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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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RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

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VOL. II.—NO. 9.

For the Religio-Philosophical Journal.

I am a Woman Still.

BY WAIF WESTER.

The lights are out! The way is dark; My heart stands still with grief; The winds are drifting wild my bark, On sandy bar and reef.

My Father God, they tell me how, By thorny crown, was torn A gentle, mildly-beaming brow, That to the earth was born.

Why didst Thou, at that last bright birth, Of woman's heart and brain, Make her to be of all the earth, Its optime of pain?

Why should the harp, so finely strung For harmony of tones, Be constantly by fingers wrung, Whose every touch brings groans?

The bear, engulfed by polar storm, Has round him, 'mid the snow, His shaggy coat to shield his form, His furs the Esquimaux.

The thunder, with an iron tone, Hurls forth its bolt from heaven; The winds, which through the forests moan, With mighty force are driven;

If woman must go forth as these, Why not give strength to bear The demon discord in the breeze, His laughter in the air?

My angel friends, where have you flown? I do not feel your breath; Why have you left me all alone, To suffer more than death?

To crush the heart God gave to me, And mould one firm and strong, To battle with the lashing sea Of poverty and wrong.

With all a woman's timid fears, A woman's heart to thrill To things of beauty, sorrow's tears, Which life's ripe fruits distill.

Until the long-continued strife Of soul, and what it seems Of actual and ideal life, Rob me of even dreams?

As the entire line of the Russo-American telegraph has been explored, surveyed, and the route located, and as many miles of the line have already been constructed, the probabilities are that we shall get communication with Europe quicker in that way than by the Atlantic cable.

People talk of the joys of youth. But are they not balanced by the miseries of youth? Sorrow to the inexperienced is despair.

Newspapers have very queer names in Italy. In a given mail the Inferno and the Garden of Mary, the Troubadour and the Frog, Minerva and the Ass, the Wasp and the Devil's Tail, may be brought in more or less congenial juxtaposition.

A man does most for his own soul by sometimes forgetting that he has a soul, in sympathizing with the sorrowing and helping the needy.

Many have puzzled themselves about the origin of evil; I observe there is evil, and that there is a way to escape it, and with this I begin and end.—Newton.

There are now in the vaults of the United States Treasury about \$141,000,000 in notes and coin, which is the largest sum they have ever before contained.

SEQUEL TO ETHEREALISM.

OF THE ELECTRIC MOTOR.

Broadly speaking, persons may be divided into two classes; the receivers and the rejectors, or the doers and non-doers, or the ascenders and descenders. These classes will sit in judgment upon a labor corresponding to their conditions. The receiver delights to hear of new projects, to discourse of new themes; the rejector is disturbed, and sometimes offended, when new thoughts or projects are laid before him.

Occasionally, the restless mind asked why and wherefore? but responses could not be in the nature of things being made, while the principles of action were being elaborated. 'Twas found that two persons were better than one; often when one was depressed, the other had courage; and thus strength, energy were secured.

personal experience, to catch thoughts as they proceeded from the twain, and thus a triangle was secured. That mind must be crafty, cunning, in its normal interior action. That craft must flow to and from the hand. The projectors considered themselves exceedingly fortunate in securing a cast of mind so plastic, gentle, critical. An end was to be reached. It was felt that could motion be secured in one of its slightest aspects, the eye seeing this would be encouraged to pursue these electrical investigations.

NUMBER TWO.

Man being a miniature of all below, around, and above him, it is needful in unfolding the laws of motion to touch upon almost every subject the mind is capable of grasping. This being so, there are many labors absolutely indispensable, which the ordinary mind would not easily comprehend. The earth in its virginal and maternal condition exhibits different phases of exhalation. These exhalations must to some extent affect the electric and the finer currents. To unfold a new motive power which shall be at all useful, it must bear a certain relation to different sections of the planet whereon it is expected to do its work.

(To be Continued.)

CHARACTER.—The differences of character are never more distinctly seen than in times when men are surrounded by difficulties and misfortunes. There are some who, when disappointed by the failure of an undertaking from which they had expected great things, make up their minds at once to exert themselves no longer against what they call fate, as if thereby they could avenge themselves upon fate; others grow desponding and hopeless; but a third class of men will rouse themselves just at such moments, and say to themselves, "The more difficult it is to attain my ends, the more honorable it will be;" and this is a maxim which every one should impress upon himself as a law. Some of those who are guided by it, prosecute their plans with obstinacy, and perish; others, who are more practical men, if they have failed in one way, will try in another.

For the Religio-Philosophical Journal.

The Philosophy of Government.

BY I. REHN.

This subject is undoubtedly one of the highest interest to man, inasmuch as all are directly or indirectly concerned in it, whether willing or not. It therefore deserves the careful attention of thinkers and reformers, in order that their influence may be directed in such a way as will most surely promote the changes so much needed even in the best political systems now extant.

Governmental philosophy is, like every other philosophy, simple in its elements and easy in its application, when the formulas thereof no longer offend the reason nor man's innate sense of justice; and becomes intricate and difficult only when the fundamental principles are misapprehended, and from such misapprehension we mistake the natural and only sure road to the attainment of order, peace and prosperity in national and social life.

It will be needless to spend time in the recital of the misdeeds of governments. Their stupendous crimes and enormities come looming up through the dreadful past like hideous specters trailing over the bruised nations with bloody hands, and tracking their way with unnumbered sins. There may be exceptions to this rule, but such exceptions only serve to give the rule a more terrible relief, and thus frighten the beholder with the greatness of the contrast. The State holds the uplifted sword, and the church, its joint partner in justice, preaches obedience to the laws that be.

Helvetius, in a letter to Montesquieu, after reading the manuscript of his "Spirit of Laws," says, "I know of but two descriptions of government, the good and the bad. The good, which is yet to be formed; the bad, the great object of which is, to draw, by a variety of means, the money of the governed into the hands of the governors."

It is to be lamented that there is so much room for this satirical criticism; still we are free to admit that there is an admixture of the "good" with the "bad" in the governments of the earth, both in motive and practice. Yet the sad conviction is but too firmly impressed, that for the most part governments are but the machinery by which ambitious and rapacious men prey upon the people, without affording that protection and those blessings of which they so loudly boast; and it is a question after all, whether such of them as are secured, are not secured more from the common sentiment of justice amongst the people themselves, and from their private voluntary enterprises, and joint efforts to secure these, aside from the efforts of the authorities at all, than from the government.

But it is not designed in this paper to trace the defects of existing governments so much as to lay the foundation for a true system, one which shall accord with the highest interests of man—with nature and with justice. In order to do this it will be necessary to make an analysis of the whole subject, and thus reduce it to its first principles; and when we have ascertained these, we have but to apply them in practice, and the work is done.

First, then, man is the object for which governments should be made, and for which all just governments will be made.

Second. Man is endowed by Nature with certain inalienable rights, and these are what governments should protect.

We have next to inquire, in what do these inalienable rights consist?

- 1st. The right of life. 2d. The right of property. 3d. The right of security in both person and property.

This formula represents the rights of man in the last reduction, and is so simple and obviously true, that there is but little probability of a dispute in regard to them; and they may fitly be denominated the constitution of man's bill of rights.

These being natural rights, they are the foundation of all that relates to him either as governor or subject, and being also inalienable, he cannot dispose of them. Lest a captious objection might be here started, in which it might be said that we have the ability to dispose of life and property, it may be remarked, that though we may dispose of property, that it is not disposing of the right to that property, but just on the contrary, affirming it; for if we had not the right to it, how could we dispose of it? Since by disposing of it, we do it for some consideration, material or moral, which is in lieu of the property so disposed of, and hence we have only exchanged, and the right to that received in consideration for that given, is just as valid as it was to that which we originally possessed. Thus, though

we may dispose of our property, we never can alienate our right to do so, though we may not assert it or exercise the same. We must remember that the right is not in the property, but in us.

The same is true of life. We may change the conditions of our life, even to the extent of removing it to the world of spirits, but it is with us still; and so we believe will it ever be, and for the reason given—it is inalienable!

Under the above formula then, it is here claimed, all human actions have their justification or condemnation—to be justified, when not inconsistent with them, and wrong when conflicting therewith. The law of Nature being the sole rule and the only authority, it is to be regarded as paramount in all cases.

That this doctrine of the authority of the law of Nature as the basis of government, is not a "new-fangled" heresy, peculiar to "radicals," the reader is referred to one whom nobody suspects as an innovator upon conservatism. Blackstone, book 1, p. 41, says: "The law of Nature is binding over all the globe, in all countries, and at all times. No human laws are of any validity if contrary to this, and such of them as are valid derive all their force and all their authority, mediately or immediately from this original."

Again, book 1, p. 124, he speaks as follows: "The principal aim of society is to protect individuals in the enjoyment of those absolute rights which were invested in them by the immutable laws of nature. Hence it follows that the first and primary end of human law is to maintain these absolute rights of the individual, and therefore the view of all law is, or ought to be, to maintain, protect and enforce such rights as are absolute, which in themselves are few and simple."

Language like this is not to be misunderstood, and therefore needs no comment. It is only necessary to say that nothing can be more true, and as it is true we may accept it, not because it is written in Blackstone's Commentaries, but because it has in it the ring of the genuine metal.

And now, without stopping to multiply quotations from law writers, which might easily be done, setting forth in substance the same thing, let us proceed with the argument, as even if such doctrines were not announced by commentators, we should not feel our cause much weakened by the absence of it, since it is intended that our position if it be made out at all, shall be established by virtue of the irresistible force of its truth, and not by authority.

It is presumed unnecessary here to refute the impudent claim of monarchists that "Kings reign by Divine right," and it is equally presumptuous to assume that any government rules by divine right, however that government may be constituted. We in this country declare that all just government is derived from the people, who are not its "subjects," but its citizens, to whom it owes the duty of protection. How well it may in all cases limit its action to its duty, is quite another question; one which it is not just now in order to consider; but it is in order to inquire into the nature of the constitution of a just government, and to that point let us direct our attention.

By a reference to our three fundamental propositions, namely: the rights of life, property and security, it will be seen to follow that all rights inhere in man, and as much by nature in one man as another; and though the capacity or culture of men's faculties may vary, still such variation can never work the extinction of our inalienable rights. As man therefore is the creature in whom all right inheres, out of him must flow all institutions having any relation to him. Now from the truth, that all natural rights apply as well to one man as another, it follows thence that no one can delegate or exercise any authority over another which in any way conflicts with the free expression of the liberty of the individual; and further, if one cannot do so, neither can two, nor two thousand, nor ten thousand, nor any number of persons, whose rights do not depend upon numbers for their existence.

It has been attempted to show that these rights are inalienable, and if they be so, they cannot be alienated, so that the supposition that we can transfer these from one to another is unwarrantable.

Now, we are told by law writers that governments are constituted by the people yielding a portion of their rights in order to secure the rest. This may sound very plausible; but how are the facts? What are these supposed rights thus yielded? The right of life? No. The right of property? No. The right of security? No. Because these are just what it will be the end of all just governments to protect, and without which protection, governments lose all their value. Have we any rights that are inimical to these, which we concede? and if so, what are they? The answer to this latter question will be left to those who maintain that we have such rights, and to point out what they consist in; we simply deny their existence, and maintain that the uniform consistency of natural law makes a conflict in rights impossible. That the point may be more clearly presented, let us revert to the fundamental rights of man as set forth above, viz: The rights of life, of property and security, and see what must grow out of them.

It would be but simple folly to claim the right of life without access to the means whereby life could be sustained. God, the bestower of this life, has therefore placed his children in a world abounding in the means of perpetuating this life, and afford-

ng us the opportunity of not only sustaining it, but also of surrounding it with innumerable blessings throughout the term of its natural career.

Property may be defined to be that which man, through the use of his varied powers, creates or constructs out of the natural elements.

And now we approach the gist of the whole question of government, and yet withal it resolves itself into one so simple that any one may easily comprehend it.

The necessity for government arises from our imperfections only, since in that society where the "higher law" was the rule of individual conduct, there would be nothing to govern, and hence, since we are not thus perfected, governments will be required.

Having ascertained the true source of government, namely, the people themselves, it remains but to discover the balance of the question, "what are its duties?"

First then its duty is to protect the lives and persons of the citizens.

Second duty, to secure the citizen in the peaceful possession of his property.

In the amplification of the two general statements arise all the necessary machinery of government. And now, let us see whether such practical applications of official power may not be made, as will not be inconsistent with first principles.

The duty of protecting the lives and property of the citizen involves the necessity of the means of so doing; and it will be for those in authority to judge of the methods to secure protection, so that the best may be employed, and with our present knowledge, more or less imperfect will attach to all;

It will be hardly necessary, it is presumed, to endeavor to prove that we always act from a motive of some kind, and we may therefore say, that even criminals do so too.

It may be objected to such a system that the easy and comfortable position of the offender thus positioned, would be an inducement to crime, in order to secure such advantages.

In a new system of government, wherein man has his value and equality before the law, no matter where he may have been born, or what may be the color of his face, and in which fictitious values shall not pass for sterling worth, nor demagogues and pothouse politicians, and dirty, scheming, wire-pulling office-seekers, manage, to the exclusion of decent men;

It may be asked, "how are all those systems of improvement and education to be carried forward, if the government confines its powers to the mere protection of its citizens as above indicated?"

This subject is too large to be treated exhaustively in the limits of these papers, and as this essay is already long enough, many things must remain unsaid that press for consideration.

For the Religio-Philosophical Journal. "Shall We Have a State Organization in Ohio?"

In No. 7 of the JOURNAL, my attention was directed to the article of Mr. A. Underhill, of Cuyahoga Falls, Ohio, headed as above.

The month of June I think would be too soon, the middle of July would do better; as by that time the announcement might get all over the State, and the attention of all the Spiritualists in the State would be called to it.

If then, the other ladies and gentlemen named by Mr. Underhill, will write to me their views, I will be glad to receive them.

of Cleveland, as to the propriety of holding the Convention there, and what can be done about it.

The National Convention at Providence takes place August 21st, and if we have a State Convention and organization, it would be well for us to send State delegates to that important Convention.

For the Religio-Philosophical Journal. Risen.

Risen, as the tomb he touch'd, Ere decay the form had clutch'd, While the tear of friendship sigh Dropp'd and mingled with his sigh.

While the drapery of woe And the hearse is my ring slow, And the solemn steeped bell Rings its dolorous fêw-ell,

"Dust to dust," the preacher saith, And to heaven he looks and prayeth, While the clouds fall heavily— Buried for eternity—

Wait the resurrection morn— Then the spirit shall return! Oh, what cheering, glad surprise, When is answered from the skies,

We who love the cypress gloom, And whose life is half a tomb, Hark! They call us to awake, See the clouds of morning break,

Ye who preach the Gospel news, Will ye Christ's own word refuse? He has risen—promised that ye Share the glorious destiny!

New York City.

For the Religio-Philosophical Journal. A Day With Nature.

It was a beautiful morning in May, lovely May, when all was fresh and sweet. Nature had dressed the earth with new robes, washed and bleached by the snows and rains of winter.

I mean not the deep, dark and intricate woods, nor the howling wilderness; but a beautiful grove of oaks, chestnut, elm, pine and cedar, with winding paths and grassy knolls, just such as these in which I rambled.

As I rambled along I came to a beautiful little running brook of sparkling water. Its banks were covered with green grass and flowers, the little finny tribes sported in its waters, and the green cresses took root in its bosom.

When nature begot herself," the waters replied, "for we are but parts of God and nature, and as eternal as either."

Since the golden age the world has been filled with stagnant pools of humanity. Of all existing things man only is the transgressor of nature's laws! Although tribulations shall beset his path, yet there is a saving Power that shall wipe away all bitterness from his soul, and restore him to the purified fountains of life.

It ran laughing among the lilies and cresses, and leaping up the ripples with gleeful sport, passed swiftly on its winding way.

"Such," I exclaimed, "is really the condition of the human family. It has fallen from nature's laws, and every nation is flooded with sin and misery."

For the Religio-Philosophical Journal. Aesthetic Culture.

Pure aesthetic expression is one of the primary means of regenerating human conceptions. Hence a proper aesthetic education is one of the fundamental and most essential elements of human progress;

The aesthetic faculties are strictly concrete and synthetic, and are, therefore, the exact counterpart of those abstract and analytical faculties which are necessarily employed in scientific investigation.

Aesthetic attainment is an important agent of intellectual and moral culture operating as it does both on the mind and heart, commingling thought and emotion; awakening the generous affections, inciting disinterested benevolence, and general mental activity, by affording an easy transition from active life to speculative thought, and thus commencing what science and philosophy ultimately achieve.

A manifestation of interest in aesthetic attainment is an infallible indication of the birth of the spiritual life; for sentiment in its purity is the guaranty of spirituality. When reason has attained an ascendancy over the imagination, when the intellectual, æsthetic, and ethical faculties are harmoniously efficient in their influence upon the general character, the spiritual faculties begin to unfold their powers, and the genesis of the Grand Man is evolved from the chaos of partial and antagonistic principles.

Aesthetic contemplation very largely engaged the attention of the philosophers of antiquity. Plato and Aristotle were the most eminent, but with them it was only an exalted empiricism. It remained for the learned Baumgarten to give it the dignity of a science.

Art being the objective embodiment of a pure and exalted idea, is the highest finite expression, or realization of the æsthetic conception. Art when not subservient to base purposes, represents the profoundest and tenderest sentiments of the human soul.

Material beauty in its all-pervading presence, is but the reflection of the perennial spiritual attributes of the soul, "a shadow of the Infinite," says Channing. There is comparatively little in creation that can be turned to economic advantage, but every object in nature—the mute and tender violet, the gushing mountain stream, the fragrant meadow, the varying tints of the forest foliage, the surging

ocean gleaming with shells and pearls, rubies and sapphires, "the blue heaven hung by clouds or sown with stars," floating in the infinite abyss of motion—administers continually to the divine sense of beauty.

"Was never form and never face So sweet to beid as only grace Which did not slumber like a stone, But hovered gleaming and was gone. Beauty chased her everywhere, In flame, in storm, in clouds of air."

oft pealed for him a lofty tone From nodding pole and belting zone, He heard a voice none else could hear, From centered and from errant sphere, The quaking earth did quake in rhyme, Seas ebb'd and flow'd in epic chime, In dens of passion, and in pits of woe; He saw strong Eros struggling through To smn the dark and solve the curse And beam to the bounds of the universe."

For the Religio-Philosophical Journal. A Friendly Word to the Lecture Committees of Spiritual Societies.

BROTHERS AND SISTERS: I have been in the lecture field more than fifteen years, and delivered thousands of lectures to hundreds of thousands of people; have received and answered thousands of letters from persons desirous of obtaining my services as a lecturer.

It is not through a mean spirit in societies, but either a want of business habits or neglectfulness, which causes this. I make the above statements in the interests of justice—mere financial justice.

Now that I am engaged on such very practical matters, I wish to say another word to the conductors and readers of the excellent RELIGIO-PHILOSOPHICAL JOURNAL; and I am moved to say this word because I am in receipt of letters from various localities throughout the country, and from the esteemed President of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, urging me to write for the blessed JOURNAL, and asking me why I do not write more for it.

In the first place, I am constantly in public life; my time is greatly occupied, not only with the public directly, but also in studies, and inspirations and writings for the contingent circumstances of the great future of our movement, and my public duties in relation thereto. Under these conditions, with great questions crowding on my mind for solution, it is with effort that I can command either strength or time to write light articles for our JOURNAL.

Now, to be perfectly candid and conscientious with all concerned, I am too poor to do this. I am in debt more than seven hundred dollars for my home; my dear, precious wife, the best woman economist I ever knew, takes a house full of boarders, and works very hard to keep us all going.

Once again I ask, how can this be done, while the men and women on whom the work depends are driven in all other directions for bread and clothes?

For the Religio-Philosophical Journal. Settle Your Speakers.

EDS. JOURNAL: I will not ask space to reply to E. V. Wilson's attack upon me. I think such attacks are their own best refutation. Perhaps my article has been read quite as extensively as his, and for those who read mine, nothing more is required.

People seldom improve when they have no other model but themselves to copy.

For the Religio-Philosophical Journal.

Angel Presence.

Of angel lips seem whispering me Sweet words of hope and love, And angel forms seem hovering Around me, and above.

MAUND.

For the Religio-Philosophical Journal.

Pre-Existence.

DEAR JOURNAL: P. B. Randolph, in No. 9, asks somebody "to prepare a hundred questions, and seek for the proper answers," etc. One comes now vividly before my mind's eye—it is this: Whence comes this new (to many of us) idea of pre-existence?

HETTIE BISHOP.

From the Banner of Light.

Cholera and Cramp Remedy—Rules of Prevention.

BY A. J. DAVIS.

Several years ago, while residing in the city of Hartford, I had occasion to prescribe the following "positive" mixture, which was a perfect cure in many cases of cholera, during its last visitation to America, in 1854.

These articles should be pounded together and thoroughly mixed before putting them into the alcohol and molasses. This preparation will be ready for use in six hours. Dose: In painless diarrhoea and coldness of the feet and hands, with languor and slight sickness at the stomach, take five drops in a tablespoonful of hot water every half hour, or oftener. For cramps and cholera, in any stage of development, take from half to two-thirds of a teaspoonful in half a cup of water, either hot or cold, as the patient may desire.

1. Keep an even bodily temperature both day and night. By this is not meant that a person should not "sweat" nor "cool off" but that the general temperature, the surface of the body should be kept equable by wearing red flannel next to the skin, throughout the season, using a clean garment of same thickness to sleep, washing rapidly in cool water every morning, and perfectly drying the skin before putting on the day garment. Red flannel is superior to white, because it does not "full up" by washing, and is, therefore, more suitable to the exhalations and other functions performed by the skin.

2. Never eat fruit and vegetables at the same meal. Fruit is healthy for breakfast and as dessert after a dinner of meat; but, during a cholera season, neither fruit nor vegetables should be put into the stomach after five o'clock, P. M. There are no articles of diet alike adapted to all individuals. Reason and experience should tell every person what foods and drinks are best.

3. In America the cholera cannot expect to gain many victims, because the conditions promotive of its development do not very extensively prevail; to wit: concentrated filth and panic-generating superstitions. True, there are a few crowded cellars and garrets in every American city, and there are an abundance of dismal superstitions in every Orthodox society of Christians; but the true home of the cholera is in the far "East," in the land of dirty bodies and superstitious minds, whence came all the pestilential notions of old theology, and, also, all the distempers of fashionable sectarianism. A clean and healthy body is proof against cholera, even as a rational mind is proof against the sectarian epidemic.

4. Nevertheless there are certain terrestrial and atmospheric conditions which compel the development of some form of disease among men and animals. These conditions I have sufficiently set forth in the first volume of the "Great Harbinger," and the attention of the scientific medical men is hereby once more respectfully asked, to consider the "Causes of Cholera," as seen by clairvoyance. The medical profession, in my opinion, will make no progress in knowledge of either "Yellow Fever," or its opposite, "Asiatic Cholera," until physicians become acquainted with "positive magnetism" on the one hand, and "negative electricity" on the other, and how the extreme state of the one or the other in the human system is productive of death. A true knowledge of these disease-propagating "extremes" is power; and intelligent Spiritualists, especially, by avoiding the physiological conditions which produce these extremes, should walk the earth like the redeemed of the future ages, unharmed by those influences by which the ignorant and unfortunate too rapidly die; and such knowledge, practically applied, is a chief note in the scale of prevention.

Finally, while it is true that, under certain circumstances and in peculiar states of the vitality, anything human might take the prevailing contagion, it is not probable that any temperate and well-regulated human body will be so attacked; at least not dangerously; hence let no right-living person entertain the first impulses of fear of taking the cholera. The wrong-living inhabitants of every community will, necessarily, be panic-stricken; for the cholera is Nature's scrub-brush and stiff-broom; the periodical poisoning of the filthy rat-conditions among men; and woe be unto those who, through idleness, ignorance, intemperance, or other indulgences and vice, live wrongly and do not make haste to sweep, wash, purify and set their habitations in order.

New York, April 23, 1866.

For the Religio-Philosophical Journal.

Preliminary Thoughts of Reform.

Very few words in the English language have so determinate a meaning as that of REFORM; every body knows what is expected of him or her, when the necessity of personal reform is set before them. It is understood to be some change for the better. The word itself does not necessarily imply improvement, but the common sense of mankind has made it evident that a sane mind only makes such changes as are or appear to be more beneficial than the things or forms changed—hence the meaning of the word, from forma, Latin, with the prefixed prepositional re, (also Latin), is both mentally and materially, and by common consent and understanding, a change of form, only for the better.

The public use of this word in this sense is still further protected by separate accentuation, if it may be so called. Taking the active verb reform, accented on the first syllable, we find change indicated, without reference to the quality of such change; but if the active verb reform be taken with the accent on the second syllable, this general sense is lost, and the change then indicated can only mean for the better. It is in this latter and particular sense, that we propose to place the term Reform, at the heading of this and several more communications. The amplification of this idea, will lead us into an examination of various reforms in republican "church and state" of the new forms or reforms, that intellect has developed in the physiology of animal and vegetable life, by a better comprehension of natural law; of the changes of the nationalities of earth and air, through the power of toleration and the influx of spirit light; of the holy wars of spirit and matter, necessarily resulting in reforms; and generally of thought as the great lever of improvement. We propose to express our ideas, on this great subject of the present day, without any fixed order. The utterances of the spirits, to use a Scripture phrase, will be varied and multiplied, but it is hoped that many truths will be expressed through your Spiritoscope, that shall engage the attention of the wise and prudent of your earth, and afterward result in alleviating and changing some of the errors that pride and ignorance have so long cultivated in the pathway of humanity.

Habit may be said to be the repetition of single acts until the original motive is lost in the impulses of the acts themselves; and it may be said that there are no habits so beneficial in their nature as to shut out the possibility of improvement; hence reforms are possible with the best regulated minds in their career of development. Philologists tell you that the terms right and wrong, originated in ideas of crooked and straight, and that when wrong is changed to right, it is literally, according to popular expression, "making all straight" or "setting to rights." It may be well, however, to explain a little. The Teutonic word wrong, gave rise to the English word wrong, and from this grew the word wrong. That which is wrong, therefore, is simply what may be made right, by untwisting it and putting it straight, that is to say reforming it. The human family, in the opinion of spirits higher than ourselves, were before the period marked out in the Mosaic account as the creation, a people of simple and unsophisticated lives, bound by no ties of consanguinity or interest, but vegetating on the face of portions of the earth, enjoying a high condition of health, and comparatively free from cares and anxieties. They, however, possessed embryotic endowments and dormant powers of reflection, and when these became necessary, in the course of their intellectual and physical development, their habits became changed. Some developed faster than others, and the principle of human dictation first manifested itself in the promulgation of crude impressions, which the more credulous received as truth, and hence the first era of human assumption of authority began. In the course of time an ambition predominated that gave rise to errors that stretched far back into the past. Man began to perceive declension from the path of uprightness, he perverted his ways, he changed his habits, and he learned to fear punishment. A priesthood was inaugurated that assumed vicarious powers from an offended God, and the change you call death, was represented as the punishment for sin; but many at that day retained their simple habits, and were regarded as pure, even by the dominating class of priests, but that all might feel that human righteousness was impossible, what is now called original sin was invented, and the priests opened, for a price, a fountain for sin and for unrighteousness.

It can be easily seen, that with this radical error underlying the superstructure of man's faith, all after-reforms could only assume the character of schisms and isms, and never reach upward except as branches of a tree that seemed to flourish, though the worm that dieth not was feeding on its roots. There has always been an atmosphere of truth around human creeds; there has always been vitality in honest faith; but until the darkness and error that have been planted in the early ages of ignorance, are by the new lights of a pure spiritual philosophy dispersed and eradicated, man will remain but the dwarf of his own proper self.

As an illustration of false teaching within the reach of recent history, let us remark that the Red Man originally had no ideas of sin against God; they knew no priest, called on no god or lord, in fact believed in no superiors, until preached to by white men. They were ever children of nature, worshipping nature's God, for the Great Spirit was all the God they knew—and had but the white man's life been kept from them, the Red Man would now be pure and noble, as before his fall. Yet, notwithstanding all the false teachings of all ages, there is about to shine a light to illumine the understandings of the ignorant, to guide the wayfarer, to lead the blind up to the altar of Truth, and, finally to emancipate the quenchless spirit of man from the shackles of ignorance, the chains of despotism, and the scourge of persecution; and now, through a series of reforms will discover the kingdom of heaven within himself, and perceive his own claims to divinity and a seat at the right hand of mother nature, as ruler thereof.

QUESTIONS AND ANSWERS GIVEN THROUGH THE SPIRITSCOPE.

Q. As death is only an idea, while life is positive in its character, what is the true negative of life?

A. Life needs no negative, but if you must have one you are compelled to call death the negative; but it has no negative in the life beyond—it is life eternal—life, nothing but life. It is action and inaction. The body in one sense dies, but the spirit does not die. It goes on from one sphere to another, but it is not subject to any change that is at all like the change you call death. As an illustration, when ore is first smelted it throws off with its first dross a great deal of earthy matter, afterward at every purification dross only of its own

nature, less and less coarse, as it becomes itself purer and purer.

Q. Was there ever a time on earth when man's reflective faculties were embryotic?

A. Most assuredly there was—there was a time when man had his present form or nearly the same, but he had no mind. Man was not always an intelligent being, that is to say man was and was not at the same time man.

Q. Was man's formation the result of a specific fiat, or was it a natural outgrowth from animal development.

A. Some might contend that it was the result of a specific fiat, but in reality it was only the natural outgrowth of animal development. It was in strict accordance with the laws of nature, and might be said to be the result of law; but we spirits do not regard man's formation as the result of a specific fiat.

Voices from the People.

Letter from England.

DEAR JOURNAL: We are now personally strangers, but perhaps we shall not always be such. I have had the perusal of a few numbers of your paper, and have learned therefrom that it is published by an Association, which may be said to be the first sign of unitary, organic vigor which Spiritualism has yet shown. The process of crystallization having commenced, I trust it will go on by true spontaneity, until what is but faith in Spiritualism to-day, will have become not only philosophy, but a concrete reality.

I know not how your association has come about, but I suppose it had, like all other legitimate offspring, a father—not many fathers, but a father. It may have had godfathers and godmothers, and educators in plenty, but I am bound to think that behind the corporate Association, with its \$60,000 of capital already paid in; and a plan for indefinite augmentation of the same, there stands a man, one man, who has known how to strike the first practical blow which is to render Spiritualism a controlling power for good among the other powers. I have said a man must stand behind the association, but it may be a woman—all the better, if so. I hope at least the woman is there, even if she be not seen or known as being there. We are agitating Parliament here for male enfranchisement; but England's greatest thinker, John Stuart Mill, M. P., while he favors male enfranchisement, advocates the enfranchisement of woman also. I may also say he is a powerful friend of America and American institutions. It is therefore not quite unnatural that I, an admirer of Mr. Mill, should suspect that in America, that pregnant soil, what is but idealism here, may be cropping out into realism or socialism there.

There is an admirable wisdom displayed also in the corporate basis of your Association, and the substantial business character its managers are giving it. In the first place, make it a good thing, broad enough and big enough for the world; next, make it a paying thing; and lastly, let everybody who desires it, have an interest in it, and success is certain. With the new revelation will come a new religion, new governments, and new economies. The old institutions are based on selfishness, on the antagonism of interest to duty. The new institutions will set out with the distinct spirit and object of reconciling interest with duty, public welfare with private gain. I repeat it, the one great purpose of the New Dispensation must be to give us a social mechanism, in the very play of which there shall be felt the most perfect harmony between the spirit and body of religion—the inward and the outward life. The one word, co-operation, expresses the whole. No other influence can resist wise and loving co-operation. It is time we were done begging to get the most real and most profitable work done, viz: that of universal human education. It can be made to pay better than anything else, and will be made to pay better in every sense of that word. Through co-operation among themselves, the working classes in England and France are silently and peacefully working a greater revolution than has ever been wrought in either nation heretofore. It is marvelous to witness how this class, which in all countries has formed the sub-base of society, is gradually rising, and in its ascent is carrying up the whole of society with it.

The account of what your Association has done, and proposes to do, and its way of doing it, has given me so much satisfaction that I have taken this occasion to express it. It is to be hoped that as your resources admit of it, you will have an editorial and contributing corps second to no paper in America, at least. You should have your correspondents and your exchanges, not only from England and France, but also from every one of the chief continental countries; for there ought to be a center, where all that is being done in our cause, of public interest in any nation, would be known and noted. Can you not in America, by co-operation, do the world that service, and your nation and yourselves that honor?

Located for the time being in this vast center of modern civilization, it may be my privilege to do you some service, as an occasional correspondent. It is in that hope that I now write. Besides the general topic of Spiritualism here and on the continent, and the many phases it exhibits, of doctrines and phenomena, its various social tendencies are not without interest. Without a personal acquaintance with the religious, mental and social condition of Europe, you can form no adequate idea of the conflict yet to be fought here, between progress and primogeniture. That word primogeniture tells the story—priority of birth—that ensures acceptance and sovereign favor to whatever comes, whether it be a person or a nation, a pig or a poodle. Everything that is, is sacred; that which is to come or is coming, is regarded with leering suspicion. No nation under heaven pays so much word-adoration to Jesus Christ as England; and yet I am quite sure he would be scourged out of the temples, unless he came as the eldest son of some aristocratic house, and wore the feudal guilds. There are a thousand topics of interest which may be treated of, not immediately connected with the facts and philosophy of Spiritualism, but many of which a concrete Spiritualism will surely be swift to treat with divine surgery and medication; that is to say Spiritualism is to be any better than the nauseous cant of popular religion about a paradise for workers, paupers and slaves yonder, while it leaves them to rot in ignorance, poverty and beastliness here.

Let it be remembered that England is the mother of America. America has not only the religion, laws, language and literature of England; but it will also be found that many, if not most, of the progressive ideas, which, in America, have been developed into systems of thought, or been incorporated into the social and political constitution of its society, had birth in the mind of some noble Englishman or Englishwoman, who, if not condemned by their cotemporaries as being either infidels or fanatics, were looked upon as impracticables, born

a thousand years out of time. England has always been the nursery of great and noble men and women. Their ideas can only get root enough here to live till their transplanting. Life is too crowded, and the soil is already too full of roots, to admit of the free and healthy growth of younger thoughts. America, that larger England, is the true transplanting ground, where every noble idea can be developed in fair and free proportions.

Americans should, therefore, not only see the glory which Providence has opened before them, but they should also feel the full weight of the responsibility which it puts them under to make the best use of opportunities for promoting the true welfare of the human race.

With highest regards, and best wishes for the success of your labors, I am, yours faithfully,
J. PIVRO.

Letter from Mrs. H. C. Garner.

DEAR JOURNAL: I was very much surprised on reading Bro. E. V. Wilson's letter in No. 26 JOURNAL, that O. S. Fowler should manifest such a spirit of intolerance toward Spiritualism. I think he had better issue a recantation before turning the cold shoulder! I doubt not many date their first belief in spirit communion to his teachings—I mean his teachings in his book on "Religion, Natural and Revealed,"—a work written twenty-two years ago.

I send a few quotations from chap. 3: "Spirituality is the organ of faculty, under consideration. Phrenology says this faculty exists, and the inference is that a spiritual state also exists; that God is a spirit; that man has a spiritual department in his nature; that man can commune with spirits and with eternity. * * * If you ask me whether I believe in the existence and appearance of ghosts, I say yes, with emphasis; not that I ever saw one, my organ of spirituality is too small ever to see one; but I believe this principle—it will not lie. I believe that the spirits of departed friends hover over us, and conduct our choice, our course. I believe the spirit of my departed mother has watched over her son, guided his footsteps into the paths of phrenology. To these spiritual exercises, dear readers, you may possibly owe a small debt of gratitude."

"I believe further, if we were sufficiently spiritualized, we might hold converse with the spirits of our departed friends, with angels, and with God. I believe they might become our guardian angels, to tell us all that we should do, and what to avoid. I believe we might talk with them, as did Abraham, Moses and the prophets. They are in a state more exalted than ours, but if we were as spiritually minded as we are capable of being, we could still hold direct communion with them, and they would become spiritual conductors, carrying a torchlight by which we could guide our footsteps into the paths of success, of holiness, of happiness. More; the canon of prophecy is not yet sealed. Men prophecy in this our day, their spiritual vision precedes the rapid flight of time and foreshadows coming events."

He then gives some very interesting facts. If this is not the acme of Spiritualism, what is? Here is a mirror of his own making; I wonder if he can see himself in it? "To esteem, or treat voluntary man any better or worse, because he does or does not believe as you do, is narrow minded, bigoted, tyrannical and sectarian. Let him believe as he pleases, and you believe as you please, yet both continue to be as cordial friends as ever. Let us all 'do unto others as we would have them do unto us.'"

I hope the next time he is asked to read a notice, he will look at his mirror. He will find it in his book on "Religion."

Yours for the truth,
MRS. H. C. GARNER.
Fentonville, Michigan.

Letter from Dr. H. T. Child.

DEAR JOURNAL: During the five Sundays of April we have had a very fine course of lectures at Sansom street Hall, by Mrs. M. S. Townsend, of Vermont.

In most of the lectures there were original poems, some of which were sung, and all of which were deeply interesting and impressive. Having reported several of the prayers and a poem, which I think our audience here, as well as the larger audience of your numerous readers, will be glad to have the opportunity of reading, I send them herewith.

As I was sitting with Mrs. Townsend on one occasion, she was entranced, and saw the following in vision, which she gave in these words:

"Friend—Thou knowest there is a saying in the Bible concerning the broad way that leadeth to destruction, and many there be that walk therein, and concerning the narrow path that leadeth alone unto life eternal, and few there be that find it. We do not mean by destruction what the religious world has taught as everlasting perdition; that is too gross an idea for any spirit to retain long—but we mean a condition in which something is lost."

"All are seeking for happiness, and many are rushing along the broad way, thinking that if they follow their inclinations, they shall find it. They are so selfish that instead of stopping by the way to gather up the little flowers that grow beneath their feet, they rush madly over them, crushing them to death. Thus they lose much that would add to the beautiful in this life, and much that would make them happy, if they would only stop and pluck the little flowers as they go along; for the eye is so organized that it perceives beauty when the mind can comprehend the qualities of it. Every mind cannot comprehend the beauty of the flower, nor can it perceive the wonderful mechanism and properties which constitute it a flower. When it can do this, these grow much more beautiful, when it looks not only upon the form which these chemicals have outworked, but when it sees the beautiful electrical emanations go forth from it to meet the eye and impress the soul with its whole character, then it becomes filled with delight, and an established relationship takes place between the inner and the outer."

"These know that people are so anxious to gain much that they neglect the little. Mountains are made of little grains plucked sublimely up, as though a master hand had been at work, yet each of these little grains must be combined in a harmonious relation to produce the grand mountain."

"The ocean is composed of drops, each little drop of itself is insignificant when compared with the whole, and yet how significant when we reflect that it is essential to the composition of the whole mass of water."

"Suppose we take a grain of sand or a drop of water and combine a little world for ourselves, as we will do when we understand the strait and narrow path that leadeth to eternal life or continued happiness. Seeing before us as we do in the broad path all these sublime evidences of God's handiwork, we undertake with our finite natures to build great temples like God's, without learning all

the little things which lie in the narrow path; but when we enter into this path we are ready to stop at any time and pluck the least flower, and gather up a few grains of sand to nourish it, and we hold in our hands a little silver cup (emblem of purity) to catch the inspiration as it falls from the higher life to water our little flowers; they grow in our hands, and when we thus see them grow, they become much more beautiful to us, and as we thus aid in the growth of these little things we learn the lessons of creation, and we become wise and happy. We then overcome that selfishness that would lead us to rush on wildly, and neglect these little things in the hope of obtaining some great things.

"As we become unselfish, and place all these little flowers that we are training, where the warm sunlight and dewdrops shall fall upon them, then the inner forces of these will give out their rich aromas, and they will strengthen and satisfy the finer sensibilities of those with whom we meet; and when this is our experience, we would not turn into the broad strait—no, not for the wealth of Croesus. The strait and narrow way is unselfish. Those who walk in it take all it presents—and when you are willing to walk in it you will find that first in it springs up the blossom of charity; it is a tiny thing, its little leaves, green and fresh, spring up in the pure soil of the heart, and reveal themselves as mysteries, and one watches to see what shall spring forth. Out of its center comes a pure white blossom; it hath been cleansed by the tears of sorrow, and they have washed its stained color away, and it standeth there like a white, pure lily."

"We then find in our narrow path the flower of sympathy, for until we have charity we cannot sympathize. The plant that is symbolic of sympathy is the sensitive plant; it shrinks from almost everything, not because of hate or fear, but because of the keen, sweet appreciation it has of their conditions, like gentle nature that shrinks from contact with their crude surroundings, and yet within them are powers that would labor to help those around them. So in the sensitive plant; if we analyze it we shall find the elements of strength and power, even greater than many other plants which seem to manifest no sympathy."

"The third plant which we find in the narrow way is love. This is like the rose, with its varying colors, typical of the different qualities of love, manifested in its relation to hearts."

"This then is my idea of the strait and narrow way. First to unfold in the heart charity, then sympathy; and when these have been established, love; and when these are all in the human soul you can never speak unkindly, or injure your fellow being."

Yours truly
HENRY T. CHILD, M. D.,
Philadelphia, May 4, 1866. 634 Race street.

Letter from W. F. Jamieson.

BRO. JONES: Our earnest brother, Selden J. Finney, calls upon the "Spiritualists, reformers and friends of progress, generally, of the State of Michigan, to rally in a State Convention sometime prior to the coming National Convention." A State Convention, it appears to me, cannot fail in producing a lasting impression for good. A lively interest was aroused in the Northwestern part of the State, owing, chiefly, to the holding of Conventions there last summer and fall. They were blessed occasions.

I think by this time it is generally understood that order, association, organization, does not always mean creed! Among Spiritualists, there seems to be a growing desire for all the advantages of organization without the cramping, soul-shriveling influence of a creed. Creeds heretofore have proved to be helps for a short time, and then became chains to bind the soul. This, undoubtedly, is why Spiritualists are suspicious of anything which tends towards a creed. They may be considered as occupying the same relative position to religion that the American Colonists did to government. Governments had proved, with a few exceptions, engines of oppression, crushing out the liberties of the people instead of guaranteeing justice. To build up a government which would secure the greatest good to the greatest number, when such an institution had everywhere, with one or two exceptions, wrenched from the people their liberties, was indeed a delicate task—a heavy responsibility. How did the American fathers do? Did they propose to have no government, because it had proved, in nearly every case, an enemy instead of a friend to liberty? This would have introduced anarchy—a more terrible foe to human liberty. Yet this is precisely what some Spiritualists propose in reference to organization. They have once been enslaved by religious organization, become free, and now want nothing to do with the thing. The American Colonists were in an analogous condition. They were once enslaved by the mother government, became free, and did they want nothing to do with government thereafter? Will it not be well for Spiritualists to take advantage of the lesson?

Many of our friends claim that an organization of Spiritualists is unnecessary, because the whole movement is under the guidance and control of the spirit world. This sounds too much like the orthodox "Trust in Providence." While we do not dispute the affirmation that the "whole spiritual movement" is "under the guidance and control of spirits," we do deny that spirits, God or angels, will do any work for us. Inasmuch as spirits are the controllers of the New Dispensation, there must be unity of action among them, which implies organization. If organization is necessary for spirits to do their work, it appears equally necessary for us in the performance of our duty. Let us imitate the spirits in the use of the means for the elevation of our race. We want no shackles, nothing that will deprive us of a single element of freedom, but we do want concert of action among our people to scatter broadcast over our State the precious truths of the Spiritual philosophy through the press and by our speakers, and this, I believe, the central object of the suggestion for the holding of a Michigan State Convention. Either Battle Creek or Sturgis would be a desirable place for holding it.

Yours for Progress,
W. F. JAMIESON.

Letter from Judge Carter.

DEAR JOURNAL: I think it will perhaps be interesting to say something in your columns about a lecturing visit of mine, recently, to the town of Tippecanoe, Miami Co., Ohio. This town is situated about seventy miles north of Cincinnati, and contains some fifteen hundred inhabitants. I was invited to deliver three lectures there, by Mr. Levi Jay, and having leisure and opportunity, although I am not "regularly" in the field as a spiritual lecturer, I went, and to very good audiences in character and numbers I delivered the three lectures; one on Saturday night, April 21st, and two on Sunday. The audiences seemed, by their extraordinary attention and interest in what I had to say about the new facts and philosophy, to be much entertained

and edified. They want me to come again, and I have promised that I will soon.

The chief object of this writing is, to show what good for our cause may be done, by a single man who is sincere, and in earnest. The only individual besides his wife, who is an open and avowed Spiritualist, in this town of Tippecanoe, containing, as I said, fifteen hundred inhabitants, is Mr. Levi Jay. He was reared in the Quaker persuasion, his father having been a Quaker preacher. He is yet a young man, and an energetic one. After his marriage with a good lady, he was for some years a farmer, living on a farm in Miami county, several miles from this town of Tippecanoe. He was early convinced of the facts and truths of Spiritualism, and became an earnest and indefatigable worker in the cause of truth among his neighbors. Tired of the seclusion of farm life, he removed with his family to the town, and became a dry goods merchant; and he now has the largest and best store in Tippecanoe. He is a very flourishing and prosperous business man.

He has always been known in this town as an avowed and active Spiritualist, and he and his wife make no scruple of putting their principles of action into practice—open and above board, as they always are, they command the respect of their neighbors, among whom they number many staunch and steadfast friends.

Orthodoxy prevails in this town, but there are many free and independent thinking men and women there, over whom the mere conventionalities of old theology may have some external influence, but nothing more. Among this class of minds Mr. Jay circulates and receives sympathy, and among this class he works earnestly, and sometimes successfully; so much so, indeed, that he has got many of them to think and appreciate that there is a vast deal of truth and good sense in Spiritualism, after all.

Mr. Jay takes both the RELIGIO-PHILOSOPHICAL JOURNAL and the BANNER OF LIGHT, and is always well supplied with good spiritual publications, lectures and books, and these he liberally circulates among the good and free minds of his town, and thus scatters the seed to a great deal of purpose. He sows it in good ground, and he is very careful not to "cast his pearls before swine." Thus by interesting the hearts and minds of his fellow citizens, he has by the help of those citizens procured the services of one or two lecturers recently, and through them has awakened renewed interest in the facts and philosophy of Spiritualism.

Now it is really wonderful what one good man can do in his earnest efforts for the cause of truth. Men generally bow to popularity, and because they think Spiritualism and Spiritualists unpopular, they refrain from doing anything in that way. Not so with Mr. Jay. He openly avows himself a Spiritualist, and in broad daylight works so that all may see and hear: and the consequence is, his boldness and honest energy are respected; and he, surrounded as he is by so much Orthodoxy, is about the most popular man in the town of Tippecanoe—the best known, and the most successful merchant there. What a lesson this is for the "Nicodemuses" of the land, among us.

Whoever believes or rather knows the facts and philosophy of Spiritualism, let him come out openly and avow it. Let him be sincere and truthful, and stand up against all opposition for the right, and I will undertake to say, that he need have no fears of his standing or popularity amongst men. I used to be even squeamish about my popularity; I could not well help it, having been all my life engaged in politics, and that, you know, is a complete whirlpool of popularity, and I was of course educated to regard it. Thank heaven, I have got over all that long ago, and now I endeavor to preserve the simple line of truth, regardless of what "Mrs. Grundy" or the world may say. Let every Spiritualist do likewise.

Yours for truth,
A. G. W. CARTER.
Cincinnati, Ohio, April 27, 1866.

Letter from Leonidas.

DEAR JOURNAL: I see my time expires with the next number; could not think of doing without the JOURNAL much less than I could without good bread and butter. Etherealism, what of it? grand thoughts for the future—no matter who or what the media for their advent. I for one feel there is truth in much, if not all, of them. Yes, more; I know many things from experience therein recorded. For sixteen years I have been a faithful student of the manifestations and philosophy of Spiritualism, and each year unfolds more divine inspiration to my soul than all the written records of the past combined contain for me.

How beautiful and sublime, yet fearful, it is to enter the spiritual plane of existence while yet in the physical form, to highly sensitive persons with large intuitive faculties; they feel awed and bewildered, as if approaching the deified All Father, God. When we have once fairly entered that plane it is useless to close our eyes to those truths which are there unfolding. Let us rejoice, conservatism and hypocrisy can never enter there.

HETTIE BISHOP.
Leonidas, Mich., March 29, 1866.

From the Gospel of Health.

Principles of Hygienic Medication.

All healing power is inherent in the living system. There is no curative virtue in medicines, nor in anything outside the vital organism. Nature has not provided remedies for diseases. There is no "law of cure" in the universe; and the only condition of cure is, obedience to physiological law. Remedial agents do not act on the living system, as is taught in medical books and schools, but are acted on by the vital powers.

The true healing art consists in supplying the living system with whatever of the above it can use under the circumstances, and not in the administration of poisons, which it must resist and expel. Drug remedies are themselves causes of disease. If they cure one disease, it is only by producing a drug disease. Every dose diminishes the vitality of the patient. Drug-paths endeavor to restore health by administering the poisons which produce disease. Hygienic-Therapy, (erroneously called "Hydro-pathy," or "Water Cure,") on the contrary, restores the sick to health by the means which preserve health in well persons. Diseases are caused by obstructions, the obstructing materials being poisons or impurities of some kind. The hygienic system removes these obstructions, and leaves the body sound. Drug medicines add to the causes of obstructions, and change acute into chronic diseases. To attempt to cure diseases by adding to the causes of disease, is irrational and absurd. Hygienic medication (Hygienic-Therapy) is not a

"one-idealism" which professes to cure all diseases with "water alone;" nor is it a "Cold Water Cure," as is erroneously believed by many. It adopts all the remedial appliances in existence, with the single exception of poisons.

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To Our Subscribers.

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

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

Renewals of Subscription.

If our subscribers would be careful and renew their subscriptions three weeks before they expire, they would ensure complete volumes, and full series of continued articles. It requires a considerable outlay to adjust our mailing machine when a subscription fully expires before being renewed.

Let each one enclose the money for renewal in a letter addressed to George H. Jones, Secretary, Drawer 6325, Chicago, Ill., about three weeks before his subscription expires, and everything will work systematically without cause of complaint or unnecessary delay.

N. B.—We do not pay agents a commission on renewals.

New Premium for New Subscribers.

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

The Intellectual and Moral Progress of the Ages—No. 3.

There are no limits to the illustrations history furnishes of this subject. Faith in a religion not understood, always results in bigotry, superstition, intolerance and persecution. You might as well believe a man's mind was influenced by the coat he wears, as that he is organically changed by an exotic system of religion. You can easily make a church member a bigot, a fanatic; but an organically good and upright man is good and upright, from the simple fact that he cannot be forced to receive anything but his own conscience as his guide. If in ignorance he receives such a system, his very goodness is turned to wormwood by which he, in his zealous faith, embitters the lives of all those with whom he comes in contact.

This bigotry is not alone Catholic. It belongs to mankind, regardless of sect. As soon as Calvin escaped from persecution, and established his doctrines, he persecuted those who would not receive them to the death. Catholic persecutions in Spain, culminating as they did in the inquisition, are paralleled by those of Protestant Scotland. Even on our own shores, where men fled for the sake of civil and religious liberty, they clearly showed how little they comprehended the object of their search by their persecutions and intolerance.

Men must be educated on the philosophical plane, where they can view human actions, not directly, but at their far-off fountains, seeing causes as well as effects, before they can tolerate all beliefs with a perfect, all-embracing charity. Such culture is not a result of revelation, but of intellectual growth. Nor is Christianity alone responsible for persecutions. Paganism presents scenes not as revolting, only because its believers are not as exclusive in their faith. The Pagans persecuted each other and the Christians, just as the Christians, when in power, destroyed the Pagans. They all did what they thought best, and were all actuated by similar motives. The Emperor Marcus Aurelius was a Pagan and a persecutor of the early Christians. Was he vile, selfish, degraded, brutal? Not at all—the very contrary. His few failings were on the side of indulgence. His writings are among the grandest ethical results of the ancient mind, scarcely differing from those of Christ; a better Christian in every sense of the word than many so-called Christian sovereigns who reigned after him. He persecuted. He in ignorance supposed he could suppress the rising ideas.

The same mistake occurred when the Jews crucified Jesus; when the Greeks gave the hemlock to Socrates. Well, it is said, men may persecute, but truth will prevail. If by this is meant that truth is eternal, while the generations of men are mortal, and sooner or later it must be received, it is correct; but if it be supposed that truth as such, has any power to assert itself, it is erroneous. In history truth has been suppressed as often as error. More than a score of times the Reformation broke out before Luther, and each time it was crushed down by error. Arnold, Brescia, Fra Dolcino, Savonarola, one after another, made the attempt and were destroyed. The Albigenses, Vaudois, the Lollards, the Hussites, were successively suppressed. Luther followed, and with him, wherever persecution was persisted in, it destroyed the new doctrine—as in Spain, Italy, France, the Austrian Empire. Had Mary lived and Elizabeth died, England would have been Catholic.

Christianity could have been exhilarated at any time if the Roman emperors had exerted their power. Truth is like the sunlight. The blind cannot see, the ignorant cannot understand, but one may fill the heavens, and the other pervade all things. Truth is eternal, but our perception of it is of ourselves. It prevails when supported by the strongest battalions; it falls when on the weaker side. Hence it is through the acquisition of knowledge we understand a truth, and by knowledge only can we carry it into life, by making it our own. Before it becomes thus understandingly received, it remains like a problem in mathematics committed to memory, but not assimilated to the mind.

We discard not Christianity when we say that had it converted Europe as it pleased, Europe would have been the worse for it. It was a powerful reaction against Paganism, aiding in the advance of the nations as well as often being a stumbling block in their way. The monk, the cloister, the convent, the cell, had their uses; the Popes had missions; but this we claim, that the Bible has not the whole truth, that it has no new truth, and that universal nature is the only, reliable revelation; the intellect of man the only trustworthy interpreter. Had the church been able to do as it pleased in the medieval ages, every man in Europe would have been a monk, immured in a cell—every woman a nun; and if able to assert itself to-day, free discussion, free thought, would this day perish!

Now we apply this reasoning to Spiritualism. Some men seem to think that it presents the world with a new religious system. This they strenuously advocate. Its opponents triumphantly exclaim: "Has it presented a single new moral truth? Show it! Show what it has accomplished!"

We do not claim that it has. It would be impossible for it to do so. Christianity, the vaunted engine of civilization, uttered no principle which was not known immemorably before its advent. A new system is not what we demand. We are systematized to death already; we want to be rid of what we have. To patch up the ruins of theocratic religion is not the mission of Spiritualism. It comes as the great light of our century, because a sufficient number of advanced minds are educated up to its plane, and are disenthralled from reverence for any system. They receive it, because it is not a system—because it is poured out freely and copiously as the sunlight, to be received or rejected as pleases the hearer.

Would you harness this young giant in theological traces, and compel it to drag the dead systems of the past after it? Then would you defeat its purpose, and set back the hands on the dial of human progress many a weary hour. Spiritualism is the philosopher's highest conception of his relations to the physical universe, fellow men and spirits; the living thought of the age, ultimating not in the perfection of religion, but in intellectual superiority which goes onward, and rounds the character in moral completeness.

Man desires not an external revelation, but an internal illumination, whereby he can understand the relations he sustains to himself, his brother men, and the physical world. Such an illumination is bestowed on all. The myriad hosts of the angel world are around us. They mingle in the affairs of men. Their atmosphere is an exhaustless fount from which we draw our thoughts. This is the work of Spiritualism, and the world's cherished creeds are rapidly falling from their bases of sand by the resistless force of its tide.

The Doctrine of Supremacy, and the Dogma of the Trinity.

Throughout Christendom many different religious opinions are prevalent. They all rely on the Bible for their authority. Some say there is one God, only, the Creator of all things. Others say there are two, the Father and the Son. Some say the Son is God. Others yet say there are three Gods—the Father, the Son, and the Holy Ghost, and that these make but one, each being equal to the others.

Now, if each be equal to the others in power, then has not each one-third of the whole power, and no more, and cannot each exercise his own share of power, and consequently would not two be a majority, able to control and nullify the third, whichever it might be? And would not this equality absolutely nullify and destroy supremacy?

Jesus Christ is called the Son of God. He is also called the son of man. He is also called the only son of God. An only son can have no brother. He cannot be the son of God, and the son of man, without having two different fathers. A son must be younger than his father, and does not a difference in age show them to be two different beings? The son cannot be the father of the father, nor can he be his own son, nor his own father; consequently they must be two different beings, and if different in any respect, then not the same; and if different and equal, which is supreme? Numerous texts of Scripture and sectarian creeds professedly founded on Scriptural doctrines, might be quoted in support of each of these theories of one, or two, or three Gods, which need not be repeated here. For the one God, viz: "I am that I am"—in Hebrew called Jehovah—"I am God alone, and there is none else. There is no other God beside me." The believers in this God are called Deists, which term in Christendom means infidel.

For the two Gods: "I and the Father are one. He in me and I in Him. The Father is greater than I. I came to do the will of Him that sent me," and so on.

The Westminster Catechism says: "There are three Gods—the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory." Those who believe in these two Gods, or in these three Gods, are called Christians, and those who do not believe in them are called infidels and heretics. How, then, does Christendom settle the question of supremacy?

If any creed introduces the science of mathematics into its theology, as a method of proof, it must abide by the laws of mathematics. By this science, whole numbers count as such, unless separated by the rule of division, into fractional parts. Any combination of two or more numbers makes those numbers retain their power, the same as when standing separately. By the addition of mere eiphers, nothings at the right hand of significant numerals, the quantity and power of the numerals so added to, are increased in a tenfold ratio, and if placed at the left hand of numbers, it diminishes their power in a like ratio. Is Deity, being infinite, a power that can be increased or diminished by numbers, or any other mode or process? The doctrine of the Trinity does not seem to be in unison with these premises. It represents three persons to be one person, and each to be equal in power and glory. Can either, being equal, be supreme? The Creator is usually named as being first on the list, as being, as the saying is, "at headquarters." To the Creator, there must be added after millions of years, the Son, and then the Holy

Ghost. So Deity had, at different times, these additions to His power and character. The Creator is represented as infinite in all His attributes. Can anything be added to infinity? Christendom declares there are three persons in the Godhead. The Father necessarily occupies the first place, and of course, in mathematical order, is number one. The Scriptures place the Son at the right hand of the Father. The Holy Ghost comes next. 1—1—1, when added, amounts to one hundred and eleven. This is the fair mathematical result of their premises. This may be a little alarming to the Orthodox believers in the Trinity. They could hardly have expected such an astounding increase. They may find more agents on hand than they can profitably employ. They can evidently show by the increased number of their Gods, that they don't mean to be outdone by the ancients. Some of the wary conservatives say it was an unlucky move to run into mathematics with three Gods, because they have been such a prolific race of beings. Others of them say the mistake was, in taking three Gods to make one, the consequence of which is, they have more Gods than they can manage. The mathematical result is, that the Father has, numerically, 110 times the power of the Holy Ghost, and ten times the power of the Son.

This mathematical computation effectually destroys their pretended equality, without establishing supremacy. So the experiment has proved a total loss of equality as well as supremacy. So mathematics will not permit one person to be three persons, nor three persons to be one person.

In short, mathematics is a delist, and keeps everything straight within legitimate bounds, and never runs after an imaginary trinity. This classification of the trinitarian gods produces the singular dilemma, that these three persons are each of them represented as separate whole numbers, while at the same time, each one of them is but a fractional part of the whole, or of the other two. Even mathematical science has not yet gone far enough to solve this mysterious problem. Can Deity be subject to the rules of division into parts? Can there be anything added to Him without making Him so much more? Can anything be subtracted from Him without making Him so much less? Can He be subject to multiplication? In fine, is He subject to any change? The real religious mathematical question is, can Infinity be added to, subtracted from, divided or multiplied? As the dogma of the trinity has resorted to the science of mathematics for its support, it cannot avoid the propriety and necessity of determining the question m-a-t-h-e-m-a-t-i-c-a-l-l-y.

The legitimate consequence is, that its fate is very similar to that which Paddy gave of the exit of his father for "staling shape," viz: "that he stood upon the little end of nothing, with a bit of hemp above him."

"A Friend in Need is a Friend Indeed."

We make a personal appeal to every subscriber for the RELIGIO-PHILOSOPHICAL JOURNAL. We do indeed ask—yes we do in all earnestness ask each and every subscriber to help us just now to the necessary "material aid" to continue the publication of our beautiful LITTLE BOUQUET. You will receive this week the first number of that lovely paper, which has been started expressly for the benefit of children and youths. Most of you have children who will be delighted with its visits. You who have no children of your own, have little nieces, nephews, grandchildren, or favorites, who will be equally delighted to receive it as a present. We have commenced the work for the good it will do. We send it to you to plead its own cause, based upon its own merits.

We have spared no expense to make it attractive and valuable. Our electrotype illustrations have cost us not less than two hundred dollars alone, for the first number. There is not a child or youth in the whole country who will not be deeply interested in the system of light gymnastic exercises which we have given and shall continue to give from number to number. These gymnastics are graceful and healthy, and can be learned and practiced with a great degree of perfection from our illustrations. The music which we shall give in each number will be charming, and written expressly for the LITTLE BOUQUET.

Then the illustrated natural history lessons will be read with great pleasure and profit by the children, youth, and even the older members of the household.

The LITTLE BOUQUET will be found to be almost indispensable to the speedy organization and maintenance of Children's Progressive Lyceums everywhere. Many other benefits to the cause of human progress are to result from the publication of the LITTLE BOUQUET.

We ask each one of you to give the stranger a hearty welcome to your firesides—yes, with as cordial a smile as the many children's faces on its front-piece present to you, and do this—the first thing you do. Put your hand into your pocket, take out a dollar, (feel deep—down deep till you find it) and at once forward it as directed in the prospectus for the balance of the year. Now we do most earnestly ask this favor at your hands. We ask you to do it at once—without a day's delay. We ask it as a cordial approval of our effort. We ask it that we may be strengthened in this good work. ONE DOLLAR from each of you whose names we have got and are now sending our good JOURNAL to from week to week, is a mere nothing to you; but it will be a guarantee that the LITTLE BOUQUET is appreciated. Yes, the single dollar from each of you will make tens of thousands of little hearts, both upon the material plane and in the Summer Land, leap with joy. The LITTLE BOUQUET, we feel assured, will receive a hearty welcome with songs of rejoicing from those who are twining the beautiful flowers of the Summer Land into wreaths and bouquets, as well as by the happy groups and family circles of earth. Who has not a loved little one, child, brother or sister that has gone on before him to the other shore. They are not far away. They love to rejoice, though invisible to the dear ones of earth, and are now as true to their natures as when here. That which pleases and instructs the earth child in things of spirit life is delightful to the spirit child. Our lives are eternally blended by a law of love—the happiness or misery of a part is sympathetically felt in a degree by others. To make the little ones good and happy is and ever shall be our aim.

We conclude as we began—by saying, "a friend in need is a friend indeed."

Responsibility.

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

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

A Prophecy.

The following, clipped from the *New Covenant*, (Universalist), indicates the light in which the present movement in favor of spiritual freedom is seen by the more advanced church people of to-day.

"The Spiritualists are talking about settling their speakers over organized societies, instead of allowing them to liberate. The BANNER OF LIGHT goes for this arrangement. In half a dozen years this anti-sectarian movement will have its churches, pastors and regular discipline, like the rest. There is no other way for them to live."

One might fairly infer from the above that a movement, the organ of which is the BANNER OF LIGHT, had really commenced, in favor of "settling" speakers. The fact is, a few persons have written upon this subject, favoring it, and as the interest in spiritual reform increases, it is seen that speakers can remain two or four months in a place, instead of as many weeks. That the BANNER OF LIGHT goes for "settling" speakers, or that it has committed itself to any extent in that direction, we are not aware. So far the attempt to "settle" speakers for a year or six months, has failed at least as often as it has succeeded. Yet from our neighbors point of view, this "anti-sectarian movement" is to crystallize into true church form, with "regular discipline" in six years, or die out if it don't!

There is but one mode of reasoning that can lead to this conclusion, and that is purely external—affirming from appearances, that what has been done will be done again, without reference to the genius of the movement that prompts the doing.

It is true that the Christian movement commenced as anti-sectarian, and finally crystallized into the narrow sectarian dimensions possible in its time. It is true that the different branches of Christianity have started out, each in its own direction, with the non-sectarian impulse. We can well remember when Atheists, Deists, Pantheists and "Infidels" were in public estimation one with Universalists, and when each gave the other the right hand of fellowship in a war against intolerance and superstition. Now it is very certain that this once "non-sectarian movement" has its "churches, pastors and regular discipline, like the rest." But what of all this? Is the old thought true, that

"The world is still the same, and is to be;
And what our grandfathers saw, our sons shall see!"

Because Christianity culminated in churchianity, and Universalism in a "regular discipline," does it follow that the Spiritual movement must go and do likewise? "As a man thinketh so is he," or as a man understands the method of life, so will his method of thought and action be. The dominant belief of the old dispensation was that God, the ruling Power existed outside of that which was ruled, therefore he ruled by external agencies, and revealed himself through external means; hence the claimed "authority" of the Bible, the supremacy of the "church," and the adoption and enforcement of the "regular discipline." The Bible is (according to theology), God's discipline. The "thirty-nine articles" are the standard "orthodox" "discipline," and so on down to the lesser powers, each according to this first hypothesis of an objective God, trying to govern the world by assumed authority.

The modern Spiritual movement is the pioneer of a New Dispensation. It announces as fundamental a method of action just the reverse of the old; consequently the intermediate results of action, starting from a similar point, will be very different. In the old dispensation man was inferior to Bibles, churches, creeds and discipline. In the new, he is their Creator, and they inferior to him.

In the old dispensation holiness, purity and virtue were qualities bestowed by agencies acting from without. In the new they are the spirit's adornments, not put on, but evolved.

It will be seen at once that the logical conclusions, true from the first premises, cannot be applied to the second. We hope and expect that Spiritualists will systematize their efforts, mature wise plans by which they can apply their power for the welfare of the race; but are "churches, pastors and discipline like the rest" the only way or the best way to accomplish results?

We think not. A man's purpose, not his belief, his life, not his profession, is the proper criterion of judgment for or against him; not "he who believes and is baptized" but he who purposes and does shall enter into the kingdom of the "new"—and more, this "purposing and doing" must be voluntary, self-imposed; for what virtue is there in doing because you must, per force of outside requirements? Where then shall the "regular discipline" find room? Not in the system of the new dispensation. "Churches" and "pastors" without the "regular discipline" become FRATERNITIES and lecturers or teachers. Behold, it is not "like the rest," and most of all, and best, the difference is in the spirit and method, not in the mere arrangement of details.

There will be those among Spiritualists who will want props, leaning places, "scapegoats," and other incidentals belonging to the old plan; but they neither constitute nor characterize this "non-sectarian movement." Their beings are not thrilled by contact with its genius, consequently whatever they may do as individuals does not indicate the course the "movement" will take or the plans that will be adopted. Here is where our neighbors mistake Spiritualism. They observe superficially, see in others what they have experienced among themselves, and upon this rests the prophecy that in six years the spiritual "non-sectarian movement" will have churches, pastors and regular discipline, like the rest." We are glad that "new wine" breaks "old bottles," and that the SPIRIT of this New Dispensation cannot be compressed into the garments or transformed into the semblance of the old.

William Jackson.

We are in receipt of several letters from persons who have been victimized by the above-named individual. We are doing our best to ferret out the man who has been making a tool of Jackson to impose upon the public. We are advised that Jackson is an ignorant Irishman, and that it is probable that he is an accomplice of a certain man living in the same neighborhood with him, who has recently made himself scarce thereabouts. It is a fit case for a grand jury. A few indictments and convictions will be a warning to impostors who are outraging the confidence of people. It is high time that Spiritualists expose and shake off all such incubi.

A Card.

MY FRIENDS: I take this method of informing you that I have, for a time, left the field as a "regular lecturer," consequently cannot accept the invitations I have received to visit different parts of the country in that capacity.

I will, when convenient for me to do so, on Sundays, lecture to societies in the vicinity of Chicago, after this month, May, 1866. Address Drawer 6325.
Fraternally,
F. L. WADSWORTH.
Chicago, Ill.

Colchester's Seance.

On Thursday evening, May 10, Mr. Colchester held a seance at Crosby's Music Hall for the benefit of the Children's Progressive Lyceum.

The seance was conducted by Mr. Colchester on his usual plan, under the full glare of eighteen gas burners, which shed their light upon the platform where he sat, with a committee of three, and in plain view of some two hundred and fifty persons looking on from seats in front and in the gallery above.

Mr. Colchester told the names without opening the paper on which they were written, of nearly one hundred persons. Their names were written upon small pieces of paper which were rolled up by the visitors themselves and mixed so that no person present could tell which was which, without opening the papers. This fact was admitted by all the members of the committee. Some of the same names were written in blood red letters upon his arms and hands without any visible agency, as was stated by two of the committee. Many others sitting in the gallery, where they could see every motion of Colchester, agreed with them in their statement.

One of the committee reported that he saw Colchester writing the names two or three times on his arm. When asked what he wrote with, he stated it was with some kind of a pencil. When further asked why he did not report that fact at the time he saw him do so, he said he thought he would not and see what he would do. He admitted that Colchester did not see any of the names which were written on the papers, and which did appear on his arm and hands, but he said Colchester must have some power to tell what the names were which were on the papers, and then he wrote them out again with a pencil on his arm. What that power was he could not tell.

Two of the committee, and other persons that were watching closely and had just as good opportunity to see as the one who claimed to see so much, denied that Colchester did any such thing. It is a fact that he answered some fifty written questions without opening the papers on which they were written, giving names, etc., all of which answers were responsive to the questions asked, and were truthful replies.

We simply state the facts as they transpired. We vouch for nothing further. We do advise every one who calls on Colchester and pays him for a seance to watch him closely, and if he attempts to deceive, to expose him at once.

Miss Sarah A. Nutt.

This young lady spoke to the First Society of Spiritualists in this city on the 13th inst.

In the morning, her subject—"What shall it profit a man if he gain the whole world and lose his own soul?" was well handled. The inordinate love of gain so apparent in society, the blind devotion to fashion, together with the extreme love of approbation, met with just criticism and rebuke.

In the evening, the subject, the exact wording of which we were unable to hear, was given by a gentleman in the audience. It was a question, however, relating to the idea of evolution, asking for the philosophical evidences of immortality for man when that form which he evolved is not immortal.

The speaker took the ground that everything was immortal essentially, and that at a certain degree of advancement the essential combinations rendered individual consciousness eternal.

The lecture throughout was forcibly and well delivered, and gave good satisfaction to the audience.

Miss Nutt speaks here the remainder of the month, and will answer calls to lecture in the West after that time.

Address care of this office, Drawer 6325, Chicago, Illinois.

To Lecturers.

It is our desire to favor you and the public by publishing a full and correct list of your appointments and movements. We devote a column of the JOURNAL for that purpose. We are dependent upon you for such information as will keep the Register correct. We therefore ask, that any lecturer, observing a mistake in his or her appointments, will inform us of the same. When you change locality and address, let us know. We propose to pruned the Register until it is correct and can be kept so. We have several names and addresses now recorded of which we are quite uncertain as to correctness, or indeed whether the persons are in the field as lecturers. The uncertain names will be stricken off unless heard from.

Of course no one will take offence, since we aim only to have a reliable Register.

To the Ladies of Chicago.

While riding in our street cars a few days since, we were pleased to see a handbill with the above heading, announcing that Miss L. B. Hobbs, dentist, "the first female that ever graduated from a dental college," had located permanently at No. 93 Washington street, and offered her services to the ladies of Chicago.

We are glad to note this enterprise, hope that Miss Hobbs will have an abundance of patronage, and that other women will "go and do likewise."

Book Notices.

THE RADICAL.—A monthly magazine, devoted to religion, published in Boston, Mass. \$2.00 per annum; single copies 25 cents.

This is a finely edited, clear toned, vigorous representative of the free thinking Unitarian school. It is modest in appearance, makes no great pretensions, yet with unwavering persistence it urges the claims of common sense versus superstition in matters of religion. It cannot fail to do a good work, and should be supported by all classes of free thinkers. With such contributors as John Weiss, Samuel Johnson, Wendell Phillips, M. D. Conway, and others of no less ability, one can be sure of matter that's worth the reading.

The May number seems to us worth a year's subscription. The following quotations from "Discourses concerning the foundation of religious belief," by Samuel Johnson, on the subject of "spiritual needs and certainties," will give a clue to the tone and purpose of the Radical. We wish it success.

"A free inquiry into the foundations of religious belief has led us to the organic aspirations and needs of the soul as the one ultimate basis of authority. The natural necessities yield the axioms and postulates of religious philosophy. They form the substance of religious faith. They, and they only, are God's Guiding Word and Hand. "It is a matter of experience that our best beliefs and profoundest convictions come to us as certainties which we cannot do without. Our needs are our oracles. We cannot help trusting the divination of our worst desires, the insight of our deepest wants. For we live by faith in the benignity of the laws and tendencies of our nature."

Herein is properly the guarantee of all religious truth, even of that which imagines itself the child of "supernatural" evidences. The faith which underlies it and gives it all its genuineness assurance, is in fact no other than this: We must believe that in feeling of its own real needs, the soul affirms the reality of whatsoever answers to those needs; because it must be that we are fashioned wisely and kindly, rather than anomalously and maliciously. "Evangelical" creeds do not supplement this natural authority, but fall within its jurisdiction as the less within the greater; and can offer no valid evidence even for what truth there is in them, which does not depend upon the devout assumption that our nature cannot deceive us—that the indispensable is the real; in other words, upon the benignity of the moral and spiritual order. The folly of Supernaturalism is that it claims to be the bestower or sole demonstrator of this very truth, which every one of its arguments must assume as known already. Supernaturalism is but the sign that men do not yet perceive the scope and sense of Nature: that having eyes they see not, and having ears they hear not therewith. As surely as a belief is fitted to meet the positive organic demands of the soul, so surely does there exist a light belong to it the certainty that it is true: that it is in accordance with the facts of the spiritual universe. This relation is vital, essential; to doubt it is to leave no basis for faith in any process of thought whatever. And it applies direct sight. It implies that our maturity recognizes the truths for which we are made. There is a 'witness of the Spirit with our spirit, that we are the children of God, and if children, then heirs.' There is a natural science of belief. And in place of all 'supernatural' evidences and authorities, we lay absolute foundations in its law of spiritual recognition."

EVERY SATURDAY.—This weekly is in our opinion precisely what it claims to be—a journal of choice reading, selected from current literature. The editor has the range of all the English and Continental Reviews, Magazines, and first class weeklies, which press into their service the ablest, wisest and wittest writers of Europe. From this almost immense repository he selects that which he deems best suited to the tastes and intelligence of the American people.

Each number being complete in itself, it is just the thing for travelers; and each number is of such sterling merit that it is just the thing for those who stay at home. Whoever wishes the freshest and choicest foreign periodical literature, should read Every Saturday. It is published by Ticknor & Fields, Boston, Mass.

PERSONAL AND LOCAL.

Mrs. Mary A. Mitchell has been lecturing to the society of Spiritualists at Sturjis, Mich., for the two Sundays past. Her address will be found in the Speakers' Register.

The Children's Progressive Lyceum of Worcester, Mass., recently gave a grand exhibition at Horticultural Hall in that city.

J. S. Loveland, State agent for Rhode Island and Connecticut, has moved to Hamburg, Conn., where all letters to him should be addressed.

H. B. Storer is lecturing to the society of Spiritualists, at Sansom street Hall, Philadelphia, this month.

D. D. Home is soon to appear on the stage at the Athenaeum, London, England.

James E. Murdoch, the renowned scholar and actor, has been delighting the citizens of Chicago who have seen him, in his favorite characters, at Crosby's Opera House this week.

James Stephens, the Fenian Head Centre, arrived in New York, on the 10th inst. He is being enthusiastically lionized by his supporters, and will no doubt give a new impetus to the movements of the Brotherhood.

Mrs. Jeff. Davis is now at Fortress Monroe with Mr. Davis. There seems to be some prospect of his being brought to trial soon; and Mrs. Davis is to remain with him till that event transpires.

Dr. H. Allen can be found at his office, No. 101 Washington street, Chicago. See advertisement in another column.

Rev. Mr. Spurgeon, who has long been a user of tobacco and beer, has given up the latter article, and now practices, as well as preaches, total abstinence.

Query: Does "giving up" beer and continuing the use of tobacco, constitute "total abstinence" from all that is degrading and obnoxious to a true life?

"Doesicks," whose other name is Mortimer Thompson, is coming back to journalism.

King Oscar of Sweden is one of the most accomplished monarchs of Europe. His paintings, principally depicting the fine scenery of his country, are extremely beautiful.

Barnum, the showman, is putting up his monument in the Bridgeport Cemetery. It is to cost \$5,000.

Miss Stebbins, of Chickasaw county, Iowa, has received an appointment as notary public for that county. She is the first female ever having received such a commission probably, and is represented as eminently competent.

Sojourner Truth, we are sorry to learn, is quite ill at Campbell Hospital, Washington.

Rev. Miss Olympia Brown, having been ordained to the Gospel ministry in Massachusetts, has undertaken to solemnize marriages, whereupon the horror-stricken conservatives quoted the "he" and the "his" of the statutes as rendering the proceeding unconstitutional. But the House of Representatives has decided that she is right, notwithstanding the statutes do not mention "she" nor "her."

W. P. Anderson, spirit artist, and wife, are in New York city, "prospering," we judge. A note from Brother Anderson informs us that on the 10th inst., the Anderson family was increased in its proportions by the addition of a bouncing boy. May happiness attend the trio.

PEN AND SCISSORS.

According to the reports of a speech by John Bright, in support of the American freedmen's aid fund, in London, on the 26th ultimo, £80,000 sterling had been sent to Exeter Hall for that purpose, and more was on the way.

Dr. Livingston once asked a Bechuana what he understood by the word "holiness." He answered, "When copious showers have descended during the night, and all the earth, and leaves, and cattle are washed clean, and the sun rising shows a drop of dew on every blade of grass, and the air breathes fresh—that is holiness."

Garibaldi has written a letter to the "Democratic Society" in Greece, in which he says: "I will serve the cause of Greece with the same devotion as that of my own country, and I regard you as brothers. Let the ancient classic land of Leonidas shake off the yoke of its oppressors, and the brightest day of my life will be that in which I am able to take a place in your ranks."

Four hundred artificial eyes are sold every week in Paris. Who puts out the natural ones?

"Hymns for use during the cattle plague" are

advertised in England. It has been suggested that they should be sung to "the tune the old cow died on."

"The Universalists of Portland, Michigan, have a female pastor."

The world moves, for Universalism is a long way off from St. Paul on the subject of "woman's rights."

"Bishop McIlvaine has proposed a prayer to avert the cholera, which will be read in all the congregations of the diocese of Ohio."

Of course that will relieve the people of that State from any further fearful apprehensions.

Among the many new enterprises now receiving attention in this State, we observe that the manufacture of cheese is coming into prominent place. Two or three factories have been erected already, and several towns have in contemplation the building of such manufactory. Among them are Bloomington and Mattowau.

In Richmond, the anniversary of the death of Stonewall Jackson was observed by floral decorations of the graves of Confederate soldiers, at Holywood and Oakwood. Both cemeteries were thronged with ladies and their escorts. Several brief addresses were made at each place. Business was generally suspended in the city.

It is stated that in the production of glass for achromatic lenses, the American glassmakers beat the world.

Dr. Hall, in his Journal of Health, says calomel is the only proper remedy for cholera, and that to employ any other is to trifle with human life. Per contra, Dr. Scott says in the Universal Journal of Health, that "it cannot be denied that great fatality attends the treatment of cholera by calomel."

That is like all apothecary stuff—rather "mixed."

Senator Sprague, of Rhode Island, on inquiring within the District of Columbia unqualified suffrage bill would be called up, said: "For one, I am in favor of no other qualification than honest manhood, and when the bill is brought before the Senate, I intend to offer my views on the propriety of extending suffrage to all the colored men of the South."

There are 250 applicants for divorces at the present term of the Supreme Court at Boston. Wonder if they are all Spiritualists!

A field of wheat buried under an avalanche in Switzerland for twenty-five years, proceeded on its growth as soon as the snow had melted.

A correspondent of one of our exchanges thus bewails the custom introduced on some of the railroads of separating the male from the female passengers: "That sorting out of the flock—putting the ribbons in one car and the whisks in another—while it fails to benefit the ribbons, is a positive damage to the whisks, when it is not a positive slander. Pen men up together, and if they do not behave like cattle, it will be in spite of the pen. Ladies sprinkled through the car keep the entire train upon its honor, give it a human, home-like look, refine travel, and elevate the car from a common carrier to an educator. To have known a fine woman is a liberal education." Is an old English utterance good enough for a proverb. But this segregating fashion is barbarous, and worthy of the Turks.

Comptroller Clark has decided that ladies cannot act as directors of national banks, as the laws do not recognize them as citizens. We propose that they may be made citizens forthwith. Wives and mothers, yet not citizens! There is wrong somewhere.

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. This 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 that highly developed and well-known trance-medium, Miss Emma Hardinge, besides much other very interesting matter.

The following subjects are treated of in a masterly manner, viz: 1. Astronomical Religion. 2. Religion of Nature. 3. The Creator and His Attributes. 4. Spirit—Its Origin and Destiny. 5. Sin and Death. 6. Hades, the Land of the Dead.

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

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

For sale at the office of the RELIGIO-PHILOSOPHICAL Publishing Association. Post Office Drawer 6325, Chicago. Price 75 cents.

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

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

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

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 the disease, and treat the same.

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

Price for examination, \$1.00. Consultation, Free. Hours for Consultation, from 9 to 11, A. M., and from 1 to 5, P. M. [24-tf]

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

VALUABLE USES OF MAGNETISM.—Dr. J. Wilbur is permanently located at 50 1/2 Milwaukee Street, Milwaukee, Wis., using Magnetism with great success in curing psychometrical diagnosis of acute. He uses no medicine whatever, yet he challenges competition from prescribers of drugs and nostrums. Patients at a distance are cured; all that is required is a superscribed envelope and fifteen cents. Office hours from 10 A. M. to 5 P. M. [2-23m]

WHAT EVERYBODY SAYS must be true, is an old proverb. And it is a fact beyond dispute, that all tell one story about the almost miraculous cures performed by Coe's Dyspepsia Cure. Chronic and obstinate cases of Dyspepsia of long standing will surely give way to its curative powers. Indigestion, sick headache, heartburn, cramps, palms and colic, in either stomach or bowels, souring and rising of food, constipation, general debility, flatulency, cannot exist when Coe's Dyspepsia Cure is used. We beg of the afflicted to make the experiment; it can be found at all drug stores.

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. Children's Progressive Lyceum meets at the same hall every Sunday at 12 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.

MILWAUKEE.—The Spiritualists of Milwaukee meet every Sunday at 10 1/2 A. M. and 7 1/2 P. M., at Silver's Hall, Regular meetings every Sunday. Progressive Lyceum meets every Sunday at 2 o'clock P. M.

STURGIS, MICH.—Regular meetings of the "Harmonical Society" morning and evening in the "Free Church." Children's Progressive Lyceum meets every Sunday at the same place at 12:30 P. M.

CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured the Academy of Music, north side of Fourth street, between Elm and Plum 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 12:30 P. M.

ST. LOUIS, MO.—The "Society of Spiritualists and Friends of Progress" have rented Mercantile Library (small) Hall, and have 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 morning, at 2 1/2 o'clock.

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

CHARLESTOWN, MASS.—The First Society of Spiritualists holds meetings every Sunday in Washington Hall, at 10 1/2 A. M. and 7 1/2 P. M. The Children's Lyceum meets at 2 1/2 A. M.

THE SPIRITUALISTS OF Charlestown have commenced a series of free meetings at Mechanics' Hall, corner of Chelsea street and City square, every Sunday afternoon and evening. Children's Lyceum meets every Sunday at 10 1/2 A. M.

CHELSEA.—The Associated Spiritualists of Chelsea have engaged Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to J. S. Dodge, 127 Hanover street, Boston.

LOWELL.—Spiritualists hold meetings in Lee Street Church, afternoon of every Sunday. The Children's Progressive Lyceum meets in the forenoon.

HAVERHILL, MASS.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall. Children's Progressive Lyceum meets at 10 o'clock A. M.

LYNCHBURG, MASS.—Spiritualists hold meetings in Lyden Hall, Sunday afternoon and evening, one-half the time. Children's Progressive Lyceum meets every Sunday forenoon at 11 o'clock.

TAUNTON, MASS.—Spiritualists hold meetings in Temple Hall regularly at 2 1/2 and 7 1/2 P. M.

WORCESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11 1/2 A. M. every Sunday.

NORTH WRENTHAM, MASS.—The Spiritualists have organized a society, and will hold regular meetings in Harmonical Hall at 10 1/2 A. M. and 1 1/2 P. M. Seats free.

HANSON, MASS.—Spiritual meetings are held in the Universalist church, Hanson, every other Sunday. Mediums and normal speakers will make engagements will please address John Puffer, South Hanover, Mass.

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

The Children's Progressive Lyceum, a new and very attractive Sunday School, meets at the same Hall every Sunday afternoon at 2 1/2 o'clock.

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

TEMPLE OF TRUTH.—Meetings at the "Temple of Truth," 217 Broadway, New York, every Sunday evening, 7 1/2 o'clock. The hall and rooms are open every day in the week as a Spiritualists' depot for information, medium's home, etc. All are invited to come, and make themselves at home.

NEW YORK CITY.—The First Society of Spiritualists holds meetings every Sunday in Dodworth's Hall. Seats free.

WILLIAMSBURG, N. Y.—Spiritual meetings are held one evening each week, in Central Hall.

MORRISTOWN, N. Y.—First Society of Progressive Spiritualists, Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 1/2 P. M.

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

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

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

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

HAMMONTON, N. J.—Meetings held every Sunday at 10 1/2 A. M. and 7 P. M., at Ellis Hall, Bellevue avenue.

WILMINGTON, DEL.—The Spiritualists of this place meet every Sunday at McDonnell's Hall (Ferris & Garrett's Building for numbers). 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.

BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" holds regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street. Sunday afternoon at 3 and evenings at 7 1/2 o'clock. Progressive Lyceum meets every Sunday forenoon, at 10 1/2 o'clock.

PITTSBURGH, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1 1/2 o'clock. Progressive Lyceum at 10 1/2 in the forenoon.

DOVER AND FOXBORO, ME.—The Spiritualists hold regular meetings every Sunday forenoon and evening, in the Universalist church.

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

SPEAKERS' REGISTER.

SPEAKERS for whom we advertise are solicited to act as agents for the RELIGIO-PHILOSOPHICAL JOURNAL. Rev. Orrin Abbott, Address Chicago, Ill. J. Madison Allen, trance and inspirational speaker, will lecture in Woodstock, July 4, 8, 15 and 22. Address, Woodstock, Vt., care of Thomas Middleton. C. Fannie Allen, Address Woodstock, Vt. W. P. Anderson, Spirit Artist. Address P. O. Box 2521 New York City. Mrs. N. Anderson, Makanda, Jackson Co., Ill. George W. Atwood, Address, Weymouth Landing, Mass. Rev. Adin Ballou, Hopedale, Mass. Mrs. Addie L. Ballou, inspirational speaker, Mankato, Minn. S. M. Beck, inspirational and normal speaker. Address Rochester, Olmsted county, Minn. Lovel Beebe, trance speaker, North Ridgeville, Ohio, will respond to calls to lecture. M. C. Best, inspirational speaker, will speak in Middle Granville, N. Y., the first and third Sundays in each month, and in Kingsbury, N. Y., the second and fourth, up to July. Address Middle Granville or Smith's Basin, New York. C. C. Blake, of New York City, will answer calls to lecture. Address, until further notice, Dahlgonega, Wapello Co., Iowa. Mrs. E. A. Bliss, Springfield, Mass. 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 5815 Chicago, Ill. Mrs. Emma F. Jay Bullene's address is 32 Fifth street, New York. B. J. Butts, Address Hopedale, Mass. Mrs. Sarah A. Byrnes, Address 87 Spring street, East Cambridge, Mass. 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. Annie Lord Chamberlin, Musical Medium. Address Banner of Light office, Boston. Mrs. Sophia L. Chappell will answer calls to lecture. Address Keosauqua, Onondaga Co., N. Y., care of Horace Farley. Henry T. Child, M. D., 634 Race street, Philadelphia, Pa. Seth C. Clark, inspirational speaker. Address Frankfort, Ross Co., Ohio. Mrs. Eliza C. Clark, inspirational speaker. Address care of Banner of Light office. Mrs. Amelia H. Colby, trance speaker, Monmouth, Ill. Dr. L. K. Cooney, Address Vineland, N. J. Dean Clark, inspirational speaker, will answer calls to lecture. Address Rutland, Vt., P. O. Box 110. Mrs. Jeanette J. Clark, trance speaker. Address Fair Haven, Conn.

Dr. James Cooper, Bellefontaine, O. Mrs. Augusta A. Currier, Address box 815, Lowell, Mass. Warren Chase lectures the first two Sundays of May in Cleveland, Ohio. Last half of May at South Pass, Ill. Will lecture the four Sundays of June in Decatur, Ill. Will receive applications for the RELIGIO-PHILOSOPHICAL JOURNAL and Stock subscriptions for the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. Thomas Cook, Huntsville, Ind. Mrs. Laura Cuppy's address is San Francisco, Cal. Ira H. Curtis, Address Hartford, Conn. Andrew Jackson and Mary F. Davis can be addressed at Orange, N. J. Mrs. E. DeLamar, trance speaker, Quincy, Mass. Miss Lizzie Doten will lecture in Boston during May. Address, Pavillion, 57 Tremont street, Boston, Mass. Dr. E. C. Dunn will be in Darien, Wis., through the month of July. Address him at Rockford, Ill. Dr. H. P. Fairfield, trance speaker and magnetic healer, will answer calls to lecture. Address Greenwich Village, Mass. Dr. S. Fracker, inspirational speaker, Address Berea, O. Rev. James Francis will answer calls to lecture. Address, Mankato, Minn. Mrs. M. L. French, inspirational medium. Address, Washington Village, South Boston. C. Augusta Fitch, trance speaker, box 1835, Chicago, Ill. Dr. Wm. Fitzgibbon; Address, for the present, Philadelphia, Pa. S. J. Flannery's post office address is Ann Arbor, Mich. A. F. Foss will speak in Bangor, Maine, in June. Will answer calls to lecture in other places. Address Manchester, N.H. Miss Eliza Howe Fuller, trance speaker. LaGrange, Me. Mrs. Dr. D. A. Gallion will answer calls to lecture, under spirit control. Address Keokuk, Iowa. Isaac P. Greenleaf, Address Lowell, Mass. N. S. Greenleaf, Address Lowell, Mass. L. P. Griggs, Magnetic physician. Address Evansville, Wis. Dr. Jos. J. Hattinger, Trance Speaker. Address 25 Court street, New Haven, Conn. J. B. Harrison, formerly minister of the Methodist Protestant Church, Kendallville, Noble Co., Ind. D. H. Hamilton, Address Hammonia, N. J. Charles A. Hayden will speak in St. Louis, Mo., during May; in Danport, June 3 and 10; July and August reserved; in Providence, R. I., during September; in Cincinnati, O., during October and November; in Cleveland during December; in Philadelphia, Pa., during May, 1867. Will make engagements to speak week evenings in the vicinity of Sunday engagements. Address as above. Mrs. Lovina Heath, trance speaker, Lockport, N. Y. Mrs. Anna E. Hill, inspirational medium. Address Whitesboro, Oneida county, N. Y. Mrs. S. A. Horton will speak in Ludlow, Vt., May 6; in Eden Mills and vicinity during June and the first Sunday in July. Address as above, or Brandon, Vt. Mr. Henry Houghton will lecture in Plymouth, May 20 and 27. Address as above, or West Paris, Me. Lyman C. Howe, trance speaker, Clear Creek, N. Y. Miss Julia J. Hubbard, trance speaker. Address care of Banner of Light office, Boston. W. A. D. Hume, Cleveland, O. Mrs. Sule A. Hutchinson will speak in Charlestown, Mass., during May. Address as above, or East Brantree, Vt. Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md. W. F. Jamieson, inspirational speaker, Decatur, Mich. Miss Susan M. Johnson will speak in Worcester, Mass., during May. Miss Sophia Kendrick, trance speaker. Lebanon, N. H. George P. Kittredge. Address Grand Rapids,

COMMUNICATIONS FROM THE INNER LIFE.

"No shall give His angels charge concerning thee."

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

INVOCATION.

Our Father, unto Thee, as the living principle, we would give our thoughts at this hour. Not that they will be any more acceptable unto Thee because they are vocal utterances, but that Thy children may feel and know of our ideas of Thee. We realize Thy goodness. We feel Thy perfecting influence throughout all forms of life.

porting to come from certain individuals, were not from them but from some other one, then he would have hit it. If he had said that he would have come nearer to what he wanted to ask. We must admit that a high sounding name has much to do with the acceptance of anything, whether it be true or false.

Q. Do you think that the Spiritual movement will continue broad enough to admit all classes of investigators to move under its banner? A. Spiritualism is a banner as broad as the mind can conceive, and as pure as the water from the crystal fount; and is as impartial as to who shall be its followers, or march under its flag, as the sun that sends its revivifying rays upon you at noon time, as to whom they rest upon.

MAY 10.

Please be kind enough to say that Elvira tells her friends she has now reached a plane of life where she can see all of them—those who have passed the change called death, and those yet upon the earth. To the latter she is very anxious to talk. If they will visit any medium, or prepare themselves at home in any way they see fit or may be there, she will manifest herself to them best, and she will be happier for so doing, as well as add much to their happiness. That is all I have to say.

JOHN WAELIFFE.

Short and sweet, I declare, and little of it. I shan't be so short, nor near as sweet. I am very happily disappointed, because I didn't expect to find any place at all after I died. The long and short of it is, how is a man to know which way to choose, when there are so many conformed ways of obtaining salvation and eternal life? Well, I just come to the conclusion, sir, that there was nothing of it—nothing at all. If I happened to have the luck to stay on earth eighty or a hundred years, why he had a little longer life, that was all; but that there was no life after death. I could not see any, but, then, the Bible says, if you don't do just so and so, you are going to a life of eternal punishment. Think of that! I would rather not live at all. Now I found that a perfect state of happiness was all a hoax, and the eternal state of punishment or damnation, was worse than that—if worse was possible. Instead of folks entering upon either, those who expected to find heaven were a disappointed lot. Then the poor miserable devils that expected, if what the Bible said was true, and what the church folks said was true, that they would go to hell, where all that would come to them was brimstone and fire, a most delicious odor and heat you know—they, too, are disappointed, of course. Well, I didn't expect anything, and got a good deal. "They that have not, much will be given." There is Bible for you, I did not have any belief, but I have got along splendidly without one. [Looking at the shorthand notes.] I had a brother who reported in that way, what is it you call it? He never said anything while he was at work, just as you do. Can't, I suppose, he is over this side where I am, too. I suppose he might come—no, he says, there is no two of you can read one another's writing; all have a scratch peculiar unto themselves. If he wrote in that way he would have to come back and read it himself, so it would not be of much use. I haven't given my name. It is John Waeliffe—there is a name for you. That was my father's name, too. I expect he was a Dutchman—well, of German descent—but I did not descend into hell, nor ascend into heaven, but into a kind of straight forward place. [Do you want to have that taken down?] Of course I do, straight right along. The sooner you give up your idea of shirking a thing, the better for you. I was always right out open and bold in all my talk. The Lord knows, if there is any—that if I had anything to say I said it right out openly, boldly, and above board; and I am right square there now. I always said what I believed was so—what my reason told me was true.

Your reasoning and mine don't hitch, that is all there is of it, and I guess I am about as well off—I feel that I am now, anyhow. I have got just as good a chance to talk to you as the folks that thought themselves so saintly, and had such sanctimonious faces on. I can come here and talk to this—what do you call it, mediumship? [Highest.] Well, medium, then—just as well as the highest saint. I ain't going to talk about the devil, because there is not any. How many letters will it take to spell s-a-l-n-t? Oh, five. Now how many does it take to spell d-e-v-i-l? Five. Well, I shall spell devil instead of saint. I want to get right through with a writing as quick as I can.

Old Waeliffe has had a chance of reasoning, and had the chance of telling what he thought; and as hard as he was, and as devilish a belief as he had, it has carried him out all safe. Well, this is Chicago. I have been here. I used to live in Lafayette, Indiana. That is where I lived. Now I am through my story, sir. I always thank all persons for what they do for me, and I thank you, sir, for taking down what I have said. [To a lady present.] I thank you for your cheerful countenance while I staid here, if I can't pay you in any other way—for whether you believe there is a future state or not, I don't blame you; I did not believe there was one, but, as I said, if I can't pay you in any other way, when you come here I will be your guide, and will show you around. That will be the best I can do for you. Good bye to you; take good care of yourselves, and of your selveselves. I forgot to tell you how long I had been here. I have been here a little over two years. What month is this? [May.] Yes, it is a little over two years—two years last September, since I received much from nothing. Good day.

ELIZA M. COOK, OF CHICAGO.

Feeling as I do about cooking, as few persons as there are here, and taking into consideration the number of eyes that will look upon this, aside from those of my friends, I shall say but a very few words. If, my friends, you could only see and realize the condition of your child at this hour, you would not fear to look further into this subject. It is exceedingly hard for me to manifest myself in order to say what little I shall say to you. I shall only tell you that I am happy. Happy, because I am free from the cares and anxieties to which you are subjected while upon earth. Happy, because all are kind to me; but I shall be happier when you lend a listening ear to what I have to say. Eliza M. Cook is my name, and my father's name is Joseph Cook. He resides here in this very city.

ALMIRA WEST.

My friends, I would not have any of you think for one moment that I believe in your ideas in regard to the present or the future state of existence, or in the medium operandi that you would take to inculcate in the minds of children your views of a future state. I think it very wrong, decidedly so. I think that it is in accordance with God's will that we as His children should have something to fear, while we are upon earth, and are surrounded by all the temptations of earth; and just so soon as you do away with the idea of a devil, and of a hell of torment, just so soon you make all perfectly reckless in regard to what they do upon earth. Now, this is just my opinion of where you stand, every one of you who believe in what you call Spiritualism. I don't believe in it, and I want you to understand that whatever I may say, rest assured that I don't agree with you in the least in regard to your faith. I did myself believe in the fear of God, believing He had in His infinite wisdom created His opposite to give us a sense of fear, and that opposite I think is the devil. I see now how all of you are taking this, but it don't make any difference to me—not at all—not in the least. I would not have my relations change their course, as regards true Christianity, for persons that come here who have lived true Christian lives are much happier than those who have not had any regard for the teachings of Christ.

My friends, although I talk to you in this way, do not think that I would have you devote your time to this Spiritualism. I can tell you that I saw enough of it to satisfy me before I entered upon this plane of life myself. I wonder how you would feel [addressing those present,] to be talking and have a crowd of ladies sitting and looking at you, listening to every word you had to say? [We feel deeply interested in what you are saying.] I should not suppose that you would, believing as I see that you do in regard to the views I have given here. [We wish spirits in the other life to express themselves with the greatest freedom when they visit us, and we take no exception to it.] Well, I do take exception to many of your ideas—very many of them. [That is a privilege we cheerfully accord you.] Certainly, and I intend to make use of that privilege; I feel it is a God-given right. [Is it not equally so with the Spiritualist? Has he not the right also to believe as he is convinced by evidence given through our communications with nature?] It is hard to tell where your rights are, or what they consist of—that is, if we take what you say to be true. It is a very hard matter to tell what your rights are. [Our rights are somewhat questionable, you think?] I judge that some are from what I know of them. I believe that some time ago a gentleman came here and gave a very short communication to his friends of my place, which is Freeport. Do you remember of it? [We recollect there was a spirit from Freeport, who gave a communication—a man who had committed suicide.] The gentleman that I have reference to did not commit suicide. I was acquainted with him before he passed to this life. It was some years after he came before I left. [What was the name of the spirit you allude to?] It was Barber. Well, as I was going to say, he did not believe in your doctrine any more than I do, though he did not feel as free to express himself as I. [If we understood you aright, you said you knew him in this life?] I did; yes, sir. [Have you seen him since you passed to the higher life?] Since he passed to this life I have seen him often, and I saw him often before he passed to this life. I saw him during his illness. I speak of him merely to let you know that there are others that make use of this organism the same as I do, who don't agree with your ideas in regard to what is right and wrong, any more than I myself do. [Do I understand that you don't believe in Spiritualism?] I don't believe as you do. I believe in the existence of a spirit after it leaves the earth, and I also believe that the happiness of a spirit depends upon its course of life while upon earth. I don't believe that a person who has had no regard for Christianity or the teachings of Christ, will be as happy after coming here as those who had respect for them; in fact, I know there are many of them here who are unhappy on account of their earthly life. [We understood you to say a little while ago that you thought it was right to teach children there was a devil and a devil or hell since you went to the spirit world?] Sir, I should not expect to find them, because I endeavored while upon earth to lead a Christian life, and of course I should not expect to find either devil or hell. [Have you found a personal God?] No, sir, I am frank to say, I have not found a personal God. I do not expect that I have arrived at that state wherein I can see him yet. [Do you expect sometime to find a personal God?] I do not know whether I do or not. I hope to. [Did you not expect when you left the earth life?] Well, to tell you the truth, I did. [Did you not expect to go to a place or locality called heaven, when you passed away from this life?] If I did I did not expect any more than I have found. I do find heaven here. [Don't you find a great many people in that heaven who had not experienced religion, and did not believe as you did, whom you knew upon the earth plane?] It is true I found some, but I did not find those enjoying happiness that I knew upon earth who were not Christians. [You think they do not enjoy as much as those who were Christians?] Well, I am sure—I am confident they do not. [Yet you find a great many there that you did not expect to find there?] I do find some, yes. [Don't you find some there that you thought were very bad men and women?] I have not yet. [Haven't you found some there that you thought upon the earth plane were pretty bad men and women?] Well, no, for I was not personally acquainted with a great many whom I thought were very bad. [Haven't you found some there that you did not suppose would get to heaven?] Well, no, because I thought there was a chance for all to reach heaven; that is, if they repented and took the proper course to reach it. I believed it didn't make any difference how short a time before they left the earth life they repented. I considered that repentance was sufficient, and I believed so still. At the same time I would not advise a man to wait until the last moment, because he would be much happier upon earth to lead a proper life. [Do you find the heaven that you went into anything like what you supposed it would be before you passed from the earth life?] I had a very limited idea of heaven. I supposed it to be a place of happiness, but where it would be or what it would contain I thought but very little about—I gave it but little thought. It was sufficient for me to know there was a place of happiness. [Did you not suppose when you lived upon earth that when you came to die, that you would go to sleep, and remain asleep until Gabriel's trumpet was sounded?] No, sir, I did not. [Didn't you believe in a general resurrection?] No, sir, I did not believe in a general resurrection. [That is the general opinion, is it not, among Christian sects?] It may be with some, but not with me. In fact, I know it is with some. Now, do you

see, every question that you have asked me proves beyond the shadow of a doubt your position in regard to what I first stated, that you did not agree with me in what I said? I know that you don't—I feel it. There is not a person here that will agree with me. [Do the people that you find in the same world with you now agree with your sentiments?] Those that I converse with, do. I am glad you have asked these questions of me, and if you will give my replies, as I have given them, correctly to my friends, they will see the state of my mind now. [We will give them exactly as you have uttered them. We always desire to give a full report of whatever the spirit has to say, whether it agrees with us or not.] I believe I have not told you any of the particulars of my life, except that I lived in Freeport, and was acquainted with the gentleman I referred to. I wish I felt more at home here than I do. My husband's name is Norman West, and my name is Almira West.

GEORGE STEARNS.

I see now where I am. I did not exactly understand it at first. All there is of it is an effort to write a letter to you, for there has been an effort made to allow me to talk to you here. Now if you don't understand—if you don't appreciate it, it is because you have not had the work that I have had to say what little I wish to say to you. I know I may take time, sir, [to reporter,] but it is a hard matter for me to talk to all. Everything around me here seems to be laid this way. [Placing the fingers of each hand crosswise.] In fact, I would not say this at all, if it was not to let you know where I am. You are uncertain in your minds—my friends don't know whether I am dead or alive—that is where it is. I have gone through all the essentials to be dead, but find myself yet living. I have seen your anxiety concerning me, and have been informed that by taking proper measures I may let you know it in this way. [To those present.] I want a handkerchief. I want you, my friends, to give up the idea of my coming back as I once was, for I never shall. You think that perhaps if I am dead I met with foul play; but I did not. I was sick and died. I was unconscious during my illness, so that I did not have a chance to tell any of them where to send my remains, or where my folks were; neither could they send what things I had left. I had some little money, too. It ain't that I care for, though; but it is to let your minds [I fear,] be comforted ringing in the city. Is that the fire bell? Well, sir, fire don't affect us any. I said it was not the money I cared about; it is only to satisfy your minds, and to set you at rest about hearing from me by letter, and so that you may give up the idea of my coming back again, that I come here now. I can go away now, and find a place near to what I would like to find, and rest after telling you this; for the way you felt I could not be satisfied nowhere. Wherever I would get I seemed to hear you calling out to me to know where I was or why I did not come, and all that kind of thing. I have wanted all the time to tell you I was dead. Take the best care you can of yourselves, all of you, that is the best I can say. Whether I will be able in any way to help you or not, will be left for the future to tell. I was going to tell you what my disease was, and I came very near forgetting that. My disease was brain fever. If you will just say what I have said, and send it to Levi Stearns, Leavenworth, Kansas, I will be much obliged to all of you. [Will you tell us how old you were?] What do you mean—how old when I died? [Yes.] This is 1866, isn't it? In June next I will be twenty-eight. Good bye.

ELLA LAWRENCE.

Ella Lawrence is my name, if you please. Charles Lawrence is the name of my father, and all I care to say is just a word or two, to satisfy them that I can come here and influence or take possession of this medium. They have been anxious—I talk to you now for them—they have been very anxious that I should come here and give my name and age, and—yes, tell how many brothers and sisters are with me. My name I have given. My age was fourteen when I died. Years count here, but not as they do with you. If I had lived I would have been sixteen. Brothers, I have two here; sisters, but one; and with these few remarks, to gratify your desire, I have done.

MARSHALL.

Well, friends, what do you think of that? I should think when people leave their bodies in that kind of style, that they would be ashamed of their names. What do you think about it? [Addressing those present.] [We do not know.] [Feeling of the medium's hair which had been recently cut short.] The devil, I was going to say. [Expressing himself dissatisfied with a breakfast shawl in which the medium was wrapped, he took it from her shoulders, and folding it, laid it aside.] I had not had my hair cut for seven years. It is fashionable to have your hair cut where you are, but it ain't here. I don't know how ladies who get in the fashion of wearing short hair will do when they get here. I don't mean right here now—don't mistake me—I mean on the other side of the river from you to the side of the river to me. You may call it the river of death, or Jordan, or whatever you like—for all I care, I would just as soon say devil as anything else. You asked that girl where she lived, and what her name was, didn't you? [Referring to the last spirit.] [We did.] I think if I could not tell the name of my folks or where to send them a letter, I would stay at home until I could. What do you think about that? [Some would prefer to tell all the particulars, and others are not so communicative.] What is this? [Examining a lady's handkerchief.] It is very true, especially the perfume, I think. Maybe I may tell you something about arranging your things here—would you take any exception to it, if I suggest? [We should be very happy to hear any suggestions you might make to help matters.] [Examining the handkerchief.] Does this belong to this woman that I have now? [No, it belongs to the lady opposite.] If you were just placed right here where I am, you would have something of an idea of the feeling of a person in such a fix as I am. All you have got to do, if you don't believe it is strange, is just to come and try it, and I guess you will feel just as queer as I do, with all of you folks sitting here looking right at me, without saying one word. If you should speak it would break things up, wouldn't it? [I guess not very much.] Well, then, I would advise you to say something. [You promised us, a minute ago, that you would give us some directions that might help affairs here.] Well, I was going to say that instead of keeping your attention right square on me, I would ask you if you couldn't try to speak of something else a minute or so? [We will endeavor to do so.] What will it be little of? [We will listen to you.] Well, it is a little embarrassing for a poor devil of a man who has been compelled to throw aside his own body to get into that of another—and that one a woman's, too—and appear in the presence of others.

God, you have no proof that I am a man, have you? I am now in nothing but a woman's form. [Your profanity would indicate you were a man, for no lady would use such language.] Do you call me profane? God, you ought to see some of these other folks. You don't take any exceptions to what I have said, do you? [No, it is a privilege all have, to say what they choose.] Yes, that is my privilege. I suppose I can state why I came or not, just as I have a mind to. Well, see here, now, I have got to come right down to the scratch, because I don't suppose I can stay here more than all day. We don't have any night, anyhow. You don't have much sunshine. Well, I said I had got to come to terms, and say what I want to. You called me profane. I wonder if I like that very much? I don't care anyhow. You may call me so if you like. I suppose I might turn around and call you profane, if I had a mind to. When you talk you may say something bad, too, maybe. Well, I said I would tell you where my folks were, didn't I? [Yes.] You see I rather like this. It is fun for me to talk and do just about as I have a mind to, I feel very much at home. I shall never get to my story. I was going to tell you where I lived. You give me a piece of your paper here, will you? You let me have this? [Taking a small piece of paper.] [Certainly.] Thank you. Don't give me anything you are afraid of my spoiling. Anything will answer for me, because I am not going to take it with me. Do you know anything about Louisville? Do you know there is many a poor devil who dies there who don't know one letter from another—who don't know any more about writing a letter, or anything about reading one after it is written, than a baby? Poor! My God, they are just as poor as poverty can make them. Some folks there are rich, though. You know that death is no respecter of persons. He takes the poor as well as the rich, and he takes us poor devils just in that condition. I am one of them; I never had the first bit of education, or anything of that kind. Well, there these poor devils were, and he just took them right along; it didn't make any difference whether they knew anything or not; and after he gets them he deprives them of their bodies—that is just what he does. Now, he might better for humanity's sake—now, woman, don't look at me so, I don't want you to—as I said, I think after getting them here, he might make them a little better. I don't know what you think about it, but I think so.

There is one thing, though—they have arranged matters kind of nice in giving us a chance to talk; that is about all the good thing they have. Now I have come to this conclusion. It is right here—right square here, for according to what the Bible says, that that gentleman, God Almighty, knew the end from the beginning, and knew everything which was coming to pass from the beginning to the middle, and the end, all the way through, and then went to work and made a poor unfortunate customer like me, and gave him no chance to get anything anyhow, and when he was trying to get along to do the best he could, then to go and send along that infernal messenger to death, and snatch a fellow right off, and think that is the best he can do for him, why, by thunder, I just think if he can see it I can't! That is where I stand. Maybe you don't like that? Does that suit your ideas? [To a lady present.] Don't be scared, I won't hurt you. Well, he came along to Louisville—did I tell you that was where I lived? Did I tell you there is where I want my dispatch sent? [We will send it there.] Well, pretty soon I think I can tell you so you can finish that up. They won't allow me to stay a very great deal longer. There is one thing I want to tell that I must not forget, because if I do half of my story will be left untold. This is an uncomfortable position,—to those present,—do you know that? [We are sorry.] Well, it is. I was going to tell you about Lottie; and if I had failed to have that down you would not care that—[snapping his fingers]—about anything I have said. You want to know if I have seen her, and you want to know, too, if I saw her just before she was taken sick, and if I did really tell her what she said I did, or that she was going to die pretty soon. That is what she said I told her, and that is what you want to know. I did tell her so—I told her she was going to be taken sick, and they were going to do everything in the world they could do for her; but that the gentleman—that is, this same Mr. Deady—was going to take her as he took me, and they could not help themselves; and I told her to tell them so, and tell them I said so. Well, you know she told you that before she was sick. I told her before she was sick, and she told you before she was sick, and you laughed at her and told her she was crazy or dreaming, or something of that sort. She said she wasn't, and you remember she cried about it. You found afterwards, when she was taken sick, and all you did for her failed to do her any good, and she died die, everything came out just exactly as I told her it would. Then you saw there was something in it, and so there was, and it was me—I did tell her. Yes I talked to her; I didn't have anybody like this either. I made use of nobody's body, either a man's or a woman's; and I don't know how it happened, but she heard it. She heard what I said, and told you all about it. She is a great deal happier than I am—a great deal. She tells me a great many nice things, and talks to me a great deal about you, too—tells me a good many things you said, and a good many things you did, so on the whole I am glad she came here—very glad of it.

I must not forget to tell you my name. Well, now, I will tell it if you ain't in too much of a hurry, and I will tell you where to send it to. My name is Marshall, and I want you to send my letter to Ernest Marshall. Do any of you feel bad here? I feel very well. I am going to stay a little longer, for you have been pretty good to me to let me stay this long. [Addressing a gentleman present.] I am very much obliged to you for your paper. [You may take it away if you choose.] [Laughing.] No, I guess I had better take it with me. I will fix the woman up just as I found her. [Taking up the breakfast shawl which had been laid aside, and wrapping it around the shoulders of the medium.] It is all right now. I see that you want me to hurry away. [How did you know that?] Because you think I am taking up a great deal of time, and I suppose I am. Well, good afternoon. [Go, and peace go with you.] You need not say that at all, because I always carry that with me. Well, good afternoon to all of you, then.

Letter from P. O. Jenkins.

DEAR BRO. JONES: I take pleasure in informing you that so far as the St. Louis committee have gone in their investigations of W. T. Church's mediumship, they have received incontestible proof that he is no humbug. Particulars will be given soon. I do not fail to make issue with the Belleville people, whose report you have seen. I simply state a fact to which I was a witness.
Ever yours,
P. O. JENKINS.
Springfield, Ill., May 9, 1866.
Ferguson was a shepherd.

Call for a State Convention in Pennsylvania.

We, the undersigned, believing that a more intimate association and cooperation in the interests of this State will be beneficial to ourselves and to the community...

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Third National Convention.

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