

# RELIGIO PHILOSOPHICAL JOURNAL

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THE ARTS AND SCIENCES, LITERATURE, DEVOTED TO SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

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

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## For the Religio-Philosophical Journal. "Cast Thy Bread upon the Waters."

BY MRS. J. E. GRIFFIN.

"Cast thy bread upon the waters  
And it shall return to thee  
After many days" of toiling  
On the billows of the sea.  
Cast thy bread—of love and kindness—  
Where the waves of sorrow roll;  
Safely shall the wild winds bear it  
To the haven of the soul.

Never yet was human kindness  
On Time's fiftal ocean lost;  
Through the storms of life obscure it,  
Where the lack of hope's lamp  
By the harsh winds and the tempest  
Sailing o'er the stormy main,  
Safely shall some spirit bear it  
To thy generous heart again.

"Cast thy bread upon the waters;"  
It will bless some weary one  
Tossing on life's snow-capp'd billows,  
When the clouds shut out the sun;  
When some lonely one is wandering,  
Gazing for a light afar,  
Thy unselfish act of kindness  
Burns upon him like a star!

"Cast thy bread upon the waters,"  
Though it be but one kind word;  
In the world's unceasing tumult,  
Love's sweet voice is ever heard;  
And a gentle word of kindness,  
If once spoken never dies,  
But still lingering with the spirit  
Seems a voice from Paradise;

And thy list'ning ear shall hear it  
When thy heart beats faint and low—  
When the light of earth is fading  
Before heaven's brighter glow;  
It will come in tones of music  
From a seraph in the skies,  
And with joyous song of welcome  
Bid thee earth-bound spirit rise!

For the Religio-Philosophical Journal.

## ETHEREALISM.

NUMBER SIXTEEN.

Not only may a people be known by their legislation, adjudication, books, but more by the position of woman. Nature is ever seeking to fill vacuums, and to attain to a holy quiet and divine equilibrium. An inferior race acts as a weight to a race above it. All races, being connected and linked together, no one race can be elevated without at the same time elevating the races below and exalting the races above. Thus there is, so to speak, a racial ascent, leaving the lower, ascending to the diviner. Woman among the lower races is regarded and treated as an inferior; made subject to the will or the brutal passions of him who is considered the superior. As the normal powers unfold, man perceives his wants; looks about for supply and finds it in the loving breast of woman. He appreciates her, understands her; she has opportunity for growth, broader fields of art, science, labor are opened before her, and as she rises in the scale of being she comes to man, and being brought into a holy fraternization the currents of her being and his flow with greater directness, and the conjugation is more perfect, easy, natural, harmonious. When woman is low in the scale of being, she is a weight upon man. Though she may be a drudge, yet she is an inefficient one; though she labors, yet she needs to be provided for, and the earnings of one go down to the other. Hence the yoke is unequal; hence legislation in rudimentalism expects that one will provide for and maintain the other; and if there be neglect, severe reprobation comes upon the head of the neglecter. Dependence ever crushes some of the normal powers. Inferiority degrades any person. There is a normal love of equality, independence, freedom. In the elevation, then, of the races "it is seen that woman will stand side by side with man; that she will seek positions in society corresponding to her loves. Now the mind, by this introductory aid, may travel through the intermediate states and consider the duties, positions, obligations of woman in the ethereal world. 'Tis an ordinary truth that woman is finer and more critically organized than the opposite sex. Where man stops, there often woman begins; takes up, perfects, refines or finishes what man has commenced. He gathers into his being certain forces, does all he can with these, then delivers them into the possession and control of the woman; she takes them, moulds, grows, perfects, lifizes them, and that which was in his being, through her instrumentality, becomes a living soul. No mere human eye has ever been able to see and inspect these wonderful and purely maternal processes. Among the ethereans woman is considered in a higher condition when a mother, than when in the state of ethereal maidenhood. She spreads out more broadly, receives more readily, and ascends more naturally. Here there cannot be pause to consider the laws of ethereal generation. In passing it can only be observed that generation is contemplated for the holiest and most useful ends. Among the ethereans woman is looked upon when educated as a better counsellor than her counterpart, because the heart in its decisions is more critically adjudicating than the head. In all assemblies where the greatest deliberation is to be had, where gravest counsel is sought, woman is, and from her being there is an atmosphere which goes to tranquilize man, and his judgment is therefore more sound, and his adjudication more precise. 'Tis not so much what woman says, as what she feels and emits, which aids this

critical form of labor. She feels deeper than she speaks; knows more than she utters; sees more than she describes, and in an equilibric state she interposes herself into the being of man and gives him aid, strength and inspiration in the hour of need. Among the ethereans there are poets; there are magicians, necromancers, astrologers. These finer sciences are in divine wisdom, studied mainly by the finer classes. Woman being finer than the fine man, takes to these studies with great naturalness, and makes wonderful proficiency in these directions. She becomes recipient to the diviner aromatic spheres, and as a webist and traceologist she pursues her inquiries to great lengths. She goes into regions where man cannot tread; brings back from the nether and more abstruse worlds knowledges which man could not reach out to or lay hold of. In these directions woman is most highly valued, and sometimes regarded as a supernally divine, buoyant, and elastic being. Thus through these labors she contributes to the welfare and happiness of man. Moreover there are persons among the ethereans who are middleists, or are of a mediative character; stand, as it were, midway between the ethereal world and the more essential aromatic worlds. These middleists catch glimpses of the finer spheres, enwrap these in their being, render them so gross that the coarser sex can perceive them, and thus the Eves of the ethereans reach down from the realms above a divine and holy appealm, which, when received, gives a diviner knowledge of the relation the false bear to the goods than could otherwise be comprehended, and through this acquisition, wisdom is secured. Imagine a person who can walk on water; consider the amount of ether one must have to be as light as that liquid. Then imagine one who can walk on air, and the observation is most instructive. Then imagine that equilibrium which helps a Blondin to cross the Niagarean waters; then think of that elasticity which gives one the power to travel upon the spray and to walk in the glory of the bow, and the mind catches a slight glimpse of the capacity of a fine woman to clothe herself in the most beautiful garment and float whither she will. 'Tis impossible to take the mind up into these conditions without a basis to rest upon. The cultivated etherean woman would observe a star, or an approaching or receding comet, or would look at a tempest which is to come within bearing, in the course of a century or two. She ascends to her ethereal observatory and her desire is gratified. As a scientist her labors are of the highest order.

Nothing can be said here to any amount of her predictive power, her presentimental ability; nothing of her mathematically speaking, because the mind would undervalue the coldest statement which could be made. Woman, then, in several aspects, stands above man; in some she falls; man steps into the scale where she lacks, and the twin secure a divine equipolity. Attraction is the law. The two regard these and comprehend the fine statement of the ablest socialist, "attractions are proportioned to destinies." Among the ethereans, the finest man perfectly comprehends the fine woman; but he can hardly know the exquisiteness which characterizes the finest woman, because as the sight of an ox is coarser than the sight of an Arabian steed, so is the vision of man coarser than the finest vision of the finest woman.

Woman, then, among the ethereans, is reaching a plane suited to her aspirations; and is there fitting herself to ascend to yet finer worlds, where there are diviner labors and sublimer harmonies. Opportunity will be taken to discourse of music among the ethereans.

NUMBER SEVENTEEN.

While each people has its legislation, its literature, its government written or unwritten, each also has its religion, and builds its inner or external temple. Sweep away a people, if the temple or church remain, there is little difficulty in delineating its character. The shrines, icons, images, in fact all the useful instruments, correspond to the condition of a people. These implements are outgrowths. None construct tools better or finer than their Internals; therefore a coarse, rude people have coarse and rude implements. As the tools of a people, the government of a people, the literature of a people, each and all correspond to its Internals; equally true is it that each people makes a religion suited to its age and character. The car of Juggernaut belongs to a people as clearly as the locomotive is a child of the nineteenth century. The widow jumps upon the funeral pile with as much tranquility and devotion as the Catholic kneels in the cathedral. A rude people hold to religious notions which are most abhorrent to an elder and more intelligent people. Hence, worship varies according to the growth of a people.

Rudimentalism in its gross forms somewhat helps the mind to judge what must be in a diviner state. The ethereans are a sensitive and highly susceptible people. Their religion is of a more interior character than either that of the magnetic or electrical conditions; yet 'tis not baseless; 'tis founded upon ethereal conception of the Divine. Their conceptions help them to feel that there is a power mightier, nobler than themselves. This being they familiarly call Alta, thinking of a high and at the same time a pure spirit. Their conceptions of spirit transcend all that the human mind can grasp when it launches out into a broad and measureless sea of supreme ethereal sublimation. In that vast sea the Alta lives, breathes, moves, and permeates all the coarser ethereal states, reaching to every fibre seen or unseen, known or unknown, felt or unfelt. Be-

fore Alta they bow in humble reverence. There is their morning vow, the midday pledge and the evening sacrifice. Seeing a noble work to be wrought, the etherean devotee pledges himself to give his life, honor, fortune or talent to that holy work; and these vows are to him sacred, and are performed with most critical circumspection. A woman vows to devote herself to education. She knows nothing else; nothing nobler, and her consecration is entire. Thus religion is a life; and the Alta gives such qualifications, such encouragements as help the devotee to the highest forms of labor. The human soul is regarded as a descent from a loftier sphere; and to itself a corporosity suited to a comparatively coarse life. The soul is supposed to have existed in conjunction with the Alta, and to have had lives varied and changeable. Thus there is a continuation of soul, and when it has done what it can in a body, it is supposed to pass to another. Thus while there is an individuality of soul, there is no recognition of an individuality of body, the body being but a vehicle or habitation for a time. The senses are nearly innumerable, the faculties countless, and the capacity to do boundless; these capacities being fine and various as there is approximation to the Alta. Parents dedicate their offspring to a particular work. These offspring are offered to the Alta in pairs. Thus there is an infantile marriage. Two families unite; one offering the female, the other the male. These assimilate, grow, as it were, on the same stem, and exhibit a similarity corresponding to two or more flowers. The atmosphere becomes similarized, harmonized, and the loves correspond to the mutuality of growth and to the internal interblendings. Infants thus offered are educated, trained by one of the sacred orders, and each order has its branch of culture. Thus it is known to what order the infant pair belongs. While the parents have affections strong, yet their religious loves transcend the maternal or paternal. They have given the children of their loins to the Alta as the highest evidence of unselfish love; and in return they have the satisfaction of knowing that these dear ones are being fitted and qualified through holy ministrations to worship and obey the divine Alta. The ethereans do not look without to find the Alta, but they think that His image is inscribed by ethereal sunlight upon their inmosts; and their discourses of the Alta are gathered from their Internals, the most devout being the teachers. The songs are noiseless; but the ethereans declare that they have musical instruments within; understanding the most critical vibratory laws, they say that they can touch these instruments and the music is felt. Any number of persons may play the same tune who belong to a particular orchestra. This music is said to surpass in variety and in the number of its chords anything which the magnetic or electric worlds have concocted. As the flowers speak in silence, so is there a holy silence in the temple of worship. If one would teach he arranges himself for that work; has his apparatus, sends out his chords. The worshipers touching the chords gather therefrom his ethereal thought. No sight can be more sublime than an ethereal amphitheatre where hundreds of millions can receive the holiest influx, and the audience is as silent as the ordinary telegraphic wire. Comparison has been made of thought matter. A high mind may conjecture of the immense amount of thought which could flow in a single instant to an audience however vast. Thought does not seem to waste itself by diffusion, yet it has its limitations. Now this teacher, if he has not enough or of the right quality, can annex himself to parties having a superabundance. It flows to him and he becomes in that case the mediative mind. This transmissive labor is far more satisfactory than a rudimental mind can conceive. Much might be said of symbols, of packages, of the construction of various instruments which may be sent away to a distant part of the ethereal land charged with certain divine qualities. A great deal must be left unsaid of the office, labors, capacities of the ethereal mission. He is sent forth charged with that kind or ether, which shall best promote the work unto which he has been dedicated, and for which he has been educated by the sacred order of which he is an accredited minister. So varied are these labors that details cannot be presented. This chapter must of necessity be merely a skeleton. The parts cannot be filled up and put on canvas. But enough has been said to help persons to get a bird's eye glimpse of a religion lofty in its character, sublime in its conception, practical in its workings, beneficent in its ends.

(To be Continued.)

FIENDISH RELIC.—There is in Venice a chamber in which you may see the engines which have been invented by earthly devilry for the persecution of truth. It much resembles the private inquisition in which that diabolical amateur, Cardinal Caraffa, found the detection of his soul. The rack, the horse, the boot, the cord, the wheel, the straining chair, the screws for the thumbs and arms, machines to crush, to press, to dislocate, or stretch the human frame, are collected as ghastly memorials of those regretted days when Europe gave her idolatry to Rome. There are bottles once full of strange and subtle, slow or rapid poisons; scent boxes which conceal knives to leap out and gash the woman's cheeks who uses them; jewel cases, from which long, sharp needles darted forth, or a pungent detonating powder exploded, blinding her eyes while she bent over to admire its contents. There are necklaces to contract and strangle the wearer, gauntlets, bracelets to lacerate the arms, helmets, and breastplates—all forms of fiendish ingenuity—the relics of the time when the sunken-eyed, shaven-crowned familiars of the holy office could gloat over the sudden agony and horror of some young girl whose snowy form they extended and racked, to conquer her modesty and piety, or her virtue, or some faithful martyr rising to smother the tyranny of a corrupt church.—*Life of Torquato Tasso.*

## Knowledge and Wisdom—A Sermon.

BY HENRY T. CHILD, M. D.,  
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Well hath Solomon declared, "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."

"She is more precious than rubies; and all things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honor."

"Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her."

"The Lord by wisdom hath founded the earth, by understanding hath He established the heavens. By His knowledge the depths are broken up and the clouds drop down the dew."

"My son, let not them depart from thine eyes; keep sound wisdom and discretion: So shall they be life unto thy soul, and grace unto thy neck."

"Then shalt thou walk in thy way safely, and thy foot shall not stumble."

"When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet." Proverbs: chap. iii; 13th to 24th verse.

For nearly three thousand years the Jews and Christians have admired "the speech" of Solomon, which it is said, "pleased the Lord." 1st Kings: chap. iii; 10-11-12 verses.

"And God said unto him, because thou hast asked this thing, and hast not asked for thyself long life; neither hast thou asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment."

"Behold, I have done according to thy words; lo, I have given thee a wise and an understanding heart."

Knowledge is the result of perception, and may be defined as a collection of facts and observations on the external plane. Like the materials out of which we construct our houses, which are often rough and unsightly in themselves, before they are prepared and brought together by the skill and wisdom of the architect.

Perception, in some degree at least, belongs to all matter. One planet feels and knows of the existence of another, and in the grossest forms of matter on our globe there is a perception, both of similar and dissimilar matter; the former having been drawn into the mass and the latter having been rejected. Perception in the vegetable kingdom is still more clearly manifested in the active selection of food or elements necessary for their growth and the rejection of those which are not adapted to this purpose.

But on neither of these planes has perception yet risen high enough to produce sensation. It is not until we have traveled over onto the animal that we find this, but where the exact line begins we cannot say. There is no knowledge, strictly speaking, on either of these planes. It is only when perception, through sensation, has risen to a state of consciousness which establishes in some degree the individualities of the being, which gives a perception of the individuality of other beings, and the distinct identity of objects around it, that the dawn of knowledge begins.

Facts, which are the basis of all knowledge, have their origin in the recognition of some of the distinctions between thing and thing. Thus through observation and the perception of different conditions, one object, the basis of a fact, is separated in the mind and distinguished from another. As the perception grows more perfect, so does the accumulation of facts increase, and knowledge abounds in the world, and the broad and beautiful domain of science and art is spread out before the human mind.

But this may all be and we shall have but little wisdom. It is the mission of wisdom to arrange and classify the facts so that we may have an appreciation of the intrinsic and relative value of each one.

We have said wisdom is the house we build to shelter and protect ourselves, while facts—knowledge, are the materials out of which we construct our houses.

Wisdom is an army, strong and mighty. Facts and knowledge are the soldiers who compose that army. How powerful the one! how impotent the other! Childhood is especially the period for gathering facts, but he who would keep up with the demands of the age must be constantly accumulating these.

Riper years, and gray hairs ought to bring wisdom, and this should be continually unfolded.

What shall we say of the relative value of knowledge and wisdom?

Wisdom cannot be built, except upon the basis of knowledge. From the standpoint of human consciousness man accepts the declaration of the Apostle, "First, that which is natural, and afterwards that which is spiritual." And thus man works from the external to the internal, beginning with his perception of the former. As he gathers up the vast array of facts which his consciousness brings to him and drinks in the wisdom which flows from these, he approximates toward the spiritual plane and there comes echoing through the deep interior recesses of his nature a thought the reverse of the Apostolic declaration. He is startled with the faint utterance of the sentiment that that which is spiritual is first and afterwards that which is natural or external. A new view is given to all the accumulated facts of the ages. The un-

verse itself, with all its grand and sublime qualities, its wonderful phenomena which have ever challenged the highest scope of the intellectual powers of man to scan, now stand out before him and he sees that each fact and every phenomenon are but so many crude expressions of an interior and divine principle which is outworking itself in unnumbered millions of forms in the realm of materiality. Now wisdom lifts man into a new sphere, a higher plane, and he leaves the external temples of rock, tree, bird and beast, and going into the inner temple gazes beneath the vale of externality, and while he is ever ready to gather all the facts and knowledge that he can, and to study carefully the lessons which they teach and the relations which they hold to each other, he is inspired to look through and beyond them to the causes of which they are but the external expressions. A new field of wisdom, broader and more comprehensive than any which he had before realized, now opens before him in all its grandeur and sublimity. And standing thus firmly upon external and material things, as substantial realities as well as effects, man reaches forth into the world of causes, and with deep, penetrating gaze enters the realm of spirituality, which underlies and overreaches all other worlds. Here he comes to the fount of true, pure, divine wisdom, and it depends upon himself and his conditions, whether in drinking these waters he shall appreciate them. If, in all the walks of his life, from the first dawn of consciousness up to his present state, he has sought to become acquainted with the facts and to realize the wisdom which belongs to each sphere and plane, and has thus accumulated knowledge and wisdom in his career, he now occupies a position in which these truths are opened to him. Through the revelations of modern Spiritualism he has not only been intruded into the sphere of causes, the inner world, but the windows have been opened through which the light of these spheres is thrown back all along the pathway of human life. There is no condition of humanity that has not been affected by this light. Some have thought that these revelations which manifest man's real condition to his fellow-man, are the causes of these conditions.

As well might they charge the sun, whose light reveals to us the rough places and undeveloped conditions of earth, with being the cause of those things which it thus makes manifest, when in reality it is the means appointed by the All Father by which these rough places shall be made smooth and the desert to blossom as a rose.

We know that the warmth and light of the sun causes more rapid changes in dead and decaying matter. So the festering corruption of decaying humanity may be made more perceptible by the influences of Spiritualism. But these conditions, in both instances, are temporary, and the sooner they pass away the better for their surroundings.

Knowledge puffeth up; it is vain-glories and seeketh to display itself.

Wisdom is modest and unassuming; it maketh a man humble, even as it raises him up to a higher position in which it opens to him broader fields and grander prospects.

That dogmatism which comes from narrow observation and limited knowledge melts away as the mists of the morning before the rising sun of wisdom.

Wisdom builds substantial houses, and to do this it takes practical and useful facts and embodies them with grace and beauty, and never as mere ornaments without utility.

God is the perfection of wisdom and knowledge, and the nearer man approaches Him in his life and actions, the more true wisdom will he exhibit.

Knowledge is angular and uncertain; wisdom is round and harmonious. Knowledge begins on the external; wisdom is of two kinds; that which springs from an interior perception of that which is external in the form of knowledge, and that which springs from the internal and spiritual plane of nature directly to man through his intuitions, and is not filtered through the coarse crude forms of external matter, in the form of facts and knowledge. A limited degree of knowledge, and even some of the lower kind of wisdom, is received and manifested by some of the higher animals, and by man in his lowest estate, but the higher forms of wisdom belong to man in his best condition of unfoldment.

The higher or spiritual wisdom is received by man only when his spiritual nature is unfolded into activity so that it perceives the deep interior and spiritual throbbings of nature, and can drink from celestial fountains, a measure of that divine wisdom which belongs to that realm, and is not necessarily filtered through gross and tangible materiality.

Man's spiritual nature opens the way through his intuitions for the reception of this higher wisdom from the sphere of mind in his fellow man and from the angel world. This is the higher form of Spiritualism and by far, the most valuable and important.

The best physical manifestations of modern Spiritualism are on the plane of facts and knowledge, and the wisdom which comes through them is always filtered through matter, and hence belongs to the first kind of wisdom and can only be as "a school master to bring us to Christ," a temple in which man can ascend to a position to receive higher and purer wisdom.

Modern Spiritualism will yet realize the grand and beautiful ideal of the ancients of building a "tower that shall reach from earth to heaven." Already its foundations are laid. First, in the great realm of knowledge and science, by which the human mind has been unfolded to its present plane

of development. Second, in the physical manifesta- tions which have startled the world, and are giving glimpses of wisdom which point upward to a new condition which is soon to be unfolded, and lastly, in that celestial and divine wisdom which comes to man in his higher estate from the angels and from the Father and Fountain of all things.

And we see everywhere the same failure and confusion which came upon the ancient builders like all history repeating itself again and again in all those persons who from selfish motives and impure desires to scale the lofty heights of the celestial and bring down to their own conditions those sublime and beautiful realities, and that pure and divine wisdom which belongs to and can only be revealed in the most exalted and harmonious conditions of man's being. Such ever have found and error will find that they are Babel-builders, and their labors will end in confusion and disappointment, but the true Spiritualist, who in all purity of heart and sincerity of purpose enters upon the great labor of life, and who from the commencement of knowl- edge through all the planes and grades up to the highest is ever earnestly seeking for wisdom, for understanding, and for the reception of all the knowledge which is adapted to their condition, and from whence we may draw lessons of wisdom that shall lead us, step by step, from earth to the heaven of heavens.

Modern Spiritualism is grand and all compre- hensive in its scope. It takes in the earth, the universe, and the vast and illimitable spiritual realms beyond, above and around these, and there is no knowledge or wisdom in any of these that is not free to man just as soon as he has a capacity to receive it.

This system is the only one which gives man that knowledge and wisdom which will enable him to build a holy and true temple in which he may not only dwell in safety here on earth and find room for the proper and legitimate exercise of all his faculties, but which, having its foundations laid in the immutable and eternal principles of truth will reach from earth up to the highest heaven and will enable him to ascend in the most direct manner to that heaven which his own condition calls for and fits him to enjoy, and which is the one from whence the greatest amount of happiness is to be derived, whether it be while he dwells upon the hard and tangible shores of time, or whether he has passed on to the golden shores of the Summer Land, in all conditions conscious of the revelations of the inner life, reposing in full and perfect confidence on the love of the Infinite Father, and realizing the presence and influence of the angelic hosts, man may dwell in peace and grow more and more harmonious, and as the waves of discord roll around him in the distance, their notes will be swallowed up and lost in the grand oratorio of creation whose music rises above all.

He who planned the universe is all wise; He hath laid the foundations and established the lines thereof so that they shall endure forever.

And as man thus realizes the spontaneous and natural outworking of his entire being in harmony from its central and spiritual sources which ally him closely to the High and Holy One who inhabiteth eternity, and as he feels that this is true of the loving Father, so does he realize that this is in measure true also of himself.

For the Religio-Philosophical Journal. Speak Forth the Gospel Bright!

Theme—"Over the Ocean Wave." Why should a cloud of grief Shroud our life here! Hope's gladness spirit broods Over the bier. Comfort the sorrowing, Cheer the lone heart; In the bright Summer Land Friends never part. Speak forth the gospel bright, Death is no more; Friends from the spirit home Beckon us o'er. Lo! while God's armies come Death to destroy, Love-laden angels bring Tidings of joy! Tidings of loved ones, long Lost in the gloom, Whispers from weeping babes Saved from the tomb. Speak forth, etc. See from the shadow land Streams forth the light— Life's bright auroral beams Gilding the night. Crumble the frowning plies Error hath reared; Earth must no longer hold Ought to be feared. Speak forth, etc.

For the Religio-Philosophical Journal. Communication from George Kellog.

GIVEN THROUGH THE SPIRITSCOPE. I do not know exactly how long I have been in the spirit world—I think it must be about twenty years. This is my first communication with mortals. I was some time, I do not know how long, unconscious, and my memory of earth events is very limited. I have tried to reach my sons and daughter, but do not yet know where they reside. I remember their names, I think, but I cannot be sure that I do my wife's—I believe her name was Eliza. I passed on from New Hartford, north end, Conn., and my son, Hiram B. Kellog, may be there, with one of his brothers. I want to reach my wife and children, and shall be thankful to you, if you will assist me to. I want you to send my communication to the RELIGIO-PHILOSOPHICAL JOURNAL, and it will meet their eyes—some of them, at least. I was a man somewhat advanced in years before I passed on. I was a long time out of health, and suffered more than it would be possible to tell. I failed in business; my factory was burned, and my health completely failed me—all nearly at the same time. I have four sons and one daughter in the form, and one son in the spirit world. My wife still lives. My children, I think, are all married; two of them are somewhere in the town from whence I passed on, but the village has been much improved, and a new post office has been established there, and I do not know its name. Their old address may find them—but I don't know. The two sons who are there are machinists—another son is a lawyer, another a merchant. One died when away at school; he is with me. My daughter married one Mr. Welch of Hartford, Conn. She was his second wife. My children's names are Edward, Samuel, Sanford, Hiram B., Eliza, and George Dwight. The village is now I think, called Pine Meadow, but that may not be the name of the post office. I want to call their attention, one and all of them, to the new Gospel. Some of them, and indeed all of them that are professors of religion, and believe in future endless punishment. I want to undeceive them while they are still in the form.

I was myself a believer in that doctrine, and I have had to grow out of it by the hardest labor; I groped about in the dark a long, long time; I was lost to earth and everything belonging to it. My first remembrance of anything was, that a great many people were around me, and all seemed to be inquiring the way out of this place. I saw many faces, but none that I knew. I said, "Why does not Mrs. Kellog come to me?" and was told, "she is still in earth life, while you are in the spirit world." When I first passed on, I know Mrs. Kellog was much grieved that she was not in close attendance upon me—I mean just as I was leaving her—but she must never think of that more, as she could not have helped me any. Oh, I want so much to tell them something about your new light, but I know so little of it myself. What can I send them to make them think? I have given them here tests enough. I want they should all read the RELIGIO-PHILOSOPHICAL JOURNAL—get them to subscribe for it. I have had a great deal to learn, or rather unlearn, and it is now my great desire that my family should learn something of the spirit world before they enter it. My name is George Kellog.

Spiritualism in St. Louis.

The following article, which we copy from the St. Louis Daily Dispatch of Saturday, April 7th, speaks for itself. We need but reproduce it in our columns to show the many readers of the JOURNAL what energy and genuine effort on the part of Spiritualists will accomplish for the cause to which they are devoted.

We are happy to say that four newdealers in St. Louis sell our paper, and one of the principal spirits men in that city alone puts one hundred and twenty-five copies of the RELIGIO-PHILOSOPHICAL JOURNAL into the hands of a little boy every Sunday morning, all of which he readily sells to the members of the congregation in their seats before the commencement of the exercises.

In this way a great many read our paper, and become interested in spiritual philosophy who would never think of going to a newsdealer to buy one.

In commencing an article under the above head, it is but proper to say that we intend no discussion of the theory of Spiritualism—no ridicule of its professed believers or of its teachings; but only to give, in brief outline, a history of the rise and progress of the belief, religion, philosophy, or even "numbing," as some may call it, in our city. We may premise, even without in any wise committing ourselves in favor of the belief in messages delivered from the other world in knocks and raps, with the remark, that considered in a social light, the history of the spread of this belief, even if it be viewed as a delusion or mania, is well worthy of serious consideration as a social, and even national question—for how often have nations been destroyed, and what moral revolutions have been caused by the teachings of new beliefs, or the establishment of new sects; and the very origin of Spiritualism is within the remembrance of most of our readers. It dates back no farther than 1848; and though so recent, the place of its origin or discovery is now in doubt—the best informed of the belief hesitating to locate it at either Rochester, New York, or Stamford, Connecticut—the manifestations having occurred in the same month and year at the two points. In the popular view, however, it originated with the Fox girls, in New York, eighteen years ago, and in that period its believers have increased from two or three dozen to over 4,000,000 in the United States, it has invaded the most polished circles of Europe, and its devotees claim that there it numbers among its ranks no less persons than the Queen of England and the Empress Eugenie of France, the latter of whom is a medium, and such cabinet ministers as Bulwer and Bismarck. In the United States it has established schools and institutions of learning, founded hospitals or places of healing, has its publishers, and supports some half dozen journals, and numbers among its authors such men as Epes Sargent, Robert Dale Owen, Judge Edmunds of New York, Prof. Moses of New Jersey, Senator Tamadge of Wisconsin, Prof. Hare, S. B. Britton, Hudson Tuttle, and not least A. J. Davis, and in England Wm. and Mary Howitt, and E. Bulwer Lytton.

The first manifestations of it here occurred in 1851, in the Virginia hotel, where a Miss Anderson, a medium from Ohio, gave public seances. The phenomena attracted considerable attention at the time, and circles were formed at private residences. Mrs. Britt, a resident of the city at that time, now Mrs. Prof. Spence of New York, became a believer, and shortly after a medium. This lady probably did more to spread the belief in this city than any other person, giving seances at her own house, and forming circles in other houses, aided by Miss Irish, a noted medium who came here in 1852, and remained about two years. A paper devoted to the spread of Spiritualism, called "Light from the Spirit World," was established here in 1852, with Peter E. Bland as editor, and Wm. H. Mantz as publisher, but owing to some disagreement between the editor and publisher, the paper only survived its birth about six months. Public lectures were established in the same year, and were at first given in Concert Hall, and after at Wyman's Hall, and were continued without interruption from 1852 to 1861, when they ceased for four years, the first lecturer being the Rev. Thomas L. Harris of Auburn, New York, afterwards the founder of a colony of Spiritualists in Western Virginia, and the last lecturer, Mrs. Augusta Currier. After Mr. Harris in 1852, followed numerous lecturers since distinguished in spiritual circles, the more noticeable, as was considered, were their teachings the impulse given to the belief, by circumstances growing out of their visits to St. Louis, S. J. Fine and Joel Tiffany. Mr. Fine made his advent here in 1854, and shortly after a committee of believers, consisting in part of Peter E. Bland, A. Miltenberger, H. Stage and E. Livermore, challenged Dr. N. L. Rice, the eminent Presbyterian clergyman, to a public discussion of the theory of Spiritualism, laying down some twelve propositions which they proposed to establish, and about the same number which they supposed he would accept as the teachings of revealed religion. Dr. Rice declined the debate in a lengthy letter, reviewing the proposition advanced by the Spiritualists, which in return elicited a reply from the committee, fully as logical and searching as the Doctor's letter, and both documents being published in pamphlet form and generally circulated, added many believers to the ranks of Spiritualism. In 1856 Mr. Tiffany commenced his course of lectures, and in the same year another challenge was sent to Dr. Rice to meet him in public debate. This challenge was declined, and led to an eventful controversy between Dr. Rice and Peter E. Bland, through the columns of the Republic, at the conclusion of which the popular verdict was given against the Reverend Doctor, and many new accessions were made to Spiritualism. From this time on to 1861, the belief rapidly increased, and when the public lectures ceased at the commencement of the war Spiritualists claimed fully 15,000 believers in St. Louis, among whom were men of all professions of eminent learning and social standing, and its circles were held alike in the wealthy man's mansion and the poor man's hovel, though probably the majority of believers were to be found in the middle classes.

With the commencement of the war a lull or quiet succeeded in Spiritualism as in other matters—not perhaps that the spirits were frightened away by the "villanous smell of saltpetre and nitre," but that the attention of even its believers was more intensely called to terrestrial affairs, and they had less time to commune with their celestial visitors. The public lectures were discontinued, and few or no converts added to their numbers, but regular circles were still held in private houses, and the belief was kept warm in the hearts of the steadfast and faithful by fresh revelations. The war being ended, however, Spiritualism, always progressive, lifted its head, shook off the shackles of sloth and idleness, and again entered upon its appointed work, and in December of last year, the "Society of Spiritualists" was organized, with the following officers and trustees: J. H. Blood, President; G. S. Wally, Vice-President; Peter Behr, Treasurer; J. O. Mellen, Recording Secretary; Henry J. G. Corresponding Secretary; Myron Colony, Collector; G. W. Blood, Hall Superintendent; Trustees—H. Stage, Myron Colony, J. H. Blood, Peter Behr,

William Moberly, Josiah Anderson, S. G. Sears, John O. Mellen, T. J. Homer, G. S. Walker, J. T. Mason, J. J. Outley, A. Miltenberger.

Under the auspices of this Society, the course of public lectures was resumed, with J. O. Mellen as the first lecturer. The lectures, which are given twice every Sunday at the small hall of Mercantile Library (at 10 1/2 A. M. and 7 P. M.) are well attended, hundreds often falling to obtain seats in the evening, and leaving the hall. Some twenty "circles" are held now at private houses. Manifestations occur to the devout nightly and daily, and Spiritualists claim that their number has increased to at least 20,000 in the city, and that there are some three hundred public and professed mediums at work spreading the belief here, and convincing the incredulous, while similar societies have been formed at Springfield, Hannibal and other points in the State, and the belief is everywhere being rapidly propagated. The lecturers before the Society are changed monthly, the present speaker being Mr. Leo Miller, of Rochester, New York, whom we believe to be a rather recent convert, as we remember him well, ten years ago, as an unbeliever in even animal magnetism, and at that time he was traveling through New York, delivering lectures upon humbugs—but perhaps he "saw a light" and was converted. Prominent, however, among the teachers of this city, must be placed Mr. Wm. T. Church, of Springfield, Illinois, formerly a Universalist preacher, more recently a lecturer against Spiritualism, and now like Leo Miller, a convert and enthusiastic lecturer, one of whose seances we described a few days since. Mr. Church, who is claimed to be one of if not the highest developed medium in the country, gives public seances to convince the incredulous every Friday evening, at private seances on Mondays and Wednesdays, and forms circles at private houses for developing mediums on Tuesday, Thursday and Saturday evenings.

In addition to the course of public lectures, the society have established a Sabbath school, or as they term it, a "Children's Progressive Lyceum," which is held every Sunday afternoon at the Library Hall, and attended by almost a hundred children, and to which is attached a library of considerable extent, though but recently founded. In the library no works of any particular sect are to be found, but it is comprised mostly of philosophical disquisitions adapted to the minds of those who use them. The mode of teaching is in the main an attempt to render the "progression" theory of Spiritualism practical. The children are formed in "groups" in accordance with intellectual development, and progress from one to the other as their intelligence grows. Each group has its leader, and over its leader there are guardians and assistants, and then besides there are conductors. Instead of giving lessons to the children and requiring them to commit them to memory—which they term driving education from the outside in—each group of children select and agree upon a question which shall be answered by each the next Sunday, thus developing the reasoning powers—or as the motorists term it, teaching from the inside out. This question is chosen by the children, and in fact seldom, in relation to Spiritualism, but are inquiries naturally occurring to the minds of children, and are answered by themselves separately, without prompting from the leaders, but in the presence of all, so that each child learns what all the others have thought upon the same subject. The Lyceum usually closes each session with a series of gymnastic exercises similar to those in vogue in our public schools—consisting of motions and movements of the hands and limbs, and marching through the hall to music, either instrumental or vocal, in order, we presume, to develop the body as well as the mind.

This article has grown to such length that we can but briefly speak of the points of belief held by the Spiritualists, as we obtained them from conversations. They believe that all souls or spirits are progressive as well as immortal, and that as a child is developed to a man, so his spirit, when he dies, is developed till it is rendered suitable to enter the "Summer Land," as they term their final heaven. They believe that this progression commences at the lowest and goes to the highest, the higher the extending beyond the Summer Land, and the same falling below even the standard of manhood after death. In this latter belief they assign still to the earth those spirits—Indian, brutal men and imbeciles—who have not yet progressed sufficiently to rise above this plane; and to this fact they ascribe the many false communications. They also believe that in this progression each spirit has to accomplish its own elevation, or to use their mystical phrase, "the development is from the center out, and that each spirit retains to a certain extent the same nature as it had in the same, and the same desires that it did on earth; thus the Indians are the healing spirits, especially curing by the use of herbs, or the laying on of hands, or incantations, while the musician will play his favorite tune when he revisits the earth, the poet will indite fresh verses, the scientist will lead the circle to philosophy, and the jester will create mirth. On points beyond this we could obtain no very clear idea, there being Presbyterian, Methodist, and other sectarian Spiritualists, and even infidels, strange as it may seem; but the majority seem to concur in a belief in a Supreme Being, but a disbelief in revealed religion, estimating Christ, not as the Son of God, but the same as the other prophets, whom they believe to have been simply mediums who had converse with spirits then, as the believers do now, and among these they class Mohammed, Confucius, Socrates, Plato, and all ancient philosophers and soothsayers. These beliefs are set forth, usually, in language highly colored and somewhat mystical, as may be seen by the following Articles of Association of the "Society of Spiritualists" in this city, with which we close this article:

"Spiritualism, in its philosophy, claims nothing supernatural for its manifestations, but that they are in conformity with natural laws, and that they are a proof of the truth of itself. It does claim, however, an absolute and unbounded of these laws to the comprehension of the human mind. It professes beyond peradventure (which has never been proven before as a demonstrated fact), the immortality of the soul, which has been heretofore only a suggestion or desire in the inherent quality of the soul, and this desire has induced a belief in the soul's immortality, but has never intimated or offered a proof satisfactory to thinking and reasoning minds. It teaches as a fundamental principle of the condition of the soul, a grand truth, upon which all philosophy of the future life is predicated, and which was never adopted before by any of the known philosophies or religions of the world. It presents a religion in conformity with the laws of Nature, having no creeds, dogmas, or sectarian forms, but accepting the truths of all time, and suggesting the forms of Nature for our adoption. It advocates the growth of the human spirit as the highest expression of Divine harmonies. It has for its objects the elevation of the condition of man, and the laying out a natural, truthful and exalted religion, acknowledged by the highest minds of every age, the Fatherhood and Motherhood of God, and the Brotherhood of man; to free mankind from bondage of soul, the consequence of ignorance and error, and thus release them from all kinds of servitude and slavery, whether of body or mind; to maintain a faith in the world in a future existence of the soul as an absolute certainty, and to destroy the fear of death and the grave by a knowledge of the laws of eternal life, deeply deploring the existence of misery and error in the world. It teaches no condemnation of any individual or class of individuals, but presents truths, like, like sunshine, shall light up the dark places of the world, and transform the darkness of error and crime into the light of truth and goodness. It binds no soul in its faith or belief, teaching that the former is not a matter of volition, and the latter is a result of the convictions of the mind. It trusts to the law of progress, and the efforts of all wise minds, to lead all people to the acceptance of the highest truths which are known and taught in the world, and which are eternal.

"The most important idea, and the primal thought of this belief is, from the evidence of the soul's immortality, and it teaches that soul or spirit can never die; that what men call death is only a change of life, an entrance into a higher state, a change of the life commenced on earth, on a superior and progressive plane of existence, there to improve and advance forever.

"The fountains of inspiration are not closed or sealed, the constellations of wisdom are not extinguished, for immortal hands have again led us to the baptism of the soul, and unveiled the light of the immortal world. The story of the Promethean fire is no longer a myth, for angels have kindled upon the altars of our hearts the fire of eternal life, and beacons its breath to the flames, which burns and beacons its way to the gates where the immortals are illumining the valley of the Shadow of Death."

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For the Religio-Philosophical Journal. Address to the People of America.

In the spiritual worlds there are individuals, families, associations, nations, as in the earth life, but they are more perfect as the individuals composing them have progressed in wisdom, truth and knowledge. Some of the dwellers in the upper realms look back with deep interest to the worlds they have left behind them, and they look forward to a period when the things of earth will become so sublimated that they can with more ease than is practicable now, act quite directly upon the minds of the marked men and the earnest women of a nation and an age.

Americans are most interested in the affairs of their own nation, Englishmen think most of England, Frenchmen of France, Germans of Germany, Russians of Russia, and thus the earth world is, as it were mapped out, and there is more or less action now by spiritual beings upon all the important nations of the present age. America on the whole is now the most important stage of action on this earth. It is the world of new ideas corresponding to its new, fresh soil, and its inspirational atmosphere. Old institutions can there with ease be jostled and new can be made to take their places, while the old nations shall hardly have given the new ideas a serious thought.

It is, however, seen and known that the old is not altogether wrong or useless. There is much in age that is to be venerated, preserved and cherished. The two worlds need to be in degree united, and to come into yet closer relation. The ocean cables will aid this work; for what is proposed to be done or is done in one nation, will at the next moment be spread among all the other nations of the earth, however distant or uncivilized they may be. America by her press, her pulpit, her administrations, her literature and her legislature should lead the world. She must not permit a nation to go before her. That she may continue to hold her leading position she must be just, ruling in the fear and the love of God, and she will then be "as the light of the morning even without clouds, as the clear shining of the sun after rain." Now two things remain to be done by her leading statesmen, whether they are in or out of her legislative halls.

First: To disregard altogether the question of complexion as far as rights are concerned, and Second: Also for the securing of justice there should be a disregard of the question of sex.

These are matters that no wise and well educated person will think of a moment in legislation or in administration. When the American people shall have arrived at that state in which they will with one heart strike out of their national and State constitutions the words white and male, they will then it is hoped, use the more broad words of Mr. John Stuart Mill, "adult suffrage"—securing to all, black or white, male and female, equal privileges, the American people will be in a condition to look the question of capacity most fully in the face, and they will come to see that when cultivated women and intelligent blacks may hold important political positions, there will be a more thorough and more equal education in America than has obtained among any people in any former age.

None can know the latent qualities of individuals, races or nations, until circumstances and opportunities shall call them out. Catharine, Isabella and Joan of Arc, with other able and earnest women, have made their marks in their respective ages, and who can say that there are not some women in the American union that would fill the presidential or gubernatorial chairs with as much honor and as much grace as Franklin Pierce, James K. Polk, or Millard Fillmore?

The time must soon come when the people of the American States will become weary of contest and war, and they will seek to settle down on some broad, satisfactory basis, and then they will seek the best persons to hold the more important political positions; and it is to be hoped that in this seeking, woman will not as she has been in the past be altogether overlooked; and it is felt that some of the colored race may find places in the legislative and judicial halls. Spiritual beings, looking upon the nations of which they once formed a part, would suggest to such as have ears to hear and eyes to see, that the most advanced among the American people do now direct their energies in the following ways:

- 1. That they secure at the earliest moment all the rights they can now wisely use to the lower and more oppressed classes.
2. That they seek in the most practicable ways to organize an industry that shall with most ease and with the least expense, develop their minerals, and these then may be exported with profit to such sections of the earth as can with the greatest expedition work them into articles of use and beauty.
3. That they invite from the over populated districts of the old world, hardy and intelligent laborers, who shall be aids in the mineral regions, and assist in the best culture of the earth.
4. That the instant it is seen that a reliable and useful cable communication is opened between the British and the American nation, that they (the Americans) lay down other cables, and thus avoid that which is to be most dreaded in this age—a steam or electrical monopoly.
5. That they consider with most marked deliberation the whole question of the freest trade with all the nations of the world.
6. That they lead the world in respect to the cheapest and most rapid postal system over its great seas, and thus so connect nation with nation, that war shall hereafter be almost if not wholly impossible.
7. That assemblages be encouraged to meet at favorable seasons and at desirable locations to consider the best interests of all nations in all coming time; thus paving the way for a new language that all the world shall be able to use and transmit from climate to climate, with the least expense, and in the most rapid manner. Should the advanced American mind be turned in these broad national directions now, it is believed that progress might be expedited, and that more could be done to lift up the human race in ten years than in any preceding twenty or thirty years. A. S. W. London, England, March 9, 1866.

For the Religio-Philosophical Journal. A New Society Needed.

Christendom may be divided into naturalists and supernaturalists. The supernaturalists accept the literal history of man's fall by the disobedience of our common ancestors, Adam and Eve in the garden of Eden, and believe that in order to redeem the human family from the consequences of that fate, Jesus Christ, one person of the Triune God, descended in the form of man, dwelt upon the earth and after having been employed at the carpenter's trade in Judea until he was about thirty years of age, became a public teacher and was crucified, and that this was necessary to reconcile the other members of the Godhead so that humanity might be

rescued from a merited roasting in hellfire. All this class of persons contend that man is totally depraved, that there is no good in him, that every thought of his heart is evil, and that continually and as such he is the legitimate heir of endless sin and endless suffering; that the only way of improving his character is by a renovating process, called regeneration or a new birth, which transforms him from a fiend to an angel; and that without this transformation all other efforts at amendment only make his condition and character worse instead of better. This is the popular doctrine of total depravity.

There is in Christendom another class of persons who adopt an entirely opposite belief. This class contends that God has made no greater mistake with man than in any other department of his works; that man is in the image of his Maker—is intrinsically good, and that every child of humanity contains within the germ of an angel, and that time, experience and proper cultivation will in the end, demonstrate the good inherent in all.

These two opinions are positive antagonisms—never have been, never can be reconciled. It is important that men should judge wisely upon this question. If men are to be made angels only by being born over again, (a process not entirely dependent upon their own volition,) it is well that it should be known. If they are to reach comparative perfection through discipline, through education, by learning what is true, and rejecting what is false, by vigilantly cultivating what in them is good, and by rooting out and suppressing what is discordant and inharmonious, it is equally important that this should be known as the true mode of development, and that all developing processes should be conducted in conformity to it.

These two generic classes of religionists should be distinctly known by some term that will distinguish each from the other. There is an especial necessity for the last named class of persons to assert itself upon the question here stated, in order that it may be known to others, and that their strength or their weakness may be made apparent. For that end it should take on a name significant of the opinions it entertains. Religious sects are numerous—have each a name, as Unitarian, Universalist, Presbyterian, Episcopalian, Baptist, Methodist, etc., which name has a signification, appropriate it may be, but usually based upon some distinctive feature not very important.

Numerous as these sects are, a new one is needed—a sect with a platform so broad that all the illuminated of the Orthodox churches and nearly every heretic can stand upon it, and claiming identity of opinion with all his fellows, invoke their co-operation in those reformatory processes which will hasten forward the millennial age.

In revolving the question what name should be given to a sect so broad, so liberal and truly progressive, none has seemed to me so expressive and so appropriate as that of

EDUCATORS. What is meant by the term educator, as applied to a member of an organized Society?

Ans.—Negatively, an educator is not one who sets himself or herself up for an instructor of other people. An educator may or may not be professionally employed in teaching in the schoolroom or in the pulpit.

Affirmatively, an educator is one who believes that all human existence is educational, should be deemed educational, and should be made as highly educational as possible. An intelligent educator accepts as true, that the Supreme Intelligence which seemingly controls nature, and which is everywhere demonstrated in it, has made no greater error in the production of man than in any other department of His works, and that therefore man, with all of his weakness and his strength, his affections and his passions, his aspirations and his sensuality, his present ignorance and his future capabilities, is God-made in every part, is to be thankfully and hopefully received and treated as such.

An educator beholds in the helpless infant the future angel, and earnestly lends his aid to all those processes which, through an endless life, are to effect the transformation. In the transforming process he invokes no supernatural aid, for he believes none to be necessary. He discovers that every natural affection has a divinely appointed office, a function to fulfil, and he seeks the perfection of humanity not by crucifying the passions, but by bringing them under the control of an enlightened reason, and employing their whole force as a motive power to beneficent action.

An educator watches with intense interest every extraordinary manifestation in all the departments of man's physical, spiritual, moral and affectional action, and studies to find the agencies by which all desirable results are attained, and all undesirable ones avoided.

An educator has unbonded faith in God and in the power of truth; hence he is always in quest of light—his motto being light, more light—light everywhere, at all times, to all people, and upon all subjects. He has little faith in severe penal codes, in galleys, in jails, in sheriffs, in policemen, hangmen, constables or courts, as instruments of harmony and good order in society.

An educator has faith in proper instruction for all; none in the cruel punishment of any. With him knowledge is the saviour of the world, and the constant prayer of his labor is, let knowledge cover the face of the whole earth, "as the waters cover the face of the great deep." He has little reverence for mitred priests, or crowned monarchs, but regards humanity in its lowest state as the image and representative of God upon the earth, and as such pays to it his perpetual homage and devotion.

The educator scrutinously peers into the philosophy of human governments, inquires for the just authority of kings, aristocrats, and majorities, looks beyond the constitutions of human governments for authority higher than theirs—has but little faith in the perfectibility of any terrestrial government save the government of an enlightened judgment, controlled by intelligence and integrity developed in each human soul so as to make it a law unto itself without the necessity of penal enactments, jails, galleys, sheriffs, constables and hangmen to hold it in awe. The educator thus depending upon individual virtue for individual control, will cultivate that as the only and last hope of the world.

MATRIMONIAL ADVICE.—Our young women are cautioned against marrying dissipated young men; but, with equal, if not greater propriety, may not young men be cautioned against marrying idle and extravagant young women, for a great many unhappy marriages are the result of the latter, as well as of the former. Foolish mothers think they act affectionately by indulging their daughters in their fondness for the giddy pleasures of life, and allowing them to contract habits of indolence, not dreaming that they are thereby unfitting for the stern realities of life which must surely await them. Let them marry wealth or poverty, they will be unable to support either condition. Let them remain single, and life will become more and more burdensome as it advances.

Cardinal Wolsey was the son of a butcher.

For the Religio-Philosophical Journal.

Home in Winter.

Go by, oh ghostly wind,
How'er the waste of snow,
I am of cheerful mind,
And care not how you blow;

There is no Death.

There is no death! The stars go down
To rise upon some fairer shore,
And bright in Heaven's jewell'd crown
They shine forever more.

Letter from Wm. Thompson.

DEAR JOURNAL: In the JOURNAL of February 17th, S. Underhill, M. D. uses this language: "As every one will write best on what he has most experience in, I shall be governed by this rule." That this is so to a certain extent, if it is not absolutely so in all cases, is doubtless true; and it is certainly true, that every one will write best on that subject with which he or she is most familiar, and on which his or her mind dwells the most for the time being.

ted. For when we cast off our present outward or physical body, what we now call our spiritual will then be our outward body, and what is still more ethereal will then be our spiritual. Thus, for aught we know, we may progress upward and upward still, beyond all we can conceive of in our present state.

We probably contain as much of the spiritual and of the divine in our organisms now as we ever shall contain; but on account of our grossness, we can discern but little of spiritual and yet less of divine things; but as we throw off the gross, and become more and more etherealized, we shall know more of things spiritual and divine.

If then we are one with the Divine, do we not partake of the power of the Divine? Is not this divine power in all things what we call the forces of nature? Is it not the divine working in and through nature, and therefore the vital force in us and in all nature? Nay, is it not really the ego—the us, matter, gross or ethereal, being only the vehicle of individualization? It is quite clear to my mind that this is so.

The question now arises, how can this be done? I answer, the process is just as simple as that of raising corn or potatoes. The first requisite is, the patient must be willing and even desirous of being healed or benefited by the process, and must also have some confidence in the ability of the operator, for even Jesus and his disciples considered this a necessary condition.

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In operating upon the diseased, it is not necessary, as some seem to think, to make violent and prolonged gesticulations; the less of this the better, for it has a deleterious effect on both patient and operator, wearying the one and exhausting the other.

ject from some of our great healers, but their time is probably too fully occupied.

Marengo, Ill., Feb. 24, 1866. Wm. Thompson.

Letter from Washington.

DEAR JOURNAL: All true friends of humanity and progress must be gratified at the growing assimilation between the two great branches of enlightenment and reform, Spiritualism and anti-slavery. Indeed, the words are synonymous, as the one can have no real existence unaccompanied by the other.

The Anti-Slavery society has struggled for years, through persecution, contumely and every kind of ostracism from pulpit and press, until it now has the satisfaction of seeing the final abolition of chattel slavery by the laws of the land.

In a late conversation with the editor of The Standard, I was pleased to hear him mention with the greatest respect and fraternal feeling, THE RELIGIO-PHILOSOPHICAL JOURNAL, and he said that he made more clippings and extracts from its columns than from any other exchange.

That your readers may know something more definite of the Standard and its history, I send an extra circular issued by "The Anti-Slavery Society" and request its publication in connection with this; also most earnestly solicit your co-operation and that of all friends of humanity everywhere, to sustain and extend its circulation.

Washington, Feb. 18, 1866. N. W. DANIELS.

APPEAL IN BEHALF OF THE NATIONAL ANTI-SLAVERY STANDARD.

DEAR FRIEND: The first number of THE STANDARD was issued on the 11th of June, 1840. It was and still is the organ and the possession of the American Anti-Slavery Society.

All these journals, the STANDARD survives. Most of them, for variety of reasons, too soon ceased to be, and Slavery survived them. The Liberator was permitted to see the legal termination of Slavery by Constitutional decree duly ratified, almost in the hour of its dissolution.

And so the Constitution can be the shield of Slavery no longer. For almost a century, human sacrifices have been offered in our National Capitol more numerous and more dreadful than by all the heathen nations, and the Constitution has been the Scripture sanction and sanctification of the frightful worship. But now that abolition has ended, to the joy of earth and heaven.

The first number of the STANDARD announced that it was "the official organ of the American Anti-Slavery Society." Its principles and objects were declared to be identical with those of that Society, as expressed in its Constitution, the second article of which affirms: "The object of the Society is the entire abolition of Slavery in the United States."

"We believe and affirm—that all persons of color who possess the qualifications which are demanded of others, ought to be admitted forthwith to the enjoyment of the same privileges, and the exercise of the same prerogatives as others."

"We shall spare no exertions nor means to bring the whole nation to speedy repentance." "Our trust for victory is solely in God. We may be personally defeated, but our principles, never. Truth, Justice, Reason, Humanity, must and will gloriously triumph."

It now remains to perform the rest of these sacred vows. Pledged to this high trust, without compromise or condition, the STANDARD is alone among the journals of the land, the slave, though unchained from his chattelism, is still among his old oppressors, as a lamb amid wolves.

generously in the effort? If every subscriber would procure but one other, it would at once double our list. Many, with little exertion, could do more. The STANDARD should continue until the victims of slavery are elevated to the high table-land of citizenship; to the full fruition of liberty, equality, and fraternity.

The price of single subscriptions is three dollars a year. Clubs of ten copies, two dollars and fifty cents each, and of twenty copies, two dollars. Subscriptions and remittances to be directed to PARKER Pillsbury, editor of the NATIONAL ANTI-SLAVERY STANDARD, 48 Beckman street, New York.

Letter from A. M. Hickox.

DEAR JOURNAL: As I learn from your columns that you are soon to send The Bouquet upon its mission, as a laborer in the great field of reform, and that it contemplates visiting numerous families periodically, in various sections of our country, and that it designs more particularly to direct its labors to the elevation of the children and youth of our beloved land, and as myself and family feel desirous of being among the favored number who may receive such periodical visits, I herewith enclose the requisite amount to entitle me thereto.

The necessity and importance of a periodical publication in the ranks of Spiritualists, devoted to the interests of the rising generation, cannot be duly estimated, and verily I feel disposed to rejoice and give thanks to the Divine Father, that He, by His ministering spirits, has moved upon the minds of some to engage in so glorious a mission—a mission which I trust will emancipate vast multitudes of children and youth from the chains of bigotry and superstition which a false theology has fastened upon them.

Please direct The Bouquet when it makes its appearance to me. Yours, ALONZO M. HICKOX. Conneaut, Ohio, April 9, 1866.

Letter from New York.

DEAR JOURNAL: Welling up from the depths of my heart, goes forth my earnest encouragement to all workers for the good of humanity. I feel that the time has fully come, brothers, and the recognized needs of the world demand the permeating influences of truth, to be disseminated by every true woman and man. Man, for 1800 years (at least) has selfishly ruled and held dominion over woman, till effeminacy, helplessness and a practical ignoring of the high purposes of her creation, have come to be considered the crowning purpose of her existence.

The coming generations upon whose shoulders must fall the mantle we prepare for them, should have the satisfaction of knowing that it came from men who saw and dared to battle for justice to their mothers; then, indeed, may we hope for scions worthy of their pedigree, an honor to the mothers who bore them. The world moves; children are born, live and pass away from infantile conditions, some into life and usefulness, others into positions of use in the spheres beyond, and the effort of developed minds is to benefit the condition of these transition elements, and 'tis well. But in all external experiences and manifestations in the animal or any of the lower kingdoms, we readily appreciate and conform to the law by developing the conditions of the produced, by acting in keeping with the law in its application to the source from whence that product comes, the determining and all powerful influence of the ante-natal condition of earth's children seems to be lamentably overlooked by the masses.

To have for our children, noble, truly developed souls, we must see to it that they take in those elements with the mother nourishment of their earlier years. The law is clear and plain to the observer, that no existence has completeness save in the association of the higher positive and negative influences, so that the combination of the highest female and male elements produce corresponding results, and in order to effect the greatest results for truth, we must labor to develop those elements. The time has come when the better, (and by this I mean the nobler) are willing to concede (at least), that what man has in him of the elements of success, woman has also the right to apply in the same direction if possessed of them.

the people, at the head of government, the slimy creature, who for policy, or through prejudice or bigotry would dare to raise his voice in opposition to the demands of American women, coming with the earnestness of their souls and asking for their rights, demanding justice, would seek a hiding place from the searching eye of the Goddess of Liberty for the injustice, the insult he dared to offer to her daughters. Let the women—the noble, true, women of America, the pride and glory of our land, the saviors of humanity, meet in convention, and by the honesty of their purpose and the justice of their demands, show to the world, that whether the perpetuation of the republican principles of this country and government, are to be entrusted to the hands of American freemen, will very much depend upon the justice guaranteed to American mothers. Will you inscribe upon a column of your commendable and efficient truth-sustaining and error-correcting JOURNAL, Justice to Woman! Yours for the highest truth, G. W. T. New York, March 9, 1866.

Letter from Mrs. Stowe to Mrs. Brown.

MY GOOD SISTER: Your short but welcome letter, directed San Jose, has just reached me at this mountain city, also the JOURNAL. Many thanks. I will present its claims to the people. I arrived here day before yesterday after a terribly tedious journey of thirty-four hours' ride.

I took stage at four o'clock Monday morning, arrived at Colfax about nine. We there left the coaches, or rather mud wagons, and the passengers, about twenty in number, mounted the horses—stage horses—while mules packed our baggage.

I took stage at four o'clock Monday morning, arrived at Colfax about nine. We there left the coaches, or rather mud wagons, and the passengers, about twenty in number, mounted the horses—stage horses—while mules packed our baggage. In this way we rode to Dutch Flat, trotting most of the way, and I tell you old stage horses are not the easiest riding animals in the world. We passed over the roughest road it has been my fortune, or misfortune to travel. This mode of conveyance made me so lame that I thought it impossible to proceed farther. Another, and the only lady passenger besides myself, was completely used up.

Here we tried to take dinner, but could find nothing eatable. We were piled again into the mud wagons, in which we proceeded about twenty-five miles, where at about eleven at night we took supper. I could coax down only a cup of tea. It had now commenced storming, a kind of half rain and half snow. Here the mud scows were exchanged for sleighs—open sleighs—no robes nor blankets, nor anything else save a little straw, (and that was already wet,) for the comfort of the passengers. Luckily for me a friend presented me with a blanket before I started, otherwise I should have perished there in that storm, on the very summit of the Sierra Nevada. The sleigh I was in (many of the passengers had not the courage to go through, or rather had the good sense not to go) contained only one other passenger. Thus we passed over fifteen miles more, when the mud wagons were again brought into requisition.

These stages are drawn by six horses. They drive very fast, in order to make time—and it was with great difficulty that I could keep my seat, and the latter part of the journey I could not, I was so completely exhausted. We passed over twenty-five miles more, and arrived at this city about 2 o'clock, P. M., Tuesday. I attempted to eat, but could persuade nothing to remain on my stomach. I sought the bed for rest, but so severely had I been bruised and chilled, that this was denied me until late Wednesday morning, when my ever kind spirit friends soothed me into a quiet, refreshing slumber.

Late in the day I tried to arise, but could not, I was so lame, and I found that my limbs and body were covered with patches of black and blue, occasioned by bruises received in my late ride. To-day, Thursday, I am much better, but it is with difficulty that I can walk. I shall not be able to commence my lectures for a week.

What think you, you big, strong men lecturers, who ride in the easy coaches on the "rail" in the Atlantic States, to your appointments, and receive a mere pittance therefor. Come to this coast, and let a "weak, defenceless woman" put you through over these mountains in a little pioneer exercise—it will do you good.

I have been lecturing with good success during December, at Petaluma and vicinity; January at Sacramento. Here the assembly unanimously voted me the assembly hall to speak in—a thing they denied Emma Hardinge, so you see the "world moves."

February I spent in Nevada City. This month and April I spend in this city and vicinity. I have done much hard work this winter, and there is much more to be done, and I hope I shall be able for my share of the task. Oh! how I would like to rest awhile in my own little happy home; but the demand is so great, the people are so anxious to hear of the glorious gospel of Spiritualism, and the laborers are so few, that I know not where to stop, and I do not expect to till I wear out.

Oh, you strong and robust lecturers, who pine and grumble at your meager support in the East, will you let two frail workers (Mrs. Cuppy and myself) do all the hard labor on this coast? Here is a rich field for the true laborer.

I have met your sister, Mrs. E., and like her very much; but my many duties have prevented me from calling on her, but I shall do so at the first opportunity.

My good sister, I wish you were here to share in the great work to be done here, as well as the rich harvest; but you have another work to do, and a great one, too. Do you not think of coming out some time to see that good sister? Many a soul would welcome you.

Our sister, Laura Cuppy is doing a good work in San Francisco. I send back through your JOURNAL my love to my many warm friends in my old field, the beautiful Northwest.

Yours for truth and progress, G. M. Stowe.

Letter from New Orleans.

DEAR JOURNAL: Were we of this below-water mark city in a realm of ideas rather than the realm of materialism, it would be less surprising for us to claim space in your columns, always hallowed about with "the pale cast of thought." We was it to tell you of the grandeur of the work which one of your band has been accomplishing here. In going from dark loathsome alley to alley, one would almost imagine the realization of some of the Christ-child legends we read in German lore—instead we find that Dr. P. B. Randolph has been glowing with all the might of his powerful Rosteruelian faith two years of his life to those poor, woful, yet not totally depraved emigrants from a dire servitude. In different parts of this wondrous Gomorrah he has been diffusing those immortal

summer-land theories that change monads to men and women. Even by our most materialistic pedagogues, he is acknowledged to be peerless as an instructor, an infuser of God-life into downtrodden clay. Not only has he delivered lectures here that certainly were transcendent in sentiment, and expressed in all pure glowing simplicity, but he has organized Moral Police Associations, Children's Lyceums, and several very successful schools. A short time ago his pupils gave a very elegant entertainment at the New Orleans Theatre. Ah! thought we, what strange energy has this man, that maketh even these ignorant many colored little ones, only a few months ago slaves, so completely ready to appear before a praiseworthy audience, including as it did several generals and their staffs, and present the beauties of the thrilling scenes prepared by himself for the occasion. The grace of their attitudes and gestures, and the correctness of their intonations and articulation were certainly marvelous. Many of the songs as well as some of the music, were of Dr. Randolph's composition. The gorgeous beauty of these miscellanea appeared to exquisite advantage beneath the weird glare of the "red lights" in all the tableaux; especially radiant however was the Apotheosis of Liberty.

The best thing we can say of this high-toned affair is that it was a complete radiation of the kaleidoscopic character of our brother. At last we have a crisis in the educational affairs of this department. Only fifteen hundred out of five thousand children, and twenty-five out of one hundred and fifty teachers, are retained in our city schools. This is for the reason that the Government, for want of funds, is obliged to withdraw its pecuniary support, therefore our schools are on a pay basis. It is rather trying to these people who have had so long to pay taxes for the education of the whites to be doubly taxed for their own ascent up the preparatory bill of their manhood's acknowledgment. "Yet ever the right comes uppermost," and these schools have cost too great a sacrifice of brain and being, to prove a failure. Dr. Randolph, who was principal of the Gen. Baird school, than which this department boasts no better, has resigned, in order that the salary might save some noble female co-laborers from impoverishment. He has gone on an educational mission for the second time to the Lafourche region, where the vindictive rebels threatened him with a dire vengeance.

The doctor has put his whole soul in this work of education in New Orleans, and has had such wondrous influence with the military "powers that be," both here and in Washington, and is so near the fruition of some of his grandest ideas that it scarcely seems possible for the arch to hold without its keystone. Little children who entered his school without knowing their alphabet, and in one month's time could read in "Second Reader," tell you with their intense Creole French, that "La bon Du Medicine has gone." Raphael died before he finished his painting of the Resurrection; Hahnemann before the printing of his Essays on Immortality, and Paschal B. Randolph may complete the demonstration of his theory, "that man may be what he wishes if he is a faithful disciple of the try-bell," in the Beyond. He has been employing all the leisure he could create in writing the sequel to that work of his, which probably contains more of literary pre-Raphaelite foliage than any work of this time. All we get on earth is but a part, the duplicate being stereotyped in the Thought Realm on the other side. "The good that men do lives after them," even when that good is intermingled with evil, as quartz with gold. How seraphic the immortality of that excellence which is the outgrowth of pure disinterestedness! EDMONIA. New Orleans, February 14, 1866.

Letter from San Francisco.

DEAR EDITOR:—I greet you youthful, promising JOURNAL with a holy kiss and fraternal embrace, being greatly pleased with its appearance, as well as highly gratified by the frank, manly course it has marked out for itself in regard to other and older publications in the same field of enterprise and usefulness. The world of Spiritual readers is rapidly widening and enlarging on all sides, creating a sure demand for just such high-toned, truth-loving, fair-dealing journals as the Banner of Light and the RELIGIO-PHILOSOPHICAL JOURNAL; and were our people as liberal as they should be towards the cause in which you are so heartily engaged, four instead of two, such journals would find ample support in our rich and highly-favored country. It so happens, however, that as we become disenthrall'd from the teachings of old theology, where we were made to support heavy burdens in the shape of expenses, we at once seem to feel that we are to be henceforth free from all tax for mental food; and that the best of all religions the race thus yet witnessed requires no sort of pecuniary aid whatever. This is ill wrong, and unphilosophical in both theory and practice.

Spiritualists, above all other religionists, fall in the proper appreciation of an essential feature of their beautiful faith, when they consent to live meanly selfish lives. Spiritualism must stand up side by side, and walk arm in arm with science, which seeks truth wherever it may be found, for the noble purpose of making us free in every faculty and quality of our being. Selfishness is one of the many bondage of an unenlightened, unconstructed mind. The civilized world, so far as acquainted with the matter, accords a high position to the people of this State for their exalted and practical ideas of generosity and magnanimity. The people ask for no prouder title than this, seeing that it furnishes a passport for honorable consideration wherever a Californian may travel. And yet we, like all other of the States, can turn out as contemptible individuals as crawl on the earth. The munificence of the people of San Francisco manifests itself in both public and private acts of charity, though much of the almsgiving has ceased since the inauguration of a body of men, chosen for the purpose of ascertaining the wants of the poor unfortunate and supplying their needs. The amount of money annually contributed to benevolent purposes in this city is surprisingly large, to say nothing of the heavy amounts carried away by persons who visit us as actors, singers, showmen, etc.

I am proud to say that the Spiritualists of this city have no reason to be ashamed, as regards liberality towards sustaining the cause of Spiritual truth and the Harmonial Philosophy. They have done nobly in times past, and continue to do all our community are called upon to do. To this fact Miss Emma Harding, Mr. Mansfield, Mrs. Ada Hoyt Foye, and Mrs. Laura Cuppy can bear me witness. The last named is much of a favorite, and very justly so, for she is devoted to truth and holiness, winning her way to the innermost hearts of this people by her love of humanity, and womanly gentleness of disposition. She has publicly announced that she will not lecture where a fee is demanded at the door, adding that it was right that

the gospel of peace should be freely given to all without money and without price. Her audience has increased with each month, since her arrival among us, so that we have been happily obliged to leave the hall she found us in, and procure one of double the capacity, which is often filled to overflowing and inconvenience. Our present prominence subjects us to an occasional growl from some one or more of our city papers, as some one with an unbalanced mind talks loudly in the streets about the spirits, and becomes an inmate of the city lock-up, preparatory to an examination and transmission to Stockton Asylum.

Mrs. Ada Hoyt Foye, who will no longer give either public or private seances, has left us on a visit up among the mountains, big trees, and mining districts of this State; when last heard from she was at Nevada City.

Mrs. Cuppy gave a lecture last evening, the 8th of February, for the benefit of the friends of progress, although she was quite indisposed, which was plainly perceptible in her speech and manner; she nevertheless gave us a good practical discourse on the morals of society, as seen and felt to-day. Many of the points made were so truthful to our experience, that a tremor of approval could be felt.

I shall write you from time to time, and my best wishes for your success are yours.

J. D. PIERSON.

San Francisco, February 9th, 1866.

Letter from Davenport.

DEAR JOURNAL: The truth and liberality of thought and feeling that is manifested in the production of your pages is appreciated in this place by a few only, who are inquiring minds, but to them it is as a drop of gold in a caldron of dross—a ray of light penetrating the gloom of sectarian bigotry. Although the spirit of free thought and investigation is manifested but little publicly, there is a deep and earnest desire among the people to look beyond church gospel. Some have the courage to express their opinions—others are so utterly weighed down by their early education that they dare not acknowledge their belief—fearing to arouse the ire of their fellow members of the church.

The Spiritualists here at present are not sufficient in number to attain any great object, but have made an effort, by procuring the use of a very suitable hall for each Sabbath, in which they purpose having lectures, and eventually will organize a Lyceum for the expression of untrammelled intellect. During the year past the number of lecturers here upon the Harmonial Philosophy was limited. Leo Miller, with his calm and earnest manner of expressing truths, and Mrs. Wilhelm, with her true womanly dignity and grandeur of thought, being the only ones we have had to refresh the intellect upon that subject. But we look forward to the arrival of Mr. Hayden, with the anticipation of enjoying a course of lectures that may prove of interest to all.

Liberal thought is gaining ground, yet old theology is still flourishing, and with what sublime beauty (?) it is illustrated occasionally throughout the so-called Christian world. An instance of the kind took place here a few hours ago. The grand farce was enacted, not within the pale of the sanctuary, but the broad and crystal field which the Mississippi river now presents, was the scene of action—having the advantage of producing a free exhibition, as there were no boxes to rent. The performance consisted in ducking about a dozen of the flock; amongst this number could be seen the delicate form of childhood; the weather being extremely cold, by appearances it was productive of anything but Christian feelings in the hearts of some of those devout converts, (poor deluded victims of priestcraft!) None can foresee the result of such unwarrantable conduct upon the physical system; perhaps sickness and death will ensue, and then the stereotyped phrase "the will of Providence" will be drawn out by some of the self-righteous brethren, or some remark similar to that which was made, a few days ago, by an influential advocate of old theology. As we were admiring the portrait of a beautiful little child that had passed away, he remarked, "the Lord has taken it from those who loved it, because they worshipped it more than they did their God," and he quoted the Bible, "Thou shalt have no God but me."

What religion! What Christianity! Oh, ye Christians, how nobly ye fulfil your mission! With what fervency ye obey the precepts of Him whose name ye delight to reiterate. Truly thy reward must be great! Oh, Father of mercy and friend of the lowly, we long for the glorious light of heavenly truth to dispel the gloom and darkness of sectarian bigotry, that man may live up to the dictates of his better nature, and no longer behold in bondage by a mockery from which the soul's innate cognizance of truth and justice shrinks with disgust and sorrow. The progressive mind hungers for knowledge and truth, and is offered a stone. The sympathetic heart goes out in kindness to all, and in return receives cold mistrust. The unbiased mind that dares acknowledge its perceptions of justice and truth, is branded as an infidel, and looked upon with scorn by those whose souls are too small to comprehend the teachings of that noble emancipator of eighteen hundred years ago, whose teachings they profess to advocate.

"Such is life," and to him of the liberal mind, if not the possessor of what the world terms an education, and a plentiful supply of worldly wealth, (which is usually considered the standard of worth, and the only means by which he may retain his independent position,) life seems but little value; and he becomes misanthropical, and philosophical, questioning every doctrine, every creed and theory.

Man, what art thou? with all thy powers of thought and feeling, and aspirations that yearn for something more pure and noble than this sphere can give; with thy strength of soul prompting thee onward and upward—still governed by surrounding circumstances beyond the power of man's will to control, which crush out the germs of peace and happiness, leaving but a wreck of poor humanity, an abode for misery and despair, and causing the spirit in its anguish to question the justice and power of its Creator! Man—incomprehensible being—a link between beast and angel, ignorant of his own origin and destiny—the recognized ruler in the world, yet a slave to all. While he acknowledges his own insignificance, he feels that he is a link in the chain of the grand and boundless creation. All, all is a deep, dark mystery!

J. J. JONES.

Davenport, Iowa, Feb. 25, 1866.

True religion, says Bayard Taylor, is never spasmodic. It is as calm as the existence of God. I know of nothing more shocking than such attempts to substitute rockets and blue lights for Heaven's eternal sunshine. The largest number of colored troops in service at any one time during the war, was 123,150.

Religio-Philosophical Journal

OFFICE, 84, 86 & 88 DEARBORN ST., 3d FLOOR. RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS. GEO. H. JONES, Secretary. S. S. JONES, President. For terms of subscription see Prospectus on eighth page "The Pen is mightier than the Sword."

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To Our Patrons. Persons sending post office orders, drafts, etc., are requested to make them payable to George H. Jones, Sec'y. In changing the direction, the old as well as the new address should be given. In renewing subscriptions the date of expiration should be given. On subscribing for the JOURNAL, state the number of the paper at which you wish to commence. When no time is specified, it will be understood that the subscriber wishes to begin with the first number of the current volume, and back numbers will be sent accordingly.

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

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Connecticut in Ye Olden Times.

Philosophic, philanthropic and religious readers of the JOURNAL, we have been exceedingly amused by the perusal of an old book, dragged from the dusty shelves where the hopes and expectations of authorship molder to oblivion, and the worm and moth strip the dross of the work, and leave like the tooth of time, nought but the spirit. As you probably never have or will read this book, because it is nowhere sold, and because you will be interested, and because we want, out of charity, to preserve the author's fame, (hoping somebody will do us the same kindness,) and knowing that this will be its last faint echo; and, lastly, because we hope to wring out of it somewhat to our own honor, we have set down to labor with the pen:

The book is "A General History of Connecticut. By a gentleman of the Province, (Rev. S. Peters,) London, 1781."

The author has become heartily disgusted with the unbounded and ungoverned fanaticism of the Puritans, and his words have a piquant, bitter zest, that is amusing.

The persecuted Puritan of England, no sooner finds himself on American soil, than he proclaims his freedom. A new, vast, and unexplored wilderness, filled with savage beasts and men, is before them all; a wide ocean separates them from their enemies. They own the world they carry by conquest. "Why should king or parliament tax them? By the valor of their own arms have they obtained their own, without kindly help, and by their own arms they will hold it against all usurpation." At other times they plead their Charter, as the one only thing needful to prove their right of land even to the South sea itself. This unbounded self-reliance and egotism is the bane of our English author, but who, even thus early, when only a handful of ragged men and hungry children struggled with the wilderness, cannot see the spirit of the revolution? Those souls, and the offspring of such, will never submit to foreign control.

It is a remarkable fact, not to be found in the pages of any history, that those persecuted exiles were of Anglo-Saxon stock, strained, as it were, from the Celtic blood of England. The Saxon all over the world is a Protestant, the Celt a Catholic. It was a question of race, as well as of religion, and we may thank the invincible Power which controls the acts of history after a divine plan, for the wonderful combination of causes which first planted on our shores a colony of men of purely Saxon thought.

For a time they were beside themselves. Reason was overturned by the strangeness of their position. Connecticut, the Indian king, ruled a powerful nation. He must be dispossessed. They imagined themselves the children of Israel, and they rushed to drive the idolaters from the promised land. After accomplishing this they were assured that they were "the vine" of the Lord, predestined to overspread the continent. Each little settlement formed itself into a church. At Hartford they adopted the following tenets:

"That Christ has conveyed all power to his people, both in church and State; which power they are to exercise until His return; that all other kings, besides Christ and his elected people, are pestilent usurpers, and enemies to God and man; that the members of the church are all saints; that without liberty from the Prince or magistrate, the people may reform the church and State."

Their code was anomalous. It was never allowed to be printed, but it has attained a wide fame under the title of the "Blue Laws." Some of its articles are curious:

"No one shall be a freeman, or give a vote, unless he be converted, and a member in full communion of one of the churches allowed in this Dominion."

"No man shall hold any office, who is not sound in the faith. \* \* \* And whoever gives a vote to such a person, shall pay a fine of one pound; for second offence he shall be disfranchised."

"No food or lodging shall be afforded to a Quaker, Adamite or other heretic."

"No priest shall abide in this Dominion; he shall be banished, and suffer death on his return. Priests may be seized without a warrant."

"No one shall run on the Sabbath day, or walk in his garden or elsewhere, except reverently to and from meeting."

"No one shall travel, cook victuals, make beds, sweep house, cut hair or shave, on the Sabbath day."

"No woman shall kiss her child on the Sabbath, or fasting day."

"No person shall buy or sell land without permission of the selectmen." "No minister shall keep school." "A debtor in prison, swearing he has no estate, shall be let out and sold to make satisfaction."

"Whoever brings cards or dice into this Dominion shall pay a fine of five pounds."

"No one shall read common prayer, keep Christmas or Saints days, make mince pies, dance, play cards, or play on any instrument of music, except the drum, trumpet or Jewsharp."

"Every male shall have his hair cut round."

"If a man strikes his wife, he shall pay a fine of ten pounds." "Married persons must live together or be imprisoned."

New England may well blush for this early effort at jurisprudence. This was one of the most bloody codes ever written. Fines, banishment, whipping, torture, cutting off ears, and death, were its penalties. The Puritans were weak men in Old England, but strong in New, "when they out-popped the Pope, out-kinged the king, and out-bishoped the bishops."

A pretty story is told of a Quaker, who, as a blasphemer, had been whipped, branded, burnt in the tongue, set on the gallows, banished, and on his return sentenced to be hanged. "Dost thee not think," said he to his Judges, "that the Jews, who crucified the Saviour of the world, had a charter?" A story is told of Whitfield, on his visiting New London in 1740. He cried "Repent—do violence to no man—part with your self-righteousness, your silk gowns and laced petticoats; burn your ruffles, necklaces, jewels, rings, tinsel waistcoats, your morality and bishop's books, this very night, or damnation will be your portion before the morning's dawn." The people were so frightened that the bonfire was immediately made.

Perhaps the people of Norwich would not agree with this reverend's opinion of their ancestors. "Twenty years ago, I told you, that you were part beast, part man, and part devil at which you were offended. I have thought much about that expression, and for once find I was mistaken. Behold! I now tell you, that you are not part man, and part beast, but wholly of the devil."

At Saybrook the Rev. George got the notion into his head that he could make a miracle as well as Joshua, and at once convince the gaping crowd of his divine mission. He perambulated the walls of the fort three times, horn in mouth, and then commanded them to fall! They stood unmoved. If he had consulted Joshua he would have sapped them with spades first, and then the Lord would have helped him! Then he cried aloud: "This town is accursed for not receiving the messenger of the Lord; therefore the angel is departed and the walls shall stand as a monument of a sinful people." Then the great disappointed boy "shook the dust from his feet and departed." He had proved himself a sham.

The story of Putnam is curious. He was awakened by the voice of his favorite pig, which a bear was dragging into the wilderness. He started at once in pursuit, snatching a billet of wood by the way. Through the sounding forest in the darkness, guided only by the voice of his darling, furious with indignation, he ran. The bear entered her cave and Putnam after her. He soon saw that the game had "changed base." It was a change for an object, and she charged down on him like a fury. He met her, determined to have the pig or die. A well-timed blow decided her fate, and of her two cubs, and they were all ignominiously dragged out. In the morning the neighbors declared the exploits of Sampson or David had been exceeded. They made Putnam a lieutenant, a captain, a major, and colonel. He was so reckless, the Indians called him son of Hobbamockow, or the devil, so that when they captured him, they dared not kill him, but tied him to a tree where for three days he remained without food or drink. Then they sold him to the French.

These rude settlers valued strength. But brute power was the great need to meet the forest and its denizens, and they at once became loyal to those who possessed this requisite. Wethersfield, even in that early day, was famous for its onions. We are mainly told that the beauties of that town always have, annually, a silk gown, which they purchase by growing that delectable vegetable.

It was proposed to have the general Assembly grant a charter to regular physicians, because there were so many quacks. That sage body declared, however, "No medicine can be serviceable without the blessing of God. The quacks never administer any medicine until the minister has prayed for a blessing; whereas the learned doctors say that the blessing is in their physic, without the prayers of the ministers." One doctor proposed to try a dose of arsenic on a patient, and see what the prayers of twenty ministers could do. He was persecuted as a profane man. The quacks and the ministers had their way.

The Indians held a "pow-wow" on the seashore at New Haven. The Puritans plainly saw devils dancing with them. The ministers went out to "lay" them, but they "would not lay." At last the "Episcopal" succeeded. At this they were astonished, but at once saw by it, that his power proceeded from the devil, and was more ready to persecute.

Litigation runs wild. There were 90,000 cases in the higher courts in a year, and the lesser tribunals were crowded. It was the very paradise of lawyers. These great children were wantonly infatuated with freedom. They scarcely knew how to control themselves. But from this agitation, this wild, rude strength, the grandest achievements were to flow, and the result of the "dabbings in law," was the judicial education of the people, enabling them to comprehend their exact position, construct the noblest charter of freedom the history of the world has ever produced.

They came by contention in the new atmosphere of the wilderness, to understand the relations of man better than the profoundest sages of Europe, and capable of erecting a mighty nationality of freemen.

The Religio-Philosophical Journal in North Chicago.

We would call the attention of our friends living in the North Division of the city of Chicago to the fact that Mr. Geo. A. Macomb keeps the JOURNAL for sale at his news stand, No. 40 North Clark st. Mr. Macomb's stock of books, stationery and notions is large and well assorted, and those who visit his store will not regret it.

Dr. L. P. Griggs.

We learn that Bro. Griggs will be in Chicago the first week in May. He will be heartily welcomed.

How is Knowledge Acquired?

"Advantage of knowledge and the love of it: First, that it can be acquired; secondly, that it can be retained; thirdly, that it can be increased; fourthly, that it can be imparted; fifthly, that it can be made a source of satisfaction and happiness to ourselves and others."—ACTON, p. 166.

How, or in what way do we acquire a knowledge of facts and truths? Is it not through the instrumentality of the senses and the exercise of reason? Are not the five senses the avenues or conductors by which we gain a knowledge or a belief of physical facts? How do we acquire a knowledge or belief of moral or spiritual truths? Is it not in the same way, with the addition of a conscious perception of them? Is it not by the exercise of our spiritual power, our consciousness of what is right and wrong, and our spiritual perception of what is true and what is false? In both instances does not evidence settle the question, whatever it may be? Is not evidence then the power that does the work through the medium of the senses and reasoning faculties? Must not the nature of the evidence then be suited to answer the inquiry, whatever it may be, and competent to settle, whether it be a question of knowledge or belief?

Knowledge and power are for all human purposes, attributes to be acquired; separately they are not always co-existent, nor absolutely dependent one on the other.

Knowledge is the perception of, or the ability to perceive things, facts, truths and falsehoods, imaginations, visions.

Power is the ability to act on such perception and vision, or without such perception, blindly. It is a common saying, that "Knowledge is power." Is it a truth? "That is the question." Is not knowledge one element or attribute by itself, independent of power? Is not power a faculty, quality, element or attribute by itself, independent of knowledge? Are they so connected that they must always act together? Can it even be said in truth, that knowledge gives power? Can it, except in one single instance, only be said that knowledge is power, which instance is, the power barely to know itself; that is the power merely to know its own knowledge? May not power be a dormant faculty except when called into exercise? Is it not the office of knowledge to point out the way and means to the right exercise of power? Is it not the part of wisdom to rightly and wisely direct that exercise? Is there not almost an endless variety of powers, and are not many of them exercised very badly, and many of them very happily and wisely? Are not many of them exercised unconsciously? Is power always exercised when known? If not, do they not exist and act separately? And if they exist and act separately, are they one and the same thing? Is it not the office and duty of knowledge and wisdom to tell and advise when, where, how and what power to exercise? The Almighty is said to have the attributes of knowledge, wisdom, power, goodness, justice and truth, and so far as we have those qualities, are we not so far like him? Knowledge is one of the attributes of the Almighty. Power is another of his attributes.

If knowledge is power, one and the same quality, element or principle, they could not be two separate and distinct attributes. Each attribute of the Almighty, although in some sense connected with all the rest, is nevertheless in, of and by itself, one power acting by itself, although connected with other powers acting in different directions. Some metaphysical reasoners say, there is a very palpable difference between knowledge and foreordination, although believers in foreordination. They say the Almighty can and does foreknow certain things and events, without having foreordained them.

Wherever there is a union of knowledge and power, wonders can be performed, and all things possible can be done. Wherever there is a deficiency of either, it will lack so much of the ability of performance. So far as such union can be attained, it is above all things most desirable, and worthy the highest aspirations and efforts of inquisitive man. Scientific inquiry opens the way, and the love of wisdom will lead the learner.

ILLUSTRATION.

If knowledge and power are one and the same thing, why is the conjunction and placed between the two words? The conjunction and is used to connect what would not otherwise be connected. It is either properly or improperly so used. If knowledge is identically power, then it is improperly so used, otherwise it is rightly so used. Again knowledge and power are universally admitted to be two of the attributes of the Almighty, and if two, then more than one.

There are great varieties in kinds and degrees of knowledge. There is a great variety in the kinds and degrees of power. And these degrees in knowledge are very different from the various degrees of power, and of course, cannot be the same.

Is it not readily seen that there are multitudes of cases, in which a knowledge of certain true matters of fact exist or is possessed, and yet without any power to act in relation to them, as that knowledge might lead to wish, advise or direct? Are there not numerous instances in which the power to do certain acts exists or is possessed, but cannot do, for the want of the requisite knowledge?

The error of the Proverb that "Knowledge is Power," results from the imaginary combination of both, and then declaring that one of them is the other. The little proverb has undertaken too much and cannot carry the load, for the want of adequate power.

Knowledge and power combined and acting together, can indeed perform wonders, and by the aid of another attribute of the Almighty, of wisdom, could provide for and supply all human wants beyond all present human comprehension. Acting in conjunction, they would be limited only by the extent and degree of the several elements so combined. Competent knowledge can show how power may be best exercised to accomplish the desired object.

Knowledge, the sensual, mental or spiritual perception of things. Power, the ability to do things.

The Little Bouquet.

We cordially invite all who are interested in the Little Bouquet, to contribute for its columns what they may feel disposed. Especially would we extend this invitation to the young; do not be afraid because you cannot spell all the words correctly, and construct the sentences grammatically; we will help you in those matters and put your thoughts in good shape. What we want is to get a variety of thoughts from different minds, get up an interest in the Little Bouquet so the little ones will look eagerly for the arrival of the next number, feeling sure they are kindly remembered. We would here say to those sending us enigmas, charades, puzzles, etc., that they must send the answers with them, else, however meritorious, they will never see light; also keep a copy if you want it, of every contribution you send, for we shall not attempt to return the manuscript of those we reject. Send

your contributions along, no matter on what subject, so long as they will interest the little ones. Do not be too prolific, but write short articles, to the point, and on one side of the paper only. Address, The Little Bouquet, P. O. Drawer 6225, Chicago, Ill.

Our Bookbinding—Progress of our Work—Capital Stock—What we Aim to Do.

Within the past week we have purchased Neeramer's bookbinding, the largest and best establishment of the kind in this city. We are now prepared to receive orders for every style of book-binding known to the art.

Our plans will be spared to do all our work in a manner and on terms which must suit customers.

In starting a business we followed the same line of policy that we did in the commencement of the printing business. It is generally known that immediately upon procuring a Charter from the Legislature of the State of Illinois, the Corporation purchased the best and most largely patronized printing establishment in the city of Chicago, and indeed the best in the Northwest, (J. S. Thompson's establishment), and proceeded to operate to the full extent of its capacity from the first day of entering upon business.

Although that was comparatively a new establishment, everything having been purchased within two years, and sufficiently extensive to do a very large business, yet we have been compelled by a continual demand from the old and numerous new customers, to increase our facilities for doing work to the extent of many thousand dollars. So now in like manner we have purchased the Neeramer bookbinding with a large amount of business already on hand, and have secured the services of the former proprietor, (Mr. Neeramer), as we did Mr. Thompson's, when we bought him out, yet we already see that we shall have to enlarge the bookbinding immediately to meet the greatly increasing demand for work that will be required of that department of our Corporation.

To do that, of course we must continue to increase the capital stock of the Corporation. To do business we must have the means to do it with, but on that score we have no reason to complain. Liberal minded men and women in different parts of the country have thus far fully appreciated the great work that Spiritualists and other reformers are called upon to do, and the indisputable fact that the money they invest will yield a handsome profit, and they have promptly responded to our calls for subscriptions to the capital stock.

But for this promptness we should not have been able to have started our bookbinding on so large a scale. A power beyond the material plane, which Spiritualists can fully appreciate, disposes of matters for a more successful issue than we can even contemplate.

During last week we had orders in all for very nearly one hundred shares of our capital stock—eighty of which were paid for in full. This noble backing up of our institution warrants us in assuring our friends in all parts of the country that Spiritualism is a power in the land that will make itself felt in the great field of reform. Let every one take courage and see to it that he or she is no drone in the hive.

Those who have not means to invest in stock can work for the institution in various ways. Every one has an influence to exert who has a will. The number of readers of the RELIGIO-PHILOSOPHICAL JOURNAL and The Little Bouquet can be increased very largely by perseverance on the part of those who feel friendly to our philosophy and our cause.

A very large amount of bookbinding can be furnished us by our friends all over the country, who have books, magazines, pamphlets and newspapers to be bound. Let us receive your hearty patronage, friends. It is by industry and economy that we are enabled to sustain our institution and pay good dividends to stockholders. We respectfully ask the kind words of encouragement and patronage of Spiritualists. You have patronage to bestow for your own convenience. Will you put yourself to the trouble of giving that patronage to the institution which is struggling hard to build up those principles that you cherish so dearly?

To those who are able to take stock in large or small amounts (and who is not?) we will say that now is the time for you to respond to the call. We must have an electrolyte and stereotype foundry of our own immediately. We are running five power presses now. We must have another large one. To do this we must have several thousand dollars more subscribed for stock, immediately. It matters but little whether the same is taken in single shares, with five dollars paid down, or whether it is taken by thousands in full paid shares—just as it will suit the ability and convenience of the subscriber. We will, however, repeat that those who have government bonds or other means on hand will do much better to invest it in the stock of this Corporation than to keep it in such bonds or other investments. It will pay you larger rates of interest, and will help to build up the great cause of Spiritualism—the noble cause of human emancipation from the thralldom of ignorance and superstition.

Meeting at Corry.

We are advised that the Convention to be held at Corry, Penn., has been postponed until the 17th, 18th and 19th of August.

JEROME K.—You are a good little boy, and we thank you for your criticism; but you must not omit your punctuations marks. How do you spell respectfully?

Editorial Brevities.

Hon. Daniel S. Dickinson died at his home, from an attack of berlia, on Thursday, April 12, in the sixty-sixth year of his age. He was born in Goshen, Conn., moved to the State of New York, and in early life pursued the business of farming. He has held various offices of trust; and in 1844 was United States Senator, which office he held until 1851. When the rebellion broke out Mr. Dickinson at once took a bold position in support of the Government—was selected Attorney General of the State of New York, and subsequently was appointed United States Attorney for the Southern District of New York, an office he held at the time of his death.

An excitement about coal has arisen in Spencer County, Ind. Back of Grand View the hills are reported full of coal superior to any west of Pittsburgh. A company has been formed in Cincinnati to develop these mines to their fullest extent. The vein of coal is about five feet thick.

The Pittsburg Commercial of the 12th, says that a company boring for oil on the farm of Wm. Cunningham, in Jackson county, West Virginia, three hundred and forty feet from the surface, encountered a vein of silver, eighteen inches thick, yielding ninety-eight per cent. pure silver. Underneath

this is a vein of silver quartz, four feet thick. The owners of the farm have been offered two hundred thousand dollars for it, but refused to sell at any price, as they intend developing it themselves.

A Washington dispatch says the English Minister is seriously exercised at the demonstrations of the Fenians, and has made important statements to the State Department, with the view of inducing our Government to adopt repressive measures. Secretary Seward takes the ground that, so far, the ordinary laws against any violation of the neutrality laws, which will be enforced, are sufficient.

The Sioux Indians are assembling their bands on the north fork of the Cheyenne river for a peace conference. A party of young men, a short time since, tried to get up a war party, but were quickly suppressed by the head chiefs, who killed their horses and destroyed their lodges.

A full cargo of tea, direct from China, consisting of 13,430 packages, arrived at Boston on the 13th. This is the first direct importation from China for several years.

In Congress on the 13th, the Committee on Commerce was instructed to see what legislation is necessary to prevent the introduction of cholera into this country. It will probably report a bill prohibiting overcrowded vessels from landing at our ports.

The Empress of Mexico has deposited her jewels in London, which doesn't sugar the stability of the Empire.

The Freedmen's Bureau continues to receive from the Southern States more applications for colored workmen than it can supply. No colored man or woman need remain idle for want of employment.

Fine weather has greatly favored the work on the building for the Paris Exposition of 1867, and the foundation is now completed, and the framework beginning to rise. An enterprising photographer, Mr. Petit, has purchased the monopoly of taking all the views—interior and exterior—of the palace, whether general or in detail.

The Pennsylvania Legislature has passed a law enabling oil companies to mortgage their property for the purpose of raising funds to proceed with the development. The bogus companies are pretty well used up, but there are still some that have survived, and may, in time, become paying institutions, but within more moderate bounds than were at first set for them by their projectors.

A schooner, named the Patty Martin, was wrecked on a shoal off Hatteras Inlet on the 8th of January last. Death shortly ended the sufferings of the crew, one of whom remained frozen in the rigging until the 2d of April, when Captain Henriquez, of the Northerner, undertook the perilous task of removing his remains, and after much exertion succeeded in getting the body into his boat. The remains were taken to Fort Hatteras, and Lieutenant Randall, commanding officer of the fort, had a coffin provided, in which the unlucky seaman was decently buried, after his three months' exposure to the elements.

The Bostonians are preparing to liberally test cleanliness of person as a preventative against cholera. The city fathers have just appropriated \$10,000 for city baths, and men, women and children are expected to betake themselves forthwith to the aqueous element, and there remain until the work of purification is complete. Would it not be well in some other cities we wot of if they would "go and do likewise?"

Children's Progressive Lyceums.

We respectfully request the leaders of the several Progressive Lyceums throughout the United States, or wherever else such Lyceums are organized, to forward to us without delay the names of the principal officers, place and hour of meeting, and number of members, that we may be enabled to make a perfect register for the first number of The Little Bouquet.

Please be prompt in making us the necessary report, and we will make you a full remuneration for your trouble by presenting such a statistical report of the Lyceums as shall make the friends rejoice at the progress being made in that field of reform. Address Little Bouquet, Drawer 6325, Chicago, Ill.

New Books.

We have just received the following books, which we are prepared to supply at the annexed publisher's prices. The books will be sent by mail on receipt of price and postage:

THE PHILOSOPHICAL DICTIONARY of Voltaire. Fifth American Edition. Two Volumes in one, sheep. Containing 876 large octavo pages, with two elegant steel engravings. Price, \$5.00; postage, 65 cents.

PAINE'S POLITICAL WRITINGS, to which is prefixed a brief sketch of the Author's Life. A new edition with additions. Two volumes, sheep. Price, \$4.00; postage, 62 cents.

COMPLETE WORKS OF THOMAS PAINE, Secretary to the Committee of Foreign Affairs in the American Revolution. Three volumes. Consisting of his Political, Theological and Miscellaneous Writings. To which is added a brief sketch of his Life. Price, \$6.00; postage, 94 cents.

HISTORY OF ALL CHRISTIAN SECTS and Denominations—their Origin, Tenets, Condition. By John Evans, L.L. D. Price, 75 cts.; postage, 16 cts.

A LEGACY TO THE FRIENDS OF FREE DISCUSSION; being a Review of the Principles, Historical Facts, and Personages of the books known as the Old and New Testaments; with remarks on the Morality of Nature. By Benjamin Offin, formerly Lecturer of the Society of Moral Philanthropists, at Tammany Hall, New York. Price, 75 cts.; postage, 10 cents.

KNEELAND'S REVIEW of the Evidences of Christianity. Price, 75 cts.; postage, 8 cents.

YAHOO. Price, 75 cts.; postage, 10 cents.

THE SYSTEM OF NATURE, or, Laws of the Moral and Physical World. By Baron D'Holbach, author of "Good Sense," etc. A new and improved edition, with notes by Diderot. Translated, for the first time, by H. D. Robinson. Two volumes in one. Price, \$2.00; postage, 24 cents.

THOMAS PAINE'S WRITINGS, Theological and Miscellaneous. The most complete edition ever published. Containing his Acre of Reason, and all his writings on Theology, with many miscellaneous and poetical pieces, and his letters to Washington. Price, \$2.00; postage, 30 cts.

PAINE'S THEOLOGICAL WORKS. To which are added, the Profession of Faith of a Savoyard Vicar, by J. J. Rousseau; and other Miscellaneous Pieces. Price, \$1.50; postage, 20 cts.

THE DISCOVERY; being a discovery of the Origin, Evidences, and Early History of Christianity, never yet before or elsewhere so fully and satisfactorily set forth. By Rev. Robert Taylor. Price, \$2.00; postage, 24 cts.

REASON, THE ONLY ORACLE OF MAN; or a compendious system of Natural Religion. By Col. Ethan Allen. Price, 50 cts.; postage, 8 cts.

BIOGRAPHY OF FIVE THINKERS. Price, 75 cts.; postage, 10 cents.

THE LETTERS TO EUGENIA; or, a Preservative against Religious Prejudice. By Baron D'Holbach, author of the "System of Nature," etc. Translated from the French by Anthony C. Middleton, M. D. Price, 75 cts.; postage, 10 cts.

ESSAY ON DREAMS. By Thomas Paine. Price, 25 cts.; postage, 4 cents.

THE INFIDEL'S TEXT-BOOK; being the substance of Thirteen Lectures on the Bible. By Robert Cooper, author of "The Holy Scriptures Analyzed," etc. First American republication from the London edition. Price, \$1.00; postage, 12 cents.

ANTHO-THEOLOGICAL SERMONS. By Robert Taylor. Price, \$1.50; postage, 18 cts.

DEVIL'S PULPIT. By Robert Taylor. Price, \$1.50; postage, 18 cts.

BUSINESS MATTERS.

OUR BOOK TRADE.—Orders by mail are filled out as soon as they reach this office, but it sometimes happens that we may be out of some book ordered. That may cause a few days' delay until our stock is replenished. We say this, that those ordering books may not be disappointed if they sometimes get a part of the order on one day and the remainder on another day. We intend to be prompt in filling orders for the paper and for books. If either should fail to come to hand within a reasonable time, we urgently request our friends to advise us of the fact, giving names of persons, places of residences, and the amount of money sent; when the order was mailed, and to whom directed.

All such orders should be addressed to Geo. H. Jones, Secretary RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, drawer 6325, Chicago, Ill.

EMMA HARDING'S LECTURES ON THEOLOGY AND NATURE.—This book contains six Lectures given through the highly developed and well-known transcendentalist, Miss Emma Hardinge, besides much other very interesting matter. The following subjects are treated of in a masterly manner, viz.: 1. Astronomical Religion. 2. Religion of Nature. 3. The Creator and His Attributes. 4. Spirit and Matter. 5. Sin and Death. 6. Hades, the Land of the Dead.

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

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

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

CHURCH'S SEANCES.—Mr. W. T. Church, phreatic and test medium, having located permanently in this city, may be consulted at his residence, No. 863 Wabash avenue, between the hours of 9 A.M. and 4 P.M. Persons wishing to attend either the seances or developing circles, will find it to their interest to call upon him at their earliest convenience, and procure tickets to the same. Chicago, Nov. 17, 1865. 10-1f

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

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

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. Will also give psychometrical diagnosis of diseases of those who are at a distance, either by a lock of their hair, their autographs or photographs; and by the same means will delineate the character, and direct their minds to the profession or occupation for which their organizations are best adapted. Price for examination, \$1.00. Consultation, Free. Hours for consultation, from 9 to 11, A. M., and from 1 to 5, P. M. [24-1f

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

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

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

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

Albert Holsman, Columbus, lame leg for eight years, walked with crutches; cured in ten minutes, and walked off without help.

Miss Matilda McAfferty, paralysis and spinal difficulty, one year standing, unable to walk without help; after one treatment entirely relieved and walked off; thought dead.

Truly, the days of miracles have not ceased. 2-23f

VALUABLE USES OF MAGNETISM.—Dr. J. Wilbur permanently located at 561 Milwaukee street, Milwaukee, Wis., is using Magnetism with great success in curing diseases, both chronic and acute. He uses no medicine whatever, yet he challenges competition from prescribers of drugs and nostrums. Patients at a distance are cured; all that is required is a supercharged envelope and fifteen cents. Office hours from 10 A. M. to 5 P. M. [2-23in

A FAMILY REMEDY.—"Coe's Cough Balsam." These have become household words with very many families, and the merits of the article justly entitle it to our confidence and patronage. The originator does not claim to be a physician, but has evidently hit upon a prescription that meets the wants of a large class of sufferers. Some are testifying that it has actually cured them of consumption. It is no doubt the consumptive's best friend, while for coughs, hoarseness, and kindred troubles, we think it has no equal. We predict for it a world-wide reputation and extensive sale.

DR. A. N. MILLER, OF WASHINGTON, IOWA.—The above-named brother called at our office on his way to West Virginia—his old home.

We were pleased to see the Doctor looking so well and feeling so happy. He informed us that during the past winter his labors as a healer have been crowned with unparalleled success.

He has in his possession numerous certificates from those whom he has healed of the most obstinate diseases, which prove that the Doctor is no humbug, but a veritable healing medium.

We most cheerfully recommend him to the sick wherever he goes, and may the good angels ever be with him.

NOTICE OF MEETINGS.

MEETINGS AT CHICAGO.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago every Sunday, at Crosby's Opera House Hall—entrance on State street. Hours of meeting at 10 1/2 A. M., and 7 1/2 P. M.

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

WASHINGTON, D. C.—The Association of Spiritualists of Washington hold meetings and have lectures every Sunday at 11 A. M., and 7 1/2 P. M., in Souton Hall, corner of Ninth and D streets, near Pennsylvania avenue. Communications on business connected with the Association, should be addressed to the Secretary, Dr. J. A. Rowland, Attorney General's Office.

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

SPEAKERS' REGISTER.—Mrs. Anna M. Middlebrook, April 1 and 2; J. O. Fish, April 22 and 23.

tractive Sunday School, meets at the same Hall every Sunday afternoon at 2 1/2 o'clock.

SPEAKERS' REGISTER.—Mrs. Anna M. Middlebrook, April 1 and 2; J. O. Fish, April 22 and 23.

TEMPLE OF TRUTH.—Meetings at the "Temple of Truth," 814 Broadway, New York. Lectures and discussions every Sunday at 10 1/2 A. M. and 7 1/2 P. M. The hall and rooms are open every day in the week as a Spiritualists' depot for information, medium's home, etc., etc. All are invited to come, and make themselves at home.

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

VINELAND, N. J.—Meetings of the Society of the Friends of Progress in their Lyceum Hall on Plum, near Sixth street, every Sunday morning at 10 1/2 A. M. Children's Progressive Lyceum in session in the same Hall every Sunday at 2 o'clock P. M.

WILMINGTON, DE.—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. Fitzgibbon, Secretary.

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

The Children's Progressive Lyceum meets in the same Hall every Sunday afternoon, at 2 1/2 o'clock.

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

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

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

SPEAKERS' REGISTER.

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

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

Rev. Orrin Abbott will receive calls to lecture on the Spiritual Philosophy. He will also take subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL, and stock subscriptions of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. He is also a healing medium of great ability.

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

C. Fannie Ainsworth, box 70, Rockland, Me.

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

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

George W. Atwood will answer calls to lecture in the New England States. Address, Weymouth Landing, Mass.

Rev. Adin Ballou, Hopkedge, Mass.

Mrs. Addie L. Ballou, inspirational speaker, Mankato, Minn.

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

Miss Martha L. Beckwith, New Haven, care of George Beckwith.

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

M. G. Bent, inspirational speaker, will speak in Middle Greenville, Vt., the first and third Sundays in each month, and in Kingsbury, N. Y., the second and fourth, up to July. Will answer calls to lecture evenings during the week, and attend funerals. Address Middle Greenville or Smith's Basin, New York.

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

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

A. P. Bowman, inspirational speaker, Richmond, Iowa.

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

Mrs. M. A. C. Brown, West Brattleboro, Vt.

Mrs. H. F. M. Brown's post office address is drawer 6325 Chicago, Ill.

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

Mrs. Sarah A. Byrnes will speak in Lynn April 1 and 8; in Charlestown, April 15, 22 and 29. Address 57 Spring street, East Cambridge, Mass.

Miss Lizzie Carley. Address, Ypsilanti, Mich.

Albert E. Carpenter will answer calls to lecture. Address, Putnam, Conn.

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

Mrs. Sophia L. Chappell will answer calls to lecture. Address Forestport, Oneida Co., N. Y., care of Horace Farley.

Henry T. Child, M. D., 634 Race street, Philadelphia, Pa.

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

Mrs. Amelia H. Colby, trance speaker, Monmouth, Ill., will answer calls to lecture and attend funerals. Address box 675.

Dr. L. K. Conoley will lecture and heal in Longwood, Chester Co., Pa., and vicinity, the last week in April, and in Wilmington, Delaware, the two first weeks of May. Address, Vinland, New Jersey.

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

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

Dr. James Cooper, Bellefontaine, O.

Mrs. Augusta A. Currier. Address box 815, Lowell, Mass.

Warren Chase lectures during March in Philadelphia. The first two Sundays of April in Syracuse, N. Y. Third Sunday in April in Byron, N. Y. The fifth Sunday in April in Cleveland, Ohio. Last half of May at South Pass, Ill. Will receive subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL, and Stock subscriptions for the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. Thomas Cook, Huntington, Ind., will answer calls to lecture on organization.

J. B. Harrison, formerly minister of the Methodist Protestant Church, Kentucky, Kentucky, Ky., Ind.

D. H. Hamilton will answer calls to lecture on Reconstruction and the True Mode of Communitary Life. Address, Hammon, N. J.

Mrs. Lovina Heath, trance speaker, Lockport, N. Y.

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

W. H. Holmgren, the blind preacher, will answer calls to lecture on Ancient Egypt, Political Economy, or Astronomy. Address Lockport, Ill., until April 1st.

Mrs. S. A. Horton will speak in Trent, N. Y., during April; in Ludlow, Vt., May 29 and 27. Will answer calls to lecture on Ancient Egypt, Political Economy, or Astronomy, during June and the first Sunday in July. Address as above, or Brandon, Vt.

M. Henry Houghton will lecture in North Wrentham, Mass., every Sunday until April; in Taunton, April 20 and May 6 and 12; in Plymouth, May 29 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 office.

W. A. D. Hume, Cleveland, O.

Mrs. Suso 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 on Spiritualism, week evenings, or attend funerals. Address Lebanon, N. H.

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

Mrs. E. K. Ladd, No. 179 Court street, Boston, Mass., will answer calls to lecture on Spiritualism, in New York, N. Y., and in Western States.

Dr. B. M. Lawrence will answer calls to lecture. Address, 12 Lincoln street, Boston, Mass.

COMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee."

All communications under this head are given through MRS. A. H. ROBINSON.

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

INVOCATION.

Light of all life, permeating and pervading spirit—God. We feel to offer unto Thee thankfulness and praise for the many blessings Thou art constantly bestowing upon us, for Thy ever watchful care and ever abiding love. Everything that Thou hast created below us, Thy children, seem to join in anthems of praise unto Thee. And we as Thy children that Thou hast created for a wise and beneficent purpose, would offer unto Thee constant adoration. We would ever lift our souls unto Thee; we would ever be mindful of Thy presence, realizing that Thou art with us alike in darkness and light; and that out of darkness Thou in Thy wisdom wilt bring us to see nought but light and goodness.

We would thank Thee for our sorrows as well as our joys; we would thank Thee for the many changes through which we have to pass, and look upon them as the winter, spring, summer and autumn of our life taking on new forms—passing through the different shadows, and at each change laying off the one only to take on a newer and higher form of life and wisdom. May we realize that the winter of life, although severe, is necessary for us as well as the spring time of existence, when, like the forest, we were clothed with the beautiful foliage to enjoy the summer, and in the autumn we changed to a golden hue. May we feel that all are blest with Thy presence, and that Thy watchful eye is ever upon us and upon all which Thou hast created. We feel to praise Thee, oh, Spirit of Life, for the realizing sense Thou hast implanted within us, that we have but to aspire and offer from the innermost recesses of our souls a sincere desire for a higher and more perfect understanding of Thee; and that with that aspiration it shall be given unto us. We feel, oh God, to offer praise unto Thee for Thy blessings in the past, Thy watchful and tender care in the present, and the assurance of Thy abiding love in the future; and unto Thee we will ever offer praise and thankfulness.

QUESTION BY GEORGE MORGAN.

Q. Is the life principle in man the same as that which animates all other things in nature?

A. The life principle is the same, manifested in proportion to the form through which and by which you, by the life principle within yourself, take cognizance of that same principle in other things in every form in nature.

Q. If so, is it a principle of eternal life?

A. Certainly, for there is no such thing as destroying life; the life is the same, although the form through which it manifests itself is not the same. For instance, the life of the vegetable, although consumed, as you would say, by higher forms of life, is not destroyed. The form only is changed. The life principle is not destroyed.

Q. From whence or whom has it been derived?

A. Could we with our limited capacity for reasoning conceive of a time when life should cease to exist, then by the same power we could trace back and find out its origin. But the only way that every living thing is manifested and revealed is from the great ocean of life and light.

Q. If from God, is it not the same in essence as the life principle that created and moves the universe?

A. I cannot conceive of its being from God, for it is part of the great whole which you term God, or the great master mind—the great moving principle, Father and Mother, Lord and Saviour. Call it what you may, it is the same. The wind, whether it is from the east, west, north or south, is the same—it is wind. So with life—it is part of what you term God—not separate from Him, but a part of Him.

Q. If so, how can God punish any of His creatures without punishing Himself?

A. All the hell there is you carry within you. Within your own soul you carry that which makes both heaven and hell. When the spirit that actuates the body is manifested through the combative portion of your nature, you would call it hell. When it manifests itself through the benevolent portion, you would call that heaven; yet, mark you, it is the same principle in both manifestations. It is only the organs through which it manifests to you that create the difference. Inasmuch as we have in our natures, in our bodies, every form of that which we can call good and evil, hell and heaven, we conceive them to be necessary to us for a wise purpose, whether we are enabled to comprehend that purpose at the time or not.

Q. Many Spiritualists incline to abstract themselves from all surroundings, and make themselves just as vacant of thought as possible for an hour each day, for interior or spiritual unfoldment. Is it beneficial to do so?

A. It is not necessary, but such persons feel it to be needful, or they would not do so. That desire shows that it is necessary and useful to them for development or for the unfoldment of the mind. When they feel that by placing themselves in a passive condition they receive impressions from the spiritual plane of life, and that it is best for them, and that it will tend to their more rapid unfoldment than anything they could gather from the material world, as we said before, it is well for them to do thus. The fact of their feeling that it was necessary, shows at once that if they did not comply with that feeling they would not be at rest, or feel that their duty was done if they neglected to devote an hour to that which they call spiritual development. We hold that there is no such thing as stalling still, whatever may be your condition or surroundings. Everything tends to the unfoldment or bringing to your external senses of the powers which.

Q. You are told that in order to become individualized, you must have an experience, and the sadder the better. We would ask whether we are not equally individualized when by thought and observation we are led to avoid sad experiences?

A. We hold that experience is necessary for individuals to understand the powers within after becoming organized beings. Experience, however severe, tends to show by the external manifestations that power that is within the spirit; and were it not for that experience you would never know whether it were possible for you to endure such experiences—that you call trials upon earth—trials, because at the time that you suffer you cannot see any good that can come from it. If you could see the results you would not grieve so much at the cause. All are equally individualized, yet no two individuals have the same style of experience. By observation or thought, and by witnessing what you term sorrow in others, you are led to keep clear of

their particular experience; yet at the same time there will be scenes in your own life that others who do not pass through the same would gather from, as you would gather from them. So you will see that all is essential to make up the great whole; that is the experience of mortals upon the material plane of life, and not only upon the material but upon the spiritual. There are experiences upon the spiritual as well as upon the material, not so severe, however, because on that plane the dwellers are enabled to see more clearly the result.

QUESTION BY A. B.

Q. If individuals, whenever practicable, should turn their faces to the north, would they in time gather or be impressed by such currents as affect fire dogs, pokers, and other similar objects, that have been set in accordance with the magnetic meridian?

A. If it were in accordance with nature, or the laws that govern our being, for us to turn our faces to the north, and our backs upon the clear sunshine of heaven, there is no doubt but there would be something given to us as unpleasant as fire dogs, pokers, and other similar objects. [To the spirit—"Now don't laugh at my question."]

Can't you bear a joke? Individuals who are constantly looking upon the shadow instead of the sunshine, or upon what to them seems evil—seemingly evil in others, or in their own experience—would do well to consider your question, and see whether it is best to be forever dwelling upon the trials and misfortunes to which they have been subjected; or whether it would not be better to look upon the bright side of life, or face the south instead of the north. It is not to be presumed that an individual could turn his face to the north, and be forced to remain in that condition. If so, he would soon leave the material plane of life and pass to the spiritual, where there is no longer such force. You might suppose that by turning your face to the north that you would become like those objects, but it is a supposition only, for it could not be in accordance with nature.

APRIL 2. MARTIN TO CHARLES PERRY, LOUISVILLE, KY.

Well, well, after trying a long time I have got the chance that has been promised to me. Time and time again I have been promised this very opportunity that I have now, and you had better believe that I am glad of it. I am glad of it for this reason. I wanted to say a few words to my particular friends, and let them know that as bad as I was, and as mean as the folks called me, that where I am now I am just as good as any of them, and feel all right—that is what I want to say. The long and short of it was this: when I was a little bit of a child my mother died. The only one left to take care of me was my father. When he found what a care he had on his hands, he concluded that he must have some one to help him, so he went and got married, and I swear to high heaven that I do not believe, though he was my father, that he had one thought whether that woman had within her soul one spark of love or affection for us. He might have been satisfied that she loved him. I remained at home as long as I could, and a devil of a time I had of it. It was go here, and go there, do this and do that; and instead of a kind word that might have been given me, it was a cuff and a kick. Good God, did that smooth me off any? No, I tell you every cuff made me more reckless. That was what it did. Mother I had none, and father I might better have had none. When I look back now, I cannot remember one really kind word from the one who was my father, or the one that he tried to make me call mother. I'll be blessed if I would not have been sunk into hell—yes, let right square down with a rope—before I would have called her mother. Now you see just where I stood. I had this feeling when I was a boy—when I was eleven years old—so I cleared out, not caring what became of me. They called me rough and mean, and I would like to know what I had to make me any other way. As rough and mean as I was, it was just exactly what they made me. Why in thunder do folks have children, when they are unwelcome to them? When they do have those children, if they want to bring out that which is good in them, they must do it by kindness. I be d—d if I do not think that folks have been kicked and cuffed about long enough. I tell you I think I had the devil of a life time. When I went into the war I did not care whether I ever came out alive or not. My mother had died, and when I thought of her I felt as though I would like to go to her. There was a lady told me once that my mother was an angel. I thought if she had traveled over the road of death, I could do so too. So I went into the war; they said that I fought well, and I believe I did. It was at the battle of Pea Ridge that I went over. It was there that I closed up my earthly career, and it was right there, too, that I saw my mother.

Now I am, thinking what she said to me just before I came here to talk to you. I promised I would not call the old matters up; well, I won't say anything about them; let them go. As for him who should have been a father to me, she told me that whatever I said, to say it kindly; but I tell you I cannot say it kindly, because I do not feel so. When she talked to me I thought I would feel kind towards him, but I cannot feel so. Mother now is saying to me, learn patience, Martin. I will. Now let me tell you right here, if I had always had my mother with me, I should not have been the rough scuff that I was. If I had only had her to speak kindly to me, I should have been a different boy. [Pausing for some time.] I want to get my mind quiet. I wish to speak to Charles Perry, and I don't want to feel excited.

Charles, I always thought I would tell the whole particulars to you—tell them all over to you, and let you tell Louisa. You can tell her better than I. I never could seem to tell her. [Pausing.] Perhaps I had better say no more at this time about that. There is one thing that I have found out, and that is that there are many kind hearts among the folks where I am; they are not continually telling me of the bad things that I have done. So I guess that after a while I will get smoothed off—then I will not talk or think of the past.

It is a great thing to have this chance to talk to you. I appreciate it. Coming here has just brought all the old matter right square up before me. I know that I have not many friends on your side of the world, but I have a good many here, and they are good folks—just as good as ever breathed. You know I always thought a good deal of your folks, and I still continue to. I never shall forget the way in which your mother talked to me—the day she told me that as far as possible she would fill the place of my mother. I never shall forget that, if I should live a million of years. Charles, they promise me here that they will send this message to you, and I have no doubt that they will do so. You will be glad when you get it. It is the way that I have been misused that has made me talk as I have. I should not talk so another time. I will never tell over my trials again, as long as I have an existence.

I have told them for the last time. I feel like a ship that has been out in the storm—been tossed on the billows to and fro, and at last the storm has abated. The sea has become placid; on its face is to be found rest. Quietly now rests my ship.

I am very glad that I have had this chance to talk to you—I have waited a good while. Remember me to all the folks, Charles. Tell them that I am all right. Tell them to be kind to each other, and then they will call out all the good feelings that dwell in their bosoms.

Good morning, my friend. Charles Perry lives in Louisville, Ky.

WM. G. KENDALL.

Say, woman, [to a lady present] I have got something to tell you. My folks believe in the Bible; so you see I have got to bring in a little about it, else they won't believe that it is me, because I used to believe in it, too. The question that used to bother me was, "If a man die, shall he live again?" I suppose the reason that I used to think so much about it was because I thought it very unjust on the part of the great Creator to subject us to such a process, in order to enable us to live eternally. Now I don't believe that if a man absolutely dies he can come to life again; and it is so, too. There are no dead anywhere. I don't know where the idea came from that people die, but I know it is a false one, just as false as the theory that the world was flat, and in the sun rose and set; and you know that is false. Children ten years old know that—so the idea that we have got to die, in order to live again, is just as untrue. The first four days after my body was what you call dead, I did not know anything, and when I came to they told me that I had been in a deep sleep—that kind of a sleep that folks call death; and the body that I used to have had been laid one side, and the one that I then found myself in possession of was my real body. When I examined closely, I saw that it was really so. I want to tell you of this fact, and let you know that I have settled the question in my own mind about that passage of Scripture that has led me and a thousand others to puzzle our brains about, viz: "If a man die, shall he live again?"

I cannot be really contented until I tell you about this. I know how you will feel when you read this; you will lay it by, and say of all the conjuring up that mediums have done, this is the most ridiculous and wicked of all—only to think that they should bring up Wm. G. Kendall. You will say that they had better let him alone. You will think that after a person had gone through all that I have that he had better be let alone. Now I want to say this. If Spiritualism is what it claims to be, you ought to be glad of it; and if it is the Spiritualists that brought me up here, why then you ought to thank them for it. They did not bring me up, though—they had nothing to do with it. According to my belief, this is no conjuring up by any one except myself. After we die, as you term it, no individuals can ever persuade us.

You know that I have passed through death, and you know me well enough to know that I should be very thankful for a chance of this kind. I wanted to let you know it, so that you won't be thrown quite so much in the shade as I was, when I came here, in regard to your manner of proceeding, and how you will find yourself. You know I did not expect to go to a bad place, because if I had gone to a bad place, our religion would have been proved false; that promised to carry me right to heaven. I embraced that belief for the express purpose of carrying me there. I do not wish to complain, but I found myself in a very different place from what I expected. It appears to me that if I had looked into matters a little more, I should have been better off when I came here; because I should have understood more about the principles of life. I got along very well, though. I want you to accept what I have said as true to me, whether true to you or not, and respect it. If you cannot respect it for your own sake, respect it for my sake. When the storm of opposition has died away raised by what I have said, why then just give me a chance to talk, and I will tell you a good deal more than I shall now. I have my reasons for not communicating many particulars at this time. Surely I have said enough for you to believe that it is me talking. I do not think it worth while to address this letter to any one in particular. I want you all to see it. [We think it would be best for you to send it to some friend.] Perhaps it is; I will have it sent to my brother George L. Kendall, Harveysburg, Maryland. I do not think that I could have done any better than I have done this time. I wanted them all to know something of my present condition. I do not believe that there is one person in five hundred that reads that passage in the Bible, "If a man die, shall he live again," but what his trouble with the doubt therein implied. God never wrote that, for would he not know whether man would live after death? All that I have to add is, that we do not die. Good day.

TO — LARKINS, OF ST. LOUIS.

This is not my body, I am sure. Can you tell me whether this is the right place for me to come in order to send a message to my folks? [Yes, and we will gladly write whatever you have to say.] I lived in St. Louis. There are a great many Spiritualists there, but my folks are not. Larkins is the name of my friends. I am wondering how they will get this message. Have you many subscribers there? [Yes, very many.] Well, then, I shall not send this to any one in particular, but will trust to my friends getting it.

I feel mortified to come here after all that I said about the Spiritualists before I left the form. I am mortified that I abused that faith which they cherish. During the war the excitement in Spiritualism and the Spiritual meetings died out. Then I thought surely Spiritualism must be false, because Christianity did not die out. I told you when we used to talk about it that if I should die I would find out about it and let you know. Well, I hesitate to say anything about it, because I found things so very different from what I expected to. I must say what I do, although it will be exceedingly humiliating to some of you to see this coming from me, while to others it will be equally gratifying. There is one principle which, if carried out on earth, would make it much nearer like the place where I am, and that is the principle of love. In Christianity I always noticed that when my heart was full of love for my Saviour, that it was always full of love for humanity, and emity found no place because my heart was too full for it to gain entrance. Here they all seem to have the best feelings one towards another. Upon earth you feel it to be wrong to have a pure feeling of love for any except your relatives; and your soul not being full of love for every one, there is a vacancy, and that vacancy is immediately filled with hatred for those that do not agree with your ideas. I am sorry to say this, but it is true. Now if I can only make you feel that to be filled with pure and holy love would bring you happiness

and make for you a heaven upon earth, then I assure you that I shall feel sufficiently recompensed for my effort to manifest myself to you. I do not wish to send you a long letter. I had rather talk with you, and if you will go where there are persons who are susceptible to the influence of the departed, I will come and refer you to many things.

I can see now why it is that we ought to become as little children in order to enter the kingdom of heaven. It is because we have to be filled with pure feelings—pure love.

The heart cannot be entirely filled with love while upon earth; it has to wait until it has passed through death or entered upon the higher plane of life. I am happy, but I am not in that condition that I expected to be in. I do not blame myself, for I do the best that I can, considering the education I had. I would not reproach those that instilled such ideas into my mind; inasmuch as I do not blame myself, I would blame no one else. I thank the friends here for their kindness. I hope that after this reaches you that you will favor me with an opportunity of talking with you at home.

HARRISON.

I don't see what in hell is the use of putting the best side out. Devil take your letters if I have got to fix mine all out smooth. They tell me on this side that I must not swear, if I do they will cut it out. Now I want to talk just as I please, and I want you to write me down just exactly as I say. Now don't misunderstand me.

There are two reasons why I want to write to my folks. One is to let them know that I feel good, and another is to let them know that there is no such thing as the devil. I want you to know just exactly square who and what I am. I am Harrison, just as much now as I ever was. I hope I am not scaring you. There are lots of folks here, and when they come to talk to their friends they put the best side out, and by thunder that is the way they do everywhere. When folks go to meeting on Sunday they put the best side out, thinking to fool God. They take six days to fix themselves up for a good appearance on Sunday. I am speaking particularly of the Christians—those that are chock full of piety; they work six days for their own souls, and then on Sunday they fool the Lord on Sunday, and through the week they try all manner of ways to fool one another. I wish you would give me something to hold in my hand while I talk. [A pen was given.] I have been here five years, and what do you suppose I have been doing? I have been watching those Christians, and the most of them think that it is an awful thing for the Catholics to go to mass, and then go right away and get drunk. Now all the difference is they get through their worship a little quicker, and get drunk on Sunday, whereas the other folks fool God all day Sunday, and have a sleep Sunday night, and then commence their drunks Monday—that is all the difference. I have watched them, and I know.

I am sorry to say anything against the women; but they just dress themselves all up, and go to church, and try to make folks think that they dress just so every day, and because they can fool each other, they think, by thunder, that they can fool God. That is so. Now, you folks, if you don't want us to tell on you—for we that are out of the body can see just how it is—why then, you must not do so. There are a mighty lot of you who think God takes particular care of you; but He does not have anything in particular to do with you. Do you suppose the mind that regulates a universe takes special notice of you? Not a bit of it. The question that used to just dumbfound me was whether there was another world; finally, I came to the conclusion that there was no hereafter. Anyhow, if there was, I did not see any use in having so many different ways to reach it. There was a sister of mine that came and told her story once through a medium, but I did not believe that it was her. I will tell you the reason why.

In the first place, I did not believe that my sister had an existence. In the second place, I did not believe that she could come in that way if she had one; and in the third place I thought the medium got her information from my mind. I should not have been here to-day, saying what I do, if it had not been for that same sister. She wanted me to come. She said, now don't be afraid, Harrison. I told her that I should have to talk just about as I was a mind to, if I did come. [Looking out of the window.] Now would you believe that I can read that sign over there? [Reading.] "A. Booth's Oyster and Fish Depot." Why, I see everything just as naturally as I ever did. I see folks walking on the street, and can describe their dress; then of course I am all right. Now when you send this letter to my folks I don't want you to take my swear out. Put it in just exactly as I give it. You see I used to swear. I learned to swear of the ministers. Don't they tell us to go and be damned, and don't they damn your soul to hell when they preach? Don't they talk about the devil, and hell and damnation? I tell you that is where I learned to swear—from swearing preachers. I don't believe God ever made people, and set them up as preachers—they set themselves up. God likes one just as well as another. By George, I do not believe there is any God. Now I know you will want to put me in the lunatic asylum for saying that; but we don't happen to have any lunatic asylums up here, nor jails, nor any other place to shut any one up in. There are many-made institutions. There is no God, and there is no devil; they are both imaginary beings. [To reporter.] Lady, you must be very even tempered. I notice you are not disturbed by anything we say; if we swear, why you note it right down, and leave us to act perfectly natural. I am glad that it has been so, for it is not my style to put the best of everything outside. I mean to come here again. Shall you be here all these long summer days? [I hope to be.] Well, I have written a good long letter, and I wanted it to be long.

ELIZABETH.

Well, I have come because a man said that I might, and I wanted to come. I want to tell grandmother that Elizabeth goes to school. Grandmother lives at our house; she is my mother's mother, and she used to take care of me. I used to sleep with her. She was dreadful lonesome when I died, but I did not die; you tell her I mean when I laid down and went to sleep. My body is asleep, but I am not, grandmother. I am not asleep—I go to school. Now I want to tell you another thing. We have got a place to go to, but it is not for Sundays only. It is a nice place—it is not at all like Sunday School. When I go I wear a pretty white dress, all trimmed with flowers. They put them around my shoulders, and then bring them under my left arm, and then down on the side of my dress. They look just as nice as can be. I like the place where I live—it is a great big place. We walk on the ground out of doors; the sun shines, but it is not hot. When the little boys and girls come over here there is always a nice place for them to go right into. We are all just as happy as

we can be, and my white dresses are pretty clean and nice, and the leaves and flowers on them are so bright. I love purple flowers, and I have them on my dress. Grandmother put a white ribbon in my hand, and she said little Lizzie cannot hold it. That was not me, grandmother, that was my body that was asleep; but I was not asleep. Now I will tell you what you did, grandmother. You took a white string and fastened it in my hand, and you felt bad because I could not hold it myself.

My family's name is Dayton; they live in Emsdusky, Ohio. I guess grandmother's name was Winslow. Nobody felt so bad as my grandmother, when my body went to sleep. When you come here, grandmother, I will love you just as I used to. I shall say good bye to these ladies when I go. Don't you remember you used to tell me to say "good bye" and "thank you." I think I am seven years of age. Good bye, ladies.

E. BROWN.

Mysterious are Thy ways, oh, God, and past finding out. By Thy power I am once more permitted to address a few words to you, my relatives and acquaintances, whom I left but a few months since. Time had left its traces upon me—told his story well, as all of you could testify, for my locks became white with the frosts of winter, and my body became decrepit from old age. Sickness and disease had but little work to do to enable my spirit to soar away to realms of endless day. Oh, I am so thankful that I lived in a manner that was acceptable unto my Creator, God, and although mysterious His ways, yet will I confide in Him as the all-wise Creator. I lived a Christian's life upon earth, and I now enjoy all that He promised me. I came here to let you know that I can come—that E. Brown has found that this mysterious and almost impossible way of communicating with you is true. I am now speaking to you after having passed through death. Of the judgment I will not speak; God is just, and through His goodness I am permitted to address you at this hour. Trust in Him—it will bring happiness to you.

Does your paper go to St. Paul, Minnesota? [It does.] [Apparently thinking.] Well, I will write you, as I have said in the hands of God. In owing and obeying His will you cannot err. Let me bid you good day, and invoke the blessing of Him in whom I trust to rest upon you. May the blessing of Thy God and Saviour be with you.

RUFUS TO MARY MCCORMICK, LOWELL, MASS.

I will tell you why I want to sit close beside you. [Drawing close up to reporter and whispering.] It is because I saw that man when he was talking, and I saw that you was the one that took down what was said, and I knew that I could not talk above a whisper. I don't want to say a great deal, but what I do say I want to have go to my folks. I don't care for others. I only want to give just enough, so that they may know that it is me. That is all that is necessary. I don't care whether this is Spiritualism or not. My wife's name is Mary McCormick. The first thing that you will want to know is whether I am happy, because I always suffered so much. Just as soon as I was freed from my body, I was all right. It was my body that was diseased and not me. It is true you recognized me by that body, nevertheless that body was not me. I want this sent to Mrs. Mary McCormick, Lowell, Mass. If you can send it within two weeks you will greatly oblige me. I have said but little. I merely wish to call your attention to the fact that I can talk to you. I hope you will give me an opportunity soon. I thank this lady for permitting me to come. Rufus.

W. N. M.

When I stepped out of my body it was in a hurry. I stepped right out just as easy as you would close your eyes at night or by day. I got through with earth life and earthly conditions, but I did not get through with you, my friends. I do care for you. I want you to know that although I stepped out suddenly, I did not step out of my feelings for you. As I died I found myself all right, and just the same as ever. I am doing just the best I can. I suppose you think that I am happier than you are, but I came to the conclusion before I left earth that happiness was where there was a contented mind, and I do not know but that you can be just as contented on earth as in heaven. I feel as though it was wrong for us to be permitted after death to come so near to you and you not to know anything about it. I think it would be best to keep us entirely away or for you to have the power to know our presence. I do not look upon God as being better than a great many persons. It seems to me that I might have arranged a great many things better, and saved the world a great deal of suffering. Now let me tell you right square here that I do not attribute everything to an all-wise God. The world is chock full, brimful, running over with folks that are filled with the idea of a God and a devil, and many of them think that if they do good for Christ's sake they will see God, and those that don't see God will see the devil. I have come to the conclusion that I must be a kind of a go between, for I have not seen God or the devil either. I know how you will feel when you read this. You will think it is strange that I talk in this way after death. Why, my friends, I may just as well talk in this way after death as before I am myself, and am not dead; my body is dead, but I am not dead. My body being dead, I cannot see as that would make any difference in regard to the way that I would talk to my friends about the great Creator, God.

By the way, I never did hold him in very high estimation. If I could not be just exactly myself I would not come here at all. If your paper goes to St. Paul that will be sufficient. I shall not send this to any one in particular. There are plenty of people there who know me. I will risk but what some of them will get it. I never did believe in Spiritualism, and if this is Spiritualism, I am caught in my own trap. I shall have to give up to that. Now when you get this you need not say anything about its being Spiritualism. You can stay right where you are in the church. You can be Baptist and belong to the Baptist church, and let me talk to you, too. I always supposed Spiritualism to be anything but respectable. I thought that Spiritualists, as a class or body, claimed that they had a right to do anything and everything, no matter how demoralizing in its tendency.

If the company present are all Spiritualists, I will acknowledge that you are very different from what I expected. My initials are W. N. M.—they will be sufficient.

A lawyer having found a purse, and returned it to the owner, one of the papers says it may be honest and honorable, but it is exceedingly unprofessional. The delinquent defends himself on the ground that there was nothing in it.

Deaths in New York by consumption average about sixty-nine per week.

A line of railroad is in course of construction in Judea.



Our Children.

"A child is born; now take the germ and make it A bud of moral beauty. Let the dews Of knowledge, and the light of virtue, wake it In richest fragrance and in purer hue. 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, With sweetened one pleasure, or a hundred pains, O who shall say that it has lived in vain?"

For the Religio-Philosophical Journal. Song Story for the Little Ones.

BY ANNIE L. BALLOU.

So the little folks want me to tell them a story? Well! what shall it be about? "Old Mother Mercy?" Or "The poor little kitten that drowned in the well, Or "The man in boots," and what else? The "Lost of Carabas," and his brother? Or Little Jack, whose indulgent mother gave him a bean of such wonderful power That it grew to the sky in a couple of hours; And when it had grown to a wonderful tree, He climbed to its top to see what he could see, And there in its branches, as snug as a mouse, A savage old Giant had built him a house, How he killed the old Giant, got all of his money?

MARY.

"Not we want to hear something that's jolly and funny."

JAMIE.

"Oh! paw! can't you tell a story that's new? I know every one of those old stories through—I'd like to hear one that is every bit true. As long as my arm, and longer too, Or you can 'make up one,' I guess, that will do."

AUNTIE.

"Well! let me see—will Johnnie be good? And sit in his chair as a little man should?"

KATIE.

"I guess he had better be put in his bed, For he'll get to sleep and nod off his head— Then what should we do for a Johnnie to tend?"

JAMIE.

"Put his dress on a pillow, a cap on the end. It won't make half the fuss, And keep so much stiller, Nor get up such a fuss— Our pet Johnnie's 'piller'."

KATIE.

"Oh! go away, Jamie, don't pester him so, You plague him so much he don't get time to grow. There, Katie will take him right on to her lap, And then, if he likes, he can take a nice nap. And then his clothes, they will be such a pest— Wouldn't the little boy first be undressed? There goes his shoes down on to the floor. Peep, little feet, I shall catch his toes, Out and in as they come and go. Under the folds of his robe of snow— See, just in this way, before he knows— There, hush—never mind—we won't tease any more. There, cuddle his curly pate down on my breast, Lullaby, by, Then shut up his eyes, And see how nice little Johnnie will rest."

AUNTIE.

"Well! now for the story. Well! children get quiet, And then if you listen well, Auntie will try it. Well! let me see, I must tell it in rhyme, And begin the old way, 'Once on a time There lived a man—'"

JAMIE.

"That's just the way the story began About that terrible wicked man Who strutted about in his beard of blue— Who killed all his wives and hung them, too."

KATIE.

"Are you telling the tale? You had better say less, And listen while others are talking, I guess."

AUNTIE.

"Well! once on a time, a man and his wife, Who never had done any harm in their life, Lived in a nice cottage just under the hill, And the brook that rushed by turned the wheel of the mill, Where the man worked on from day to day, Watching the grain from hopper to sieve; And for a lifetime spent in that way, It was a jolly enough for any to live."

For the cows and the pigs, and the colts, and the sheep, That would feed on the hillside, or lazily sleep Under the boughs of the spreading trees; And that row of hives with its humming bees, And the cottage that stood on the clover plot, And the corn that grew in the further lot, And the sunflowers tall, that lined the walk To the spring that welled from the old gray rock, And the children that clambered upon his knee, Bolstered with mirth and innocent glee, Were his all, all told—could he ask for more To add its weight to his bountiful store?

Well! the miller worked on from day to day, As free from care as his babe at play; And the brook still flowed in its usual way, And music sweet, like the miller's song, Made every echo the whole day long; And everything seemed to be taking part In the roundelay of his merry heart— Just as everything wears a smile you know, When we are happy and see them so.

Amid the din of the dusty town Lived in princely splendor a millionaire, With his wife, a lady of this renown For queenly beauty—was none so fair.

But gold and glitter, and queenly bride, Were as empty bubbles that float on air, For prizes will starve if fed on pride, And so will the heart of a millionaire.

So, tired of the din of the crowded town, And loving the quiet of nature's ways, And sick of the chill of his lady's frown, Viewed under the mask where beauty plays,

He wandered off, where the cooling shade Flung a darker green o'er vale and hill, And often pined where the brook was staid To turn the wheel of the gray old mill.

"Can you tell me why," said the millionaire, "Your life is over so blithe and gay? For your happy heart and rustic fare I would give my untold wealth to-day."

"Hyday!" said the man with right good will, As he doffed his cap to the millionaire; "If thanks are first to my busy mill, 'Tis thanks the source of all my care."

"It goes me labor, and that is wealth; 'Tis slow my arms are mine of gold; My cot is snug with ruddy health, And true and love are never old."

"So all the world was made for one, And I am akin to all that lives; And whether I whistle to bird or tree, It always chooses what my heart gives."

The miller passed—but the millionaire A lesson had learned of priceless worth— That the hidden springs of happiness are In the heart's pure fountain that gives them birth.

And now remember, my little pets, That life isn't always what it seems; And never murmur with vain regrets, Though you fail to attain your golden dreams. For happiness lies in the reach of all, And to give of goodness will make it ours; And if the shadows and tempest fall, They but bring us the color of broken flowers. Mankato, Minn., April 8, 1896.

For the Religio-Philosophical Journal. The Shelterless Boy.

Just after the battle of Chancellorsville, while General Rosecrans' army was holding Chattanooga against the rebels, and the army were in almost a starved condition and hard work was the order of the day; there came into our lines many refugees or people without homes, or fleeing from their homes, for various reasons.

Very destitute these people often were; and any one with feelings of pity (which we all have), seeing them, would feel sorry for them. One night just after dark, during a severe rain storm, when water and mud seemed the predominating elements, I heard a child's voice outside the tent, (which I was busy with trying to make as comfortable as rain overhead and two or three inches of soft mud underneath would permit.) I looked out in the darkness, and seeing a small figure, called it to me; it proved to be a little boy, about nine years of age, thinly dressed, with bare feet, shivering with wet and cold. I asked him, "where do you belong?" "In the 94th regiment." "What have you been doing there?" "Waiting on the officers." "Well, what are you here for such a stormy night as this?" "They drove me out—said they had no room for me."

"How long have you been with them?" "About two weeks." "Have they been kind to you during the time?" "Yes, until to-night." "Where do you live when at home?" "Haven't got any home, father died, rebels burned our house, don't know where mother is," and here he cried again as if his heart would break. What could I do? My tent was full—no room for a bed, only on the ground, and scraping the mud away I spread down my "oil-cloth" and woolen blanket, making all the bed which I was in possession of; but I had little boys at home in the far North dependent on some one for their food and shelter; tears came to my eyes at the thought.

Now, my little friends, what would you have done? Just as I did, I hope—took him in and made him as comfortable as possible. Long hours of that night I thought of my little ones, and whether any one would do for them if they were cold and hungry, as I was doing by this lone one. While he slept soundly by my side, enjoying a large share of my blanket, I watched his quiet breathing, and my soul arose in prayer to the Good Father, asking that the "little stranger" might be cared for. In the morning he left me, and I never heard of him more, but my feelings that night will long be remembered as pleasant and holy.

A. D. B., Formerly of the 10th Reg't Wis. Vol.

Enigmas, Charades, Etc. CHARADE. While journeying on a sultry day, Dejected, weary and athirst, You're highly pleased, if by the way, Your eye should light upon my first. The farmer, when the toll and care Of day is ended—weary soul— Will leave my second, and repair To his low, humble home. My whole Is known to all the girls and boys Of the fair State of Illinois. April 14, 1896. S. B. Answer next week.

ANAGRAM. Tub payh hety, eth pahstelp fo rithe lukt I Mowh etleng asst leun, dan ni eno eatf Hret thears, lreht ratosfen, nda erith ginob dlnob. Answer next week.

RIDDLE. Beneath the heavens a certain one did dwell, As sacred writers uncontested tell, Within this world his vital breath he drew, Yet never sinned nor moral evil knew. He never shall be raised from the dead, Nor at the day of judgment raise his head. He never shall be doomed to suffer pains of hell, Nor yet in heaven's kingdom dwell; Yet in him there was a soul that must Suffer in hell, or reign among the just. Answer next week.

MECHANICAL PROBLEM. With what velocity must a cannon ball be projected from the summit of a mountain five miles high, so that it may pass around the earth in a circular orbit, the resistance of the air not being taken into account? Answer next week.

ANSWER TO LAST WEEK'S ENIGMA, ETC. Answer to Charade.—Honeycomb. Answer to Anagram.—The city is in China; its name Teashoo-Loomboo. Answer to Miscellaneous Enigma.—Hop keeps the heart whole. Answer to Word Puzzle.—Thomas Jefferson.

Mary C. Sickles, of Chicago, sent the first answer to the charade, the miscellaneous enigma and word puzzle published last week. Quite a number of answers have been sent. The anagram has not been answered. Who will be the first to answer this week's enigma, etc.? We are glad to see that the children and young people feel an interest in this department. It is a very useful as well as pleasant method of developing the mind, combining as it does recreation with study.

Happiness. There must have been an end and a design for which men were called into existence and endowed with such noble faculties, far more worthy of attainment than the simple gratification of selfish desire. It is clearly evident to the observer that the great aim of mankind, however situated, is to obtain happiness; and the means employed to arrive at this great end of our hopes, vary according to the circumstances and condition in which we find ourselves placed. Accordingly, we find some pursuing with activity and zeal the means to acquire wealth, as being the great source of happiness; while others are induced to devote their energies to the accumulation of knowledge, of literature, as being most worthy and likely to bring them happiness. Both, when rightly pursued, may prove a blessing to their possessors; yet when they become the fixed object of our attainment for selfish purposes, may often prove a curse.

Daily observation shows most conclusively that however highly gifted, or however well stored the mind may be with the attainments of science, or however well filled the coffers of the opulent, they have not altogether obtained that which they sought, they are still dependent not only upon a higher power, but even upon their fellow men for many of the enjoyments with which this life is cheered. When men are disposed to shut themselves up in a world of their own, as it were, growing either miserably of their gold or their attainments in wisdom, their minds become narrow, sordid and exceedingly selfish, and hence reap the reward of unhappiness. When these objects are pursued as a means of benefit to others as well as ourselves—when the hand is ever ready to relieve the distressed, or to raise a fallen brother, and the heart to feel for them, scattering of our abundance—either of wealth or learning—to those who need the aid and support of their fellows, the income of peace that fills the heart affords us a happiness that is enduring. Occasions wherein we have thus parted with our accumulations and acquisitions prove, when in after years we view the past, bright spots scattered here and there, like an oasis in the desert, along the path of our lives. Thus will the truth taught by the humble Nazarene be fulfilled in our experience, that "It is more blessed to give than receive," and then we feel and realize that these acquisitions may become a means of adding us in arriving at the great end and aim of the desires of man—happiness. Then, too, will the mind perceive the necessity for laying aside and striving to overcome the selfish promptings of the heart, and as it becomes willing to live so as to impart good to others as well as to receive it for itself, it will in proportion be qualified to realize whence those blessings come, and thus be enabled to progress by attention to these better promptings, and gradually be prepared to enjoy pure happiness.

When the States were Admitted. Few readers can be aware, until they have had occasion to test the fact, how much labor of research is often saved by such a table as the following—the work of one now in his grave. If "History is Poetry," as one who is a true poet himself forcibly remarks, then here is "Poetry personified":

- 1707. Virginia first settled by the English. 1703. New York first settled by the Dutch. 1703. Massachusetts settled by the Puritans. 1703. New Hampshire settled by the Puritans. 1703. New Jersey settled by the Dutch. 1703. Delaware settled by Swedes and Pms. 1635. Maryland settled by Irish Catholics. 1635. Connecticut settled by the Puritans. 1636. Rhode Island settled by Roger Williams. 1650. North Carolina settled by the English. 1670. South Carolina settled by the Huguenots. 1683. Pennsylvania settled by William Penn. 1793. Georgia settled by General Oglethorpe. 1793. Vermont admitted into the Union. 1792. Kentucky admitted into the Union. 1790. Tennessee admitted into the Union. 1802. Ohio admitted into the Union. 1811. Louisiana admitted into the Union. 1810. Indiana admitted into the Union. 1817. Mississippi admitted into the Union. 1818. Illinois admitted into the Union. 1810. Alabama admitted into the Union. 1820. Maine admitted into the Union. 1821. Missouri admitted into the Union. 1836. Michigan admitted into the Union. 1836. Arkansas admitted into the Union. 1845. Florida admitted into the Union. 1845. Texas admitted into the Union. 1846. Iowa admitted into the Union. 1848. Wisconsin admitted into the Union. 1850. California admitted into the Union.

"COME AND SEE ME."—Never take "come and see me" as a phrase meant in earnest. An invitation without circumstances is no invitation at all. Depend upon it if any man or woman wants your company, he or she will appoint a time for your visit. Call upon me when you can make it convenient; drop in as you are passing; make us a visit whenever you have an hour or so to spare, are social indolence by which the men of the world understand that they are not expected to do the thing requested. When people wish to be cheaply polite, there is nothing like this kind of vagueness. The complimentary and complimentary society should always be taken at a large discount. It is never worth its face or anything like it. Yet it is a convenient medium of exchange for all that, and heavy debts of gratitude that ought to be required in better coins are often paid with it. People who have more polish than principle use it lavishly—plain, blunt, honest men sparingly, or not at all. Whoever makes a friendly visit on the strength of a mere "come and see me," will be very likely to find the family circle as the Arctic circle, and to leave it with a chilly feeling about the heart that will prevent him from venturing again into the same high latitude. But when a whole souled fellow, whom you know to be your friend, grasps you by the hand, and says, "Come and dine with me to-day—be sure to come—we shall expect you," go if you can, and you will be all the better for it, both in mind and body.

Pretty Good.—Uncle Bill Fidd was a drover from Vermont. Being exposed to all kinds of weather, his complexion suffered somewhat; but at best he was none of the whitest. Stopping at a public house, a man of notoriously bad character thought, as Uncle Bill came in, he would make him the butt of a joke, and as the black face of the weather-beaten man appeared in the door, he exclaimed, "Mercy on us, how dark it grows!" Uncle Bill, surveying him from head to foot, coolly replied: "Yes, sir—your character and my complexion are enough to darken any room."

PROSPECTUS OF THE LITTLE BOUQUET, OR CHILDREN AND YOUTH CHILDREN'S PROGRESSIVE LYCEUMS.

It will contain eight pages, printed upon fine, clear white paper, one-half the size of the Religio-Philosophical Journal, or Banner of Light, and will be embellished with electricity illustrations, which will give it a most attractive appearance. It will abound with short, pithy articles, contributed by the best writers of the age, and which will be adapted to the unfolding of the youthful mind to the highest standard of truth and goodness. Its sole aim will be to begin at the foundation, and lay a basis of a noble character and pure principles, by inculcating those sentiments of virtue in the hearts of tender children, which will bring forth rich fruits in mature life. It is the intention of the Religio-Philosophical Publishing Association to publish THE LITTLE BOUQUET weekly, at an early date as the subscription list will justify it in so doing. No restriction will be placed upon the most desirable paper ever published for Children and Youth.

TERMS OF SUBSCRIPTION: One year, One Dollar in advance. Clubs of ten subscribers for one year will entitle the one making up the club to the copy for one year, free. Chicago, April 15, 1896.

NOTICE OF EDWARD H. SARGENT, deceased. Public notice is hereby given to all persons having claims against the estate of the late EDWARD H. SARGENT, deceased, to present the same for adjustment and settlement at a regular term of the County Court of Cook County, to be held at the Court House in the City of Chicago, on the third Monday of June A. D. 1896, being the 17th day of that month. JOHN A. DUNN, Executor. SARA PAINE, Executrix. Chicago, April 1st, 1896.

NOTICE. THE SPIRITUALISTS and Friends of Progress will hold a three days meeting at Greenwood, Henry county, Ind., beginning on the 25th and closing on the 27th May next. A cordial and universal invitation to all Reformers in all the important interests of religious, political and social life, is most cheerfully extended. Good speakers will be in attendance, through whose inspired messages may be given from the higher spheres. Come along, all you who are seeking more light, and let us reason together. By order of the Committee: Knightstown, April 15, 1896. D. J. H. HILL.

Notice to the Readers of the Religio-Philosophical Journal. I HAVE published a very radical and original work on CONJUGAL LOVE.

I desire that every person who reads this or her education and dignity—any person who is not afraid to think freely—should read it. I promise that all such will be benefited in it. I am very poor, supported by charity. I was born quite lame. I gave the best of my life without pay; have now been feeble for twenty years; have not stepped upon my feet for eight years, nor fed myself for three. I ask those who are able to send me somewhere between fifty and seventy-five cents, for the book in cloth, or one dollar for two. But any sum, from ten to twenty-five cents, will bring the book in paper, as the least will pay the postage and the woman for mailing. Direct, AUSTIN KENT, 2-21 East Stockholm, St. Lawrence Co., New York.

COLCHESTER, THE WORLD-RENOVED MEDIUM.

HAS taken rooms at the NATIONAL HOTEL, on the corner of Wells and Washington streets, where he can be consulted in reference to the PAST, PRESENT AND FUTURE, giving the whereabouts of absent friends, telling whether living or dead, showing the

Autographs of Deceased Friends in Blood Red Characters on His Arm, Beside many other astounding manifestations. 2-21

DR. L. P. GRIGGS, HEALING MEDIUM, will heal the sick until May 1st at Jackson Block, 371 Main street, Memphis, Tenn. 2-21

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 Sacramento Pleasure Garden, in the city of San Jose, on Friday, Saturday and Sunday, the 26th, 27th and 28th of May next.

Mrs. Ada Hoyt Fox, the wonderful rapping test medium, will be present, and give sittings in the evenings. Mrs. C. M. Stowe, Mrs. Laura Cuddy and other speakers are engaged. In the Atlantic States are invited, and some are expected to be present. 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 occasion. J. H. ATKINSON, JOHN C. MITCHELL, J. D. PIERSON, Mrs. L. V. CUPPY, R. B. HALL, San Jose. A. C. STOWE, J. J. OWEN, W. N. ELOCUM, Mrs. C. M. STOWE, San Jose, Cal., March 8th, 1896.

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 Hotel of Progress Hall, in Vineland, N. J., on Thursday and Friday, May 24th and 25th, 1896, 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, 1896. WARREN CHASE, C. B. CAMPBELL, JOHN GAJE, Committee.

OIL AND VARIOUS DEPOSITS FOUND. I WILL now answer letters inquiring concerning the Mineral Deposits of any specified locality, giving a description of them to the depth of from one hundred to one thousand feet below the surface. (One locally described in each letter.) Having been engaged in this business, more or less, for forty 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, enclosing \$3.00, with stamp, to A. D. BALLOU, Mankato, Minnesota. 2-21

REALLY A GOOD THING! THE best method for Tanning, Dressing and Coloring Furs, together with the latest style patterns for making Gloves, Mittens, Victorines, Muffs and Skating Caps, sent to any address in the United States, on the receipt of \$2.00. Address MRS. F. A. LOGAN, Station D, New York City. 2-14

COPYRIGHT SECURED MARCH 1896. NAZARENE HEALING INSTITUTE. DRS. LEWIS AND DANIELS, PROGRESSIVE PHYSICIANS ARE SUCCESSFULLY CURING every form of acute and chronic disease by the LAYING ON OF HANDS, and Nature's Nazarene remedies. No poisonous medicines or surgeon's knives used. Call or address DRS. LEWIS AND DANIELS, 155 South Clark street, Room 3, Chicago, Ill. 2-21

WARREN CHASE, LECTURER AND WRITER ON SCIENCE, RELIGION AND PHILOSOPHY. AUTHOR OF "Life-Line of the Lone One," "Fugitive Wife," "American Crisis," "Gist of Spiritualism." For \$2.00 will send by mail one copy each of— "Life-Line of the Lone One," "Fugitive Wife," "American Crisis," "Gist of Spiritualism." 20-14

SPIRIT TELEGRAMS. OF A HIGH ORDER OF INTELLIGENCE can be had through the agency of THE SPIRITSCOPE, by addressing Dr. B. Box 280, Philadelphia, Pennsylvania. This opportunity is made public in the interests of Light and Truth and replies will be given FREE to those who want Light and seek Truth, but are unable to peculiarly assist the dial operators; others may determine for themselves what remuneration to offer. 17-14

SPIRITUAL NOTICE. PRIVATE CIRCLES are now forming at the "Temple of Truth," 814 Broadway, New York City, for the scientific investigation of Spiritualism. The best Test Mediums will be employed to give communications. Each class is limited in number. Apply at once. A public circle is held every Monday evening. Lectures, discourses, etc., every Sunday. Mediums can be consulted privately at the "Temple." The hall is free daily to visitors. The morning light is breaking, The darkness disappears— The angels here are greeting The friends of other years. 18-14

HEALING THE SICK. No medicines given. By Dr. D. A. Pease, 127 Jackson avenue, Detroit, Mich. 2-3-14

D. N. HENDERSON, CLAIRVOYANT HEALING MEDIUM, will attend calls and take patients at his house at Talleyrand, Keokuk Co., Iowa. 28-14

DELINEATIONS OF CHARACTER WILL be given by enclosing a lock of hair and stating sex. A full description will be returned upon the receipt of \$2.00. Address Mrs. ISABELLA TALMADGE, box 226, Phila., Pa. 28-14

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

MRS. C. M. GENUEN, HEALING, CLAIRVOYANT AND BUSINESS MEDIUM. EXAMINATION made on Lock of Hair, on enclosing \$3.00 and two three-cent stamps. No. 141 South Clinton street, Chicago. P. O. Box 1899. 10-14

MRS. C. H. DEARBORN, INSPIRATIONAL TRANCE MEDIUM, will answer calls to lecture. Will also give advice, clairvoyantly, upon the Marriage question where there is infidelity, and tell persons what the trouble is, and how it can be remedied, to bring peace and harmony to their families, by letter or in person. All letters promptly attended to. Ladies, \$1.00; gentlemen, \$2.00. Address, Worcester, Mass. 8-14

Railroad Time-Table. CHICAGO AND NORTHWESTERN—DEPOT COR. WABER AND KINZIE STS. Day Express, 7:00 a.m. 7:10 p.m. Night Express, 11:00 p.m. 7:00 a.m. Janesville Accommodation, 4:30 p.m. Woodstock Accommodation, 9:30 p.m.

GALENA DIVISION. Fullon and Cedar Rapids, 7:00 a.m. 7:10 p.m. Fullon and Iowa, 7:00 a.m. 7:10 p.m. Freeport and Dunith, 9:00 a.m. 9:10 p.m. Freeport and Dunith, 10:00 a.m. 10:10 p.m. Iowa and Fullon, 4:00 p.m. 4:10 p.m. Geneva and Fullon, 5:30 p.m. 5:40 p.m.

MICHIGAN CENTRAL. Detroit Express, 7:00 a.m. 7:10 p.m. Detroit Express, 9:00 a.m. 9:10 p.m. Detroit Express, 11:00 p.m. 11:10 p.m. Morning Express, 7:00 a.m. 7:10 p.m. Night Express, 11:00 p.m. 11:10 p.m.

MICHIGAN SOUTHERN—DEPOT COR. VAN BUREN AND MAR STS. Day Express, 6:00 a.m. 6:10 p.m. Evening Express, 7:00 a.m. 7:10 p.m. Night Express, 11:00 p.m. 11:10 p.m.

DETROIT TRAINS. Express, via Adrian, 7:00 a.m. 7:10 p.m. Night Express, 11:00 p.m. 11:10 p.m. Express, via Adrian, 7:00 a.m. 7:10 p.m. Express, via Adrian, 9:00 a.m. 9:10 p.m. Mail Express, 11:00 a.m. 11:10 p.m. Mail Express, 11:00 a.m. 11:10 p.m.

PITTSBURG, FT. WAYNE AND CHICAGO. Mail Express, 6:00 a.m. 6:10 p.m. Express, 6:00 a.m. 6:10 p.m. Express, 6:00 a.m. 6:10 p.m. Express, 6:00 a.m. 6:10 p.m.

CHICAGO AND GREAT EASTERN RAILWAY. (Late Cincinnati and Chicago & Eastern Ry.) Day Express, 7:00 a.m. 7:10 p.m. Night Express, 11:00 p.m. 11:10 p.m. Express, 7:00 a.m. 7:10 p.m. Express, 7:00 a.m. 7:10 p.m.

ILLINOIS CENTRAL. Day Passenger, 7:00 a.m. 7:10 p.m. Night Passenger, 11:00 p.m. 11:10 p.m. Keokuk Accommodation, 4:30 p.m. Hyde Park Train, 6:00 a.m. 6:10 p.m. do do 12:10 p.m. 12:20 p.m. do do 2:30 p.m. 2:40 p.m. do do 4:30 p.m. 4:40 p.m.

CHICAGO, HULLINGTON AND QUINCY. Day Express and Mail, 6:30 a.m. 6:40 p.m. Night Express, 12:00 p.m. 12:10 p.m. Mendota Accommodation, 4:30 p.m. 4:40 p.m. Aurora, 6:30 p.m. 6:40 p.m.

CHICAGO AND ST. LOUIS. Eastern Mail, 8:10 a.m. 8:20 p.m. Night Express, 7:15 p.m. 7:25 p.m. Joliet and Wilmington Accommod'n, 4:00 p.m. 4:10 p.m.

CHICAGO AND ROCK ISLAND. Day Express and Mail, 6:00 a.m. 6:10 p.m. Night Express, 11:00 p.m. 11:10 p.m. Joliet Accommodation, 4:45 p.m. 4:55 p.m.

CHICAGO AND MILWAUKEE. St. Paul Express, 7:00 a.m. 7:10 p.m. Milwaukee Express, 7:00 a.m. 7:10 p.m. Milwaukee Express, 7:00 a.m. 7:10 p.m. Evanston, 2:00 p.m. 2:10 p.m. Sundays except'd. Saturdays except'd. Mondays except.

CHICAGO AND ROCK ISLAND. Day Express and Mail, 6:00 a.m. 6:10 p.m. Night Express, 11:00 p.m. 11:10 p.m. Joliet Accommodation, 4:45 p.m. 4:55 p.m.

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PROSPECTUS OF THE RELIGIO-PHILOSOPHICAL JOURNAL

THIS WEEKLY NEWSPAPER will be devoted to SCIENCE, ARTS, SCIENCES, AND TO THE SPIRITUAL PHILOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the rising generation. It will seek to make our time and our lives more intelligent, more of our common humanity, and an advocate of the rights of the oppressed and the poor.

This Journal will be published by the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS.

It will be published every Saturday at 84, 86 and 88 Dearborn Street, Chicago, Ill. Reception Room No. 87 Lombard Block.

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A wide and noble eye will be kept upon affairs Governmental. While we stand aloof from all partisanship, we shall not be late to make our journal potent in power for the advocacy of the right, whether such principles are found in the platform of a party, or in the majority or minority.

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