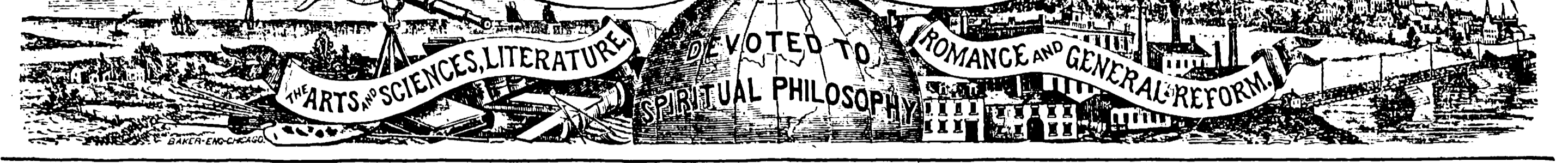


# RELIGIO PHILOSOPHICAL JOURNAL



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

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For the Religio-Philosophical Journal.

## Poem

Given at the close of a Lecture in behalf of "The Colored Freedmen" of America, in Boston, January 31st, 1866, by

MRS. CORA L. V. DANIEL.

Bright star of Truth, whose radiant beams  
Shine on, through clouds of woe,  
Thou, whose refulgent splendor gleams  
Above all sin below.  
Thou, who hast seen the nations rise,  
And perish by Thy breath,  
Thou, who hast cheered Thy martyrs on,  
Even in shame and death,  
Thou, we invoke.

By this black history whose page  
Is traced in human blood,  
And by the rolling flood,  
Where Prophet, Martyr, Seer and Sage,  
Have for Thy mandate stood,  
And died in every age,  
By wars, famine, and sore distress:  
Which for Thy sake have come,  
Which in Thy name have come,  
And through the long, dark wilderness,  
Once led Thy children home,  
Thou, we invoke.

Not Thine, the sighs and groans  
The agony and tears,  
The horrors of those years  
Which filled the world with moans—  
Not Thine the dying tones  
Of victims slain. We see  
That many a Calvary  
Must make the world like Thee.  
Not Thine—but Error's—Thou whose light  
Is mild as the Madonna of the Night,  
But flaming is Thy sword,  
Two-edged as the Word  
Of God, who speaketh for the right,  
Thou, we invoke Thy aid.

And ye, oh shining, sainted ones,  
By your own deeds now glorified,  
Through your own actions defied,  
And lifted to those emulous thrones  
Whereon only the just and pure,  
Only the crowns which shall endure,  
Only the spirits from whose tones  
Dark error now recoils,  
Ye that have fought and died,  
Ye saints, the "sorely tried,"  
Ye, that stood side by side,  
With Freedom in her toils,  
Ye, we invoke.

Lo, when your shining ranks appear,  
Above the battlements of Night,  
In rank and file, still for the right,  
Bearing the gleaming sword of light,  
Your legions rally far and near,  
Led by the martyr'd heroes, slain  
In every age and clime—  
From every shore of Time,  
These spirits so sublime,  
Send o'er the clouded world again,  
Ye, we invoke.

Led by the veteran, strong and bold,  
Of proud America,  
The hand of Liberty,  
(Oh, God! what mockery!)  
The noble hero, gray and old,  
Who unto lawful murder sold,  
Because of slavery.

And ye who follow, fathers, sons,  
Brothers and friends, arise,  
Ye, who were made the sacrifice  
Of foul ambition—shining ones  
Ye, we invoke.

Bright star of Truth, thy day is near,  
The world shall feel thy breath,  
And all the powers of death  
Shall flee, as thy grand hosts appear.  
We follow thy command,  
We see the shining land  
Of that eternal strand,  
When Thou dost reign.

And Thou, Jehovah, Lord of all,  
We seek Thy guiding hand,  
Thy potent, magic wand,  
Thy power of love. Thy voice doth call,  
No more error or crime shall fall,  
Like an eternal, brooding pall,  
Over this favored land.  
We seek Thy Truth. Eternally,  
We seek to be forever free—  
In seeking these, we follow Thee.

## ETHEREALISM.

NUMBER TEN.

The poet is allowed a license. He writes:  
The golden sun from day to day,  
Does his Creator's power display,  
And publishes to every land  
The work of an Almighty hand.  
Soon as the evening shades prevail,  
The moon takes up the wondrous tale,  
And nightly to the listening earth  
Repeats the story of her birth.

Here the poet makes both the sun and moon speak. In the same connection he makes the stars say—

"The hand that made us is divine."

Speech may be divided thus: There is silent speech, and vocal utterance. In the former sense the sun, moon, stars, speak. They publish to the observing mind the power, goodness, wisdom, of the Great Spirit. So a person may speak, and not speak. The eye may speak, the hand may speak, and yet there may be silence. What is this which is called speech? The recorders sits at her desk; her pen moves, thoughts flow, the parchment exhibits words. She has not in the ordinary sense spoken, yet in silence thoughts have found expression. What is the process by which that which was feeling takes form, becomes an idea, ripens into thought and can be expressed? Each state is finer and more ethereal than the last—that is, the thought is a state finer than the expression, the idea is finer than the thought, and the feeling finer than the idea. Naked feeling never has been, never can be expressed. 'Tis too sublimated for utterance. It is as much finer as the ethereal condition is finer than the rudimental. A naked etherealist could not exist in the rudimental state, neither could a rudimentalist exist in the ethereal sphere. The balloonist knows by experiment of these atmospheric changes—knows that at a certain height the animal expires. One sleeps in an unventilated apartment—charcoal is there ignited. The sleeper expires, because of the fine ether in which he is enveloped. To descend then from the ethereal state there must be preparations suited to that descent, so vice versa. So with feeling. It must take to itself a body sufficiently gross to reach a state called the ideal. Then and there it must take a grosser form to reach the condition called thought. Unto that condition it is supposed to have reached, and now this thought passes through certain processes in the mind, and reaches a condition when it can be vocalized or written. That which exists in man also exists without man. He has no power which has not been gathered from some source. The gifts of feeling, idealizing, theorizing, vocalizing, writing, have been bestowed upon him. He may have an easier and more perfect method of transmitting thought than the insect which creeps beneath his feet, but that insect has feeling, has an idea which ripens into thought and is expressed by act. The flea does not get its writing materials and seat itself at its little table and write a letter, saying that it intends to bite Aunt Susy, but the flea expresses its intention by the bite. The sun, moon, stars, have feeling; and persons who look upon these gather therefrom their silent thoughts. If there were no thought in these orbs, persons could not gather thought from them. The heavens declare the glory of God. Day unto day uttereth speech. The florist knows well the language of the flowers and communes with these with as much delight as the mother talks to her babe before it can speak. There is then a silent and an external speech. As persons pass up into the higher spheres they will talk less and speak more. They will come into a state where all objects, great or small, will speak, and the language of each will be known. It hardly needs to be said here that in the electrical sphere the speech is electrical, in the magnetic the speech is magnetic, in the ethereal the speech is ethereal. The words are less, the feeling is more. In the ethereal state persons concentrate their thoughts more than in the lower conditions. Thus, if in the rudimental sphere a person has thoughts enough to fill a quart bowl, in the ethereal sphere the same thoughts could be so compressed they could be put in the socket of a fly's eye. Vast though these differences may seem at first, yet there are persons in the rudimental sphere who can say in a word or two more than another can in an hour. The former is mentally concentrative, the latter diffusive. If, however, the thought be too much concentrated, the more diffusive classes cannot comprehend it. There must be adaptation, illustration, amplification, to advantage the public mind. Written or spoken language is imperfect in the ratio that persons who hear do not understand. This thought touches the acoustic worlds. The subject of sounds and vibrations must be passed by. The muddy or thick mind speaks unintelligibly to the finer classes, but that muddy mind is adapted to coarser classes. The coarser do not understand the words of the finer. In the ethereal regions words are few, fitly spoken. The eye speaks, the hand speaks, but mainly discourse is by flowers. The colors may be numbered as reaching to 144,000. The eye being ethereal, the tints are multiplied as they could not be in the rudimental sphere. There then is a language. Each color may correspond to a letter, and a person who has learned the alphabet of flowers can speak with these to a perfection the rudimental mind cannot comprehend. The basis of this paper is simple. The higher the sphere, the finer. This paper has, however, drawn a line and embraces only four states—others beyond being left for future occasions. Suppose a party of ethereal-

ists—they have partaken of their ethereal foods. They are each clothed according to his inner. They are together for conversation. The subject may be the wing of the butterfly. The flowers are there, each presents his thought illustratively by the flower. That thought is so condensed that more is uttered in thirty minutes than Swedenborg put into his sixty folios.

NUMBER ELEVEN.

There are two states which, though somewhat distinct, yet interblend; one interposes itself to the other. The terms used as descriptive of these states are the normal and abnormal, the latter being the superior. A person in some degree can live in and enjoy these two states. Each state has its peculiarities, its advantages and disadvantages; neither alone is a perfect state. They must go hand in hand, and there is an equilibrium condition to be attained wherein persons can pass with as much ease from one to the other, as one foot follows the other. In this critically equipsized or balanced state there will be a capacity to look at and comprehend both at the same time. There will be an ability to see how one acts upon the other, and there will be an elevation wherein that which is called abnormal to-day, will in the future be considered normal—that is, all that one can now do in the abnormal state can be as easily done in the normal; but there will then be a higher state, which will be the abnormal of that day. Thus, as it were, normalism will be ascending to abnormalism, but abnormalism will keep above, and thus there will be normal and abnormal elevation. Now the leading communicating mind is passing into a critical state which gives him the power to delineate human character with nearly as much precision while in the normal state as formerly in the abnormal. Presently a condition will be reached when he will see or read the thoughts of persons; delineate the thoughts, and thus be able to put these, as it were, into packages.

Thus, A. B. has a package of thoughts which may be labelled the *intentionals*. These may be subdivided according to the high or low condition. C. D. has a package of thoughts which are *monumental*. These, too, may be classified; and thus persons may be shown themselves. This critical power will require the nicest surroundings, divinest harmonies, happiest conjunctions. While this work is passing on the fineness will begin to perceive that she has developed to a prognosticative power; be able to prognosticate elemental, meteorologic changes; be able to prognosticate the future actions of persons, and, as it were, will be a mile or two ahead of them and know just the point they will reach. This prognosticative power used in conjunction with the delineative and descriptive powers will give an acquaintance with and knowledge of persons, rarely enjoyed. To reach a growth of this sort the whole being of the twin must be etherealized; the grosser portions thereof thrown off. The serpent crawling out of his skin is very beautiful. The birds throw off their useless plumage, and are very bright, and their songs more harmonious. The animal sheds his coat and exhibits a sleekness lovely to behold. So, as it were, man can crawl out of his old conditions, throw off his old plumage, shed his old coat and become beautiful, gentle, musical, quiet as the lamb. These external matters as now delineated in the reptile, the bird and beast, must be inherent in man; and he will come to an acquaintance with these new conditions, and rejoice at the discovery. Brought into these critical, equilibric states, then being of necessity both externally and internally passive, as it were, persons in the higher states can let down a chain of gold, gold being the representative of love, and the person in the rudimental sphere who takes this chain, may be guided with greatest precision. A sweet writer sang, "The Lord is my Shepherd. He leadeth me beside the still waters." Unless there were passivity, external and internal, the leading could not be. Another state might be a necessity—*compulsion*; but it were far less agreeable to the parent to compel the child than to lead it. Not unfrequently there is a third state. Persons cannot be led. 'Tis painful to drive; they are left to wander. They find themselves in the swamps, torn by the brambles, or are on the joyless mountains of unbelief—homeless—seek rest, find none. Then there is reflection; then the stubborn passions are subjugated to the higher; then there is a willingness to obey the divine; then the state of tranquillity is reached. Persons in the higher states look, as it were, through glasses fine, behold persons in the rudimental condition. These seek to guide and to attract. As it were, through ethereal pipes they send down upon them ethereal aromas—charge them somewhat as the aeronaut inflates his balloon. Having charged them, they then seek to overshadow them, and to guide, strengthen, instruct them. Pre-eminently this is the work of guardian spirits. These can take possession of the mind. Quietly seated, harmoniously circumstanced, the recorders thinks of Placidity or feels Fidelity. These parties coming *en rapport* with her can daguerrianize themselves upon the retina of her mind, and she sees them. Having arrested attention, then there can be impression. Do they desire her to sing, the organ of tone is acted upon, and so each organ can be excited, or, as it were, flattened or depressed, and thus there is ethereal control. Is the person in danger, the ever watchful guardian gives timely warning, by action upon the faculties which are purely preternatural, and the thing is foreshadowed before the event transpires. But this state can only advantage the person as there is a sufficient degree of

passivity to notice the actions upon the organs. So there can be an action upon the locomotives, and the person can be made to stand, walk, run. These matters must for a long time be interesting to the critical student of the more occult sciences. Buildings suited to such critical labors will be requisite; soils, fruits and shrubberies will aid the processes. This paper of etherealism when completed, will throw a flood of light upon certain subjects which have not heretofore been opened to the human mind. Regularities will take the place of irregularities, harmonies the place of angularities. Passing through certain states woman finds herself brought to a critical objective period at certain seasons. Those processes belong to a gross condition, but are to be succeeded by a state when the ejections will, as it were, be as harmonious, easy, regular, as the other two craculative processes. No more inharmony will be experienced in one than in the other. The matter which for weeks is retained, being so gross that it cannot escape without a serious accumulation, two things will occur. First: The matter referred to will be less gross; secondly, in the harmonical state there will be a happier expansion, and being more etherealized, the processes now hinted at will be so perfect that daily, nay, monthly and yearly, harmony will be secured. Dwelling in the gross state, the grosser or more beastly conditions must of necessity be. Escaping from the gross, reaching the electrical, magnetic and ethereal, all the functions will be precise, and the countenance and eye will be brilliant and glorious as the sun—the whole being will be beautified, and man seeing woman in her loveliness, and, at the same time in her normal state, will be transformed into a God in human form.

(To be continued.)

For the Religio-Philosophical Journal.

## Spiritualism in Missouri—The Williams Family—Miss Jenny Barrack—Remarkable Spiritual Manifestations.

BRO. JONES: With much pleasure I inform you that the cause of Spiritualism is onward in the State of Missouri. Despite all opposition it is advancing from point to point, and is taking a deep hold upon the public mind. Recently much attention has been given to the subject in the city of Hannibal, through the able discourses of Mrs. Wilhelm and the efficient labors of the Williams family. Mrs. Wilhelm is a graduate of the Pennsylvania Female Medical College, and is brave, talented, and industrious. She is a fine speaker, and in two lectures which she delivered in this place to crowded houses, one in behalf of "the Soldiers' Orphans," and the other upon "Inspiration," she made a deep impression in favor of the Spiritual Philosophy. She is doing a noble work. She is traveling and lecturing all the time, and thus wearing herself out in the service of truth and humanity. As she goes forth into the world to preach the gospel to every creature, may the dear angels ever be with her, and may the friends of progress wherever she may go, give her a hearty welcome and substantial evidence of their high appreciation of her noble pioneer labors.

Next came the Williams family, a fine troupe of singers, accompanied by Miss Jennie Barrack, who is an excellent spiritual medium. They gave two entertainments in Metropolitan Hall, and one private *seance* in the parlor of our worthy friend L. L. Sydam, Esq., of this place. Mr. Williams, the enterprising leader of this troupe, is originally from Massachusetts, and is an accomplished gentleman and a true Spiritualist. He conducts his entertainments mildly, generously, and firmly, "believing all things, hoping all things, and bearing all things." The pieces they sing are religious, sentimental and patriotic, a fine selection for Missouri.

As to Miss Jennie Barrack, who has been a very remarkable medium all her life, she is now in her seventeenth year, and ranks among the best mediums of the United States or Europe. We were happily surprised and overjoyed with the demonstrations of spirit intelligence and power which we witnessed in her presence.

First, as to the public *seances*, they are conducted very much as those of the Davenport Brothers are. She has a cabinet similar to theirs, and is tied by a committee from the audience, and untied by spirits. She then enters her cabinet, and her arms and hands are tied behind her by the spirits, so tightly as almost to stop the circulation and defy the power and ingenuity of the committee to untie her. While thus tied, suffering much pain, being locked within the cabinet, the spirits materialize themselves in her presence, talk in a low whisper to her, and exhibit plainly to the whole audience from the curtained window of the cabinet their hands, arms, the remains of amputated arms, feet, breasts and faces! When these manifestations are given, the house is well lighted, and all see them, the lady being firmly tied, as previously described. Nevertheless, some go away dissatisfied, saying it is jugglery, deception and humbug!

The private *seance* is held in a room perfectly dark, precisely as that of W. T. Church. At the one of which I am now speaking, twenty-one persons were present, myself, wife, and little Nellie, five years old, composing a part. The circle being formed, no sooner had the lights been extinguished, than small hands commenced patting me upon the knees, hands, and face, and then approached my wife and little daughter in a similar manner, who were seated beside me. When this spirit commenced patting and caressing my wife and child, the latter said, "pa, it's my little spirit brothers,"

(she having been previously taught that she had two brothers in heaven.) Now my wife said, "dear, come and kiss me," when it replied in a loud whisper, "My mamma," and complied with her request. Then it spoke to me in the same manner, saying, "I am Wilbur!" This was the name of our first child that was born into the spirit-world at the tender age of seven days, whom we had mourned as gone forever.

Let me here observe, in passing, that my wife, during the last ten years, had seriously doubted a future state. She was raised a Methodist, but having an inquiring mind, commenced thinking for herself at the age of eighteen, and soon afterwards rejected entirely her former conceptions of religion; and, as is quite natural for those who have been brought up in a *belief of ignorance*, when she began to think for herself, she quickly passed into a state of skepticism in regard to many things pertaining to religion. The question of immortality troubled her more than all else. To be or not to be—that was the rub. However, loving dearly all reforms, and the glorious truths of science and philosophy, her sympathies have ever been since I have known her, with Spiritualists. Since my thorough conversion to the everlasting gospel of spiritual progress, communion, and immortality, she has been waiting patiently to receive the same demonstrative evidence of the truth of Spiritualism that convinced me.

On the evening of the 6th of March, in the *seance* I am describing, she received evidence which was sufficient, and she is now a confirmed Spiritualist, and is rejoicing greatly in the sublime consciousness of that faith, which works by truth, quickens the intellect, purifies the heart, and lifts the soul from the earth, enabling it to hold converse with a thousand worlds! Bless God, oh, my soul, for the coming saviour—Spiritualism! Verily, verily, the kingdom of God is not in word, or letter, or creed; but in demonstration of immortality and spiritual power. It is joy, liberty, and peace in the knowledge of truth and the communion of heaven. My wife is now happy—inexpressibly happy—and we and our children are more closely united to one another, and in deeper communion with the angel world. I dare say there is an increase of joy in heaven among our spirit-friends, corresponding with our joy here below.

To return to my subject. The guller flew like a bird around the room, gently lighting two or three times upon each one's head, successively, in the circle, and at the same time being played upon by the spirit. The one who does this, and indeed the leading spirit who attends this lady medium, gives his name as Clarence Wilburn. At times he walks loudly upon the floor, and speaks plainly in a low whisper. He takes hold of each member of the circle, and all recognize his presence and hear his voice. He is very strong, as he frequently lifts the medium and her chair up to the ceiling!

Next, a lady spirit entered the circle, purporting to be the daughter of our worthy friend and co-laborer, Dr. Mayhew. Her manifestations consist in passing swiftly around the room, claiming to have flowers in her hand, and saying to each one in a low whisper, "Smell my rose." She appears to be very gentle, pure, sweet, and loving. Here let me say, despite all skepticism to the contrary, that she does manifest the odor of sweet scented flowers quite perceptibly. In the next place, what purported to be the spirit of my child, of whom I have before spoken, came forward and spoke to my little Nellie, saying, "Come out, Nellie, please." This was repeated several times. Then Clarence Wilburn, the chief controlling spirit of the medium, came forward and asked, "Will you let us take her up?" We at once consented, and with an extraordinary bravery for a child five years old, with a little coaxing, she stepped out upon the floor, and was at once caught up by the spirit, and carried entirely across the house, and gently placed in the lap of Mr. Cagney, one of our citizens! The little girl sprang upon her feet, and came back, saying, "Pa, they threw me up higher than your head, but I am not hurt a bit."

Finally, being invited, I left the circle, advanced to the center of the room, and took my position two or three feet from the medium. The spirit, Clarence, took hold of me kindly, put his face close to mine, and whispered in my ear, "I will tie you." I replied, certainly. He then went to Mr. O. Flavel of this city, who was in the circle, obtained a handkerchief, returned, and tied my hands behind me. Thus the *seance* ended.

I will here add that I have not, in this brief narration of facts, given all the manifestations that occurred on this occasion, but have written enough to convey a fair idea of its majesty and grandeur. All present were highly delighted and thoroughly satisfied. In fact, during the whole *seance*, and especially after it closed, such throbbing waves of divine life and celestial glory came down from God out of heaven and fell upon us, that we were all thrown into a great commotion of ecstasy, and filled with joy inexpressible. Why, we were all baptized with sound reason and the Holy Ghost; and a new life was put into our hearts, and a new song into our mouths. Thus we experienced the power of Christ's resurrection, and had a glorious foretaste of the better world which has even now come unto us!

Oh, Spiritualism! Blessed Spiritualism! Thou that tearst down and buldest up; thou that bringest life unto life to some, and death unto death to others; thou that makest a man's foes they of his own household, and then again unites

FRANKLIN AND HIS GIG.—It is now a century since Benjamin Franklin, Postmaster General of the American colonies, by appointment of the crown, set out in his old gig to make an official inspection of the principal routes. It is about ninety years since he held the same office under the authority of Congress, when a small folio, (still preserved in the Department at Washington) containing but three quires of paper, lasted as his account book for two years. If a postmaster general were to undertake now to pass over all the established routes, it would require six years of incessant railroad travel at the rate of 125 miles daily; while if he were to undertake the job in an "old gig," he would require a lifetime for its performance. Instead of a small folio, with its three quires of paper, the post office accounts consume every two years, 3,000 of the largest sized ledgers, keeping upwards of a hundred clerks constantly employed in recording transactions with more than 30,000 contractors and other persons.

A man gives two shillings for an eighteen penny thing he wants, and a woman will give eighteen pence for a two shilling thing she does not want.

The slave trade was introduced into England by Sir John Hawkins, in the reign of Elizabeth. In the year 1881, it and slavery was abolished throughout the English dominions.

husbands and wives, parents and children into one sweet and loving family; thou power of God unto salvation to every one that believeth, send down thy beams of life eternal upon our nation and the world; and as the lightning cometh out of the East and shineth even unto the West, so may thy light illuminate the whole earth, and give all mankind the liberty and joy of the angel world.

With a sincere desire for the spread of truth and the elevation of humanity, we offer up our humble prayer that the blessing of God may richly fall upon the Williams family in their effort to establish the cause of Spiritualism in the State of Missouri.

Truly yours, A. J. FISHBACK.

For the Religio-Philosophical Journal.

The Spirit To Its Earth Friends.

BY MRS. HARVEY A. JONES.

I would not that a mourning garb Should shroud thee with its sadness; I would not that a cloud of gloom, Should veil the light of gladness.

I would not that the tones of gloom Should wake no echo where Our voices in the summer time Rang out upon the air.

I know that no'er forgetfulness Shall nestle in my place; For thou hast loved the lineaments That clothed my earthly face.

I would not have thee mourn my loss, Or regret our joyous past; The future is the bonnie of fate, Where thy weary footsteps haste.

Sycamore, Ill.

For the Religio-Philosophical Journal.

Children's Lyceum in Vineland, N. J.

BROTHER JONES: On Sunday afternoon, the 11th of February, there was organized in the commodious hall in Vineland, a very large Lyceum; and on the succeeding Sunday afternoon, notwithstanding a rain storm that was prevailing, the groups were fully represented, and Liberty Group, with two duplicates; the whole school numbering one hundred and eighteen members, with a staff of efficient officers, a full corps of leaders, and a beautiful assembly of children.

By the last issue of your RELIGIO-PHILOSOPHICAL JOURNAL I read the pleasing announcement that the progressive citizens of Chicago had once more rallied to the heavenly uses of a true physical and spiritual education. Let all the Spiritualists in Chicago unite on this central work.

I make these remarks, friend Jones, because of various hints that pervade the Eastern atmosphere to the effect that the Chicago Spiritualists have been neglecting to do many noble things which they ought to have done; "and have done those things which they ought not to have done," because of differences of opinion among persons who are foremost and most important in the prosecution of the good cause.

Spiritualists have in the Children's Progressive Lyceum a plan of attacking the fortifications of old theology not only, but at the same time a plan of overthrowing physical disease and mental inharmony. The generals who planned this army, and who proposed this plan of attack, reside in the Summer Land. There it is ancient as truth; here, on this earth, it is new and a stranger.

With this view, Bro. Jones, you perceive how utterly unworthy of Spiritualists are any "lukewarmness" and "controversies" which tend to weaken their forces in the very presence of ignorant and spurious religion in the orthodox world.

Again and again I would congratulate the Spiritualists on their determination to rally the young into the groups of harmony. You will teach little children to sing the music of progressive principles; you will teach their little feet to keep time to the heart-throbs of divine ideas; you will teach them to believe in the laws of God as written in the depths of intuition; you will teach them to be better and wiser and more harmonious than you are—to the end that the rising generations may open the gates of the heavenly kingdom on earth.

February 12, 1866.

A. J. DAVIS.

"No pains will be spared," as the quack said, when sawing off a poor fellow's leg to cure him of his rheumatism.

For the Religio-Philosophical Journal. "Physical Man."

The intellectual impulse imparted to the European mind in the sixteenth century, gave us the first superficial view of a series of the grandest problems which have occupied the most exalted intellects of every age, the solution of which has consumed the mental energies of many generations and exhausted the genius of successive national careers.

Individuals occasionally stand out from the masses in bold relief, not as originators of popular thought, but as exponents of the spirit of the age in which they live. Luther was not the originator of Protestantism, but the moulterpiece through which the democratic tendencies of the masses found expression—the unconscious instrument by which popular thought was crystallized, to the end that intellectual freedom might be enjoyed.

So also the author of the work of which I shall attempt a brief review, stands related to the advanced thought of the nineteenth century. Mr. Tuttle has presented the world with a book which deservedly challenges the serious attention of every thinking mind. It belongs to the radical school of thinkers, and contemplates the living world from a standpoint similar to that which Herbert Spencer, Thomas Buckle and Dr. Draper occupy but with greater boldness has ventured to carry to their ultimate issue and defend with rare ingenuity, the great doctrines which are little more than implied in the writings of the great men above alluded to.

There are two classes of writers who, in their respective spheres, perform great service for humanity; first, that which gathers industriously and classifies gracefully the facts of material existence; and secondly, that which groups those facts into a comprehensive system, and brings into view the great ideas of which they are the embodiments. In the infancy of a science but little more than the former can be realized; and men like Lyell, Agassiz, Murchison, and others; displayed a marvelous patience in the accumulation of materials, venturing but little upon the domain of life and its laws, but were content in confining themselves to the preliminary labor of laying the foundation for a future edifice.

Mr. Tuttle, largely gifted with the faculty of generalization, and with an intuitive grasp which seizes the salient features of organized existence, wades through a thousand volumes, gathers up facts, experiments and discoveries, moulds them into a symmetrical system, and wrings from them their meaning in relation to the greatest of all questions—whence and what is man? The central idea of this volume is the unity of the plan of creation. The greatest efforts of our ripest thinkers tend to correlate the forces of organic and inorganic nature, and include them all in one unitary scheme; the laws by which great continental masses were defined not being essentially different from those that control the vegetable and animal organisms distributed over their vast areas.

However wide the variations in form living beings present, they all conform to one essential plan. All commence at the same point—the germ-cell—and from homogeneity develop to diversity in accordance with the law of specialization; immediate surrounding conditions not creating any new organs, only modifying those that already exist. Thus, on p. 25, the author says that "the dolphin has a fin; the seal a rude attempt at an arm; the lion a claw; the monkey tribe a hand, further perfected in man, and rendered capable of the most varied attainments. Wide as the interval between the fin of the dolphin and the hand of man may appear, yet in elements they are the same. In the number of bones and their arrangement, they are embryonically identical; one plan is everywhere present. The dolphin's fin, the huge flipper of the whale, the massive foot of the elephant, have the same elements as the hand of the child, only they are relatively differently developed."

The above is only one of the many illustrations bearing on the doctrine of unity. The respiratory apparatus, the nervous system, and embryonic stages of every living being equally attest the great truth. The author, with a rare philosophical acumen has wrought out the startling generalization that Physical Man is the fundamental type realized, which the humbler forms of being foreshadow, and of which they are partial exemplifications—waymarks along the pathway of life; the substratum of ultimate organization. In the second chapter Mr. Tuttle has condensed a great number of facts in a few sentences, bearing on the antiquity of the human race, and remarks that "an unconquerable prejudice has existed against the discovery of fossil man I have mentioned, and will not enlarge on its cause. Fossil man destroys chronological dates, man's fall; and then why, if not fallen, needs he redemption?" After passing the review evidence relating to the vast antiquity and social usages of the ancient people of Central Europe, he remarks, p. 60. "Wonderful fact! we find the belief in immortal existence buried amongst the wrecks of ancient forms fossilized in stone. It has survived the gigantic beings of the world of its birth. Mammoths have perished; the cave bear, lion and tiger are no more; the rhinoceros, diminutive in size, has withdrawn to Asia and Africa; the entire fauna and flora of Europe have undergone two great fluctuations; yet the belief in immortal existence after death has grown brighter and clearer, and draws as to a center, more and more the activity of mankind."

It will be seen that all calculations on the period of man's advent, in years or thousands of years necessarily are but rough approximations; Science can here deal only with the order of events. All that geology contends for is the removal of his advent from historic times to the first age of the past—the drift. If his birth dates in that age, there is no difficulty in accounting for the great varieties of race, and his dispersal over the whole earth; for the continental masses were not then related to each other as at present. The Atlantic Ocean was then in a great measure continental, or had large islands studing its expanse. The world of England indicates an indefinite stretch of land to the west or southwest, it being the estuary and delta of a large river flowing from that direction. There are reasons for supposing that this tract did not subside, and the Atlantic take its present form until a recent geological date; and that the Old and New Worlds were in communication across the present site of the Atlantic, by means of projecting continental masses.

The same conclusions respecting continental displacements within the period of existing organisms, have been reached by Sedgwick, Darwin and Guyot.

These catastrophes, involving the destruction of a large portion of the human race, by which the earth attained its present equilibrium, doubtless gave rise to the myth of the deluge, of which traditions exist among the annals of different nations. The second chapter is devoted to a comparison of man with the anthropoid apes; in which the author successfully proves that there is no impassable chasm—no deep, dark void separating man in physical structure from the animal world; but that the gorilla may not be considered a link in the chain of beings, the author explains that "the progenitors of both gorilla and man are entombed in the earth. They are divergent lines of advance from such progenitors; as we say that the German and the Hindoo sprang from an early race in Central Asia, not one from the other, and each has advanced after its own manner." The difference in cranial capacity between man and the highest anthropoid apes is shown to be less than that observed between different members of the human family; the largest human skull yet measured having a cranial content of 114 cubic inches, and the smallest 85 cubic inches. The capacity of the gorilla is 84 cubic inches, the difference between which and the lowest man being but 10 1/2 cubic inches, while the cranial difference between men above the range of idocy is 58 cubic inches.

The third chapter is devoted to a consideration of the origin and philosophy of language. The myth of the tower of Babel is exploded, and language is shown to have a basis in the mental and vocal mechanism of man; that it observes a secular order in its development from the homogeneous to the more diversified, conforming to the same law by which species are multiplied in the kingdoms of nature. "Savage man is born on the globe languageless; but he has thoughts and the organs to express those thoughts, and his first infant cry is the first word of his language." "The general mechanism of language is everywhere the same: for that is dependent on the anatomical structure of the brain which originates, and the organs which express thought; and human nature, from the pole to the equator, is very nearly the same."

In tracing the laws by which languages are governed in their growth, the great philological achievement of the age was wrought out, in "the discovery of an ancient central language from which the old historic tongues were derived, and placing its site in Central Asia." The author relies much on linguistic affinities in support of the unity of human origin, and though we must confess that much doubt yet clouds this subject, and empirical conclusions obscure our knowledge, yet he has invested it with a profound interest. The fourth chapter is devoted to a discussion of conditions and climatic changes in relation to the dispersion of animals and man. The tropical character of the ancient earth is noted, the gradual production of modern climates graphically described, and the geographical distribution of animals referred to natural causes.

The fifth and tenth chapters inclusive, are devoted to prove the unity of mankind, the relation of continental forms to man, and the successive waves of dispersion from Central Asia, by which nationalities emerged from primitive barbarism, and the present diversified aspects of humanity were slowly acquired. I will not attempt a review of this portion of the work, as my limited space would not do it justice; but will merely add that, while solid facts are marshaled in consecutive order and the highest philosophical conclusions are reached, this portion of the work may almost be regarded a romance of natural history.

In the eleventh and last chapter, the author applies Darwin's theory of "Natural Selection" to the development of man. "There are two forces operating on every organism: 1st, The conservative power of hereditary influences; 2d, The force of surrounding conditions. An organic being as it stands animated with life, is the result of all the conditions and forces which have operated on all its ancestors. It is the concreted of these which it inherits and transmits to its offspring." "If man, with his imperfect knowledge and superficiality of observation, can blot out the parent types of all his domestic animals by the magnitude of the changes he effects, assuredly Nature, in the greatness of her power, her keen insight, taking advantage of the structure of a single muscular fiber, an atom of bone, or the color of a hair, during the elapse of millenniums of ages can compass changes incomparably greater. From the earliest dawn of life to the present, the vigilant eye of Nature has watched incessantly for the slightest variations. Those which yielded good to the being have been and are preserved; and the new beings, thus having advantage over those which remain unchanged, supplant and extinguish them, to be in turn supplanted and extinguished."

Mr. Tuttle is the antipodes of Plato, who taught that ideas lie at the basis of all material forms, and objects are only the embodiments of those ideas; that there are eternally as many typical forms or primordial ideas, as there are material structures which are the imperfect representatives of those ideas. Dr. Draper on the other hand, gives a very concise statement of the doctrine of the school to which Mr. Tuttle belongs. He says, "Intellectual Development of Europe," p. 125. "The offspring is like its parent, not because it includes an immortal typical form, but because it is exposed in development to the same conditions as was its parent. We must acknowledge this absolute dominion of physical agents over organic forms as the fundamental principle in all the sciences of organization; indeed, the main object of my work on physiology was to enforce this very doctrine. Such a doctrine is altogether inconsistent with the ideal theory of Platonism. It is no latent imperishable type existing from eternity that is dominating in such developments, but they take place as the issue of a resistless law, variety being possible under variation of circumstances. Hence we may perhaps excuse ourselves from that supra-sensual world in which reside typical forms, universals, ideas of created things, dwelling this complex machinery of Platonism, and substituting for it a simple notion of law. Nor shall we find, if from this starting point we direct our thoughts upwards, as Plato did from subordinate ideas to the First Idea, anything incompatible with the noble conclusion to which he eventually came, anything incompatible with the majesty of God, whose existence and attributes may be ascertained with more precision and distinctness from considerations of the operation of immutable law than they can be from the startling-point of fantastic, imaginary, ideal forms."

The first formal statement of the development theory was made by Alhazen, an Arab philosopher of Spain, seven centuries ago, while Christian Europe was exerting its utmost to discourage scientific investigation and stifle human thought. It was necessary, however, that greater advances be made in the exact sciences, before anything like a demonstration of that theory could be expected

Now, men like Lyell, Huxley, King, Spencer and Draper are fully committed in its favor.

No adverse criticisms can arrest the wide influence this work will exert on the public mind, but rather induce a general desire to read it, which will have the effect of extending the range of exact knowledge, and familiarizing the world with the advanced conclusions of modern thought. Mr. Tuttle is eminently inductive in his method, and therefore will be understood by the popular mind. He stands as an interpreter between the technical scientist and the great world of humanity.

This work has a mission in liberalizing American intelligence and opinions, the magnitude of which can hardly be estimated. A lithograph chart accompanies the volume, which is of great value, as it will materially assist the reader in tracing out the ethnological classifications.

E. WHIFFLE.

Christ and the People.

BY A. B. CHILD, M. D.

MR. EDITOR—My Dear Sir: I send enclosed the introductory chapter (the proof sheets) to "Christ and the People," which briefly touches upon the subjects treated in the succeeding chapters of the forthcoming book. Your friend,

A. B. CHILD.

CHAPTER I.

Coming Changes.

"There will be great changes in the nineteenth century." "Things that now look dark and mysterious will be made plain before the sight."

"Mysteries are going to be revealed." "Already a religious, moral and social revolution has commenced."

The institutions of the civilized world are to be, and are being, changed.

The Church, the State, and society will recognize and practice a government differing widely from that of the past and present.

The old school of religion and morals, like an old house, useful in its day, but now dilapidated, rotten, useless, will be demolished, and give place to a new structure, more spacious, more secure, more useful, and handsomer.

The new school of religion and morals, like a house built upon a rock, on which the rains may descend, the floods may come, the winds may beat, will not fall, for its foundation is the recognition of the spiritual world, and its structure is man's humanity to man.

The rain has descended, the floods have come, the winds have beat upon the old house, and it is tottering, it is falling; for its foundation is man's device, its structure is man's responsibility, self-salvation, payment and punishment, cruelty and inhumanity to man.

Man has believed that the visible world makes the conditions of the invisible world, that his present life gives cast and character to his future life; while it is the invisible world that gives cast and character to all life, and makes the conditions of the visible world, not as man directs, or as man expects.

It is not human hands or heads or hearts that shape the destiny of humanity, that make revolutions social, moral or religious.

But human hands, and heads, and hearts, are servants of the invisible divinity that shapes the ends of all human life, that makes social, moral and religious revolutions.

The ways of nature are divine. The purposes of nature cannot be hindered.

Man, without his knowledge, is ever Nature's obedient servant.

There is no work, no thought, no motion, no feeling, no love, no wisdom, outside the great operations of nature—outside the infinite wisdom of God.

Man's conceptions of God have been constrained to limits—to a personality. He will have nobler and broader views of God, of his infinite presence, of his infinite intelligence, of his infinite power and his infinite love.

God will be acknowledged in all presence, in all intelligence, in all power, in all love; for the recognition of God's infinitude commands this acknowledgment, and the forces of the invisible world will produce it.

Man will have a nobler and truer estimate of his fellow-man, of his divine soul, of the bad man as well as the good man, of the unseen power that moves and guides him in every act, in every condition.

Every man will be known as a friend and brother, and not out as an enemy or an alien.

Man will have his sight opened to see the unseen world; he will discern the causes there that make his actions here, and will go out from the old beaten paths of conservatism to tread on ground yet untrodden, save by Christ.

Deeper impulses, fiercer, hotter, will move men to nobler deeds—deeds of mercy and forgiveness, instead of deeds of justice and revenge.

The yet mysterious web of sympathy that unites all, that allies every human being to one spiritual household, will be felt and acknowledged; and this will be the key to unlock the bondage of man, to open the door to the power that enabled Christ to walk upon the sea, to calm the troubled waters, to feed the hungry multitude, to heal the sick by touch or word, to call the dead from out the grave, to talk with Moses and Elias, and other men who have passed through the gateway of physical death—and to lead and direct humanity by the unmeasured power, yet untired, the latent power that will come forth when man shall do unto others as he would have others do unto him.

Sin will cease to be a problem, for its use will be seen and acknowledged, and its necessity then superseded.

The garments of holy professions will be no longer needed, for men will adopt the precepts of Christ in their practices—practices that need no professions.

The Church militant and the State militant will become useless, for the necessity of war will be ended.

Penalties for crime will be abolished, for the involuntary commission of sin, of criminal deeds, will be discovered, and then the consequent curses of criminal deeds will have fulfilled their mission.

Men will go in the ways of wisdom, in the paths of pleasantness and peace.

The precepts of Christ will draw all men until they are adapted for all human government.

Bogmas, doctrines and beliefs, lame, sects, creeds and schisms will fall, and be left by the wayside of human progress—dust, to dust, ashes to ashes—for they are only earthly, and will mingle with their kindred earth.

The recording of deeds, by which man now selfishly assumes to claim for himself the real status of nature's dominions, will no longer be of use.

The mighty power of self-love that creates and supports individual possessions, will grow weak and weaker, and cease to be, and the love of one for another will come in its place, so that the beneficent productions of nature, given for an alike, will be free for the children of one common household.

Line fences that bound individual possessions will be torn down and carried away.

Locks and bolts, now turned by man against his fellow-man, will not be used or needed.

"Rich" and "poor" will be adjectives that qualified the condition of man's childhood, not needed in his manhood.

All earthly goods will be laid at the feet of true democracy, to be given to those who have need.

All the immense toil, effort, expenditure and anxiety now devoted to the protection and support of "mine" as distinct from "yours" will be turned to useful blessings instead of selfish curses.

The present laws of marriage, that now give birth to regrets and sorrows unnumbered, to prostitution, with its long train of curses and agonies, will be abandoned for a holier, purer, diviner revelation that will ere long be given to the people.

The highest, the purest, the holiest and the most perfect glory of the earth has defined the highest, the purest, the holiest, the most perfect religion of the people.

Religion that has heretofore been moulded and shaped to creeds and tenets, practiced by rites and ceremonies, outside efforts in goodness, promulgated by external utterances, exhortations, invitations and threatenings, subject to commandments, rewards and punishments, will be cast off as the bandages of infancy are in maturer life.

A religion more spiritual will be discovered and acknowledged; a religion that money cannot give glory to, that creeds cannot define; a religion that needs no rites, no ceremonies; a religion without written laws, without commandments, without creeds; a religion too sacred to be spoken, too pure to be defiled, too generous to be judged, resting upon no uncertain, outside standard of rectitude, upon no dogma of another, no purity of earthly life, no glory of earthly perfection; a religion that every soul possesses by natural endowment, not one more than another.

This religion is simply desire. It is a prayer in every heart that never ceases, it is aspiration without an end.

Every soul ever desires something yet unreachd.

With every one desire is spontaneous and sincere, pure and holy; no matter what the desire is, whether it be called good or bad, it is the natural God-given religion of the soul.

The longing, pulsating desires of all men together define the true religion of humanity, that the world is coming to discern and acknowledge.

The saint and the sinner are both religious. The true religion of God is in the bosom of the sinner, no less than it is in the saint.

Religion is not to be confined to temples made of wood and stone, to rites and ceremonies, to any outside show of righteousness or rectitude.

The real religion of the soul is superior to outside things, to all the glory of the physical world, to man's laws, man's commandments, man's justice, man's penalties, to churches and sermons, lectures, creeds, rites and ceremonies, State-houses, court-houses and prison-houses.

In morality the standard of right and justice has been set up by man's judgment, regardless of the hidden causes that produce the acts that men call good and bad.

Men of differing judgments, biased by the interests of selfishness, have judged and punished other men for deeds of immorality, for vice and crime.

Man has been sincere in believing that he was better than other men, more excellent, more just, more moral, more righteous than the men he judges and punishes.

This self-conceited morality, unwittingly to those who judge and punish others, is really the denser darkness of immorality. It is as far behind the Christianity of Christ as the bloody edicts of Moses are behind the humane acts of love and kindness done by Christ's disciples on the day of Pentecost.

This unconscious immorality of human self-excellence will fall and perish when Christianity is revealed to the hearts and practices of the people, when the stern law of Nature's compensation for every action, good and bad, is revealed to the understanding of man.

The Mosaic institution stands to-day, but it cannot stand forever, for it is selfishness, it is cruelty, it is depravity; its foundation is earthly, and earth ends only in decay, corruption, death.

The institution of Christ must some time take its place, for it is unselfish, it is enduring loveliness, it is spiritual, humane, abiding, eternal.

Man is coming gradually to see that the immorality and crime which have so long afflicted the people have been the only means, have been the chastening rod of God, to bring him from earthly to spiritual recognition, to bring him from the love of self to the love of the people, from the narrow limits of material facts and philosophies to the limitless world of love and sympathies, from the playthings of his own devices to the silent commands of God in nature.

By the chastenings of his own immorality, man will be brought to see that the laws of Christ are for his manhood, and that his own laws are only for his childhood.

It is easy to see that all sin is an injury to man's earthly good; and ere long man will come to see that all sin is for his spiritual good.

To see that the good of evil is entirely spiritual; the injury of evil, entirely physical.

To see that holiness lays up treasures on earth, "where moth and rust doth corrupt," and which invites "thieves to break through and steal."

Sin destroys earthly treasures, and causes them to be laid up in heaven, where moth and rust doth not corrupt, and where thieves are not invited to break through and steal.

Man relies on earthly things. The courses of progression will undermine this reliance, and bring him down, down, till he comes to reliance on spiritual things.

Man is coming to see that there is no backward step in the progress of the soul; that as he goes onward his views become more extended, his liberality widens, and his charity deepens; that not one religion that is on earth, or one sinful act, that ever was committed, could have been left out of the wise ordinance of Divinity.

Every sinner is a lawful heir to God's love and goodness; and the jurisdiction of this new, humane religion that is coming, will accord to him that which self-righteousness has for long years vowed

did not belong to him. Christ has announced it, the angel world has witnessed it, and God grants it. In the symmetrical goddess of Truth, before which man is coming to kneel and worship, is embodied every belief, every desire, every utterance, and every action of the human world.

Every sin is an edict of Divinity. Every pain is a precept of destiny.

Wisdom is as full in what man calls good and evil, as God is full in infinitude.

It is only the want of sight that makes the perception of evil, that sees no wisdom in it.

It is the darkness of the seer that makes the darkness of sin seen in another.

Progression is the opening of the sight to see what was not seen before.

Men need not be surprised at the boldness of the age, the fearlessness of men in their utterances, called radical, progressive, wild, fanatical, crazy; for these utterances are analogous to those made by Christ; they are unpracticed yet, and are, by the dim sight of selfishness, called blasphemous.

These utterances must come, and they will come bold and heavier than they yet have.

Self-righteousness, self-excellence, conservative materialism, and the dying embers of old institutions will antagonize them, and war with them, but will thereby only hasten their own destruction.

All the province of God and goodness has been claimed by selfishness, and will continue to be, with the bitterest opposition to, and the most scandalous representations of, liberality. While liberality, which is true Christianity, will stand firm and unmoved in clemency, in mercy, in charity, in love, non-resistant to what has been called wrong and evil, claiming heaven for all, equal rights for all, and freedom from the bondage of man's devices, common decency, common sense, and for a common humanity, Christ, and Christianity.

**Letter from Laura De Force Gordon.**

After seven months' itinerancy in that frozen region known as "Away down in Maine," where warm, generous hearts, and kindly, smiling faces cheer the soul through six months of winter and snows five feet deep, thermometer down, down, (I dare not estimate the degree,) I find myself, (that is both "halves" of me,) in the more congenial climate of the "hub."

The climate alone is more genial, for never, during eight years of life as an itinerant, have I ever found better, truer friends than among the good people of Houlton, Me., and vicinity; who, by their zealous enlistment in the cause of progress, induced me to remain six months after my first engagement for one month, as a pioneer, was concluded; during which time the lectures were largely attended, and most generously supported. The readiness with which the people there accepted the gospel of our glorious philosophy, is truly astonishing. There was but one avowed Spiritualist in Houlton (by whose invitation I went,) prior to my first lecture there; now there are scores, who, so far as they know of our "Religio-Philosophical" religion, endorse and defend it with a determination and zeal worthy of the oldest and most experienced among us.

That which is most extraordinary, is the fact that (with a few exceptions,) they know nothing whatever of the phenomena of Spiritualism. No mediums have ever visited them in a professional capacity, and there are none amongst them who seem possessed of such powers, which they are each and all so very anxious to have demonstrated.

The gift of healing has, however, been proven a reality to some of them, by Dr. Newton, while at Portland, last fall, and by Dr. Main, of Boston, who heals by medicine, and giving the most accurate diagnosis of disease, at any distance, by a lock of hair or photograph of the patient. Mr. Blake, a well known resident of Houlton, whose little son of ten years had been totally blind in his left eye since three years of age, visited Dr. Newton while at Portland, last October, taking the boy with him. After an operation of three minutes he recovered his sight perfectly, and now, after five months, is blessed with unimpaired vision, which proves the cure permanent.

This was the only cure performed on those who went from Houlton, for mostly those who were hopelessly infirm and incurable, visited the Doctor, but all were more or less benefited. C. E. Gilman, Esq., tested the wonderful power of Dr. Charles Main, a short time since, by sending for an examination, through the medium of a lock of hair, of his wife and a little niece. The result was most satisfactory. The Doctor not only gave all symptoms correctly, but named the disease and the causes which produced it, going back to circumstances which occurred forty years ago, when Mrs. G. was but a child.

In both cases the most perfect satisfaction was given. I merely refer to these instances of the wonderful power of healing through spirit agency, out of the innumerable ones that might be cited, to illustrate the nature of the few facts that have tended to awaken the minds of the people of H. to a further investigation of the subject of Spiritualism. With a heart filled with happy reminiscences of the last half year, passed with my kind friends in Houlton, I bid them adieu and return to Boston.

Last Sunday was to have been my first appearance before the Lyceum Society of Spiritualists for two years, but the grand military ball, which came off at the Boston theatre on Monday night, used the Melodeon as a supper room, consequently the Spiritualists and Parker Fraternity, (who occupy the Melodeon in the morning,) were obliged to seek for a "meeting house" elsewhere, or have no service.

A good Baptist minister, I am told, took occasion to thank God in his sermon last Sunday that the ball, though a great sin, retarded a greater one, by preventing those dangerous Spiritualists from disseminating their pernicious doctrines.

Being at liberty for the day, I availed myself of an opportunity to hear Miss Susie M. Johnson, who is now lecturing to good acceptance to the Spiritualists (free meetings,) in Chelsea. The lecture was "Science vs. Religion," and was well delivered and highly appreciated by a very large audience.

From every region throughout the country comes the cheering intelligence of increasing interest on the part of the people at large, and more earnest, zealous devotion, if possible, of the public teachers in disseminating the beautiful truths of our Harmonical Gospel.

Yours for Truth and Right,  
LAURA DE FORCE GORDON.  
Boston, March 8th, 1866.

For the Religio-Philosophical Journal.  
**Winning Fame.**  
BY THE AUTHOR OF "GABRIEL."  
Oh ye, who see a mighty name,  
As bright and distant as a star,  
Glow on the high-hung scroll of fame,  
Hast questioned what its prices are?  
It blazes through self-sacrifice;  
It has been stamped by countless strife;  
Its sculptor took a martyr's guise  
And sacrificed man's common life.

He heard the merry world rejoice  
While he was working for its good.  
He sat alone with silent voice,  
Like Dante in his cloak and hood.  
He heard a dulcet voice ring out,  
And caught the music of a name,  
But let them pass and turned about  
To touch the shining skirts of fame.

He said, "Pass on, oh, dancing feet,  
And pretty head, with odorous hair;  
And mobile lips, so red and sweet,  
Stop not to tempt my heart from care.  
Friendship, go by! I am not thine,  
Though thou art beautiful as day!  
I worship at another shrine,  
Where fires are lit which burn away."

And so he lived, and toiled, and died,  
And quietly was laid to rest.  
A willow mourned, a rindole sighed,  
And verdure sprang above his breast.  
A thin white elab preserved his name;  
The world had let his memory die;  
When lo! upon the list of fame  
His name breaks glittering on its eye!

**Our Corporation.**

We respectfully call the attention of our readers to the subjoined act of the Legislature of the State of Illinois, incorporating the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. It will be found to contain the largest powers ever granted by a legislative body to any corporation. Among those powers is the right to increase the capital stock from one hundred thousand dollars, to an unlimited amount from time to time as the Board of Directors may deem expedient for enlarging its facilities and carrying on its business in all its 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 quizzically 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 subscribing, 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 stock.

It is the policy of the Corporation to get as much stock issued, and call as few payments of instalments thereon as possible. We feel that the 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 should be built up and stand before the public as a self-sustaining body. To accomplish so noble an object we invite our friends everywhere to read our Charter carefully and then ask themselves if it is not a duty they owe to the great cause of civil and religious reform, to stand by and help erect an Institution which is designed to promulgate the eternal principles of human emancipation from the 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 bookbinding 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 HOUSE.

The stock in this Corporation will be a safe investment for those who desire to provide an annual income for relatives and friends. Investments of this kind can be transferred from one to another at pleasure. We give the form of a subscription to the capital stock of the Corporation, and hope to receive subscriptions for one or more shares from each and every friend of humane and liberal principles. We know that there are thousands of Spiritualists and other reformers, who have means invested in government bonds and other kind 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 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 6826, Chicago, Ill.

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

SECTION 1. Be it enacted by the People of the State of Illinois, represented in the General Assembly, that Stevens S. Jones, Henry C. Childs, Sylvester H. Todd, Warren Chase, Leo M. Plumb, M. M. Daniel, M. F. Davis, J. H. Peebles, Henry T. Child, Benjamin Todd, J. F. Bryant, J. R. Newton, W. E. Brown, S. J. Finney, Frank H. May, George Shufeldt, A. Burnham, William Reed, James E. Kapwiton, Ira Porter, David Brunson, Thomas Richmond, S. Paine, A. H. Robinson, A. Wilhelm and Milo Torner, and their associates and successors are hereby created a body politic and corporate, and the name and style of the "Religio-Philosophical Publishing Association," and shall have perpetual succession, and by that name they are hereby made capable in law and equity, to sue and be sued, plead and be defended, defend and be defended, in any court of law and equity of 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 expressed, and the same shall be 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, and other articles, and to do all such things as may be necessary, photographical, 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, privileges and appurtenances as shall be deemed necessary to carry on and execute the business of said association, and make their property subject to the payment of the same, and do all other things necessary to carry out the objects of this act.

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 corporations, and the Board of Directors, who shall hold their office until others shall be duly elected as their successors, and enter upon the duties of their office, in accordance with the provisions of the By-Laws of said association; and a majority of the Board of Directors shall form a quorum for doing business.

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

Sec. 5. At all meetings of the stockholders, each stockholder shall be entitled to cast one vote for each share of stock held, subject to such general regulations as the By-Laws shall provide; and no person shall be eligible to be elected a Director, until he has held at least ten shares of stock, which has been paid at least ten per cent.; and there shall never be more than forty members in the directors, the number to be regulated by the By-Laws. And should it at any time happen that a Board of Directors shall be elected at a time fixed by the By-Laws, said association shall not for that reason 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 incapacitated to act, the Board of Directors may fill any such vacancy, so occasioned, until the next regular meeting of the stockholders for the election of officers of the association, and may, in the absence of the President and Vice-President, appoint a President pro tem.

Sec. 6. The Board of Directors may, from time to time, open and sell the books of the association for subscription 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 amount subscribed to the capital stock, at such times and in such proportions, and on such conditions as they shall deem fit, under the penalty of the forfeiture of all previous payments thereon—notice for such calls for payments to be in accordance with the conditions of the subscription list and the By-Laws of the association.

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

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

Approved February 16th, 1865.

UNITED STATES OF AMERICA,  
STATE OF ILLINOIS,  
I, Sharon Tyndale, Secretary of State of the State of Illinois, do hereby certify that the foregoing is a true copy of an enrolled law entitled "An Act to Incorporate the Religio-Philosophical Publishing Association," now on file in my office.

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

SHARON TYNDALE,  
Secretary of State.

For the Religio-Philosophical Journal.  
**To the Committee of the Educational Reform Movement.**

The law of God is written in our hearts. The law of God is justice—a balance compensation in all things. Yet how hard the world has tried to substitute something else! We occasionally have gleams of inspiration which say "each man shall answer for his own sin," and similar expressions; but practically, there has always been an endeavor to shift individual responsibility. In religion we have the Atonement, and for social order the government of force; and men, by resigning themselves to the protection of Church and State, become slaves to both. When man is recognized as sovereign of himself, "a law unto himself," a combination of immortal principles sufficient to guard and guide, then there will be a commencement of true living. The working out of the principle will be a work indeed. If we only recognize it with our intellect, and commence to apply it with the same motives that our present one-sided system is applied, viz: protection and gain, we shall either fall or have to be re-visited in order to carry on the work. We must wish to be our own saviours, our own governors, or in other words, pay for all that we receive, both in the realm of morals and in the physical world. We must ask no one to be a law for us, but be patient and persevering in the work of developing the laws that are written in our hearts.

The whole system of education will have to be reversed. Instead of "get," the first lesson will be "live." The first lessons to the child are, get an education, in order that you may live easier than to work; get hold of Christ in order that He may save your soul; give allegiance to those in power, in order that they may protect you. This getting system will have to be dropped, and the living and paying system adopted, and each individual be willing to do his own work, and be his own guardian. If this was the earnest wish of every individual, it would soon develop a form of society very different from that which we now have. Individual growth and responsibility is the only permanent basis for society to rest upon. Such a startling point would develop many new and true things in every department of life. Woman would find her true position. Our conceptions of the beautiful would be more correct and just. Our fashions would not interfere with health and labor, for work would be worship.

When individuals wish to make their lives responsible to themselves in every way, and accompanied with the moral conviction intelligence to apply it practically, it will be a commencement for a permanent condition of society. One reason humanity has suffered so much is because it has so long endeavored to live outside of the true law.

I consider that your movement is in harmony with true principles; therefore I wish to express my sympathy with it. I think all minds that are settled on this question of individual responsibility will rejoice to see the work commencing. It would be well for all who do, to report themselves in some way to the Committee so that they may know how much co-operation of sentiment there is. No doubt there will be some who will not only sympathize, but become active workers.

Yours truly,  
LORETTA MANN,  
Rome, Lenawee Co., Mich., March 8, 1866.

For the Religio-Philosophical Journal.  
**N. Frank White in Chicago.**

This talented young man delivered six discourses, on the last three Sundays, for the First Society of Spiritualists, in this city. His audiences were large and appreciative. The Spiritualists, and all who have heard him with attention, have been delighted with his addresses. His last discourses, for the present, will be delivered on next Sunday. It is a matter of regret that he was not employed for six months, instead of one. When we engage speakers as Brother White, who can deliver masterly discourses on a great variety of subjects, can do little more than make a commencement in one month. It is scarcely doing them justice to employ them for so short a time, and certainly the benefit to the audience is greatly diminished thereby. We are happy to be able to state that Brother White is expected to return to lecture in this city again soon.

Brother White is not a stranger in the great Northwest. We have seen him and known him before. Some eight years ago he commenced his public lectures in the State of Wisconsin. At that time, he was an unassuming trance speaker, of a high order and great power. Now, he is perfectly conscious of all he says, but is under a powerful spiritual influence, while delivering his discourses. His addresses, though not prepared, studied, or written, are finished productions, suitable for the press, without alteration or revision. His language is chaste and classical, his reasoning profound and convincing, his action suited to the word and the sentiment, and his logic and arguments irresistible. He manifests great earnestness and sincerity in his addresses, but a little more physical force, if he had it, would add to their effect on a certain class of hearers.

Brother White is one of our very best and most able and useful speakers. What adds much to the good effect of his discourses, is the fact, that in his daily public and private life, he lives out the beautiful and sublime truths which the high and holy spirits teach through him in his addresses. He possesses much of the purity, gentleness, love, and spirituality of Jesus. Even the late unfortunate war, which has filled the hearts of so many men and women, North and South, with hatred and revenge toward each other, does not seem to have affected Brother White in this way, though for some time he took part in it. Of one thing the Spiritualists, whosoever he goes, may be assured: Brother White will not disagree you, in conduct, in word, in action, or in public speech. I speak thus, because I have traveled with him, eaten with him, roomed with him, conversed with him, and preached with him, for days, weeks and months. It is because I know him that I take the liberty of thus writing. I know his extreme modesty will be shocked at what I have written respecting him; but admiration for him as a speaker and as a man, compels me to say what I have. I could not well avoid, and he must pardon me.

Bro. White was, before he devoted his time to public speaking, one of the best test mediums I ever knew. Messages from the spirit world through him, were not only clear and satisfactory, but always reliable. The writer was fortunate in becoming acquainted with Bro. White soon after his conversion to Spiritualism, and the many messages which he then received through his organism, were to his thirsty soul, like rivers of water in dry places. May God and the angels attend our worthy brother wherever he may go.

WARWICK MARTIN.

For the Religio-Philosophical Journal.  
**Co-operation vs. Competition.**

To one who reads your Spiritualistic Journals and hears your Spiritualistic speakers, it is clearly manifest that Spiritualists, as a class, claim for themselves superiority over all denominations, both in philosophy and morals. They claim that Spiritualism is the philosophy of nature, as applied to the higher departments of human relationship—that it not only sets forth simple and beautiful views of the spirit world, but that it contains within itself the principles of human brotherhood—that these principles are practical, having power to lift man from his present state of discordant selfishness to one of harmony and truth. They claim that the religion of the churches is a failure, that Christianity as preached and practiced, is a failure; that it does not and cannot meet the wants of humanity, but that Spiritualism is the religion of nature, ultimate and absolute, capable of accomplishing all needed reforms. These are high claims, involving high responsibilities; and the question naturally arises, *What are the Spiritualists doing in the way of practical demonstration of the superiority of their faith? What are they doing by way of translating their glorious philosophy into actual life? What are they doing by way of organizing society on the true principles of human brotherhood? What are they doing in social and business life to illustrate the beauty and goodness of the Harmonical Philosophy?*

The business of the world is conducted on the principle of selfish competition. This competition is strife, a species of war. The shrewd and strong overreach and override the ignorant and weak. There is a constant clashing of interests. The buyer wants low prices, the seller high. One firm is tempted to dilute and depreciate another. "No two of a trade can agree." The whole system of speculation is selfishness running riot. Every young man coming into active life is tempted to live at the expense of others, to trade and scheme and speculate. The principle of the business world is, "Every man for himself, and the devil take the hindmost." What is the result of all this? Jealousies, strife, hatred, inequality. The winners enjoy the good things of life; the losers come to poverty and wretchedness. Intellect may be sharpened, but the heart is hardened, the moral nature is deteriorated. Suppose a man die without leaving a competency for his wife and children—what becomes of the widow and orphans? Where is their kind home, or their cherishing friend?

Suppose an aged person is left without money or friends—what is his lot? Who is there to help a weak or suffering brother? What provisions made for the unfortunate and helpless? How many go down into the dark night of painful toil and silent anguish and premature death? They needed the co-operation of friends and brothers, but found only the competition of the business world.

Under this competition they faltered and failed, receiving only a life of sorrow and suffering.

Again the question recurs, if Spiritualism be the religion of humanity, what does it propose to do for humanity? Philosophical dissertations and eloquent lectures are well enough, as far as they go; but they do not reach the difficulty, do not touch the cause of social evils. Is not this cause to be found in the very organization of society? In the individualism of so called civilized life? compelling every man to be a competitor instead of a co-worker, resulting in the fullest and worst degree of isolation. How many heads of families are toiling and struggling under the burdens of life, scarcely able to furnish a poor scanty support to those dependent on them. How many wives and mothers are bending and falling under the drudgeries of the isolated household. How many children are made to drink the dregs of bitterness, and utterly lose the rich heritage to which they should be born. How many young men just entering the threshold of business life, working for merchants and manufacturers, are isolated from all home influences, from virtuous female society, from all refining and elevating influences?

Looking at society thus in its warring elements of isolation and competition, is there not something fundamentally wrong? And is not this fundamental wrong in the isolations of social life, and the competition of business life? Is it not time to look these things fully in the face, and to devise some practical method of solving the difficulties. And is it not the high privilege and duty of those who believe in the Harmonical Philosophy, to do this noble work?

If this is deemed worthy of publication in the JOURNAL, I may follow it with some further thoughts and suggestions on the subject.

W. T. ALLAN.  
Geneese, Ill.

**Letter from Dr. H. T. Child.**

The ball keeps moving, the Third National Convention (now a permanent organization) having been called to meet in Providence in August next. The States are moving into line. Vermont for many years has had a State Society. Massachusetts has recently established one, and done nobly by employing a State agent—other of the New England States are moving in this matter. New Jersey has her call out for the 24th and 25th of May, and we have just issued one for the State of Pennsylvania to meet in this city on the 23d and 24d of May.

It is the intention of the friends here to form a State Society, and put one or more lecturers into the field, who shall supply the pressing want that is felt in many parts of our State, where there are a few Spiritualists who would like to get up meetings, but who have not the means to compensate lecturers. I am constantly receiving calls for help in this direction, and I am certain that with proper exertion every State in the Union could have a Society, and raise at least \$500—one hundred subscriptions of \$5 each would do it—and put some of our good pioneer lecturers in the field. Not that I think this sufficient compensation, but they ought to be aided locally by collections; so as to distribute the burden, and awaken more interest in the subject.

Spiritualism is no idle dream. They who accept its truths and would receive its blessings must work earnestly and constantly, and they will find it pays well. I have been at work all my life for and with the spirits, and though it has cost me something peculiarly and socially, yet it has paid me well. The spirits do not owe me anything for all the toil and suffering I have endured. I have learned that when suffering comes upon me, and it does come without stint upon all mediums, it is always followed by a glorious resurrection, a lifting up of body, soul and spirit, and I can understand why one should have said

"For all I bless Thee, but most of all for the sover."

I wish to stir up our friends in every State to the importance of moving in the direction of organization, State and local. Let the whole nation and continent come into line, and without any restriction upon individual rights, we may show to the world that we are a power in the land, and that

there lies a power behind us more mighty and effective than any that has ever been known in the world—a power that has controlled the destiny of nations and individuals in the past, and that is working still more effectively now in these directions.

Yours truly,  
HENRY T. CHILD, M. D.,  
634 Race Street.  
Philadelphia, March 18, 1866.

Letter from Dr. Majew.

DEAR JOURNAL: My last letter was from Lonni, Ill. Having finished my work there, I took up my journey again, and proceeded to make my long proposed visit to Springfield, Missouri. I arrived at St. Louis on the Saturday morning, and had to stop till Monday, waiting for a further conveyance. My good brother Osborne and his dear lady received me very cordially, and showed me much kindness. On Saturday evening I had the pleasure of witnessing manifestations of spirit presence through the mediumship of our good and faithful brother, W. T. Church. I will not take up your space by detailing them at length; but merely say that they fully equaled all that has been said of them by others, so far as I witnessed them. The music on the accordion by the little Swiss spirit, was finer than any I ever heard upon that instrument; the trills were exquisite, and the closing diminuendo notes so finely drawn, that it required a fine ear to decide where sound ceased and silence began. I hope all who can will visit Bro. Church's circles without fail.

On the following Sunday I had an opportunity of hearing our good sister, Lizzie Doten, for the first time, and was much pleased with her inspirations. She is doing a good work, and is well worthy of all encouragement. I wish she could labor more in the West. She is needed, and if she should again return, I would urge all my friends to endeavor to secure her valuable services. The last lecture I heard from her; "The Philosopher and the Fool in the Spirit World," revealed golden truths to her hearers. I wish the world could have heard it. Angels bless Sister Doten.

I also visited the St. Louis Children's Progressive Lyceum, and was much delighted with what I heard and saw there. Bro. Davis, with the officers and leaders, have done thus far a good work. Its beautiful results can only be justly estimated as eternity reveals them.

On Monday I proceeded by rail to Rolla, and from thence one hundred and twenty miles by stage, over the Ozark Mountains to Springfield, over, I think, by ten times the roughest road I ever traveled. If Jordan was half as rough, I should feel inclined to dodge it as long as possible. I was shaken almost to a jelly, (a simile,) and my poor bones ached for three days after. Let not other lecturers avoid it on that account; they will live through it, and I do not think they will find the roads so bad as I did, as they were much worse than their worst condition usually is.

Arrived there, however, I was amply rewarded for the difficulties of the journey, by the very cordial reception given me by Bros. Dr. Hovey, Massey, and hosts of warm friends besides. I delivered a course of seven lectures to a very constant and attentive audience in a church hired for my use. A conversational meeting was held on Sunday morning, which was very interesting. I recommend these conversational meetings as being a great means of good; in them, minds ask for and receive just what they need. While here I visited the Orphan's Home. This has been instituted and managed by one lady, Mrs. Phelps, the wife of Senator Phelps, with the aid of the benevolent in Springfield and elsewhere. The orphan inmates who are clothed and fed and educated are destitute of either parents—the result of the war. They are the offspring of Arkansas refugees—many of them were found in a perishing condition in the woods, and brought in by our soldiers. Their ages vary from three to fourteen years—the great majority of them are mere children. This kind mother of the destitute opened her large heart to receive and care for them, and surely angels aid her, and Divine blessing will rest upon her, and her brow in the Summer Land shall be encircled by a diadem resplendent with the gems of good deeds performed on earth. I would now appeal to the rich in this world's goods, who are found beneath the banner of Spiritualism—to you is entrusted wealth that it may be used for good—not that it may be hoarded. Consider the orphans, and send of your abundance to our good Sister Phelps; strengthen her hands by your sympathy and bounty. You cannot surely allow her to lack for means. She has no Society to aid her, and no help but from generous souls who love to do good. To forty-seven destitute children she is as a mother, and were your children destitute and within her reach she would be one to them, too—and you cannot tell what may be. I think, if I remember rightly, her home has been the asylum of one hundred and twenty such. Some have been claimed by relatives, some provided with homes—the rest remain. Surely this appeal will not be in vain!

I also visited the school for the children of the freedmen, and was much pleased at the proficiency which some manifested, and the earnestness of all. I had the privilege of speaking a few words to the school, and when I left them the "God bless you, sir," of one dark skinned young brother, was worth more to me than the praises of a multitude. This school is in charge of two young ladies from Richland, Iowa, sent by the Quaker friends in that vicinity, and sustained by them. I regret that their names have passed from my memory. These young ladies, in their labors of love, strange as it may seem, are looked down upon with contempt. Instead of sympathy from the followers (professedly so,) of Jesus, they reap sneers and reproaches. I sat near them at a public meeting one evening, when an immaculate lady, sitting near them remarked, (so that she might be heard,) upon the nigger teachers, and thought "they had better bring a nigger with them," or something to that effect. Shame upon you, ye disgrace to humanity. Out upon such contemptible conduct! Go to those whom ye despise for their works of goodness, and learn from them to fulfil your duties to your brethren and sisters, though their skins be dark. Remember "God hath made of one blood all nations of men," and while you ignore your duties to them, you are degrading yourselves for the future life. Labor on, dear sisters; the sympathies of the good and pure everywhere are with you, and your future reward is sure.

I think ere long there will be an organization of the Spiritualists in this place, and I hope a Children's Progressive Lyceum, also. I tried to procure subscribers for you here, but did not succeed. I have, however, the promise of several which will reach you through Doctor Hovey.

been already given to the public. From there I returned to Springfield, Ill., on my way to Oska-loosa, Kirkeville and Ottumwa, Iowa, of which visitations I will inform you in my next.

Yours for Truth and Humanity,  
JOHN MAYHEW.  
Springfield, Ill., March 18th, 1866.

Letter from New York.

DEAR JOURNAL: I was greatly gratified (on visiting the editors' department of the New York Herald, the other day,) on hearing an *attache* of that paper pass a flattering encomium on the RELIGIO-PHILOSOPHICAL JOURNAL. It proved to me that they at that office know how to appreciate truth and intelligence. I firmly believe that they, too, would advocate the glorious cause of religious and political progressions, everywhere known as Spiritualists, were it not that they know the side on which their bread is buttered, and in order to sell their paper they have to pander to the morbid appetites of the masses of the community who are in Orthodox chains trembling over hellfire every day they rise.

It takes bold, unselfish men and women to come out from the embrace of the churches and their fashionable societies, take their cross on their shoulder and the keen axe of truth in hand and penetrate into the wilderness of superstition, and as brave pioneers to cut and hew, right and left, felling in a Christianlike and philosophical manner the proud and sturdy oaks, as well as the troublesome brambles which block up and stand in the way of the great car of progress and true civilization, which is rolling on, crushing out priestcraft, error, bigotry, superstition, idolatry, false imaginations, foolery, vain glory and hypocrisy, with a thousand and one other ills in human society, all of which must give way before the melting rays of the sun of truth and fall down as Saul of Tarsus before the spirit light.

Thank God we are having that light shining into dark places in various ways and shapes. Mediums are rising up all over the world. The JOURNAL, the Banner, and other heralds are sounding in the advance the approach of the vanguard of the mighty hosts who are on their march to the great city of brotherly love. They are already frightening the Orthodox devil (scarecrow) out of his wits, and will have him put on his "Sunday go-to-meeting clothes" every day in the week, even going into the dirtiest street (Wall street) in New York city.

"There are glorious days a coming, boys, wait a little longer." The idolatrous houses of worship in our midst are destined to be very soon dedicated to the true and living God. The work has already commenced. The black gowns and other liveries of the poor devil are being doffed, and the bright robes of the righteous God appearing in many pulpits throughout the land. True religion to God is being inaugurated and the children of men will ere long worship Him in sincerity and truth. But pardon me whilst I make another prediction. I see that much trouble is to come upon us before we can be free as a religious people. Popery is to make us much trouble in this nation, and before the latter part of 1870 will deluge our nation in blood. I believe that the conservative party, *Femians*, with other branches of Popery, are now uniting against the progressive reformers, radicals, colored people, and though last, not least, the Spiritualists, in deadly combat. But won't the result be glorious when the smoke of cannon and the dark war cloud passes away. Oh! how bright the sun of righteousness will shine on those who remain and are quickened in spirit.

I feel I shall not pass away before all is fulfilled. I warn Spiritualists to be at their posts, staid ready to meet the Prince of Darkness in whatever shape he may come. Our souls are marching on (and as John Brown's) with our knapsacks on our backs, we are traveling to the promised land of light and knowledge, where each man will know how to love his brother, where none shall need to ask, "Know ye the Lord?" but where "all shall know Him from the least unto the greatest." Protestant churches, without distinction, will unite to crush out unprogressive Popery, which is just where she started fifteen hundred years ago, and where she will remain until wiped out by the finger of God, through the instrumentality of his chosen people whom he now smiles upon in this "land of the free and home of the brave"—I mean Spiritualists, who are the "salt of the earth."

Dear JOURNAL, "as a city set on a hill," keep your light burning; be to us a record of truth, and we shall disseminate the will of God through your organism. You are gaining ground daily. Proud New York is bending to your sway. Your evident impartiality and unprejudiced love of truth, from whatever source it may come, is winning for you golden opinions from all who read your well arranged columns, and rejoice that whilst we have a *Banner of Light* in the East, we have also a pillar of fire in the West, to guide us through this wilderness of sin to the promised land. The Religio-Philosophical Association of New York has a work to perform, and will do it ably. "The Lord is adding daily unto His church (Spiritualism) such as shall be saved," through us and other instrumentalities. Our discussions are opening the eyes of the blind, our lectures are food for the soul, whilst our circles are waking the dead to life, and our mediums healing the sick and casting out devils as Jesus did in olden times. All glory to God our Father, and to His sons, our brothers, and to the Holy Ghost within us forevermore. Amen.

Most truly your Brother,  
R. D. GOODWIN,  
Chairman of the Religio-Philosophical Association.  
New York, Feb. 20th, 1866.

The Proposed Convention.

DEAR JOURNAL: I noticed in a late number of your highly valued JOURNAL, an earnest request from Henry C. Wright, for your views on the subject of calling a Convention for the consideration and discussion of certain matters of popular religious belief, therein alleged to be not only erroneous and false, but detrimental to the believers in them, and to the public at large.

Not having seen any call of such Convention nor any statement of your views of its expediency, I am disposed to advise the propriety, necessity, and advantage of such a Convention rightly conducted, for a united effort, for the reasons assigned by Mr. Wright, as well as for other additional ones.

Many of the opinions, doctrines and dogmas in matters of religious belief of the present day are so glaringly wrong, evil and disastrous, as to be a reproach and disgrace to an age in which so much knowledge prevails on almost all other subjects. With the full knowledge of the prevalence of such errors and falsehoods, and the full perception of the calamitous consequences attending them, it is difficult to avoid the duty and obligation to expose and do away with such errors and bring the truth to

light. Notwithstanding the force of prejudice, and the want of candor and an honest and real desire to know the truth, when its evidences are fully seen, they very often compel a belief in its efficacy. The power and majesty of truth, when fairly and clearly shown, encourages and justifies all reasonable efforts for its success.

I hope, therefore, that such Convention may be called, and that you may favor the public with an expression of your views in relation to it.  
ONE OF MANY.

Religio-Philosophical Journal  
CHICAGO, APRIL 7, 1866.

OFFICE, 84, 86 & 88 DEARBORN ST., 3d FLOOR.  
RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,  
PUBLISHERS AND PROPRIETORS.  
GEO. H. JONES, Secretary. S. E. 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 ten 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, Secy. In changing the direction, the old as well as the new address should be given. In renewing subscriptions the date of expiration should be given. On subscribing for the JOURNAL, state the number of the paper at which you wish to commence. 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, or Emma Hardinge's volume of Lectures on "Theology and Nature," with a fine steel engraving of the author, free, by return mail. Here is an inducement for all subscribers to do a good thing for themselves as well as for us and the cause of Spiritualism.

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 advertised list.

The Will of God, and the Will of Man.

A great error in relation to the government of God has prevailed in many, if not all, ages of the world. This error is, that in His government of man in a moral and religious view, His desires and designs are more or less thwarted, varied, suspended or controlled, by the voluntary, independent action of man. It is represented by religious teachers, that if a man will, as he can do right, as they interpret acts, then God will be pleased, and will approve and reward him for such acts. If he refuse or neglect so to do, then God will be displeased, and will condemn and punish him for such neglect and refusal. Thus His pleasure and approval, as well as His displeasure and condemnation, are made to depend on the voluntary act of the individual, clearly making the will of God dependent on the will of man.

Now the acts of man which are the expression of his will, are always made to satisfy some want. Man's will, therefore, is the offspring of his wants, and as his wants are the source of all his actions, they precede and produce his will, and urge him to actions to satisfy them.

He is the creature of want, of innumerable wants. He has many wants to be satisfied here, and has many for a state of happiness hereafter, to be satisfied there. Now who or what is the author or cause of these wants?

Our wants and will do not in any sense control the Almighty or His acts. The creation of all things carries with it the commensurate power and necessity of governing all things. The inevitable consequences are, that all things are rightly and wisely governed. The divine attributes, being constant, universal and everlasting in their action, cannot by any possibility, cause or permit any wrong or defect in any of His works, and there is nothing else in existence but Him and His works. Consequently, He cannot have a partner or an opponent. "A house divided against itself cannot stand."

There are many things which seem to us as wrongs, and are so to us, in our view, judging from our standpoint, which is not always sufficiently elevated to enable us to judge unerringly of Deity and His works. When we allow His attributes their true position and office, we are in the way to avoid many errors.

Do Something.

Man, without action, has comparatively little strength or agility. Trained by the skillful dancing master, multitudinous blend together in graceful and harmonious motion, keeping time and place responsive to the stirring notes of the musician. Those who are skilled in these evolutions find in them a joyous hilarity which, at proper times and places, never becomes monotonous. Childhood, youth, mature manhood and womanhood, and declining old age, unless infected with false and ascetic ideas of duty and of dignity, alike delight to respond with well-trained step and graceful motion to the animating notes of lively music. This pleasure is the seal of God's approval of the action from which it springs. In these, and in all other amusements, we have need to limit them by rules deduced from experience. If they are indulged in too frequently, or continued too long, they exhaust and impair those powers of body and soul which are to be chiefly employed in the more laborious duties of life, and give us weariness and debility instead of refreshment and strength. The former is the fruit of their perversion. In a true society young and old should occasionally trip together "the light fantastic toe," and in the mazy dance all should take an occasional part. Spectatorship in every department of human activity is barren and unproductive, and brings only leanness of soul. The educators of humanity must never forget that

those who would mount up like eagles must first begin, like young eaglets, to awkwardly flap their unfeathered pinions. In short, abandon mere spectatorship—be no lazy looker on—no mere hearer of the word, but an active doer. In this, and in no other way, can you arrive at the full stature of a true manhood. If you would be strong, useful, happy and joyous, DO SOMETHING.

Our Capital Stock.

Many letters come to hand from writers who desire to know more particularly about the capital stock of this Corporation.

This shows the great interest that is being felt in it, and we most cheerfully respond through the columns of the JOURNAL that all our readers may have the benefit of our reply; and we shall continue to do so from time to time, as occasion may seem to require. We are asked why we desire people of limited means to take one or more shares of stock? We answer it is for this reason—where the treasure is, there will the heart be also. You will thereby feel not only a moral, but a pecuniary interest in the welfare of the Publishing Association. We have called no instalments on the subscriptions to the capital stock as yet, nor do we expect to do so, yet we may; but if any one subscribing to the capital stock wishes to limit his or her subscription to the call of one instalment of ten per cent., which is only five dollars on a share per year, we are perfectly willing to accept a subscription so framed. The form now given limits the liability of calls to three in one year. It can be changed to one for such as so desire. We feel quite confident when friends once become stockholders, they will want to pay up, for the sake of the investment, as well as the good that their means will do in extending the facilities for book publishing.

We have now invested between fifty and sixty thousand dollars. Every piece of machinery is paid for, and a more perfect and well ordered establishment is not to be found in the West, so far as it goes; but a bookbinder, stereotype and electrotype foundry we must have by the first of May. The demands upon us for work are such as to require a continual enlargement of our facilities; and as our Corporation is based upon the idea of co-operative effort, we make this explanation, and ask liberal men and women everywhere to send up their subscriptions to the capital stock. Remember that each stockholder is entitled to one vote for each share of stock owned, and shares of stock are transferable from one person to another, at the pleasure of the owner.

There is no distinction made in this Corporation so far as the sexes are concerned. Women have equal rights with men to vote and hold office. Indeed it is a good institution for women to invest means in. They can subscribe for one or more shares and pay instalments from time to time as they acquire them, and thus, in a short time, have a safe investment of funds that must yield them handsome annual dividends.

This institution is based upon labor and for the promulgation of thoughts and principles. It cannot fail. In conclusion we say to our brother and sister Spiritualists, and other reformers, let us put forth a united effort and build up a Publishing Institution that shall be potent in liberalizing and de-sectarianizing the world.

Awful Presence.

A writer in the Independent, in remarking upon the passing away of Mrs. Gaskell, said: "She laid aside the pen forever, and passed into the awful Presence where all our written and unwritten thoughts must be reviewed at last."

Has Mrs. Gaskell ever been where God is not? It is surprising that *The Independent* still clings to this idea of a personal, localized God. Such Utopian ideas belong to the fossilized religions, not to the living spirits that control the Independent.

And why will Christians insist upon prefixing awful to the name of Our Father? What has he done to merit this wicked epithet? One would not apply it to the name of an earthly parent unless some crime had gained for him the title. Say to a child, that had been for long years a wanderer, "You must now go home into the awful presence of your father; he knows all your weaknesses and misdoings, and he will render to you your just deserts." Think you that home would be attractive to the child? Would he love the "awful" father? Would not annihilation be preferable to a home with the "awful Presence?" Say to the wanderer, "A good father awaits you, a loving mother will give you a generous heart-welcome," and home becomes to him the soul's resting place—its paradise.

For six thousand years the world has been testing the potency of racks, halters, gyres and dungeons. Frightful representations of burning hells, tormenting devils and revenged Gods, have been repeated, written and stereotyped to frighten souls to heaven. What good has been accomplished? None. Hate for hate, blood for blood, curse for curse, has been the result. Would it not be well to preach the simple teachings of Jesus, "Love your enemies; bless and curse not?" There could no harm accrue from the experiment.

Do Your Own Thinking.

In what is technically called education, there is nothing so important as to learn to think. This habit should be formed early in life, and cultivated with assiduity to its close. If you are invited to do something, always know the why and the wherefore; what is the end to be attained, and whether the way proposed is the best for its attainment. Allow no one but yourself to carry the torchlight by which your footsteps are to be guided, otherwise your guides may fall and leave you in darkness to stumble and fall.

Opinions should be the products of evidence duly weighed in the scales of an honest judgment where the hope of reward and the fear of punishment is in neither end of the scale.

If the Spiritual teachers of humanity would save the race from hypocrisy, they should beware of the use of such texts as this: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." If that text has not suffered in its translation or in its interpretation, or in both, its original inspiration was from one of the nether hells, for out of it have resulted fear, hypocrisy, discord, hatred, intolerance, persecution, with their countless inventions to inflict woe upon our race.

Distrust as enemies all who would withhold from you your right to think. Discard as teachers all who would assume to think for you.

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.

A National Religion.

"Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof."—1st Art. Amendments to the Constitution of the United States.

WASHINGTON, Feb. 26, 1866.

"SENATE.—Mr. Grimes presented the memorial of citizens of Iowa, asking for such an amendment to the Constitution as will recognize the existence of God and the divinity of Christ. In presenting the above, Mr. Grimes said: Without committing himself in favor of this particular amendment, he was glad to see that the people of Iowa were awake to the importance of making suitable amendments to the Constitution. He did not agree with the theory enunciated on a certain quarter on Thursday last, that those who are in favor of amending the Constitution seek to subvert the Government."

A Constitutional recognition of the divinity of Christ would be the establishment of a national religion. What Congress is prohibited to do by law, the Iowa memorialists would have done by the Constitution. What next follows? Why, that any man, not a believer in the divinity of Christ, even though he were a believer in the one supreme intelligent Ruler of the universe, is disqualified to hold any office of profit or trust in the Government of the United States.

"The fool hath said in his heart there is no God." But will a law or Constitutional amendment take the foolishness out of the heart? Or is true religion coercive? Let the wise exhibit the recognition of God in their godly lives, allowing toleration and equal rights of conscience, as God does, to all 'his intelligent creatures, and that will be a recognition which He will approve, and that will not result in sectarian strife for supremacy calculated to supplant the supremacy of God in the hearts of men.

A. C. BARNES.

[Ed. Note.—Poor old infirm, palsied, bedridden theology! It is in its dotage. It looks back to its palmy days when it by law could burn and imprison the heretic, hang the witches—apply the thumbscrews and inflict every conceivable torture upon the poor victim who presumed to express a thought that did not harmonize with the dogmas of the church, and like the Israelites who longed for the "flesh pots of Egypt," so they long for the time for this liberal government to retrace its steps and establish a national religion. Poor dotards!]

This very class of religionists who have more zeal that our government should recognize Jesus Christ the son of Mary as the great Deific Principle—the life and moving power of the universe—than they have common sense, forget that but a few centuries since their sects were considered as infidel to the then supposed true religion, and their members were deemed heretics, fit only to be burned, flayed alive, or incarcerated in dismal dungeons, there to drag out a life of suffering, because, forsooth, they were non-conformists to the national religion. All this was done by the personal-God-adoring and Jesus Christ deifying, legalized religionists of a few centuries past, and the same condition exists to a considerable extent in Papal Europe to-day; and yet these pious souls of Iowa who are memorializing Congress to establish a national creed, lose sight of the fact that they may themselves soon become victims of their own folly. One step in that direction may open the floodgates which would eventuate in the establishment of a national sect, outside of which no one should be eligible to office or the right of suffrage, and in a short time our country would be the scene of religious strife, paralleled only by the terrible struggles of the Catholics and Protestants during the reigns of Henry the Eighth and the Queens Mary and Elizabeth of England.

Let no one fear for the cause of liberal principles. The day has passed for such a retrograde movement. Every effort of this kind only shows up the rottenness of the old theological fabric—extremes always right themselves. If enough corrupt, cringing politicians could be found in Congress to favor such an Amendment to the Constitution and place the same before the States for its ratification, it would be a backward movement of old theology and would result in an expression of public sentiment which would be as damaging in its effects upon it as the bombardment of Fort Sumter was to the cause of African slavery.

To the Agents of the Religio-Philosophical Publishing Association.

We request each and every one of our agents to be especially active in soliciting subscriptions to the capital stock of this Corporation.

We desire to extend our facilities for doing work, so that we can take the manuscripts of authors and turn out books equal to the very best work known to the mechanic arts, and at prices unequalled in cheapness. Spiritualists are and must continue to be emphatically a reading people. Our best works must be afforded at prices to bring them within the reach of all classes. To do so, it is necessary that our Institution should have a large capital. We must do all of our own manufacturing, and buy our stock in large quantities. By so doing we can afford our works at greatly reduced prices.

Will our agents bear these facts in mind, and set themselves at work presenting this subject to the people, in good earnest? We trust so. Let us work together and reap a great reward in the consciousness of having done our part nobly in the field of reform.

The Little Bouquet.

The proposition to publish a charming little paper for the children, seems to find a general welcome among our Spiritual brethren. The loving mothers who always appreciate the wants of their little ones, give us hearty encouragement. To make *The Little Bouquet*, however, in every way what it should be and what it must be, the good writers must send us plenty of their best productions, and the subscriptions must come in rapidly, or we shall not be able to get out the first number by the first of May. That is what we wish to do. How many little girls and boys will go to work and get up clubs of ten and receive an extra copy of *The Little Bouquet* for their trouble—we mean, rather, for the pleasure of doing so good a deed? Send up the subscriptions and you shall have the most delightful little newspaper that was ever published—one that will give pleasure to the whole household—children, youths, middle aged, grandmas and grandpas. All, all will welcome *The Little Bouquet*, and greet it with smiles as sweet as its own lovely face.

Bible Discussion.

A discussion of the external and internal evidences of the superhuman origin and plenary inspiration of the Bible, between Rev. Geo. Clendenen and Rev. Moses Hull, will commence in the May number of *Hull's Monthly Clarion*, published at Milwaukee, Wis. The discussion will continue through twelve numbers. Those wishing to read this discussion, will address Rev. Moses Hull, Milwaukee, Wisconsin.

Helping Friends.

We most sincerely thank those friends who have so nobly responded to our last week's call for subscriptions to the capital stock of our Corporation.

Dr. H. S. Brown, of Milwaukee.

Dr. Brown has just published a dissertation entitled "What Principles should Spiritualists declare from their free platforms?"

Dr. Brown is a very persevering and energetic man and a thinker, and his whole soul is engrossed by the cause of Spiritualism.

While we do not harmonize with the Doctor's views, yet we willingly concede to him that which we claim for ourselves, the right to judge from his own standpoint.

Dr. B. will send his pamphlet to any one who will enclose him a three cent postage stamp.

Scandalum Magnatum.

Which, among all the sayings recorded in the Bible, its teachings, doctrines, disclosures, allegations, declarations, or revelations, represents Deity in the most irreverent, degrading and false position.

Answer—The story of the Immaculate Conception! Is not such condition, act or position, whatever it may be, believed in, taught and relied upon throughout Christendom?

Attention, Agents.

We again have to call the attention of our agents to the often repeated fact that we cannot possibly pay commissions for the renewal of subscriptions.

The merits of our paper must be a sufficient recommendation to the reader for the renewal of subscriptions. Full directions for addressing the Secretary, to whom letters for renewals should be addressed, will be found at the close of the prospectus on the eighth page of the JOURNAL.

Personal.

N. Frank White is speaking in Louisville, Ky. C. A. Hayden has returned to Chicago to speak the five Sundays in April.

Hudson Tuttle is still suffering from an injury received by being thrown from his carriage.

Emma Tuttle is nursing her sick husband and writing poems. The world will be wiser and better for the songs she sings.

Mrs. K., in a letter from San Francisco, writes: "I am a member of Mrs. Laura Cuppy's congregation. She is a good speaker, and attracts large audiences."

F. L. Wadsworth has returned to Sturgis, Mich., to speak again to the First Independent Congregation in that town.

The Difference.

Mr. Gardner, of Newcastle-on-Tyne, in a late lecture at the Darlington Convention, spoke of the difference between the English and the American Spiritualists.

We copy the following from the London Spiritual Magazine:

"We seem content to announce a fact or tell a story; they reduce it to a philosophy, proclaim a principle, and then enshrine it into a practical use. The Americans have facts, but they make them speak in tones of eloquence all the progressive principles of the age, and contrive to give them a niche in the temple of science."

Dr. J. K. Bailey. We learn that Bro. Bailey has located as a healing medium at Quincy, Ill. May success attend him. "If an earthquake were to engulf England to-morrow," said Jerrold, "the English would manage to meet and dine somewhere among the rubbish, just to celebrate the event."

For the Religio-Philosophical Journal.

F. L. Wadsworth in Milwaukee—Children's Progressive Lyceum, etc.

The Spiritualists of Milwaukee, Wis., have been enjoying a very pleasant revival of interest, and an inauguration of practical effort, with the timely and hearty assistance of Bro. F. L. Wadsworth.

A Children's Progressive Lyceum has been most successfully organized, and advanced on its way of permanent existence, and a warm, fraternal unity of interest has been realized.

There was a social gathering at the house of Mr. Holmes; the evening had nearly passed when Mr. G. W. Williams, the Conductor of the Lyceum, was called upon for a speech, to which he responded, referring to the work that had been accomplished—the hopes and prospects that were before them, etc.

Mr. Wadsworth accepted the donation of thirty dollars, in "greenbacks," with surprise and embarrassment, remarking that he considered this a "bank movement"—an attack made in an unusual manner—and one which he was not prepared to resist.

Mr. Wadsworth accepted the donation of thirty dollars, in "greenbacks," with surprise and embarrassment, remarking that he considered this a "bank movement"—an attack made in an unusual manner—and one which he was not prepared to resist.

Another surprise, greater, if possible, was Mr. Wadsworth's surprise on Sunday, when, during the session of the Lyceum, the Conductor stepped forward, and with appropriate remarks, in behalf of the children, presented him with a heavy plain gold ring, inscribed with the initials of the Lyceum of Milwaukee.

Which, among all the sayings recorded in the Bible, its teachings, doctrines, disclosures, allegations, declarations, or revelations, represents Deity in the most irreverent, degrading and false position.

Answer—The story of the Immaculate Conception! Is not such condition, act or position, whatever it may be, believed in, taught and relied upon throughout Christendom?

Western Patents.

The following patents were issued from the United States Patent Office, for the week ending March 13, 1866, as reported by G. L. Chapin, patent solicitor, Chicago, Ill.:

- Air Engine—John B. Atwater, Chicago, Ill.
Apparatus for Sprouting Mail—J. Geemen, Chicago, Illinois.
Tin Can Opener—E. T. Orne, Chicago, Ill.
Washing and Wringing Machine—E. C. Patterson, Chicago, Ill.
Wagon Brake—J. H. Wilkinson, Kickapoo, Ill.
Cultivator—W. S. Weir, Jr., Monmouth, Ill.
Brick Mould—S. Shreffler, Joliet, Ill.
Corn Husker—J. Phillips, Shelby, Ill.
Barrel Washing Machine—J. Peacock, Rockford, Illinois.
Pencil Pocket—T. D. Miller, Kankakee, Ill.
Kerosene Lamp—J. H. Beldier and A. R. Crilfield, Lincoln, Ill.
Reaping and Mowing Machine—J. M. Canfield, H. E. Coleman and E. P. Wheeler, Lawrence, Kansas.
Boat Blanking Case—E. S. Carter, Keokuk, Iowa.
Washing Machine—John Catt, Bourbon, Ind.
Saw Grinding Machine—J. S. Crookes, St. Louis, Missouri.
Bed Bottom—S. H. Crossman, Battle Creek, Mich.
Corn Planter Cultivator—M. H. Linbeck, Greenfield, Ind.
Animal Trap—C. Melone, Lawrence, Kansas.
Feed Cutter—S. Pettibone, Corunna, Mich.
Car Coupling—E. Cary, assignor to himself, H. H. Hawley and J. Sully, Burlington, Iowa.
Evaporator and Cooler—H. Cobly, assignor to himself and J. Curtis, Hoope, Mo.
Fastening for Eale Hoses—J. F. Milligan, assignor to himself and R. Branch, St. Louis, Mo.

The Creed of Christendom.

- Its fundamental doctrines are:
1st. A belief in the Bible account of the creation, by Moses.
2d. The story of the forbidden fruit—including the conversation of the Lord and the serpent.
3d. The story of Adam's fall.
4th. A belief in a personal devil, a local hell, and a state of endless misery for the damned.
5th. A belief in the Immaculate conception, to provide a Redeemer from the fatal effects of Adam's fall, and a great failure in its result.

Deaths.

Death, life's faithful servant, comes to loose the worn sandals and give the weary rest. In Wisconsin, Maine, March 6th, Mrs. MARY, wife of Asa F. Hall, Esq., aged 60 years. Mrs. Hall was one of the most excellent of women. It was a peculiarity of her nature, that she took more delight in serving others than in serving herself. Her highest ambition was to do good and make others happy. She had been the faithful wife and fond companion of her now bereaved husband about forty-seven years, and had given birth to nine children, two of whom preceded her to the immortal realms. As a mother, she knew how to bring up her children so as to make like her and women of them, which they all are. Never was a mother more faithful or tender. As a sister she was universally esteemed. By the special request of Bro. Hall I attended her funeral on Thursday, the 8th inst. The house was filled with sympathizing friends. I pity him. His earthly friends have been variable—often hard than easy. Through life he has been a cripple, always having to move on crutches. For the last two years he has been totally blind, so that he has not been able to see the face of his friends or the beauties of God's world. He is now over eighty years of age, yet his mind is active and his faith clear. Indeed, this faith in all his afflictions never has left him. More than forty years ago he was my agent for the Intelligencer, and afterwards for the Banner and the Rural, and a faithful one he was. Often he has been a delegate to our Conventions and Associations. He and his dear wife lived in the belief of Universalism; she died in that faith, and so will he. Patiently he is waiting in the hope of meeting her in glory. Bro. Hall was formerly engaged in mercantile affairs, but in later years he more properly engaged in the Register of Deeds, which office he held several years, discharging its duties to universal acceptance. W. A. Draz.

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 book trade, and should like to have our orders 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, proprietors of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, drawer 6325, Chicago, Ill.

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

- 1. Astronomical Religion.
2. Religion of Nature.
3. The Creator and His Attributes.
4. Spirit—Its Origin and Destiny.
5. Sin and Death.
6. Hades, the Land of the Dead.

Together with the outline of a plan for human enterprise and an Autobiographical Introduction with an Appendix containing the sayings and sentiments of many well-known Spiritualists and other reformers.

This volume also contains a fine steel engraving likeness of the author, by Donnelly. For sale at the office of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. Post Office Drawer 6325, Chicago. Price 75 cents.

Forwarded by mail on receipt of the price, free of postage.

CHURCH'S SEANCES.—Mr. W. T. Church, physical and test medium, having located permanently in this city, may be consulted at his residence, No. 803 Wabash avenue, between the hours of 9 A.M. and 4 P.M. Persons wishing to attend either the seances or developing circles, will find it to their interest to call upon him at their earliest convenience, and procure tickets to the same. Chicago, Nov. 17, 1865. 10-1f

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

MEDICAL NOTICE.—Dr. Henry Slade, Clairvoyant Physician, will examine the sick in person, or by mail, in his office, Merrimack Block, Jackson, Mich., every Friday and Saturday. Terms for examination \$2. The money should accompany orders. [15-1f]

CLAIRVOYANT AND HOMOPATHIC PHYSICIAN.—Miss Lucy will remain in Chicago a short time, at No. 300 1/2 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 psychical and physical diagnosis of those who are at a distance, either by a lock of their hair, their autographs or photographs; and by the same means give a delineation of character, and direct their minds to the profession or occupation for which their organizations are best adapted. Price for examination, \$1.00. Consultation, Free. Hours for Consultation, from 9 to 11, A. M., and from 1 to 5, P. M. [24-1f]

Send for one of Harris' Gas Burners, for burning Kerosene oil; fits all lamps, requires no chimney, makes no smoke, saves oil, and gives a splendid gas light. Can be carried about the house without danger of being extinguished. Sent by mail for 60 cts. Taylor, Bunt & Co., 100 Monroe St., Chicago. [25]

HEALING THE SICK BY THE LAYING ON OF HANDS.—Doctor Persons, of the Dynamic Institute, Milwaukee, will open rooms at the Pratt House, in Mount Carroll, Ill., on the 10th of April, and heal the sick for 20 days ensuing. The Doctor's cures place him far above all who have as yet appeared before the public.

We take the following from the Columbus (Wis.) Transcript of February 14th: Doctor Persons, the great Magnetic Physician, is daily thronged with invalids who are finding relief at his hand. We note a few of his cures, which fully substantiate what the Doctor advertises he can do: Mrs. F. Hicks, prolapsus uteri and vaginal tumors; unable to walk for months, relieved at once and walked off well.

Mr. F. Hicks, limp all eighteen years, limb 1 1/2 inches short, suffered a good deal of pain; all pain removed at once and limb lengthened equally with the other, and now has good use of it. Mrs. Mary Adams, Danville, hip, all long standing; relieved in one treatment. George Adams, Danville, deaf, and lame foot; cured in one treatment.

Albert Holzman, Columbus, lame leg for eight years, walked with crutches; cured in ten minutes, and walked off without help. Miss Matilda McAfferty, paralysis and spinal difficulty, one year standing, unable to walk without help; in one treatment entirely relieved and walked off without aid.

Truly, the days of miracles have not ceased. 2-2-3f

VALUABLE USES OF MAGNETISM.—Dr. J. Wilbur is permanently located at 561 Milwaukee Street, Milwaukee, Wis., using Magnetism with great success in curing diseases, both chronic and acute. He uses no medicine whatever, yet he challenges competition from prescribers of drugs and nostrums. Patients at a distance are cured; all that is required is a superscribed envelope and fifteen cents. Office hours from 10 A. M. to 5 P. M. [2-2-3m]

A GREAT INVENTION.—The recently patented Train Brake invented by A. J. Ambler, Esq., of Chicago, is doubtless one of the great inventions of the age. We trust all railroad companies will find it for their interest to at once put it into practical operation, and thereby save the many accidents which result so frequently in great loss of life. The Chicago, Burlington and Quincy Railroad Company already have the brake in operation, as will be seen by the following letter:

CHICAGO, BURLINGTON & QUINCY R. R. CO., LOCOMOTIVE DEPARTMENT, ATORRA, February 13, 1866. A. J. AMBLER—Dear Sir: Your Train Brake has now been in use on one of the passenger trains running on this road several months, and it affords me pleasure to state that it proves to be all that you claim for it. It places the entire train under the control of the engineer, and he of all others is the man who should have this control. In case of danger ahead, it gives him the power to stop in the quickest possible time, and this has been the case in many instances where collision would have been the result with the old system of hand brakes. Your brake has, in several instances, paid for itself many times over, when serious loss of life and property must have taken place but for its timely use. In its application to a train there is none of the unpleasant jerking which is always produced by the application of hand brakes, and in its action it is so sure and effective, that failure to stop at pleasure is out of the question. It must, I think, come into general use. The traveling public, who are quick to notice and appreciate anything that gives additional security to life and limb, will demand it, and it seems to me that railroad managers will, for their own interest, adopt it readily, when brought to their notice.

I am, sir, yours very truly, C. F. JARREY, Capt. Motive Power.

We the undersigned, fully concur in the above: E. M. ALEXANDER, Conductor. G. A. CLARK, Engineer.

NOTICE OF MEETINGS.

MEETINGS AT CHICAGO.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall—entrance on State street. Speaking meetings—Spiritualists hold meetings regularly in their Hall, and the Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock.

WASHINGTON, D. C.—The Association of Spiritualists of Washington hold meetings and have lectures every Sunday at 11 A. M., and 7 1/2 P. M., in Session Hall, corner of Ninth and D streets, near Pennsylvania Avenue.

PHILADELPHIA, PA.—Friends of Progress hold meetings in their new hall, (formerly a church), Phoenix street, every Sunday afternoon, at 3 o'clock P. M. Children's Progressive Lyceum holds sessions every Sunday afternoon in the same hall every Sunday at 2 o'clock P. M.

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

WILMINGTON, DEL.—The Spiritualists of this place meet every Sunday at McDonnell's Hall (Pearce & Garrett's Building). Lecturers wishing to engage engagements will please address the following gentlemen: Thos. Garratt, Esq., President; Les Pease, Esq., Treasurer; or Dr. Wm. Fitzgibbon, Secretary.

ST. LOUIS, MO.—The Society of Spiritualists and Friends of Progress have rented Mercantile Hall (small) Hall, and have regular lectures every Sunday at 10 1/2 A. M. and 7 1/2 P. M. gratis free.

THE CHILDREN'S PROGRESSIVE LYCEUM meets in the same Hall every Sunday afternoon, at 2 1/2 o'clock.

CLEVELAND, OH.—Regular meetings every Sunday in Temperance Hall—Superior street, at 10 1/2 A. M. and 7 1/2 P. M. Children's Progressive Lyceum holds its sessions every Sunday at 1 P. M.

SAN FRANCISCO, CAL.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of Fourth and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 7 1/2 P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

SPEAKERS' REGISTER.

SPEAKERS for whom we advertise are solicited to act as agents of the RELIGIO-PHILOSOPHICAL JOURNAL.

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

J. Madison Allen, trance and inspirational speaker, will lecture in Ludlow, April 1, in Woodstock, July 4, 8, 15 and 22. Will speak week evenings in vicinity of Sunday appointments, and attend funerals. Address, Woodstock, Vt., in care of Thomas Middleton. Refers to Thomas Middleton or to G. A. Bacon, Box 205, Washington, D. C.

C. Fannie Allen, box 70, Rockland, Me. W. P. Anderson, Spirit Artist. Address P. O. Box 2521 New York City.

Mrs. N. K. Anderson, 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. Mrs. Adie L. Ballou, inspirational speaker, Mankato, Minn. S. M. Beck, inspirational and normal speaker, will receive calls to lecture on the Harmonical Philosophy. Please address him at Rochester, Olmsted county, Minn.

Miss Martha L. Beckwith, New Haven, care of George Beckwith. Lovel Beebe, 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 Keokuk, Iowa, 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, New York.

O. C. Blake, of New York City, will answer calls to lecture in different parts of the West upon Grecian and Roman Spiritualism, as a modern and ancient doctrine, until further notice, Baltimore, Wapello Co., Iowa.

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

A. P. Bowman, inspirational speaker, Richmond, Iowa. 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 Chicago, Ill. Mrs. Emma F. Jay Bullene's address is 32 Fifth street, New York.

Mrs. Sarah A. Byrnes will speak in Lynn April 1 and 8; in Charleston, April 15, 22 and 29. Address 87 Spring street, East Cambridge, Mass.

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

Judge A. G. W. Carter, of Cincinnati, Ohio, will answer calls to lecture on the Spiritual Philosophy.

Mrs. Sophia L. Chappell will answer calls to lecture. Address Forestport, Queada 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 Banner of Light office. Dr. L. K. Cooley, address Vineland, N. J.

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

Mrs. Jeannette J. Clark, trance speaker, will answer calls, when properly notified, 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 615, Lowell, Mass.

Warren Chase lectures during March in Philadelphia. The first two Sundays of April in Syracuse, N. Y. Third Sunday in April in Byron, N. Y. The fifth Sunday in April in Chardon, Ohio. First two Sundays of May in Cleveland, Ohio. Last half of May at South Pass, Ill. Will lecture the four Sundays of June, in New York City. Will receive subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL, and Stock subscriptions for the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

Thomas Cook, Huntville, Ind., will answer calls to lecture on organization.

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

Andrew Jackson Davis can be addressed, as usual, at 274 Canal street, New York.

Mrs. E. DeLamar, trance speaker, Quincy, Mass. Miss Lizzie Doten will lecture in New York during April; in Boston during May. She will not make any other engagements to lecture until further notice. Address, Pavilion, 57 Tremont street, Boston, Mass.

Dr. E. C. Dunn, P. O. address, Rockford, Ill. Dr. H. F. Fairfield, trance speaker and magnetic healer, will answer calls. Address Greenfield, Mass.

Mrs. Fannie B. Felton will speak in Portland, April 1, 8 and 15; in Haverhill during May. Address South Malden, Mass.

D. S. Fracker, inspirational speaker. Address Beres, O. Rev. James Francis will answer calls to lecture. Address the spring engine. Address, Mankato, Minn.

Mrs. M. L. French, inspirational medium, will answer calls to lecture or attend circles. Free circles Wednesday evenings. Address, Washington Village, South Boston.

J. G. Fish will speak in 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 Yanwie and others. Address, for the present at Wilmington, Delaware.

S. J. Finney's post office address is Ann Arbor, Mich. A. F. Foss will speak in Boston Melodion April 15th and 22d; in Bangor, Maine, in June. Will answer calls to lecture in other places. Address at Manchester, N. H.

Miss Eliza Howe Fuller, trance speaker, will answer calls to lecture Sundays and week evenings. Apply as early as convenient. Address, Lewiston will answer calls to lecture, under such titles as "Lectures on Diseases and their Causes," and other subjects. Address Dr. J. Gallion, Healing Institute, Keokuk, Iowa.

Mrs. Laura De Force Gordon will lecture in Washington, D. C., during April and May—address care of George A. Bacon, Esq., P. O. Box 205; in Cleveland, Ohio, during July and August.

N. S. Greenleaf. Address Lowell, Mass. S. J. Greenleaf will speak in Taunton during April. Is ready to make further engagements anywhere in New England for the season. Address as above, or 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 Reconstitutions and the True Mode of Communicating Life. Address, Hammon, N. J.

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

Dr. Jos. J. Hatfield, Trance Speaker, will answer calls to lecture on Sundays, or to organized circles during week day evenings, in any part of this country. Will also organize Lyceums, and speak, either entranced or in his normal condition. Can be addressed at 28 Court street, New Haven, Conn.

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

Mrs. Lovina Heath, trance speaker, Lockport, N. Y. Mrs. Anna E. Hill, inspirational medium and psychometrical reader, will answer calls on reasonable terms. Address, Whitewater, Onondaga county, N. Y.

W. H. Holmgren, the blind preacher, will answer calls to lecture on ancient Egypt, Political Economy, or Astronomy. Address Lockport, Ill., until April lat.

Mrs. S. A. Horton will speak in Troy, N. Y., during April; in Ludlow, Vt., May 8; in Eden Mills and vicinity during June and the first Sunday in July. Address as above, or Brandon, Vt.

M. Henry Houghton will lecture in North Wrentham, Mass., every Sunday until April; in Taunton, April 29 and May 6 and 12; in Plymouth, May 20 and 27. Will answer calls to lecture in any of the Eastern or Middle States the remainder of the year. All applications for week-evening lectures and the attending of funerals will be happily received and speedily answered. Address as above, or West Paris, Me.

Lyman C. Howe, trance speaker, Clear Creek, N. Y. Miss Julia J. Hubbard, trance speaker, has again entered the lecturing service as a trance and normal lecturer, under the name of Light Office, Boston.

W. A. D. Home, Cleveland, O. Mrs. Susie A. Hutchinson will speak in Willimantic, Conn., during March. Address as above, or East Brantree, Vt.

Mrs. F. O. Hyer, 60 South Green street, Baltimore, Md. W. F. Jamieson, inspirational speaker, Decatur, Mich. Miss Susie M. Johnson will speak in Haverhill during April.

Miss Sophie Kendrick, trance speaker, will answer calls to lecture Sundays, week evenings, or attend funerals. Address Lebanon, N. H. George P. Kilbridge, will answer calls to attend public circles and speak on Sundays, in Northern Michigan. Address, Grand Rapids, box 692.

Mrs. E. K. Ladd, No. 179 Court street, Boston, Mass., will answer calls to lecture. Dr. B. M. Lawrence will answer calls to lecture. Address, 12 Lincoln street, Boston, Mass.

J. S. Loveland will answer calls to lecture, and will pay special attention to the establishment of Children's Lyceums. Address, Banner of Light office, Boston. Charles S. Marsh, semi-trance speaker, will answer calls to lecture throughout Wisconsin, Iowa, Minnesota, and other Western States. Address Wrentham, Juneau county, Wis.

Mrs. Emma M. Martin, inspirational speaker, Birmingham, Michigan. Mrs. Elizabeth Marquand having removed to the State of Missouri, will answer calls to lecture in the West. Persons wishing her services as a trance and normal lecturer, will please address Chamola, Osage county, Mo.

Anna M. Middlebrook, box 178, Bridgeport, Conn. Leo Miller will speak in St. Louis, Mo., through April. Address as above, or 22 Market street, Chicago, Ill.

Mrs. and Mrs. H. M. Miller, Elmira, N. Y., care of Wm. B. Hatch. Mrs. Mary A. Mitchell will answer calls to lecture upon Spiritualism Sundays and week-day evenings in Western New York, and Michigan and Indiana. Would like to lecture along the direct railroad route to Chicago. Address without delay, Lockport, Niagara Co., N. Y.

Dr. G. W. Morrill, Jr., trance and inspirational speaker, will answer calls to lecture and attend funerals. Address, 425 1/2 Washington street, Boston. Dr. James Morrison, lecturer, McHenry, Ill.

Mrs. A. P. Mudgett, trance and inspirational speaker, will receive calls to lecture. Address her at Fond du Lac, Wisconsin, care of Geo. Gates. Dr. B. Munn will lecture on Spiritualism anywhere in the country within a reasonable distance. Address, Skanateles, New York.

A. L. E. Naah, will answer calls to lecture and attend funerals in Western New York. Address Rochester, N. Y. Mrs. Sarah A. Nutt. Address Claremont, N. H. L. Judd Pardee. Address care of Thomas Bathosa, box 1231, Buffalo, N. Y.

Mrs. Lydia Ann Pearson, inspirational speaker, Disco, Mich. J. M. Peebles, Battle Creek, Mich. George A. Peirce, Auburn, Me., will answer calls to speak upon the Sabbath, week day evenings, and to attend funerals. Miss B. C. Pelton, Woodstock, Vt.

A. A. Pond, inspirational speaker. Refers to Warren Chase. Address, North West, Williams county, Ohio. J. L. Potter, Trance Speaker, will make engagements throughout the West to speak where the friends may desire. Address, Red Bank, Iowa, P. O. Box 170, until further notice.

Mrs. Anna M. L. Potts, M. D., lecturer. Address, Adrian, Michigan. J. H. Randall, inspirational speaker, will answer calls to lecture on Spiritualism and Physical Manifestations. Address, care of 24 Canal street, New York City.

Dr. P. B. Randolph, box 1714, New Orleans, La. Dr. W. K. Ripley will speak in North Wrentham during April; in Charleston during May. Address box 95, Foxboro, Mass.

G. W. Rice, trance speaking medium, will answer calls to lecture. Address, Broadhead, Green county, Wis. A. C. Robinson, 15 Hawthorne street, Salem, Mass., will answer calls to lecture.

J. T. Rouse may be addressed P. O. Box 306, Elkhart, Ind. Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich. Miss Belle Scougal, inspirational speaker, Rockford, Ill.

Austin E. Simmons will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in East Berlin on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt.

Mrs. Susan E. Slight, trance speaker, will lecture for the Society of Spiritualists in

COMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee." All communications under this head are given through MRS. A. H. ROBINSON.

A well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to—the spirit world.

INVOCATION.

Thou immutable principle, Truth—Thou that bringest peace and harmony unto every heart—Thou that bringest joy and gladness to the oppressed—Thou that art ever present, and only waiting for a perfect recognition—Thou that art in the raging ocean and in the clear blue dome above—Thou that art in the gigantic rocks and in the pebbles upon the shore—Thou that art in the acorn and in the full grown tree of the forest—Thou that art in the breast of the little songster as well as the eagle that soars aloft—Thou that art in the violet and the rose—Thou that art within the breast of the infant, an immortal germ, as well as in the breast of the advanced in years.

Unto Thee as a principle would we call the attention of all humanity. We feel that with a sense of Thy presence all will be enabled to look upon the various changes and experiences as a part of their unfoldment, steps in the grand march to a higher and more perfect condition of happiness; and that in order to obtain that happiness we must be developed to a perfect understanding of that germ that has ever been within our breasts.

Within that germ lies the treasure of all happiness. May we all feel Thy invigorating influence, that we may be quickened in perception and reason from the center of intellectual powers attained only by our experience in the past. May we ever realize that all is in accordance with Thy wisdom, and that Thou in Thy power will bring us to an understanding of ourselves that we may know more of Thy might and wisdom.

QUESTIONS BY PROF. WORTHEN, STATE GEOLOGIST OF ILLINOIS.

Q. If man springs directly from the lower orders of the animal kingdom, did he spring from existing or extinct races, and from one or more species?

A. As we understand the origin of man and his existence upon the earth, we reason in this wise: The first crustation upon the earth's surface was the mineral, then the vegetable, then animal life in its different formations, some of course higher than others; for it was one constant progression until it reached that stage in which was brought forth the human species. We feel that that first state is nowhere now to be found in its original condition. We look upon the laws of nature as progressive, and being progressive, there is no retrogression of her works, but one continued line of progression. We would say that they were existing, yet not in the same forms; not extinct, because there is nothing lost in nature. To our external senses they might be extinct, but not to the spiritual. Man is the minimum and God the maximum—the Spirit of all life.

Q. If man's immediate progenitors are now extinct, to what living forms were they most nearly allied?

A. My brother, they are not extinct in spirit, only in form. In man is every form of life below him—he being the highest, is enabled by his senses to comprehend every form and manifestation of life below and around him.

Q. We once listened to a lecture by a medium in this city, in which the controlling influence contended that man had always been an inhabitant of the earth, and consequently is not a development from the lower orders. Why are such unphilosophical spirits permitted to control mediums?

A. Freedom of the expression of thought upon the spiritual plane is far beyond that upon the material plane. The spirit manifesting himself, and giving his ideas in regard to the origin of man, gave them as he, with his capacity of reasoning, was enabled to. No doubt his highest ideas were given to you in truth and sincerity. There are many spirits that give forth ideas that are contrary to the natural laws, as developed by scientific principles to man upon earth; yet upon other subjects they will advance ideas that result in good to humanity. My brother looks upon that philosophy as absurd, and yet he must bear in mind that there are individuals upon earth that would look upon his philosophy as being as absurd in its every feature as he looks upon that advanced by the spirits to whom he refers. Each individual looks and reasons from his own standpoint, and that is well. As fast as they are enabled by the law of progression to comprehend the higher laws—the laws by which they are governed—they will do so.

Q. Of what elements is man's spiritual body composed?

A. The spiritual body is composed of that which is real only to the spirit. No one in the material form can fully comprehend the spiritual body, for it is with the material that you take cognizance of things while upon earth, but upon the spiritual plane you look upon them with the spiritual sight. The spiritual body is not taken on at the change called death—on the other hand it is only a laying off from the spiritual body of the material, which enables you to see with spiritual eyes and comprehend the spiritual powers unencumbered by the material covering or body.

Q. Are those elements liable to change like the grosser ones that compose this physical body?

A. No, we do not think that they are. There is no such marked change as in the change from the material to the spiritual. Yet as the spirit is unfolded in wisdom the more beautiful in expression will be the spiritual countenance and the spiritual body.

MARCH 20.

PAUL J. COLTON.

I have been thinking, my friends, about faith without works, and works without faith; and I have come to the conclusion that one is essential to the other in order to accomplish the desired object. I have had faith to believe that I could come here, and yet have not set myself at work to come until now. And with a few words, not such as you would expect from one who has passed from earth to heaven, I will tell you how I look upon life upon earth and life upon this side of death. I feel that a certain length of time upon earth, whatever may be the experience, is necessary for the proper unfoldment of the spirit. We always existed in spirit, and that spirit was obliged to manifest itself through an external covering in order to become recognized as an individual.

Hence you will see the necessity of having an existence upon the material plane, and also of an experience, in order that we may understand more fully the powers that are within us. By the experience of earth we learn forgiveness, kindness, love, wisdom and truth, and, as I said before, though we always existed in the spirit, yet we have to be brought to the external that we may become conscious of our existence. Through this material existence we are to be brought forth upon this side

of the river of death, individualized by many changes which ultimate in good to us. I find those spirits that enter upon this plane of life who have had the most severe experience upon earth, are the most intelligent in regard to the powers and ability of the human soul. Little children possess innocence and not wisdom—innocence for the child, wisdom for the grown-up man or woman. Wisdom we derive from our experience upon earth. I believe that it would take longer to develop the human soul to a full understanding of its powers and capabilities on this plane of life, than upon earth. I know that to you it seems as though life was a burden at times; yet from each experience you will become strong and learn wisdom.

Truth is a power, yet it is not recognized alike by the children of earth. What is truth to one might not be so to another—so in proportion to the development and unfoldment of our immortal souls, we understand more what we are, and what we are to be. The different spirits that have manifested themselves through the different organisms have oft told me of their experience, and it was a truth to them, but not to me, for the reason that I never had experienced the same.

Now that I have endeavored to hold control of this organism, and find that I have the power to do so, in a measure, I shall within my soul know that the communion of spirits upon the spiritual plane of life is possible with you upon the material plane.

I now look back and see the good, and the purpose in every disappointment and sorrow that found a resting place in my heart. The sufferings of mind and body were all necessary in order for me to know what amount of strength there was within my individualized spirit. It will not be necessary for me to recall the different experiences to your memory, for when you read this your mind will go back instantly—you will travel in spirit over them all. Bear in mind that I cast no regrets upon any of them. Feeling as I do, I know now that they were necessary to me. Do you remember that I often wished that I had died when young, so that I might have spared myself all that suffering; but now I see the necessity of it all. I would not have passed to this plane of life in my infantile moments for all the happiness that I had ever dreamed of. Again I say, innocence for children, but wisdom for men and women. I see and know of all through which you will have to pass, and I look upon it as necessary for you with the organization that you have, in order that you may become immortal souls. Bear this fact in mind, that in order to become an individualized immortal soul you have first to be born upon the earth sphere, and with that covering that is given you at birth, which makes you an individualized being. Herein lies the necessity for the different experiences through which we pass to become conscious of the power within; that power is the spirit. Through that covering that spirit has taken upon itself, comes the experience. You have only to look at the externals of individuals to have an idea of their varied experiences. Let us be thankful that we are so constituted as to be enabled in time to look upon this as a necessity—a necessity for our unfoldment to the higher life. Again, my friends, the higher life is within, and we are constantly attaining it by our experiences. You will see in my position that I cast no reproach upon any one. Although there are as many different experiences as there are different faces, yet the spirit within is a part of the great Living Power, infinite in goodness, and given to us all. When you reason thus you will have no fears of the change, death. Cast no regrets upon the past, but praise the Father of all for the bright future. You will pass on through the various changes until you reach that high exalted position where sorrow and disappointment can never be found. Again I want to impress it upon your minds that it is from within and not from without that you attain to that plane of life and happiness. Let your faith be with your works in that attainment, and ever bear in mind that however different may be the experience of another individual, yet it is not your duty to blame or reproach. Faith in obtaining happiness without reason and works, is of but little worth. It would be like a life without experience, if possible. Look upon me as still striving to obtain a higher life, being happy and hopeful—trusting in the watchful care of Our Father, and patiently waiting to welcome you upon this plane of life, that we may go on together in our development, looking upon all things as being in accordance with the great moving principle. I am ever wishing for your happiness, and am near you when it seems the darkest; although I am not perceptible to your external senses, still I am near you in spirit. Although I withdraw my influence or power from this organism, yet I go not away in the distance. I remain your friend, Paul J. Colton.

ABNER HULTZ.

Maybe you do not like to have such folks as I am come. I tell you I think the world has had preaching long enough. I don't think that man who just left had any right to talk in the way he did. He was so nice he wanted to put us all in the shade, and felt when he got through as though the big ideas he gave could not very well be matched. Well, I guess I have my own ideas about some things. All that I care in particular to make known is, that all men, women and children, black or white, have invested within themselves the power of talking to you. That is my hobby. I don't want to preach. The world is drunk with preaching. I think folks had better go to work without so much theorizing by a few ministers. Don't be afraid that God is watching you, and that you will do wrong. Just know if you do wrong you will feel it and know it. God is not keeping your memorandum book for you. Each one takes his memorandum book right along with him, and it keeps itself. You don't have the trouble of pen or pencil—it is all put down on the instant by a little thing that belongs to you called conscience. God does not keep your book; you keep it yourselves, and you have a chance to read it and correct it, and revise it. God is no bookkeeper of items—he has trusted that account to you, and fixed it so that you cannot cheat him without cheating yourselves. I don't want to preach, I only want to set you right, after hearing that proscher, and by thunder I am going to do it. Now, don't think me rough; but put me down just as I say. Don't I know the force of language? I tell you where it is so smooth on the outside there is something rough on the inside, and that rough has got to come out some time, and I believe it is right to let it come naturally, right along as it will. This way of doing business is no new thing—they call it modern Spiritualism. I call it modern sense. The world was always full of Spiritualism, but when they wrote out the facts about it in the Bible they thought it would be more powerful to say that it was the gentleman himself—God, or the Lord. The priests were afraid that the people would feel sustained by the power of the spirits without any of their aid. That is where the shoe pinches. The clergy wanted to bring the people to them and make them subscribe to their

notions and principles, and so they have always mystified and covered up every natural spiritual outgrowth.

I thank myself that I never had anything to do with that class of vampires that want to get you into their power. They sit in high places and try to make everybody think that according to the compilation of a wonderful mass of old tracts called the Bible, they must square their path through life and eternity. They call themselves the chosen of God to preach the word to all His creatures. That is one of the most damnable things ever thought of. Don't shrink, my lady—put me down just as I speak. I will risk but that it will read well; anyhow, it will sound full as well as that man's preaching, who has just left the medium. [Does he hear what you say?] Yes, he is right here. He is one of those everlasting preachers. Put me down just as I say—you need not try to smooth me off. Now, my friends, you know that this is me, or you will before I get through. If the ministers had not tried to make me believe in the devil, death, hell and the judgment, I should not have occasion to talk in this way. Spirits come here with their heads full of ideas that the preacher, or the priest, or the deacon, or some one who believed in some kind of theology, put into their heads on earth—priest-ridden in some way—then of course when we come back we must call up those subjects. I know the Christians, as they call themselves, don't want us to come back and show up their pious frauds and deceptions. This is plain talk, I know; but I tell you everything here is all right—folks are not all covered up with lies. An Englishman is an Englishman, a German is a German, a Frenchman is a Frenchman, and the negro is not excluded. He is all right also. It is all right and natural here. There are no priests poking us up for our little bits of money, and larger pieces when they think that they can get them. Now, I don't want you to think that we are far away from you; we are right here where you are. We are neither away off in heaven, nor away down in deep hell. We make the best of everything just as we find it. When we see an organism, whether it belongs to man, woman or child, so constituted that we can say what we want to through it, why we talk to you, and it is a pleasure for us to do so. We don't want to scare you—we don't want you to think that what is said in the Bible about evil and seducing spirits, is coming to pass. Now in old times spirits did communicate, and were recognized as such, as in the case of Samuel and others. When the ministers came to make up the Bible they mystified everything they could, and called spirits who came to earth seducing spirits. I would like to know if John Wesley was not a Spiritualist. He calls it the power of God. I say that is just as much Spiritualism as this is now, when they open their mouths, and are filled with inspiration from spirit friends. Old Bible times are coming round again. We are going to be permitted to come upon the earth and knock over the erroneous ideas that priests have fastened upon you all, and scare away the devil that they have packed their own sins upon instead of carrying them themselves. The ministers have preached until they have frightened the people into a negative condition. Now the spirits come in and take possession of them. The spirits won't touch one of the ministers you had better believe, for they have made themselves too positive, by standing up for the misrepresentations of the Bible. They are too positive to receive anything, so we do not try them.

Did not that other spirit think he was very dignified when he said I am Paul J. Colton, and asked you not to add another word? I heard him say, "It will have its effect, but don't add that." I guess mine will have its effect, too. I spent all the morning thinking what I would say to my friends. Now I have not said one word that I wanted to, because I came in the wake of a minister. My name is Abner Hultz.

MARCH 21.

ADELIA TO MILO R. NEPTUS, WESTFIELD, N. Y.

With your permission, lady, I wish to say a few words for the benefit of my husband. I found this intercourse with my friend contrary to my preconceived ideas in regard to the future existence of the immortal soul. Finding things as I do here, and an opportunity of letting you know my condition, I feel it my duty to do so. This is the first time that I have taken possession of an organism not my own. I can no more tell you how this is done than I could in life tell you of the power by which we existed. Suffice it to say that I have found a tangible existence, and feel desirous of informing you of it. I cannot tell you how to arrange things at home so that I can talk with you there. If you have sufficient faith in what I have already said, and make inquiries in regard to it, you will try and prepare things in such a way that I can talk with you at any time. The longer I hold this medium and talk to you, the stranger it seems to me. Now, in order to convince you of my identity, I will speak in regard to our son Harry. I am sorry that he left you—sorry that he could not feel contented at home after I was taken away, but do not blame him. Poor boy, he felt that home was not home without me. I will speak farther upon this subject when I come again. Yours, as ever, loving and true, Adelia. Please send this to Milo R. Neptus, Westfield, New York.

JAMES SCHOFIELD.

Seeing the rest of the folks take their chance, I thought I might as well take mine. I will give my ideas as clearly as I can. I suppose you have no objections. I do not want to make any high-sounding remarks, or give you to understand that I am occupying any lofty position in the higher courts. I only wish to inform you of the possibility of thus manifesting myself, by speaking to the folks that I have left upon earth. I will try and make myself plain to you, madam [the reporter]. The God that was good to me while upon earth, is good to me now, and favors me with this opportunity of saying to you that I am well, and have been over since I came here. Kate and Michael are very well. Kate came here a short time before me, and Michael shortly after. They have the chance of talking to you, but do not feel a desire to just now. They had rather wait until my letter reaches you. You know that you never can forget Schofield. You know how I suffered when I was sick—when the doctor came in and said it was no use, he had done all that he could. Then I thought it was best to die and be done with it as soon as possible, not because I did not want to stay with you longer, but because I wanted to get through my pain, and because it was hard for you to see me suffer so. It was a great deal worse for you than for me. I am now where it is all clear and nice. You think that I am dead, when I am not. I don't seem to know how it was brought around, but I am anything but dead. I want to say to little Jimmy that I think of him just as often as when I was with him, and hope to see him grow up into a nice smart young man—one who will stand by his country, for this is his country, though it is not the place where I was born, but it is where he

was born. Be sure that I am all right while I am saying this. I would not say anything if I thought you would feel any worse, but I know that you will not. I know that when you come to see that it is me you will feel thankful that I had the chance of saying what I have. I am very sorry that I cannot stay and talk a long time to you, but I cannot. They tell me here that this will be sent without any trouble to you. My wife's name is Mary Schofield, of Johnston, Georgia. My name is James Schofield. I hope you will have good luck.

CAROLINE L. HEBER.

My dear friends, I feel so happy from what I find on this plane of existence that I think that I should be remiss in my duty did I not improve this opportunity of telling you of my true condition—of the happiness that I enjoy here. I believe I was never so truly happy while I was on earth as I am now. There are some here that look sorrowful, but it is because of their strong feeling of sympathy for their friends that they have left upon earth. There must be great anxiety on the part of spirits who hover around this organism that I now have possession of, to say a few kind words to their friends, judging from the expression on their faces. Many of them do not seem to have a collected manner of thinking, and I think will not be able to hold control of this medium.

Friend Nelson said that he had influenced a medium, and he believed that if I should make the attempt that I would succeed. I am very thankful that I accepted his advice, and am able to say to you that I am on a plane of life where I enjoy more than I had ever expected to. The chances of individualizing yourselves are as good here as upon earth. You know that we had supposed that after we have passed through death, that we at once became all wise, equal with the great Creator. Such ideas are absurd, and should be swept from the minds of the people as soon as possible.

Every hour of your happiness adds to mine. There is a good loving spirit with me—were it not so, I should sometimes, like yourselves, get sad. I am told to look a little longer, and I will see the sun with its warmth and brilliancy shining upon us all. When I look as directed, I see that it will eventually be so; then I do not grieve for you or with you. I rejoice with you when you are happy.

The friend I refer to has been with me ever since I entered this plane of life, and I hope never to be separated from so true a guide. In strange places we all need some one to whom we can go for instruction in regard to the many things to be learned here. Such a guide I trust you will all have when you come here. Be as patient as you can be. Look upon the bright and the beautiful. I am your loving daughter and sister, Caroline L. Heber.

NO NAME GIVEN.

Dear wife, happiness I shall never know until you join me, where I will have it in my power to make atonement for the wrongs and sufferings that I have caused you. I was deserving of my fate. Oh, God, why was I permitted to take that wayward step? Why didst Thou leave me alone in that dark and dismal hour? Why didst Thou suffer the star of my life to set? Why didst Thou remove the watching angel from me? Why didst Thou permit the tempter to step in and blot out the happiness of earth and eternity? Why, oh God, was I permitted to bring upon her, my heart's chosen of earth, such a sad and dismal life? Strangest that I should ever have had birth, with such a dark future in store for me. Never, oh never, until you come into the place where I am can I know one moment's relief from this awful anguish of my soul. You blame me, and your blame is just. You regret the hour that you first saw me, and I wonder not that you do. Oh, Sin, from whom hadst thou existence? Oh, God, why didst Thou suffer it to find a resting place in the human soul? All that I have suffered is just, but the suffering I caused her and others, where is the justice? Oh, our Father, if Thou art all wise and infinite in wisdom, show me the wisdom in this, and let me offer a few words that would be a consolation to them that I have caused to suffer so much. Oh, if I had had a few moments in which to ask your forgiveness; but no—even that was not given me, but sorrow, dark, dark, as the darkest night, was left for you. Oh, God, if Thou hast any mercy, show it to me, and unto those that I have wronged so bitterly.

N. BUTLER.

It seems strange that a spirit should be in such a dismal state as that brother who has just left the medium is in. If you look upon it in a philosophical sense you will perceive that the spirit partakes more or less of the aroma by which it is surrounded, as the bee does when it lights upon a flower to gather honey. The little insect is surrounded by the aroma of the flower—so with the soul, steeped in sin, that has caused such suffering for the innocent—it hovers around and is attracted by the sorrow that it has unjustly caused. In that sense it is surrounded by the gloom and sadness resting on the souls of those on earth whom it has injured, the same as the bee is by the aroma of the blossoms; but not as the bee, does that sad spirit gather sweet nourishment for its soul. Time alone can free it from its bondage—time alone can obliterate the dark and blood-stained portions of it. I will help my brother to know true sympathy, and hope in time to lead him from such scenes to think of that which is more congenial and beneficial to him. I will not disclose anything in regard to his history, for that would be unjust to him. I think he will feel better after what he has said. Had it not been for his remarks I should not have communicated at this time. I have often manifested myself to you before. N. Butler.

MARCH 22.

JOSIAH ARTHURS, OF NEW BRUNSWICK.

My friends, this really seems so strange to me that I have come to the conclusion that our bodies, which we lay aside at death, may be compared to the tire upon a wheel. That is essential to enable it to go over rough ground and stones without injury. We have a physical frame to cover our inner bodies while we contend with the obstacles of earth life. The soul is just as perfect without the material covering as it is with it. My body was necessary for the time and place. Now that I am removed from material objects, my body is no longer of any use to me. My powers being the same, I am enabled to talk with you by the aid of an organism through which to produce sounds to meet your senses, while you are in a world of sounds or upon the earth plane, and like the wheel are covered with the outside for protection. I am growing in strength and knowledge every day. I am enabled to see more clearly into the causes that produce different results. Instead of confining ourselves to these results, let us go to the causes—and if they are the outgrowth and effect of another cause behind them let us go to that, and so back, step by step, until, if possible, we are enabled to arrive at a perfect under-

standing of the laws by which we are governed—yes, governed—on the earth, and on the spiritual plane of existence; by such a course of reasoning we shall find the God of us all to be in the cause as well as in the effect—all tending to the one great object, and that is, the unfoldment of the human family. What a grand thought, and how much more sublime the experiences will be when all shall work in harmony together, the same as all vegetation to-day works together. Then we shall no more war with one another in regard to our ideas, than the mineral and the vegetable world war with one another in consequence of their different positions upon the material plane of life. All life, all changes of the various formations, are in accordance with the one great positive Mind who will in time bring every one of us to a complete understanding of the different laws which, when combined, make the one great and mighty Center—the Father of us all.

I have said more than I expected to when I commenced. I hope that I have not wearied you with my ideas in regard to my present existence. I need not say to you that I am contented—you know that I had a contented spirit always while with you. I tarried eighty-three years upon the material plane of life, and in that time experienced many changes. I read the different experiences and ideas of others, and from them I formed the conclusions which I have given you. I felt a desire to give what I have, asked the privilege so to do, and it was granted.

I am thankful to those who have charge of this organism, for this privilege. I have been in this life fifteen years. After fifteen years more have passed, I may come again—then I will tell you something of what I have learned in the intervening time. Should I not meet with you again on this side, while you remain on earth, I shall have the pleasure of seeing you after you enter upon this plane of existence. My name is Josiah Arthur. New Brunswick is the place where I lived. I do not wish this sent to any one. May you ever be filled with pure and noble thoughts—may your aspirations ever be for the elevation of humanity.

ERASTUS H.

[To a lady present.] Straighten out your face, with-ways, woman. Don't look so sorry, there is a bright future for you. Now please don't take offense if I joke a little. I feel as though I would like to get up and run around here, but I suppose I cannot. May I warm my feet? I died with cold feet. I had typhoid fever.

Hannah, do you remember when I had such a time with the blood rushing from my nose, and you thought I would bleed to death, and we could not stop it? Finally it did stop, and death came in a different manner. I am not going to make you feel bad and try to scare you, because I am here talking after death—that would not pay. I do not feel as though I had any right to say that you ought not to marry again if you want to, because it is kind of natural to want to have somebody to depend upon. I see how it is; woman has been taught that she must lean upon some one. Keep Ted with you. I would not marry any one that would not take care of him. This is kind of a peculiar affair, and I hardly know how to word my letter. After my body has been laid one side it don't seem right for me to say much. I can look a little way ahead, and want to tell you not to be afraid of them folks. [What folks?] She knows. They are that kind that try to make you think that some time, by and by, they are going to do something for you. Don't be afraid of offending them. If people are going to do anything for you let them come right up to the scratch. When they do not I think it is ten chances to one if they ever do. Poor little Ted, I wish he was with me. I believe I could take care of him. If it should happen one of these days that his body should be taken away from you, don't worry, but think that he is in a good place. I will take just as good care of him as you will. Then when you come here if you want to take care of him, you can do so. He was your husband, but now separated in body by death, but near to you in feeling, sends this—Erastus H.

Letter from L. K. Cooley.

DEAR JOURNAL: Since I left Newburyport, Mass., in December last, I have not regularly had the pleasure of looking into your smiling face at the accustomed times. Be kind enough in future to engage Uncle Sam's tireless teams to take you on a ride, weekly, to that wonderful place of progressive thoughts, and rapid growth of pleasant homes, Vineland, Cumberland Co., New Jersey, and I will try to introduce you to more of our "wide awake" friends of progress. I should have written to you before, and to greater length than I can now, but for the fact that I have been engaged in selecting a home for me and mine, in Vineland, and have been hard at work to make that home a place of earthly comfort, wherein my beloved Sarah and myself can rest, when we return from our "glush with the beasts at Ephesus."

When I visited this place, Wilmington, in January last, you will remember I told you that the people of the place were in great excitement over the wonderful manifestations through Miss Ella Vanwie, under the direction of Dr. Wm. Fitzgibbon. Well, those public seances were continued until the most skeptical, who attended, were candid enough to admit that the feats could not have been performed by any known physical force, accepted by the accredited science of the times. The consequence is, that Spiritualism is investigated here with more avidity now than at any previous time. Circles are held in various places in the city almost every night, and the lectures last Sunday were largely attended by very attentive listeners. I design visiting Wilmington, to lecture on the two first Sundays of every other month, so that after speaking here again next Sunday, my next visit will embrace the 1st and 2d Sundays of May. The interval between those two Sundays will be employed in healing the sick, at which labor, by the aid of kind angels, I seem to be quite successful. I expect also to speak several evenings to the colored people here. Their churches here are open to the preaching of the blessed "Gospel of glad tidings to all the people." I am to lecture on the 18th of this month at Longwood and Kennett Square, Chester Co., Pa., twelve miles from this place, and then return to Vineland, to continue the cultivation of our garden, that we may be able to gather spiritual strength, and worship God in Nature, "under our own vines," and beside our own peas, and strawberry patch!

I must say in closing this brief epistle, that through the aid of our great evangelists, A. J. and Mary F. Davis, the Children's Lyceum of Vineland, was most successfully started on its gladsome mission, Sunday, Feb. 18th. The large new hall is hardly large enough for the congregations of eager watchers who resort there Sunday afternoons, to witness and participate in the exhilarating exercises of the delighted scholars, which are called by the church-going world of Vineland the "Sunday Theatre."

L. K. COOLEY.

Wilmington, Del., March 6, 1866.

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 beneficial to ourselves and to the community...

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...

Hayward's Book of All Religions, including...

Table listing various books and their prices, including 'The Origin and Antiquity of Physical Man', 'The Biography of Satan', and 'The History of Moses and the Israelites'.

THIS DAY PUBLISHED, JANUARY 2d.

An Original and Startling Book! THE ORIGIN AND ANTIQUITY OF PHYSICAL MAN, SCIENTIFICALLY CONSIDERED. PROVED MAN TO HAVE BEEN CONTEMPORARY WITH THE MASTODON...

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THE 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 God whom Moses taught mankind to adore...

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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...

Our Children.

"A child is born: now take the germ and make it a bud of moral beauty. Let the dew of knowledge, and the light of virtue, wake it in richest fragrance and in purest bliss."

Word Puzzle.

BY AMELIA A. ROGERS.

I am composed of 15 letters. My 1 is awful, but not in grand. My 2 is rock, but not in land.

Thank You.

These are two very important words; none are more worthy. They lighten toil, open the pearl-gates to a nobler life; they put aside the cloud-curtains, and let the love-light into the soul's darkened chambers.

The boy stood a moment, as if transfixed to the spot, then turning to his companion, said, "She thanked me—that lady thanked me!"

The glow upon that child-face, the joyous light in his blue eyes, revealed a heart brimful of genuine gladness. The very heavens seemed opened to his vision, and a being, gracious and good, seemed to speak to him from the celestial city.

It is a pity that so little civility is shown children, especially the world's ill-fated orphans. It is, "you do this, you do that; go here, go there," without a look or word on your part denoting the obligation.

The servant knows quite as well as the master knows, the import of these two words; but poor fellow, he makes and minds the fires, blacks boots, holds your horse, without the slightest testimony of the services he has so readily rendered.

The girl in your kitchen stands on "tip-toe" to attend to your wants and whims. She feeds the baby; she rushes to reply to the door bell; she ransacks her busy brains to find some plausible excuse for your refusing to see visitors; she comforts Young America when he is vanquished in a pitched battle with his kite; she bakes, broils, stews, steams and roasts to cater to your tastes and caprices, and all without a single word of praise.

The Wonders of Nature.—No. 13.

BY HUDSON TUTTLE.

AGE OF GIGANTIC MAMMALIA.

The next evening found the same group gathered around the fire. The children insisted on the story of the next age, and I at once began.

The reptilian age closed by earthquakes, which convulsed the surface of the earth. Undoubtedly many of the huge saurians met a violent death, and at once sank to the bottom of the ocean, were covered with mud, and thus preserved.

When the earth had become quiet and harmony was restored, we find intimations that the present order of things was being slowly brought forth.

Before this age we do not find any plant or animal like those at present existing; but now, although none are identical, yet they approach very closely.

From fossils we learn that a warm climate existed over the whole globe, as all the fossil plants are natives of tropical countries, as the mimosa, Southern pine, the palm, the pepper, cucumber, etc.

They are all passed away, but the tapir is nearest like them of any existing animal. It occurs in South America. It is about the size of a small horse, but has a short proboscis, and is really half-way between a pig and an elephant—the two united into one animal.

Very similar was the Anapotherium or weaponless beast. It existed in great abundance. It had no proboscis, was much more agile and fleet than the previous. There were a great many kinds of this animal, just as there are a great many kinds of dogs.

from the mastiff; the largest kind was about the size of a cat. It is singular from the immense length and size of its tail, which was longer than the entire length and size of its body.

We now have to describe the largest and in many respects the most remarkable quadruped that ever existed. You thought the elephant at the menagerie a gigantic beast; but this one was as large as a dozen elephants.

It dwelt in swamps like the rhinoceros. Its length was nearly twenty feet, and its huge, barrel-shaped body was raised but little from the ground, although its great columnar legs were over ten feet in length.

The mammoth and mastodon were larger than the elephant. They roamed the earth from the equator to the poles. They were admirably adapted to bear a cold climate, and their covering shows that the earth began to experience those changes of seasons, with which we are so well acquainted.

How strange that this being should have remained frozen in the earth for so many ages. It was covered with mud, and frozen, we know not how long before man came on the globe, and has thus remained.

The rivers were peopled with crocodiles, turtles and tortoises, and their banks were clothed with exuberant vegetation, such as the palm, cocconut, and many of those trees which are the charm of the Spice Islands.

The interior of the land surrounding the water thus peopled, was no less remarkable. Troops of monkeys skipped and chattered in the branches, and birds clothed in plumage of tropical brilliancy sang in the branches, while vultures and others hovered over the spots where death had been busy.

It is a curious reflection that here where we now reside, where beautiful farms stretch away, and lovely homes nestle in gardens and flowers where our great cities flourish, during the age of which I am speaking, these horrible beasts, the Dinotherium, Palæotherium, mastodon, mammoth, elephant, rhinoceros, and many other unnamed beings, all, however huge and unwieldy, dwelt unharmed.

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Elephant, rhinoceros and hog existed in a multitude of forms. They swam the rivers, pastured in the forest and occupied the marshes. Some were slow and cumbersome, others fleet and agile as deer.

"I suppose these animals were not needed, as man was not present to use them," said Ives. "That was not the reason, Ives. We are too apt to think that creation was made for our own especial benefit. We must not be so self-sufficient. The truth is, that these animals and man came together. He found them serviceable and domesticated, or tamed them."

"I'd give my pet dog for a little Anapotherium," enthusiastically exclaimed Mary. "I'd rather have a little Dinotherium," said Rosa.

"Yes," said Ives, "they would be pretty pets; a little Dinotherium would be larger than an ox! a nice pet! If I had not already wished I'd lived in the Age of Reptiles, I would that I might have lived among these gigantic animals."

Your lot would have been almost as hard. There were cocconuts and berries, I presume, sufficient to appease hunger; but man could not have waged successful warfare against these leviathans. They would have trodden him under foot.

Remarkable Escapes of Eminent Men. Some years ago a young man holding a subordinate position in the East India Company's service, twice attempted to deprive himself of life, by snapping a loaded pistol at his head.

Two brothers were on one occasion walking together, when a violent storm of thunder and lightning overtook them. One was struck dead on the spot, the other was spared; else would the name of the great reformer, Martin Luther, have been unknown to mankind.

The holy St. Augustine, having to preach at a distant town, took with him a guide, who by some unaccountable means mistook the usual road and fell into a by-path. He afterwards discovered that his enemies, having heard of his movements, had placed themselves in the proper road with the design of murdering him.

When Oliver Cromwell was an infant, a monkey snatched him from his cradle, leaped with him through a garret window, and ran along the leads of the house. The utmost alarm was excited among the inmates, and various wondrous devices used to rescue the child from the guardianship of his newly

found protector. All were unavailing; his wondrous recovery and lost course, and in the despair of ever seeing the baby alive again, when the monkey quietly retraced its steps and deposited its burden safely on the bed.

At the siege of Leicester, a young soldier, about seventeen years old, was drawn out for sentry duty. One of his comrades was very anxious to take his place. No objection was made, and this man went. He was shot dead while on guard.

John Wesley, when a child, was only just preserved from fire. Almost the moment after he was rescued, the roof of the house where he had been, fell in. Of Philip Henry a similar instance is recorded.

John Knox, the renowned Scotch reformer, was always wont to sit at the head of the table, with his back to the window. On one particular evening, without, however, being able to account for it, he would neither himself sit, in the chair nor permit any one else to occupy his place.

The life of John Newton is but the history of a series of marvelous deliverances. As a youth he had agreed to accompany some friends on board of a man-of-war. He arrived too late; the boat in which his friends had gone was capsized and all its occupants drowned.

CUNNING SON.—"Jacob," said a father, "yesterday I forbade you associating with the neighbors' children any more, and to-day you have disobeyed me. The next time I catch you there I shall punish you."

The next day Jacob was there again, totally oblivious to the interdiction till he saw his father enter the neighbor's yard with a man in his hand. Jacob immediately ran home, which he learned was pursued by his father, and ran home, and he was caught.

MORROX.—The lawyer's motto—Be brief. The doctor's motto—Be patient. The potter's motto—Beware. The typesetter's motto—Be composed.

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 children, but not so little as to be unworthy of the name of food and culture more in accordance with the spirit of the age.

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 desire to see their friends all clear and sane, and to see them fascinate their attention. This is a world of love and beauty—such is the birthright of every child.

The children's Progressive Lyceum, first born of the summer land, shall find in THE LITTLE BOUQUET a faithful advocate and exponent. It shall be a welcome visitor to every child and youth who may read its fair columns.

It will be of eight pages and just one-half the size of the RELIGIO-PHILOSOPHICAL JOURNAL, and contains about the same amount of interesting and useful matter.

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