries."

The following bill was lately presented to a farmer "To hanging two barn doors and myself | who are willing to study with sufficient patience soven nours, four shillings and sixpence."

For the Religio-Philosophical Journal.

ETHEREALISM. NUMBER BIGHT. Each sphere has its atmosphere. There is, then, so to speak, the earth's atmosphere, the electric atmosphere, the magnetic atmosphere and the ethereal. These atmospheres are fine precisely in the ratio that there is ascent. There is fine, finer, finest, superfine. As the soul is rarifled 'tis disturbed by a coarse atmosphere. Each person in each sphere has his or her atmosphere; emits or evacuates an atmosphere corresponding to the internal condition. So does each bulb; so each flower, so each grain so each shrub. Bring two or more persons together of diverse atmospheres, and there is a perversity of feeling, an obstinacy of feeling, an angularity of action, because their atmospheres essentially differ. As the eye is fine, becomes perfect by use, this fine eye helps to an observation of the atmospheres, and there can be a classification. That atmosphere is rudimental, another electric, a third magnetic, a fourth ethereal. So of persons; in the finer conditions the atmosphere which belongs to a person is seen, its qualities noticed, the internal state thereby known. All things have form. At first one observes the snow; thinks of it as formless; but observing the flakes thereof it is perceived that they are cut into beautiful forms. So of the rains and the dews. Now if a person dwell in a quarrelsome region, where there is clawing, scratching, barking, biting, devouring, then the person being in those conditions internally throws out an atmosphere like unto the cat, tiger, bear, dog and other animals which represent these quarrelsome passions. This atmosphere may be seen by persons with a fine ethereal eye at considerable distance; and a person may bring that atmosphere into a dwelling, into a soil, or even among domestic animals, and disturb all within its reach. This same law obtains with the quiet person; the atmosphere of such in form is like the dove, the lamb, and the other animals representative of the peaceful passions. Persons bringing an unfavorable atmosphere into an apartment devoted to fine and harmonious subjects, will as certainly disturb that labor as to bring the disturbing animals. There are certain occult laws to be observed in the treatment of the finer classes. They must have fine soils, foods, garments, surroundings, else they are out of their true atmosphere. The ancient prophet with prognosticative eye saw the lion, cow, bear, leopard, kid, lie down together; saw the lion eat like the ox; saw a little child lead these ani mals, saw a condition of things when there would be no disturbance; when knowledge would be universal. When that millennial age shall have fairly dawned, then the lion and the tiger in man will have been worked up into the lamb and the dove-then the little child can lead. In this present age, this work can be commenced; and persons may with a good deal of ease work out of themselves such elements as internally they cannot work up into good. The battlefield has its uses, hunting has its uses, the race course has its uses. There are certain bad conditions which must needs be worked out of persons erethey can pass up into more electric or ethereal states. Repression or retention may be and they are useful at certain times; but evacuation, ventilation, are also useful. By and through a mental storm there is an expenditure of force; certain pent up matter is thrown off, peace and quiet succeed. When the tempest is seen, the lightning's flash, the electrical crash is heard, through that contest an electrical equilibrium is secured which otherwise could not be gained. The same law obtains when contemplating the magnetic and ethereal phases. There is what is sometimes called love sickness. One person is very strongly attracted to another. From some one or more causes, the person in love cannot have the gratification of the society of the person beloved. Hence, sickness, hence bodily, mental, social, moral or religious discontent. This want not being gratifled, disease appears. A prescription is needed. The person beloved is looked at, his atmosphere inspected, and could there be gathered around the lovesick person a similar atmosphere, satisfaction would be enjoyed, health be obtained. The atmosphere is, as it were, the essence of the inner being of the person. Critically, then, 'tis not the person that is loved, but it is the atmosphere of the person. Take this lovesick person to the individual longed for, give the latter a new atmosphere, and where heaven was expected, perdition, discord, bickerings are. An acquaintance with laws atmospheric, meteorological, will help the etherologic student to understand the philosophy of domestic and other storms; and gathering a knowledge of these laws they will see the advantages which may spring from concussions; they will see that there is a state attainable where concussions, explosions cannot be; that there is a condition where persons float above them, and look down upon them with as much composure as a person standing upon Mt. Washington can witness a tempest below. These persons have reached and have come into the enjoyment of the equilibric state. They move noiselessly, speak quietly, act harmoniously, and all their demeanor exhibits to the observing eye the fact that they have reached and entered into the palace of placidity. At rest within they emitquiet to others: harmonious within they distribute harmony to

others; joyful within they make others happy.

This is the state to be reached by a few persons

laws ethereal.

There is the magnet, there the needle ; bring the two within a certain distance and the magnet attracts the needle, and at moves. Out of that circle the needle is quiescent; within it it seems to have life. What is there in that substance, apparently inert, which moves that needle? The answer is it has an atmosphere-too fine to be seen by the bodlly eye, nevertheless 'tis there-it attracts. There are persons who are attracted to certain forms of thought or labor. Why? Because these forms of thought or of labor have an atmosphere, and these atmospheres are of sufficient strength to excite action or desire on the part of persons. Two persons look upon each other-desire is. They are attracted to each other; in a magnetic sense they are married. A youth enters a machine shop. There is something in the atmosphere of the shop that gratifies his constructive faculties, and he is so held by its atmosphere that he must make machines, This is called bias. That word bias is an awkward term. One wants to construct another; but it were difficult to manufacture just the word for this purpose. The youth & magnetized-attracted-to that labor, becomes an excellent machinist. Another youth goes among the sick, the poor, the distressed. These emit an atmosphere—they are in want. This atmosphere in them envelopes him and his humane faculties are by labors for them gratifled, and he finds as much satisfaction in these labors as the machinist in his shop. A fine person is attracted to an ethereal region. The atmosphere there attracts the ether within, and the person delights to think of other, to talk of other, to see ether, to feel ether, to administer ether. The person is enveloped in an ethercal atmosphere, moves there with the same delight that the humanitarian or machinist acts in his loves. So a youth sees an electric apparatus-inhales the electrical atmosphere-enveloped in that his loves are electrical. It took a Franklin to draw the spark to a kite. The young man was in his loves when reading and pondering on electrical taws. Whenever, therefore, there is a work to be done, there is somewhere a person to do that work. The person may be dwelling in the distant ethereal world. The work to be done may be in the rudimental sphere. That work being one of sufficient magnitude to throw out an atmosphere which can extend to the person dwelling in the ethereal region, that person can be attracted from the ethereal sphere to the rudimental to do a given work. Steps will that person take to reach the labor; the details will not be entered into now, but will be reserved for a distinct paper. down from heaven to do my Fathers's will." But Mary was his mother. The Christian records do not describe the processes by which one who was living in the heavenly world could descend, be a babe, grow, do his work, ascend to the world from whence he came. If these things have occurred in a former age then they may and must in the cycle of ages again occur. What is has been. The Nazarene seems to have been a remarkable personage; entered into labors extraordinary; and well he might if before Abraham he was. Centuries clapsed subsequent to the birth of Abraham before the Nazarene appeared. Look but a moment at the greatness of this love, the strength of this attraction. He is living in all the life, beauty and ineffable glory of an ethereal world. Sees the rudimental world in its chaotic condition, feels its atmosphere, determines to leave the ethereal and to descend through the magnetic and electric spheres to the rudimental to do his Father's work. Was there ever love beyond this? Can the human mind place upon the canvas a finer picture? His was a life of labor springing from the deepest love. He spake as no man in the rudimental sphere could speak. He had lived priorly in diviner worlds. All persons could not welcome him because his atmosphere was not in harmony with theirs. Sometimes the opposing atmospheres were so strong that he could not do his beautiful works. The case of the Nazarene is presented as an illustration of a principle. Many other persons in the higher spheres may have been attracted to the rudimental sphere; their souls may have dwelt in bodies fitted and prepared for their work. The subject of priority of existence, only slightly hinted at here, will on a future occasion be reopened, showing the laws which relate to population. Passing then temporarily the vein of thought here struck, it may be ob served that while one may by an atmosphere below be drawn to a work in that lower sphere, so there may be persons living in the rudimental sphere who may come within the power of an atmosphere above and may ascend to that region to do a particular work. That little job which may occupy a few hundred millions of centuries may be finished. and the person who may not have lived out his full rudimental life may return and complete it. So as there are passages across the Atlantic, the passengers go back and forth. Thus there is interchange. Race after race comes and goes. A people may be suddenly swept away; in succeeding cycles of ages they may return. Dwelling on thoughts of this character the devotional mind exclaims, "Whence am I? Whither tend I? and what my end? and who is the Lord who hath given and needeth not recompense? From Him, to Him, and through Him are all things."

(To be continued.)

Curran's ruling passion was his joke. In his last illness, his physician observing in the morning that he seemed to cough with more difficulty, he answered. "That's rather surprising, as I have been practising all alght."

For the Religio-Philosophical Journal. Self-Sustaining Industrial College.

Great numbers of persons in all parts of the country are seeking to improve the present condition of society, and are convinced that it must be accomplished, if at all, by some radical change in our systems of living and of education.

The youth of all nations and countries derive but a small portion of their ideas, of their habits and modes of thought, from the public schools. The balance they receive from parents and guardlans at home, from their intercourse with the world, from the examples which are passing before them day by day in the country and neighborhood in which they live; from the thoughts, precepts and maxims which are hourly dropped in their way by persons of influence and distinction.

It must therefore follow, that if the examples, traditions, ideas, maxims and honored practices of any society are intrinsically distorted, false, unwise and immoral, if they contribute to perpetuate injustice, idleness, ignorance, want, profligacy on the one hand, and penury on the other, in such a socicty you cannot well educate youth into that appreciation and practice of justice, generosity, temperance, industry, self-abnegation, truthfulness, purity of heart and of life, necessary to a high condition of development.

To those who reflect, nothing can be more evident than the fact that the present state of society in this country is disorderly and immoral, that there is an unjust distribution of the labors and of the comforts of life; that such is the universal scramble for property, place and power that but little choice is left but to defraud or be defrauded, to crush or be crushed, to be the upper or nether millstone of society.

All men and women seek happiness. When society shall be so organized that the poor, the just, the liberal and the good shall, by their wisdom and their virtue secure all the honors and immunities that are now bestowed upon wealth; when consuming idleness and servile labor are widely condemned, and industry and economy justly appreciated and encouraged, then and not until then, will its influence be favorable to the true morality and substantial welfare of mankind.

Before this condition can be reached society must be reorganized from its foundation. To accomplish this, every educator must be willing to do his or her share of the labors necessary to human comfort, and every pupil must recognize this duty, and be trained to the habit of performing it. In our present modes of life this duty is made laborious by extravagance and waste of labor products. By economy we can so lighten our load as to make it a blessing, and not a burden. At the same time each may have as great an abundance of all that nature demands as can be enjoyed by the richest under our present systems of living-and that too without any sacrifice of his freedom to select his avocations and his pleasures, and to pursue them according to the dictates of his own will.

When such a condition is provided by society, it no longer holds out the temptation it now presents, to bear its members onward in a scramble for wealth, in which success can only be gained by trampling Justice, mercy, and all the finer and nobler feelings of humanity under foot.

Society is wrongly organized from its foundation to its turret. Under the vitiating influence of its example and its institutions, no true system of education can even be inaugurated. Whoever would work out the salvation of mankind must educate the youth of our land into the belief and practice of principles which find no illustration in the lives and maxims of that Christian civilization we find in Great Britain or in the United States.

Whoever would work out the salvation of mankind must recognize and obey the principles of eternal justice. These principles demand, of every human being, of the rich and of the poor alike, that each should in some way do as much for the benefit and blessing of the world as the world shall do for him or her, and more if possible.

It is a crime to desire to luxuriate upon the earnings of another. Regarding this great fundamental maxim of social duty, the teachers of modern Christendom "are dumb dogs, and cannot bark." Men and women must be learned to live cheaply, and to earn their living. When the science of doing this is well learned, the discharge of this duty will not be a penance; but will bring health, cheerfulness, mental vigor, contentment, hilarity, and a happiness the world has scarcely dreamed of.

The multitudes who are discerning clearly these truths are, many of them, eager to reduce them to practice-anxious "to enter at once upon that course of life which shall best secure distributive justice, connect intelligence with labor, and secure the utmost economy desirable in the use of labor products," and looking for some desirable location to which they can repair for this purpose, where they can have a pleasant climate, an abundance of profitable employment, a good market for the products of labor.

Several families who are most active and earnest in this movement, have resolved to seek for a location at some point in New Jersey, on the Camden and Raritan Bay Railroad, between New York and Philadelphia. From my correspondence with various parties upon this subject, I doubt not but greater numbers could be induced to co-operate in a Self-Sustaining Industrial College in that neighborhood than in any other yet suggested.

The climate is the best in the United States, neither too cold or too hot. The soil is dry, clean, stuffed glove, pointing up towards heaven.

warm, and when fertilized produces fruit of all kind in great perfection and abundance; the markets are the most convenient in America. The place may be made an attractive summer resort for those who wish to escape from the foul air of the neighboring cities. It is to be hoped that those who are satisfied with this location, and wish to co-operate in the movement, will prepare themselves to do so. All such are requested to write to the undersigned, giving particulars of age, whether single or married persons, and if the latter the number of their families, ages, etc., the amount of room desired, if any, in the Unitary Home, and whatever else may be deemed important, to be known by those who are expected to co-operate with them. Address the undersigned at No. 536 Carroll street, Chicago.

IRA PORTER.

For the Religio-Philosophical Journal.

The Great Battle of Armageddon, or Warin the Church at Cincinnati. 1. I, Osceola, of the tribe of Oolan, was in the

spirit on the day of Purim, in the fifth year of the reign of loving kindness among the churches. 2. And I stood on the mount of the mighty, and

lo! the heavens broke forth from their darkness, and a great light from the sun, and from the moon, and from the stars came down upon the world, and there was no more night.

3. And there came forth from the deep a great sound as of the rushing of mighty waters, and the earth shook with a deep tremor, for it was sorely troubled within.

4. And I looked upon the hills and upon the plains and upon the mountains, and they were covered with moving life; for all around was one unbroken sea of living things-of men, and of women, and of beasts of prey, and of beasts of burden.

5. And they moved as with the power of a mighty. river, and on the mingled stream of design and curiosity, crowded into the great Temple which stood in the midst of the Queen of Cities, in the land of many tongues, known to the nation of the Oolans, as the land of Armageddon.

6. And the walls of the Temple were expanded until they encompassed the whole earth, and received the mighty hosts of the congregations who worshiped around their altar.

7. And there was stillness in the earth and in the waters which were under it. And the Temple stretched forth its hand* towards heaven and thanked God that its worshipers were not like other men. And all the congregation said, Amen.

8. Then came there forth from its sanctuary, or holy of holies, which stood behind the altar, a great giant, clothed in rich cloth and fine linen. And he knelt down before the congregation and said, "Blessed be Thou, oh! Prince of Peace, and of meekness of temper, who hath seen our worthiness and exalted us above all other people. To Thee be honor and glory for Thy great discernment. forever and ever, Amen." And while he prayed there went forth from his mouth a stream of soft light, and it spread over all the congregation who worshiped around the altar; and they received it with great joy, and hailed it as the soft dawn of Christian plety, sent forth, through the medium of much faith, to redeem and to regenerate the world of fallen nature.

9. And he prayed with great fervor, and said, "Forgive us our trespasses as we forgive those who trespass against us." And all the congregation again said Amen; for there was peace and quiet and loveliness in all their ways and in all their demeanors.

10. But, lo! when he who prayed had ended his prayers, and the congregation had risen from its kneelings, there came up a great confusion of spirit, and I then saw that all were not of one mind: for there were many signs of contention.

11. Then he who prayed announced to the congregation that other requisitions, relating to its secular powers, were then to be made upon it. And when he had done so, I saw that many faces that were calm grew stormy, and eyes that were soft and lovely sent forth streams of burning fire; for there were anticipations of a great and irrepressible conflict impending over them.

12. Then I feared and trembled, for the lightnings of wrath flashed all around me; but a voice came to my ears from the clouds, saying, "Fear not, for beneath the smooth surface of the sea boils the molten lava; fear not, for the tremor which has long been gathering in Armageddon will now burst and discharge its matter, and thou shalt see that all is not gold that glitters."

13. "Then," said the giant, "new judges shall thou now choose to preside over the Temple." And when he had spoken another giant arose, and said, "Preside thou over the voting." But, lo! another great giant, even more powerful than either of the others, then also arose from the congregation, and said, "No; for it is written that he who weareth the black exterior, with white upon the halter, shall not preside when the congregation sitteth upon its own councils."

14. And lo! then the vell of plety dissolved into thin air, and the great assembly broke forth into a tumult, wild and furious. And many great glants rushed upon him who had thus spoken in opposition to the giant in black. And many women were transformed in their natures, and they rushed on to

. On the top of the steeple of the First Presbyterian Church of Cincinnati there is the figure of a human hand, or

the center of strife, with the war cry of battle in their mouths, and like booted warriors they stamped upon the floor and proclaimed that numbers were power, and power dominion, and that while they directed the horns of the altar, "no d-d -(bless us, goodness, for we don't swear,) shall be heard in the Temple."

15. And the storm grew loud and furious until it shook the Temple from its base to its summit, and caused many to fear for the safety of their own

16. And there came forth a cry of alarm, saying, "lo! the Temple is falling;" and it struck terror into the souls of the combatants; and they recoiled from their fury, and for a time there was again stillness in the Temple.

17. Then I looked again to the center, and lo! he who had risen to oppose the glant in black, was still in his place upon the floor, proclaiming his right to be heard in the Temple. And, as he spake, I saw that many gathered around him, and said, "God speed thee, for thou art truthful and thy ends are worthy."

18. But when the shock, caused by fear of the Temple falling, had subsided, there came forth new cries and groans and hisses, even more furious than those which had gone before. And all the supporters of the giant in black, male and female, rushed in for battle; and there were forces organized against them, and when they met the shock was terrific, and it shook the world to its center.

19. And the conflict stretched to all the walls of the Temple, which encompassed the whole earth. And all the numbers of the hosts-booted warriors and Amazons-fought hand to hand; and there was a great slaughter, and a great noise of shricks and cries and denunciations; for it was the greatest of battles. Yet in the majesty of supernal might, and the sweet unity of brotherly love, there rose on the bosom of the air, far above the clash of arms and the rattle of tongues, and the roar of explosions, the symphoneous sounds, sweetly, though furiously uttered, from the opposing ranks, of "Copperhead" and "Tory."

20. And the battle was long and terrific, and the air was filled with flying plumes and ribbons, such as no warrior had ever before seen in all the world of battles. And crinoline rolled wildly on the floor, and over pews and chairs and benches; and there were fearful indications of many grievous exposures, for many pretty toes were pointed high upwards towards the top of the Temple, when I, Osceola, turned from the strife to see if the sun had yet dropped into his wigwam behind the Western mountains.

21. And I looked again upon the scene of war; and lo! all the combatants lay prostrate upon the floor of the Temple, for some were slain-were dead or dying-and others were overcome with fatigue and exhaustion; and those who lived panted for breath and for restoration.

22. And when they had recovered and were again able to lift themselves from the dust, in which they had done great battle, they rose up, and with their faces dark and bruised and bleeding, and their hair disheveled, and their clothes torn into many tatters, they turned towards the altar and again knelt, as they had before knelt, in silence around it. And eyes torn from their sockets, lay like marbles on the floor, as marbles lie when boys do play with marbles.

28: And I saw the earth open in the distance, and there came forth a mighty dragon, and on his sides and his head and his tail were written in great letters the words, "Love and Union." And he ate up the dead of the battle and they were all united in his belly.

24. And when he had eaten, and was gorged with fulness, he rolled away, and the doors and the windows of the Temple were opened; and there came forth a great wind from the ocean and it blew away

all the debris of the battle. 25. And he who had prayed, again prayed, though his eyes were dark, and his hands red, and his raiment sorely shattered. And when he had prayed he gave forth a hymn of many words, and he sang, and all the congregation sang with him. And they sang:

"How happy are they who their Saviour obey, and have laid

up a treasure above. Tongue cannot express the sweet comforts and peace, of a

soul in its earliest love." 26. And I saw that the wounded suppressed their pains, and strove to be happy in their devotions. And I looked upwards, and on the pinnacle of the altar, I saw a youth of waggish demeanor, who had crawled up while the congregation knelt and prayed. And he danced, and sung, and laughed, and giggled, and with one foot turned upwards and with a thumb upon his nose and his fingers extended. he sang, "Rip, hurroo for Lannigan's ball." And while I still looked, the congregation all turned away, each to his own home, in respectful submission to the Prince of Peace, the great object of all their love and adoration. And lo! the voice which had come to me from the clouds, again spake and said, "Thus endeth the second day-for the first thou hast not yet seen-of the great battle of Armageddon."

Letter from Maquon.

DEAR JOURNAL: We, the friends of truth and progress have organized under the following conditions. A Mr. Corney, from Galesburg, a minister of the Universalist church, has been preaching here occasionally for two or three years. His hearers have been principally Spiritualists. We had no suitable place for meeting. Mr. Corney and his friends propose uniting with the Spiritualists in building a house for services, and these declarations and articles are the result of the fusion of the two factions. I don't see that there is any sentiment expressed that Spiritualists cannot subscribe to, and Mr. Corney says there is nothing in them that he cannot subscribe to.

The house is to be occupied an equal portion of the time by the two Societies, and for other moral purposes when not occupied by the above named associations.

The following is our form of organization.

The undersigned believe in the universal pater. plty and brotherhood of man, and being desirous of alding to elevate and unfold the minds of mankind to a due appreciation of the attributes of Deity and the relationship we sustain to Him and each other, do, the better to effect this object, unite ourselves into a Society by the name and style of "The First Liberal Society of Maquon."

And for the better execution of the will of said Society, it is provided that it shall, each and every year, on the first Sunday in March, or as soon thereafter as convenient, elect from its members five trustees, a clerk and a treasurer. Said trustees shall be styled the trustees of "The First Liberal Society, of Maquon," the duty of which officers it shall be to execute and perform the usual functions of like officers in other organized bodies, and especially the following duties, to wit:

It shall be the duty of the Trustees to appoint one from their number as President of the Board, who shall act also as President ex-officio of the Society.

It shall be the duty of the Clerk to keep an accu-

rate account of all official transactions of the

Society, and such other duties as usually appertain to similar officers. It shall be the duty of the Treasurer to receive all

monies belonging to the Society, and keep a correct account thereof, and pay the same out at the order of the President under the direction of the Society or the Board of Trustees.

A majority vote of the members present at all regularly called meetings of this Society, when it does not contravene these articles, shall govern. We enjoy your JOURNAL, and appreciate it highly.

Yours respectfully, Maquon, Ill., March 5, 1866. M. H. McG.

> For the Religio-Philosophical Journal. Lines, .

Written on beholding the Spirit Portrait of the wife of W. M. Williams, of Providence, R. I., painted by the Spirit Artist, N. B. Starr, Cincinnati, Ohio, Effie Brooke, medium.

> In the calm and the hush of the twilight, As it falls, like a maiden's pure prayer, O'er valley and woodland, and streamlet, And pierces with fragrance the air;

Sweet as a rivulet singing. With silvery voice to the flowers, Which bloom with rose fragrance and beauty In the shadows of emerald bowers;

As the moonbeam's soft glance on the water, As the sighing of zephyrs at eve, As they whisper love tokens to flow'rets, And fill with cool fragrance the breeze,

A look of ineffable love, The emblem of angelic beauty, Which is worn by the scraphs above. No shadow of sorrow or trouble Breaks its calmness, its hush or control;

Around thy sweet face is glowing

Nor the sin storms of poor earthly mortals Mar the calm and the peace of the soul. How the spirit embodies each feature, How it beams in the clear, trusting eye,

How the mouth curves with lines of rare beauty. Where the pure and the beautiful lie. Unward, the eyes seem to utter. Up and away to the light;

MESSAGE TO W. M. W. Oh, dear one, how blest is my spirit, I ever and always am near; To bring thee notes of fond gladness,

And words of comfort and cheer.

Oh, onward on spirit wings bear me

To the land now hid from my sight.

Oh, dear one, I wait for thee ever, Close by the portals of day, And I wait with a deep-trusting spirit, The advent and coming of May.

Not long, oh, not long, and thy dear eyes Into mine shall gaze fondly and long; Not long ere our voices shall mingle In the notes of immortal song.

No, it is not very far distant; Till then I wait fondly for thee, And I'll hall thee, dear one, with gladness, When thy barque comes over the sea. Cincinnati, Ohio, January 30, 1866.

From our Regular New Orleans Correspondent, P. B. Randolph-No. 9.

DEAR JOURNAL: New Orleans is a fast village, with considerable land to the acre, if not more so. Its climate is rapidly changing, owing to the presence of so many people from the North perhaps; at all events to-day is as cold as I have experienced in years, fires are at a premium and red noses no novelty. We have our sights and sounds here as well as you up West, and it was only last week that they had a raree show down at the parish jail, where a negro danced death's hornpipe on empty air for a detestable crime, truly; though after all hanging did the poor brute more good than harm, for he died without a struggle, and to-day is quite delighted to find out that he not only had a safe jail delivery, but is scot free, both of hell and the devil. We are having a visit from General Scott, our theatres are in full blast, especially on Sunday night: business is brisk, so is treason, and we are as happy as circumstances will permit, but not so happy as we might have been but for that headstrong Grant, who must go and spoil the fun by bagging the Confederate army, Lee and all.

To-day I have been working hard among bricks and dirt, whitewash and soapsuds, in the almost vain endeavor to get my school in order-a new one, called after the commissioner of freedmen for this State-the General Baird School. We must work, nearly 300 of us teachers, and we do work, albeit we have not been paid since we got our August salaries. Yet we labor on, growl a little, suffer a good deal, love much, and hope more. This is the field of heroism, uncomplaining, but positive for all that. We are all deeply in debt for the bread we have eaten, and must remain so until Gens. Howard and Baird, and Capt. Pease-three nobler souls than whom earth does not sustain to-day-shall have thundered the story of these children and their teachers' needs into the ears of Congress. Till then we will suffer and be strong in our unfaltering trust in "Him who doeth all things well." In the meantime I am sorry to inform you that not a single response from all the world has come to my appeal which you so kindly placed before your army of readers. It now looks as if I shall soon have to abandon the school I manage, and take the field, as Peter the Hermit, lecturing for it. We must have at least one good, large school for colored children in this city; and believing that the hearts of the people can best be reached through their cars, I hope to make the tour of the West. I shall have a long repertoire to select subjects from, and even now would be glad to receive encouragement to visit places in your part of the country. All letters or gifts may be sent, Care of Bureau of Education for Freedmen, New Orleans. We must have schools, and schools need books and materials to work the problem of civilization to a triumphant conclusion.

Ere long I will give you one of the most thrilling instances of Voudou rascality you ever put eyes upon. Meantime I am going to take a short trip to cloudland, and desire you to bear me company.

Imprimis then: Did you ever believe in the vicarious atonement? Well, I do, but not as the term is generally understood. I really haven't as good a memory as Brother Wilson, and can't say what my mother either said or did three days before I was born, as he does. But I do feel at times that I have had a conscious existence-that I knew, felt, suffered, ages before I became incarnate in the breast of Flora Randolph. This sense of pre-existence is

one of the strongest in my nature. For twentyfive years I have had an invincible conviction of a former state of being, extending through whole epochs of time. The notion is laughed down in these days, as either a figment of fancy, flashful clairvoyance, or a philosophical absurdity. As to the first objection, allow me to say, that the millions who have, and other millions who still believe in pre-existence, show that it is not a figment, but must be based upon something far more solid and enduring. If there is an embodied human being that knows practically more about the operations of the sixth human sense or clairvoyance, than myself, God help him or her, for I know what they must have suffered-the fearful price at which the costly thing has been bought; and this sense of former being comes ever as a memory, not as a gleam of light flashing white fire athwart the continent of eternity and time.

A philosophic absurdity promulgated so long as this has been would have been worn out long ago: it would have died when Pythagoras did; would have crumbled when Rosicrucianism fell to earth. But instead of this the notion is stronger than ever, more widely accepted. But I do not affirm it as a truth, but am going to cite an experience of recent date, and thus show you what I am driving atviz: the vicarious atonement.

THE FORETIME.

Twenty odd years ago I distinctly remember having revisited from this present, another world. and that other a physical globe quite unlike the earth we live on. I was in a palace, magnificent and grand, yet totally unlike anything here. There were hundreds who knew me, but knew me as the spirit of one of their own kin. They asked me how I liked my new body, the globe I lived on, the people, whether they had the same God as themselves, and if I thought I should escape further punishment after my career on the globe my body was on, had been run? Much more they asked me, and I learned there and then a truth I shall retain forever. That all the agony we undergo on this earth and others, is vicarious in a triple sense. 1st: By reason of the entailment of mental and moral and physical disease from the immediate physical progenitors. 2d: By reason of one's own sins-for whatever wrong is done in one state must be atoned for in another. (The abuse of this grand truth has created some thousands of fanciful hells.) 3d: Every being on that globe was bound to every other being on it and to all who ever were on it, by the great sympathy ever subsisting between assimilated natures; hence all disturbances there find their echo and agony here. Now this will do for a preface. The point aithed at is simply this: It seemed that before I left that world by the bridge of death, I had loved and was loved by a woman, not fair but dark, named, I distinctly remember her name-YUDA. She was loved by another more powerful in subtlety than myself, and we fought for her, and he fell by my hand in honorable combat with clubs. The fellow had lots of brains, for I saw them; albeit the woman was not worth fighting for, as I will show you by and by, ere I finish this chapter on esoteric psy-

chology. I say she wasn't worth fighting for, but I didn't find that out till forty thousand years afterwards, viz: three weeks ago. After the battle I claimed my bride. We were married by permit, for there are no ministers in that country, nor lawyers, nor justices, hence I have never believed in that kind of gentry to this day. Early impressions last long, you see. Well, I started home with her, swelling considerably, if not more so at the prospect before or rather beside me, and smiling blandly at the neat manner in which I had cooked my gentleman's goose, or rather played an ace of clubs to his jack, thereby winning the trick, and raking down YUDA. But my glee was of short duration, for long before I got home I was on the road to heaven, having been done brown by a savage tribe of scoundrels who waylaid me, left me in an exceedingly mangled condition, ran off with Yuda, left me alone on the highway, and this brings me to the

NEAR TIME. Not three weeks ago I saw the exact image of Yuda—as pretty a little brunette as you ever saw. can vow she was the very image of the original of this dream, or whatever else you choose to call it; and the effect of her presence was terrible, for it always makes me feel as if clubs were trumps, when I had much rather they were hearts or diamonds. Her name even resembled the visions of Eudore, and as in the vision, so now in the reality, there was a big Ingin from Africa in the way-for which reason I propose to wait another trifle of 40,000 years before I take steps to circumvent that clubswinging individual. Now comes the strangest part of this actual psychical experience. Really there is no assimilation between us. We are separated by an eternity-diverse natures and development-and vet the casual acquaintance with her has replunged me into the deeps of transcendental seership, as in the days of 1853-4. In the night both these souls go out upon the wings of the Æther; and thence I bring back the materials for future building, with tongue and pen. In these excursions there is no mere seeing and hearing of the soul, but a clairvoyance within a clairvoyance, that brings distant constellations near. There is no heart, no affection, no soul feeling whatever between us, and yet without the strange intromission I should have gone to the grave a stranger to some of the sublimest truths I ever conceived to be possible. Can any of your readers give me a key to unlock this singular mystery. My theory is that the anffering I have had to endure has been mainly vicarious, and conversely the new vision is the proxial rising to corresponding altitudes. If this be so, then where does personal power and destiny begin or leave off? How much of what we do, say, think, feel, is ours? and how much the culminating point of some preceding condition, ages agone in the realms of matter or spirit,

This question regarding the soul and its genesis and nature, is yet fallow ground, which deserves good plowing. No man can convince me that I began to be when my body did. There is something that fells me we were before the globe was, and that we will be when this globe wears out and Its ashes fall into the abyss. How strange it is that we do not probe these deeper questions more often than we do. It seems impossible to accept the notion that we originate here. If I begin here, logic says I must end somewhere, for which reason I incline to the idea of man's eternity-or that his is a place on an island (Time) with one awful sea already crossed behind him, and another right ahead. Of course I divest these thoughts of all religious dress, and put them in familiar raiment.

What is Spirit? Matter? God? Man? are convertible questions, and we must make an effort to answer them. "But a man can't understand himself?" If we cannot, there are myriads who have been ages in the upper worlds who can, and ought, and will, if we ask them to. Will not the friends of science at different points prepare a hundred

questions, and seek for the proper answers, publishing the results in the JOURNAL? I hope the suggestion will be carried out; and among others, do not forget that of pre-existence, nor the one concerning the soul's origin. Thus we can get at much valuable information, at least so it secems to P. B. R. New Orleans.

For the Religio-Philosophical Journal.

Reply of Anti-Monarchist to J. B. Clifton. EDITORS OF THE JOURNAL: In No. 24 of your paper a communication is inserted from J. B. Clifton, in reply to mine, published in No. 21. The cause of truth and the frankness of the writer of that communication, seem to demand a response from me; consequently, I ask further indulgence in the use of your columns. In his article, Mr. Clifton takes a wide range; therefore, if I treat it with proper courtesy, I shall be under the necessity of asking more space than I would have cared to occupy in your useful JOURNAL.

It is my intention that my reply shall manifest no less the spirit of candor and fairness than does his communication. I shall not take up his article by paragraphs in the order in which they stand; yet I shall endeavor to avoid unjust divisions, and all distortions and perversions of Mr. C.'s meaning. If I should chance to fall into an error in either of these respects, I trust he will do me the kindness to set me right in the matter.

In all discussions through a public vehicle of thought, which takes the high moral ground that is taken by the Religio-Philosophical Journal. any, and every, sophistical argument therein introduced, cannot be viewed by either its editors or readers as otherwise than intrusive, to say the least. Hence I hope that neither myself nor Mr. Clifton will be so unfortunate as to fall into the error of introducing before them any such fallacies; but, on the contrary, each will adduce only principles and simple facts, and that we shall comprehend and abide the determination of logical deductions and their sequences, even to their extremest termination. By so doing it is but reasonable to infer that the discussion will prove profitable to ourselves, and, perhaps, not without benefit to a portion of the readers of the JOURNAL. If conducted in other manner, it may be relied on, to a surety, that our labors will prove worke than futile.

In his first paragraph Mr. C. uses these words: "I am charged with a desire to repudiate the government indebtedness, to establish a monarchy, etc." If Mr. C. will again read my communication, and more attentively-observe its language a little more closely—he will perceive that I do not so accuse him. He will see that I there argue that the logical deductions and the legal inference which others will draw from his premises is "repudiation of the government indebtedness."

Although in the former communication I did not enter lengthily into the argument, what I did say were deductions from Mr. C.'s own premises, and the purport of it was, if the government indebtedness had been assumed without constitutional authority for the acts, the indebtedness of government was of no binding effect on any community, assoclation, or individual, except those who presumed to create it. I considered this deductive and conclusive from his premises-so conclusive and obvious that I did not think it was necessary to offer any evidence at all, in support of the argument. If further evidence is required substantiative of the truthfulness of my position, I will barely refer to the nature of that law alluded to by Mr. C. in his sixth paragraph, namely, "retrospective law." He there states explicitly, and states truly, too, that retrospective law is no law; it is both unconstitutional and illegal, and "that every country lawyer so understands it."

In his third paragraph Mr. C. takes this early opportunity to disavow his being a Secessionist, a Monarchist, or a Repudiator, and denies that he ever has been either. Of these matters I know nothing aside from what he has revealed to me through his communications which have appeared in the columns of the JOURNAL.

In his last paragraph he offers the most convincing testimony substantiative of his declaration that he is not a Repudiator. He says: "The writer holds quite as many government bonds as he (Anti-Monarchist) does." I admit the truth of this last assertion, that is, if he can count only hundreds so invested. However much I may have desired to have been a holder of these untaxable securities. circumstances have not supplied me with a sufficlent quantity of greenbacks to enable me to make much show in the purchasing of "government bonds." Hence, in the matter of these bonds, Mr. C. seems to have the better of me, if holding a large number of the bonds is better than comparative freedom from the burdens of accumulated thousands. From the testimony adduced all must admit that Mr. Clifton is not a Repudiator of "government indebtedness."

As evidence of his not being a Secessionist Mr. C. gives in testimony the fact that he "put in four years of the war for the defence of the Union." Admit his statement, and still it is not conclusive evidence to the minds of large numbers of the people of the Northern States, even, that he is not a Secessionist, in fact; and there are many persons who are such, unwittingly so to themselves. In order to ascertain whether this is so in Mr. C.'s case, his communications, already published in the JOURNAL, I shall call up and examine, and judge him thereby -out of his own mouth should he be condemned, if condemned at all.

In his last paragraph Mr. C. says he "pays cheerfully quite as heavy a tax as Anti-Monarchist does." I will here say but little in reply to this declaration, but will remark that no man pays a heavy tax on "government bonds;" the more of these a man possesses the lighter, comparatively, is the tax which he pays for the support of lawful government. While money, its representatives and securities for the payment of money, are subject to taxation to the tune of anywhere from one to ten. and even more per cent., "government bonds" are subject to taxation to a fractional part of one per cent. only.

Since the editor of the Journal has decided that "governmental matters" are proper subjects for discussion in the columns of his paper, and Mr. Clifton thinks that discussing politics is preferable to "psalm singing," (see his eleventh paragraph,) and that "good government" is that which "is best calculated to elevate and benefit mankind," no apology will be required of me for stating that I now feel inclined to take up and examine, in some future number of the JOURNAL, that law of Congress which prohibits the taxing of "government bonds" for any purpose whatever, except for revenue to the general government, by way of the income tax, and burely nominal for that, and there expose to common comprehension the injustice of the workings of that law.

As to Mr. C.'s disclaimer of having been and now being a Monarchist, this is of the same nature as his disclaimer of having been a Secessionist, and,

like that, is a proper question for examination. would not intimate that Mr. C. advocated a one man power, but it is majority despotism that he is asking. But before entering further into the examination of this question I will pay a passing notice to the interrogatories which Mr. C. puts to me in his ninth paragraph. They are as follows: "Are the Southern States, as judged by the Constitution, in or out of the Union? Are they States or Tern. tories? Is Mr. Johnson or the radical party on the side of the Constitution?" These questions start new issues, and I most respectfully decline to turn aside to answer them before those first raised are examined. When the old ones are sufficiently elucidated and disposed of, it will then be soon enough to take up and argue others. I now feel that I shall not then have any serious objections to answering Mr. C.'s questions.

It is in order, and now is the proper time to define what constitutes a Secessionist-what is requisite in a man to place him in that category. There are many kinds of Secessionists. First, I would men. tion that kind which maintains and advocates the doctrine that, in their organized capacity, the majority of the people of each of the States which were united under the "Constitution of the United States," possess the lawful authority to withdraw at pleasure, from the union created by that governmental compact, league, or bond of union. I would next mention that kind of Secessionist which maintains and advocates the doctrine that the people of one generation cannot, by league or bond, nor by any kind of agreement whatever, lawfully bind the people of a subsequent generation. There s still a third kind of Secessionist which maintains that each individual possesses the lawful right, because inherent, to withdraw at pleasure, from any and all governments which are extended over him, provided, however, that he does not depredate upon the rights of others, whenever it may seem to him that the government over him infringes his inalienable rights, and is destructive of human happiness. There is a fourth kind of Secessionist which maintains that one portion of a given community, constituted of different members, having lived together under a written Constitution which granted to the common government no authority to coerce any member of the confederated Union, possesses rightful authority to throw aside the bond of union and organize measures and use means unknown to their common Constitution to coerce the other portion of that community into subjection to its will and authority. It is to this latter class of Secessionists that Mr. Clifton belongs, if I understand correctly the language of his communications which were published, one in No. 18, and the other in No. 24, of the JOURNAL.

The ignoring of the Constitution as a guide in the conducting of governmental affairs and adopting rules antagonistic to the Constitution is secession from the government under it, and from the Union created by it. According to Mr. C. this was done by the successful party to the late contest, and he emphatically endorses the measures adopted and the action of that party. In the first paragraph of his article, published in No. 18 of the Journal, Mr. C. says that the government "had been working four years outside of the Constitution and that it was virtually dead." The same sentiment is carried through his entire article published in No. 24.

In the sixth paragraph of his last communication Mr. Clifton explicitly endorses, as before said, the action of those who wielded the power of the Northern portion of the once confederated States; and after this portion of the American community, by unconstitutional means and measures, had attained the objects for which it strove, the subjugation to its will of the Southern portion of the community, Mr. C. says, in the sixth paragraph of his last article, "now that it (the subjugation of the Southern members of the Confederacy,) is accomplished, I would have the Constitution or some Constitution to cover the case."

The legal interpretation of the foregoing language of Mr. C. is, he now would have the successful party to the late contest no longer govern outside of a constitutional government, but have it return to a government having a Constitution-adopt a Constitution which the ruling party had not "outgrown." Is any further evidence than these given statements of his needed to prove that Mr. C. is greatly mistaken when he says that he is not, nor ever was, a Secessionist? Is any extraneous testimony needed to prove that that is seceded from which is cast aside, and has been trampled under foot for "four years" and more? The ignominy of the Constitution, setting it aside as a guide in governmental proceedings, is seceding from the union created by it; also it annihilates and supplants the lawful government under it : all governmental acts performed without having a constitutional sanction, are acts of disloyalty to the Constitutional Union and to the government of which the Constitution is the acknowledged basis.

A few words about Mr. C.'s being an advocate for despotic government. As was said above, I have not, nor do I now allege, that he is an advocate for an hereditary one-man power to rule over the people of the American States, but this I do state-that there can be but one logical and legal nterpretation given to the language of Mr. C.'s two communications on which I have commented, and that interpretation is this; he is in favor of and advocates the erection of a majority despotism, to be erected without constitutional authority, and on the ruins of that government seceded from by that majority which he would have erect the new and consolidated government. By the language of his articles Mr. C. advocates the adopting of a new Constitution which would be antagonistic to the old one, and against which proceeding a portion of the citizens of the old Union protest, and ever will protest. They regard the old Constitution as good one, and a living one, too. They also claim the protecting wgls of its stipulations against the aggressive acts of that majority which have seceded from the Constitutional Union, ignored the Confederate bond, and instituted and operated a governmental power "outside" of the government of common consent.

ANTI-MONAROHIST. DEAR JOURNAL: I should not like to be left out

in the cold without the cheering influence of your JOURNAL. I think a great deal of it. think you ought to speak loud and often in behalf of the working classes. That is as regards the hours of labor. What time think you a man can have who walks a mile to his labor, works hard ten hours, walks back home at night, weary in mind and body ? How can such a man attend loctures, or even study or think, or take up a paper to read, with pleasure. All he can do is to out his supper, perform any little work to be done about home, and then go to bed to recruit for the next day. 80 on to the end of the chapter. Let us hear what is doing about the educational reform movement. I

think much about it, and hope it is going on.
Yours for truth,
WM. WESTERMAN
Madison, Wis., March, 1866.

For the Religio-Philosophical Journal. These poems were given through Mrs. Cora L. V. Daniels, and are beautiful inspirations:]

To Mrs. Whelpley.

From her nest in vernal meadows, Thro' the morning mists and shadows, Hidden from the sight; Upward toward the sunlight springing, Soaring-diving-sweetly singlug-In the morning light!

So from every mist of sadness-From the earth with swiftest gladness, Doth thy spirit soar; Flashing wings of golden brightness, And with heart of joyous lightness, Singing evermore.

And thy silent thoughts are hidden! Till by love and sunlight bidden To reveal the same; And to thee this thought is given, Part of Earth and part of Heaven-MEADOW LARK'S thy name. SHENANDOAH.

Washington, Dec. 24, 1865.

To Senator Howard.

Where forest trees in grandeur ever rise. Lifting their giant arms against the skies, Where violets and daisies sweetly bloom, Giving the incense of their rare perfum-Where golden hill and meadow, vernal field-Their wealth of fruit and grain forever yield, The Rock is still beneath.

But for the strong foundations of the earth. Each tree and flower would be of little worth. Thus on the surface of the world of mind, How little of true goodness do we find. But ever 'neath the fleeting flowers of thought, There still remains unchanged, by heaven taught, "The Rock of Truth."

SHENANDOAH

Washington, March 3, 1866.

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-Philosophi-CAL 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 varied 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 evilly spoken of as Spiritualists are.

We admit that we expected our Bill for an Act of Incorporation would meet with strong opposition while passing through the hands of the committees of the Senate and House of Representatives, as well as on its final passage, and that its usefulness as a charter might be thereby greatly impaired, if not wholly defeated. 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 for an act to incorporate the RELIGIO-PHILOSOPHICAL Publishing Association was passed and became a 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 larger government revenue on its job work than the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

Theirs is an institution of many years standing, with a large political patronage. Ours is of but ten months date, with no prestige of success but our 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 aggregate capital to a sufficient amount to be able, not only to compete with all other Publishing Institutions, but to publish all classes of reformatory and liberal works at lower rates than any publishing house has ever done before, not even excepting the Methodist Book Concern, and yet to so conduct our financial department that every dollar of stock invested shall pay the stockholder larger dividends than government bonds, and yield as large interest and returns 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, ten per cent. or five dollars on a share to be paid down on subscribing, subject to future calls as occasion may require. As yet no call has been made above the five dollars paid at the time of subscribing. Many chose to pay more, even to the full extent, on subcribing, for the sake of the investment and to help start the Institution: that of course was voluntary on the part of such subscribers to the

It is the policy of the Corporation to get as much stock issued, and call as few payments of instalments thereon as possible. We feel that the liberal element of the country should be enlisted in this enterprise as stockholders. Every one should feel able to say IT IS OUR INSTITUTION. It shoulds 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 thraldom of ignorance, superstition and every conceivable phase of slavery, physical and mental?

Our Institution must be enlarged to meet its rapidly increasing business requirements. A constant demand is being made upon us to publish books, beyond our present capacity. We have five power presses running now, but we must have more. We must have a bookbindery and stereotype foundry of our own. We must commence without unnecessary delay a child's newspaper to meet the wants of the rising generation and the age-such as shall be fitted for the rapidly increasing necessities of the

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

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 of securities. To 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 incomes. 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 guarantee 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 everywhere 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 is required to be paid down, and but fifteen dollars more during any one year, and perhaps no more unless the stockholder chooses to do so for the sake of a good investment. The books of the Corporation are always open for subscriptions to the capital stock. All sums paid in will be used for the purpose of procuring additional machinery, thereby increasing our facilities for supplying the public demands.

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

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

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

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

And the said association is empowered to hold real, 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, privile appurtenances as shall be deemed necessary to carry execute the business of said association, and make their property serviceable and valuable.

SEC. 2. The capital stock of said association shall consist of One Hundred Thousand Dollars, and may be increased from time to time by the Board of Directors of said 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 fourteen first above named corporators, who shall constitute the first Board of Directors, and shall hold their office until other shall be duly elected as their successors, and enter upon the duties of their office, in accordance with the provisions of the By-Laws of said association; and a majority of the Board of Directors shall form a quorum for doing business.

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

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

SEC. 8. The Board of Directors may, from time to time, open and close the books of the association for subscriptions to the capital stock, under such general restrictions and conditions as shall be provided in the By-Laws and subscription lists of the association. And it shall be lawful for the Board of Directors to require payments of the sums subscribed to the capital stock, at such times and in such proportion and on such conditions as they shall deem fit made the apparatus of 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 condi-tions of the subscription list and the By-Laws of the associa-

SEC. 7. And for the better promoting the business of the SEC. 7. And for the better promoting the dustness 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, cetate—and all its rights, credits and franchises, for the pay-ment thereof, and may execute promissory notes, bonds, mortgages, deeds of trust, and any and all forms of vouchers, at any time deemed necessary, and may prepare a sinking fund or other means for the payment of the same, and do all other necessary and proper acts to promote the general in-terest 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 condict with this act, and the large of the land and receivaconflict with this act, and the laws of the land, and rescind them at pleasure.

Sec. 8. This Act shall be deemed and taken as a public Act and shall be construed beneficially for all purposes here-inbefore specified or intended, and be in force from and after

its passage,
"Approved February 16th, 1865." UNITED STATES OF AMERICA, \$ ss.

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

omee. In witness whereof I have hereunto set my hand, and affixed the Great Scal of State, at the City of Springfield, this sixth day of Murch, A. D. 1866.
SHARON TYNDALE, Secretary of State. For the Religio-Philosophical Journal.

The Northwestern Church, a Chicago paper, devoted to superstition, bigotry and ignorance, has a long and labored article in its issue of February 1st, to prove that Spiritualists are responsible for the Battle Creek tragedy, and many others, because they advocate the right of private judgment, and the duty of each person to follow the highest promptings of conscience and reason.

Of the Battle Creek tragedy I have nothing to say, since the almost unanimous decision of public opinion has entirely exculpated Spiritualism, and given the lie to every statement of the Christian editor of the above paper; but as he was lying to promote a holy cause and evangelical religion, he is excusable. To fall back to the only reason he gives for resting responsibility on Spiritualism for the crimes of individuals who believe its philosophy, viz.: following the dictates of conscience and reason, what would become of the different sects of Christians? This was the very practice and precept of Jesus of Nazareth and his followers, of which he was justly accused, and for which he and some of his followers lost their lives. He rebelled against authority, followed and taught others to follow the higher light within, setting the Jewish laws aside, desecrating the holy Sabbath; set aside religious ceremonies. even marriage, and denled the very authority which this modern Moses would enforce with the law if he controlled it. This persecuted freedom spread till the third century, notwithstanding its persecution, as our doctrines do now, when Constantine caught, collected and bound Christianity in arbitrary authority, setting aside the freedom which Jesus taught, and establishing again a persecuting power with tyrannical authority. From that time, till Protestantism gained a foothold, after the sacrifice of millions of lives to the same kind of authority this Christian would set up now, all freedom of conscience was crushed out by Roman power with holy book and holy church authority. At last Calvinism gained its point, after many defeats, and set its authority up, and burned Servetus for the same right it had claimed and at last secured. In the same manner, sect after sect, from Luther to Joe Smith and John H. Noves, have rebelled against authority, struggled with the persecuting tyranny of older and stronger sects, each and ever contending for freedom and right of conscience and private judgment; all this this wise Christian with his sevenheaded evangelical serpent hissing at us has charged as a reason for holding Spiritualism responsible for the crimes of its believers. Of course he could not accuse us of advocating murder, or any other crime known as a crime in the criminal code, but he could find several commands in his religious code which we condemn, for some of them are crimes against nature, reason and man: such is the slavery which the church forces upon a wife when it binds her to a man who is only a husband in name and power, and often more cruel than the owners of black slaves were to their chattels, and yet God, through the church, has put her in his power, and she must submit even unto death; and herein lies the cause of the tragedy above referred to, and many others for which the churches are responsible and not Spiritualism, for we would reform this abuse of power, and abolish the tyranny of marriage, and raise all that is sacred and useful in the institution, by making it a natural as well as legal union; but because we advocate reforms in this and other holy institutions, we are branded as destructionists, and charged with the very crimes our policy and principles would prevent.

The truth is Protestant Christianity is the party responsible for most of the crimes of this Christian country, even of slavery and its late war, both of which were sustained by Bible authority; and while they teach that the Bible is the word of God, and teach people to read it for instruction, they can find justification for all crimes in it. The drunkard is assured by it that it is not that which he takes into his mouth that defiles him, so he may drink rum and eat tobacco and pork, but he should not spit or swear, for it is that which comes out that defiles him. So the thief may take a coat, for it is the duty of the one he steals from to give him a cloak; also, a Christian may lie and repent, as Peter did and not be hurt by it; and if one have seven devils, he or she may be the better for it.

It is only a few years ago that a very religious woman in New York murdered her three children to secure heaven for them, being assured by her priest that no little children went to hell and most adults did go there, so she secured heaven for her children, and killed herself to see if they were safe, willing to endure hell to save them. A noble devotion, if such abominable doctrines were true; but I WARREN CHASE. forbear.

Newark, N. J., Feb. 18, 1866.

For the Religio-Philosophical Journal. Unbelief in the Churches.

It must be evident by this time to all who have studiously watched the progress of the extraordinary efforts that have been made to bring about what is called a "revival of the work of God" in this city, that the wondrous upheaval so confidently predicted, is not just yet to be expected. "God's work" will have to move on quietly a little longer. And the "shower of blessing," we fear, will not be much of a shower after all.

To all seeming, things move on much in the ordinary way. The Italian opera during the "second week of prayer" had a most brilliant season; and "Edwin Forrest" who, according to Hatfield, we presume, would be only a few degrees fairer than the arch enemy himself, did, during the third. week draw houses that netted him two thousand dollars a night. The other theatres have had during the whole period of those extra services, rather more than their usual success. And the haunts of crime and wickedness, of which our gaily decorated saloons are the vestibules, have been, unhappily, but too much frequented.

But the army of praying men and women which was marshaled under able leaders, as all thought for an active campaign, has, after weeks of preparation, failed to move upon the enemy's works; assigning as the reason, the lack of the Spirit. A very good reason, doubtless; but scarcely a very honorable one. Their strength has been frittered away in skirmishing, in which they have lost more prisoners than they have taken; the golden opportunity for a general assiult has been lost, and their forces are scattering much as Lee's did on the retreat from Petersburg.

Now, it is altogether probable that the great majority of the clergymen would agree with us in assigning unbelief as the cause of this failure; but that they would agree with us in the reasons for our opinion is by no means so likely. All through the meetings they have been bemoaning their want of faith. It has been the burden of their prayers and the grand staple of their exhortations. More than once we have heard speeches by the more illiterate of the brethren, (who, by the way, have

laborers in the vineyard of the Lord,) to the effect that "he believed that if they only believed, God would send his Spirit to help them." But they didn't believe, consequently they did not have the Spirit, and the hosts of unbelievers outside are safe for the time being.

But the unbelief, which is the true cause of their failure, is deeper scated, and reaches further than the want of assent to the verity of the Scripture promises which Bible men called by that name. It seems to us that there is a very apparent want of faith in what the preachers say, not only on the part of the laity, but of the clergymen themselves. Now, in saying this, we by no means wish it understood that we charge the preachers with hypocrisy, for we believe most of them to be conscientious. honorable men, and it is the working of this conscientiousness which operates adversely, by causing them to affirm the docrines of their theology in a hesitating, doubting manner. The doctrines they preach are not truths to them, as they were to the early revivalists. It is true, they speak of them as truths, and they seek to galvanize themselves into carnestness; but the most careless observer must have marked that the best efforts at exhortation lacked the zeal which faith inspires.

There are but few preachers in any of the churches to-day who speak as men who believe; while the people, who in times past went to hear, prepared to believe; have learned to think, and now go prepared to criticize, and they are not readily deceived by acting. And the clergymen, conscious of this critical spirit on the part of their hearers, avoid, almost entirely, those dreadful doc trines which used to form the principal arguments in these seasons of extraordinary effort. The doctrine of a hell of burning fire for unrepentant sinners is hardly mentioned at all; and when it is, it is found to have wholly lost its ancient virtue as an awakener. Verily, we believe they find that it is very hard to kick against the pricks.

Now all this sort of thing is very sad. It sounds very much like a burlesque on religion to hear these men speak as they have spoken during the last few weeks. It is very evident that the world has but little more to hope for from the churches. We need something very different to cope with institutions as full of vitality as the gambling-hells, saloons and brothels. Where shall it be found?

Strange, if these persecutors, to whom Spiritualism has been as the filth and the offscouring of the earth, shall at length be brought to acknowledge that its broad, far-reaching philosophy furnishes the true solution of the complicated problem of life, and like Paul, they become its zealous champions. Yet just this we confidently hope to see.

And the friends of progress who now labor with apparently but little fruit, may live to see the men whose tongues and pens are busy forging weapons with which to crush what they are pleased to call the modern necromancy, accept this pariah of the sects as the New Immanuel, whose feet are to make glad the waste places of the earth, and cause these spiritual deserts, the churches, to blossom as the rose, Chicago, Ill.

Spiritual Communications—No. 6.

DEAR DOCTOR: Your question of last evening I could have answered as well then as now, so far as I am able to answer it at all-but my secretary supposes himself accountable for my communications, and refuses to write anything that does not meet his own views.

Q. Is man a fallen being?

A. Not in the sense in which it has been heretofore held, by any means. Man, however, is not as perfect as God-nor can he ever be.

In order that we may to some extent understand the subject, it will be necessary to go back to first principles. God was good, was perfect; He created man less than himself, less pure, less wise, less good. Now this must be self-evident, because, if man had been created equal in wisdom, goodness and purity to God (had this been possible,) then there could have been no God. Now as the consequence of man's being less wise than God, there must have been a degree of ignorance in man, and as the misdirection of good through ignorance produces evil, man must of necessity become evil in proportion to his ignorance. The misdirection of good resulting in greater ignorance, the deterioration of the adult race was the consequence.

Now, as moral ignorance must in its nature produce infraction of physical laws, physicial malformations would in time be the result. Hence may the phrenological discrepancies daily occurring be accounted for, and which clearly indicate difference in infants who are thus made to suffer the penalty of infracted laws on the part of parents. Now you will perceive that although when man came first from the hands of his Creator the amount of ignorance, and of course evil, connected with the race, was small comparatively; yet through a series of ages, that misdirection was increased until self became his only God-murder, theft, rapine and debauchery were the only results of his life. Now this condition must of necessity have continued to increase, had it not been for the efforts of progress made by reformers in various ages, which staid to some extent the tide of evil sweeping over the world. That the race, as a race, is to a certain extent less pure than they were originally, is true; but that they now are much better than they were in the days of Judaism, is also true. These facts may be clearly demonstrated. All moral impurity is productive of physical disease, and of course premature decay and death. Now the lives of men are of shorter duration than they were in the first ages-but a comparison of the moral condition of the present race in Christendom, will clearly show that they are better men than David and his associates. The question then occurs, how do the actions of reformers restore the race to purity! Simply by removing the ignorance by which men are surrounded, and teaching truth and wisdom, by which means evil is of necessity removed, and man instructed to use the mercies and blessings of heaven as they were intended to be used. It follows then, that when wisdom directs man's actions, evil cannot exist; and as all progress implies increased wisdom, all progress implies increased good, and of course redemption from the fall, understood as defined.

The fall, as understood by religionists, is in reality merely an unmeaning jargon of senseless phrases, allke destitute of reason and common sense. God wanted to know if man would be obedient-and in order to try him, set up an apple tree, and told him not to eat of its fruit; and then a snake being opposed to God, persuaded the woman to do that which God (by their own showing) knew he would do, before he made the trial. Is not this the veriest trash? Now to be serious, I am persuaded that the exposition which I have given of the fall, although imperfect, from the fact that few spirits understand things which took place so long before their existence, is nearer the truth than any you have on the subject. There may some good result been much more enthusiastic than the learned | from this view, as man may, by the observance of

his nature and conditions, learn the necessity of rejecting ignorance as the cause, not only of his own evils, but also of those by which he finds himself surrounded. ROBERT HARB.

DEAR DOCTOR: From this exalted but deeply humbling position of gloriously progressive humanity, I would again with increasing love and purity greet you. I would gladly describe to you the beauties of the sixth sphere, were it possible to convey the smallest idea through the meager vocabulary of earth language. I am therefore compelled to adopt the course of Paul under similar contingencies, and sum up by exclaiming "Eye hath not" seen nor ear heard, neither hath it entered into the heart of man' to conceive the glories God has in reversion for those who love him."

Conceive if you can, an expansive landscape stretching out as far as the spirit eye can reach, clothed in eternal verdure. Fountains as clear as crystal, gushing from every hillside, sportively chasing impinging shadows on their bosom, as they meander through the vallies. Trees, whose foliage sparkles like diamonds in the rosetints of an eternal morning light; while balmy breezes, pregnant with heavenly odor and soul subduing harmony, fan the spirit's brow, and stamp but one desire, unsatisfied Excelsior. Palaces raising their stately domes toward heaven, streets covered with golden pavements, becoming vocal with melody at every spirit's footstep. Now multiply your strongest conceptions of all this, by ten thousand times ten thousand, and then remember, that even this is only the ante-chamber of heaven.

ROBERT HARE.

Letter from J. W. Seaver.

BRO. JONES: I herewith submit to you for publication a communication from our beloved Abraham Lincoln to his successor in office, which was inspirationally received by me on the 24th day of November last. I am exceedingly surprised at the course our President has recently seen fit to adopt, and in order to place on record the views of the lamented Lincoln so in contrast as it appears to me with the course of President Johnson, and so in accord with the majority of Congress, I forward this communication, which under other circumstances, I did not intend to have published. I opine the bright and noble band mentioned in the communication find a more unyielding subject now in the Presidential chair than when it was occupied by the Great Emancipator.

With a fervent hope that by his own or some overshadowing intelligence, President Johnson and his Cabinet and Congress may guide our Ship of State into the haven of unity and peace,

I am, Truly Yours, J. W. SEAVER.

Byron, March 1, 1866.

ABRAHAM LINCOLN TO PRESIDENT JOHNSON.

NOVEMBER, 25, 1865. MY SUCCESSOR AND BROTHER: From my home in the courts of the heavenly life, I with an affectionate salutation, greet you.

Allow me, my Brother, feeling as I do the deepest interest in the welfare of my beloved country, to make a few suggestions of a practical character, with regard to her immediate future.

It may be well for me to briefly explain that this mode of communication was not unknown to me previous to my entrance into the Higher Life, but that I had received many, very many suggestions of an important character with regard to guiding the Ship of State which had been entrusted to my care, and that I presume that you too may be assisted in the same way; therefore unbidden I improve the opportunity presented through the aid of a mutual friend and admirer to present some thoughts which to me appear important and per-

The subject nearest my heart, first and foremost in all my plans and contemplations, is the reconstruction of these United States, so that they may again become cemented together by ties far more enduring than ever before—that there may be such bonds embraced in the new Union as shall be indissoluble.

First among these must be universal equality before the law-no white, no black, no high, no low, but all be embraced within the new compact as free American citizens. This title must become the very synonyme of freedom in its largest and fullest application. The Constitution, obliging every State to protect its inhabitants by a republican form of Government, renders it necessary in the true interpretation, for every State to give the right of the elective franchise without regard to color; therefore, before the revolted States are restored to full fellowship, they should be required by Congress to have adopted that system, or to have it in such a progressed form that it shall be certain at no distant day to become actualized.

Having riven asunder the fetters of the slave and assured his political emancipation and equality, it becomes absolutely necessary that he should be protected in the enjoyment of those rights, for the same rapacity which for ages has kept him in bondage and deprived him of all rights, will lose no opportunity still further to rob him, as far as cupidity or love of power shall prompt. Having struck , the decisive blow, and emancipated all the slaves so far as I felt authorized so to do, I felt pledged with a firm hand, yet tempered with kindness, to carry out the work thus begun; and now from my new home. I feel no less interest in its successful consummation than I should, had I continued to occupy the position from which I was so suddenly removed.

I wish to add a few remarks with regard to the exercise of justice and clemency. I am in favor of the enforcement of the principles of justice tempered by mercy towards all criminals, but hope and devoutly trust that there may be no political executions. I hope Jefferson Davis if tried and convicted and sentenced to death, will not be executed, but will become a subject of executive clemencyso of all others of that class.

You need to exercise a rigid scrutiny regarding your foreign relations, that no occasion for war may arise-for there appears no real cause for any such emergency; but petty jealousies magnified and festering within the system, may lead to such a deplorable result, unless due caution is in season exercised.

In conclusion, allow me to assure you that, as was my exalted privilege while occupying the position now so ably filled by yourself, you are constantly surrounded by a bright and noble band of heavenly counselors-Washington, Adams, Jeffer, son, Lafayette, and many others, who feel for the Republic that they helped to establish, the greatest solicitude, and lose no opportunities to impress and guide your mind in the path calculated to promoto the highest good. I find I was indebted to them for some, yea all, of my best thoughts and plans. and cannot sufficiently express my thankfulness for their guidance. Associated with those exalted minds as I now am, we shall without ceasing, seek to guide yourself and your entire Cabinet of advisers, in the path of true wisdom.

With my best wishes for your health, happiness and eminent success in administering the affairs of your responsible station,

I subscribe myself your Devoted Friend,

Copied and sent to President Johnson, November 30, 1865.

Extracts from Letters.

DEAR JOURNAL: I want to say a word in relation to the necessity of having a course of lectures delivered here by some able advocate of the Harmonial Philosophy.

Prairie du Chien has never, I am told, been visited by any lecturer up to date; and the time has fully come for this people to have an opportunity to hear "the Gospel of glad tidings" proclaimed. Who will respond to the call? A hall will be secured, lighted and warmed, and all expenses during the stay of such lecturer paid, and a liberal sum for the time spent in our midst.

Please address for further particulars, David McIntire or Mr. C. Standard, of the Mansion House.

Many copies of the Journal would be subscribed for at once if the people could have the benefit of a course of lectures. Yours,

A. C. BILLINGS. Prairie du Chien, Wis., March 9, 1866.

FRIEND JONES: We have just organized a Philosophical Association, with seventy members. We use the constitution and by-laws published in your JOURNAL of January 20th. We have now a religious society without a creed; and we hope to have no use for a faith in a totally depraved human nature, an angry God, a vicarious Atonement, a local hell, and a seven horned devil. We now wish to purchase a library of liberal books for the Association. We hope to receive calls from lecturers, who will

be most warmly welcomed. The officers of the Religio-Philosophical Society at this place consist of Ira S. Haseltine, President; H. A. Eastland, Vice President; D. E. Pease, Secre-Very respectfully yours,

IRA. S. HASELTINE. Richland Center, Wis., March 12, 1866.

S. S. JONES-Dear Brother: I have just received a package of the JOURNAL for this week-a week in advance of its date. So then, you reverse the order of things, and drive time, instead of letting time drive you? This shows conclusively to my mind that the JOURNAL is in a prosperous condition. I think we will demonstrate from this locality that the RELIGIO-PHILOSOPHICAL JOURNAL is appreciated, not by words alone, but by the substantial greenbacks. Mrs. Thompson is getting subscribers in the neighboring villages, while I am crowding matters in my daily intercourse with all sorts of people about town; but depend mostly on our meetings to give circulation to the paper. Nellie Wiltsie not being able to meet her engagement with us for March, disappointed our calculations. With an audience of five hundred anxious inquirers, and two Sandays with no speaker to dispense the bread of life to the hungry and thirsty multitude, is anything but agreeable to one whose heart and soul is in this work. We must learn to be patient under all sorts of trials and afflictions, as they almost invariably ultimate in some unexpected good. I am happy to say we have secured the services of Miss Nettie Colburn for the remaining two Sabbaths of this month. Miss Colburn is a trance speaker and comes highly recommended.

It pleases me to hear the public disabused as far as possible in regard to the biography and closing scenes in the life of Dr. Hughes. Because he was true to himself, and uttered his honest sentiments, old Orthodoxy boils over with all the bitterness. vituperation and lies it is capable of raking up against an unfortunate and erring human being. Had he even embraced Catholicism, these good people would have been quiet. But to turn Spiritualist was too much for old theology to bear, and hence the seven vials of wrath were opened, and if there had been seven times seven they would all have been poured on the head of him who could weigh and measure their plans of salvation, and show their impotency and folly when applied to a case like his.

Hughes did not partake of the rite of extreme unction, as stated. That was a mistake.

I remain truly yours, Cleveland, O., March, 1866. D. A. EDDY.

DEAR JOURNAL: Miss A. P. Mudgett, inspirational and trance speaker from Boston, Mass., is with us now, and has given great satisfaction. She lectures upon many subjects drawn from the spiritual philosophy. We would recommend her to the Spiritualists of Wisconsin, as she is prepared to answer calls to lecture and attend funerals. Her address is Fond du Lac, Wis, care Mr. George Yours,

J. H. SPENCER. Fond du Lac, Wis., March 12, 1866.

DEAR JOURNAL: I have just been reading J. B. Clifton's ideas in regard to the Constitution. I feel sure that the people will eventually find the only way to get rid of the everlasting amendment business is to make a new one altogether. It is just as necessary to form a new one now as it was for our revolutionary fathers to make the one we now have. Let us agitate the subject until the spirit of liberty shall be carried out in full, without regard to sex or color. An intelligent old man of eightyseven winters says, "The women are petitioning Congress to make them equal with the negro, when he votes." He thinks the negro should not vote, but if either do let the women be the ones, "for," said he, "the Government is so corrupt that I don't know as it can be worse." A sad commentary on the age.

Keep Henry C. Wright's theological convention before the people, for it is Godology.

Marengo, Ill. KATE PAREER.

BRO. JONES: I am happy in our new, soul-inspiring philosophy. We are working for the upbuilding of ourselves in noble words and work. My carly days were devoted to mythology. As a Methodist, preached and attended revivals for several years. The first circle I ever attended, the unseen powers of the angel world moved my soul to listen to the gentle language of Nature. I am doing all in my power to teach in words and actions our

I will try and obtain more names for your paper. We must leave a center here in the West. Chicago is the most suitable location.

Des Moines, Iowa, March 13, 1866.

Yours for truth. S. A. KELSEY. Beligio-Philosophical Journal

CHICAGO, MARCH 31, 1866.

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

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS. GEO. H. JONES, Secretary. S. S. JONES, President.

For terms of subscription see Prospectus on eighth page

"The Pen is mightier than the Sword."

To Postmasters.

All Postmasters in the United States and British Provinces are requested to act as Agents for this paper—to receive and remit subscriptions, for which they will be entitled to retain FORTY CENTS of each \$3.00 subscription, and TWENTY CENTS of each \$1.50 (half-year's) subscription.

To Our Patrons.

Persons sending post office orders, drafts, etc., are requested to make them payable to George H. Jones, Sec'y. In changing the direction, the old as well as the new address should be given. ress should be given.
In renewing subscriptions the date of expiration should

On subscribing for the JOURNAL, state the number of the paper at which you wish to commence. When no time is specified, it will be understood that the subscriber wishes to begin with the first number of the current volume, and back numbers will be sent accordingly.

To Our Subscribers.

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

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

Can Spirits Pass Through Gross Matter?

Our friend A. J. Davis startled the Spiritualists and other thinkers, many years ago, by asserting the negative of this proposition, and declaring that when a spirit desired to come into a room with him he always opened a door or window for its entrance.

He also mentioned a case, which we quote from memory, where he saw in clairvoyant vision a man who had been buried or placed in a vault while still alive, and the door was closed before the death or separation of the spirit from the body had taken place. A few hours afterwards, when this process had occurred, the new-born spirit found itself imprisoned within that vault.

He saw also that one of the guardian spirits of this imprisoned soul, impressed the sexton, who had mislaid a shovel, to go and look for it in the vault, and when he opened the door for this purpose the spirit passed out.

In May, 1856, we put the question which heads this article to Rev. Thos. L. Harris, and a spirit friend gave the following answer, through him: 'There are laws governing these things. So long as the most material of the so-called magnetic fluidsare retained about the proper spiritual form, the spirit cannot pass through any substance which magnetism cannot pass through. It is only when a spirit is unclothed of this obstruction that it is able to pass through substances impervious to magnetic fluids. There are methods by which these spirits can be unclothed, which through no seer have yet been indicated." Mr. R. asked "whether there are any artificial means by which a spirit could be released from this bodily influence?" The spirit replied: "We shall call your attention to three propositions which we are about to unfold.

First. As a spirit's inmosts are quickened by the descent of Divine goodness and truth, the currents of spiritual energy-life quickened from God throw out a new aromal atmosphere, about the spirit which displaces the old constricting, magnetic mental condition. This is a universal law.

Second. Angelic spirits can, when Divine Providence so directs, receive for themselves, and in themselves a corresponding life essence; they can, to use your earth language, magnetize such spirits as are encumbered by these gross, dense earth garments for it is earthy after all. For instance where a person, as in the case spoken of by A. J. Davis, was imprisoned in a vault, or in a glass jar, hermetically sealed, or in any non-conducting substance, the angelic spirits could dissipate this gross robe temporarily and lead the captive into liberty; they might, however, as in the case of the man imprisoned in the vault, impress a person still remaining in the earth sphere to open the door.

We will give another case: we will suppose a man to be buried alive, his body laid in a stone sarcophagus, coated inside with a vitrcous substance. and this buried, say in the center of a pyramid, as vast as those of old Egypt. Now, an angelic spirit would have no more difficulty in passing through that pyramid than a ray of light in passing through your atmosphere, or a ray of electricity through a conductor.

Multiply the swiftness of a ray of solar light by the rapidity of electrical flashes, from atmospheres in conditions of disturbance, and you still have no conception of the rapidity with which a ray of spirit light or thought proceeds. Now suppose, that owing to unfortunate conditions and surroundings in the earth's sphere, the brother thus immured within the body and the tomb, had an organism saturated with clinging magnetic substance, binding him by its strong attraction to the magnetic center of the earth. There are angels who are called deliverers, familiar with the subtlest secrets of the organism and its laws, and gifted with a power equal to their knowledge. They are able to induce upon the buried-alive a condition of absolute unconsciousness. The agony of a person finding himself or herself thus buried alive, is always assuaged by the descent of these ministering intelligences, who are always attracted to him. And when a person is buried alive, as in the case indicated, they would induce first, a deep sleep ; accordly, a clairvoyance, then the spirit or interior soul of the man would leave the body, and draw after it the substance of the form, which is the spiritual body; he would still remain connected with the body through the animal life, until this spiritual body is reorganized. These angelic intelligences have power instantly to produce asphyxia, or in other words, to arrest the action of the respiratory organs' process, the man proper or spirit would still remain connected with the magnetic spheres.

Third. Angelic spirits further have power to indraw the essences of the magnetic sphere or body into the atoms of their own organisms, through law hereafter to be indicated, and to decompose these into first principles or original elements, and so dissipate them. Through these stages of deliverance

you see that the spirit becomes freed. He is taken away, and released from the bonds which had been

But the man of gross habits and low sensual conditions, who has not any loves, elevated above the animal, will however if freed thus from the gross, clinging magnetism, re-attract by degrees, one similar tothat which he had, which had become natural to him, and which can only be permanently removed by a gradual growth and development of the interior nature."

We have transcribed the entire communication, because we believe it 'contains some important suggestions, and it will be perceived that here as in most cases, the truth lies in the middle ground, and while certain spirits cannot pass through material substances, others, with more refined organisms, find little or no obstruction in these. As light passes through many substances, as heat, electricity and magnetism, through many others, so the materiality of which our spiritual bodies is composed when in a pure condition, freed from the gross magnetism of earth, finds no barriers in the revolving worlds and planets, but passes through the boundless realms of space, whithersoever its will, which becomes the motive power, under the guidance of attraction, shall lead it.

While therefore, we accept the advice of Bro. Davis to open the doors where a new-born spirit has escaped from the prison house of the body, we have no fears that He, who planned the universe with so much wisdom and beauty, has left any conditions in which one of His children, however gross and degraded it may be, can forever remain without the influence of that all-comprehensive love which enfolds the universe within its broad embrace.

Spiritualism a Rational System of Philosophy.

If we separate Spiritualism from the physical manifestations which have run current with its history, we shall find that it presents to the mind for criticism and examination the simplest and most reasonable system of philosophic religion. We do not desire to have it understood that these physical manifestations form no part of the philosophy; on the contrary it is only by these outward signs, that certain minds can be induced to examine and investigate the grand and general principles of the system; but it is a well known fact that these sensible demonstrations have attracted impostors, cheats and jugglers, and from a knowledge of their frauda made public, a vast amount of censure and public odium have been cast upon the whole matter.

Independent of and discarding for the moment all connection with the physical branch of the philosophy, let us see what that Spiritualism believes and

We all understand that it is an attribute of the human mind to treat with awe and reverence anything which is dark and mysterious; enunciate any proposition, any theory or principles, throw around it the mantle of mystery and magic, and at once the human mind is stricken with awe and wonder-it is true because it is mysterious-and this applies to all the old mythologies and theologies-they are dark and incomprehensible and therefore true; but Spiritualism is light, it is reasonable, it is rational; it appeals directly, and with an invincible force to the soul and sympathies of man; coming up from the simple principles of nature, supplying a natural demand of the soul to know something of its present and its future state; it follows out the history and life of the spirit to the confines of the Infinite mind.

The cardinal principles which attach to this philosophy and upon which it is to build up a great truth in immortal glory, are few in number and simple and rational in character. God is a spirit everywhere present, whose essence is love and beauty. Not comprehensible to the mind of man except in His works which are made manifest to the senses. The finite cannot comprehend the Infinite, and hence man cannot comprehend God. Were this possible man would become as God is; and while Spiritualism does not undertake to define what God is, it assumes from natural principles to declare what He is not, and in this light we say that the God of the Bible, represented as cruel, vindictive and treacherous, is not the God of Nature, and that His character as there pictured is only the offspring of barbarous and uneducated minds, and does not furnish that exalted and lofty conception of the Creator

which is suited to this age of the world's progress. We believe that man is also a spirit-an immortal spirit - indissolubly connected by an unbroken chain, with the whole brotherhood of man on this and on the other side of the river.

That the spirit of the man immortal can and does communicate the great truths of nature, the facts of the spirit life to his brother in the physical form, on the earth. That the tendency of this communication is to bring up, to elevate the race-to educate and to evolve the spiritual realities of life.

That man is a progressive being-inspired always by hope-living, learning, advancing forever and ever. That ultimate and eternal punishment, as given to us by tradition, is an impossibility, for a God who is all goodness, all perfection, could not, cannot create a principle of evil greater and more powerful than himself. No evil can be born of infinite goodness. It is a contradiction of terms; and so no devil can find birth in the Divinity; no eternal principle of evil, with a power greater than that possessed by God himself, could ever have been born of God! These are old notions, Pagan ideas, the product of ignorance and barbarism.

Spiritualism does not believe that God failed, ither in his plan of creation or in any subsequent plans of redemption and salvation, but that all things were made right and good in their respective ways, and that God, the Creater, is bringing up, elevating and advancing man in His own good time and manner, and that in the spirit world as well as in the physical plane, where we now exist, there is order and progress and education, on and on, through all eternity. And it is pleasant and beautiful to contemplate in this light, the Divine barmonies of creation; there is something grand and holy in Nature that is worth living for. While the church holds up in the future the damnation of more than nine-tenths of the entire human family, we can behold the glories of the life eternal and look forward to the time when death, severisg the spirit from the body, shall usher the living soul into the presence of an eternal life, where unnumbered blessings, God's holy gifts to man, shall gather around the spirit forever and ever.

Questions.

We are pleased to have the friends who are inclined to do so send questions to be answered, by the spirits controling, for the sixth page of the JOURNAL; but we trust those who do so will make such inquiries as shall be of interest to the general reader, as those only can we afford to give a place in the JO BNAL.

Direct o Reporter RELIGIO-PHILOSOPHICAL JOUR-NAL, Drawer 6325, Chicago, Ill.

The Work Before Us.

Reformers have a great work before them; a work not of the promulgation of the faith, alone, but of the philosophy of our faith-our reasons for the faith which we possess. Yes, more, a work of self-culture—the elevation of self in the scale of

humanity. Our whole aim as an ultimate should be for the ennobling and development of the human family in friendship, love and truth. It is the truth that will eventually make us free in the largest acceptation of that term. Every step we take up the rounds of the ladder of eternal progression, raises us into a loftier sphere of thought and goodness, and brings to view new beauties and grander and sublimer truths to fascinate our attention, and cheer us onward and upward towards the Fountain of all goodness and truth.

We are but links in an endless chain; each link is necessary to the perfection of the great whole, and each has its separate mission to perform. The efforts that we individually put forth for humanity are, after all, efforts for self-unfoldment, and there is no possible way for us to bring such real substantial happiness and good to ourselves as by those noble deeds which do the greatest amount of good for the greatest number.

In the great field of reform the press wields a mighty influence. By it our principles are sown broadcast to the world. Already Spiritualists are to be found in every neighborhood, and they are certainly equal in intelligence and enterprise to any other class of men. Indeed, they are emphatically a reading and thinking people. Their literature exceeds in beauty of expression, fine conceptions of thought and true philosophy that of any other class, when we take into consideration the age of what is denominated "Modern Spiritualism." We are potent in power, though in infancy. We include in our ranks tens of thousands of the first minds of America as well as the Old World, who are not known as Spiritualists, even to their nearest neighbors and friends. They have quietly in their own offices or studies perused our books and papers, and have become convinced that our philosophy and reasoning are in accordance with sound truth. They have embraced the essential facts of Spiritualism by a careful review and analysis of our litera-

Men and women of thought and culture are contributors to the pages of the RELIGIO-PHILO-SOPHICAL JOURNAL, as well as other spiritual and reformatory publications. Great truths well up from their inmost souls and seek utterance as they are inspired by the great Fountain of all truth, or by the magnetic breathings of loving spirits from the Summer Land upon their souls.

Then shall we, friends, who can appreciate these great truths, put forth a helping hand and make conditions favorable and facilities good for the promulgation of these wondrous thoughts and burning truths? Shall we co-operate with the angel world and do our part in the great cause of human emancipation from the thraldom of ignorance and superstition? We pledge ourselves anew to this great work, and ask you to labor with us. Help us to build up a great and glorious Publishing Institution. One that you will be proud to call ours! We earnestly ask you to look this matter in the face, and not to turn away until you have become a stockholder in the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. We respectfully but urgently in continuation of this important subject, again call your attention to the article republished in this number, entitled "Our Corporation;" and do not think, friends, that what we say upon this subject is a matter of selfishness. We mean all we say. Our cause, the elevation of humanity in the scale of intelligence and goodness, and our own unfoldment in truth, demand of us all that we make a united effort for the spread of our heaven-born philosophy.

Our Second Volume.

This number commences the second volume of the Religio-Philosophical Journal. Will our friends take hold in good earnest and help us unfurl its ample folds, that the hundreds of thousands of hungering and thirsting souls for the bread and waters of eternal life may enjoy the blessings of our united labors? Remember that the work of reform is confided to your hands as well as ours. You cannot perform the task alone-neither can we. Our joint labors are necessary for success. Upon us devolves the duty of disseminating light and truth to the uninformed throughout the world. We must not hide our light under a bushel, nor bury our talent in the earth. Let us work in earnest.

Help us, friends, to circulate the Journal, and thereby increase the material means for its support, without which no newspaper can be published. Our expenses are heavy, and we need many thousand subscribers to defray them. In your efforts to widen the circulation of the JOURNAL, you are helping supply our Corporation with life blood to sustain the JOURNAL, and the subscriber is getting in return that precious light which will dispel the darkness and gloom which have so long enshrouded the minds of humanity as with a black pall of deep despair. /

We ask every lover of liberal principles-every Spiritualist-to take hold in earnest and help double our subscription list at once, for the second volume. We appeal to each one individually to send us the name and money for one new sub-

If you know no friend who will subscribe at your mere suggestion, how many of you will help on the work by giving some poor friend one year's subscription to the Journal? Remember, friends, that three dollars you thus contribute for its support will carry it for one year to your friend, and the amount of good that it may do him or her cannot be reckoned by dollars and cents. It may be a beacon light to a despairing soul-cheering and lighting up the pathway that leads through the heretofore dark valley of death, making it redolent with beauty and loveliness.

Responsibility.

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

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

New Premium for New Subscribers.

Any one sending us fifteen dollars for new subscriptions to the JOURNAL, shall receive, by return mail, either "The Origin and Antiquity of Physical Man," by Hudson Tuttle, "Moses and the Israelites," by Merritt Munson, "Jesus of Nazareth," by Alexander Smythe, or one dollar and seventy-five cents' (including postage) worth of any book in our

Spiritualism in the Churches.

The giant of Spiritualism is making mighty strides in its onward march. The preachers may hurl their anathemas against our beautiful philosophy, and denounce the phenomena of spiritual manifestations, as imposition, delusion, or the work of the devil, yet in spite of all this the intelligent members of the Orthodox churches will attend spiritual seances, read spiritual books, the RELIGIO. PHILOSOPHICAL JOURNAL and Banner of Light, and by so doin become confirmed believers in our philosophy. Tens of thousands of good church members have in this way been converted to Spiritnalism. The preachers know these facts, hence their determined opposition to having their members attend spiritual scances or read spiritual books and papers. But their struggles are vain. None but the ignorant, bigoted devotees pretend to heed their commands. Those who are bold and thoughtful not only read, see and talk about Spiritualism, but write about it, and the sectarian papers publish more or less articles which are written by this class of thinkers.

It is true that they must occasionally throw in a paragraph which sounds like the true ring of Orthodoxy, but nevertheless in its connection proves all that our philosophy claims. It demonstrates the truth of Spiritualism. It proves that the dissolution of the physical body is no death to the spirit—that the spirit still lives on—has a form corresponding exactly to the physical body that it has just parted with, and is capable of making itself seen and loved by the dear ones of earth while they are yet living on the material plane.

If that is not Spiritualism, will our good pious Christian Times and Wilness, the Baptist organ of this city, from which we copy the following article, tell us what it is? We improve this opportunity to tender our thanks to that journal for publishing so good an article in favor of Spiritualism for the benefit of its close-communion readers. It will do them good, and at the same time we ask our readers to peruse the article and pass it around among their

orthodox neighbors.

The introductory part of the article is a little on the theological highfalutin order, and to the effect that a spirit on entering the spirit world goes into the presence of a personal God, and that a bad man sees, just before death, his Satanic Majesty, or some other hobgoblin that makes him stand aghast and prefer not to go hence; but these are only theological ornaments, without which the article could no more have found a place in the Christian Times and Witness, than General Grant could have found a seat in Grace church before the rebellion, when his business was that of a leather and wood dealer. Eclat, tinsel, hobgoblins and sulphurous fumes for dying sinners have wonderful charms for old Orthodoxy, and seem to be a sufficient gilding to make even the truth palatable now-a-days:

> From the Christian Times and Witness, March 15th. That Awful Moment. BY EOBERT BOYD, WAUKESHA, WIS.

What a solemn moment is that in which the soul passes away from the scenes of earth to the realities of eternity! Now among friends and familiar places and things—in an instant after before God, and among holy angels, and the just made perfect. What new views, new thoughts, new wonders open upon the soul in that instant of time.

"O change! O wondrous change Burst are the prison burs! This moment there—so low In mortal prayer—and now Beyond the stars !

"O change! stupendous change! Here lies the senseless clod: The soul from bondage breaks, The new immortal wakes— Walks with his God!"

In many instances it seems as if the soul sees some of the realities of the future world before it leaves this, while it is yet hovering on the confines of eternity. That eminent physician and philosopher, Dr. Bateman, exclaimed when dying, "What glory! The angels are waiting for me!" And Dr. glory! The angels are waiting for me!" And Dr. D. W. Clark mentions the case of a little girl, a member of his Sabbath School, who, when dying, threw up her little wasted arms, and with a face shining with pleasure, cried, "Mother, the angels have come!" Hannah More, when she was dying, suddenly held out her arms as if to embrace called out the name of

sister who had long been dead. One who was an eye witness of the seene relates the following beautiful incident: "A little girl, in a family of my acquaintance, a lovely and pi child, lost her mother at an age too early to fix the loved features in her remembrance. She was beautiful: and as the bud of her heart unfolded, it seemed as if won by that mother's prayers to turn instinctively heavenward. The sweet, conscientious, and prayer loving child was the idol of the bereaved family. But she faded away early. She would lie upon the lap of the friend who took a mother's kind care of her; and, winding one wasted arm about her neck, would say, "Now tell me about my mamma." And when the oft told tale had been repeated, she would ask softly, "Take me into the parlor, I want to see my mamma." The request was never refused; and the affectionate sick child would lie for hours gazing on her mother's portrait. Her last hour came, and the weeping peighbors assembled to see the little child die. The dew of death was already on the flower, as its sun of life was going down. The little chest heaved faintly, spasmodically. "Do you know me darling?" sobbed close in her ear the voice that was dearest; but it awoke no answer. All at once, a brightness, as if from the upper world, burst over the child's colorless countenance. The eyelids flashed open, and the lips parted; the wan, cuddling hands flew up in the little one's last impulsive effort, as she looked piercingly into the far above. "Mother?" she cried, with surprise and transport in her tone-and passed with that breath to her mother's

On the other hand, it is no uncommon thing for wicked men, when dying, to utter expressions of great horror, and to shrink back with a look of surprised alarm upon their faces as if some dreadful images had just burst upon their view. I have witnessed scenes of this kind that fill me with anguish when I recal them. Sinners chased by death to the awful brink, when the trembling soul catches a glimpse of coming terrors, and shricking in terror seek to turn back. In the language of the mhappy Altamont, when dying, they "turn, and turn, and find no ray!"

NOTE BY THE EDITOR RELIGIO-PHILOSOPHICAL JOURNAL.-Does the writer suppose that the most wicked have no loving ones-mothers, sisters or children in the spirit world, who would lovingly embrace the opportunity to offer the hand of sympathy to a poor sinsick soul as it was about to enter the spirit world, and point the way to a higher and better life, where the temptations of earthly wants could not reach him? If such privileges of return are granted to departed spirits, do not the facts related in the article admit that the loved ones can come to good people, and if they can to the good, why not to the bad? If they return at all it must be by a natural law-that fact once admitted, covers the whole case. It proves Spiritualism.]

I think that when the soul leaves the body it still retains its appropriate human form, and hence the ease with which they have been recognized whenever they have appeared. Saul had no difficulty in recognizing the spirit of Samuel, the spirits of Abraham and Lazarus were recognized by the rich man, and so were the spirits of Moses and Elias recognized by the disciples. When the beloved John saw the spirits of the redeemed in their glory, they appeared in the human form, as is evident from the whole description of their looks, words and

In this connection I might mention a remarkable In this connection I might mention a remarkable circumstance which occurred in the experience of the Rev. John Grey, a faithful missionary who sailed from Scotland to Russia in 1818. His son has been giving some interesting accounts of him in the Christian Intelligencer lately. It seems that upon the death of his wife, he was filled with the deepest sorrow. He could neither eat nor sleep, and often went to her grave to pour out his grief. In writing to his son, he relates the event to which I refer as follows:

as follows:
"You will now stare, if not smile incredulously,
"You will now stare, if not smile incredulously,
"You may do as

"You will now stare, if not smile incredulously, at what I am about to tell you. You may do as you please either way. I shall relate the fact and leave you to draw your own conclusions.

"I had just lain down on my bed. I was not asleep nor sleepy. My candle burned by my side; when who should walk in but your mother! She was dressed in everyday clothing. She walked past me; went to the foot of the bed, and putting both of her hands on top of the footboard, stood and looked me in the eyes for a considerable time. She spoke not. I wished to do so, but was not able. She looked as natural as when in health. I was fully aware it was her apparition, and feeling that I should never see her again, I looked at every part of her body with a last and greedy look. I wished her to stay long; would have spoken, yea leaped her to stay long; would have spoken, yea leaped into her arms, but could not stir. That look—that long, long look she gave me then, I never can forget. It was all love—the same fond look she had so often cast upon me, making me the happiest of the same fond look she had so often cast upon me, making me the happiest of the look which my head on my pillow, that I might see her back as she went out at the door, and which I saw dis-

tinctly as I had ever seen it.

"In a few minutes your eldest sister, Mary Ann, came springing into my bedroom from her own, where you all slept, and leaping into my bed and reaching over me, said, 'Father, where is mother?' reaching over me, said, 'Father, where is mother?' 'Why do you ask that, my child?' I said; 'you know mother is dead.' 'But she has come home again,' she replied. 'What makes you say so, dear?' 'Because, father, she has just walked out of our bedroom.' 'You dreamed so, dear.' 'No, father, I saw her. She had on her own clothes again, and she went to all our beds and kissed us all; and I know she has come home again. Where is she, father?' The child wept and would not be prepruded but that her mother was somewhere in persuaded but that her mother was somewhere in the house; and it was no small task to pacify her and get her to rest again. She could talk about nothing in the morning, but that mother had been home and kissed them, and wish she would come again and stay. I asked her what dress mother had on, and it was the same in which I had seen her.

"My vision you might attribute to the disturbed state of my mind; but how can you account for the little child's? You have the simple facts, and I

leave you to account for them as you please I make no comments on the above. I know all that can be said of optical delusions, though it would be strange if such a delusion would both father and child at the same time and in different rooms. I only maintain that there is nothing unreasonable or unscriptural in believing that it was the spirit of the departed wife and mother.

Letters of Inquiry.

We are in receipt of letters inquiring on what principle dividends will be estimated on the capital stock of our Corporation-whether a person who takes one share and pays in ten per cent. will get just as much on the dollar as the person who takes a share and pays up in full.

We answer, and illustrate the matter thus-two persons on the same day subscribe for one share of stock each; one pays fifty dollars, which makes it full paid stock; the other pays five dollars, which is ten per cent. on the share. At the end of one year a dividend of ten per cent. is made. The person who paid fifty dollars will receive five dollars, while the person who paid but five dollars will receive fifty cents.

In other words, the time of making payments, as well as the amounts paid, are accurately kept, and each person receives his just proportion of profits, taking into consideration time of payment and amounts paid.

Ten per cent., or five dollars on a share, is the lowest amount that our Charter allows us to accept as a subscription to the capital stock; but the whole amount, or any amount larger than ten per cent. may be paid down at the option of the party becoming a stockholder. We really hope our friends will look into this subject with earnestness, and with an eye single to a good investment in both a pecuniary and moral point of view. You who have a goodly amount of this world's goods, will find it for your interest to become stockholders in amounts corresponding to your means.

You can copy the following form of a subscription, inserting the number of shares, etc., and transmit the same to the Secretary, and receive your stock receipt at once;

STOCK SUBSCRIPTION LIST OF THE RELIGIO-PHILO-SOPHICAL PUBLISHING ASSOCIATION.

The undersigned agrees to take --- shares of the capital stock of The Religio-Philosophical Publishing Association, and to pay fifty dollars for each share respectively so taken. Ten per cent. of which is paid at the time of subscribing, and the remainder I agree to pay in such instalments, not exceeding ten per cent. at one time, and at such times as shall be required by the Board of Directors or Executive Committee of said Association. And I further agree that the publication of the substance of such calls for the payments of instalments, by the Secretary of said Association in the RELIGIO-PHILOSOPHICAL JOURNAL, or any other newspaper published in the city of Chicago, Illinois, shall be sufficient notice to me that such calls have been made. Provided, that not exceeding three calls for instalments shall be made within any one year.

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

Charity.

The beneficent duty of charity-an inherent sentiment of humanity, and deservedly one of the choicest of the Christian virtues-is not practically held in the high estimation it deserves. So long as "to err is human, and to forgive divine," so long will its benign influence necessarily be called into action. Its exercise rests upon the principle of human sympathy and benevolence to relieve human wants and human sufferings. Is not that principle based on human weakness, infirmity or calamity? Is not its exercise a practical exemplification of the golden rule, to do to others as you would have them do to you? This exercise of charity, thus understood, is within the power and duty of every individual who can so act.

When will humanity universally regard its obligations and practice its requirements? Its exercise tends to humanize, civilize and strengthen the moral and religious feelings, views and actions, and to diffuse its influence over an enlarged circle. Instead of the old Mosaic law of barbarism-of "an eye for an eye, and a tooth for a tooth"-it is easy to be seen that charity, in its exercise and influence, "is greater" and more powerful than "faith and hope." This is a very strong expression, for "faith and hope" are very strong passions and sentiments in humanity, and almost, if not quite, form the basis of our continued existence. Yet faith and hope very often prove deceptive and wholly fail. But "charity never faileth." It may remain dormant from neglect, and needs to be brought into

exercise by proper cultivation. Like many other passions, sentiments and affections, it should be educated, invigorated and improved, and made subject to right control. A charitable disposition will naturally think, speak and act charitably of

the condition and doings and misdoings of others. But this disposition is not universal, which shows the necessity of its cultivation. When thus learned, taught, educated and practiced, it will form a bright contrast to the old Mosaic institutions and condition, and do wonders in counteracting "man's inhumanity to man that's made so many countless thousands mourn." Charity and mercy are of the same family, and should teach man in their true spirit to fulfil his relative duties to his fellow-man.

Mercy.

The exercise or influence of mercy requires the exercise and influence of pity, sorrow, regret, and dissatisfaction with the state or condition of things, as it relates to the object of mercy.

Although human beings should do acts of mercy, when rationally in their power, can It in truth be so said or required of the Almighty? Can he regret His own acts and doings, or the operation of His own laws? Can He fail in the absolute government of all His works? Can anything transpire in opposition to His will? Is there anything left destitute of His will, His care and government? Infinite knowledge, wisdom, power and goodness cannot possibly produce a condition to call for His pity, regret or compassion, His sorrow or repentance in relation to any of His works, their doings, operations or condition. As He cannot err, He cannot permit any error or wrong. Whatever of wrong in the limited judgment of man there may be, must be man's wrong, as viewed by man. As with the Creator there can be no wrong, no defect or imperfection in any of His works, nothing done without design, and nothing left ungoverned, everything perfectly answering its destined purpose, so there cannot by any possibility be any need of a remedy for what is perfectly right, nor any exercise of mercy, where all with him is at all times, in all things, and in all events, as He had destined them to be. As man's sufferings are such only as are destined for him in infinite wisdom, any act of the Creator to divert or prevent such destiny, would be at war with Himself-any such change would show "a house divided against itself." Mercy and Charity are near relatives, and enjoin upon men their relative duties and obligations to their fellow beings.

Annual Celebration of the N. Y. Children's Progressive Lyceum in the Large Hall of the Cooper Institute, Tuesday Evening, March 27th.

An attractive programme will be presented, consisting of original tableaux, beautiful songs, instructive declamations, instrumental music, recitations, grand banner march by the entire Lyceum, and impressive representations by tableaux of many truths in spiritual intercourse, such as "The Spirit Artist," "The Orphan's Joy" at seeing the returned spirit of her mother, a beautiful spiritual scene, illustrating the truth concerning "Death and the Life Beyond," the "Angel's Lesson of Benevolence," etc., etc.

The large hall of Cooper Institute, capable of seating 2,500 persons, will be crowded to witness the novel and attractive exercises of the Children's Lyceum. The exhibition will interest the citizens of New York in the work of Spiritualists in behalf of the young, and thus bring our glorious cause in a just and rational light to the public, than which nothing could more promote the advancement of Spiritualism among the masses.

The Spiritualists' Sociables.

The very pleasant gatherings which have heretofore been held at Crosby's Music Hall, will be held the remainder of the present season, at Martine's Hall, corner of South Clark and Monroe streets, under the supervision of Frank H. May.

Season tickets for gentlemen for the four last sociables of the season can be purchased at Tallmadge's bookstore, Lombard Block, for three dol-Tickets for a single evening, one dollar. Ladies free. Those who desire tickets for these very agreeable parties, will do well to secure them at once, as but a limited number will be sold.

These parties are to be held March 23d, 30th, April 6th and 13th.

Receipts for Subscriptions.

We occasionally receive letters, with subscriptions for our paper enclosed, requesting a receipt for said subscription.

On the margin at the head of each number of each subscriber's paper, and printed on a little slip of colored paper, is the name of the subscriber, giving the time when the subscription will expire. That is a full receipt to that date. It is the most perfect plan known for giving receipts for sums received for subscriptions.

Removal.

Mrs. Jane G. Swisshelm, editor of the Washington Reconstructionist, has been discharged from a clerkship in the Quartermaster General's office for "using disrespectful language against the President of the United States, in the newspaper which she edits." In remarking upon her removal, Mrs. Swisshelm

"Personally, we have no complaints to make, Secretary Stanton has always been to us considerate and kind; and in this, either acts under special order from the President or in accordance with general rules, and we have no desire to be the recipient of special favors. We received our appointment at the request of about twenty members of Congress, as an acknowledgment of fifteen years of editorial labor for the triumph of the principle which elected Mr. Lincoln. We have been excused for much lost time on account of our hospital work and the broken health consequent thereon. need a position under Government, and feel that we have earned one by twenty years of wasting labor for that Government; but we would not pur chase the presidency, or even the New York col-lectorship, by a slience which we should regard as a betrayal of liberty. We are under solemn, sacra-mental oath to devote our life to the cause of the American slave. Keeping that oath may lead to all of misfortune this earth can bring, but it must be

The Kansas City Advertiser says that "the failure of the Atlantic cable was caused by the mermalds stripping the gutta percha from the wires to make overshoes to keep their feet dry." We don't believe a word of the accusation.

A Connecticut minister having walked through a village churchyard, and observed the indiscriminate praises bestowed upon the dead, wrote upon the gatepost the following line: "Here lies the dead, and here the living lie."

Sheridan, scholar, wit and spendthrift, being dunned by a tailor to pay at least interest on his bills, answered that it was not his interest to pay the principal, nor his principle to pay the interest.

At a wedding, after the clergyman had united the happy pair, an awful silence ensued; which becoming rather irksome to a young gentleman, he cried ing rather irksome to a young gentleman, he crout, "You need not be so unspeakably happy."

The Children's Progressive Lyceums and the Little Bouquet.

On the eighth page of the JOURNAL will be found a circular, entitled The Little Bouquet, to which we invite the especial attention of all our readers. It will be an earnest aid to the Children's Progressive Lyceums, just the charming little visitor that every child and youth will greet with a hearty welcome.

One dollar will pay for it for one year. How many children will undertake to get up a club of ten subscribers, and receive one copy of The Little Bouquet free, to repay them for their trouble?

Dear mothers, will you help your little ones in their efforts to bring into life the most attractive juvenile paper that was ever published? We promise you, that with due encouragement, The Little Bouquet shall appear fresh and redolent with beauty, all the year round; and its fragrance shall brighten the sweet faces, and make glad the hearts of the youthful household.

Remember, friends, that it is to you alone we have to look for encouragement to start a child's paper adapted to the reforms of the day.

Personal.

N. FRANK WHITE .- Our brother White speaks here on Sunday, the 25th, for the last time at present. We hope, however, his work in Chicago has not ended.

No speaker has been better received than Mr. White has been; no one has proved more worthy of our regard; no one will leave pleasanter memo-

Dr. Bryant continues his work of healing the sick in this city. To many who are poor in purse he has proved himself a true disciple of the Good Samaritan.

Charlie A. Hayden is engaged to speak in Chicago the five Sundays of April.

Our Revised Book List.

We would call the attention of the readers of the JOURNAL to the revised book list on our seventh page. We shall endeavor to return the remittances for books, where we have not been able to fill the orders. If any should be neglected, we hope we shall be immediately informed of the fact.

Address the Secretary.

Desires to say to her numerous correspondents that she is now very sick-consequently will be unable to answer letters for some days to come.

Mrs. Genung

MSS. on Hand.

The following articles are accepted, and placed on file for publication, in addition to the list we gave last week :

POETRY. The Drunkard's Wife, by L. Fleda; Sunbeam

Revelations and Musings, by M. K. T.; Philosophy and Poetry, Sister Spirits, by M. K. T. ESSAYS. Political Reflections and Predictions, by G. A. B.;

Modern Spiritualism, by J. M. Stanton; Religion of Spiritualism, by Noel; Education the True Physician vs. Drug Medication, by Dr. I. H. Hill; The Divine Being, No. 1, by a Christian Spiritualist; Decline of the Gospel, by L. W. R.; Progress, by H. B.; Little Pearl-The Land of the Living, by Emma Tuttle; The Blessings of Poverty, by L.; Free Agency, by Mrs. Stillman: Social Science, by A. Brisbane; Prophecy of God, by O. S. P.; Secret Societies, by Judge Carter; Æsthetic Culture, by E. K. B.; The Magdalene, by E. Case; The Coming Time, by Blanche. LETTERS.

Letters from E. Hovey, J. B. Champney, Kate Parker, Dr. J. B. Wolff, Wm. Fitzgibbon, J. K. Chapman, 2 from Dr. Mayhew, Theodore Fulton.

BUSINESS MATTERS.

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

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 Publish-ING ASSOCIATION, drawer 6325, Chicago, Ill.

EMMA HARDINGE'S LECTURES ON THEOLOGY AND NATURE.—This book contains Six Lectures given through that highly developed and well-known trance-medium, Miss Emma Hardinge, besides much other very interesting matter. The following subjects are treated of in a mas-

torly manner, viz.:

1. Astronomical Religion.

2. Religion of Nature.

The Creator and His Attributes.

Spirit-Its Origin and Destiny. Sin and Death.

Hades, the Land of the Dead. Together with the outline of a plan for human enterprise and an Autobiographical Introduction with an Appendix containing the sayings and senti-ments of many well-known Spiritualits and other

This volume also contains a fine steel engraving likeness of the author, by Donelly.

For sale at the office of the Religio-Philosophi-

CAL Publishing Association. Post Office Drawer 6325, Chicago. Price 75 cents.

Forwarded by mail on receipt of the price, free of

CHURCH'S SEANCES .- Mr. W. T. Church, physical and test medium, having located permanently in this city, may be consulted at his residence, No. 862 Wabash avenue, between the hours of 9 A.M. and 4 P.M. Persons wishing to attend either the scances or developing circles, will find it to their interest to call upon him at their earliest convenience, and pro-Chicago, Nov. 17, 1865.

MRS. C. M. JORDAN, Writing and Prophetic Medium, 78 North Dearborn street, Cheago. 10-tf.

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

CLAIRVOYANT AND HOMEOPATHIC PHYSICIAN .-Miss Lowry will remain in Chicago a short time, at No. 3001/ State street, where she will examine the human system clairvoyantly, and give a diagnosis of the diseased organs, and a statement of the

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

Price for examination, \$1.00. Consultation, Free. Hours for Consultation, from 9 to 11, A. M., and from 1 to 5, P. M. [24-ti 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 oll, and gives a splendid gas light. Can be carried about the house without danger of being extinguished. Sent by mail for 60 cts. Taylor, Bunt & Co., 100 Monroe St., Chicago. [25

Etherealism.

The following extract from a private letter is one of the many notes of commendation we have received in relation to the lectures we are now publishing upon Etherealism :

"I do not know how the papers on 'Etherealism' please other readers of your paper, but as for me no essay on any subject ever gave me so much real soul nutriment. I do enjoy the reading of them much more than I ever did the Old or New Testament, both of which I once thought were too sacred to be commented upon, or questioned as to their holy or divine infullibility, possessing sublimer truths than could ever be expected from any other source. I trust that others will find threads and veins of thought, opening up to them vast storchouses of spiritual wealth, through the reading of the RELIGIO-PHILOSOPHICAL JOURNAL. F. S. S."

Marringes.

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

In this city, on the 19th inst., by Mrs. H. F. M. Brown, Mr. J. F. KELLEY, of Ononwa, Iowa, to Miss ELVIRA S. SMITH, of Austinburg, Ohio.

NOTICE OF MEETINGS.

MERTINGS 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 attention.

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

every Sunday afternoon at 2 o'clock. Washington, D. C.—The Association of Spiritualists of Washington hold meetings and have lectures every Sunday at 11 A. M., and 7½ P. M., in Seaton Hall, corner of Ninth and D streets, near Pennsylvania avenue. Communications on business connected with the Association, should be addressed to the Secretary, Dr. J. A. Rowland, Attorney General's Office.

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

BOSTON-MELODEON .- The Lyceum Society of Spiritualists mill hold meetings on Sundays at 214 and 714 o'clock. Admission free. Speakers engaged:—Fred. L. H. Willis, M. D., of New York, during February: Mrs. Laura De Force Gordon, during March; Mrs. Anna M. Middlebrook, April 1 and 8; J. G. Fish, April 22 and 29.

PROGRESSIVE MEETINGS IN NEW YORK .- The Society of Progressive Spiritualists hold meetings every Sunday morning and evening, in Ebbitt Hall, No. 55 West 33d street, near

roadway. Mr. J. G. Fish is the speaker for March. 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 2½ o'clock.

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

Box 5679, New York.

TEMPLE OF TRUTH .- Meetings at the "Temple of Truth." 814 Broadway, New York. Lectures and discussions every Sunday at 10½, 3 and 7½ o'clock. The hall and rooms are open every day in the week as a Spiritualist' depot for information, medium's home, etc., etc. All are invited to come, and make themselves at home.

meetings on Sundays in Sansom Street Hall at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum holds sessions every Sunday afternoon in same place at 2½ o'clock. VINELAND, N. J.—Meetings of the Society of the Friends of Progress in their Lyceum Hall on Plum, near Sixth street,

PHILADELPHIA, PA.—Progressive Spiritualists hold regular

every Sunday morning at 10½ a. m. Children's Progressive Lyceum holds session in the same Hall every Sunday at 2 WILMINGTON, DEL.—The Spiritualists of this place meet every Sunday at McDonnell's Hall (Ferris & Garrett's Build-

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

during February.

The Children's Progressive Lyceum meets in the same Hall every Sunday afternoon, at 21/4 o'clock.

CINCINNATI, O.—The Spiritualists of Cincinnati have organ-ized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Walnut streets, where they hold and 7½ o'clock.

CLEVELAND, O.—Regular meetings every Sunday in Temperance Hall, on Superior street, at 10½ a. m. and 7½ p. m. Children's Progressive Lyceum holds its sessions every Sunday at 1. day at 1 P. M.

SAN FRANCISCO, CAL—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of Fourth and Jessie streets, San Francisco, every Sunday, at 11 a.m. and 7½ 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 for the RELIGIO-PHILOSOPHICAL JOURNAL Mrs. Caroline Abbott, developing medium, 3001/2 State

Mr. and Mrs. J. Madison Allyn, Rockland, Me. W. P. Anderson, Spirit Artist. Address P. O. Box 2521 New York City.

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

Rev. Adin Ballou, Hopedale, Mass. S. M. Beck, inspirational and normal speaker, will receive calls to lecture on the Harmonial Philosophy. Please address him at Rochester, Olmstead county, Minn.

Lovel Beebee, trance speaker, North Ridgeville, Ohio, will respond to calls to lecture. M. C. Bent, inspirational speaker, will speak in Middle

Granville, N. Y., the first and third Sundays in each month, and in Kingsbury, N. Y., the second and fourth up to July. Will answer calls to lecture evenings during the week, and attend funerals. Address Middle Granville or Smith's Basin, C. C. Blake, of New York City, will answer calls to lecture

in different parts of the West upon Grecian and Roman Spiri-tualism, as compared with modern. Address, until further notice, Dahlonega, Wapello Co., Iowa.

Mrs. E. A. Bliss, of Springfield, Mass., will speak in Haverhill during March. Address accordingly.

Mrs. A. P. Brown, St. Johnsbury Centre, Vt.

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

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

Miss Lizzie Carley. Address, Ypsilanti, Mich. Albert E. Carpenter will answer calls to lecture. Address, Putnam, Conn. Mrs. Sophia L. Chappell will answer calls to lecture.

Address Forestport, Oneida Co., N. Y., care of Horace Farley. Henry T. Child, M. D., 634 Race street, Philadelphia, Pa. Mrs. Eliza C. Clark, inspirational speaker. Address care of

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

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

Fair Haven, Conn. Dr. James Cooper, Bellefontaine, O. Mrs. Augusta A. Currier. Address box 815, Lowell, Mass. Mrs. Augusta A. Currier.
Warren Chase lectures during March in Philadelphia. The
ret two Sundays of April in Syracuse, N. Y. Third Sunday

first two Sundays of April in Syracuse, N. Y. Third Sunday in April in Byron, N. Y. The fifth Sunday in April in Char-don, Ohio. First two Sundays of May in Cleveland, Ohio. Will receive subscriptions for the RELIGIO-PHILOSOPHICAL 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

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

anal street, New York.

Dr. E. C. Dunn, P. O. Address, Rockford, Ill. Dr. H. P. Fairfield, trance speaker and magnetic healer, will answer calls to lecture. Address Greenwich Village, Mass. Mrs. Fannie B. Felton will speak in Taunton during March.

D. S. Fracker, inspirational speaker. Address Berea, 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 eve-nings. Address, Washington Village, South Boston.

J. G. Fish will speak in Ebbitt Hall, N. Y., during March; in Boston the last two Sundays in April; in Lowell, Mass. during May and June. Address as above.

C. Augusta Fitch, trance speaker, box 1835, Chicago, Ill. Dr. Wm. Fitzgibbon, the well known Central American traveler and lecturer on the "Lost Races, Ruins and Antiquities" of that country, will answer calls to lecture through Pennsylvania and the Western and Southwestern States on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy, and will illustrate his lectures through the mediumship of Miss Ella Vanwie and others. Address, for the present at Wilmington, Delaware.

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

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

Mrs. Laura De Force Gordon, Houlton, Me., care of C. E. Gilman, Esq. N. S. Greenleaf. Address Lowell, Mass. Isaac P. Greenleaf. Address Lowell, Mass.

L. P. Griggs, Magnetic Physician, will answer calls to lecture and heal the sick. Address, Evansville, Wis. D. H. Hamilton will answer calls to lecture on Reconstruc-Hammonton, N. J.

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

Dr. Jos. J. Hatlinger, Trance Speaker, will answer calls to lecture on Sundays, or to organized circles during week day evenings, in any part of this country. Will also organize Lyce-uros, 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-PHILLOSOPHICAL JOURNAL.

Mrs. Lovina Heath, trance speaker, Lockport, N. Y. W. H. Hoisington, the blind preacher, will answer calls to lecture on Ancient Egypt, Political Economy, or Astronomy. Address Lockport, Ill., until April 1st.

Mrs. S. A. Horton, Rutland, Vt. M. 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. H mghton. Lyman C. Howe, trance speaker, Clear Creek, N. Y.

Miss Julia J. Hubbard, trance speaker, has again entered the lecturing field. For the present her address will be Bos-ton, care of Banner of Light office. W. A. D. Hume, Cleveland, O. Mrs. Susie A. Hutchinson will speak in Willimantie, Coun., during March. Address as above, or East Braintree, Vt.

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

Miss Sophia Kendrick, trance speaker, will answer calls to lecture Sundays, week evenings, or attend funerals. Address Lebanon, N. H.

George F. Kittridge, will answer calls to attend public circles and lecture on Sundays, in Northern Michigan. Address, Grand Rapids, box 692. Mrs. E. K. Ladd, No. 179 Court street, Boston, Mass., will

answer calls to lecture.

Dr. B. M. Lawrence will answer calls to lectura. Address 12 Lincoln street, Boston, Mass. J. S. Loveiand will answer calls to lecture, and will pay special attention to the establishment of Children's Lyceums. Address, Banner of Light office, Boston.

Mrs. Elizabeth Marquand, inspirational and trance speaker,

97 Walnut street, Newark, N. J., will answer calls to lecture. Anna M. Middlebrook, Box 778, Bridgeport, Conn. Leo Miller will speak in Richmond, Ind., through February; in Detroit, Mich., through March; in St. Louis, Mo., through April. Address as above, or 22 Market street, Chi-

Mrs. Mary A. Mitchell will answer calls to lecture upon Spiritualism Sundays and week-day evenings in Western New York, Ohio, Michigan and Indiana. Would like calls to lecture along the direct railroad route to Chicago. Address without delay. Lecture Wissens Co. N. V. without delay, Lockport, Niagara Co., N. Y. Dr. James Morrison, lecturer, McHenry, Ill.

Miss A. P. Mudgett, trance and inspirational speaker, will receive calls to lecture. Address her at Fond du Lac, Wiscon-sin, care of Geo. Gates. A. L. E. Nash, will answer calls to lecture and attenderals in Western New York. Address Rochester, N. Y.

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

L. Judd Pardee. Address care Thomas Rathbone, box 1231, Buffalo, N. Y. Mrs. Lydia Ann Pearsall, inspirational speaker, Disco, Mich.

J. M. Peebles, Buttle Creek, Mich. George A. Peirce, Auburn, Me., will answer calls to speak upon the Sabbath, week day evenings, and to attend funerals. Miss B. C. Pelton, Woodstock, Vt.

J. L. Potter, Trance Speaker, will make engagements throughout the West to speak where the friends may desire. Address Cedar Falls, Iowa, P O. Box 170, until further notice. J. H. Randall, inspirational speaker, will answer calls to lecture on Spiritualism and Physical Manifestations. Address, care of 274 Canal street, New York City.

Dr. P. B. Randolph, Box 1714, New Orleans, La. Dr. W. K. Ripley will speak in Chelsea, March 18 and 25. Address box 95, Foxboro, Mass.

G. W. Rice, trance speaking medium, will answer calls to A. C. Robinson, 15 Hawthorne street, Salem, Mass, will an

J. T. Rouse may be addressed P. O. Box 305, Elkhart, Ind. Miss Belle Scougall, inspirational speaker, Rockford, III.

Austin E. Simmons will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in East Bethel on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt. Mrs. Susan E. Slight, trance speaking and singing me

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 Warres

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

Mrs. M. S. Townsend will speak in Worcester, Peb. 15 and 25; in Troy, N. Y., during March; in Philadelphia, Pa., during April.

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

Selah Van Sickle, Maple Rapids, Mich., will answer calls to lecture in that vicinity. Lois Waisbrooker may be addressed at Massilon, Ohio, P.O.

J. Wm. Van Namee, Brooklyn, N. Y.

E. S. Wheeler, Inspirational Speaker, will answer calls to lecture. Address Banner of Light office. N. Frank White will lecture in Chicago through March; Louisville, Ky., through April: Battle Creek, Mich., through May and June. Applications for week evenings will be answered and attended to.

Alcinda Wilhelm, M. D., inspirational speaker, will lecture in Quincy, Ill., and Hannilal, Mo., during February and March; in Kansas during the summer, and in Iowa in the fall. Address, care of W. Brown, box 502, Quincy, Ill., until

Mrs. Mary J. Wilcoxson, Hammonton, Atlantic Ca., M. J. Mrs. N. J. Willis, trance speaker, Boston, Mass.

Dr. F. L. H. and Love M. Willis. Address, 192 West 27th Capt. E. V. Wilson's address for March, will be No. 15 Water st., Cincinnati, Ohio: for April, care of Merritt Munson, Genesco, Henry co., Ill.; for the summer months, Memekane, Oconte co., Wis. Parties within thirty miles of Genesco, wishing to engage him for week evenings, please address as above until April 29th.

Mrs. Mary M. Wood will speak in Worcester during March.
Will answer calls to lecture in New England up to that time.

Mary Woodhull lectures on Spiritualism, Laws of Lib and Health. Address Mattawan, Mich. Elijah Woodworth, Inspirational Speaker. Address, Leslie, Ingham Co., Mich.

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

Bela Marsh, Boston.

Mrs. Frances T. Young trance speaking medium, No. 3 Avon place, Foston, Mass.

COMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee."

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

INVOCATION.

We thank Thee, oh, Father, for the sunshine and light. We thank Thee for darkness, storms and the night. We thank Thee for all that is to us seeming sorrow. We thank Thee for the hope of the bright coming morrow. We thank Thee for the wisdom Thou hast given to all. We thank Thee for the bitterness that on us doth fall. We thank Thee for the notes that sound on our ear. We thank Thee though discordant to us they appear. We thank Thee, oh, Father, for all Thou hast given. We thank Thee that within are the treasures of heaven.

AMANDA N. WILCOX.

My dear friends, how pleasing the thought that again and again I can come to you, although separated by death, and give you thoughts that shall find a resting place in your souls never to be erased; thoughts that, like the germ of a plant, shall take root, grow and send forth sweet blossoms to the world. How thankful we should be for this privilege. How gratefully and patiently we should walt until we are one united family, on this side of the river of death. Oh, my friends, let us look forward to that time, and thank Our Father, the great Giver of all life, the One who orders the changes through which we have to pass to obtain eternal life, for such a final blessing.

Although our spirits ever had their place in the great ocean of life, yet they had to be clothed with the material in order to become individualized beings-had to be born upon the face of the earth, and then pass through that trying and severe ordeal, death, to obtain an eternal, grand and beautiful life.

Though many spirits return to earth, and manifest their peculiar characteristics and angularities, think not that such is the exhibition of the greater part of the spirit plane of existence. No, no, never have I witnessed such seeming dissatisfaction on the spiritual plane as I see shown often by those who come here. On taking possession of a material organism it sometimes appears to call up any vindictive spirit in which they had formerly indulged. Often when spirits are promised by each other or the controlling spirits of this medium that they can come and communicate, if they get disappointed in so doing at the time they expect to, it calls up all their angularities, and they manifest vexation or anger in a way they never show us or at any other time. You must take into consideration, dear ones, the inconvenience spirits are subjected to in taking upon themselves the organism of another, and trying to call to the minds of their friends incidents that transpired before they left the earth. When spirits refer to the past, it brings back all the feelings of earth life; they should, when they come to the earth plane, speak of the beautiful home where they first found themselves after they left earth and consciousness was restored; they should tell where they are, and by what they are surrounded, and not allude to the past, or think of it, except for the satisfaction of friends.

The dear ones that I had thought were gone forever, I found upon my entrance into spirit life bending over me, willing, ready and anxious to do something for me, each one wishing to be recognized by me. My friends, that was the happiest moment of my life. Seeing them I did not think of you. I was completely absorbed in them and my surroundings. It was some time before I bestowed much thought upon those I had left. I could not see why you should grieve for me. It was days before I visited you; I saw the bed where I had laid all smooth and nice, everything fixed as though there had been no sickness or death. I saw that your faces were a shade paler; sadness was depicted upon them; your eyes showed the traces of tears. I did not stay long, fearing that my presence would make you more sorrowful. I was told by uncle Joseph that your grief had in a measure subsided. Since that time I have visited you often. I am glad that you have laid aside your mourning-am glad that you have come to the conclusion that it will not add to my happiness to wear it.

I feel as though I would like to stay a long time and talk to you, but there are so many spirits waiting for this organism through which to speak, that I feel that I must resign this privilege. I have confidence that the friends present will send this letter to you in accordance with my request. I will give a few particulars before I go. I will say that I was sick but a short time. My age was twenty-eight years. Of my feelings in regard to you I will only assure you that they are, if possible, more ardent than when I was with you. You will please send this to Elisha J. Wilcox, Natchez, Miss., and oblige your friend and sister, Amanda N. Wilcox.

ELLEN RANSOM TO JENNY RANSOM, WEST POINT, NEW YORK

I am so glad that I can say a few words to my folks that I hardly know what to say first. You do not know how glad I am. [Laughing.] I only want to say a little bit of a piece. I want to tell my sister that I saw her put upon me my little speckled dress when I was to be buried, and a white rose in my hand. I heard her when she said Ellen loves the roses so well I must give her one; and I wonder if she sees me put this in her hand. You knew if I could see it that I should be very glad. I did see it, but I should not if mother had not helped me.to. I saw you when you braided my hair and put some ribbon on it here. [Putting the medium's hand back of her ear.] I saw you when you took the scissors and cut off a nice little piece of it to keep. I heard you when you asked father if he believed that I was with mother. I saw you when all was arranged right, take my little playmates in to see me for the last time. I saw little Joanna when she cried. I heard you say that I was in heaven now. I laughed, and asked mother if that was so. She said yes, this is heaven, but it is not much nicer than your place. I never had any trouble on earth. When mother went away you said that she was gone to heaven; then I thought that I should go too one of these days, so it did not make me feel bad. I think that it is heaven where you are. Send this letter to my sister at West Point, N. Y. [What is your sister's name?] I suppose I must give you her name. [Laughing heartily.] I remember when my sister used to write letters to her cousin that I went to the post office with her,

when I died. Mother and I still love you, Jenny. You will

and wondered why she did not tell the man where

to send the letter. I did not know that she put the

name on the outside. Now, Jenny-you will laugh

when you recal that. My sister's name is Jenny Ran-

som. I used to have the headache-then I had sore

throat and scarlet fever. I was most nine years old

Some day when you get fixed I will come and talk to you. Mother says that, judging from what everybody says, that one of these days you are going to get all fixed nice, and then we can talk to you at home. Good bye, Jenny.

MARCH 15.

J. MARKLAND. This is an entirely new work for me. How well may succeed you will have to determine after I have finished. I want to write a good long letter, but they tell me this is not the place for such. They say-those on my side of the river-that I may write enough so that my folks may know that it is me. I wish that I could write a long letter. I did not suppose that I had got to be in such a hurry. I thought I was going to do just as though I had my own body. [To a gentleman present.] I do not suppose that you know anything of this kind of business, do you? [I know nothing about it except what spirits have told me.] Well, well, it is always easier to say what you will do than to do it. I do not feel at home here. I don't feel at all as though I was going to say what I want to. I don't want to blame any one, but I do wish that things were a little different. I wish that those who understand these matters would prepare the way for me to control this medium better. I know what I want to say to my folks, but they won't like to see it in print. So you see just what a fix I am in.

The best way is to let you know right square off where I am. By coming here you will know that I can come back, and you will conclude that if you get everything ready, fair and square, at our house, that I will come there and tell that which you would not like to have me tell through the columns of this paper. There is a great deal that you want me to say, but I cannot make up my mind to tell it to everybody. It seems to me that when I look at this woman, the medium, as though Jane would be one. Yes, I believe that she would be if everything was fixed all right. I declare I do not know how to tell you to fix things in order to make it right, for it is not right here-not quite. If you ever get things fixed I will come and tell you more about matters and things than I dare to tell at present.

Don't you remember when I was at home of my telling you how I lost my finger? When I was loading the things into the wagon at the time we pulled up stakes, my finger somehow got down between the wagon box and some of the things, and it was smashed all to pieces. The doctor said the best way to do was to cut it off and pull the flesh up over the end of it. Now there is one thing I want to tell you. I have now got that finger all right. I cannot tell you how I got it. Can you? [To a gentleman present.] [I presume that we are twofold or double; have a spiritual and material form, and that your spiritual body does not suffer injury, although the material one does.] I cannot say that I understand exactly how it is. [Have you not left your physical frame upon earth, and have you not a new body, as it were?] That is so, but I do not quite understand how I should still have my finger. Speaking of my finger calls up other things. When you refer to the next, to the last letter that I wrote you, you will find something there that I will make straight the next time that I come. I do not want you to care anything about my body. It would be a useless expense to endeavor to get it, and it would do you no good. It is not my body now. It surely would be no consolation to you in its present fixso let it go. Think of me just as little as you can. When I come near you I want to find you feeling pleasant. I have not talked as well as I wanted to. I have nearly lost control of the medium many times. Please sign my name as J. Markland. I want you to send this to Rufus McMillan, Georgetown, D. C. He will get it. He is my wife's brother. He will take it to her. I shall feel better when I get away from here. It is four and one-half years since I died.

MILO CROWLEY.

I believe that it is going to be rather a difficult thing for me to play the part of a man in a woman's rig. If we cannot find the right kind of a road to travel, we must make short turns; consequently I shall make my story a short one. My good friend who has just left, found considerable fault with the believe that it is far better to do as well as we can and make no bones about it. It is a pretty fine thing after you have shed your mortal remains to know that you can get possession of some other body and say what you want to. I think it is about one of the best things that God ever put into his calculations. I want to tell you of something that happened about seven weeks before I went out of the old body and took possession of the new. One night when we were coming home I saw a light directly in front of me and about three feet distant. I spoke of it to you, but none of you could see it. That light followed me a good half mile, or rather I followed it, for it kept on right in front of me. It kept just about such a distance from me. I thought of it over and over again, and upon remembering the stories that the old women tell, I must confess that it worried me a little. I did not really want to die, but I was afraid that I had got to. When I used to speak about it, fearing that some one of us had got to go, and that that light was a warning, you laughed at me, and said that Milo was really afraid that he was going to die.

Now I did not feel afraid, but I had just got things all nicely fixed, and by the next spring I should not have owed any man a single cent. So I dld not like the idea of going so quick. Now I have learned about that light. I wanted to speak about this, so that you might know that it was me, and also for another reason; you often think about my mention of it, and wonder if it was really of any moment. I have been told here that, upon our return home, if we had seated ourselves quietly at a table, we should have found out from raps by the spirits the meaning of it. We were ignorant of all these matters then, and did not know how to manage. I had my ideas about it, however, all the time. Is not this circumstance about as good as anything that I can give you, to make you see that the door is open and that I can talk with you?

[Laughing heartily.] I cannot help laughing when I think of that fellow that came here before I did. He had a pretty serious time of it. Well, I suppose he has got all over that now. You did not seem to understand helping him. Why did you not join hands all round? [Reporter-"I had to use my hand to write down what he said."] He would have liked it if you had all taken hold of hands, and allowed him to gather strength from you. Is there any chief or head to this establishment? I want to offer my gratitude for this privilege. [The gratification is on our part; we are very happy to afford you the opportunity of conversing with your friends.] I did not think of that; shall you put in all that I have said? [That is our intention.] Well, there is a chink that I did not think of : however, I think you may as well. There is a little old man here that used to make shoes, who wants to tell his story. I think he will have just about as hard a

hands all around. [Did the gentleman have any other business except shoemaking ?] I do not know; he might have made boots also. He took hold of the medium's shoe-that called my attention towards him. I am very much obliged to this lady, the medium, and I will try to make it all right with her when she comes over on our side. [Taking up the folds of the medium's dress.] I guess Jeff. Davis did not know that such garments as these would impede his progress. I have had a confounded good time since I have been here-I feel a good deal better than I thought I should when I took a look at this chance for communicating with you. I would prefer this style of talking to writing. I was never good at composition. When I went to school on composition days I managed to make excuses-I was pretty good at them, I assure you-had the headache or something else, and kept out of the way. If I had paid more attention to that branch of my education, I should have talked better. [The natural flow of your thoughts is all that is desired.] Well, I guess I have been about as natural as I could be, in female attire.

Well, my friends, from the story that I have told, you will not have any idea that I am dead, and I am not. I am just exactly as much myself now as I was when with you. You cannot see it in that light, but it is so. I am very glad that the war has turned out as it has. I did not care to take any part in it. My name is Milo Crowley. Judging from my letter, you would not think that I was the son of a deacon, would you? As long as he kept me in tow I was steady enough, but when I got away from him I had all the more to let out—that is where the trouble comes in. Please send this to M. J. E. Crowley, Rutland, Vt.

ELLEN GAGE.

e il scrid bro

Yes, madam, I am a spirit, and I want to tell you that it is a great privilege to be a spirit-greater, I presume, than you have any idea of. Being the spirit of a woman, I appreciate the privilege that I have. If I had only known just half of what I now know, I would have had things a little different when I was upon earth. I do not believe in having things all one way-just as men would have them. I told you many times that I did not approve of it, but I was like all the rest of the women. I never dared to say before many all that I thought about it. I now wish to tell you that you will never get your just rights until you stand up for them, and not to wait for the men to assist you. They stand up quite strong enough for their own rights-rather too much for their own happiness. Of course, I do not expect any one present to take exceptions to what I say. [Spirit pausing.] [Go on, we are pleased to hear you; the gentlemen are not offended, they already think that the time has arrived for them to take their shackles from off the soul of woman. I You need not wait for that-they never intend to remove them. You must lift them yourselves. It is perfectly absurd that man should have the entire making of those laws by which woman has to be governed. I never had an opportunity of talking much. I used to attend the sewing society and class meetings; there I had a chance to say something and make prayers, but I never dared to say what I thought. Had I asked for the privilege to speak in favor of woman, I should have been told by the minister, who presided at the sewing circle as well as at the prayer meeting, to keep silence. We shall never have things as we desire. I fear the elements are too positive that we have to deal with. I think the manner in which woman is treated is a great outrage. Women are fit to become the mothers of great men, but they are not fit to take any part in making the laws by which we are governed, so the other sex thinks. I hope you will be kind enough to report me correctly. [Certainly.]

I would like to call your attention to many things, and to prayer in particular. You have prayed long enough to God for the blessings that you so much desire, to know by this time that your prayers will never be answered. You had better devote your time to working out your own freedom instead of praying; you will accomplish a great deal more. You must let the men know that you are determined to have your rights, and that your efforts will never cease until you have obtained them; then you will

find that there will be a great change. My friends that I left on earth never agre my sentiments-no, never! I know that many of them will say that now I have reached a place where the laws do not affect me that I ought to be at rest, and say nothing about them. I feel just as strong and desirous as ever to bring about the legitimate rights of woman; and then again I would have you know that here on this plane there is no oppression from men. Women's rights and men's rights are equal. I do not wish you to have the least anxiety about what I have said reaching my friends-it is designed more particularly for women in general than for them. I hope every woman who may read it will be strengthened and made bold to come out and declare her convictions of right in regard to the matter.

There is not that true friendship among our sex that there should be. You do not work in concert to accomplish your aims.

I will be very glad if you will be kind enough to insert what I have said in the columns of your paper, for the benefit of women and myself. If so, you will oblige your friend and sister, Ellen Gage.

SAMMY WHITE, OF ROCKFORD, ILL.

I have come to tell my little bit of a story. You let little bits of boys come here, don't you? [Yes, we are delighted to have them come.] Well, I cannot talk you a long letter. Little children must write short letters, and when they get big men and women, then they may write longer ones. I want to tell my father and mother and all the folks that I know, and that used to know me, where I am, and what I am loing. I am in heaven. [Thinking.] Yes, it is heaves. I go to school, and I learn about the flowers. What kind of a study do you call it-I forget? [Botany.] Oh, yes, that is it. I learn their color and their language. When I have been to school a long time I will tell you more about it. I was nine years old when I died. It is not two years since. I died of diptheria-my throat was all sore, and before I died my tongue was all swollen and laid in this way. [Showing.] I could only whisper just a little bit. I did not cry when I whispered good bye, because I did not know just where I was going to. Now I am right here, but I don't know where this place is. I can talk to you and they will put it in the paper and send it to you. I want to tell my mother about some flowers. Tell her to take some violets, but not to tear their heads off by crossing the stems of two of them and then pulling until one of them loses its head, to see who is going to beat. I don't do that any more. I will tell you, lady, how I fix them all nice, and you'll tell mother, won't you? [Yes, we will, with great pleasure.] Well, I gather a great many violets -purple ones; then I gather a great many white ones and put all around the purple ones. Then I

get some pinks and put just one row all around

leaves all around, and next to them I put some moss all around, and they look just as pretty, and I make just as many of them as I want to, and give them to the folks that like me. Some day I am going to bring some home-just as soon as I can make nicer ones. I have not been sick one day since I have been here. May be I shall by and by. There was one little girl that was sick after she came here, but she got well. My name is Sammy White. I live in Rockford, Ill. (What is your father's name?] I never called him anything but father. Do you mean Mr. White? [No, his first name.] I do not know, I will ask some one here where I am. [Listening.] No, they cannot tell me. Next time that I come I will tell you his name. Good bye, lady, good bye, man. [Addressing Prof. Worthin, State Geologist, who was present-good bye.] I am going now to make more bunches of

- McKINZIE.

1 10 10

I am happy and well, and mighty glad of this chance. You will see that it is quite a privilege when you think how many there are waiting for this very place, and only one of us can have it at a time. I consider myself highly favored to be the first to get possession on this occasion. I will be as brief as possible, considering the number that are waiting. I would like to tell a long story, but I guess there is most too much labor here to be wasteful of words in order for my letter to reach you. When you get talking to your folks, though, you are apt to spin out a pretty good story. I am going to try and condense mine. I do feel thankful for this chance. It seems very strange to me-well, I cannot express to you how it is that I talk. [Is this the first time that you ever controlled a medium?] Do you call this lady a medium? [Yes.] Then this is my first time. Can you tell me what month this is? [It is the 16th of March.] Well, I am straighter than I thought I should be. 1 was afraid that I could not remember that much, It is five years the third of this month since I died. I don't want to say died-is there not some word that comes in better than that? Not being dead, that is not a proper term. It does not convey my meaning. What a world of experience I have passed through, and you, too, my friends, have had some pretty trying times. Now you see if I had been really dead, I could not have known that. Sometimes I see that want shows itself pretty plainly. I see, too, that your prayers don't supply your needs. They are offered to the one that promises to be-how is that?-" a father to the fatherless, and a husband to the widow." I guess that is the way it goes, but He don't seem to take care of you when the husband and father is gone. I see you pray to Him, but it don't seem to do much good. I tell you what it is, so far as praying is concerned, it actually does not do one particle of good. I see after you have prayed you look a little more patient and contented, hoping and believing that what you need will come some time. [Losing control.] Dear me, I don't exactly get the right kind of a hitch here. Woman, please give me help. [A circle was formed for the benefit of the spirit.] I want to destroy your faith in that Source. I tell you what it is, if you will just give me a little bit of time in fixing things up so that I can talk, I will tell you how you can get your wants more effectually supplied than by making prayers. You may safely apply to Mr. Fox for help, if you want to, if you dare to, if you are willing. Tell him that I told you to. Tell him that old Mr. McKinzie is conscious of your destitute condition and knows of his ability to help you. I think he will do something for you. What noise is that? [Spirit listening.] [It is the wind.] I wish you could know how that sounds to me. It is like the roaring of cannon. I can control no longer. I do not know where the trouble is. I guess that it is in me.

Please send my message to Louis McKinzie, of Fort Dodge, Iowa. I have done just the very best that I could, but there is something in the way, for I am unable to talk further.

CAL, TO MR. S. W. BIRDICT, BRISTOL, R. I.

Really, I did not suppose that I was going to meet with so many people. I simply came to say a few words to my friends. [Shaking hands with all present.] I do not intend to give any of you much trouble. [Some one knocking.] Is that at the door of this house? [Yes.] If some of my friends would come in, I would like it very much indeed. I am going to talk as fast as I can, for I have no sermon to preach, no prayer to offer, no political remarks to make, nothing of that kind, only just a word or two, as the boy said, to square things off and give a proper understanding of the facts. I have just left earth-have not been gone but a few days. I knew about spirits coming back to talk, and of their messages being published in your paper, and also in the Banner of Light. I would not have you think that I believed in either of them. Since I have been over here I have seen a good many come here to communicate; so I thought that I would come, too, and try to do the same thing. I wonder if I shall be recognized as a spirit if I communicate through your paper? [We rather think that you will commit yourself.] Well, I am going to tell my story here, and then I am going to try that other institution, the Banner of Light. [Laughing.] I really can't help laughing. This is one of the grandest traps to catch a body in. Let me tell you just how I used to feel about this matter. It is only a few days since I stepped over. I died on the second day of the month. I had the pleasure of enjoying the winter with you and came over here in the spring to enjoy that. I like it first best here. The wind blows pretty hard to-day where you are -it blows the smoke all about, out of what the country folks call chimneys, and the city folks call flues. The people all look natural and pleasant here, but they all look sick and old where you are. If you will get out of your body and come over here you can enjoy things just as well as I do, and avoid a miserable, rainy spring. [Do you find it really a Summer Land?] I guess it is summer-it is not cold winter, but there is no excessive heat, You can call it Summer Land, if you like; it is gay over here. If you want to know how gay it is just cast off the bodies that you have and then you will see that this is really a gay and charming country.

I wish I could tell you just exactly how I feel. You know when you take a glass of something good, how you feel? You feel as though you would tip one way just about as easy as another, and you have no fears about which way you will tip-so you let on and feel perfectly at ease. I feel just so, and I have not had a glass of anything-not a drop of brandy or punch. I tell you it is tip top. I do not know as it is right for me to feel so nice when you are all feeling so bad. Everything is all quiet and nice here. [Pausing.] I wish you would give me about two minutes and a half to collect my scattered senses. [Laughing.] I did not use to think much of Spiritualism. I expect my friends would rather not be notified that I am here. I don't see how it was that I really got round. It is fourteen please give father a nice great lot of love for me. I time as that other one did-you will have to join | next to the white ones. Then I put some green | days since I came here. I wish you to send this to

Mr. S. W. Birdict, Bristol, R. I. I want to speak about the spiritual papers so that they will know me. Jane came home one day with some books and they were done up in a spiritual paper-one of yours. [At this point the controlling spirit was requested to release his control of the medium and allow her to return to her normal state, that she, with the rest of the company present, might go to a window and see the celebrated Harry Leslie, who was at that time crossing over Dearborn street on a tight rope suspended from the top of the "Varies" to the top of Cobb's Building. He was at first unwilling, but consented upon condition that he might finish his communication immediately afterwards.]

Well, you have done better than I thought you would. I was afraid you would not fulfil your promise. [Did you see the man walk the rope?] Yes, sir, I saw him. I guess I will go home and get a rope and commence practicing myself. I wonder how I am to get a rope. Are you all ready for me to tell about the paper that Jane brought home around the books? [Certainly.] I was looking at the corner of it, and I saw something about an internal life. That took my attention and I had a good laugh over it. I thought the folks that were devoting their time to that, better be making their peace with somebody else. [Was it not Inner Life instead of internal life?] I forget; it was something that made me laugh. It was about something where you could not see it. Then the Banner of Light, I have seen that paper also. I laughed at that and said now if this is so, and I should by any chance happen to go over on the other side, I will go to those places and see how it is.

I do not believe on the whole that I am dead. I guess that I have been born again. I laughed and said that I would find out about this matter, and Cal. has been as good as his promise.

Now I want to say to the company present and my friends, I hope you will have as good a time reading this as I have had in saying it. I shall feel abundantly repaid if nobody ever reads it. Good bye, I am not going to tell about my disease. I was in the body and am now out of it—that is enough.

MARCH 20.

CARRIE TO LUCRETIA TOULAN, OF NORFOLK, VA. What I shall say will be for the benefit of my sister, mother, and two children. To go on and tell you what I have passed through since I leftyou, will take a longer time than I have to spend with you. I will only say to you that I can communicate, either by writing or speaking. Father and James are here—perhaps, when conditions are favorable, they will talk to you. Yes, I feel sure that they will.

After you have read this, let old Mr. Coolidge read it. Tell him that I have not forgotten his kinduess to my husband in his last sickness. I will thank him now for his kindness to my child, and if he will come to your place I will talk with him as well as with you. I do not find it very easy to talk at this time, but my anxiety to say a few words was such that I was willing to attempt most anything. Please arrange things as soon as possible for me, and I will improve the chance offered. Send this to Lucretia Toulan, of Norfolk, Va. My name is Carrie.

Letter from Mazomanie.

DEAR JOURNAL: It is with a feeling of timidity that I attempt to write upon our beautiful theory and its co-workers, and very sensibly do I feel my incompetency for the task; but a feeling of duty creeps over me which makes me bid defiance to criticism.

I will send a few thoughts in relation to the society and surroundings in which I live. In the first place we are blessed with a variety of denominations, which are represented by two or three divines each, consisting of Methodist, Episcopal, Primitive Methodist, Baptist and Universalist, which blend their feeling and sentiment in unison and harmony as is usually the case under similar circumstances. Each denomination of course feels the demands of its efforts in its own immediate channel until some other Ism steps in, which is not blessed with as many representatives or defenders; then all these others combine to put down the heresy, or shrink with disgust from being contaminated by such pernicious doctrines. I say all, but I mean the Orthodox organizations, for we do claim a few friends among the Universalists. Notwithstanding they cling to their sectarian principles, they are willing to let every one think for himself, and though they do not come out very liberally upon the plane of investigation we will not complain-we are grateful for their friendship.

We have enjoyed during the past week a spiritual lecture—the first we have ever had the pleasure of attending while in this place. I have been a resident for eight years, and a firm believer in our beautiful philosophy for fifteen years-thus you can imagine my deep heart-yearnings and aspirations for truth. When I have most earnestly desired the bread of life I have received nought but stones. This has been my experience while here, and had it not been for the many glorious and elevating truths which found way to my heart through the columns of the Banner and the Journal, I know not what I should have done.

I was very happy to make the acquaintance of G. W. Rice, of Broadhead, of this State, who delivered four most excellent lectures upon Spiritualism, science and philosophy. Although they were not largely attended, we think he was duly appreciated by a number who do not identify themselves with Spiritualists.

The first meeting was called to order and presided over by Rev. Miles Todd, a Universalist minister of d this place-a very worthy and liberal-minded man. Mr. Rice was also entertained and warmly greeted by several of the leading members of that society. He is a man in whom we could place implicit confidence for truth and veracity, and will in the future without a doubt, rank with our first inspirational speakers. He also delineated some ten or twelve characters which were unquestionably true and satisfactory to the individuals themselves. I wish to here state that his means are quite limited; having a family to support and traveling expenses to defray, leaves him with scarcely enough to make the two ends meet. We hope the friends wherever he goes will consider this, and as he makes no charges, we hope the hat will be freely circulated and contributions liberal; in so doing may it be remembered that we are "lending to the Lord"? Is it not a great sacrifice to be separated from one's family to go forth into the cold, unfeeling world to proclaim that which we deem sacred and true, wherein we meet only rebuffs from the religious world. He has gone West from here—on his return we are in hopes to have him again, if circumstances are favorable.

I shall ever labor for truth and justice.

Mazomanie, Dane Co., Wis., March 1, 1806.

For the Religio-Philosophical Journal. Providence in Slavery. A SPIRITUAL PRODUCTION.

BY G. L. BURNSIDE. Firm at the helm of all this seeming strife, Is a calm spirit that directs the whole To undiscovered ends; and from the shores Of Afric's rivers and the Amazon Shall come high daring to redeem the world From all base uses. See, they have come From Africa, like flocks of migrating And heaven-directed birds, that fly afar, And know not whither; but the Lord is in The spirit of it, to direct its course; And make the angel of the darkest fate Glow with resplendent beauty, in the light Of other years and undiscovered realms.

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

and their successors are elected;

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

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

for that purpose;

Resolved, That appointments and records as delegates from Resolved, That appointments are constitute the membership in local organizations, shall alone constitute the membership in the National Organization of Spiritualists; and all such delethe National Organization of Spiritianists; and all such defe-gates shall be thereby constituted and remain members until their names are voluntarily withdrawn.

Resolved, That until otherwise ordered, each local organi-zation of Spiritualists, or Progressive Reformers, shall be entitled to two delegates in the National Organization, and an additional one for each fractional fifty over the first fifty

members.

Resolved, That in adopting these articles, all rights of the

Resolved, that in adopting these articles, air lights of the National Organization hereby instituted, in any wise, at any time, or in any manner, in the least degree to assume the power to prescribe creeds, articles, or declarations of faith for Spiritualists, or otherwise interfering with individual rights, or the rights of local organizations, by resolutions, or otherwise the rights of local organizations, by wise, are forever prohibited.

In pursuance of the above, the undersigned officers of said

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

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

the month of August next;

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

[Sirned]

L. K. JOSLIN. Secretary.

L. K. Joslin, Secretary. (Signed) And, on conferring with each other, we have decided to call the THER 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, State of Rhode Island. And we therefore in vite "each local organization of Spiritualists or Progressive Reformers," to send "two delegates and an additional one for each fractional fifty over the first fifty members;" to at-tend and participate in the business which may come before

JNO. PIERPONT, President.

JNO. PIERPONT, President.

MARY F. DAVIS, V. P. for New York.

J. G. FISH.

" New Jersey,

I. REHN,
" "Penn.

THOMAS GARRETT,"
" Delaware,

J. A. ROWLAND,
" "Ohfo,
" Michigan, A. G. W. CABLED,
BENJ. TODD,
E. S. JONES,
H. S. BROWN, M.D.

" Wisco
Mass.
T. T. " Michigan,
" Illinois,
" Wisconsin, C. H. CROWELL, " Mass. M. B. DYOTT, of Pennsylvania, Treasurer. HENRY T. CHILD, M. D., Secretary, 634 Race St., Philadelphia.

BOOKS! BOOKS!! NEW YORK AND BOSTON PRICES. FOR SALE BY THE

RELIGIO-PHILOSOPHICAL

PUBLISHING ASSOCIATION (Address Post Office Drawer 6325.)

CHICAGO, ILL. All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of

prices for postage, addressed as above, will meet with prompt attention. PRICE. POSTAGE. Answers to Ever Recurring Questions, a Sequel to the Penetralia, by A. J. Davis.

Answers to I7 objections against Spiritual Intercourse, by John S. Adams.

Apocryphal New Testament.

12 1.25 20 Bouquet of Spiritual Flowers, by Mrs. J. S. 16 Bouquet from the Garden of Humanity, (Poeti-

cloth
Common Sense, by Thomas Paine...
Conduct of late, by R. W. Emerson...
Clairvoyant Family Physician, by Mrs. Tuttle
Davenport Brothers; Their Manifestations, &c. Dealings With the Dead, by P. B. Randolph, cloth...

Discourses, by Cora L. V. Scott, cloth...

Discoursesions of Spiritualism, by Brittan and Richmond, cloth...

Dissertation on the Evidences of Divine Inspi-

cloth...
Eliza Woodson, or the Early Days of One of the
World's Workers, by Mrs. E. W. Farnham...
Emerson's Writings, 1st and 24 Series, both... Emerson's Writings, 1st and 2d Series, both...

Emma Hardinge, (Photograph)......

Empire of the Mother, by II. C. Wright. Paper, 35 cts., postage, 6 cts. Cloth...

English Traits, by Raiph Waldo Emerson...

Epitome of Spirit Intercourses; a Condensed View of Spirit Intercourses; a Condensed View of Spirit alism, by Alfred Cridge.....

Errors Corrected; an Address by the spirit of Stephen Treadwell...

Errors of the Bible, by II. C. Wright. Paper, 30 cts. postage 6 cts. Cloth...

Familiar Spirits, and Spiritual Manifestations, by Dr. Enoch Pond.
Footfalls on the Boundary of Another World, by Robert Dale Owen...
Fountain of Health, by Dr. Wiesecke.
Free Love and Affinity, by Miss Lizzie Doten.
Free Thoughts Concerning Religion, or Nature vs. Theology, by A. J. Davis.
Further Communications from the World of Spirits, by the Spirit of George Fox. Paper 50 cts. postage, 8 cts. Cloth.
Fugitive Wife, by Warren Chase. Paper, 25 cts. Cloth.

Funeral Oration on Abraham Lincoln, by Em-Gist of Spiritualism, by Warren Chase

Gist of Spiritualism, by Warren Chase...
Gospel of Harmony, by Mrs. Willard...
Great Harmonia, by A. J. Davis. 5 vols, viz:
Vol. 1. The Physician; Vol. 2. The Teacher;
Vol. 3. The Ser; Vol. 4. The Reformer;
Vol. 5. The Thinker. Each...
Harmonial Man, or Thoughts for the Age, by
A. J. Davis. Paper, 50 cts., postage, 6 cts. Cioth

Hartbrid Bible Convention...

Hartbridger of Health, by A. J. Davis...

Hayward's Book of All Religions, including

Healing of the Nations, (First Series,) by Chas. Healing of the Nations, (Second Series,) by Charles Linton..... History of the Chicago Artesian Well, by Geo. Shufeldt.... Shufeldt.

History and Philosophy of Evil, by A. J. Davis.

Paper, 50 cts., postage 6 cts. Cloth.......

History of Dungeon Rock, by Enesee......

History of the Supernatural, 2 vols., by Wm.

Howitt. Both...

Household Poems, (15 Illustrations,) by H. W.

Longfellow.

3.00

60

75 75

48

16 16

16 12

16

75 20

4.00

50 80

40

1.00

2.25

1.25

15

1.50

1.00

75

2.50

25 10

1.50

75

32

36

12

20

30

20

12

20

24

12

12

28

12

16

2.00 1.25

Koran...
Lectures on the Bible, by J. Prince......
Lectures on Spiritualism, by Prof. Hare...
Legalized Prostitution, by C. S. Woodraff, M.
D. Cloth...
Letter to the Chestnut Street Congregational
Church, by John S. Adams.
Lily Wreath, by Mrs. J. S. Adams, Medium...
Life Line of the Lone One, by Warren Chase.
Cloth.

Cloth.....Life of Thomas Paine, by G. Vale. Cloth..... Life of Jesus, by Erpest Renan....... Light in the Valley, by Mrs. Newton Crosland Living Present and Dead Past, by Henry C. Wright...... Lizzie Doten's Review of a Lecture by James Freeman Clarke...... Love Life of Dr. Kane...

2.00 Macrocosm and Microcosm; or the Without and the World Within, by Wm. Fis-

Magic Staff, and Auto-Biography of A. J. Davis
Man and His Relations, by Prof. S. B. Brittan..
Manomin, by Myron Coloney...
Marriage and Parentage, by Henry C. Wright..
Messages from the Superior State, by John
Murray, through John M. Speer. Cloth....
Methodism and Spiritualism, by Andrew
Rickel.

1.75

J. Davis.

Moses and the Israelites, by Merritt Munson.

Mysteries of Life, Death and Futurity, by Horace Welby.

Nature's Divine Revelations; Her Voice to Mankind, by A. J. Davis. Cloth, \$3.50. Calf Natty, a Spirit; His Portrait and his Life, by Allen Putnam. Paper.

New Manual for Children, (for Lyceums,) by A. J. Davis. Cloth cles, by J. H. Fowler. Optimism, the Lesson of Ages, by Benjamin Peculiar; A Tale of the Great Transition, by Epes Sargent
Penetralia: being Harmonial Answers to Important Questions, by A. J. Davis...... nomena of Modern Spiritualism, by Wm. B. Hayden.

Philosophy of Spiritual Intercourse, by A. J.

Clath Davis. Paper, 60 cts., postage, 6 cts. Cloth.. Philosophy of Herbert Spencer, (First Princi-

Philosophy of Creation, from Thomas Paine, 1.25

Poems from the Inner Life, by Miss Lizzie Doten. Cloth, \$1.25, postage, 16 cts. Full

1.25 Religion of Manhood; or the Age of Thought, by Dr. J. H. Robinson. Cloth. Religious Demands of the Age, by Frances Power Cobbe. Cloth...... Religious History and Criticisms, by Ernest

dore Parker Rivulet from the Ocean of Truth, by John S.

20

20

Adams.

Road to Spiritualism, by Dr. R. T. Hallock....

Rubicon is Passed, by Elisha Chase......

Scenes beyond the Grave, by Rev. J. L. Scott.

Scenes in the Summer Land, (a Photograph.)

by Hudson Tuttle...

Science of Man Applied to Epidemics; their

Cause, Cure and Prevention, by Lewis S.

Honel Hough.

of Provorst, (from the German,) by

Sermon of Immortal Life, by Theodore Parker Six Lectures on Theology and Nature, by Em-

dium.... Spirit Works Real but not Miraculous, by Al-do do Large Size, Stift Covers, each Spiritualism, by Judge Edmonds and Dr. G. T.

Dexter...

Spiritualism and the Bible, by the Spirit of Edgar C. Dayton...

Spiritualism Scientifically Demonstrated, by

Combs
Which Flood do you Prefer!
Which Flood do you Prefer!
Wild Fire Club, by Emma Hardinge.
Woman and her Era, by Mrs. Eliza W. Farnham, 2 vols. Plain cloth, \$3.00; full gilt, \$4.00; calf. 2 vols., in one.
Woodman's Three Lectures on Spiritualism...

be mailed on the receipt of the price and postage. We shall add to, and correct the list, from time to time, as occasion may require. Address GEO. II. JONES, Sec'y R. P. P. Association, Post Office Drawer 6325, Chicago, 111.

B. S. JONES

The above, and a variety of other books, kept for sale, will

President Religio-Philosophical Publishing Association.

THIS DAY PUBLISHED, JANUARY 2d.

An Original and Startling Book! THE ORIGIN AND ANTIQUITY

PHYSICAL MAN, SCIENTIFICALLY CONSIDERED, PROVING MAN TO HAVE BEEN COTEMPORARY WITH

THE MASTODON; DETAILING THE HISTORY O.
HIS DEVELOPMENT FROM THE DOMAIN OF THE
BRUTE, AND DISPERSION BY GREAT WAYES
OF EMIGRATION FROM CENTRAL ASIA. BY HUDSON TUTTLE.

THE design of the author is well set forth in the title of his work. The manner of its accomplishment may be understood by our saying that he seems peculiarly endowed with the rare faculty of presenting the most dry and obscure questions of Science in such a vivid and striking manner, that the most unscientific reader can readily comprehend them. He stands directly between the Scientist and the man of common education as an interpreter; and as is proved by the success of his former publications, understands the needs of the popular heart, and the best manner of meeting them in a most surprising manner.

heart, and the best manner of meeting them in a most sur-prising manner.

"Theology is not mentioned in the course of the whole work, yet it is most completely overthrown and annihilated. The annals of geology are exhausted in successfully proving the vast antiquity of man, the records of zoology in proving his place in animate nature, and the immense labors of histo-rians and linguists in showing the origin and relations of the diversified Races of Mankind."

The Lithographed Chart,

Attached to the volume, is alone worth its price.
Price, \$1.50—postage 18 cents extra. For sale at the office of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. P. O. Drawer 6325, Chicago, Ill. 18-tf

THE GREAT LYRICAL BPIC OF THE WAR.

GAZELLE: A TALE OF THE GREAT REBELLION. A Purely American Poem.

Its Characters are from Life.

It is an Autobiography,

Its Scenes are the Great Lakes. NIAGARA FALLS, the St. Lawrence, Montreal, the White Mountains, and the singulary battle-fields of the South. It episodes the weird logends which cluster around these places. Its measure changes with the subject, joyful or sad, and by its originality and airy lightness awakens at once the interest of the reader, and phains it to the end. It has all the

becuties of a poem, the interest of a romance, and the truth-fulness of real life.

This volume marks a new era in the history of American poetry. It is receiving the most marked attention from the

ress.

"This is a delightful, delicious, versified story of the war; fall of romance, spiced with wit, spicy with humor, happy even to occasional grotesqueness in its rhymes, with a dash and rattle, which wins the reader at the start, and chains his attention to the very last page."—Banner.

Beautifully bound i blue and gold.

Price 1.25. For sale at the office of the RELIGIO-PHILO-COMMAN ASSOCIATION. SOPHICAL PUBLISHING ASSOCIATION. P. O. Drawer 18-tf

A NEW BOOK.

Just published by the "Religio-Philosophical Association,"

THE BIOGRAPHY OF SATAN;

Or a Historical Exposition of the Devil and his Dominions; Discloring the Oriental Origin of the Belief in a Devil and Discloring the Oriental Origin of the Belief in a Devil and Future Endless Punishment. Also, the Pugan Origin of the Scriptural Terms, "Bottomless Pit," "Lake of Fire and Brimstone," "Keys of Hell," "Chains of Darkness," "Everlasting Punishment," "Custing out Devils," etc., etc.

With an Explanation of the Meaning and Origin of the Traditions respecting the Dragon Chasing the Woman—"The Woman Clothed with the Sun," etc. By K. GRAVES, author of "Christianity Before Christ; or, The World's Sixteen Crucified Saviours."

(Foar hath torment.) Read! Read! "Something new and something true," and be saved from (the fear of) endless damnation.

THE "BIOGRAPHY OF SATAN" will be found to be a work of rare novelty, curiosity and value to the general reader, and of the most intense and momentous interest to the fear-bound professor of religion, of every name and nation in the world. It contains a very extensive, rare and compact collection of historical facts upon the several points treated on. The following list of its contents will furnish some idea

Address to the reader. Chapter 1st-Evil and demoralizing effects of the doctrine of endless punishment.

Chapter 2d—Ancient traditions respecting the origin of Evil

Chapter 3d-A wicked devil and an endless hell not taught in the Jewish Scriptures.

Chapter Lth.—Explanation of the words Devil and Hell in the Old Testament.

Chapter 5th.—God (and not the Devil) the author of evil acceptable of the Chapter 5th.—God (and not the Devil) the author of evil acceptable of the Chapter 5th.—God (and not the Devil) the author of evil acceptable of the Chapter 5th.—God (and not the Devil) the author of evil acceptable of the Chapter 5th.—God (and not the Devil) the author of evil acceptable of the Chapter 5th.—God (and not the Devil) the author of evil acceptable of the Chapter 5th.—God (and not the Devil) the author of evil acceptable of the Chapter 5th.—God (and not the Devil) the author of evil acceptable of the Chapter 5th.—God (and not the Devil) the author of evil acceptable of the Chapter 5th.—God (and not the Devil) the author of evil acceptable of the Chapter 5th.—God (and not the Devil) the author of evil acceptable of the Chapter 5th.—God (and not the Devil) the author of evil acceptable of the Chapter 5th.—God (and not the Devil) the author of evil acceptable of the Chapter 5th.—God (and not the Devil) the author of evil acceptable of the Chapter 5th.—God (and not the Devil) the author of evil acceptable of the Chapter 5th.—God (and not the Devil) the author of evil acceptable of the Chapter 5th.—God (and not the Devil) the author of evil acceptable of the Chapter 5th.—God (and not the Devil) the author of evil acceptable of the Chapter 5th.—God (and not the Devil) the author of evil acceptable of the Chapter 5th.—God (and not the Devil) the author of evil acceptable of the Chapter 5th.—God (and not the Devil acceptable of the Chapter 5th.—God (and not the Chapter 5th.—God (a

Chapter 5th—God (and not cording to the Christian Bible. Chapter 6th-God and the Devil originally twin brothers and

Chapter 6th—God and the Devil originally twin brothers and known by the same title.

Chapter 7th—Origin of the terms "Kingdom of Heaven and Gates of Hell?" also of the traditions respecting the dragon chasing the woman—the woman clothed with the sun, etc.

Chapter 8th—Hell first instituted in the skies; its origin and descent from above

Chapter 9th—Origin of the tradition respecting the "Bottomless pit." Chapter 10th-Origin of the belief in "A Lake of Fire and

Brimstone."

Chapter 11th—Where is Hell? Tradition respecting its character and origin.

Chapter 12th—Origin of the notion of man's vil thoughts and actions being prompted by a Devil.

Chapter 13th—The Christian Devil—whence imported or borrowed.

Chapter 14th—The various retributive terms of the Bible, of Oriental origin.

Chapter 15th—The doctrine of future punishment, of Heathen

Chapter 15th—The doctrine of future punishment, of Heathen and priestly origin, invented by Pagan priests.

Conclusion—163 questions addressed to believers in post
mortem punishment.

Appendix—Origin of the traditions respecting "The War in Heaven." Fallen Angels being transformed into Devils, and An explanation of the terms Hell, Hades, Gehenna, Tartarus, Valley of Hinnom, the Worm that never dies, etc. Concluding remarks.

For sale at this office. Price 35 cents.

THE HISTORY

MOSES AND THE ISRAELITES

Is tille title of a new book, written by the undersigned; and just issued from the press of the Religio-Philosophical Publishing Association, Chicago, Ill. The design of the work is to expose to popular comprehension the false downom Moses taught mankind to revere; the uninspirational

whom Moses taught mankind to revere; the uninspirational character of Moses' writings; the criminality of his conduct; and the impurity of the source of that conduct. All these positions are plainly demonstrated in this book.

The book contains some 370 duodecime pages; is printed on new type, (Brevier) and on good paper. Retail price, bound in cloth, \$1.50; postage 20 cents extra. For sale at the office of publication, and at the Book Store of Tallmadge & Co., 109 Monroe street, Chicago, and by the undersigned at Geneseo, Henry Co., Ill.,

MERRITT MUNSON.

15-tf JUST PUBLISHED:

JESUS OF NAZARETH:

OR THE TRUE HISTORY OF THE MAN

CALLED JESUS CHRIST.

GIVEN ON SPIRITUAL AUTHORITY, THROUGH ALEXANDER SMYTH.

Tills is the most extraordinary and curious book ever published since the art of printing has been invented. It purports to be a true history of the lamentable career of Jesus during the last three years of his existence, with a slight sketch of his youth. It presents him in the natural character of an intelligent and virtuous man, who fell a martyr to his good intentions in the cause of humanity. It is entirely cut loose from the trammels of priesteraft, superstition and humbug, and though written in a style so plain that every reader can comprehend, yet the incidents are so startling and combined with such prudence and tact as regard Unity, that the reader's attention is seized and held fast by a deep absorbing interest. The most brilliant romance ever written cannot reader's attention is seized and neid last by a deep absorbing interest. The most brilliant romance ever written cannot present scenes more attractive than are presented in this curious and unparalelled production. The author asserts that this book is written at the request of the spirits who furnished him with certain facts by mental visions and oral communications, with per mission to use his own taste, judgment, and abilities as to the manner in which they should be made known to the public. Since the book has been published in recard to its ties as to the manner in which they should be made known to the public. Since the book has been published, in regard to its truth it has been publicly endorsed by the spirits at Boston, and declared to be the only work ever written in which the truth is given concerning Jesus of Nazareth. (See "Banner of Light," June 3, 1865.) For sale by the author, 337 S. Second street, Philadelphia, Penn., and at the Religio-Philosophical Publishing Associa-tion, Chicago, at \$1.50 per copy, and postage 18 cts. 11-tf

FOR \$2, I will send by mail one copy of each of my four books: "Life Time of Lone One," "Fugitive Wife," "American Crisis," and "Gist of Spiritualism." For address, see lecturers' column. [7-tf] WARREN CHASE

see lecturers' column.

WORKS OF HUDSON TUTTLE.

ARCANA OF NATURE. Vol. I.

The Laws and History of Creation, THIRD EDITION.

PLAN I. To show how the Universe was evolved from has by established laws inherent in the constitution of matter.

II. To show how life originated on the globe, and to detail its history from its earliest dawn to the beginning of written

history.

III. To show how the kingdoms, divisions, classes, and, species of the living world, originated by the influence of conditions operating on the primordial elements.

IV. To show how Man originated, and to detail the history

of his primitive state.

V. To show how mind originates, and is governed by fixed laws.

VI. To prove man an immortal being, and that his immortality is controlled by as immutable laws as his physical

state. Price \$1.25. Geschichte und Gesetze des Schopfungsvorganges.

German Translation of the ARCANA, by H. S. Aschenbrenner, M. D., of Bavaria. Published by Enke, Erlangen, Germany. Price ≥ 50. ARCANA OF NATURE. Vol. II.

The Philosophy of Spiritual Existence, and of the Spiritual World.

comprehensive view of the Philosophy of Spiritualism, answering the questions asked every day by the believer and the skeptic. Price \$1.25. BLOSSOMS OF OUR SPRING:

Poems by Emma and Hudson Tuttle. One of the best volumes of Spiritual Poetry. Price \$1.25.

Photographs of SPIRIT PAINTING - SCENES IN THE SUMMER LAND,

THE PORTICO OF THE SAGE: Cartede Visite, Twenty-five cents.

These works occupy the highest position in the Literature of Spiritualism. The medium author seems chosen by the invisible world as an amanuensis for their best and surest utterances. No Spiritualist can afford to do without them.

The postage on any of the above works is 20 cents. Sent by mail on receipt of price and postage.

For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. Drawer 6325, Chicago, Illinois.

WE HAVE JUST RECEIVED A NEW AND BEAUTIFUL BOOK, ENTITLED

BRANCHES OF PALM, BY MRS. J. S. ADAMS.

To those who are acquainted with the writings of Mrs. Adams, nothing need be said to commend this new volume to their attention.

growth, and a maturity resulting from additional experience—and cannot fail to be welcomed and treasured by all lovers of "the good, the beautiful, and the true." —and cannot fail to be welcomed and treasured by all lovers of "the good, the beautiful, and the true."

Every one who possesses this book will realize the truthfulness of a remark made by one who had the privilege of looking over its pages while in proof: "While I read it seems as though an angel stands by my side, and talks to me." Another, a gentleman of this city, who read the first hundred pages, in a letter to a Boston paper concerning the book, says: "It is mostly prose in form, but all poetry in spirit. It is a staff that will support every weary pilgrim of earth that takes it in hand. It tells us how to live better and die happier. Its pages all along reveal the yet unrecognized goodness of God to man. In chastisement, as well as in blessing, it recognizes the guidance of wisdom. It is a precious book, it gives the reader food and comfort. It is a book that every one afflicted needs; the wayward need it, the thoughtless need it, the unhappy need it. It is a sweet and holy song to the devoted and devout. The poor, the rich, the ignorant, and the wise, will find rich blessings in it, and it will guide the feet of many over dangerous places.

To weary and worn pilgrims on these shores of time;

To weary and worn pilgrims on these shores of time; those who long for a voice from heaven to speak to them; to those who mourn as well as to those who rejoice—to all of us journeying through this world of beauty to one yet more beautiful, these "Branches of Palm," will prove to be the almoners of many spiritual blessings. "

This new work, finely printed and beautifully bound, is eminently valuable and attractive as

A Gift Book for all Seasons, Persons and Occasions. Price, in English cloth, bevelled, \$1.25 per copy; extra glit side and edge, \$1.75—postage 16 cents.

On receipt of which copies will be sent by mail, post paid. For sale at the office of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. Address George H. Jones, Sec'y. P. O. Drawer 6325, Chicago, Ili.

A NEW POEM BY A NEW AUTHOR!

MANOMIN: A RYTHMICAL ROMANCE OF

MINNESOTA, THE GREAT REBELLION, AND THE MINNESOTA MASSACRES. BY MYRON COLONEY.

THIS work recites some of the most celebrated battles of the War, such as Bull Run, Williamsburg, Fair Oaks, Mechanicsville, Savage's Station, Malvern Hill, Chantilly, Antietam, Fredericksburg, Chancellorville, Gettysburg, &c., &c.; follows Sherman to the sea; recites the heartrending account of the Minnesota Massacres, &c. In short, it is

A Romance of a Broad and Comprehensive Character,

That will entertain every American reader.

This book belongs to the Progressive Series, theologically speaking, and the messages from "over the River" which are scattered through it, will be found instructive.

Orders should be addressed to RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, P. O. Drawer 6325, Chicago,

Price, \$1.25 per copy; 16 cents extra by mail. SPIRITUAL PUBLICATIONS.

TALLMADGE & CO., CHICAGO, ILLINOIS.

GREAT WESTERN DEPOT

Spiritual and Reformatory Books

AND PERIODICALS. Also-Agents for the Religio-Philosophical Journal and

Banner of Light.

These Publications will be furnished to patrons in Chicago at Boston prices, at No. 109 Monroe Street, (Lombard Block), two doors west of the Post Office. Catalogues of books and prices sent on application.

Address, TALLMADGE & CO.,

tf Box 2222, Chicago, Ill.

SKETCHES FROM NATURE, FOR MY JUVENILE FRIENDS

This is a Liberal Juvenile, made up of short stories—gems which are calculated to please and instruct Youth.

37 Price, plain, 50 cents; half gilt, 65 cents. For sale at this office.

BY MRS H. F. M. BROWN,

THE HEALING OF THE NATIONS. SECOND SERIES.

Price, \$2.50; Postage, 30 cts. ADDRESS THE AUTHOR,

CHARLES LINTON, FOX CHASE P. O., PHILADELPHIA. WANTED-AGENTS to sell Goodrich's "CARD METHOD"

for Tanning Furs, Peltries and Deer Skins. A single card sent to any address on the receipt of one dollar. Ladies having this card can make their own Victorines, Muffs, Gloves, etc., etc.
Address, "F. A. Logan, Station D, New York city." 10-tf NORTH-WESTERN PATENT AGENCY.

TUTTLE & CO.,

Solicitors of

AMERICAN AND FOREIGN PATENTS. INVENTORS' GUIDE, Containing important information, sent to applicants gratis.

F. W. KRAUSE, Agent, FRANKLIN IRON WORKS.

S. E. Corner Washington and Jefferson Sts., CHICAGO, ILLINOIS. Manufacture Steam Engines, Sawmills, all kinds of Hoisting Machines, Derricks, Pulleys, Shafting, Hangers, Gearing, Mill Work, Tobacco Machinery, Lard Presses, and all kinds of Wood and Iron Machinery.

All kinds of Machinery Repaired.

WESTERN HYGEIAN HOME, ST. ANTHONY'S FALLS, MINN.

M. T. TRALL, M. D.
M. NEVINS, M. D.
M. NEVINS, M. D.
M. NEVINS, M. D.

THE INVIGORATING CLIMATE, clear, dry, bracing at mosphere, and charming scenery, render this region unrivalled as a resort for invalids affected with consumptive, dyspeptic, bronchial, rheumatic, and, indeed, all chronic diseases the tuilding is replete with all the appliances of the Hygienic System, and has accommodations for 500 or 600 persons. Send stumps for circulars to the Home, or No. 15 Laight st., New York.

New York.

HYGEIO-THERAPEUTIC COLLEGES.—The lectures of the Summer terms will hereafter be given at "Western Hygeian Home," St. Authony, commencing on the Scomd Tuesday in June. The winter terms will be held in New York, commencing on the Scond Tuesday in November. Fees for the course \$100. Graduation \$30. After the first term Students or Graduates are charged \$10 for every subsequent term. Ladies and gentlemen are admitted on precisely equal terms.

**For The Honorary Degree of the College is conferred on properly qualified persons, on payment of the Diploma fee of \$30.

WESTERN HYGEIAN HOME PRIMARY

of \$30.

WESTERN HYGEIAN HOME PRIMARY SCHOOL DEPARTMENT—In this School Physical Culture is as much a
part of the educational programme as is reading, writing
arithmetic, Geography, &c. A superior system of Light Gymnastics is taught; and the health and development of both
body and mind are carefully and equally attended to. 1-tf

A. JAMES,

THE MEDIUM ARTIST,

THROUGH WHOM the design for the heading of this paper of the CHICAGO ARTESIAN WELL, one of the greatest tests of spirit-power yet made; and for 25 cents he will send a Photograph copy of A. LINCOLN, called the EMANCIPATION. The original was given through his hand, while in the trance state, in 25 hours. It is 52x88 inches—"Life Size;" said to be the largest drawing of the kind, under glass, in this country.

country.

All It can be seen at the Artesian Well.

Address A. JAMES,

Chicago, P.O. Box 2079

HEALING THE SICK BY THE

LAYING ON OF HANDS.

THE UNDERSIGNED, Proprietors of the DYNAMIC IN-THE UNDERSIGNED, Proprietors of the DYNAMIC INSTITUTE, are now prepared to receive all who may
desire a pleasant home, and a sure remedy for all their ills.
Our Institution is commodious with pleasant surroundings,
and located in the most beautiful part of the city, on high
ground, overlooking the lake. Our past success is truly marvelous, and daily the suffering find relief at our hands.
The Institution is located in MILWAUKEE, WISCONSIN,
on Marshall, two doors south of Division street, and within
one hundred feet of the street railroad. Post Office Drawer

MILWAUREE, Wis., 1865.

DRS. PERSONS, GOULD & CO.

DRS. S. B. COLLINS & S. A. THOMAS,

SPIRIT PHYSICIANS Heal by the Laying on of Hands,

LAPORTE, IND.

DR. COLLINS: I had been troubled with Fever Sores on my legs for five years, and during that time was under the care of different physicians, but was not relieved. I then called upon you, and after taking your medicine for forty days as directed, was entirely cured. I send you this for publication, as it may be the means of sending those to you who are similarly afflicted. Yours, &c., C. F. WALTHER.

HILL'S CORNERS Mich., Sept. 10, 1865.

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

SARAH MILLS. SARAH MILLS

SARAH MILLS.

DATTON, Mich., Sept. 5, 1865.

After giving up all hope of recovery from a Nervous Affection of three years' standing, I was induced to give Dr. THOMAS a trial, at his residence. He gave me three operations, and I feel that I am perfectly restored to good health. He removed all pain at the first operation. Medicine failed as an antidote. I felt that I was fast traveling to the grave, but am now enjoying good health. He not only cured me, but am now enjoying good health. He not only cured me, but am now enjoying good health. He loctor surely performed wonderful cures while with us. He also perfectly cured my two children of Fever and Ague. I do not know of the Doctor making a failure while in our vicinity. I can safely recommend him to all those who are afflicted. It is impossible for me to say what the Doctor cannot cure. Give him a trial.

Yours truly,

RLIZABETH HAMES.

MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

THESE celebrated powders act as carriers of the Positive and Negative forces through the blood to the Brain, Lungs, Heart, Womb, Stomach, Reproductive Organs, and all other organs of the body. Their magic control over diseases of all kinds, is wonderful beyond all precedent.

THE POSITIVE POWDERS CURE: All active or acute fevers' all neuralgic, rheunatic, painful, spasmodic or convulsive diseases; all female diseases; Dyspepsia, Dysentery; and all other Positive diseases.

THE NEGATIVE POWDERS CURE: ALL typhold fevers; all kinds of palsy, or paralysis; and all other Negative diseases.

Circulars with fuller lists of diseases and explanations sent

free. Those who prefer special directions as to which kind of the Powders to use, and how to use them, will please send us a brief description of their disease, when they send for the Powders.

Liberal terms to Agents, Druggists and Physi-Clans,
Mailed, postpaid, for \$1.00 a box; \$5.00 for six. Money sent
by mail is dour risk. Office, 97 St. Mark's Place, New York.
Address PROF. PATTON SPENCE, M.D., General Delivery,
8-tf

Nervous Debility.

Specific Remedy for Consumption and

WINCHESTER'S HYPOPHOSPHITES.

"The CURE of CONSUMPTION, even in the second and third stages, (at a period, therefore, when there can be no doubt, as to the nature of the disease,) IS THE RULE, while DEATH IS THE EXCEPTION."—Dr. Churchill, to the Imperial Academy of Sciences Paris Academy of Sciences, Paris.

THE HYPOPHOSPHITES

NOT only act with PROMPTNESS and CERTAINTY in every stage of tubercular disease, even of the acute kind called "Galloping Consumption," but also with INVARIABLE EFFICACY in all derangements of the Nervous and Blood Systems, such as Nervous Prostration, General Debility, Asthma, Paralysis, Scrofula, Chronic Bronchitis, Marasmus, Astima, Paraysis, Scrottia, Chronic Bronchills, Marasmus, Rickets (in children, Anemia, Dyspepia, Wasting, Impaired nutrition, impoverished blood, and all morbid conditions of the system, dependent on deficiency of vital force. Their action is Twopold and SPECIFIC: on the one hand, increasing the principle WHICH CONSTITUTES NERVOUS ENERGY, and on the other are THE MOST POWERFUL BLOOD-GENERATING AGENTS KNOWN. RATING AGENTS KNOWN.

"Winchester's Genuine Preparation" Is the only reliable form of the Hypophosphites (made from the original formula.) It is put up in 7 and 16-ox bottles, at \$1.00 and \$2.00 each. Three large, or six small, for \$5.00. Use no other, or any remedy containing Iron.

For sale by most of the respectable druggists throughout the United States and British Provinces, and at the Sole General Depot in the States, by

J. WINCHESTER,

eral Depot in the States, by J. WINCHESTER, 21-tf. 36 John street, New York. FURST, BRADLEY & CO., Wholesale and Retail Dealers in

AGRICULTURAL IMPLEMENTS, No. 46, 48 and 50 West Lake St.,

CONRAD FURST, DAVID BRADLEY, JOHN SALISBURY, HENRY SHERMAN. CHICAGO, ILL

C. H. WATERMAN, CHICAGO UNION TOBACCO WORKS,

22 Market Street, Chicago. Manufacturer of PINE CUT, SMOKING and PLUG TOBACCO All orders promptly attended to. Address 22 Market st. [1-tf

C. C. POMEROT. J. CLOUGH HAINES HOLBROOK, POMEROY & HAINES, ATTORNEYS AT LAW,

CHICAGO, ILLINOIS. 79 Dearborn Street.
Room No. 3—P. O. Box 1442
[1-tf] Notary Public

BOARDING HOUSE. 296 State Street, Chicago.

MRS. W. A. FOSTER has opened a Boarding House for day and weekly boarders, with or without lodgings. Her accommodations are good, and she will be pleased to receive the patronage of Spiritualists and other friends visiting the city. METHODISM AND SPIRITUALISM. A REVIEW OF TWO DISCOURSES, AND A TREATISE ON A NEW ORDER OF SOCIETY.

For sale by TALLMADGE & CO., 109 Monroe st. Price ten

*2.35 p. m. *10.00 a. m.

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

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

For the Religio-Philosophical Journal.

Charade.

BY HIGHLAND CLYDE. Old Sol, just arose from a long night's repose, Quickly threw out his beams, and he found That Dame Night had fled while he was abed, And the earth, which was rolling around, Had even then quite passed the guard of light. So he sprang into sight, with a bound, From his first anxious gaze, scattering fell the bright rays,

And my third, ushered in, reigned supreme.

My second, alas, is the name of a class Of persons who bow at no shrine, But, by fashion abide, and with no other guide, Idly float on the swift gulf of Time. Some whole fortunes waste, for the sake of their taste, In titles, and tinsel, to shine; While others to save, will go down to the grave, Taking pride in the other extreme.

My first comprehends the beginnings and ends, The sum and the substance of things. It means total, entire, everything you desire, Pride of the peasant, or treasure of kings. Though oft, I have heard, 'twas a small, simple word, 'Tis a motto to which the selfish man clings, When he sells his poor soul, for the sake of the whole, Though he knows in his heart it is wrong.

On lovers and husbands untold, When sly eyes we shun and every one Guards well lest they find themselves "sold," What is it, young folks, that causes such jokes, Can any the secret unfold? Ah! list, youthful friends, ere my poor charade ends, 'Tis my whole, which will soon be along.

When the maidens and dames play laughable games

Answered.

The answer to May Turner's puzzle is George H. Jones, Secretary.

Miss Anna Jordan sent the first answer. We are glad, however, that so many, young and old, have taken an interest in solving this little problem. We have received forty-four answers.

Charade.

Who will answer the charade by Highland Clyde? The author has left with us a photograph entitled "Mother's Darling," for the person sending the first reply.

The Coming Time.-No. 5. BY BLANCHE.

JUST BEFORE DAWN.

Breakfast at a farmhouse next morning, and an hour's rest enabled Bennie to reach the maternal roof the next day, just as the sun reached the zenith. The meeting between mother and son was joyfully sad. When he had told her all, truthfully. she wept, as much for joy over his unchanging truthfulness, as in sorrow for his disgrace. No word of reproach fell from her lips, no distrust or want of confidence was expressed in her countenance, nothing but the old maternal love, as unselfish and as unbounded as ever. Bennie was too much mortified to seek for employment where all his young associates knew how his high hopes-a collegiate education and a lucrative profession—had been blasted.

settled back into their old life with their old faith in themselves. They left the little cottage together three days after, she to seek plain sewing among her former patrons, he to hunt up he knew not what employment in a neighboring village. A clerkship in a dry goods establishment seeming the best opening, he entered upon it at once: His frank, handsome face and gentlemanly manners, his aptness and faithful discharge of duty soon won the esteem and confidence of his employer. He was becoming quite reconciled to his change when he mailed his first month's savings to his

"It is half my wages, dear mother," he wrote, "but the dividing of it with you doubles the value of what remains to me." That night, as he sank into sleep, beautiful dream pictures rose before his vision-landscapes clothed in soft verdure, embroidered with ever-varying flowers of tantalizing richness, just within his reach. At his touch they faded into withered leaves. Then came singingbirds of heavenly plumage, flitting from tree to tree, coming at his beck, when lo, they fell dead at his feet! Sheets of water, clear as the summer sky, swelled instantaneously into surging gulfs, then changed to muddy marshes, through which lay his path, and into which he sank in a spasm of fright that woke him to real life. "What do they portend?" he asked himself. In answer there came again the same soft, magnetic influence across his foreheaddeepening in its thrilling touch into a gentle presure as he breathed forth a prayer for angel guidance.

The next morning his employer called him into his office. "Bateman," he said, in a stern voice as he presented him a trifle in change, "here is the remainder of your wages. I have learned your history, and shall no longer tolerate a thief in my employ. You are at liberty," he added, waving his hand towards the door.

"I would like to explain what I suppose you have heard." Bennie replied-his face ashy pale.

"Were you not expelled from college on a charge of theft?" the merchant asked, abruptly.

"I was," was Bennie's prompt reply; "but-

"No more, not a word more," his employer added, again waving his hand towards the door. " Go."

And Bennie went-went directly back to his mother; walked the twenty weary miles fasting. "Mother," he sobbed out as he entered the room where she was, as ever, plying the needle, "I have come back again in disgrace." Then he fell on her neck weeping. As the motherly arms closed lovingly around him, and the unreproving lips kissed his burning cheek, the same invisible hand was again laid upon his forehead. "Mother," he said, returning her caress, "we are not alone. Do you not feel a presence that bids us hope? Is it not my dear father?" he asked. "Your father," she replied, wiping her tears, "had strange ideas, heard and felt strange things, so he assured me. Maybe you are like him." "It is nothing of earth, mother. It is the same presence that walked beside me in the midnight tempest in the wilderness, that bade me keep to the path. And I will keep to the path of truth, mother, let what will come," he added, brushing back his tears. "I was the least to blame

of any one engaged in taking fruit from the college orchard, instead of waiting to partake of it at our meals-a most trifling offence; but not one of the others would own the truth; and I alone was expelled for doing so. And when I did not deny the charge to Mr. Sawyer, he would listen to no explanation, but ordered me from his office. "Is truth at such a discount that premiums are offered to falsehood?" he asked, earnestly.

"It appears to be so," she replied; "but keep to the path as heaven has commanded. Your dear father was the very soul of truth."

"Was he very low-minded, as uncle tauntingly told me?" he asked, starting up, and looking eagerly for her answer. "Your father had a superior mind," she answered, "although not having the means, he was not what the world calls 'liberally educated;' yet there were few men in the better classes of society more intelligent, none more moral or more unfeignedly religious than he."

"Why was he a mechanic, mother?" Bennie asked in a deprecating tone. "Because he was born one, he used to say; and believed it to be his field of labor, contending that whatever was needed to be done, it was honorable to do; and that it was the duty of each to fill his mission in the direction his talents indicated." "Mother," he spoke out, looking intently at the old clock pendulum as it oscillated back and forth, measuring the flow of time as do the arterial valves the pulsations in the life current, "can I not be a mechanic? I used to be, you know I never see machinery, never see the mechanical powers of nature working in obedience to the will of man, that I do not feel a kind of inspiration. No, that is not the word, mother," he added, enthusiastically, "when these powers are not applied as truthfully as in nature, I seem to see the change that should be made. It is by virtue of a sixth sense, a kind of interior, yet responsive feeling, that we perceive laws and principles, and their outworkings. It is not inspiration, as that implies an influence independent of the senses; neither can it be intuition, as that implies innate, independent soul-knowledge. At such times I feel as if man could do anything when he shall have attained mastery over the use of those powers; not only annihilate time and space, labor and pain, as much as practical use shall demand, but facilitate knowledge, and increase happiness to a degree undreamed of by the present age.

"Mother, I too am resolved to follow the path

my talents indicate." (To be Continued.)

For the Religio-Philosophical Journal. The Reform Dress.

BY SADA BAILEY.

In an editorial article of No. 21 of the JOURNAL are, what I consider, some very sensible remarks on the dress of woman. I feel impressed to call the attention of youthful readers to the same subject.

Little sisters, I want you to be nature's noblewomen, seeking to understand and obey her laws; and to do this you must dress in harmony with the rules of health

Little brothers, I want you to be nature's noblemen-too noble to stare and sneer at a woman who is true and brave enough to wear a dress of comfort and health, instead of one of fashion and custom.

Think not I would have you discard any fashion merely because it is fashionable. Fashion, and the desire to follow it, grows out of our social natures and the exercise of our imitative powers. When Jennie comes running home from school, exclaiming, "Mother, the girls have got such beautiful red strings in their shoes-won't you get me some?" I would not ask the mother to reply, "No, you shall not dress in the fashion." That mother should consider how natural it is for Jennie to want to dress and appear like her associates. But here is the idea; let health, comfort, and natural beauty be the guide, discouraging fashion only when at variance with these.

I think I do not mistake when I say that had we always been accustomed to the short dress, and should behold a woman trudging the streets with twenty yards of superfluous drapery hanging round her limbs, over a large circumference of hoops, with a trail sweeping the streets, we would at once pronounce her at least partially insane.

You can plainly see, dear children, why long skirts are uncomfortable and inconvenient; but perhaps you cannot so well understand why they are unhealthy. Do you not know that freedom is necessary to natural development, that every organ must have free exercise in order to be healthy? It is impossible for the organs of locomotion to have free exercise when fetters hang about them. The muscles lose their natural tone, and being unable to perform their duty, the whole system becomes

Let the farmer put on the fashionable dress of woman, and then go forth to his labors in the fields; he then would have a practical argument against it.

I am sorry that Spiritualists, whose beautiful philosophy leads us through nature, up to nature's God, do not more earnestly take hold of this subject. Let us not follow foolish fashions in order to become popular. Let us walk where Nature leads us. "For all her ways are ways of pleasantness, and all her paths are peace."

Jackson, Mich., Feb., 1866.

Addie L. Ballou's Stories.

Mrs. Ballou is given to telling stories-true stories of course. We find the following from her pen in Hull's Clarion:

My little boy of nine years, went, during last winter's revivals to such a mockery, and on his return he asked me with tear-filled eyes, "Mother, can't I learn to be a Spiritualist?" Surprised, I inquired why? "Well," said he, "I don't want to go to any

more of those meetings, they talk so bad about Jesus Christ, killing him and everything, to get his blood, and he was such a good man, too

The impression of that scene lasted him weeks, and his questions were without number, as to the whys and wherefores of their proceedings.

A lady amused me by the following incident, which occurred in her Sabbath school class a short time since. A four year old lad, who had never been to Sunday school before, and had not learned the catechism, was asked, "who was the first man?" Didn't know. The next little girl knew. "It was Adam." "Well, who was the first woman?" First little boy brightened up, he knew that. "Very well! who was it?" "Why, Adam's mother," said the little fellow. The problem was fully solved, to his satisfaction at least.

A POSTSCRIPT TO PRAYER. - A black minister was closing up his prayer, when some white boys in the corner had the ill-manners to laugh so that the sable suppliant heard them. He had said but a moment before, and very earnestly, "Bless all dat is human," when the laugh occurred; and commencing again, just before the "Amen," the pious

"Oh! Lord, we are not in de habit of addin' postscripts to our prayer; but if the 'spression, Bless ail dat is human, won't take in dese wicked white fellers, den we pray dat de Lord will bress some dat ain't human, also, and busides. Amen !"

Snow Balling.

Kate had been out to see her brother's snowball,—as large as twenty boys could roll—and she stood behind it, watching them throwing hard balls of snow at it awhile. Then the breakfast bell

"My nose!" said Kate, crying, "I wish I had it cut off! I would suffer less having it cut off than the pain I have with the cold!"
"Hi! yi!" said Wallace, laughing, "to think of

our little Kate without any nose!"
"Well, I think this is a horrid climate," answered

she.
"I suppose you wish you lived in Secessia," said

Clarence. You No, but I wish I lived off in France." You wishing a moment ago must know, Kate had been wishing a moment ago she could go to the North pole like Dr. Kane, whose life she had been reading.

"Oh, yes," said Joe, "and if you lived in France you could run over to the North pole so easy you lived!"

"But they have snow in France," said Wallace.

"That I don't believe," said Joe.
"I don't believe it," said Kate at the same time.
"Well, you can ask grandpa if they don't," replied Wallace.
So when they were scated at the table before a

splendid fire, eating eggs and muffins, Kate said :

"Do they have snow in France, grandpa?"
"Why, yes," said her grandfather, "because I remember reading a story about some boys snow-balling there on the river Seine."

"Do tell it, grandpa," begged Kate.
"Well," said grandpa, "when Bonaparte was in power in France, a man was brought before him accused of traitorous designs on the government, because of a very curious map found in his possession. Bonaparte requested him to show the map. I do not remember the subject of it, but he looked at the map a long time very earnestly. At last, raising his head, he asked: 'Where did you obtain this map?' Said the man: 'Once, when I was a lad, I and a party of boys were crossing the river Seine, for it was winter, and the river was frozen over. We had not gone far when we met another party of boys who were strangers to us. We immediately took sides and began to snowball them: the snowballs flew thick and fast. Soon the party I belonged to beat the other party, and they ran. One of them, running backwards, fell into a hole in the ice. The boys were frightened, and could do nothing to save him. I, with great difficulty and downstrans. difficulty and danger managed to pull him out. He afterwards drew this map and presented it to me as a token of his regard.' 'Do you see this

me as a token of his regard.' Do you see this scar?' said Bonaparte, raising his hair from his forehead, 'that is where I struck the ice.'

"He had saved the future Emperor of France. Bonaparte immediately gave him a high post of honor. So you see they do have snow in France."

—Little Pügrim.

A little girl—an only child—one day looked up into her mother's face with "Mother, what do you make me wear this old frock for? I should think you might afford to dress me better, seeln' as how there's only one of us."

The Little Bouquet.

In accordance with the original design of our corporation, we shall soon commence the publication of a paper especially devoted to the interests and welfare of the children—little ones and youths—who are now so earnestly craving mental food and culture more in accordance with the spirit of the age, than will be found in any other publication. The RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION was instituted for the express purpose of doing the greatest amount of good in its power to the greatest number.

power to the greatest number.

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

sect of Christendom.

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

The Children's Progressive Lyceums, first born of the sum-

mer land, shall find in THE LITTLE BOUQUET a faithful advo-

cate and exponent. It shall be a welcome visitor to every child and youth who may read its fair columns.

Yes, it shall be our especial aim to make THE LITTLE Bouquer the loveliest of the lovely white winged messengers, bearing the thoughts of the little whispering angels and loving friends in earth life and the heavenly spheres.

Myriads of ministering loved and loving little ones, all laden with fragrant flowers, fresh from the summer land. cluster around the heavenly institution—Children's Progressive Lyceums at each successive meeting, and infuse a spirit of love and barmony into each group. The sages of long ages and experience in spirit life, with the youths and little ones but just entered upon the higher life, all, all unite in awakening a spirit of love for these happy groups whose

prototypes are found only in the summer land.

THE LITTLE BOUQUET will be printed upon fine white paper, with clear new type, and will be richly ornamented with a beautiful emblematic heading and symbolical cuts, representatives of thoughts.

It will be issued monthly, to begin with, and so soon as

subscriptions will warrant it, the intervening time will be reduced until it will make its weekly visits to the great delight of the households where it finds favor.

It will be of eight pages and just one half the size of the Religio-Philosophical Journal, and contain about the same amount of matter as The Little Corporal.

Terms—One Dollar per year.

We most carnestly ask for subscriptions to the would be welcome guest of your little ones and family group. We ask you for a hearty welcome to its smiling countenance. We feel confident that in all places where Children's Progressive tyceums are now organized it will be halled with joy and that each child will at once be supplied with a copy; that the officers of each Lyceum will not rest until all are supplied. It shall be a co-laborer with you in your glorious mission as

teachers of the young.

Let us, dear friends, have a generous support and we will spare no pains to give you the very best repast that the youthful mind ever partook of—a repast that shall alloy their hunger and slake the thirst and make glad the hearts of the pratting child and blooming youth.

And now in conclusion, a word to our friends and co-laborers

in the great field of reform. You have done most nobly for in the great neid of reform, You have done most nobly for our cause. We tender you our unfeigned thanks. By your aid and the good angels our undertaking has already proved a great success. But there is still a great work yet before us. We have but just begun.

We ask you, who have a love and talent for it, to write for The Little Bouquet. We ask you to listen to the inspiration from the little ones in angel life, and as you catch the thoughts can then and such than to The Livets Bouguet to be followed.

from the little ones in angellife, and an you catch the thoughts pen them and send them to The Little Bouquet to be fully materialized for transmission to the tens of thousands of children up and down the highways and byways of this mundane sphere. Catch the inspiration from the groups in the summer land and transmit them to children of earth. Yes, co-laborers, we ask you to help us in this new field of labor, we ask you to take subscriptions from every family you visit for The Little Bouquet. We ask mothers, fathers, guardians and children to work for its success. We ask all lovers of children to work for The Little Bouquet. Let us immediately have your subscriptions and the first number immediately have your subscriptions and the first number shall reach you by the first day of May—yes, all laden with May flowers, fresh and blooming as a May day morn.
Address, "BOUQUET,"

P. O. Drawer 63:25.

A Call for a State Convention in Pennsylvania.

We, the undersigned, believing that a more intimate association and co-operation of the Spiritualists of this State will be benefical to ourselves and to the community—

In accordance with the recommendation of the National In accordance with the recommendation of the National Organization, therefore ask you to come together as brothers and sisters, and bring up the highest truths that we have been able to gather, and spread these out as a banquet at which we may all partake and be strengthened. We propose holding a State Convention, at Sansom street Hall, in the city of Philadelphia, on Tuesday, the 22d day of May, 1866, at 10 o'clock in the morning, and to continue in session two days.

And we extend a cordial invitation to the friends in every county to meet and select such men and women as they may think proper to send as delegates to this Convention.

HENRY T. CHILD, M. D., 634 Race at., Philadelphia.

JAMES SHUMWAY, Philadelphia.

MINNIK SHUMWAY,

J. L. PEIRCE GEO. BALLENGER, ANNA C. BALLENGER, I. B. DYOTT.

I. REHN, MARY A. STRETCH, WM. B. FARNESTOCK, M. D., Marietta, Pa. MILO A. TUWNSKND, New Brighton, Pa.

REALLY A GOOD THING!

THE best method for Tanning, Dressing and Coloring Furs, together with the latest style patterns for making Gloves, Mittens, Victorines, Muffs and Skating Caps, sent to any address in the United States, on the receipt of \$2.00.

Address

MRS. F. A. LOGAN, Station D. New York City.

Catarrh, Scrofula, Bronchitis, Liver and Kidney Diseases.

W. R. PRINCE, Flushing, New York, for sixty years pro-prietor of the Linnean Nurseries, has discovered positive cures for the above and for all inherited and Chronic Diseases, Nervous Debility, Dyspepsia, Rheumatism, and others arising from Impurity of the blood hitherto deemed incurable. Explanatory circular one stamp. Treatise on all diseases, 15

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 emeacy. Mrs. Fisher, Fairfield, Ohio, cured of spinal affection of nine months standing, in one application. Her daughter cured of inflammation of the eyes in five minutes. 28-4t

DR. VALENTINE

IS ASTONISHING THE PEOPLE OF OHIO, where he is at present traveling, by his great and wonderful success curing disease by the laying on of hands. 26-4t

COPYRIGHT SECURED MARCH 1866. NAZARENE HEALING INSTITUTE.

DRS. LEWIS AND DANIELS. PROGRESSIVE PHYSICIANS

A RE SUCCESSFULLY CURING every form of acute and chronic disease by the LAYING ON OF HANDS,

and Nature's Nazarene remedies. No poisonous medicines or surgeon's knives used. Call or address DRS. LEWIS and DANIELS, 155 South Clark street, Room 3, Chicago, III. 26-3m

WARREN CHASE. LECTURER AND WRITER

SCIENCE, RELIGION AND PHILOSOPHY. A UTHOR of "Life Line of the Lone One," "Fugitive Wife," "American Crisis," "Gist of Spiritualism.

For \$2.00 will send by mail one copy each of—
"Life-Line of Lone One,"
"Fugitive Wife," 'American Crisis."

NOTICE.

"Gist of Spiritualism."

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

WARREN CHASE, C. B. CAMPBELL, JOHN GAGE,

DR. J. P. BRYANT, HEALS THE SICK

153 Dearborn Street, CHICAGO, ILL.

NEARLY OPPOSITE THE POST OFFICE. SPIRIT TELEGRAMS

A HIGH ORDER OF INTELLIGENCE can be had OF A HIGH ORDER OF through the agency of THE SPIRITSCOPE,

by addressing Dr. B., Box 280, Philadelphia, Pennsylvania. This opportunity is made public in the interests of Light and Truth and replies will be given FREE to those who want Light and seek Truth, but are unable to pecuniarily assist the dial operators; others may determine for themselves what remuneration to offer.

SPIRITUAL NOTICE.

PRIVATE CIRCLES are now forming at the "Temple of Truth," \$14 Broadway, New York City, for the scientific investigation of Spiritualism. The best Test Mediums will be employed to give communications. Each class is limited in A public circle is held every Monday evening. Lectures,

discussions, etc., every Sunday. Mediums can be consulted privately at the "Temple." The hall is free daily to visitors. The morning light is breaking, The darkness disappears-

The angels here are greeting The friends of other years. 18-tf ELISHA CHASE,

Prof. of Spiritual Science and Phrenology. BY THE AID OF SPIRITS, gives Charts describing the traits of character, stating business best adapted to; also the Spiritual medium powers, pointing the true way to develop them, for those at a distance, as well as those present, by having name and age. Those who wish to know their medium powers, etc., can enclose \$2.00.

Office 155 South Clark st., Room 7, up two pair of stairs, Chicago, Ill.

W. P. FOX,

TIEST WRITING MEDIUM, can give reliable evidence that spirits do communicate with their friends; also reliable prescriptions for the sick and disabled, for those at a distance as well as for those present: State name and nature of disease. Enclose \$2.50. Office 155 South Clark st, up two pair stairs,

D. N. HENDERSON,

CLAIRVOYANT HEALING MEDIUM, will attend calls and take patients at his house at Talleyrand, Keckuk co.,

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. Address Mrs. ISABELLA TALMADGE, box 2230, Phila., Pa. 25-tf

MR. & MRS. FERRIS, M EDIUMS for Physical manifestations, can be addressed at Coldwater, Michigan, care of Alonzo Bennett. 14-tf

THE original and remarkable Healing Medium, of Lock-Port, N. Y., is now in a regular and successful practice, at No. 1 St. Mark's Place, New York city. 15-3m MRS. C. A. GENUNG.

I. G. ATWOOD, M. D.,

HEALING, CLAIRVOYANT AND BUSINESS MEDIUM. EXAMINATION made on Lock of Hair, on enclosing \$3.00 and two three-cent stamps. No. 141 South Clinton street, Chicago. P 0. Box 1899. 10-tf

MRS. C. H. DEARBORN,

INSPIRATIONAL TRANCE MEDIUM, will answer calls to I lecture. Will also give advice, clairvoyantly, upon the Marriage question where there is inharmony, and tell persons what the trouble is, and how it can be remedied to bring peace and harmony to their firesides, by letter or in person All letters promptly attended to. Ladies, \$1.00; gentlemen, \$2.00. Address, Worcester, Mass.

MR. WILLIAM JACKSON,

LECTURER, TEST AND REALING MEDIUM, OR THE great counsellor upon all subjects, concerning man and his developments. He is the most successful medium for treating chronic and private diseases in the United States, and has astonished the scientific classes in many of the cities and towns in North America, by his peculiar powers and ability as a medium. He has now located in Oswego, Illinois. Mr. Jackson treats all diseases, both acute and chronic, to which the human family is subject, both male and female, such as Nervous Debility, Self Abuse, Irritability of the Kidneys and Bladder, Gravel, Wasting of the Vital Fluids, Giddiness, Lassitude, and all diseases of a private nature in both sexes. Those who are suffering from diseases should send at once for medicine; for his treatment far surpasses any other method of the age. This assertion many hundreds will testify to. Satisfaction guaranteed in every case which he undertakes. Persons can be cured as well at

Send ten cents for his great new circulars, and direct as

their homes, as with the medium. Medicine sent to all parts of the United States, California or the Canadas, by mail or

Mr. Jackson also answers sealed letters for \$1.00 and four Mr. Jackson also answers scaled letters for \$1.00 and some three-cent stamps. He delineates character, gives advice in regard to business matters, will tell prominent traits, disposition, changes in life, what business persons are best adapted to pursue, and various other things, by reading your own autograph, or the autograph of any other person. Terms, \$1.00 and 4 three-cent stamps

altograph, or the autograph of any other person. Items, \$1.00, and 4 three-cent stamps.

Mr. Jackson will give any one information how they can become one of the best mediums, and how to do most anything they wish; also how to make others do the same, so thing they wish, also how to make others do the same, so that you can become superior to any of your fellow men. Send 25 cents for particulars.

"Great Advice to All People," is the title of a new book just published by the author, William Jackson. It is a work beyond all comparison; a great book for the young and old of both sexes. No one should be without this book. It is full of the littling the great to all. It is the work of a scientific.

Address all communic communications to WILLIAM JACKSON, Oswego, liendall Co, Introis.

| GALENA DIVISION | Fulton and Cedar Rapids | 8.15 a. m. Fulton and lowa | 17.00 p. m. Freeport and Dunleith | 9.00 a. m. Freeport and Dunleith | 10.00 p. m. Rockford and Fox River | 4.00 p. m. Dixon | 4.00 p. m. Geneva and Elgin | 5.30 p. m. 7.10 p.m. 5.00 a.m. 3.00 a.m. 3.40 p.m. 11.10 a.m. 11.10 a. m. 8.45 a. m. MICHIGAN SOUTHERN-DEPOT COR. VAN BUREN AND SHEE MAN 878. *6.00 a. m. *11.00 p.m.

Day Express, *6.30 p.m. *16.00 a.m.
Evening Express, *10.05 p.m. 112.30 p.m. Day Express,... Night Express,..... Express, via Adrian...

- Railroad Time-Table.

CHICAGO AND NORTHWESTERN DEPOT COR. WEST WATER

AND KINZIE STS.

PITTSBURG, FT. WAYNE AND CHICAGO. 4.20 a. m. 6.40 p. m. 6.00 a. m. 12.30 p. m. Express Express, 10.00 p.m. 11.00 p.m.

CHICAGO AND GREAT EASTERN RAILWAY.
(Late Cincinnati and Chicago Air-Line Railroad.)

Day Express, *6.00 a. m. *10.00 p.m.
Night Express, †9.00 p. m. \$8.30 a.m.
(FOR CINCINNATI, INDIANAPOLIS AND LOUISVILLE.)

Mail Express, *6.00 a.m. *10.00 p.m.
Mail Express, †9.00 p.m. \$8.30 a.m.

ILLINOIS CENTRAL. *10.10 p. m. *6.55 a. m.

 Day Passenger.
 *9.00 a. m.

 Night Passenger.
 †9.30 p. m.

 *4.45 p. m.
 *4.45 p. m.

 *6.30 a. m.
 *6.30 a. m.

 *7.55 a. m. Hyde Park Train..... do #12.10 p. m. do #3.30 p. m. do #5.35 p. m. *1.45 p. m. *4.50 p. m. CHICAGO, BURLINGTON AND QUINCY.
 Day Express and Mail,
 8.20 a. m.

 Night Express,
 12.00 p. m.

 Mendota Accommodation,
 4.30 p. m.
 5.00 a. m. 5.30 p. m. CHICAGO AND ST. LOUIS. Eastern Mail .

CHICAGO AND ROCK ISLAND. Day Express and Mail,.... *4.30 p. m. †12.00 p. m. 4.45 p. m. CHICAGO AND MILWAUKEE. St. Paul Express, \$9,00 a.m. Express, \$4,20 p.m. Waukegan Accommodation, \$5.00 p.m. +8.45 p. m.

*12.00 m. 9.00 a. m. 3.50 p. m.

PROSPECTUS OF THE

RELIGIO-PHILOSOPHICAL JOURNAL

Sundays except'd. †Saturdays except'd. †Mondays except'd

THIS WEEKLY NEWSPAPER will be devoted to the ARTS, SCIENCES, and to the SPIRITUAL PHILOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the rising generation. In fact we intend to make our journal cosmopolitan in character—a friend of our common humanity, and an advocate of the rights, duties and interests of the people. ties and interests of the people.

This journal will be published by the

RELIGIO-PHILOSOPHICAL

PUBLISHING ASSOCIATION

CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS.

It will be published every Saturday at 84, 86 and 88 Dearborn Street, Chicago, Ill.

The Journal is a large quarto, printed on good paper with

new type. The articles, mostly original, are from the pens of the most popular among the liberal writers in both hemis-All systems, creeds and institutions that cannot stand the All systems, creeds and institutions that cannot stand-the ordeal of a scientific research, positive philosophy and enlightened reason, will be treated with the same, and no more consideration, from their antiquity and general acceptance, than a falacy of modern date. Believing that the Divine is unfolding the Human Mind to-day, through Spiritual intercourse and general intelligence, to an appreciation of greater and moss sublime truths than it was capable of receiving or comprehending centuries ago, so should all subjects pass the analysing creating creates and reason.

ing crucible of science and reason.

A watchful eye will be kept upon affairs Governmental.

While we stand aloof from all partizanism, we shall not hestate to make our journal potent in power for the advocacy of the right, whether such principles are found in the platform of

a party apparently in the minority or majority.

A large space will be devoted to Spiritual Philosophy, and communications from the inhabitants of the Summer Land. Communications are solicited from any and all who feel that they have a truth to unfold on any subject; our right always being reserved to judge what will or will not interest or in-

TERMS OF SUBSCRIPTION—IN ADVANCE: Single Copies, 8 Cents each.

CLUB RATES: Any person sending us \$30,00 shall receive ten copies of the paper, and one EXTRA COPY for the getter up of the club for one

year.

Ten copies of the paper will be sent for one year, to one Post Office address, for \$27,00.

Any getter up of a club of five or more subscribers, to one Post Office address, will be allowed TWENTI-FIVE CENTS to be deducted from each three dollar subscription, and half that amount for six months Post Masters everywhere are requested to act as Agents,

and will be entitled to receive FORTY CENTS out of each three dollars subscription, and half that amount for each six month When drafts on Chicago, Boston or New York cannot be per cared, we desire our patrons to send, in lieu thereof, United States Government money. Subscriptions discontinued at the expiration of the time

Subscribers in Canada will add to the terms of subscription 26 cents per year, for pre-payment of American postage. POST OFFICE ADDRESS.-It is useless for subscribers to

write, unless they give their Itst Office Address and name a Subscribers wishing the direction of their papers change from one town to another, must always give the name of the Town, County and State to which it has been sent.

Mar Specimen copies soul YREE. Subscribers are informed that twenty-six numbers of the RELIGIO-PHILOSOPHICAL JOURNAL comprise a volume Thus we publish two volumes a year.

ADVERTISEMENTS inserted at TWENTY CENTS per line for the first, and FIFTEEN CENTS per line for each subsequent inser-AT There will be no deciation from the above prices.

All letters must be addressed R. P. PUBLISHING ASSO-CIATION, P. O. Drawer 6325, Chicago, Ill.

Matter for publication should be marked on the margin
"Editor;" all matter for the corporation should be marked

"President;" all matter of subscriptions should be marked "Secretary." S. S. JONES, President of the

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. AGENTS:

All the principal Wholesale and Retail News Agents throughout the United States and British Provinces will be supplied with the paper for the country News Dealers, and News Boys in the cities and on the cars. JOHN R. WALSH & Co., corner Dearborn and Madison sta-Chicago, Ill., General Agents for the United States and British

J. C. Parker, Washington, D. C., Post Office News Stand Bela Marsh, No. 14 Bromfield Street, Boston, Mass, J. Burns, Progressive Library, 1 Wellington Road, Camber-

well, London, England. A. Winch, Philadelphia. Luther S. Handy, Providence, R. I. American News Company, New York.
R. D. Goodwin, S14 Broadway, New York.
J. B. Loomis, 274 Canal street, New York.
Warren Kennedy, Cincinnat, Ohio.
E. P. Gray, St. Louis, Mo.
Willie H. Gray, St. Louis, Mo.
H. Stagg, St. Louis, Mo.
G. B. Wintle, St. Louis, Mo.

G. B. Wintle, St. Louis, Ma. LOCAL NEWS DEALERS IN CHICAGO: Tallmadge & Co., Lombard Block, next building west of the Post Office.

John R. Walsh, corner of Dearborn and Madison streets.

Publishers who insert the above Prospectus three times, and cell of motion to it editorially, shall be entitled to a copy of the RELIGIO-PHILOSOPHICAL JOURNAL one year. It will be just wourded to their address on receipt of the payers with the adverfull of thrilling interest to all. It is the work of a scientifiand philauthropic mind. Price \$1.00, sent to any part of the

P. T. Sherlock, No. 112 Dearborn street.