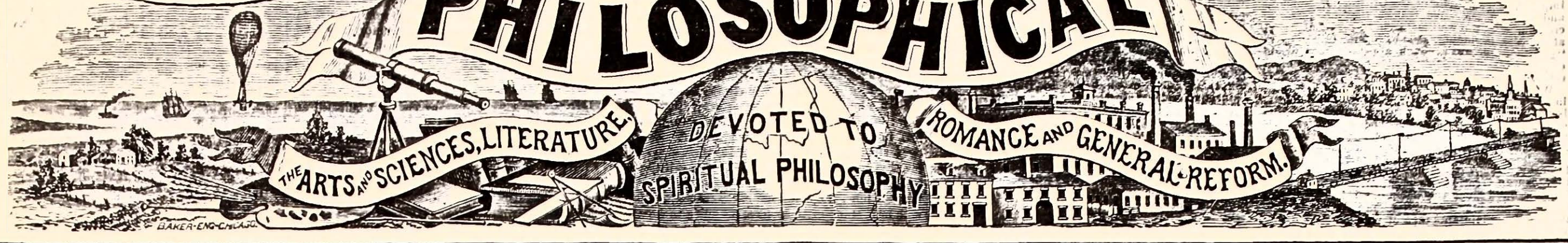


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Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

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The Land of the Living.

BY ERMA TUTTLE.
"Are you still in the land of the living?" inquired a man of an aged friend. "No, but I am going there," was the reply.

Oh, land, so full of breaking hearts,
Überhung with shadows blinding,
Where half the land the other half
In sheet and shroud are winding.
We stretch our eyes away—away
Past this domain of sorrow,
And catch the flutings on the clouds
Of an auroral morrow.

Each year we see the brightest leaves
In autumn's hands the earliest,
Each year the bird-notes die away
Which rang for us the clearest;
Each day the cruel morn of Death
The life to life is giving,
And yet, we call this fading land
The region of the living!

Oh, aged man, whose silver hair
Is like a ring of glory!
God bless you for that precious truth,
Our hearts repeat the story;
And while we sit in vacant homes
Heaven's golden bells are pealing
Along the darkness of the night,
Making the same revealing!

ETHEREALISM.

The Apocalyptic writer declared that he heard every creature in the earth and in the sea saying, "Blessing, glory, honor, power, unto Him who sitteth upon the throne." One cannot refrain from asking how the Divine employs himself. These teachings seem to commit important labors to persons in the higher states, and these labors affect persons in the rudimental state. A prophet once said to certain other persons, "Cry aloud, perhaps thy God is asleep—or it may be He hath gone a journey." Does the Divine sleep, and does He give commands to persons while He sleeps? Does He leave His habitation and go a journey—spend His summers abroad and His winters in seclusion? If so, who manages the home affairs? The answer to these quaint interrogatories is this: There is a divine overshadowing, a holy ministration, which reaches to the smallest event and the slightest particle. All events are. The Divine does not need to speak to the sun, say to it in the morning, "get up and shine." That vast orb is in perpetual motion. So of all the myriads of universes. There is, then, so to speak, a government which embraces all things which are and which are to be—events ever being in motion. A strong statement was made by a somewhat illiterate person in which it was declared that Pontius Pilate and Herod were gathered together to do what God had predetermined should be done. The eye is fixed upon a particular event. The herald of good tidings had come to the rudimental sphere to do a beneficent work. His Father had predetermined that the rulers should crucify the messenger. These wicked rulers, then, were instruments in the Divine hand to aid through their cruelty in evangelizing earth's inhabitants. The public mind must be intensified, fixed upon the herald. He must be known; steps are taken, the work contemplated is wrought. All this under the administration of the Divine. The dwellers, then, in the higher spheres are not principals, but agents, chosen of God to do their peculiar work. Thus there are connections; and all things in the earth, and under the earth, and in the seas, are made subservient to the Divine will. Looking at things, then, through this glass, somewhat darkly, yet there may be sufficient clearness to help the attentive ethereologic student to see that when one set of things, or one class of persons, or one species of animals has done its work, then it may pass on. Thus the fox and the crow, and the cat and the dog, the hawk and the chicken, the cow and the ox, the bear and the wolf, being needed at certain times in certain locations, when those services are no longer needed, pass on. So the savage, the Asiatic races, and all the lower forms of humanism are to remain until there is no more for these classes to do, and they pass on. These illustrations serve somewhat as a scaffolding to help persons to see that the mediomistic labors of today in their present gross and more external forms are to pass away, and there can be direct inflow to certain persons and direct outflow without the external manifestations of to-day. These manifestations are progressive, commencing with concussion and reaching to brilliant speech. Then the mediomistic disharmonies, enanglements, obstructions which now obtain, will be no more. To do this work there must be great care, rigid precision, happy expansion, glorious vision, holy aspiration, rendering it possible for the supernals to descend and directly teach. The soul asks that the wheels of time may flow swiftly; that that glorious day may speedily dawn. This is growth. This requires the divinent conjunctions of the two primals—the male and the female. Each being perfect, balanced, then connect the two by carefully prepared chain and there will be flowings and outflowings from one to the other and the wain being one will catch the same thoughts at the same instant. Thus, the twain connected are seated at a table, writing materials at hand. Each writes, and the two being thoroughly one will use not only write the same thoughts, but will use precisely the same words, and the thoughts are duplicated. Then a teacher

perfectly comprehending these connections might be seated, have any number of harmonious pupils under direction. Each pupil writes and the same thoughts which have come to her or his being, will by the electric cord reach all her pupils at the same instant—and here may be twenty or fifty original duplicates of the original thought. Nay, farther—there may be a connection formed between a human and an animal, and by the electric cord the thoughts of the human may be conducted to the animal, and the horse may be sent any distance to find his rider.

Extravagant though this statement may appear, yet everybody knows that the docile dog is sent of errands; that the carrier pigeon takes the message. Little is known yet of the power of ether. The hygienist in the past has thrown his saddle-bags into his carriage, filled with drugs, administered as he would in his gross condition. The hydropathist, homoeopathist have appeared. The electrician, magnetizer have come. Ether is beginning to be used in its external form. Through its instrumentality the surgeon amputates, removes obstructions, extracts teeth. The patient is unconscious. Whence this wonderful remedial agent? Who shall know of the depths of ethereal science? Who can say that persons in the ethereologic condition may not teach the etherealist many things which have not yet flashed upon his fine mind? Drugs, like the wolf, cat and fox, were the best things that could be used in the past; but the time is at hand when the etherealized person comprehending ethereologic laws will be able to gather into his being the particular ether a languishing patient needs, fill the ethereal vacuum, and the patient is well. A number of patients may be arranged in certain order, who need a certain kind of ether; they may take by the hand a wire, and that particular ether which has been gathered in a person may flow to and through a given number, before exhaustion is; each will feel the ethereal influence and an ethereal equilibrium will be secured.

These thoughts are designed to arrest the attention of the critical etherealist for whose inspection this paper is especially designed. Looking over its pages his opinion will be asked in respect to the wisdom of laying a paper of this peculiar sort before the public mind. His ethereal eye will help him to see that there are more things hinted at than could be elaborated in a volume. Woman is the helpmeet of man. Woman is the heart, man the head. Woman feels; woman inspires; woman must lead, as the heart is a safer guide than the head. She will see at a glance the needs of woman, and will appreciate a labor which looks to an ethereal equilibrium, by and through which she will be emancipated from many of the sufferings to which in the past she has been liable. This paper is designed to be both theoretical and practical.

NUMBER THIRTEEN.

Joys and sorrows often spring from causes unknown to the person or persons acted upon. A person or a body of persons arise from their morning slumbers full of joy; sing with the birds in the branches. Exhilaration is felt throughout the group. The next morn the same persons arise from slumber and are sad; exhibit great depression. If these persons were asked why, perhaps none could answer. So in certain locations, there is exhibited a suicidal disposition, by those whose virtues are unquestionable. These lay violent hands upon themselves, no living person can tell why; and yet nothing exists without a prior cause. So there are times when persons prefer war rather than peace. The Nazarene declared with a good deal of positiveness that there was joy in heaven among the angels when a sinner returned from his evil ways. Persons would hardly credit this statement had they not great confidence in the person who made the declaration. There must then be exhalations from the returning one, which do in some way cause joy in the breasts of the angel world. If there are exhalations from the rudimental sphere extending to the angelic, there may be ascents from some lower sphere reaching up to the rudimental. In, however, contemplating this subject, the rotundity of an earth may be taken into account. There are currents which encircle it and which flow transversely. There may have been a state of things on a distant section of the earth which has been of the character named above—that is, currents may have reached a location to-day which are of an exhilarating character. Persons feel this. Or currents may have reached them of a depressive character, which are felt. Or there may be currents, so to speak, of a destructive character. Persons feel these. A tornado is. It destroys everything that impedes its course, causing loss, weeping, wailing, great anguish of heart. Persons emit this; it floats, reaches a location, and persons are sad. So cases may be named where exhilarating gas is generated in great abundance. The same results spring therefrom. In the former, sadness; in the latter, joy. Thus far the mind can travel with tolerable ease; but the revelator, before referred to, described persons and declared that they blasphemed the Almighty, gnawed their tongues with pain, that the smoke of their torments ascended forever and ever. Certainly this is a very strong statement, and yet it must be borne in mind that each person emits an atmosphere corresponding to the internal condition. If the person be a man of blood, the atmosphere around him will be of that cast; if a man of wisdom, the atmosphere will exhibit the color which is representative of wisdom, and thus persons are known by these colors. Now the Apocalyptic writer speaks of the smoke of their torment. It were more philosophic to speak

of their atmosphere; and persons can no more escape from this atmosphere than one can flee from his shadow, only as the heart, representative of the affections is touched, and the moral character is changed. The angelic world, connected as it is with the rudimental, feels this happy change, and, as it were, instead of depression, there is joy in heaven.

This needful to enter into a consideration of these nice points, that persons may know that no one lives only to himself; that each act, good or evil, affects some other person, and if there be a large amount of good or evil it diffuseth itself more widely. Virtue rewards the doer; iniquity punishes the transgressor; but because of infinite connections, others may be made happy or wretched. Now there are certain sensitives. These feel that something of a sad or joyous character has somewhere transpired. As persons say, "they have an inkling of the thing;" or as others say, "they feel it in their bones." Feel what in their bones? Fine ethereologic matter which travels with great rapidity and has reached them, and they feel its character. Now there is an ability to trace this ethereologic matter to its fountain and see what has occurred which has caused the distress. It may be a great loss of life; it may be a national calamity; it may be that a battle has been fought. Sensitive persons may pass through the city of New Orleans and may feel the sorrows or joys of the parties dwelling in the habitations; and there will be sadness and exhilaration. Curious though statements of this sort are, yet they belong to the world of fact, and are to be considered for purposes of a practical character. More—the earth, at certain points, has within its bosom large quantities of ethereal or coarse gaseous matter. Persons may be charged with ether and may be attracted to locations where it is abundant; so of the coarser gases to be used for ordinary purposes. The coal and other substances at present must be used until the more finely educated classes can be attracted to the locations named above. Few persons can calculate the changes which will occur when the more noxious gases escape from the earth's bowels. So to speak, the earth groans, travails in pain, to be delivered, corresponding to the condition of one who has in certain locations a superabundance of gas. No rest can be had until the same is emitted. The drunkard overstimulates; takes in an overplus of gas with his stimulants, and that gas excites to contest, or to joy, or to some other dominant passion. The gas escapes, the person is prostrated. In discoursing at this point of the gases, it is to be kept in mind that gas is only a coarse ether; that there is the fine, the finer, the finest; the coarse, coarser, coarsest; and there are persons who are capable of taking in the coarse gases and they work these up into a finer gas. So the inebriate works up certain coarse gas, and when emitted it is somewhat improved. The basis is not entire.

There are persons who are self-approbative—said to have a large organ of self-esteem. These persons are inflated by a personal gas, and they emit by speech or act that which lies within. They are sometimes called bores; but they are only in the gaseous state and must let off. Ventilation is the twin sister of salvation. If these persons could not let off this gas they would be in constant torment. "Tis therefore a wise provision. Observe now the scolding woman. She lets off that which she has, often at the washtub, and the labor will be correspondent to the amount of gas; but, unfortunately, as it would seem, that gas may be worked into the garments she is cleansing, and the wearer may catch the infection. The washerwoman should be the nearest, most harmonious of the kitchen laborers. So the breadmaker may throw her noxious gas into the staff of life; the sensitive eater feels it. In constructing the finest possible social state, each and all of these critical matters will be carefully considered. Many may weep when smoothing the garments for the family. That sadness is taken into the garments and the sensitive person weeps, not knowing why. The sea chest may bring contagion; the letter brings with it the joy or sadness of its author. Psychometry, beginning to be classed among the sciences, aids the human mind to a critical investigation of these nice points. It needs hardly to be said that a gas might be prepared for bread which would cause the eater to leap for joy; that a gas might be infused into a loaf which would cause the eater to bend in adoration before the Father of spirits.

(To be Continued.)

"Don't you know that Christ came into the world to teach and to save mankind; that he was persecuted and put to death on the cross?" "I never heard of him before," said the old lady. "Pray how long ago did this happen?" "Nearly two thousand years ago." "Bless my heart! And where did it all happen?" "In Jerusalem, more than two thousand miles from here." "Dear me, person," said she, "since it is said to have happened so long ago, and at such a distance, let us hope that it is not true. Let me help you to a cup of tea." —*Clerical Vista.*

Gen. Santa Anna lives at St. Thomas, in the West Indies. He is about seventy years old, and very well preserved. Some American naval officers recently attended a grand ball at his residence. He has seen a great deal of life and fought many hard battles. A French paper says that an Italian collector returning from Egypt, has brought back a well-authenticated statue of Potiphar's wife. The features are said to be exceedingly ugly. So Joseph did not deserve the credit he has had for so many centuries, after all. Tennyson is engaged upon a new poem of considerable length.

Spiritualism vs. Swedenborgianism.

The following is an abstract of an article written by L. M. Smith, Esq., of Cincinnati, and published in the *National Banner*, an ably conducted paper of far more liberality than most secular journals of the day.

On Sunday morning, March 12th, we were notified by an editorial paragraph in the *Commonwealth*, that "Spiritualism was to have a showing up" on that evening, at the New Jerusalem Church, corner of Fourth and John streets, by the Rev. Mr. Goddard. Accordingly we repaired to the place designated, at the appointed hour, to listen to what the reverend gentleman might have to say upon a subject claiming the same origin as their own peculiar doctrines.

He commenced by stating that it was not in accordance with the practice of the expounders of the New Church philosophy to attack the creeds of other denominations, but in this particular instance, it seemed to be necessary in self-defence, inasmuch as the doctrines of the New Church had been confounded, as he alleged, with those of modern Spiritualism. He said that the philosophy of Spiritualism (if it could be said to have a philosophy,) had nothing in common with that of the New Church, except that both admit the reality of a tangible spirit world. Although this is but one point of agreement, it is, nevertheless, one of very material importance. This is common ground, on which we both meet, and as to what constitutes the spirit world or life to come, we differ from all other religious denominations. Every intelligent Spiritualist who has listened to the interesting discourse of the Rev. Mr. Giles, in his fourth lecture upon that subject, recognized the truth of his or her philosophy in every word and sentence uttered on that occasion. These views we claim as at least a part of our philosophy.

But while the Rev. Mr. Goddard claims that the spirit world is a real and tangible one, and that spirits are also real and tangible, capable of producing tangible effects upon tangible or material objects, he accuses Spiritualists of being materialists, because they believe that spirit is refined matter or substance, having, as he alleged, no degree of difference from the body. Now if the spirit world is a real and tangible one, having according to their authority and belief, "mountains, valleys, rivers, lakes," etc., etc.; and if the spirit body is also real and tangible, with a perfectly developed organization, adapted to the tangible conditions of the world in which it exists, and yet is not material, what we ask in the name of common sense and philosophy, is it? If it is not material, or in other words something, it must be nothing—a nonentity—having no existence except in the fancy of a disordered imagination. That which hath form and is tangible, possesses the properties which characterize matter—no matter how refined and ethereal it may be. We do not, however, as he asserted, claim that there is no difference between the body and spirit, for there are a great many degrees of difference—the difference being in degree only, except, perhaps, that one is a simple element, while the other is a compound of many.

Electricity is a subtle element which is not tangible to the physical senses while in a state of rest, but when set in motion it becomes a powerful agent, capable of shivering to atoms the giant oak of the forest; and when harnessed to steel and iron, under the guiding intelligence of man, capable of propelling the ponderous engine, and of conveying messages of intelligence from one quarter of the globe to another. Will the gentleman claim that electricity is not material? If it is not, how could it come in contact with and more material bodies? How could it be generated by a material battery, and be confined by material appliances as the servant of man to do his bidding? Or in other words, how could that which is not material have any point of contact or relationship with that which is material? The same queries might be propounded with respect to the spirit. The Rev. gentleman asked the question, "If spirit be matter, how could it be separated from the body at the change called death?"

We will answer by asking him if it is not matter or substance, how could it be retained all in connection with the body all the while which formed the connection was broken or changed, so that the co-partnership becomes dissolved and the spirit liberated, the same as the organic destruction of the battery would set free the electric element, which was held in connection with it so long as the law governing the relationship between the two was observed?

We both admit the reality of a tangible spirit world, and a tangible spirit form, capable of moving gross, material objects, so that the only difference, after all, on this point, is simply a difference of terms. We do not have a rational philosophy accompanying our belief, while he has none at all. We say that spirit is refined, etherealized matter, endowed with intelligence and volition from the great, eternal source of all LIFE, POWER and INTELLIGENCE; he would say, spirit is spirit, simply because he could give no better definition.

Again: he arraigns the Spiritualists because they deny the existence of

A PERSONAL GOD,

and thus rob Christ of his supposed divinity; who is their highest conception of that Almighty, All-pervading, Omnipresent and Omniscient Power, which is the creative and vitalizing Principle of the universe! Behold the vastness of creation! Let us first contemplate the solar system, of which the sun is the central power of attraction, around which revolves the earth and thirty or forty of her sister planets, at various distances, ranging from fifty millions to hundreds of millions of miles. As great and almost inconceivable as are these distances, they are as nothing compared with the distances to the nearest fixed stars; which are estimated to be hundreds of billions of miles distant from our earth. Each and every one of these stars is a central sun, with its retinue of planets and their satellites revolving around it as a common center, the same as our own sun and solar system. The law of analogy tells us in unmistakable language that these innumerable worlds are pregnant with life and intelligence, as well as the humble sphere—a mere speck in the universe of worlds—upon which our lot has been cast. Not only is this the case with respect to the vast starry congregations visible in every part of the heavens to the naked eye, but so with respect to the innumerable hosts of isolated stellar systems revealed by the magnifying powers of the largest telescopes, in the blue vault of heaven, far beyond the range of ordinary vision. We behold in their revolutionary motions, attractions, etc., one grand system of natural laws governing the whole, and must necessarily infer that the Power which originated, (from a material essence, dispersed throughout space,) upholds and vitalizes these with His own life and intelligence, must be commensurate with, and adequate to, the effect produced. Not only is that Power—call it God, JEHOVAH, ALLAH, or what you please, it matters not—co-extensive with all material

creations, but it is absolutely infinite, filling the whole immensity with its presence. Whenever you can conceive of form and bounds to space, then you can legitimately clothe your Deity with the same finite qualities, for these belong to the finite, and not to the infinite; hence we reject the idea of a personal God, having the form of a man, or any other organized form whatever, which would be only a monstrosity in nature. The idea of worshipping an incarnate God, in the personage of Jesus Christ, is but a few degrees removed from the heathen who bows down to images of wood and stone.

The idea of propelling the Great Eastern across the Atlantic with a miniature engine, constructed of glass, is not half so absurd as the idea of the All-controlling Power of the universe incarnate in the human form! The very argument which theologians use to combat the opinions of Atheists and prove the existence of a God, if carried but one step beyond the point where they rest it, completely overturns his existence in any organized form whatever. They commence by saying, "every effect must have a cause; and that organization, whether applied to material worlds or the more delicate organization of the human form, presupposes an organizer, which of course is correct. We will take the watch story of PALEY as the best illustration.

He says, in substance, (we have not the work at hand and must quote from memory,) that if a savage were to find a watch, never before having seen one, and should, by inspecting its mechanism and watching its movement, discover that it was designed to measure time—seeing design and intelligence in its construction—he would necessarily come to the conclusion that it could not have made itself, but must have had an intelligent designer in whom those qualities reside. He further says, that if the man who made the watch should now be presented to the inspection of his perceptive and reasoning powers, he would discover much greater signs of design, wisdom and intelligence in the mechanism of his anatomical and physiological structure than he beheld in the watch, and would be forced to the further conclusion that he could not have made himself, but must also have had an intelligent designer or creator, whom he terms God.

Here he rests the argument, which he considers perfectly conclusive against his Atheistical friend; and so it is when he does not claim an organized being for this Great First Cause; but the moment he does this, and presents him in the form of a man, or in any other organized form whatever, the Atheist has a right to demand a cause—an organizer—for its existence, upon the same principle that one was demanded for that of the watch and watch-maker. But it might be asked, could He not create a temporary body? Very well, admitting that he could, he could not compress the whole universe of mind into so small a compass, any more than He could the whole universe of matter; hence the creator would be simply a creature—the same as are all of God's offspring—and not the Creator. There is a universe of mind and a universe of matter—co-existent and co-eternal—one operating upon and through the other. These two we term father God and mother Nature, the male and female, or positive and negative principles in the universe.

It will be observed by these remarks that we have no room for a third principle in nature, and hence do not believe in a triune Being. We confess our inability to comprehend any such enigmatical problem as "three in one and one in three." This belongs exclusively to theological mathematics, and not to our philosophy.

We admit, that by virtue of certain ante-natal causes and conditions, one individual may possess a greater unfoldment of the God principle than another, which was undoubtedly the case with Christ, who was both human and divine—human, because he came into the world with the human form, and in accordance with the laws of procreation governing the human species—divine, because his mind, like that of every other human being, was a direct emanation from the great Fountain source of all mind.

We believe of Him as did the early Christian fathers, before a Roman Catholic Pope, or other ecclesiastical synd under his sanction, clothed him with divinity; since which all the popes throughout Christendom, both Protestant and Catholic, have said Amen.

Although we recognize neither the God of the Jews nor of modern Christianity, we nevertheless, as has been repeatedly stated above, do recognize a Great First Cause, who is the author and sustainer of the universe and all that in it is; in whom we live, move and have our being, who sustains toward us the relationship of parent and guardian, and as such—no matter what his mode of being—is worthy of all homage, adoration and praise.

Our belief governs the moral universe with immutable, inexorable law, which is as unchangeable in its operations as are the laws of gravitation, attraction and repulsion, or any other law pertaining to the physical universe. Obedience to the moral law brings its own reward, and disobedience brings sure and certain punishment to the offender, and there is no intervening power to shield the violator from the inevitable consequences; the doctrine of the vicarious atonement to the contrary notwithstanding. These laws are as plainly and unmistakably written in his mental constitution, as are the laws pertaining to life and health, in his physical.

We do not believe in the so-called fall of man, nor in the subsequent so-called plan of salvation; but that the human race was originated and brought into existence upon the principle of progressive development, the same as was the physical universe; and that both facts and analogy point as strongly to this conclusion as they do in the direction of what philosophers term the nebular hypothesis of creation. We believe that even the historic period, aside from other evidences, furnishes sufficient proof of the gradual progress of the human species from a lower to a higher condition, to warrant this belief. We not only believe in progression of the human race on earth, but we also believe in endless progression of the spirit in the world to come, and that man's happiness in the future will depend upon this progress, and the ever-recurring contrast between his then exalted condition, and the still brighter prospective future, and the rough experiences acquired in his earth life, when he first commenced the ascent of this ladder of progression.

We believe that without these experiences he could not attain to a state of happiness, as there would be nothing by which he could be justly compared to appreciate and enjoy such a condition. Without vice there could be no virtue; without deformity in nature there could be no beauty; without darkness we could not appreciate the sunshine; and without the howling tempest, the sweeping hurricane and the furious tornado, we could not appreciate the succeeding calm. Notwithstanding we may at times receive a little too rough experience at the hands of certain uneducated human

* See "Combe on the Constitution of Man; also, "Baird's Analogy."

beings, who have not fully progressed out of the animal condition, as well as by the fury of the storms and winds which frequently wreck man's fortunes and destroy their lives, we nevertheless believe that the undeveloped has its uses, and was permitted to exist for a wise and benevolent purpose. All, however, should strive to outgrow and rise above these conditions, as on so doing their happiness depends; while to remain in bondage to them is to remain in ignorance and misery. We believe that the existence of the undeveloped is not only rational one, and the only one which does not impeach the character of the Creator for goodness and benevolence. We believe that his plans of creation were too well matured to prove abortive, at the very beginning, as it were, and bring him to "grief and sorrow." Such a catastrophe would disprove his omniscience, and rob him of his highest attribute.

We believe that the silly story of a personal devil, in the form of a serpent, tempting our first parents, is an Oriental myth, unworthy of credence in this enlightened age, and belongs where the science of geology has unmistakably placed the Mosaic account of the creation—among sheer fabrications.

We believe that the so-called plan of salvation has proved as great a failure as theology has made the roll around since the dawn of Christianity, and still the world is unregenerated—not one hundredth part of the inhabitants thereof who have lived and died since that period, ever having heard of such a scheme, while fewer still have embraced it. At this rate, how long, oh, how long, ye self-styled servants of the Most High, will it take your omnipotent Master to consummate his plans, which were formed nearly two thousand years ago? How many millions of billions more of earth's inhabitants will pass the confines of this world, and be deemed from original sin, because of the lack of a plan sufficiently comprehensive to embrace them all?

Although we reject Christ as God, we do not, by any means, ignore his moral precepts and worthy examples; as these emanated from the diviner portion of man's nature, and find a hearty response in the mind of every individual in whom the organs of the moral and religious sentiments predominate over those of the animal propensities. The fact that these precepts and even the Golden Rule, couched in nearly the same language, were first given to the world by the eminent Chinese philosopher, Confucius, five hundred and fifty odd years before Christ, does not detract from the sublimity of his character; which, so far as we have any record evidence, was as pure and spotless as that of a human can be. Do not confound the moral code of the New Testament with the dogmas and vagaries of modern Christianity, and you will then know where to find us. We accept the former, because written in the heart of every man, and reject the latter, because we find them nowhere in nature.

Although we deny Mr. Goddard's assertion that "we have no philosophy," we do, however, plead guilty to the *Commercial's* charge that "we have no creed" to bind and fetter the aspirations of the immortal soul, and retard its growth and progress in truth, knowledge and wisdom.

We are well aware that all new theories pertaining to science or religion, which are considered innovations upon established forms and creeds, are unpopular, and must meet with strenuous opposition; but if you can find no better weapons than the grossest falsehoods and wholesale slanders with which to combat our two notions, you had better leave them unopposed, as every blow so foully dealt will rebound upon your own heads.

As for the gentleman's assumption that all Spiritualists are adde-brained and incapable of discussing the question with him, we will simply remark that his *conceit* in this respect is equalled only by their egotistical assumption that Emanuel Swedenborg was expressly commissioned by the Lord to hold communion with the spirit world, after which the portals of that sphere were to be forever closed against the inhabitants of this, and all future intercourse between the two notwithstanding their admissions of the practicability of so doing, strictly interdicted. The great mistake of Christendom is in supposing that all so-called miracles—spiritual manifestations—and communion with the angel worlds ceased with the Apostolic age; the great absurdity of the New Church men is in assuming that their great medium was especially commissioned to re-open the book of Revelations, and after adding a few more pages thereto, then to hermetically seal it up for all time to come; thus cutting off the only means of testing the truth of anything which he claimed to have revealed.

Swedenborg was simply mediumistic, the same as were the prophets of old, and thousands of persons at the present time. He had his spiritual perceptions unfolded so that he became in rapport with the spirit world, and learned many valuable truths in relation thereto; but to suppose that he obtained the sum total of all knowledge pertaining to the world of causes, is as absurd as to assume that any one individual could in a life time exhaust the whole field of science in the world of effects, and that thereafter such individuals should be undisputed authority upon all questions of natural philosophy! This can be best illustrated by extending the analogy between Swedenborg's discoveries and those of Columbus in regard to the New World. Mr. Giles said in his fourth lecture upon the New Church doctrines, that before Columbus discovered the continent of America, the people in Europe entertained a vague and indefinite idea that there was such a country somewhere in the Western hemisphere of the globe; but as to its exact locality, its size, its climate, soil, productions, inhabitants, etc., etc., they knew nothing until Columbus made the voyage of discovery and brought the desired intelligence. Very good so far as it goes; but to make the analogy complete as to Swedenborgians and Europeans, he ought to have told us that there is a small and insignificant sect scattered over the various countries of Europe who have so great an admiration for the man, that they believe that there may be discovered world except that obtained through the meager and partial intelligence brought by him. Although more modern travelers have made extended tours all over the entire continent, and have published full and minute details of their observations and experiences, they are so anti-progressive that they will listen to nothing only what the great voyager, Columbus, has said.

As Columbus did not discover the continent, but only a small island adjacent thereto, so likewise Swedenborg has not cut into the vestibule of the great spiritual temple, and merely learned the A. B. C. of spirit-life. In this respect the analogy is complete.

Columbus, however, unlike the great Swedish philosopher, did not advise others of his countrymen not to undertake the same voyage because of the dangers of transatlantic navigation, and the mistakes which they might make in so doing. Although the entire coast of the continent was unexplored, and its harbors and rivers, as well as the locations of the rocks and shoals to be shunned in approaching them, were then unknown, he did not tell his countrymen that it was "dangerous" to attempt any further discoveries of this New World, and that they must remain content with what he had done. Again: he did not undertake this voyage of discovery alone and unknown to the whole world, with not a single witness to corroborate his reports. Had he pretended that he slipped out of some European port alone, and in a manner unknown to any other person, and had returned in the same mysterious way, then of course, but few if any, would have believed his pretended discoveries of a New World, far beyond the sea. It was when interrogated in regard to the proof of his assertion, he had vehemently affirmed that it is so, because Christopher Columbus, have said it, and at the same time warned and admonished them not to attempt any discoveries in the same direction, because it is dangerous, his listeners would have been still more incredulous.

It is owing to this infatuation of the followers of Emanuel Swedenborg in believing in a thing, and at the same time practically ignoring its proofs—thus forcing their peculiar idea upon the minds of the uninitiated—by means of their number is comparatively small and insignificant.

Notwithstanding their philosophy has been before the world since the hundred and fifteen years, its adherents are not one-tenth if even one-twentieth as numerous as those of the Spiritual Philosophy; which does not claim to have had an existence, as such, more than fifteen years. Spiritualism teaches nothing authoritatively, but says to all, here are the facts, come and investigate for yourselves. Although we do not claim that more modern mediums have, of themselves, given any fuller account of the spirit world than is to be found in the writings of Swedenborg, we have hundreds of them through whom we have obtained, from spirits who have been in the spirit land for centuries, and

have roamed, as it were, the entire spirit realm, not only far and more accurate accounts, but those devoid of the errors and imperfections which attached to his on account of his imperfect means of obtaining full knowledge. This he has since acknowledged himself; as he has repeatedly stated, in his communications to Judge Edmonds, that he wrote a great many foolish things in his life, as well as a great many valuable truths.

The law which permitted the angels—spirits of deceased persons—to entrance the old prophets and control their vocal organs so as to communicate their own ideas, clothed in their own language, and which enabled the spirit of the prophet Samuel to do the same through the kind lady medium of Endor, (to whom theologians have applied the reproachful epithet of witch,) and foretold Saul the fate which would befall him and his sons on the morrow, exists as perfectly to-day as it did then, and is much better understood. (See 1 Sam. chap. 28; also, Josephus' Ant. book 6, chap. 14.) If the spirits of Moses and Elias could communicate with Christ in the presence of three of his disciples; if one of the old prophets could do the same with St. John, and if the spirit of Elias could control and preach through John the Baptist, (see Matt. xii. 41; Matt. xviii. 10-12; also, Luke 13-17,) then the same conditions will permit similar control and communion at the present time, and it is no more dangerous now than it was then.

While the Swedenborgian tells you that you can communicate with your sainted mother, dear sister or darling child, as the case may be, he at the same time warns you against it as a dangerous practice; as though the object of your affections had been transformed into a demon of the infernal regions instead of an angel of light.

As to physical manifestations—the more phenomenal part of Spiritualism—they are but the alphabet to the science, and serve to arrest the attention of the skeptical mind, and incite investigation which will lead to higher results. In this capacity they have performed a mighty work for humanity, which, for their beneficial results, it is impossible to properly estimate. So great had become the tendency of the present age to skepticism and materialism, that had it not been for this New Dispensation of Divine unfoldment, one-half of the civilized world would have been in a few more years wrapped up in the grossest materialistic philosophy. This result was being rapidly brought about in consequence of the development of positive science, in contradistinction to the vagaries and absurdities of theology—both of which conditions are extremes, equally erroneous and pernicious in their results.

For the Religio-Philosophical Journal.

"The God in Man."

A Poem given through Mrs. Cora L. Y. Daniels, February 4, 1866, in Philadelphia at the close of a Lecture.

Veiled behind a mystic name,
Lo! the splendors of Osiris,
And the shadow'd form of Isis,
All Thy wondrous power proclaim.

Where the Eastern devotee,
And the grand and idle Lama,
Worships at the shrine of Brahma,
Lo! their off'rings are for Thee.

Where the splendors of the East
Show the Temple of the Sun—
It is but the Living One
Lighting up the Heavenly Feast.

All the ages of the past,
Conquered by the stern Nemesis—
Now shall find their true Remeis—
Guiding them to truth at last.

This we know Thy name to be—
Thou the Infinite Jehovah,
Bending every spirit over—
Love has solved the mystery.

For the Religio-Philosophical Journal.

Report of the Philadelphia Conference of Spiritualists, held at Ninth and Spring Garden Sts. every Thursday Evening.

THURSDAY EVENING, March 8, 1866.

By the rules of the Conference the first speaker is entitled to half an hour, each subsequent speaker is limited to ten minutes.

Dr. H. T. Child remarked: That there was no question before the Conference, but Spiritualists were never at a loss for a subject.

If we belonged to a religious, or philosophical, or scientific society, however liberal these might be, we should find somewhere a wall raised, a barrier set up, and any attempt to look beyond this, or to remove it, would subject us at once to censure and denunciation. The most liberal of these societies finds itself hampered with some restrictions; but as Spiritualists, we find ourselves in an open field, with the broadest right to question everything, from the Infinite Father to the lowest of his creatures, from the vast rolling orbs that sweep through the realms of space to the least atom of matter that floats in a sunbeam; from the most profound mental and moral problems to the most simple deductions of reason. There are no barriers or limitations to us, save those of our own capacities, which are in themselves capable of infinite expansion.

Spiritualists are the only persons who can obtain the real value of everything, and just in proportion as we lay aside all our prejudices do we attain to this. For instance, we take an old, rusty, and its very much like an Egyptian mummy, which, although it died thousands of years since, has been so carefully wrapped in bandages and preserved, that it retains some of its original form; but as we proceed to unroll these bandages we may find some grains of wheat in which the life principle remains and has been preserved for ages; and if these be taken out and placed in a properly prepared soil, with the right temperature, etc., they will produce new wheat. These represent the truths which have been contained in the creed we have been considering; the dead form of the human being in the mummy has long since lost all its vitality, and is a dry and disgusting object. It is said that in unrolling one of these old mummies, they found a bulb, which, when planted, produced those beautiful flowers known by the name of the dahlia. So we may find in some old creed, that which, when properly unfolded, will bloom out in such magnificent beauty as to fill the soul with joy.

My friend Peter Tomson has suggested that I should present some thoughts on the spirit form and the conditions of spirit life.

All that we know of either of these has come to us through the revelations of modern Spiritualism. Old theology does not know whether we have any spirit form, and thinks it blasphemous to inquire into the conditions of spirit life. Spirits tell us, as the Apostle Paul told us, "that there is a spiritual body, and there is a natural" or external material "body." That as we walk the earth and fulfil the various duties of life, it is the spirit within us, and not the external garment or the body which it wears, and which alone is visible.

It teaches that at death this spirit escapes from the prison house of the body, and as this spirit is presented to the clairvoyant it is similar to the physical body over which it stands immediately after death, though far more refined and beautiful than the shell from which it has emerged. We know very well, that however much we have loved these beautiful outward forms of our friends, when the animating spirit has left them they soon become loathsome objects. But we learn that the spirit

which has passed out of this form and which is still our friend, is in a condition which is wisely adapted to its wants.

Those who pass away prematurely and suddenly, carry with them a great proportion of gross earthly magnetism, and are many of them confined for a time to the surface of the earth and the atmosphere around it. It is to such as these that we are indebted for the various physical manifestations which have attracted so much attention during the last fifteen years. I do not feel much attracted to these now, but I am always glad to know of their existence. I shall never forget the first rap I heard, more than fifteen years since; it thrilled my whole being, for there came with it the evidence that it was a beloved brother who had gone to the inner life, and I seem almost to hear the echo of those raps now; but I have learned to love the impressions and intuitions which I receive from these loved ones, and they are to me as real as the most tangible physical manifestations. I have frequently been asked why some of our friends who have passed into the inner life find it impossible to communicate with us. Many of these have promised to do this, and yet fail. I think the reason will be found to depend upon conditions which are less understood by us than those by which mediums are brought into rapport with the inner spheres of life.

It has always been questionable in my mind whether those communications purporting to come from those who have been for a very long time in the spheres, as well as those who have very recently entered there, do not come through intermediaries. I have been told by my spirit friends that they frequently assist new-born spirits in giving communications to their relations and friends.

Mr. P. Tomson remarked that the doctor had not fully comprehended his proposition. He had felt deeply impressed for some time past with the importance of the question of immortality, and especially of the conditions of the spirit world. In this life we are surrounded by tangible materials, and these seem to our senses to be the only realities. The spirit world is to us now invisible and imaginary, but when we pass into that world we will not find that it is the real and this the imaginary world.

We may draw an inference from clairvoyance; it is this that when a person is in that state, spiritual things become real and material things vanish.

Thus for instance, the walls of a room and other material objects which intervene between the clairvoyant and the object to be seen are all lost sight of, and the object alone is perceived. I believe that things are reversed in the two worlds, and that as spiritual things cannot be known and realized in this state, so material things cannot be known and realized by the dwellers in spirit life.

Mr. Wilson was the next speaker. He was happy to endorse the sentiments of Warren Chase in his lecture of Sunday evening, in which he showed clearly that Christianity was the religion of the heart, while Spiritualism was the religion of the head; but for his part he liked the religion of the heart much better than that of the head; it was warm, and led men to pray; Spiritualism was cold. He heard an old man say he did not like Spiritualism because it was "so cold." The Spiritualists discarded prayer—it was purely intellectual. He read from Mr. Fowler to show what kind of religion the intellect produced.

Warren Chase said he would not reply to the remarks of the brother, further than to say that Mr. Fowler never described the bumps of the heart.

He agreed with Mr. Tomson in regard to the conditions of the two worlds. It was a favorite idea of the late Bishop Berkeley that this life was all a dream, that all objects which we supposed to be around us, were ideal and subjective. While he could not subscribe to this doctrine, he thought it very suggestive. It was very evident that it required as much tracing down, so to speak, in spirit life to reach and realize the conditions of earth, as it does tracing up for mediums to reach and realize the conditions of spirit life; one state was just as abnormal as the other.

He believed there was just as much difficulty in bringing down spirits to the condition of earth as there was in raising mediums here into the condition to recognize the spiritual world. There were individuals here, and he was one of them, who could not, at least never had been raised into a condition to perceive the spirit world and its inhabitants, and he supposed there were spirits who could not be brought down to this state.

He met an old man in the West some years ago, who had been accustomed to converse with spirits for more than twenty years. He perceived their presence and knew what they said, and thus he could hold converse with them, and they traveled with him wherever he went.

This man had asked his minister about this matter, and had been advised by him to say nothing about it, as people would think he was crazy. The minister confessed that he could not understand or explain it. When modern Spiritualism came along it explained the matter to him, and he could accept its teachings.

This view of the case will explain the difficulty to which Dr. Child had referred—why certain spirits whom we knew would be desirous to communicate with their friends, and who had promised to do so if they could, had failed to accomplish their purposes. It was found impossible to trace them down to the external conditions of earth.

Mr. Rehn remarked that he had long desired that Spiritualists should come to be more exact in their expressions; there was a vagueness and indefiniteness in the Spiritual writings and teachings that should not exist. We had many positive facts, he thought, enough to establish many of our points in regard to the spirit body and its conditions. He hoped there would be more of an effort to arrange and classify these facts so as to render the evidence more positive and certain. He was glad to find that the best minds on the scientific plane were moving in this direction. Recent works in regard to the occult forces in nature showed many strong and pertinent facts that were closely allied to the Spiritual Philosophy. These men were ascending the hill upon one side and the Spiritualists upon the other, and we should meet at the top, and the facts which they bring out upon the material side would corroborate those which we had been gathering upon the spiritual side, and thus all would have a firm basis upon which to stand.

He did not think it was true that the Spiritualists never prayed, but there were various ways of praying.

Dr. Child remarked that he was called some years ago to visit a clergyman who had the cholera, and when he entered the room he found the patient kneeling at the bedside praying very vehemently. The doctor told him he thought he had better get into bed and try something else.

Said he, "I have always succeeded in curing every attack of disease by prayer, but this seems rather obstinate; do you think it is the cholera?" "Yes sir," replied the doctor, "and while I think your prayer may be well enough in its place, you

are now in a condition somewhat similar to the waggoner who prayed to Jupiter—you need to put your shoulder to the wheel." The doctor said he believed in prayer, and did not know a better illustration of it than was given by Fred. Douglass. He was in the habit of going behind his master's barn and praying for his liberty. One day he heard a voice say very distinctly, "Frederick, pray with your legs;" he "immediately obeyed the heavenly vision" or voice, and his prayer was granted.

Dr. Robinson remarked that modern Spiritualism had given him the evidence of immortality, and satisfied him that we had spiritual bodies now. There was a question which had troubled him, and he would be glad to have it settled, and that was, "When did human beings become immortal?"

Mr. Chase stated that he had just finished an elaborate essay on that and kindred subjects, which he designed to publish at an early day; he believed it could be proved that whatever had one end must have two. The doctor said further, that while he could not understand the conditions, he was satisfied that spirit permeated all matter, and he had no doubt there would be found conditions as proper and appropriate in the after life as any we find here. Spiritualism had been a great blessing to him, by leading him out of the darkness of infidelity and unbelief, into a full belief in immortality.

For the Religio-Philosophical Journal.

A Word to the "Northwestern Church."

DEAR JOURNAL: I think the extract from the *Northwestern Church*, contained in No. 22 of your issue, did not receive sufficient notice at your hands. I would like to make a few extracts from the numerous documents before me, in reply to that devout editor. He says, "A Presbyterian may marry two wives, or three. Presbyterianism cannot be held accountable, because it denounces that performance as a crime. The act is against all its teachings." Let us see how the self-styled Christians of the United States stand on the holy question of marriage. The American Board of Commissioners for foreign missions is composed of a great number of ministers representing Presbyterianism, Episcopalianism, and all the evangelical churches in America. At its anniversary in 1846, (if I do not forget the date,) the *New York Observer* gives us the following particulars respecting the meeting: "Father Sewell led the assembly in prayer. It was good to go with him to the throne of grace and see the old patriarch struggling with the angel of the Covenant. He seemed to take hold of the very horns of the altar, and to plead for a blessing as if he would take no denial. * * * The Board was memorialized on the question whether polygamists should be admitted to the mission churches. The subject was referred to a committee, Chancellor Walworth of New York, chairman. The committee reported against instructing the missionaries to exclude polygamists from the churches, which, after much discussion, was adopted unanimously."

I will here introduce a few extracts from the discussions on Walworth's report. Rev. Mr. Trask said: "This is certainly a polygamist has entered a mission church, and these secretaries have known and winked at it. How many more have been admitted, we do not know."

Rev. Mr. Perkins said: "They" (the secretaries,) "appear to consider the existence of polygamy in their churches, as so frivolous a matter that even after it was brought to their notice, they forbore to make inquiries, and remain voluntarily in profound ignorance. I am surprised, also, at the manner in which the inquiries into this matter are met. We came here in all honesty to obtain information respecting the manner in which the missions are conducted, and are told that we are 'meddlesome,' 'troublesome,' 'snarlish,' enemies of the Board."

Rev. Mr. Patton, of Hartford, said: "It is with some interest that I draw attention to the fact, that all of the charges contained in the memorial, of which I was a signer, have been fully admitted by the secretaries, and by the committee which has just reported. They admit the missionaries, after discussion, did conclude that the Bible furnished no warrant for the exclusion of polygamists from the church of Christ. They admit that the missionaries requested the prudential committee at Boston to express its opinion on this question, and that said committee actually declined to express any opinion on this plain point of morals. Furthermore, it is avowed, that a Choctaw Indian was admitted some years ago, with two wives. Prof. Stowe tells us of a case among the Dacotah Indians two years ago. Mr. Perkins has told us that concubinage is allowed in the West India Moravian missions, and I wish to read an extract from a letter to show how the general sin has been tolerated in the mission churches in Oregon."

Mr. Patton here read extracts from a letter from Rev. Mr. Griffin, who went out as an independent missionary, sustained by a number of churches in Litchfield county, Conn. Mr. G. declared that he found church members living in open fornication—that is, without marriage; that, at first, he hoped to persuade them to be married, but not succeeding, he was forced to preach openly against adultery. This raised a storm, and the people were sustained by every Protestant missionary whom they consulted. These missionaries declared "that the time had not come to make a stand against adultery."

Rev. Dr. Tyler said: "Discuss this question in any ecclesiastical body and they wouldn't agree. We have as good a right to ask the Board to say that polygamy in extreme cases is right, as they have to ask the Board to say it is wrong."

Chancellor Walworth said: "We cannot decide this question. The Board, should it attempt to decide it, might differ."

Mr. Perkins said: "I object to the report—it scarcely hints at disapprobation of polygamy."

Yet this report was adopted without one dissenting voice by this vast concourse of Christian ministers representing the churches of America, with "scarce a hint" against polygamy, right in the face of facts, showing that our mission churches are rotten with adultery. In view of the fact that their missionaries did decide that the "Bible furnished no warrant for the exclusion of polygamists from the church of Christ," how false, then, is the statement of this pious editor that polygamy is an outrage on the plainest ethics of the evangelical church.

One word especially for Episcopalianism, as this editor is of that order. An eminent writer and philanthropist has said of it, "It has never asked to be reckoned other than what it is—the cold, deliberate despot and contemner of the anti-slavery cause, and the enemy of colored humanity."

An Episcopal Bishop, writing from Jubilee College, Ill., August 1st, A. D. 1846, to the Right Rev. Samuel Lord, Bishop of Oxford, England, declaring himself "the oldest Bishop in the United States," in his letter defends slavery from the Bible.

Bishop Meade, of the Episcopal church, published a tract some years ago, in which he defended slavery

in the most loathsome manner from the Golden Rule, declaring that slaveholders are God's overseers; that the slave, in obeying even the worst of masters, is obeying God; that in disobeying, even the worst master, he is disobeying God; and that such disobedience as he is sending him to hell, and asserting such obedience would take him to heaven.

In no true sense is marriage compatible, or even possible, with slavery. All slave codes so hold. Large and influential church convocations have resolved that a separation by sale is the same as a separation by death, thus herding together, like swine, millions of slaves; and this under the holy sanction of law and religion. In face of these facts, I charge the American church and clergy with being mainly instrumental in overthrowing the marriage relation in this great race of Anglo-Americans. J. P. DAVIS.

Letter from Marvin H. Boyce.

DEAR JOURNAL: We have met the hangman, and he is our captive. The effort to restore capital punishment in Wisconsin has failed in the Assembly by a vote of fifty to thirty-four.

The most strenuous efforts to revive the "bloody law" were made, and the orthodox were delighted with the prospect of bringing Wisconsin "into line" on the old Mosaic platform, but of no avail. I have devoted the past month to the work, and I can assure you that it has given me considerable labor. The abrogation of capital punishment was my pet child of 1853, and I don't mean that it shall be strangled to death while his father has an arm or voice to defend.

The desire to hang Jeff. Davis is so strong among a certain class that it was deemed advisable to commence hanging here, in order to produce a public sentiment favorable to that result. Rest assured that the death penalty will never disgrace the statute book of Wisconsin again. We have seen the folly of such abominable laws, and don't propose to return to barbarism.

I shall probably commence a series of letters through the JOURNAL on this question, before long preparatory to an active campaign in your State the next fall and winter. What should you judge the public sentiment of Illinois to be on the question of abolishing capital punishment? If prospects are favorable to that end, I shall inaugurate a systematic agitation of that question the next fall and winter, God willing, and if God is divided on the question, I shall assume the responsibility.

Yours for progress,
MARVIN H. BOYCE.
Eagle, Wis., March 21, 1866.

The famous rose tree, planted a thousand years ago by the Emperor Louis le Debonnaire, in the eastern choir of the cathedral, at Hildersheim, has been in particularly fine bloom the past season, and looks fresher and greener than ever.

"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 the following persons, to-wit: Henry C. Child, Sylvester H. Todd, Warren Chase, Leo Miller, Frank Wadsworth, Charles H. Waterman, Warwick Martin, Moses W. Leavitt, Lewis Elsworth, Seth Marlin, Moses Hull, Edward O. Smith, Alexander V. Sill, William White, C. M. Plumb, M. M. Daniel, M. J. Davis, J. M. Peck, W. F. Jamieson, F. M. Brown, S. J. Finney, Frank H. New, George Shufeldt, A. Burnham, William Reed, James F. Kwoonin, Ira Porter, David Brunson, Thomas Richmond, S. J. Paine, A. H. Robinson, A. W. Beaman and Milo Porter, do hereby associate as successors, and assigns are hereby created a body politic and corporate, under the name and style of the "Religio-Philosophical Publishing Association," and shall have perpetual succession, and by that name they are and shall be made capable in law and equity, to sue and may be sued, and to be impleaded, defend and be defended, in any court of law and equity in this State or elsewhere. To make, have and use a common seal, and the same to renew and alter at pleasure; and shall be, and hereby are vested with all powers, privileges and immunities, which are or may be necessary to the full effect of the powers and objects of this act as hereinafter set forth; and the said association is hereby authorized and empowered, to purchase or manufacture all necessary materials for, and to carry on in all its varied branches and departments, the business of publishing, printing, binding, and sending books, maps, periodicals, pamphlets, newspapers, and all other printed, painted, lithographed, photographed, mechanical and chemical matter, for the diffusion of knowledge and the promotion of the arts and sciences, and to establish all such agencies, deposits, and bureaus as may be deemed expedient by said association.

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

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

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

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

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

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

SEC. 6. The Board of Directors may, from time to time, open and close the books of the association for 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 sums subscribed to the capital stock, at such times and in such proportion as on such conditions as they shall deem fit, under the penalty of the forfeiture of all previous payments thereon—notice of 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 may, by the President or other agents duly empowered, may execute a loan or advance 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 other necessary documents 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 business of the association. And should the Board of Directors, from time to time, adopt any such 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 reach them at pleasure.

SEC. 8. This Act shall be deemed and taken as a public Act, and shall be construed and held for all purposes hereinafter approved 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 Act of the General Assembly, and is in accordance with the Religio-Philosophical Publishing Association," law on file in my office.

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

SHARON TYNDALE,
Secretary of State.

The Husband's and Wife's Grave.

Husband and wife! The bond which held ye twain In loving oneness as ye walked the earth...

the extravagances and follies of the movement are treated with unsparring fidelity. Aside from this spiritualistic feature of the book, it embodies a story of absorbing interest...

Self-Sustaining Industrial College.

Thinking minds everywhere are beginning to open their eyes to the fact, that under our present systems of society, industry does not secure abundance...

Organization at Darien, Wis.

S. S. JONES—Dear Sir: We have just organized a Spiritualists' Society in our place. We have twenty-five members, and more will soon be added.

Articles of Association.

- ARTICLE 1. The object of this Society shall be to promote the highest and truest physiological, intellectual, moral and spiritual welfare of its members individually, and of every person who may ever in any manner come within the sphere of its influence.

Trustees.

- JOHN WILLIAMS, President, JAMES L. SUTHERLAND, Secretary, JOHN J. JOHNSON, Treasurer.

An Interesting Book for Spiritualists.

I wish to call the attention of the readers of the JOURNAL to a new work, of unusual interest, just published by Ticknor & Fields, of Boston...

to exert a greater influence, neither is there a foundation so enduring upon which the Spiritual movement can be based, as the Children's Progressive Lyceum.

Letter from Theodore Fulton.

EDS. JOURNAL: The alleged object of your paper being the elucidation and dissemination of knowledge and truth, allow me to present to your readers a few apparent inconsistencies...

Letter from Dr. Mayhew.

DEAR JOURNAL: Returned from my journey into Iowa, I again sit down to report progress. I left this place on Tuesday morning, reached the Mississippi river at 2 P. M., and had a somewhat perilous ride across it to Keokuk...

Letter from M. B. Dyott.

DEAR JOURNAL: Having promised upon a previous occasion to say something further in reference to the Children's Progressive Lyceum, I take occasion to write a few words upon that subject...

he may be sustained, but I hope the friends will keep free from all needless entanglement. Bro. C. spoke on spiritual gifts, but it seems to me that he labored needlessly hard to claim them as the hereditary belongings of the church.

Letter from Theodore Fulton.

EDS. JOURNAL: The alleged object of your paper being the elucidation and dissemination of knowledge and truth, allow me to present to your readers a few apparent inconsistencies...

Letter from L. Judd Pardee.

BROTHER JONES:—The spirit moves me to send you a few lines this morning, commending the same to the columns of your growing JOURNAL.

Letter from M. B. Dyott.

DEAR JOURNAL: Having promised upon a previous occasion to say something further in reference to the Children's Progressive Lyceum, I take occasion to write a few words upon that subject...

coincide with ours, to answer the questions from their own standpoint. We will take the objections in their regular order, commencing with

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ically pronounced spirit-photographic artistship. This is the prophesy given through her own hand, mechanically controlled; and I am in strong hopes it may be so. I expect to see yet, before I leave the form of flesh, photographic copies of not only spirit-people but spirit scenery hung up like paintings on our parlor walls. Why may this not be that last great art, referred to hitherto by the spirit-world, as to music in America? Sculpture, painting, and music seem to have gone to their full limit, or await the touch of spirit, pointed and affluent, to lift them into a richer reign. Poetry, we know, is boundless as the breath of God, and various as the forms of the faces of the Spirit of Genius.

Permit me, as I close this letter, to give you, for the benefit of such as may need to address a good test-medium, a brief account of a trial I made of the beautiful mediumship of our friend and brother, J. V. Mansfield, 102 West Fifteenth street, New York City. Mr. M., whom I have long personally known, and through whom I have often received the most satisfactory and consoling messages from the spirit-world, is a medium after his own kind. The gifted and beautiful Fenelon purports to be his especial guide; and indeed Bro. M. does look quite like him in the face. This medium is an automatic telegrapher and penman. For instance, you send or carry him sealed questions, and seat yourself to await his action. Presently he puts his left hand on your envelope, and forthwith begins to gently tap, tap with his fingers. It reminds one of a telegraph operator. Well, the medium gets at your questions in that way. The spirits carry them up into his brain. Directly his right hand deliberately moves his pen to write a specific reply. Often, however, answers are given involving matter not thought of or referred to by the seeker. Bro. M. has thus written in various languages, unknown to himself, the French, Chinese, Greek, etc.

About three weeks ago I was brooded over by an intelligence in the spirit, desiring me to address him through Mr. Mansfield. I let the matter go at first, but finally the influx, and the use of it, became so imperative that I sat down and addressed a series of questions to three ancient thinkers, with the deep feeling in mind, which I said nothing about, that the one who had first impressed me—purporting to be the princely Plato—would respond. In a few days my sealed letter was returned unopened, and with it a specific and categorical answer to my questions. The message was signed Plato, and part of it was in Greek. Mr. Mansfield wrote me to try and find out whether "those characters" had any significance. I saw at once that they were Greek, but could not translate them. The Philadelphia High School did not endow me that way twenty years ago. Well, I submitted the message to two Greek scholars here, who both pronounced the Greek to be as rusty as they confessed themselves to be in that language. Finally, I sent it back to Mr. M., who wrote that he knew of a Jewish Rabbi who could make sense out of the Greek portion of the communication, if there was any sense in it. A few days after I got my message back with a translation which fitted precisely to the English portion of it, and a word from the Rabbi, that the man that pronounced that Greek to be bad Greek was "weak in the days of his youth."

Some days elapsed, and I awoke one morning with the vivid imprint of a vision in which A. J. Davis was strangely mixed up. While I lay pondering upon it I felt an overshadowing influence, fine, sweet, and strong, and realized the purported presence of an ancient Hebrew seer; even him of Patmos Isle. This intelligence also desired me to address him through Mr. Mansfield. At first I hesitated, but finally yielding, wrote out and sealed up several questions, which seemed to be given me to indite. The return mail brought an answer signed John, and, as in the previous instance, embodying a specific response. Part of this message was written in Greek likewise. This time the translation came with the communication and the returned sealed letter of inquiry. As a test to myself, the spirit referred to the operation in my slumber.

Bro. Mansfield expects ere long to return to California, where he was so cordially received several years ago. In the meanwhile, I would suggest to any one who wants a test, or counsel from the spirit world, that he or she so seeking can very probably get the same through our friend.

I remain, for all truth,
Yours fraternally,
L. JUDD PARDEE.
Buffalo, March 28, 1866.

Letter from Vermont, III.

DEAR JOURNAL: I wish to say a few words through the columns of your paper about Spiritualism in Vermont. Notwithstanding the fact that there have been three sectarian revivals going on in this place for some time, the Spiritualists found their force sufficiently strong to employ a lecturer, and we have had Bro. W. A. D. Hume here speaking upon Spiritualism. He has succeeded in drawing large and attentive audiences and in giving general satisfaction. He is a man well adapted to his present calling, and armed as he is with truth, he goes on his way doing good, fearless of the missiles hurled at him by the expounders of old theology.

There has been a good work done in Vermont. I remember the expression of one old gray haired man, who for sixty years had failed to find comfort in the doctrine of popular theology; he said, "I have just found out what I am, I am a Spiritualist; was always one, but to-day I know it first."

There are many strong Spiritualists here; and there are others who, not like the old gentleman I mentioned, "are Spiritualists, and don't know it," but who do know it, and whose love for popularity only keeps them from coming out boldly and advocating its doctrine. Yet the day is not far distant when the star of progression will

In dazzling beauty shine so bright,
That none will fear to use its light.
Fraternally yours,
A. W. WILLIAMS.
Vermont, Ill., March 25, 1866.

Letter from the Instructors of our Circle.

DEAR EDITORS: The instructors of our circle at Huntley Grove request us to send the following developments of thought for publication in the JOURNAL; D. Corliss, medium; J. B. Robinson, amanuensis.

LOVE.
Love is a conglomerate or combination of all elements—that which attracts you to all other elements. Wisdom: As the saddle is prepared for the horse, so wisdom prepares all elements for their unfolding, and directs their use. Justice sees all things done rightly—that all principles put in for their share; and that all things are so arranged as to unfold the great eternal principles of Truth; and as life unfolds the organic law, so are all organisms unfolded according to their proper order. As the light of intelligence lighteth up the

soul of man, so shall all principles be unfolded and intellectually understood. Mercy is an over-ruling power, and brings everything into harmony with itself; a principle which palliates every inharmonious thought. Will is a component of the principles of justice, as other incidental elements are a part and parcel of the same order.

The elements of Cause are, Predominance, Volution and Power. Predominance—rising above the present condition; Volution—determination; Power, to move along.

Man is a principle, a part and parcel of the Great Eternal Principle; and is to be unfolded into harmony with himself and the universal Whole.

God is a yoke which yokes all men together to bring them forward to a higher degree of unfolding. The devil is an integral part of all error. Error is a filibuster, endeavoring to bring all true principles under its own rule and control. Death is a condition all mankind must pass through in order to be resurrected to a higher degree of unfolding. If death was a principle, all mankind would go eventually into an eternal sleep. Science is a self-existent innate, eternal principle, which no mind, either in the mundane or supermundane spheres of existence can refute.

Life, Light and Motion are the fundamental principles which organize and unfold everything in accordance with the great eternal principle of Truth. Truth is a principle which sees all things unfolded, harmonized, congenialized and beautified, with the intrinsic elements of its own being. Instinct is a category of thoughts prepared for man, to advance him to a higher degree of unfolding. Progress is a self-existent eternal principle, that moves everything forward until unfolded in its proper order. Aggrandizement is an order of science which sees all principles harmonized, congenialized and beautified in the elements of their own being. Eloquence is the unfolding of a true and perfect principle in language so clear to your audience, as to be perfectly understood by each and every one who listens and appreciates. It consists not in high toned, swelling words or low guttural sounds; but in conveying the inherent idea of each soul's perfect understanding.

The foregoing scientific propositions we (the controlling intelligences) offer to demonstrate to all philosophic and scientific minds.
Huntley, Feb. 6, 1866.

Letter from Dr. Fitzgibbon.

DEAR JOURNAL: I have just closed a course of fourteen lectures, with physical illustrations through Miss Vanwie, in this city, and I think they have been productive of some good. The illustrations have as ever been most excellent, and are growing more wonderful every day. I may mention that amongst the prominent gentlemen who were called upon to serve upon the committees to investigate, were Gov. Johnson, of Georgia; Gov. Shorter, of Alabama; Col. Bowles, Assessor of Georgia; Judge Lawrence, of Ohio; Hon. Mr. Mason, of Missouri; Judge Walters, of Washington; Mr. Clephane, U. S. Internal Revenue Collector here, and others, all of whom were highly skeptical. They have all admitted the fairness with which the tests have been given, and acknowledged that the manifestations, arising from whatever cause they may, are not of human agency, and are outside of and independent of the lecturer or medium.

As I anticipate reaching Chicago at an early day, you will have an opportunity of seeing and judging for yourselves. I leave to-day to complete an engagement at Baltimore, and shall proceed thence direct to Cincinnati, as I have received so little encouragement to visit Lancaster and Harrisburg, Pa., that I cannot afford to run the risk at present.

I would particularly call the attention of our Western friends visiting Washington to the Clarendon Hotel, of which Capt. Gerard Bancker is the proprietor. They will find him a warm friend and an ardent Spiritualist; and also meet with all the comforts of a home whilst beneath his hospitable roof. His hotel is now becoming the resort of the leading Spiritualists visiting the city, and I trust our Western friends will not forget him.

From Cincinnati I will advise you of my route.

THE GREATEST NATURAL WONDER OF THE AGE.—The lecture given last evening by Dr. Fitzgibbon, at Metzger's Hall, was listened to by a large and fashionable audience, among whom were many of our most scientific men, all of whom were highly pleased at the wonderful and astounding manifestations exhibited by the Electric Media. A critical examination was made by a committee of ladies and gentlemen, selected from the audience, of the Electric Media and Monster Cabinet, who failed to find any possibility of receiving clandestine assistance. The second lecture will be delivered this evening at the above hall.—Washington Constitutional Union, March 9.

DR. WM. FITZGIBBON.—This evening a very important and interesting lecture will be delivered at the Clarendon Hotel, corner of Sixth street and Pennsylvania avenue, by the above named gentleman, on "Progress and the Ethnology of Mankind," and on Tuesday and Wednesday evenings on the "Ruins, Antiquities and Lost Races of Central America," accompanied by illustrations in human electricity, having a direct bearing on the lectures. These lectures have already been delivered before the Masonic Lodges and Historical Societies in various States, and have been highly spoken of and recommended to the public attention and investigation.—Ibid., March 12.

Just as I closed my course of lectures here the following letter was handed me. It strikes boldly at an evil that many skeptics consider they have a right to assert is a privilege peculiarly belonging to their class, and I think it will do them no harm to learn in what estimation they are held by one who was certainly attacked in a most unwarrantable and un ladylike manner; and by one too, who had been solicited to serve on the committee, but who declined, on the ground that the whole thing was a "humbug."

Truly yours,
WM. FITZGIBBON.
Washington, D. C., March 16, 1866.

DR. FITZGIBBON—Sir: I attended your lecture and sance last evening, merely through curiosity. I did not expect to be called upon to act in the capacity of committee, and not only yourself but the audience understood that it was with great reluctance that I went upon the platform as one of the investigating committee.

Whereas few of the female portion of the audience took it upon themselves to state to those sitting around them, that I was either a friend of yours and knew all about the matter, and wished to help you through with your deception, or else I was friendly to Spiritualism, I wish you and the public to distinctly understand that these assertions are absolutely false, and as low as they are false. They come from a very depraved, corrupt heart. "Suspicion ever haunts the guilty mind." 'Tis a coward's virtue at best. I will here state that I never saw you before last evening, and know nothing about you. I care nothing about you, any more than common justice and decency are concerned. I am a stranger in this city. Am acquainted with no one here but a few of the government officials. I am no Spiritualist, never

was one. I believe in the teachings of the Lord Jesus Christ and his apostles; I also believe in putting into practice those teachings; consequently, I will not take up a reproach against my neighbor without just cause, and outrage every principle of decency by calling a stranger, of whom I know nothing, a juggler and an impostor to please any spiteful persons. You will know, sir, that I made my statements to the audience last night, and the rest of the committee know that they were truthful. I am perfectly satisfied, sir, that those feats were performed by supernatural power, and not by jugglery. This, sir, you are at perfect liberty to read in public or publish.

Yours respectfully,
BELLE LITHGOW.
Washington, March 9, 1866.

Religio-Philosophical Journal

CHICAGO, APRIL 14, 1866.

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

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

For terms of subscription see Prospectus on eighth page

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Practical Reformers—Their Duties.

Do the reformers of the present day do their whole duty? Do they fully appreciate the responsibility that rests upon them? Are Spiritualists who stand in the front ranks of all reforms awake to the importance of the duties that devolve upon them? Now is the time for action. The harvest is fully ripe for the reapers to get forth and gather in the grain.

Old theology, which is crushed and cramped the free-born mind for ages, is fast losing her hold upon public sentiment. The world is now well aware of the fact that she has opposed every reform, every uprising of the human soul and aspiration for light in the past. Then deified has crucified each saviour-reformer, and then deified him.

She opposes every new phenomenon brought to light in mental philosophy as well as every truth that is developed in the material world, which in any way conflicts with preconceived opinions. Where she has the power she demands obedience to her behests. Her devotees readily yield obedience to her commands. The skeptical world heeds her not, but goes on in the great work of investigation. To the clear thinker and rational, independent philosopher, the commands and threats of the church have no terrors.

The great book of nature commands attention and the inspiration of all truth points like a beacon light the way to the summit of superior understanding. That beacon light is shedding its refulgent rays across the pathway of tens of thousands of youthful minds whose aspirations have just been quickened into action by the inspiration of spiritual truths. The garb of despondency is being laid aside and the white robes of truth which bring joy, love and happiness, are donned in its stead. Herefore our philosophy has been confined to the more mature in years. The scorn of theologians and their devotees has been sufficiently potent to deter the young mind from even an attendance upon our pleasant gatherings, either for philosophical investigation or social amusements, to any considerable extent. How changed the scene. A few short years have been sufficient to entirely change the face of all these things. Our gatherings now attract the children, youths, middle-aged and the aged of both sexes. No places of amusement are more delightful than ours, where we combine amusement, healthful exercises, moral and mental culture.

In view of this state of things, what duties devolve upon us. What a work is before us, and what a rich reward awaits the faithful and persevering laborers in the great field of reform! One of the most important duties that demands the attention of reformers is the promotion of facilities for the promulgation of the great truths brought to light by modern Spiritualism. Light, more light, should be the watchword of every true reformer. To this end let the necessity of providing the means for the spread of our glorious philosophy come home to the hearts of all reformers. Let us organize in every town and village where five progressive minds can be found, upon a platform sufficiently broad to embrace every reform, and limit the individual rights of none. Allow no creeds, systems or confessions of faith to disturb your harmony, and be especially careful that no doors be left open for complaint, charges or persecution in any form from one towards another. Be active in every good work that shall help enlighten the mind and make glad the hearts of the oppressed or desponding.

By an organic effort much good can be done—much more than can be done individually. Good

lecturers can be more readily secured; Children's Progressive Lyceums can be organized and maintained with greater ease. Representation is thereby secured in the National Organization of Spiritualists, and many opportunities afforded for attracting the lovers of truth to a more forcible effort for the promulgation of the principles of our philosophy, and the relief of one another in the sufferings and trials incident to earth life.

Another great duty that rests upon reformers is the instituting and supporting such means as shall most effectively publish and furnish to the millions in an attractive form the principles and truths of the new philosophy—a philosophy new to the world. Our literature is already immense and is increasing with a rapidity that demands tenfold greater facilities for its publication than now exist. There is a taste and public demand for our works not equaled by any other class of literature now, or at any former age. We should be aided to publish spiritual and other reformatory works, in amount sufficient to meet the demand.

Reformers should take this matter in hand with an energy and generous support that will secure the desired result. That may be done in many ways. There is no one so poor but that he may do something to push along this great work in some form or other. The field of labor is wide. Tens of thousands of good, liberal souls would readily engage in it if their attention was aroused and the object fully explained. If the readers of the JOURNAL would take pains for a few successive weeks to put it into the hands of those of their neighbors to read, who are not subscribers, how soon it would engender a desire for its weekly visits.

How many new subscribers would in this way be secured. What fruits would result therefrom. A few copies of our reformatory books thus lent to doubling neighbors and friends would work a great good. Our philosophy has but to be understood to be admired and accepted. Let us, friends, work earnestly, generously, in this great field of reform. It is wide—the harvest is ripe. The recompense to the laborer was never so great as now.

The Puritans.

Charles A. Hayden, in his discourse upon "The Discipline of Life," last Sunday evening, paid the following tribute of respect to the Puritans: But for hard discipline the Puritans had never crossed the storm, winter sea. They were driven by persecution from homes, friends, country. They bowed beneath the yoke of despotism, but they maintained to the end their integrity. They found here a great continent. It was uncultivated—a wild wilderness. The red man possessed the land; but he was ignorant of its worth, and of its mighty resources.

The Puritan, and his descendants, have brought forth the treasures of the earth and put them out to use. They have grown bread for the nations. They have exhumed fuel from the bosom and light from the heart of the continent.

They found horse power too slow for the spirit of progress, so they ditched the earth and bridged the rivers, and banded and barred both with iron. They converted water into steam and sent it to bear heavy burdens over the highway fast up by rails.

They converted forest trees into ships and scattered them over the seas, making neighbors of nations.

They saw the streams gushing from the mountains and moving lazily to the sea. These persecuted Puritans put the waters out to service and taught them to spin, weave, grind, and to convert rags into paper, and the raw product of the cotton field into fine fabrics.

When the printing press failed to meet the demand of the times, the lightning were called from their play-ground in cloudland and sent over the world, bearers of messages. The electric newsboy rushes across the continent with the news of conquests and defeats. He is the bearer of sorrow and of love messages. He sweeps down under the sea, and shoots away to the land that persecuted and banished her children—a bearer of the glad gospel of a divine brotherhood.

Who will now say that conflict and oppression has not outwrought a mighty work?

Women.

A correspondent in the Anti-Slavery Standard says: "Women are ever the most aristocratic and bigoted class in our community. From the false, narrow position which they hold in life, the irreligious selfishness and vacuity which excessive ease and luxury always produce, they hate alike a government of equality, in which labor is dignified, and a religion of sacrifice, which lays on the rich and strong the burdens of the poor and helpless."

That some women are aristocratic and bigoted, there is no doubt. That most women are oppressive and intolerant towards women, is a lamentable truth. And it is equally true that women hold "irresponsible" positions, if the care and culture of children, if the development and direction of immortal souls is an irresponsible position, then it is time that women held such positions. They do, indeed, hold before the law a very irresponsible position; but how came they thus irresponsibly? Who has denied them honorable positions? Who has disfranchised women? Who has driven them into "false, irresponsible positions?" The "class community" that has gagged, chained, outlawed woman, is not the class to decry woman—not the class to herald her disgrace.

Do women, as a class, hate "equality in which labor is dignified?" Do not women, as a class, regret that labor is not dignified? Ask the wives and daughters of farmers and mechanics—ask the great army of working women, sewing women, teachers, kitchen girls—if they do not deplore the estimation in which women are held—if they do not pray earnestly for the elevation of the working woman? "Women hate a government of equality!" We know a few women who would like a glimpse of such a government. Where may it be found? As for the "religion of sacrifice," woman has been always ready for sacrifice—ever been last at the cross and first at the sepulchre.

A Legacy to the Friends of Free Discussion.

The above is the title of 214 pages by Benjamin Offen, formerly lecturer to the Society of Moral Philanthropists, at Tammany Hall, New York, and published by J. P. Mendham, the Boston Investigator office.

This is a work that should be in the library of every reformer. It is a very complete refutation of the fallacies contained in that very venerable and highly respected primitive history, the Holy Bible. Of course, it does not interfere with any of the truths contained in that book. They are eternal and only show all the brighter, by the exposure of the fallacies mingled with them. The author, in his preface, says: In the following pages the author has freely discussed the claims of the books called the Old and New Testaments, to be considered Divine revelations. He had a right so to do; and in presenting the work to the public he gives the result of his exercise of such right.

The right of free discussion has been questioned. It would be well for humanity if this were all; but unhappily, the pages of history are replete with deeds of persecution and cruelty, committed by men, in the possession of power, on their less fortunate fellow men, who have presumed to exercise the right of free investigation. Cupidity has drawn a line of demarcation; it has established boundaries for thought; and miserably has been the fate of the unhappy wretch who, rejoicing in the dignity of his nature, and anxious to discover the abode of Truth, has dared to pass the Rubicon.

What is Free Discussion? We answer, it is the exercise of the reasoning faculties. Without Free Discussion man cannot exist. His physical existence might indeed remain; but he could no longer be deemed a man; and would have to take a lower rank in the scale of creation.

Without investigation it is impossible to arrive at Truth; hence the utility of Free Discussion. It is never denied when science is the subject; and we have yet to learn why it should be restrained in any case; and also how and when any set of men became possessed of the right to restrain the exercise of the reasoning faculties of their fellow men.

When men have not been impelled by cupidity to the shackling of the minds of their fellow beings, a spirit of uncharitableness has induced them to pursue the same line of conduct. Whoever has maintained an opinion contrary to theirs, has been considered as being actuated, not by mistaken, but by dishonest motives; and has therefore been deemed a fit subject for punishment.

We most cheerfully endorse these sentiments of the author. We make the following extract from the work, and may hereafter refer to it at greater length:

We will pass over the account of the six days' creation, together with the serpent's deceiving Eve by the aid of what the Christians are wont to be the Devil. It deserves no comment, except that from the account given in the Bible, we may infer, that happy would it have been for Adam if he had remained an old bachelor; for, in that case, Satan, perhaps, would neither have scraped acquaintance with the serpent, nor ever thought of lurking about the garden. But the source of all human misery, according to the Old and New Testament, was included in Eve's eating the forbidden fruit. We may ask, why was one tree forbidden fruit, and not many? Certainly as a trap set to catch the inexperienced, virtuous and harmless Eve. What humbug! to make such a fuss about Adam's being alone, without a helpmate; and at the very time the rib operation was going on, Jehovah stood by, and knew, whatever he might say, that the woman, on leaving her ribship, would damn all that he had declared to be good. Can we, dare we, charge the Governor of the Universe with such trickery? He must never be lost sight of, that the very plate of ignorance, to produce the consequences that followed; viz. to induce curiosity, to partake of such, to induce a sort of insanity to suppose that such dreadful consequences would follow so trifling an offence?

This forbidden tree had something in it, that, to us, seems very strange. It was to impart knowledge; and as the fruit was inviting to the eye, and a desire existing to obtain knowledge, Eve fell a victim to her unfortunate curiosity. Nor was this all. Until Eve ate thereof, their wants of clothing. Instantly they set to work to repair this first mishap, by sewing leaves together to make aprons. But in this stage of the business, the Lord seems to have shown compassion left, for he, "the Lord, made coats of skins and clothed them."—poor Adam and Eve being ignorant of the strength and durability of leaf aprons. We may suppose the Lord as thinking or saying to Adam, "Why, this will never do; you must have something more lasting, or else, by every wind that blows, you will be no more than a bundle of tattered rags." Soon, therefore, by the Lord's assistance, poor Adam and Eve jumped into a new suit of clothes! And to make sure of man's destruction, by permitting that which was forbidden, the serpent was tasked to point out the advantages that would follow; so that the appearance of the fruit, and the desire to get knowledge, urged on by the serpent, together with Eve's ignorance that anything like lying existed in the Garden of Eden, the disobedience of our first parents was, by ninety-nine chances out of a hundred, secured, and the damnation of their posterity made sure.

Now, to ascribe such conduct to God, such barefaced design to quarrel with his new creation, is horrid in the extreme, and would disgrace (bad as it is said he is) the very Devil himself. And if the account is not true, if the facts, as recorded, did not take place, but are altogether to be considered as an allegory, then it follows that human redemption is an allegory, also; and the whole fabric of the Jewish and Christian religion falls to the ground.

Cause and Effect.

Circumstances, conditions make us what we are. They not only enable and help us to our habits, but they compel the formation of habits. Habit of thought, of speech and acts, of ideas and opinions, are dependent on the circumstances and conditions of matters and things in which we are placed. They form our habits.

It is rightly said that "we are the creatures of habit, a bundle of habits, and that habit is second nature." These have grown to be proverbial sayings, and, as such, have the stamp of being generally received as truths. If so, how easy it is to see the mighty importance of circumstances and conditions.

"The education forms the common mind, Just as the twig is bent, the tree's inclined." is another saying in apt illustration. What that education shall be depends very much, yes, wholly, on circumstances and conditions. "Train up a child in the way he should go, and when he is old," etc.

Having very briefly stated the nature and tendency of habits, their cause, and way and manner of formation, the next step would seem to require a consideration of their effects and consequences as it regards right and wrong, and truth and falsehood; and habits once fixed are the parents of the same genealogy and offspring as themselves, in endless succession, wonderfully tenacious of their identity and self-sufficiency. A further consideration might be to discover the right way and means to correct habitual, erroneous ideas, opinions, and belief on the foregoing subjects, and to supply their places with the real facts and truths belonging to those subjects, and to enforce their application.

We leave the subject here in this stage of remark and inquiry, that the reader may reflect and consider what kind of habits in any specified condition and circumstances are most certain to be formed and entertained on religious subjects, on Deity, creation, the origin, and destiny of man, and the views and duties of life on earth; and, further, to consider at what time of life, and under what circumstances and conditions those views, ideas, and opinions are most generally received and fixed, so as to become permanent.

The Children's Progressive Lyceum at Chicago.

The Children's Progressive Lyceum in Chicago, under the leadership of Dr. Avery and his corps of devoted assistants, is progressing finely. The little children and youths are delighted with the exercises.

Parents and other spectators look on with admiration, while the Lyceum goes through its exercises. Then the socials that are being held at different houses in the city for pleasure, social culture, as well as for pecuniary benefit to the Lyceum, are guarantees of success. Indeed, the Spiritualists of Chicago are at work, as a unit, to build up one of the finest Lyceums in the country. This is as it should be. Let the old and young, middle-aged and youths, all take hold together in this great work of reform, amusement and mental culture, and success is inevitable.

Origin of the Trinity.

In the "Creed of Christendom," it is said, "there are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory." These are Christendom's "Trine," or three-one-God.

Self-made Men.

We admire self-made men. Such is the subject of the following article, taken from the Mining and Railroad Register. We are acquainted with him, and know him to be one of Nature's noblemen.

A gentleman observed upon an indifferent pleader at the bar, that he was the most affecting orator that he ever heard, for he never attempted to speak but he excited universal pity.

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.

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

Is It So?

The Boston Investigator says that all the sciences and all social and religious reforms have been opposed by the Christian world, while Liberalism or Infidelity made them comparatively popular.

When William Lloyd Garrison began to lecture in this city, thirty-five years ago, in behalf of the anti-slavery movement, no church would open its doors to him.

Architects and masons build monuments of cubes of stone to perpetuate names and beneficent triumphs; but to erect a pyramid to the professional and administrative achievements of John Edgar Thomson, we have only to pile one upon another the exact figures which symbolize the annual earnings of the Pennsylvania Railroad, beginning with 1850, its first full official business year:

Table with 2 columns: Year and Amount. Rows include 1850 (\$339,452.1888), 1851 (\$518,331.1881), 1852 (\$754,074.1859), 1853 (\$1,034,829.1856), 1854 (\$1,369,192.1861), 1855 (\$1,754,074.1859), 1856 (\$2,274,829.1861), 1857 (\$2,858,659.1865), 1858 (\$3,518,331.1881), 1859 (\$4,270,704.1863), 1860 (\$5,183,331.1881), 1861 (\$6,204,291.1854), 1862 (\$7,369,192.1861), 1863 (\$8,659,185.1865), 1864 (\$10,000,000.0000), 1865 (\$11,439,413.1863), 1866 (\$12,939,169.1865).

The Little Bouquet and the Children's Progressive Lyceums.

The most flattering assurances reach us from many places where Children's Progressive Lyceums are already organized, that we shall have their united support, to the full number of scholars attending each Lyceum, for subscriptions to The Little Bouquet.

That is what we expected. It is right—it is just. We will make it, by a full and steady support, the most welcome visitor that the little ones ever dreamed of receiving.

It is our intention to ornament each number with such engravings and diagrams as shall exhibit the graceful attitudes taken in the gymnastic exercises, marches, etc.

We hope the subscriptions will be sent in so that we can get out the first number by the first day of May. Let the little girls and boys—aye, and mothers, too—be active in getting up clubs of ten in every neighborhood, and receive an extra copy free.

Mrs. Laura De Force Gordon. Mrs. Gordon is about to visit Colorado. She intends leaving Boston the first week in April, and will answer calls to lecture the four last weeks of this month, on the route to Quincy, Ill., via Buffalo, Cleveland and Chicago.

Missionary Work. Mr. J. M. Spear, who has been in Europe the past two years, has traveled ten thousand eight hundred miles, has received seven hundred and sixty-one letters, and has written more than eight hundred, opening up a valuable correspondence with the friends of Spiritualism in many parts of England, Scotland, Ireland, France, Hungary, Belgium, Germany, Russia, Mexico and America.

Our Corporation. Our books are yet open for subscriptions to the capital stock of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. We most heartily thank the many liberal souls who manifest a disposition to co-operate in this great movement of furnishing our Spiritualistic literature to the millions in an attractive but cheap form.

State Conventions. The Spiritualists and friends of Progress throughout the country appear to be organizing pretty generally, preparatory to the National Convention at Providence, R. I.

Spiritualists' Societies. The societies held every Friday evening at Marine's Hall, corner of Clark and Monroe streets, under the supervision of Frank H. May, have proved a perfect success.

Frederika Bremer. This gifted woman has passed to the higher life. She died on the last day of the old year, aged sixty-four.

Thirty years ago Miss Bremer dreamed that she would not live to see the dawn of 1866. The London Spiritual Magazine says:

"In the closing portion of her life she became much interested in Spiritualism, and read From Matter to Spirit with intense emotion. She says of it, 'It is the book I needed to enter fully into the interest and understanding of Spiritualism in its recent form as a science. It is certainly an admirable work, as to its mind and spirit. Its theory and exposure of the natural laws, working in this class of phenomena, deserve the highest attention and appreciation of every intelligent and truth-loving mind.'"

Responsibility. The editors of the RELIGIO-PHILOSOPHICAL JOURNAL do not hold themselves responsible for the sentiments expressed by correspondents.

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

Mr. HENRY C. CAMP, of Cedar Rapids, Iowa, departed this life after a short sickness at the residence of C. A. Brooks in the city of Chicago, on the 31st day of March, aged thirty-three years and six months.

Mr. Camp has been engaged in the hardware business at Cedar Rapids for the past eleven years, and was a first class business man and greatly esteemed by his townsmen and business acquaintances.

CHARLES A. BUTTON, aged to the Summer Land from Pontiac, Mich., Feb. 11th, 1866, passed 43.

Passed to the Inner Life on March 19th, from the residence of his uncle, E. D. Howe, Esq., in Fairville, Ohio, after twenty years' sojourn on earth, HERBERT L. SMALEY, youngest son of the late Mrs. Doctor Smalley of New York.

He was fully conscious of the presence of his spirit mother for weeks before the angels took him hence. He entered the service when only fifteen, at the beginning of hostilities, in Company A, 7th Ohio Infantry, and was wounded in the right arm at the bloody battle of Chancellorsville, just after raising the flag of his regiment from the ground, where it had fallen with its bearer, and was shot down. He was a great favorite in the regiment, and his correspondence with several papers at home was greatly esteemed. He was honorably discharged after the battles of Mission Ridge, Lookout Mountain, and Ringgold, where his regiment was nearly annihilated. He commenced a course of study with so much determination and assiduity, that his physical powers gave way, and in a struggle of nearly a year he finally yielded up the old casket to its mother earth.

Brother HIRAM P. SPAULDING, of Rochelle, Ill., March 24th, aged 38 years.

The services were held in the Presbyterian church, which was filled with an attentive and appreciative audience.

Brother White fearlessly advocated the living Gospel of to-day, and has "cast bread upon the waters," which shall be gathered in days to come.

CHURCH'S SEANCES.—Mr. W. T. Church, physical and test medium, having located permanently in this city, may be consulted at his residence, No. 862 Wabash avenue, between the hours of 9 A.M. and 4 P.M.

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 air, in his office, Merriman Block, Jackson, Mich., every Friday and Saturday.

CLAIRVOYANT AND HOMEOPATHIC PHYSICIAN.—Miss Lowry 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.

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.

VALUABLE USES OF MAGNETISM.—Dr. J. Wilbur is permanently located at 561 Milwaukee Street, Milwaukee, Wis., is using Magnetism with great success in curing diseases, both chronic and acute.

JUST THE WEATHER FOR YOUNG DUCKS.—But very bad for consumptives and people predisposed to pulmonary weaknesses.

REV. ORRIN ABBOTT.—The Rev. Orrin Abbott is now at Chicago, Ill., and is ready to receive calls to lecture on the superiority of Spiritualism over all other systems of religion; or where they wish it, he will show that a false dogma in Orthodoxy was the prime cause of the late war, and is now the bitter root that obstructs reconstruction.

MEETINGS AT CHICAGO.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Friday, at Crosby's Opera House Hall—entrance on State street.

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

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

BOSTON—MELODEON.—The Lyceum Society of Spiritualists will hold meetings on Sundays at 2 1/2 and 7 1/2 o'clock. Admission free.

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

PROGRESSIVE MEETINGS IN NEW YORK.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening, in Ebbitt Hall, No. 65 West 33rd street, near Broadway.

TEMPLE OF TRUTH.—Meetings at the "Temple of Truth," 814 Broadway, New York. Lectures and discussions every Sunday at 10 1/2, 3 and 7 1/2 o'clock.

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

VINCENNA, N. J.—Meetings of the Society of the Friends of Progress in their Lyceum Hall on Plum, near Sixth street, every Sunday morning at 10 1/2 A. M. Children's Progressive Lyceum sessions 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 (Ferris & Garrett's Building) for lectures. Lecturers wishing to make engagements, will please address either of the following gentlemen: Thos. Garrett, Esq., President; Lea Pusey, Esq., Treasurer; or Dr. Wm. Fitzgibbons, Secretary.

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

CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists" in the vicinity of Sunday appointments, and attend funerals. Address, Woodstock, Va., in care of Thomas Middleton. Refers to Thomas Middleton or to G. A. Bacon, box 205, Washington, D. C.

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.

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

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Lyceum holds regular Sunday sessions at 10 A. M., in the same place, at the True Mode of Communitary Life. Address, Hammon, N. J.

Mrs. Anna E. Hill, inspirational medium and psychometrical reader, will answer calls on reasonable terms. Address, Whitesboro, Oneida county, N. Y.

W. H. Houghton, the blind preacher, will answer calls to lecture on Ancient Egypt, Political Economy, or Astronomy. Address Lockport, Ill., until further notice.

Mrs. S. A. Horton will speak in Troy, N. Y., during April; in Ludlow, Vt., May 6; 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 North Wrentham, Mass., 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 field. For the present her address will be Boston, care of Banner of Light.

W. A. D. Hume, Cleveland, O. Mrs. Estie A. Hutchinson will speak in Willimantic, Conn., during March. Address as above, or East Brattleboro, Vt.

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

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

George P. Kittridge, will answer calls to attend public circles and lectures on Sundays, in Northern Michigan. Address, Grand Rapids, box 692.

Mrs. E. G. Laid, 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.

Miss S. Marsh, semi-trance speaker, will answer calls to lecture throughout the State of Wisconsin, Iowa, Minnesota, and other Western States. Address, Wrenowoc, Juneau county, Wis.

Mrs. Emma M. Martin, inspirational speaker, Birmingham, Michigan. Mrs. Elizabeth Marquardt 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. Middlebrock, Box 778, Bridgeport, Conn. Leo Miller will speak in St. Louis, Mo., through April. Address as above, or 22 Market street, Chicago, Ill.

Mr. 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, Ohio, Michigan and Indiana. Would like calls to lecture through 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. Miss A. P. Mudgett, trance and inspirational speaker, will receive calls to lecture. Address her at Fond du Lac, Wisconsin, care of Geo. Gates.

E. T. Mann will lecture on Spiritualism anywhere in the country within a reasonable distance. Address, Skaneateles, New York.

A. L. E. Nash, 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 Thomas Rathbone, 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.

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J. L. Potter, Trance Speaker, will make engagements throughout the West to speak where the friends may desire. Address Cedar Falls, Iowa, P. O. Box 170, until further notice.

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Dr. P. B. Randolph, Box 1714, New Orleans, La. Dr. W. K. Ripley will speak in North Wrentham during April; in Charlestown 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 305, Elkhart, Ind. Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich. Miss Belle Scougall, inspirational speaker, Rockford, Ill.

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

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Mrs. Fannie Davis Smith, Milford, Mass. Mrs. Mary Louisa Smith, trance speaker, Toledo, O. Mr. H. T. Stearns. Permanent address, South Exeter, Me.

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Mrs. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address San Jose, Cal. Mrs. Martha S. Sturtevant, trance speaker, 72 Warren street, Boston.

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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 be—the spirit world.

INVOCATION.

Eternal and immutable principle—Life; within and around us we see Thy work. Upon every form Thou hast left Thine impress, and as Thou dost breathe upon us, quickening and awakening new thoughts and new desires, making us reach still higher and higher for Thy divine truth and wisdom, with those desires for that higher truth, Thou hast given us the assurance that it shall be given. For that assurance in the past and present, we feel to offer sincere thanks. We see Thy perfecting influence in all vegetation; we see it spring from, as it seems to us, almost inanimate life into youthful bloom and manhood's vigor, until it reaches age, and then upon its face we see a change, taking upon itself a higher form of life.

And as Thou art perfecting all vegetable life, so will Thou perfect us with the many changes through which Thou in Thy wisdom shall lead us, until by Thy power we shall be enabled to see wisdom and goodness in Thy every form and manifestation. Unto Thee, oh, Life, may we all look for strength, and may we realize that Thou hast implanted within us that principle, that we have but to look within ourselves for the blessings that we crave—the blessing of contentment, the blessing of a forgiving spirit, the blessing of kindness, and the blessing of love.

All these, and more hast Thou implanted within the breast of every child of earth. As we are enabled by Thy light that Thou hast given unto us, to realize the blessings within, then will our souls, full of gratitude and praise, ever offer unto Thee love, adoration and thankfulness.

QUESTIONS AND ANSWERS.

MADISON, March 20, 1866.

S. S. JONES—Dear Sir: I have just been conversing with a gentleman, who lost his right arm by the premature discharge of a cannon while firing a salute recently. He remarked that he felt his arm still in its place, suffering the pain naturally caused by the wound; felt his fingers cramped and stiffened; and afterwards, as if they were recovering; felt them loosening and moving, passing through the various sensations which it is natural to suppose a person would feel whose arm had been badly torn, and not being taken off, was getting well.

If the spirits controlling your medium will explain, I should be glad to have them do so.

Yours respectfully, READER.

A. It was a psychological influence upon the brain by virtue of a natural law. There is nothing mysterious about it. In his mind he could conceive of the symptoms and feelings that would naturally attend such conditions. The thought being strongly riveted upon the brain it might seem really true to him. The same effect would be produced, under psychological conditions, from the loss of one of your feet or a limb. When you use the one limb, making use of the crutch for the other, you would feel the foot when it struck the pavement, by the same psychological influence. Some are more subject to such feelings than others, from the fact that they possess stronger sympathetic natures. Many feel not only the injuries received by themselves, but many times the injuries received by others as keenly as though they were inflicted upon themselves.

Q. Is it so in both real and imaginary cases?

A. It is real to them, although it might in fact be imaginary only to the one that they sympathized with.

Q. How can an individual be assisted to rid himself of the psychological condition thus induced?

A. By bringing into action other organs of the brain. Those organs of the brain that produce the psychological influence want to be diverted from that particular train of thought. In other words, the mind needs to be diverted from the limb that it dwells upon. Nature herself in time works out a remedy in that way. Anything that will change the intense action of the mind upon that subject, will produce the desired result.

Q. Is it not under the same law that spirits when they return for the first time to control a medium, feel the disease which induced their death?

A. The fact of spirits feeling disease is owing to their being brought in rapport with material objects and material influences. The mind of the spirit is thereby fixed intently upon the disease from which it died. It is a psychological condition thus induced upon the spirit.

QUESTION BY M. K.

Q. Can the light of a candle be put out by a sudden and powerful effort of the will? Being confined to the house for several days with a sprained ankle, I was unable to work off my superabundant magnetism. Upon seeing a younger brother go into an adjoining room with a lighted candle, the thought struck me that I would put out that light, if possible. Sutting the action to the thought, I blew fiercely, at the same time willing the candle to go out. The child came back frightened, saying that something had put his light out.

A. Most certainly, the light of a candle can be extinguished by a sudden and powerful effort of the will, if the will is accompanied by a powerful breath from the lungs, or by the atmosphere put in motion, then called wind; but not by will unaccompanied by natural law. We cannot agree with our brother in his idea that by disease in any portion of the system there would be a superabundant amount of magnetism. The fact that there was such derangement after the accident sufficient to confine him within doors, would prove at once that the magnetism that he would feel, would be required to restore the affected part of the system. Hence you will readily perceive that there was no undue amount of magnetism. Then again the desire to extinguish the light led him to ask himself whether or no it were possible, that his desire could affect the light to such a degree that it would be instantly put out. The child being left in the dark suddenly, and somewhat frightened, would not be enabled to give a correct statement of the manner in which it was done. I see nothing marvelous about it. We can explore the field of thought in natural law, but we cannot go outside of it.

QUESTION BY A SUBSCRIBER.

Q. Please give us the true definition of prayer, and tell us whether it is taught in the Bible that man must speak audibly when he prays.

A. We took upon prayer, my brother, as the desire of the spirit, commonly called the soul. It matters not whether that desire be clothed in words to be comprehended by others or not. The prayer, or the desire of the soul and spirit, is the same, whether expressed in audible language or not.

The infant when it desires food, prays. The youth who desires to accumulate wealth, prays. The mother, as she bends over the cradle of her infant, desiring its happiness through all time, offers a prayer within her soul for its welfare, yet gives not her wish an expression in vocal utterance. The husband and father prays in his desire for the happiness and welfare of his wife and children. Every spirit in its desire sends forth prayer, to the Infinite Father; clothed in words or not, that prayer is responded to. We would say with the poet, that "prayer is the soul's sincere desire, unuttered or expressed." We would naturally suppose from the language of some portions of the Bible that it was necessary to pray aloud, that we might be heard by all men; and then in other portions of it, you are commanded to enter into the secret closet of your own soul, and there pray to the Infinite Father for all blessings. By that passage we would infer that prayer was a desire; yet by the expounders of that book, who cling to the letter with such devoted reverence, we are taught to kneel in prayer and make known our desires to mankind, as well as to the Father. With all due reverence for their belief, they seem to think that it is necessary that we should pray in a manner to be heard by men, in order that it might reach the Infinite Mind.

QUESTION BY G. W.

Q. Can I be convinced of some sort of a condition after death? I feel as though I was at the end of my rope, and that I shall be obliged to drop before I find the bottom.

A. There are some individuals so constituted that nothing but actual experience will convince them of the reality of any existence of things upon the material plane. It is not at all strange that such persons should not be convinced of a future state until they themselves have entered upon it, and realized its true condition from experience. At the same time that my brother gave utterance to those thoughts there was a small voice that whispered assurance, but it was not satisfactory to him. He is not at the end of his rope, for no one has ever found the end yet. By reasoning, we can go back to a time when we as individuals first had an existence upon earth, yet not by experience and knowledge of our own. By an existence can we realize that fact, our senses taking cognizance of our experiences. To my brother, let me say that he will be convinced, we can say for a certainty, and it will not be by coming to the end of his rope either, for it has no end. He will find that it is like a ball—without an end.

MARCH 31.

QUESTION BY MR. JONES.

This morning, just before the death of my esteemed friend, Henry C. Camp, and before any present realized that he was about to die, the gentleman who was watching with him said that he saw a beautiful female spirit, strongly resembling Mr. Camp, standing by the side of his bed and pleasantly beckoning him to follow her, and that with her was a lovely, flaxen-haired spirit—a little girl. On relating these facts to Mrs. Camp, she said the description was that of a sister of her husband who died about ten years since. The gentleman referred to also said that the spirits appeared in a halo of light. Now neither Mr. nor Mrs. Camp were Spiritualists, nor did the clairvoyant know anything about the family connections, yet the description was correct. Will the controlling spirit tell us why the dying man's sister appeared in that manner and at that time, about forty minutes before his death?

A. She appeared in a halo of light, that she might be more brilliant to the senses of the dying man. Bright clouds would attract and banish every shadow of fear and despondency which might be in the mind of the spirit just leaving its earthly tenement. You do not think it strange that she should appear, but you question why she should appear in a halo of light. I have given the reason for her appearing thus. It would be most natural for a sister, who was already upon the spiritual plane, to appear for recognition to the brother who was about to enter upon that plane with herself.

Q. Do you suppose that Mr. Camp, who was about to pass to spirit life, saw and recognized his sister?

A. Certainly I do, from the fact that she was seen by the gentleman watching with the sick man, who was a clairvoyant. Dying people are often clairvoyant, and see their friends who have previously passed to the spiritual world. I do not speak now from personal observation, because I was not there. I say this from my own powers of reasoning. Her object in thus presenting herself was in order that she might be recognized by him.

Q. Is it probable that he saw and recognized her?

A. I should say that he did recognize her, and seeing her looking so natural, and in that state in which he had known her before she passed to spirit life—the meeting with her thus would convince him at once where he was, and of his own condition; and in that state his spirit would be borne away before unpleasant thoughts could arise in his mind. I have witnessed such cases often, but not the one you speak of. I remember seeing the transition of a little child from earth to spirit life, when a little sister—a babe not quite a year old—who, but a few weeks previous, had passed to the spirit plane of life, was presented to the elder sister, a child of seven years. When she saw the little babe, so natural did she appear to her, that before her spirit left the material form she extended both arms to clasp her sister to her bosom, and with that embrace her spirit left the form.

Q. The clairvoyant gentleman referred to, who was watching with Mr. Camp, says that there was a little child—a beautiful, flaxen-haired girl—accompanied the spirit sister, yet none of the friends of the deceased have as yet identified her. Can you give any reason why she should be accompanied by that little girl on this mission to her dying brother?

A. In the first place, from that fact we would naturally infer that the deceased was fond of children—that he was attracted to them, and that he looked upon them as possessing innocence and purity—were lovely, and to be admired by the lover of the truthful. The little girl was not presented so much for recognition as to divert his attention from that which otherwise might have brought sadness to him, by showing him that little children were upon the spiritual as well as the material plane of life. I can see no other reason for presenting a beautiful child to his vision.

Q. The wife of Mr. Camp is not a believer in Spiritualism, neither was he, yet she fears that the presentation of the little child in company with his sister may be a premonition that one of her own little children is soon to follow her husband.

A. I do not regard it in that light. It was simply for the effect upon the spirit, that was being thus suddenly taken from wife, children and friends upon the earth—separated from them in a material sense, but not in a spiritual. He not having had any experience upon the spiritual plane, might

regret thus being separated from them did he not have something that was most attractive and lovely presented to him upon that (to him) new plane.

Q. Are you able now with your clairvoyant vision to look and see whether Mr. Camp has yet become conscious upon the spiritual plane?

A. Had he full possession of his faculties he would be attracted to you by the incidents that have so recently transpired, and I should be enabled to see him, as it were, right here. I feel that he is in a condition sufficiently conscious to recognize friends, those who are around him, but not sufficiently so to realize the powers that he is now possessed of—not in a sleep or slumber—not that, but yet in a condition where he does not realize his true state.

Q. Is that condition induced by the influence of guardian or other spirits for a wise purpose—or is it like slumber to a weary person?

A. The spirit is not weary. The spiritual body is not exhausted, yet for a wise purpose, spirits on leaving the material plane, are thrown into that condition, sometimes for one reason and sometimes for another.

Q. Who exercises that influence upon them?

A. Friends, but when I say friends, I do not mean they are necessarily relatives, but that they are guardian spirits, relatives, or friends of relatives.

Q. What is the object of inducing that condition in a new-born spirit?

A. It is not to be supposed that by the change from the material to the spiritual, that the cord of sympathy is severed between the spirit that has just entered upon the spiritual plane and the friends left upon the material. Let the new-born spirit, as you term it, witness the grief of those friends in the material, and it would not only affect him, but also other friends, who were already upon the spiritual plane. They therefore exert themselves to attract and divert his attention, by presenting that which possesses beauty, or else they induce a negative condition, so that the newly-come spirit does not care to investigate his condition or surroundings. After such conditions or feelings are in a measure removed from the friends in the material, then it is that this influence is gradually withdrawn, and the spirit is brought to a realizing sense of its condition.

MARCH 24.

FOR WALTER.

I see you in your labors, dear brother. I see you striving for your own happiness and the happiness of the one that you have taken as the companion of your bosom. From my home of purity I come to bless you. I invoke the high and the noble to be with you, and I hope you desire may all be granted. I know you to be worthy; go on, dear brother, I, with many others, will be with you when your brain has become weary, and you lay your sleepless head upon the pillow; then I with my band of spirits will come and fan your fevered brow, cast around you a sweet fragrance, and draw your thoughts to the beautiful in the future life, and with a soothing and quiet influence close your eyes in slumber, that rest may come to your physical frame—not rest to the spirit, but to that which covers the spirit. I cannot do much for you, dear Walter, but it is a pleasure for me to do all that is in my power.

I see you all; I see those days when the clouds seem to hang low, and you with strong hope try to peer into the distance to discover the rays of light. I see, dear mother, that you do not look in vain for the light. I come here to renew my promise, and let you know that I am ever mindful of you and your happiness. I look ahead to the bright future, and see us again united where separation will never be known.

Dear Walter, I love all that you love. Follow the monitor within your soul, and it will lead you to that which is pure and exalting. You will ask why I do not give you my name. Because, dear one, you will recognize me without that. Dear Walter, I will come again and again, and never weary of coming until you cross to this side and remain with me. Adieu.

CHARLES BOWEN.

Mother, dear, I am happy now. The smoke of the battle field no longer dims my vision. I died, not by an external wound, but from an intense action of my heart caused by the excitement around me. Organic difficulty was aroused to that extent that my heart could no longer perform its functions. It ceased to beat—life ceased to actuate my body. I return to you in a mysterious manner. If I could talk with you face to face, I could convince you of my identity. Believe me, mother dear, and have no more dread fears. Let no more nights pass in thoughts of me until your grief has driven sleep from you. I am happy, and dwell with beings bright. I wait in delight to welcome you to this bright spot, where angels dwell and clasp their loving hands together, never more to be separated. Good bye, mother dear. Again to you I will appear, and banish every doubt and fear that shrouds and makes life drear. Oh, mother dear, I would stay longer, but I cannot now. I shall feel recompensed if you by chance see these lines. Father and sister are here. We all with one accord join in blessing you. [The above was given in a very feeble manner.]

SHERLAND, TO ARCHIE SHERLAND, OF LEAVITTSVILLE, KY.

I did not expect to act exactly like myself. Now I do not want to be hurried up. I want to stay a little while. I want to know that I have been here. I don't want to be like the fellow that ate his dinner so fast that after he got through he could not tell whether he had eaten it or not. Do you keep time by that watch hanging there, so as to see how long anybody may or shall stay? [Oh, no, we are glad to have you remain as long as you please.] Very well, I am going to take this rocking chair, with your permission. [Takes the chair, and rocks very fast.]

Tell my friends that I have come here, taken possession of this medium, and taken a good survey of this room. I could give them a description of everything in it, but inasmuch as they are not where they can see it, it will not be worth while for me to tell.

There is a great chance here on this second plane of life for mental culture, and there is a chance, too, on the first plane for us to acquire a good deal. There are but very few who stay upon earth their natural length of time. I want you to remember this one thing—that nothing can be done against the will of the Father. You believe that the Father is all power. If he is all power, nothing can be done against him. If we are ignorant of the laws by which we are governed, that ignorance, too, must be a part of his intention. If we return in the manner that we do, then that is also his will, and if in times past he has seen that it was best adapted to us to have a horrible picture drawn of some place in the second plane of life, why, then, it was all right. It is in accordance with his will that I should return to you in this way, and that you should listen to my ideas in preference to those that were inculcated in the past. Cruelty and barbarism were

necessary in the past, but they are not necessary now. Spirit goes on progressing—there is nothing that can go back—the march is onward, forever onward. I simply give you what corresponds with my sense of justice and right as an individual. We are individuals here as well as upon the earth plane. I was pretty nearly a Spiritualist when I died, but my sentiments were not generally known. My name is Sherland. Send this to Archie Sherland, of Leavittsville, Ky.

MARCH 26.

NORMAN L. CUSHING.

What can I say, and how can I say it? How strange and inexplicable to me is this opportunity of manifesting myself in a manner that I may be recognized by your interior and exterior senses. Oh, God, truly Thou art mysterious, and "Thy ways past finding out." My friends, why in the name of all that is good, did not our relatives, who have passed to this life, return and manifest themselves in an unmistakable manner? Why did they not speak to us words that would thrill our souls with an electric shock by their truth? Why did they not tell us that death had not the power to separate friends that were near and dear to each other?

Strange and wonderful, yet true; here I have been but a few days, and find myself in possession of a power sufficient to manifest myself through this organism, and tell you my real condition upon this side of the river of death. Why was not this done years, hundred of years ago? Why have the people on earth been left in such darkness in regard to their future state of existence? The most learned theologians could not point us to the exact state of the spirit after it had left the material form; they left it in the hands of a protecting God. Ah, well!

My friends, I could not rest in heaven with this power that I found myself in possession of until I had manifested myself to you, and let you know that after the change called death I was not separated from you; and that I am not sleeping a last long sleep, nor enjoying a beautiful ideal heaven, nor sunk in endless woe. Oh, ye immortal beings, think no longer of a dark or a fiery place into which the great Spirit, God, will launch you for your misdeeds upon earth. Think not that for the acts of a few short hours upon earth you can merit eternal punishment. Comprehend the length of eternity, who can? I shudder at the thought. Oh, ye ministers, who to-morrow will lead out such ideas, which will sink deep into the hearts of your hearers, and cause them to turn away and groan in spirit to think that the Father God should ever have given unto them an existence, think for a moment what you are saying. You teach that God in His infinite wisdom will send a poor undeveloped soul, that has done the very best it was in its power to do upon earth, when its career is finished there, into the pit made for him by an infinite Father, and give him no further chance of unfolding the God-given principle that is within him. Think you for a moment there is benefit to be derived from such a punishment? Then think of the purpose you have in view by inflicting punishment upon the children of earth. Is it not that you feel and think it may be for their good? Let me ask you if there is one of you with a soul so small that you could take the very lowest type of the human family, and inflict upon it the most severe punishment for years and years to come. Think well of what you say, when you would shudder at the thought of inflicting that punishment upon the lowest creature. Think of the wrong that you are doing. Think of the sorrow that you are dealing out, Sabbath after Sabbath, to your hungry congregations—those who are seeking for truth and God's truth. Oh, beware of what you give them. Think that you will meet them after you enter upon this plane of life. Let me entreat you as a brother, instead of casting into eternal perdition one soul, to say to all bereaved friends, "Grieve not, your friends have only made that change that we all must make—they live in spirit, in a place real to them, and we soon shall follow; and even now, while all that was visible to your senses lies before you shrouded in the habiliments of the grave, their spirits may at this very moment be close by." Thus I found it to be with myself. While my friends were taking their last look at the casket laid aside, feeling that that which had been so dear to them was gone, and they were about to lay it away where they should never see it again, I was right in their midst, and it seemed strange to me that I could not inspire them with my presence. I could not, however. They were too full of grief to look with their spiritual vision and behold me by their side. Had they all known of the real existence of the spirit that they mourned—had it been given to them to know that I was not away off—then, instead of looking at my frame, they would have watched for my impressions.

My friends, grieve no longer for me, for I with many of our near and dear friends, am now an inhabitant of the spiritual plane of life, where in a short time you will join us and enjoy all that we here enjoy. Listen to the voice of reason—that voice which whispers within and tells you that no heaven can be heaven with a dear one separated from you. Think that Norman L. Cushing is ever near, watching for your happiness; and should danger approach, will warn you of it. How many there are that will read this and know me. I offer sincere thanks from my innermost soul to the infinite Father for this blessing. Let us continue to look upon him as all wise, but not revengeful.

In a few days this will reach many of you, and I in spirit will be near unto you. When I find an organism that I can take possession of again near you, or at a distance as I have this one, I will speak to you once more. Tell all of my friends to look upon the bright side, and regard me as dwelling upon the spiritual plane; and that plane is everywhere around you. [Where shall we send this message?] I prefer not to send it to any one in particular.

ALBERT DEAN.

[A violin was being played in an adjoining room.] Golly, thunder, get music here. That is nice—can you dance? Let us take a few turns up and down the middle, right and left, and back to places. I feel as bright as a sixpence just scoured. Hurrah! now if I could get a partner I would go in for a good time. Ain't there any ladies here? They say that they have fiddles in hell; do you suppose that I am there? Most everybody who goes to hell likes music. I bet the devil has a fiddle. When I first heard the sound of that fiddle I thought I had got in hell. Deacon Brown said that the sound of a fiddle excited organs of the brain that would carry you to perdition. I heard the music before I got here. Hurrah! this is not hell. Should not have thought of it, if it had not been for that fiddle. This is the first time that I have heard one since I went out. It sounds good; I guess I will go home and tell the folks that they had better get one. I don't mean to say anything bad, woman. [To a lady present.] I wish you could know how natural I feel, then you would not think that I ought to get off a mournful speech, or put on the least

solemnity corresponding with the condition of the dead. I do not know how I got here; the first thing that I knew I was right here—there was no door opened or shut for me. I used to like music before I took on this spiritual body. Another thing, folks, if I was to go on and preach like the good man who has just preceded me, you would think that there must be something kind of solemn about death after all. Hurrah! They have been telling you confounded stories; there is not a word of truth in them. Death, hell, and the devil, are the darndest absurdities ever talked about.

South Carolina is my beloved State. I did not enter into any of its conflicts, because I had but one leg. I lost my other one from a fever sore. It had to be taken off. I knew that our folks were not rich were not regarded any more than the negroes. I like to hear that fiddle—it just puts the charm on. I tell you, though, it takes some of the shiny-faced darkeys to make that thing rip. I am glad that they have got through, and that Southern chivalry had to knock under. I want you to send this to Katy Dean, my mother. Everybody called her Katy, except the children, but I suppose her name was Catharine. She lives in Charleston, South Carolina.

Now, mother, I am nobody more or less than your boy whom you had so much trouble with. You had to take more care of me than you did of all the rest put together. I don't have to use any crutches now. For a long time I went upon one crutch—then I had to have two. I had to have a good deal of waiting upon. You felt glad when I was at rest, because you thought I was in heaven. It is heaven, too, and it is as broad as the universe, and as high as the highest heaven you ever conceived of. I believe that much of the Bible is true. I believe that no man can enter the kingdom of heaven unless he be born again. That means to die, and not exactly die either, but to be born spiritually. Mother, Albert is all right, and I have had a good time. Somebody has been playing the fiddle or violin ever since I have been here—not in this room, but right where I can hear it, and I am very much obliged to whoever it is. When things are all right I will come and talk to you. I am very much obliged for the pleasant time I have had. Good bye.

MARCH 29.

JAMES MCCARTY TO MARGARET MCCARTY, OF NEW YORK.

If you would be after giving me a glass I am sure I would go ahead much better. Did you—[to reporter]—ever feel the need of a glass? If you never did you cannot have a just appreciation of the good that it will do you. Now, my friends, and sure I don't think that I will be storing your minds much in regard to this business, for it is very strange to me. It is five years since I left you, and sure you have not forgotten me yet; and sure I have not forgotten the things we used to have together.

Sure these are not my hands; [Looking at the medium's hands,] mine were rough. Now what I would be after, would be to tell you that I have not forgotten the past and our happy times; and I want to tell you of the good times you will be after having when you come here. Sure there are many nice folks that don't know any more about this business than I do, that would be after saying two or three words.

Margaret, it is unto yourself that I would be coming, for sure there is none so needy of a few cheering words as yourself. I want to tell you that there is a very nice plat of ground here waiting for you, and it can be all your own, and sure we can enjoy it together, and that is very rich.

Little Katy, the poor little darlin', surely there will be nice things come to her. If I am ever permitted to be after telling you anything more about this place, I will. I want you to make up your minds that there is nothing here to hurt you—nobody to scare you. You can go right straight along in this kind of business. By some means or other I am quietly speaking to you; and sure, woman, [to reporter] I have not told you what is my name, nor the place where I want you to post my letter; [You have not.] Well, it is to Margaret and Katy that I would be speaking more particularly. This country is very fine, the air is very bracing, and enlivens up your spirits. Sure it is one long sunshine. There is nothing of the moonshine here, but it is the real sunshine. It is mighty fine, indeed, to see the sunshine on all the faces, sure. Yes, Anna is here, and Jamie, and they're having as nice a time in the sunshine as I. Just a little while, and then you will come here, too, and have all the benefits of this sunny spot, and the nice green plat surrounded by the nice evergreens, and the nice flowers here and there, and all of them shall belong to yourself. You can have just as nice a time as you like. Now that you may be sure that this is I, and nobody that would be after trying to fool you in this matter, I will tell you that my name is James McCarty, and nobody else. Again, I will tell you that it is five years since I left you; and five long years it has been to you. I can give you the street, but I cannot get the number. It is Twenty-fifth street, New York city. You just put on Mrs. McCarty, and sure that will be all right. I would be after putting the number on if I could see it. She will have to go to the post office for it, for the postman, sure, never can find her. You just say to her that I will whisper in her ear when she is sleeping, and sure she will think it is a dream, telling her to go to the post office. Many wishes for your success, madam.

For the Religio-Philosophical Journal. Humanitarian Movement.

DEAR EDITORS: Though an entire stranger, I beg leave to call your attention to a humanitarian scheme, whose non-adoption in every city, is to me amazing.

Let a large room or hall in any central part of Chicago, say the fourth or fifth story, be kept warm, lighted and ventilated, and on its floor hundreds of poor creatures (all of course of the same sex) can lie and sleep soundly and comfortably, without beds, bedding, litter, or anything of the sort. I have learned by frontier experience that if a man is surrounded by warm air, he can sleep soundly on a bare board; and which is safer for the city—to have its vagrants lying on the floor of a warm attic, or shivering, stealing, wandering around, as now they must? Do you object that it would be a harbor for vagrants and dangerous characters? Well, such always have inclined to cities, and always will; and it is evident that warm, and decent sleeping accommodations can be given them at a cost of from three to five cents each. Of course an attendant would be needed to guard against fire, disturbance, etc.

Gratitude to God is best shown by acts of kindness to our fellow-men. You have uncommon cause for gratitude, and I shall rejoice if you think these suggestions worthy of your attention or of being published in the JOURNAL. Yours, L. G. S.

Call for a State Convention in Pennsylvania.

We, the undersigned, believing that a more intimate association and co-operation of the Spiritists of this State will be beneficial to the cause and to the community...

Third National Convention.

To the Spiritualists and Reformers of the World: At the request of the National Convention of Spiritualists held in Philadelphia by adjournment from the 17th to the 21st of October, 1865, it was Resolved, That this Convention and its successors be, and hereby are declared to be, permanent National Organizations...

Hayward's Book of All Religions, including

Table listing various books and their prices, including 'The Origin and Antiquity of Physical Man', 'The History of the Nations', 'The Bible Divine', etc.

THIS DAY PUBLISHED, JANUARY 2d.

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Chapter 15th—The doctrine of future punishment, of Heathen and of the Bible, compared.

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

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

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FOR \$2, I will send by mail one copy of each of my four books: "Life Time of Lame Ose," "Fugitive Wife," "American Crisis," and "Gist of Spiritualism." For \$1, see lecturers' column. [7-1] WARREN CHASE.

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REPRODUCTION AND SPIRITUALISM.

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Our Children.

A child is born; now take the form and make it a bud of moral beauty. Let the dove of knowledge, and the light of virtue, waft it in richest fragrance and in purest hues; For soon the gathering hand of death will break it from its weak stem of life, and it shall lose all power to charm; but if that lovely flower hath swelled on pleasure, or subdued one pain, O who shall say that it has lived in vain!

Highland Clyde's Charade.

Your first, the whole will comprehend— The rich, the great, the small; What word so fit to serve that end As little, useful, "All!"

The class to which your next gives name, We'll call only tools; And so, without honor or shame, We will christen them "Fools!"

And when your third is brought to light, In that unusual way; Mothered by our noble night, We'll call his name the "Day."

And now when pranks the maidens play On those who cross their way, What better cause can we assign Than this—"Tis All Fools Day!"

For the Religio-Philosophical Journal. The Coming Time.—No. 6.

BY BLANCHÉ. EARNING LIFE'S BLESSINGS.

A rap at the door announced callers, and Mr. and Mrs. Grundy were admitted. The pale, consumptive wife, dressed in a loose morning wrapper—death as he advances drives fashion to the winds—was leaning on her husband's arm, trembling from weakness. As the physical weakened her spirit seemed to grow strong, as though she saw more and more clearly, as the material clothing wasted.

It was useless to attempt a concealment of their recent trials. Bennie's first disgrace had been well trumpeted by the lovers of scandal; and his clerkship at Mr. Sawyer's was no secret. "At home again, Bennie," Mr. Grundy remarked, questioning. "Yes," Bennie replied, looking him full in the eye—his own honest face free from any blush of shame. Then he told him all his late experience truthfully, as he had told his mother.

Mr. Grundy was at once deeply interested in the temporal welfare of both mother and son; and began immediately to cast about him how he could assist them without making them feel the degradation of charity—a degradation that has led more poor women into a life of shame than the most abject poverty twice told. For when a woman with all her powers of body and mind in a healthy condition, so far forgets the dignity of her nature—a self-provident being—to debase them by non-effort, by consenting to live upon charity, she has taken her first downward step towards a degradation from which few ever rise.

Mrs. Grundy was more interested than her husband, but in a far different way. Bennie's midnight experiences was to her a straggling ray from within the veil. What to her now was of most moment was to know something of that hitherto unknown Beyond, to which she was so rapidly hastening. "Can it be," she asked, "that the dead can hover about us in our dark and trying hours—can soothe and comfort when and where all earthly aid is powerless? Oh, Mrs. Bateman," she exclaimed, "could I but know this to be the truth; could I but feel—" She hesitated. "Could I but know that to be true, which I feel at times. Dare I, an unprofessor of religion, dare I allow myself to believe that what I now feel—such sweet, serene peace, such thrilling joy, is indeed an earnest of my inheritance in that better world, (which seems to have met me as I near the shore, as though I had already come within the influence of the heavenly atmosphere,) I should be the happiest of mortals.

Oh, Mrs. Bateman, why is it that I am so attracted towards you? But for the sake of seeing you, I could not have borne this morning's ride. I see, I see it now," she continued. "I know now why my feelings impelled me to this last call, that I shall ever make on friend or neighbor. It was that I might catch from Bennie's experience a glimpse of light from the world above to cheer me as I pass from here. Oh," she kept on, "can you not go home with me, and remain until the change comes? How it would smooth the way."

An appealing look from her husband, who could no longer control his feelings, induced Mrs. Bateman to accede to the request. "Bennie," Mr. Grundy remarked after he became calm, "if you are at all handy with tools you can be of very great service to us in our machine shop, provided you are not too much prejudiced against the employment. I can," he added, "afford to pay you double the wages that store clerks command."

"I will engage gladly," was Bennie's prompt answer. The little cottage was shut up at once, and both went for a season to the rich merchant's splendid mansion.

In a few weeks—just as the early violets were opening their beauties to the spring sun, Mrs. Grundy passed in peace to her spirit home. Then Mrs. Bateman, with Bennie, returned to their little cottage. She had a deeper sense of her life-mission than ever before. She had the consolation of knowing that she had been of greater service to the family, wealthy as they were, and friendly as they had ever been, than they were capable of conferring upon her. Bennie was never as happy as now. He had found not only a field of labor suited to his tastes and talents, but could live with his mother, to whom he was devotedly attached. Besides, although one of his father's workmen, Albert Grundy, who had become a partner in the firm, was the same true friend and social companion as in their boyhood days.

Bennie was now laying a foundation for future usefulness that never could have been so successfully laid could he have seen twenty years into that future, or had he not had his past twenty years experience. He toiled hard, so did his mother, for the next ten years. By the aid of his sixth sense, however, he soon perceived that nothing can be fully enjoyed that is not fully earned. For the strength, the experience, the knowledge acquired in the earning is the only real power gained, as without that there could be no increase of enjoyment. The laborer can never lose his reward. After that his field began to whiten for the harvest. He left the old machine shop about the time his mother left the little cottage, when she became the second wife of Mr. Grundy. "It was her time to retire from manual labor; while he, in making the tour of Europe, to present to the various scientific minds of different countries a very simple application of one of the simplest mechanical powers, never labored half as hard before.

His early fall had taught him the uncertainty of depending upon the whims of public opinion; while his battles with adversity had taught him unremitting perseverance. The invisible hand that never failed to lend its gentle influence in the darkness, always left him free to trust his own powers when there was no shade.

It was a long struggle to get his invention publicly acknowledged. It was so simple, it must be the same principle involved in this, that, or some other piece of mechanism, was a common remark. No, no, no; followed each and every investigation. It is so simple; too simple to admit of a patent, was urged again and again.

The patent had by this time, however, been already secured, and by the laws of international patent rights, could not be infringed upon. At length the glorious sun of success rose above the horizon. It was a complete, a universally acknowledged triumph. Those who would know more fully of Bennie's mechanical genius, that found its first expression in his tiny shed, must walk through any of the innumerable cotton factories which are to be found all over the broad world, and which have left millions of hands free to perform other duties.

Bennie and his mother have long since passed on to the higher reward. While he lived he never failed to bless the hand that led him through the storm in the wilderness; and he was ever looking forward to the coming time on earth, when man shall control the powers of nature, on and on to the great hereafter. With a trust interblended with faith and assurance, he believed that inasmuch as man's thoughts live on, ever and forever, man himself can never die.

(The End.)

"What Shall I do With That Boy?" I saw a boy in Mr. May's store the other evening. He was, perhaps, twelve years of age. He was dirty and rather rough looking. I saw, at a glance, that the boy was not depraved, for tears stood in his large, blue eyes, and he turned away to avoid my glance.

"What shall I do with that boy?" asked Mr. May. "He has been stealing oysters from my door." There was a question that I could not answer. Mr. May, too, was puzzled. Should he let the boy go unpunished? In that case might he not continue to steal, thinking to escape punishment again? Had Mr. May given the boy into the hands of the police he would have been locked up in a prison cell for the night, and then taken to the Police Court, and fined or imprisoned for stealing. His mother and all the family would wonder where the boy had gone, and would wait anxiously for his return. How sad they all would feel when the news was brought that he was in jail for stealing!

Perhaps the boy was in the habit of stealing, and was quite familiar with the police officers; but it may have been his first offence. It is possible that poverty, positive hunger, led him to steal the oysters.

What shall we do with the boy? Who will answer? FRANCES BROWN.

Letter from Louie Miller. The following letter is from a little girl living in Washington, Iowa. We are glad that she and her good mother are interested in the child's paper. If all our subscribers take the same interest in The Little Bouquet that Louie Miller has taken, we shall soon commence with a good list of subscribers.

WASHINGTON, IOWA, March 27, 1866. DEAR JOURNAL: I thought I would write you a few lines to let you know that I think the answers to Highland Clyde's Charade is "All Fools' Day," and that we will get all the subscribers we can for The Little Bouquet. Mother has gone now to try and get subscribers. It is not probable that we can get many here, as there are but few liberal minded people in this place. There are four in our family to read it, besides father (when he is at home) and mother. Mother will send our subscriptions in a few days and all others that she can get. We were perfectly delighted to find that the paper is coming the first of May.

LOUIE MILLER.

Highland Clyde's Charade. All Fools' Day was answered first by Maggie Carmany. The prize has been sent by mail. It has received considerable attention. Several old people have found themselves quite perplexed by the problem; some have seen the answer at a glance. Irene C. Woolley, aged twelve years, and Adell Lenock, aged eleven, have sent the answers. Other children have sent replies, but their ages are not given.

Harry's Sermon. "Eddie," said Harry, "let's go to church, and I'll be the minister and preach you a sermon." "Well," said Eddie, "and I'll be the peoples."

So Harry led him away, and they went up stairs together. He set an old fire screen in front of him, by way of a pulpit, and thus began: My text is a very short and easy one—Be kind. There are some little texts in the Bible on purpose for little children, and this is one of them. These are the heads of my sermon: Firstly. Be kind to papa, and don't make a noise when he has a headache. I don't believe you know what headache is; but I do. I had one once, and I didn't want to hear any one speak a word. Secondly. Be kind to mamma, and don't make her tell you to do a thing more than once. It is very tiresome to say, "It is time for you to go to bed," half a dozen times over. Thirdly. Be kind to baby. "You have leaved out, be kind to Harry," interrupted Eddie. "Yes," said Harry, "I didn't mean to mention my own name in my sermon. I was saying, be kind to little Minnie, and let her have your red soldier to play with when she wants it."

Fourthly. Be kind to Jane, and don't scream and kick when she washes and dresses you. Here Eddie looked a little ashamed, and said, "But she pulled my hair with the comb." "People mustn't talk in meeting," said Harry. Fifthly. Be kind to kitty. Do what will make her purr, and don't do what will make her cry. "Isn't the sermon most done?" asked Eddie. "I want to sing," and without waiting for Harry to finish his discourse, or give out a hymn, he began to sing; and so Harry had to stop. But it was a very good sermon; don't you think so? Freedmen's Journal.

Conundrums. Why is a watch-dog longer at night than he is in the morning? He is let out at night, and taken in in the morning. Why is charity like a star? It shines best in the dark. Why is a hungry boy like a wild horse? He wants a bit in his mouth. When is charity like a top? When it begins to hum.

It is said that the late Prince Albert first introduced Christmas trees into England. Let all little ones honor his memory for it.

The muskmelon was introduced into this country about the year 1530.

NOTHING BRITISH.—A Yankee bearing an inveterate hatred of everything British is living in a neighboring city with a Colonist family. He takes every opportunity to have a slap at Brother Bull, and the Colonist does what he can to defend the old gentleman. "You are arguing," said the Colonist, "against your ancestors." "No, I am not." "Who was your father?" "A Yankee." "Who were your forefathers?" "Yankees." "Who were Adam and Eve?" "Yankees, by thunder!"

LONG HOSE.—A lady a regular shopper, who had made an unfortunate clerk tumble over all the stockings in the store, objected that none were long enough. "I want," she said, "the longest hose that are made." "Then, madam," was the reply, "you had better apply to the next engine house."

Life is but a field of blackberry and raspberry bushes. Mean people squat down and pluck the fruit, no matter how they black their fingers; but genius, proud and perpendicular, strides fiercely on, and gets nothing but scratches and holes torn in his trousers.

Carbonate of soda will be found a remedy for the evil of hard meat. Cut your steaks the day before using, into slices about two inches thick; rub over them a small quantity of soda; wash off the next morning.

A conceited juvenile pupil performer impudently hishop of his diocese to allow him to preach. "I have no objection to permit you," said the bishop, "but nature will not."

A lady buying a pound of tea, the merchant said he would send it home. "Oh, no," said she, "it is not inconvenient as it is light." "Why," said he, "it is as light as I could possibly make it."

Footie being annoyed by a poor fiddler "straining hard discord under his window, sent him a shilling, with a request that he would play elsewhere, as one scrapper at the door was sufficient.

St. Paul's cathedral in London cost \$7,500,000. Its length is 510 feet, breadth 220 feet, extreme height 140 feet, and it covers more than two acres of ground.

Which are the lightest men—Scotchmen, Irishmen or Englishmen? In Ireland there are men of Cork; in Scotland, men of Ayr (air), but on the Thames there are lighter-men.

A lady advertises in a Glasgow paper that she wants a gentleman "for breakfast and tea."

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

The Children's Progressive Lyceums, first born of the summer land, shall find in THE LITTLE BOUQUET a faithful advocate and helper in their noble and welcome mission to every child and youth who may read its fair columns. Yes, it shall be our special aim to make THE LITTLE BOUQUET the loved of the lovely white winged messengers, bearing the thoughts of the little whispering angels and loving spirits of heaven, to the heavenly spheres.

It will be issued monthly, to begin with, and so soon as subscriptions will be sufficient, it will be reduced until it will make it weekly visits to the great delight of the households where it finds a way.

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

Let us, dear friends, have a generous support and we will spare no pains to give you the very best reprint that the youthful mind ever partook of—a reprint that shall ally their hunger and slake their thirst, and as you catch the thoughts of the printing child and blooming youth.

And now in conclusion, a word to our friends and co-laborers in the great field of reform. You have done most nobly for our cause. We tender you our unfeigned thanks. By your aid and good angel aid, our undertaking has already proved a great success. But there is still a great work yet before us. We have but just begun.

We ask you, who have a love and talent for it, to write for THE LITTLE BOUQUET. We ask you to listen to the inspiration from the little angels and spirits, and as you catch the thoughts, pen them and send them to THE LITTLE BOUQUET to be fully materialized for transmission to the tens of thousands of children up and down the highways and byways of this nation, and to the children of the world.

Yes, co-laborers, we ask you to help us in this new field of labor, we ask you to take subscriptions from every family you visit for THE LITTLE BOUQUET. We ask mothers, fathers, guardians and children to work for its success. We ask all lovers of children to work for THE LITTLE BOUQUET. Let us immediately have your subscriptions and the first number shall reach you by the first day of May—yes, all laden with May flowers, fresh and blooming day after day.

P. O. Drawer 6325, Chicago, Ill.

HEALING THE SICK. No medicines given. By Dr. D. A. Pease, 127 Jefferson avenue, Detroit, Mich. 25-7

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

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

OIL AND VARIOUS DEPOSITS FOUND. I WILL now answer letters inquiring concerning the Mineral Deposits of oil, bedded locally, giving a description of them to the depth of from one hundred to one thousand feet below the surface. (One locality described in each letter.) Having been engaged in this business, more or less, for four or five years, I now give the public a chance to be benefited by my clairvoyant and scientific researches. Write your name and post office address plainly, enclose \$5.00, with stamp, and address A. D. BALLOU, 25-47

A State Convention at San Jose, California. The undersigned Spiritualists, being desirous of calling together all the liberal and progressive minds of California, for the purpose of becoming better acquainted with each other, and to consider some plan by which the glorious Gospel of Spiritualism may be presented to the people, and also to give our youth a natural and unsectarian education, do call a State Convention to be held in Socrates' Pleasure Garden, in the city of San Jose, on Friday, Saturday and Sunday, the 26th, 27th and 28th of May next.

Mrs. Adria Hoyt Foye, the wonderful rapping test medium, will be present, and give sances in the evenings. Mrs. C. M. Stowe, Mrs. Laura Cuppy and other speakers are engaged. Y. H. HARRISON, San Francisco. Speakers in the Atlantic States are invited, and some are expected to be present. The various Children's Progressive Lyceums are invited to be present and take part in the exercises.

It is hoped that all Spiritualists and progressive minds who sympathize with the objects of this Convention, will avail themselves of the opportunity to make this, the first effort on this coast, an interesting and profitable one. Address: Y. H. HARRISON, San Francisco. J. H. ATKINSON, " J. D. MITCHELL, " R. B. HALL, San Jose. A. C. STOWE, " J. J. OWEN, " J. H. HARRISON, " Mrs. C. M. STOWE, " San Jose, Cal., March 8th, 1866.

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