3.00 PER YEAR IN ADVANCE.1

Truth wenve no mush, bows at no human shrine, seeks neither place nor applause; she only ushe a hearing.

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CHICAGO, FEBRUARY 3, 1866.

VOL. 1.-NO. 19.

For the Religio-Philosophical Journal. What I See in Things that Be,

BY D. AMBROSE DAVIS. By the light that shines upon me, I can clearly see, Very many charming beauties In the things that be;

I can see the little dewdrop On the blade of gram, Mirroring creation 'round it In its orgatal gines.

And I mark the little flow'ret With its fragrant broath, Causing all to smile upon it For the charms it bath.

Close beside the rural pathway Stands a stately tree, With some vines entwined around it in a ... to Pretty as can be.

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Gaily bounds the sportive squirrel Through the forest wood, Filling up his store for winter, Exactly as he should.

Joyous are the little song-birds Floating through the air, As if heaven itself had sent them On a mission there.

Gladsome seems the rolling river, And the rippling brook, And the scenery all around them, or il almost a Everywhere I look.

Brightly shines the starry pathway Through the upper skies, All replete with radiant glorice

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and a lodings Charming are the hills and valling the party And the meadow lea, Tid Instrudys Oh, this world is full of beauty 15. 17 7F HO OB Everywhere to me!

in about them gul! Yet some droadful disappointment I would be the Comes with all the rest, ... " no apanta has Painful sure enough to bear it and by all with

ti ti di manusah At a house where people worship By its gilded door,

Stands a lonely fellow mortal at the property leads Very pale and poor. Friendless seems he and neglected,

From his lowly birth, But the angel world is smiling

Little know we of the meaning. Of some things that be, Bocause we are such little children

In our infancy. When it will be plain That no trial or misfortune 1;

Ever comes in vain.

For all things have such perfection Over wen and land, That I know the great Jehovah

Holds them in His hand, All creation throbs with blessings

Above and here below, And heaven itself is all around us If we did but know.

You, I do see such perfection In things great and small, That I know a loving Father Ruise and governs all.

Elizabeth Cleghorn Gaskell, long known in Engaland and America as a writer of novels with an earnest purpose in them, died suddenly on the 19th of November, adding another to the sudden deaths of persons eminent in literature, which have recently been so frequent. Mr. Conway in his letter to the Boston Commonwealth relates this interesting incident: "A personal friend of the late Mrs. Gaskell gave me, the other evening, a singular account of the circumstances of her last moments. She had, from the money gained by her works, purchased a very beautiful farm, which her husband had often said he thought would be a charming residence, and had built upon it a pleasant little cottage. She had gone to this cottage for the purpose of having it furnished. Having passed the day in such occupation with her two younger daughters, and with her married daughter, Mrs. Crompton, she had sat down with them to pass a pleasant evening. Their conversation had run upon life, and even death, and she leaved forward, as if to give some opinion, saying, "When I die——," and at that instant her head fell, and without another word, she was gone. She had been seemingly well, and the heart disease had not been suspected. She had written of her serial novel, now coming out in the Cornhill, all but the last three chapters. It is said, however, that she has carried it far enough for people to be able to judge of the termination of the story. The last chapter in the December number of the magazine is headed, "Molly at Hamley." The grief at Mrs. Gaskell's death is universal, and more especially in those Lancashire regions where she has woven toilers into romance as fast as the toilers wove cotton."

LIVES LOST BY THE REBELLION .- The War Department computes the number of deaths in the Union armies since the commencement of the war at 325,000, and of Southern soldiers at 200,000. making at least 525,000 lives that have been lost, a part of the costly price paid for the defence of the nation's life. At Gettysburg, 23,000 Union soldiers were killed, wounded, or taken prisoners-our greatest loss during one campaign. Gen. Grant's losses from the time he crossed the Rapidan until Lee's surrender, were about 90,000. Great as were our losses, they were far below those incurred in European wars, owing to our superior medical and saultary arrangements, and the care of the Government for its troops.

THE SUNDAY QUESTION.

J. W. FORNEY'S SUNDAY PRESS.

As usual, old Theology is averse to all progressive movements designed to increase the comfort, onlightenment and consequent happiness of the poorer classes of society.

There has never been a new thought or act in the unfoldment of truth, in science, or theology, which has not met with the most bitter opposition from the self-styled theologians, be they Jews, Christians, Mohammedans, or any other phase of religionists.

Not a century ago, among Christians, reformers were styled hereties, and they were put to death by the dominant religious party, the truly evangelical Orthodoxy, and all for Christ's sake. The number of lives sacrificed during the recent civil war in this country, sinks into insignificance when contrasted with the number who have been cruelly butchered and burned for heresy.

And yet the same spirit of intolerance is abroad in the land to-day, and it is only held in check by the independent power of free thought, which is found outside of church organizations.

It is that spirit which dares to say to these selfrighteous intermeddling bigots, "your arguments are more pretentious than wise; your babbling and cant is not argument; your attempts at muzzling the press, for the purpose of keeping your devotees in ignorance, and depriving all classes of laborers and the poor of social comforts and amusements, will be resisted to the last." These sentiments are sure to be ostracized so far as it is in the power of the clergy to do so. Thank God for the potency of skepticism, in resisting the tyranny of sanctimonious hypocrisy in high places.

Those thoughts are especially elicited by observing in the window of the rooms of the American Art Union, in this city, a beautiful picture of Gallleo before the cardinals, bishops, and priests, who summoned and compelled him to recant from his new system of astronomy, and admit that the earth was flat and stationery, as stated in Holy Writ-or else be tortured to death. On reading the Philadelphia Sunday Press, edited and published by the ripe scholar and statesman, J. W. Forney, in which was an attack upon him by a committee of clergymen, for the purpose of breaking down his paper, or compelling him to succumb to them, we could not help comparing the past age of darkness with the present intolerant spirit abroad.

Our readers will read Col. Forney's able reply to these men, and feel proud of his boldness in thus exposing their superciliousness and bigotry.

We give below the preamble and resolutions prepared by the clergymen composing the committee, who undertook the task of breaking down the Sunday Press:

Whereas, The Sabbath was made for man, as man for his

And whereas, All history attests that its Scriptural observance as a day of rest and worship is closely connected with personal advantages, social order and national prosperity; And whereas, There is in many circles a disposition to trample under foot this inalienable right of man;

And sphereas, One of our most respectable and influential daily papers, after a long and faithful battle in a cause upon whose banners the finger of God's Providence had clearly inscribed, "Righteousness exalteth a nation; but sin is a represent unto any people," now, strangely, and as we think, very unwisely, loses sight of this great principle in the publication of a Sunday issue;

And whereas, Such publication must have the tendency to socularize the Hely day, thus undermining a correct centiment respecting its scriptural observance; therefore, Resolved, That we, the pasters of the Methodist Episcopal

churches of Philadelphia and vicinity, join with the Christian public in remoustrating against the issue of a Sunday Press, regarding all such publications as not permanently profitable to their proprietors, and as involving sin against the nation, against society, and against God.

Resolved, That we appoint Roys, R. H. Pattison, J. F. Chaplain and Alfred Cookman a committee to wait upon Mr. J. W. Forney, editor and proprietor of the Press, present this preamble and resolutions, and ascertain if he will not gratify his numerous religious patrons, by desisting from the Sunday publication of that paper.

PHILADELPHIA, Dec. 11, 1865. COL. J. W. FORNEY,

Editor and Proprietor of the Press: DEAR SIR: Delay in our reply to yours of the 98th ult., has necessarily occurred by our having to report to those whom we represent, and by the difficulty of securing a meeting of a committee of pastors whose charges are remote from each

We think your editorial course with our committee supplies some just ground of complaint. Less than two days after the reception of your answer to our communication, we were informed that the whole correspondence was published in the columns of The Press. Taking up your paper we found that you had omitted, designedly or undesignedly, the preamble and resolutions of our preachers' meeting; a carefully prepared document, which we had read in your hearing, and to which we attached special importance, as well for its sentiments as for its official source. In your editorial comment of the same date, you say that you do not desire controversy on this subject, which we were disposed to interpret as an expression of your wish that we might not continue the correspondence. Subsequently, you intimate that your letter "remains unanswered." Unanswered for the reasons assigned above, but certainly not because it is unanswerable. May we not hope that this delayed answer, with the preamble and resolutions referred to, will at an early day find a place in your columns?

In your communication there are two points | metros of the upon which you seem to place special emphasis. First, that less work is done on the issue of a Sunday than of the Monday's paper; and secondly, that you propose to use your Sunday Pross as an

instrument for good. In reply to your first suggestion we have to

1. That Sabbath work on Monday's paper is not necessary. The printer has all of Saturday and the early hours of Monday morning, which is all the time required for the issue of the paper on the other days of the week.

2. One evil does not justify another. If there is Sabbath labor on the Monday paper, we insist that

Bunday paper.

8. Under the present arrangement, which you allege is quite general, employees of the daily papers nevertheless secure the seventh part of the week for rest, which is physiologically necessary. With a Sunday laure those same employees engaged on every day of the week, would be denied this

merciful alotment for physical repose.

4. Our care is to educate the public conscience to observe the Sabbathas a day of rest and worship. Those papers which desist from a Sunday issue practically concede the sanctity of the Lord's day, and so co-operate in this work of patriotism and ploty. Those papers which, like your own, send forth a Sunday lasue, most effectually meaken the moral impression of this blessed institution, and lead to its inevitable secularization.

5. If you have a right to issue your paper on the Sabbath, why has not any other man a similar right to prosecute his secular business or trade on the same day? If you can open your establishment and send your agents through our streets to shock all our moral and religious sensibilities by the vending of the Sunday Press, why may not others send forth agents for the sale of other articles. You demand too much as an impartial citizen, while the tendency of the whole proceeding is palpably to overthrow a Divine arrangement which is indissolubly connected with personal comfort, social order, and national prosperity.

Excuse us, dear sir but really we were a little surprised that with your intelligence you should have paraded, and afterwards insisted on Sabbath work on Monday's papers as a justification of your Sunday issue. The veriest child, as it occurs to us, must see and feel the feebleness of your

The other point that you make is, that you propose and hope to make your Sunday Press an instrument of good. Here we answer:

1. That you have no right to do evil that good

may come. This would be contrary to Divine instructions, as well as to the simplest dictates of the most ordinary morality. 2. The good you propose to accomplish, accord-

ing to your own showing thus far, is the running of Sunday cars; a striking illustration of how one evil leads to another. Next, in very consistency, will come on the opening of public places of anusements; then, secular business of one kind or another; altogether a species of good which the virtuous and pious of the community will very gladly

3. The working classes, for whose welfare you profess so much zeal, have not demanded this secularization of the Sabbath. They have intelligence enough to know that it is the Sabbath alone which secures to them one day of rest in seven, and fencing it around with Divino authority, says to ambitious as well as covetous men, this is the workman's day-this is his inalienable right. You may not take it from him, neither may he give it up. His intelligence, morality, social comfort, aye, and even recreation, are all involved, for let him once give up the day to recreation, (which involves toll somewhere,) and what guarantee has he that the day so given up will not be spent (as in the case of your employees) in labor?

4. The matter of your Press, which you think will compare favorably with the tone and influence of its "more pretentious religious cotemporaries" (as you are pleased to style them), we leave to the religious public. That "people will read on the Sabbath," we concede. They ought to read. The question between us is not the morality of the act of reading, nor of the act of giving them proper reading matter; it is simply as to the morality of giving them reading matter, published and sold on the Sabbath day. If you can cite "pretentious religious cotemporaries" which do this, you can fairly institute your boastful comparison, and claim that your Sunday paper "will produce at least as many beneficial consequences to society at large' as they. In the absence of any such "pretentions religious cotemporaries," we are not able our-selves to institute any such comparisons, but insist that the comparison you make is wholly unfair and misleading. Very sure are we that no Christian man or woman can even glance at the heading of your paper, Sunday Press, and not feel that it is an insult flung in the face of the God of the Sub-

We have heretofore entertained the highest regard for your patriotism. Even now we are disposed to think it is sincere, but certainly we cannot appreclate its intelligence when you thus virtually undermine the Sabbath institution, which, as all history will attest, is the bulwark of free institutions. The clearing of one day in seven from secular toil and amusement must have the tendency to make a grave and thoughtful people; and it will occur to you that a democratic republic can be carried on by none other. Attempts at republicanism in Sabbath-breaking Europe wall supply striking illustrations of this point.

You have, sir, by all acknowledgment, done a good work during the past four years. You have gathered around you hosts of patrons who have rallied with you under the banner of God and our country. Why will you, by your encroachment upon the order, rest, quiet and sanctity of the Sabbath, alienate these patrons from you! Have not recent successes satisfied you that it is better to be associated with the good, battling with God and for God, rather than desert to the ranks of the Sabbath-breaking and ungodly, every one of whom shouts for your "Sunday Press." But your election is made; your "position taken." It only remains to see whether our Philadelphia community, which, thus far, has successfully interdicted the running of Sunday cars, will patronize a paper which, by its Sunday issue, violates their moral sense, and publicly proposes to advocate a measure upon which they have already put the soal of their reproba-

We express a sincere hope that every one of your Christian patrons, by their love for the Sabbath. will feel obligated to drop your paper, and so roll upon you the entire responsibility of this work of Sabbath desecration.

R. H. PATTISON, J. F. CHAPLAIN. ALPERD COOKMAN, Committee.

REPLY. Com OFFICE OF THE PRESS. PHILADELPHIA, December 23, 1865.

GENTLEMEN: I received your letter of the 11th of December, in reply to mine of the 20th of November, on my return from Washington. This controversy is entirely of your own seeking. Having neither expected nor provoked it, I was equally surprised and pained at such an assault from men who professed to prize, and still insist upon praising, the general course of the Philadel-phia Press. Your first letter, which you read to me in my editorial room, and to which, in the most conciliatory tone, I verbally replied, stating the reasons which had induced me to publish my news-

OLD THEOLOGY VS. ALL REFORMS. | It is wrong; but if that wrong is done, it does not paper on the first day of the week, was subsciplinately additional Sabbath labor on the issue of a quently answered in writing, and in a spirit so deferential and courteous as clearly to show that I did not wish to be forced into a public dispute with gentlemen with whom I agreed on so many questions, and with whom I desired to cultivate an honorable friendship. It was only when I saw that a regular combination had been entered into by a portion of the Protestant clergy in this city, to array their parishioners against me, and to place me personally in an unenviable and disreputable light before the community, that I resolved to give publicity to your letter and to my reply. The violent and uncharitable persistency in this assault, only convinces me that my effort to avoid a conflict of opinion with men of your profession, has been misunderstood, and strange to say of Christian teachers, has actually stimulated you to believe that I would submit to what I do not hesitate to characterize as an exhibition of unwarrantable intolerance and proscription. And if, in the candor of these observations, I somewhat decidedly undeceive you, you have yourselves only to reproach for it. When I said that my letter to you "remained unanswered," I meant to say, of course, that it remained successfully unanswered. For while many tried to contradict the plain brief point I put to you, all of them failed, and none more calamitously than yourselves, as I think I will show to the satisfaction of the community before which you have so rudely called me.

The absurdity of your rejoinder, that "the printer has all of Saturday and the early hours of Monday morning" to prepare and print Monday's Press is cruelly exposed by your own succeeding remark, in your third proposition, that "It is physiologically necessary" that the employees on the daily papers should secure the seventh part of the week for rest, which seventh part of the week being Saturday, you deliberately ask should be devoted to labor for Monday's paper! How much rest he would receive by this somewhat original arrangement, you may understand, when I remind you that, besides losing the best part of Saturday, he would be forced to break the Sabbuth by working nearty all Sunday night. Even while you are thundering your denunclations against Sunday papers, he, under your counsel and with your decided sanction, is arranging for you your comfortable Monday morning's reading. You do not calighten me by saying how much more strength such a man would have left for his Monday's work on Tuesday's paper. I leave it to you to reconcile this audimated respect for the Sabbath day, and for the health and morals of the

logical and physiological consistency. Your solicitude for the persons engaged on the Philadelphia Press touches me keenly-especially when you say that "with a Sunday issue, these same employees, engaged on every day of the week, would be denied this merciful alotment for physical repose." To show the amount of labor performed by the persons engaged on my Philadelphia newspaper, let me give you the following extract of a letter from the foreman of the composing room. You will perceive not only that there is no additional labor imposed upon the regular force in consequence of the publication of the Sunday Press, but that workmen are engaged on Saturday after-noon and night, who, without that issue, would frequently be deprived of the means of support for themselves and families:

poor mechanic, with your etherial notions of theo-

"For week ending Nov. 24, including the first number of the Sunday edition, there were employed forty-five compositors, of whom sixteen were substitutes. Of these three worked seven days; seven worked six days. The rest from one to five days.

"Week ending December 1, including the second Sunday paper, there were forty-three compositors, of whom thirteen were subs; four regulars and one sub worked seven days, thirteen regulars and one sub worked six days. The rest one to five days.

"Week ending December 8-third Sunday paperand including also the double paper, with reports: Sixty-seven compositors, of whom thirty-seven were subs and extra hands. Two regulars and one sub worked seven days; ten regulars and five subs worked six days. The others, one to five days.

"Week ending December 15-fourth Sunday paper-there were fifty-six compositors, of whom twenty-fivo were subs; two regulars worked seven days; eight regulars and one sub worked six days.

"There are twenty-nine compositors regularly employed upon the paper. The 'subs' are printers not in regular employment, but who visit the newspaper offices and fill the places of regulars for any number of days the regulars choose to remain idle. They are employed by the regulars, and the arrangements are seldom interfered with.

"The highest bill made by any one man for week ending November 24th, was 43.70 (seven days), and

the lowest (one day), \$1.48. "December 1st, the highest bill, \$40.14 (sub, seven days,) and the lowest, \$3,03 (one day.)
"December 8th, highest bill, \$30.50 (sub, seven

days,) and the lowest, \$3.57. "December 15th, highest \$34.66 (regular, seven days.) and the lowest, \$2.83.
"The Sunday edition affords employment to the amount of \$165 to \$200, in addition to what was

formerly paid to printers. This is from my department alone. "To show how the printers, as a body, regard the Sunday work, I will state that they have a law declaring that, 'Every man employed upon a morning newspaper is entitled to twenty four hours con-

secutive intermission from labor in each week; and if he work during such intermission, he shall charge one dollar extra.' The law was made during the Crimean war, when the Ledger published extras ou 'steamer days,' which were usually Saturdays, and the men were compelled to wait in the office four or five hours, sometimes getting nothing to do, and never setting more than a few lines. It was felt to be a hardship to thus fritter away their restday, and hence the law. "The question was raised as to whether this

regulation should apply to the case of our Sunday paper, and it was unanimously deckled that it should not, on the ground, I presume, that each individual has the privilege of employing a sub for any day he may choose to rest. You will see, also, that a majority of the men do not work sir days.

Men who set about curing the world's errors should themselves be above censure or suspicion.
Let us see how, tried by this standard, it would fare with you: "" you say in your letter, "I there is Sabbath labor on the Monday paper, we there is Sabbath labor on the montay paper, we insist that it is wrong." You know, and have known for years, each and all of you, that there has been and still is, and always must be, Sabbath labor for the Monday paper, and yet here you commit the discreditable Jesuitism of trying to deceive the publication of the public programment of the public program lie that you were ignorant of a fact so notorious! And what is more, you knew that this same Sabbath work was frequently done for your delectation, to put in type and spread before the world your own sermons about Sabhath-breaking, hypocrisy and bigotry; and to give you the items of Sunday

gossip, no matter how startling, in proof of the deprayity and weakness of poor human nature. All of which, without a protest-nay, in the midst of praises of the very newspaper you now condemn!
You never once dreamed of denouncing the sinners who worked all the Sabbath to prepare your Mon day morning's newspaper, till you were startled by the sacrilogious spectacle of men working all day Saturday to furnish a respectable paper for Sunday

reading.

As if resolved to go on destroying your own case, you admit, with a charming, but fatal simplicity, that people will read on the Sabbath, we concede: they ought to read. The question between us is not of the morality of the act of reading, nor of the act of giving them proper reading matter. It is simply as to the morality of giving them reading matter published and sold on the Sabbath day. Only a few sentences before you denounce me for depriving my workmen of their rest on the Sabbath day; and here you say the question between us is, not that these cruelly treated tollers are deprived of their "physiological" repose, but "simply as to the morality of giving them [the people] reading matter published and sold on the Sabbath day!" But, gentlemen, as we are talking of sinful read-

ing on Sunday, have all the members of your sacred circle steadily abjured the Sunday papers? Do you not know that hundreds and thousands of Christian people—not a few of your own parishioners included—take papers published on the first day of the week? Have you not yourselves regularly perused, if not subscribed, for these same offending

I have forborne steadily any inquiry into the theological basis of the Subbath day. Leaving that question to the Fathers of the Church, and confining myself strictly to considerations which more properly concern me in my relations as a journalist to the public at large, I refer you to such canonized teachers as Luther, Calvin, Melancthon, Cranmer, Knox, Milton, Taylor, Baxter and Paley, all of whom, with others equally orthodox, take distinct issue with your assumptions in regard to the ascetic and gloomy observance of the first day of the week. Let us read and reflect upon a few of their sayings:

Martin Luther says: " As for the Sabbath or Sunday, there is no necessity for its observance, and if we do so, the reason ought to be, not because Moses commanded it, but because nature likewise teaches us to give ourselves, from time to time, a day of rest, in order at man and beast may recruit their strength, and that we may go and hear the word of God preached. Keep the Sabbath holy for its use both to body and mind; but if anywhere the day is made holy for the mere day's sake; if anywhere any one sets up its observance on the Jewish foundation, then I order you to work on it, to ride on it, to dance on it, to feast on it, to do anything that shall remove this encroachment on Christian spirit and liberty." John Calvin says: "The false prophets have said that nothing was abrogated, but what was ceremonial in the commandment; but the moral part remains, to wit: the observance of one day in seven. This is nothing else than to insult the Jews by changing the day, and yet mentally attributing to it the same sanctity, thus retaining the same typical distinction of days as had place among the Jews." Melancthon says: "They who think the observance of the Lord's day has been appointed by the authority of the Church, instead of the Sabbath, as a thing necessary, greatly err." Bishop White, so favorably known for many years in Philadelphia, says, "that any employment conducive to the public weal, which cannot be suspended without defeating the object, such as gathering the harvest on Sunday, etc., may be allowed

Believing that no injury to good morals or to the public peace or private rights would result any more in Philadelphia, by allowing public conveyances, such as street ears, to run on our city railways at certain stated hours on Sunday, than in such thriving and exemplary cities as Pittsburg, Boston, Washington and Cincinnati, I have urged, and will in the most earnest and respectful manner continue to urge, that great measure. I firmly and conscientiously believe it to be demanded by the highest considerations of general health and general convenience. I am not surprised that you hasten to reproach me for taking this stand; but I think you commit a grievous mistake when you say that the working classes have not demanded this wholesome and practical benevolence, which you call 'secularization of the Sabbath.'

If there is one thing you ought to know it is that such a reform is urgently and eagerly demanded by the people. What their brethren prayed for, first by petition, and afterwards secured by votes, or by a show of popular power, in some of the most pol-ished cities of the Republic, they themselves cannot be callous to hear. It is not many years since (in July, 1850,) this experiment was made on a single Subbath day. They crowded the cars, and exhibited a decorum and an absence of turbulence and rowdyism, which showed how they appreciated the blessng. Information was of course laid before the Mayor, who prohibited what offended a few of the over-zealous and contributed to the comforts of tens of thousands who had toiled from morning till night during six days of the week. History and the counsels of great philanthropists on the subject would fill columns. About twenty-five years ago. when an attempt was made in Scotland to induce the railway companies to run trains on the Sabbath day, for the benefit of the laboring poor, a violent conflict took place between the clergy and the peo-ple, in the course of which the whole subject of the theological basis of the first day of the week came under discussion. That wise, progressive, and tole-rant Christian statesman, Dr. Arnold, when called upon to oppose Sunday travel on the North Midland Railway, quietly remarked. That Sunday should be a day of greater leisure than other days, and of the suspension, as far as may be, of the common business of life, I quite allow; but then I believe that I should have much greater indulgence for recreation on Sunday than you might have. If the railway enables the people in the great towns to get out into the country on Sunday, I should think it a very great good. I confess that I would rather have one great train go on the Sunday than none at all, and I cannot conceive that this would seriously interfere with any of the company's servants. It would not be as much work as all domestic servants have every Sunday in almost every house in the country."

When the subject itself came before l'arinment at a later period, some of the most prominent British statesmen urged such legislation as would secure to the public a limited and reasonable use of the railways to convey passengers on the first day of the week. Mr. Joseph Locke, in presenting the numerous petitions from the people, said: "There was nothing in it inimical to a proper feeling of respect for the Sabbath as a day of rest, or which was inconsistent with Christian principles." Mr. Labouchere expressed his opinion that "the running of passenger trains is consistent with a due observance of the day, while he doubted the expediency of sanctioning a compulsory measure in op-position to an opinion which he knew was enterRELIGIO-PHILOSOPHICAL JOURNAL.

sures, or rather their disapproval of my course, by withdrawing their subscriptions from The Philadelphia Press. I will not respond by an attempt to mitate this bad, bitter and unchristian exhibition,

"Let not this weak, unknowing hand, 2 Presume Thy bolts to throw.

And deal damnation round the land On each I judge Thy foe.

Don Thy Armor.

BY J. KNIGHT BAILEY. Seek a retreat, A rustic seat, A gorgeous woodland bower; There find repose, There bury woes, When clouds around thee lower.

Tho' fools may frown, In silken gown, Upon your warm devotion-May even raiso And set ablaze

Yet raise your head, Slime, from the "hellish viper;"

Who spreads the tale, O'er hill and dale. As blind as any "wee cal." Then e'er disdain The slanderous aim :

Strive so to live, While you forgive Each erring son and daughter, That every sting Put on the wing,

And wisdom don. While " marching on," Nor fret-nor hate-" and a' that"-"Good cheer" impart To every heart, And Joyous be "wir a' that."

Landmarks of the Old Theologies-No. 11.

made with hands, eternal in the heavens.

whole-male and female were they created, and through infinite variety; hence the mineral, floral, and astral kingdoms embraced each other in perdwelling in the twelve chambers of the Zodiac.

The pomegranate, when opened, discloses a great number of seeds, which suggests the multiplying and replenishing of the earth. This fruit had a significance as the seed of God, or of Abraham, a precious fruit by the sun, as well as a loving embrace of the milky way; for-"Look now toward heaven and tell the stars, if thou be able to number them; so shall thy seed be according to the Word of the Lord." When we view the feminine aspect of the pomegranate in the temple of Rimmon, there is great attraction, as when Job was in danger of being secretly enticed, and he could hardly forbear to kiss his hand at the moon walking in brightness.

whether as the virgin of Israel or heavenly Venus, there is great need for him that thinketh he standeth to take heed lest he fall, and have cause like Naaman, to pray the Lord to pardon thy servant in this thing.

Saya Dr. Mackey in "Lexicon of Freemasonry": Prayer is a part of the strength of the Masonic Lodge, "because Masonry is a religious institution, and because we thereby show our dependence on, and our faith in God," Therefore, we must not too curiously survey the garden of Eden, or Hesperides, nor the pomegranate tree, nor partake too freely of the fruit thereof. Solomon called for these comforting apples, and for flagons while he was "sick of love." But we fear he got drunk at the flagons, as from that flowing fountain he drank everlasting love, by draining to its very dregs. David sings much of this wisdom of God in a mystery, and loves the Lord with all his might in a dozen wives, because the Lord "found David, my servant, and in my name shall his horn be exalted like the horn of a unicorn; with my holy oil have I It would appear from this that Paul, adding a cubit anointed him." Thus throughout all the ancient mysteries does the cloven tongue speak in the dark sayings or death of the letter, while the symbolical or spiritual contains the real life.

Pausanias says that the pomegranate emblem was a forbidden mystery to the non-initiates of the Gentile Freemasonry. The esoteric of all the natural kingdoms was the symbolic or spiritual status of all the ancient religions; hence in following the double or manifold sense of the Word, we must pray the Lord that He lead us not into temptation. by way of the letter which kills both body and soul

Hieronymus Jobs, a German student of theology, when before the examining board for orders to preach the Word, defines a Bishop in the mysteries, to be according to the riddles and dark sayings of his day, as thus:

"A Bishop is, as I conjecture, An altogether agreeable mixture Of sugar, pomegranate juice and red wine. And for warming and strengthening, very fine;"

While a "Prelate" in the Masonic mysteries, according to Dr. Mackey, "is seated on the right of the Generalissimo in the east. This jewel is a triple triangle, as the emblem of Jehovah, and his title is the German Hugh de Bras, and appears to have been initiated into the degree of Isaac, or laughter, for his Word, as translated by Charles T. Brooks, is a very amusing manifestation of the spirit. When we first learned of the Jobelad, we verily thought that some one had attempted to clothe our ancient friend with the sun, and that the light of his countenance would be made to shine from behind the thick cloud; for though we had not read we had heard that Homer had been so born again; still we could not see how Job, from his great darkness, could be transformed into an angel of light; but we found our German Job created altogether in the light, and would have beheld in the ancient comforters of the Chaldean-

" A dreadful lot of wry faces,

Plous rogues with terrible grimaces." Masonry, taking its rise from the principles of geometry, has every kingdom as a regular brick in its Mosale work. In this measure, "it inculcates the principles of the purest morality by lessons which are, for the most part, valled in allegory and illustrated by symbols." Under this veil, the various kingdoms are represented, mineral, vegetable, animal, moral, spiritual and starry, making visible and invisible the heavens, over all which the Lord God of Hosts sprends his wings. All these kingdoms are built into the one temple of the Holy Ghost, so that the kingdoms of this world are merged into those of our Lord and his Christ, from the stone of foundation to the "stone most precious" of the Royal Arch. To know how to ascend Jacob's Ladder, and traverse this vast range of being, the builders of the Masonic Church have a universal language for their Word in "every dialect and tongue under heaven-Parthians, Medes and Elamites, and the dwellers in Mesopotamia." Dr. Oliver would read the Word in this lodge as the symbolic only on this side of the Jordan, but building beyond his "measuring rod," receive the Word as coming from the other side as well, for the true Temple of God in its fulness is not confined to the mundane lodge, but stretches through the portals of death. or the letter to the spiritual heavens, or correspondential intelligences, with intercommunion through the clouded canopy. The Masons themselves admit that not many of the brothren understand the more recondite or spiritual significance of their symbols-their inner or esoteric status. The "Light shineth in darkness and the darkness comprehended it not"; hence all are not of Christ, or the sun, in the larger meaning of the Word. Where there is want of capacity, the Word will come contorted from innermost to outermost, and will receive its colors through the mediumistic prism, while in the fuller compass, "a rough stone, taken from the pavement, is not less charged with moral instruction, than a star in the firmament or the sun shining in his meridian glory. This mode of convoying useful information was not unknown in the most distant regions of the globe, and the most remote periods of time. " " If we go back thousands of years and examine, unprojudiced by early impressions, the laws, enstoms, and religious observances of early nations, we flud that the Indians, Ethiopians, Egyptians, the Jows, the Greeks, and the Romans, concealed their principal learning under higroglyphics and many other symbols." These are known in the Masonic system when properly explained by a scientific lecturer. This, too. is the way of life of God's Word in the Bible. Dr. Lingard, the Romanist historian, shies the symbolic Word as "a species of jargon perfectly unintelligible to any but the adepts." Speaking of the symbolleal characters of the Drulds, he says: " I would attribute to those ancient priests the Rhyn or mysterious language, so often mentioned by the bards. To every tree and shrub, to their leaves, flowers and branches, they seem to have affixed a faithful and symbolic meaning; and these allogorical substitutes for the real names of beings and their properties, must have formed in their numerous combinations," etc., -the Word so perfectly unintelligible to those who had not been admitted into the congregation of the Lord-such as had been bruised in the foundation stones, or otherwise cut off from Israel, or Godseeing elect, or if they had not been sealed as the servants of our God in their forcheads. the drafted one hundred and forty-four thousand who had passed the surgery in the congregation of the Lord, circumcision included, otherwise they would be "of the synagogue of Satan, which say they are Jews, and are not, but do lie." This is supposed to be a shy at Paul, who wished to lay down the scalping knife by which David won a goodly dowry in the two hundred and odd foreskins

of the Philistines, as a way of life to get Saul's

daughter thus to be his wife. Paul, in some cases,

the Ark of the Covenant. Paul would not have us "giving heed to Jewish fables, and commandments of men that turn from the truth"-therefore it is supposed that John in the spirit is disposed to hew him to pieces before the Lord, as did Samuel, Agag, when he says: " And thou hast tried them, which may they are apostles, and are not, and hast found them liars." Paul was for sloughing off the grossly real and the grossly fabulous in God's Word-such as new moons, Sabbath days, etc., as belonging too much in gross to the ancient allegorical bondman. who was only the schoolmistress of the A, B, C, to bring us to the broader light—the swaddling clothes while the babes were fed on milk; but John was for taking the whole earopy of Jewry into the New Jerusalem, out of sight of the heathen, lest these should wag their heads at beholding the pattern of the Hebrew old clo' in the Court of the Gentiles. Hence John, in the spirit on the Sabbath, which Paul, with the new moon would let slide, thrusts Paul out of Moses' seat into the Synagogue of Satan. or two unto his stature, became too broad for Moses' seat, nor was it decided that this was the more sure Word of prophecy, for the Dragon contended stoutly with Michael for the body of Moses. And his sepulchre, not being found unto this day, it may have been that the Dragon let Moses slide through the back parts of old Ursa Major into the large tomb or dipper, hewn out of the same rock from whence gushed the water when Moses smote it with his rod.

At present, Bishop Colenso is laboriously making excavations in search for the ancient seat of Moses. If, instead of grubbing along the earth plane of the Sinaic rock and literal Holy Land like the diggers of Nineveh and Herculaneum, he would make his researches along the Masonic highway, or Royal Arch with its keystone, he would find ample room and verge enough for his two or three millions of people, and very much cattle, according to the "divine arithmetic" of the Egyptians, whose numbers, to the utmost stretch and strength of grace, the heaven of heavens could not contain. These numbers are wonderfully adapted to the child-soul, and for the stretch of the cherubimic wings. So, also, the sea of glass and waters above the firmament—the rushing of many waters through the Most Excellent." Here, then, we have two aspects | windows of heaven—thus giving the world a cold of the Bishop and the Prelate, but Hieronymus is douche while floating Noah's ark above the swelling of the Jordan, which Leviathan thought he could drink up. The Lord thundered marvelously from the rock of Sinai-the people saw His voice in the barbed lightning, fetching a compass to the tongue of the Brazen Serpent, from the "brass molten out of the stone," as per Job-the same rock that grazed the cattle-"their hoofs of brass, their nostrils breathing flame," from forge of Vulcan, or of Tubal-Cain, with fire on Sion, and furnace in Jerusalem-on Sinai, as on Olympus, the same Lord judging among the gods-for the Lord he is God in the midst of the throne, whether of the Olympians or Patriarchal twelve of the Zodiac, with the golden girdle about the paps, and the four and twenty elders sounding the rub-a-dub-dub to the mystic ear of the child-soul, with open mouth and shut eyes, the children grew to the stature of perfect men, "and began to call upon the name of the Lord," or as per Calmet, "men began to call

themselves by the name of Jehovah." In the holy of holies of the Masonic lodge may be found the Johovittle emblem of the unnamed God, who is the way of life for the quickening spirit on earth, as is the angel standing in the sun. It does not matter that the name is sometimes changed from Elohim, Adonis, or El-Shaddai. Whatever the change of name, we may still have Abram or Abraham to our father, for, from the same foundation stones, God is able to raise up children unto Abraham. The range of a symbol may be one or manifold in the significance—may be applicable to one or to a whole community. If of the latter status, it would be a legitimate and solemn emblem worthy of being retained and transmitted to posterity as a memorial of divine and sacred things in the aggregated Israel, the God of Abraham, the God of Isnae, and the God of Jacob; and thus, the God of the living, and not of the dead, even as physiologically manifest unto this day. On this wise, Father Abraham was a symbol of the seed of God, as manifold as the starry heavens, and as the sand on the senshore, from the river of Egypt to the great river Euphrates. On this wisdom of the Word made flesh, the psalmist is "instructed by

his reins in the night season." To be able to read one's title clear to mansions in the skies through the ancient mysteries, it were necessary that the visual nerves be purged with cuphrasy and rue, and the eyes anointed with eyesalve. When the song of Moses and the Lamb was sung by four and twenty elders, it was for those who had cars to hear-to whom it was given to know the mysteries of the kingdom of heaven, but not to the non-initiated, or the dogs and sorecrers without. When St. John was instructed into the mysteries of the scarlet lady, he wondered with great admiration, and also at the bleaching process by the blood of the Lamb, or "Challenge Washing Machine." The Plynteria at Athens was the festival of the washing of Athena's drapery, while Aphrodite rose in fine linen, clean and white, from the uttermost sea. The goddess Chryse, seemingly a ewe-lamb, and fetching a compass to the Lamb's wife, had a golden cup from the precious gold of Ophir. "The Samian Hera is an example of a completely draped statue, represented as the bride of Zeus," as per C. O. Muller-for whether the secrets were velled in the Hebrew drama, or more manifest in Greek sculpture to the sight of all Israel and the sun, it was of God and Nature in the mysteries, emboweled and enskied. Sometimes the statues were in cyll fame for their sorceries, and not unfrequently in fable, as St. John's great mother of harlots. Sometimes the Carian damsels were among "the red checked ships." No wonder with such sailing in the Greeks, they became additional fire in Monb, as "a lively enthusiasm for the beautiful and significant in the human form," found fitting place among the lively oracles of God.

COOKING POTATORS .- We have seen boiled potatoes from an untaught cook coming on the table like lumps of yellow wax-the same article, the day after, under the direction of a skilful mistress. appearing in snowy balls of powdery lightness. one case they were thrown in their skins into water, and suffered to soak or boil, as the case may be, at leisure, and after they were boiled to stand in the water till she was ready to peel them. In the other ease, the potatoes being first peeled, were boiled as quickly as possible in salted water, which, the moment they were done, was drained off, and then they are cently shaken for a minute or two over the fire, to dry them still more thoroughly. We have never yet seen the potato so depraved and given over to evil, that could not be recisined by this mode of treatment. As to fried potatoes, who that remembers the crisp golden slices of the French restaurant, thin as waters and as light as snowtakes, there not speak respectfully of them? What consinship with these currer, greasy masses of aliced potatoes, wholly soggy and partly burned, to which we are treated under the name of fried potatore a la America!

Moliere was the son of a tapestry maker.

For the Religio Philosophical Journal. A Philosophical View of the Doctrine of the Divinity of Jesus Christ.

[An extract from the 2d volume of my forthcoming work. "Christianity Before Christ."]

Having in a previous number presented a logical view of the divinity of Jesus as promulgated by the Christian world, I shall now, (at the request of a friend,) present the philosophical view. There is a philosophical argument lying against the claims of Jesus of Nazareth to the Godhead, which I regard as settling the question as conclusively as any demonstrated problem in mathematics. This aren. ment is predicated upon the philosophical axiom that two Infinite Gods or two Infinite beings of any description cannot exist, either in whole or in part at the same time; and per consequence it is im. possible that the Father and Son should both be God in a divine sense, either conjointly or sena. rately. The word infinite comprehends all space; it covers the whole ground, it fills the immensity of the universe and fills it to repletion, so that there is no room left for any other being to exist. And whoever and whatever does exist must constitute a part of this Infinite whole.

Now the Christian world concedes, for it is the teaching of their Scriptures, that the Father is God always and truly, perfect, complete and absolutethat there is nothing wanting in Him to constitute him God in the most comprehensive and absolute sense of that term-that He is all that we can conceive of as constituting God, "The one only true God," (John 17: 3) and was such from all eternity, before Jesus Christ was born into the world; and Paul puts the keystone into the arch by proclaiming, "To us there is but one God-the Father," (1 Cor. 8:6.) Hence we have here a logical proposition (despite the sophistry of Christendom,) as impregnable as the rocks of Gibraltar, that the Father alone is or can be God, which effectually shuts out every other and all other beings in the universe from any participation in the Godhead with the Father. And thus this purity of reasoning demonstrates that the very moment you attempt to make Christ God, or any part of the Godhead, you attempt a philosophical impossibility. You cannot introduce another being as God in the Infinite sense until the first named Infinite God is dethroned and put out of existence, and this of course is a selfevident impossibility. If it were not such then we should have two Gods, both absolute and infinite. On the other hand if that other being (who with the Christians is Jesus Christ, with the Buddhists Christhnu, with the Brahmins Sakia, etc.,) is introduced as only a part of this Infinite and perfect God, then it is evident to every mind, with the least philosophical perception, that some change or alteration must take place in the latter before such a union can be effected. But such a change, or any alteration in a perfect Infinite being, would at once reduce him to a changeable and finite being, and thus he would cease to be God. For it is a clear. sophical and mathematical axiom, that a perfect and Infinite being cannot become more than infinite-if he could and should become less than Infinite, he would at once become finite and lose all the attributes of the Godhead.

To say, or assume then, that Christ was God in the absolute or divine sense, and the Father also absolutely God, and yet that there is but one God. or that the two would in any manner be united so us to constitute but one God, is not only a glaring solecism but a positive contradiction in terms, and an utter violation of the first principles of philosophy and mathematics. It also asserts the illogical hypothesis that a whole can be and is only a part, and that a part can be equal to the whole. It first assumes the Father to be absolutely God, then assumes the Son also to be absolutely God, and finally assumes each to be only a part, and has to unite them to make a whole and complete God, and thereby culminates the theological farce. Such is Christian ratiocination!

Again, it is conceded by all Christians, that the Father is an omnipresent being, and we have show: that it is a mathematical impossibility for two omnipresent beings, or two beings possessing and Infinite attributes to exist at one and the same time. Hence the clear logical deduction that the Son could not be omnipresent, and per sequence

Again, we have another philosophical maxim axiom familiar to every schoolboy, that no tw substances or beings can occupy the same space > the same time; that the first must be removed before the second can by any possibility be introduced. order thus to make room for the latter. But asom: present means existing everywhere, there can be place to remove an omnipresent being to, or raththere can be no place or space he can be withdraw: from in order to make room for another being with out his ceasing to be omnipresent himself and thereby ceasing to be God.

It is thus shown to be a demonstrable truth that the omnipresence of the Father does and must exclude that of the Son, and thus exclude the possibility of his apotheosis or incarnated deityshi: In other words, it is established as a scientif principle upon a philosophical and mathematica basis, that Jesus Christ was not and could not be "The great I Am,"-" The only true God."

We will notice one other philosophical absurdity in volved in the doctrine of the divine incarnation-onother solecism comprehended in the childish notice of investing infinite God with finite attributes. It is a well established and well understood arion in philosophy that "The less cannot contain the greater." A pint bottle cannot be made to contain a quart of wine. For the same reason a finite body cannot contaîn an Infinite spirit. Hence philosophy presses the conclusion that "the man Christ Jesus" could not have comprehended in himself "the Godhead bodily," masmuch as it would have required the Infinite God to be incorporated in a finite human body. We are therefore compelled to reject the doctrine of the divinity of the deityship of Jesus Christ because (with many other reasons enumerated elsewhere,) it involves a direct till against some of the plainest principles of science. and challenges, are virtually overthrows, some of the fundamental laws of both moral and natural philosophy. In my next I shall present a physiclogical argument.

Harveysburg, Ohio. K. GRAYES. N. B. "The necessity of a scientific basis for religion" will probably be resumed ere long.

GROLOGY.—The editor of the Illinois State Register says: Prof. Worthen, State Geologist, has just returned to this city, after an absence of two weeks in which time he has been examining the coal lands along the line of the St. Louis and Cairo railruid in Randolph county. The professor reports that the same famous coal seam of Belleville, underlies all that portion of this road in Randolph, and is six feet in thickness, of a good variety of bituminous, and will furnish an inexhaustible supply for the road, and all the cities and towns along its line The location of these coal fields makes their dis covery very important, opening as it does an add tional source of wealth to that portion of the State

Terence was a slave.

Edinburgh, Glasgow and adjacent parts have become necessary, therefore it is prayed that the Honse do grant powers and facilities for that pur-"No one would have sanctioned these bills," said Mr. Hume, "if instead of providing additional facilities for the public which really had been sought. was the power to take away all such facilities of public communication through the arbitrary decree of any of the directors." The bill was defeated by a small majority, but the principles elucidated in the discussion, and the great minds who stood forth in opposition to the rancorous spite and proscriptive intolerance of those who invoked God's authority against a measure so widely demanded by the highest considerations, are still remembered with gratitude by liberal minded men. It will be remarked that these enlightened men employed their powerful intellects in asking that trains should be run through the open country for the benefit of the people, not, as is the case with us, that the railway companies in crowded cities should be authorized to fix certain hours on Sunday, when cars may be run through our streets for the purpose of conveying our working masses from one distant point to another, either on friendly visits or for the purpose of healthy relaxation. And every strong word they spoke or wrote may be employed with a weightier emphasis on the side of the great reform you so uncharitably

tained by large classes of the community of Scot-land." Mr. Looke, in his final support of the bill

exposed "the inconsistency of the Sabbatarians

who extensively employed their own carriages and

public cabs on Sundays without necessity, and

showed that nearly as many persons were employed

in connection with the mail trains on Sundays, as

would be needed were passengers also conveyed."

Mr. Hume gave the motion his hearty support, and denied, most emphatically, "that railroad establishments are, as has been asserted, private property, to be allowed to be shut or opened just as the di-

rectors please. Parliament, by its enactments, had

taken away the means of communication that for-

merly existed between different parts of the coun-

try. What were the ordinary words used in all the applications for railway bills? Here is a specimen:

Whereas additional means of communication with

In your letter you state that the working people have intelligence enough to know that it is the Sabbath alone which secures to them one day of rest in seven. And I agree with you, though in the sense that their idea of rest is not exactly yours. If it were necessary to give you an immediate example, I might refer you to the crowds that fill the Seventh street ears on Sunday night, whenever the company owning the road, knowing the popular anxiety on this subject, venture to supply the means of carrying them from one point to another. Another, is an illustration taken from my own es-

The printers in the office of The Press are generally poor men, who cannot afford to rent houses near Seventh and Chestnut streets. Most of them, therefore, must take lodgings or hire tenements two or three miles distant. Even those who earn the most liberal wages, find it impossible to pay such rents as would enable them to live conveniently to their business. Now all these men, as you are aware, must work on Sunday to get out your Mon-day paper. There is not one, so far as I know, who does not favor this great reform as a matter of immediate personal interest and advantage to himself and his family.

Have you no pity, no charity for these men, forced to walk all the way to their work in the daytime of the Sabbath and back at night? Here it is not relaxation, but health, rest, economy, that pleud for the great measure I advocate. And what is true of who look to the first day of the week, not as a period for gloom, remorse, and penance, but as a season of rational instruction and intercourse with nature and her ten thousand blessings. I fear, gentlemen, you belong to those who would lament with "ennul, wretchedness, melancholy, groans and sighs, that Deity has covered the earth with gay colors, and scented it with rich perfumes; and who has shown us by the plan and order of his works, that he has given to man something better than a bare existence, and scattered over his creation a thousand superfluous joys, which are totally unnecessary to the mere support of life."

I do not concede that, because I advocate the running of Sunday cars, this will lead to such consequences as "the opening of public places of amusement and secular business of other kinds," to use your words. To say that the mere circulation of a decent newspaper, in the early hours of Sunday morning, may lead to any such results, is to insult the intelligence of the people. I trust I do not offend propriety, when I ask why you waited till this particular moment to make such an ostentatious demonstration in favor of protecting the Sabbath day from sacrilege? My attention is called, as I ask this question, to the quiet rebuke of Mayor Henry, in his letter-just published-to the "one hundred and forty-three elergymen of Philadelphia," who called on him to exercise his authority, as the chief officer of the city, to enforce the law standing on the statute book against the sale of intoxicating liquors on the Sabbath. I quote his own language, which is at the same time a pointed way of Illustrating my own inquiry:

Near the close of seven years and a half of pub-He service, I am called upon to exert a power with which it is asserted that I have been officially vested for enforcing a specified statute-a request which implies that such power has been disregarded or

I am loth to believe that they who in holy ministrations teach of that charity which thinketh no cyll,' have thus imputed the neglect of alleged duty, and when I observe among the signatures to this memorial the names of many who have honored me with their friendship, I am assured by them, at least, the purport of such request could not have been fully comprehended. In no spirit of unkindness I would suggest that if an assertion of official derelletion, made in zent beyond knowledge, is un advisedly to have endorsement from those who are everywhere looked up to with special veneration. then may be who accepts public trusts learn that in their fulfilment he must expect no encouragement, other than the approval of his own conscience."

If it be true that this formidable expression of Christian horror, which for more than seven years and a half remained indifferent to and negligent of growing vice and crime in our midst, was finally ellelted by the publication of The Sunday Pressfor it would seem as if to this cause most of these recent estentations manifestations of indignant plety are due -I think I may claim at least the credit of having awakened these sleeping sentinels on the walls of Zion to a sense of their high duty. And will you believe it, gentlemen, that on repeated occasions, when you and your colleagues were walking through the streets of our great cities on Sabbath days, as regardless of the fact that hundreds of thousands of printers were working to prepare and publish your next Monday morning's newspapers, as of the additional fact that vice, in its most re volting and most fascinating phases, was pursuing its horrible orgies within your hearing, if not within your sight, will you believe it that The Philadelphia Press called the attention of the public authorities to the exhibition which at last excites your refined sensibilities, and impels you to so powerful an appeal to the chief magistrate of the city? That Christian patriot may well mingle with the salt of his surprise at this new-born real, a good share of the pepper of his chastisement that it should have been paralyzed so long.

Reading the last three paragraphs of your letter, I am constrained, with all my respect for your sacred calling, to receive with a large discount your compliments to what you are pleased to call my "pairlotism" and "intelligence." I cannot reconelle the persistent intolerance you have displayed in this crusade upon an enterprise commenced in the best spirit, and conducted for no other purpose but the public good, with your regard for what you call "a democratic republic." There is no evil that I would so steadily oppose and profoundly deplore, after human slavery, as Sectarian Bigotry. It is, in fact, as falso and foreign to liberty as human slavery itself. It is slavery, or rather it is the tyranny which makes and lives upon slavery. We have, after a war of unexampled ferocity and carnage, just liberated four millions of human beings from the fetters that bound their physical energies, Your doctrine would enthral and darken the intellectual energies of both races-would pervert the divinest examples and the noblest maxims to the destruction of that spirit of intelligent inquiry, and the paralysis of those natural rights, without which

no people can claim to be entirely free. Consistent with your philosophy, I am not surprised that you should set a model of proscription, which may be used by your enemies to illustrate the excesses into which even righteous men are sure to run, who allow their zeal to overcome their judgment. You conclude by calling upon my "Christian patrons" to imply their approval of your cenbut will close by quoting the following lines from Pope, which, if so great a sinner as myself can profitably read, may be sincerely and reverently commended to you as the teachers of "on earth peace, good will toward men ":

If I am right, Thy grace impart, Still in the right to stay;

If I am wrong, oh, teach my heart To find the better way." J. W. FORNEY.

For the Religio-Philosophical Journal.

Dame Scandal's foul emotion.

Nor ever dread But. walk erect! See! the effect Rebounds upon the piper

" A man's a man for a' that."

But harms its morbid author.

BY C. BARING PECKHAM.

No less than the animal or physiological had the ancient floral and herbal their correspondences in the symbolic heavens, so that every part was Mosaic as harmoniously inlaid with the other. On this wise was the regular brick-work of all the ancient Freemasonry, or the wisdom of God in a mystery. The mineral was adapted to the vegetable, the vegetable to the animal, the animal or human to the spiritual, while the spiritual or celestial had its seat in the Royal Arch of the heaven, and on earth as it is in heaven. Not to adjust these in all their significance of life, was to make bricks without straw, and daub them with untempered mortar: but to create the Living Being with wheel within the wheel, with wings outstretched over all the firmament, was to build the Temple of the Holy Ghost, the Ark of the Covenant, the house not

Ideas and fancles were impersonated in this living man and woman were the highest significance of the image of God. In the division of members, these were made to manifest in the revolving kaleidoscope sonlited living relations. Every man's work was made manifest as he builded, whether as an entered apprentice, or master mason, for the day shall declare whether the builder has commenced at the foundation, and garnished with precious stones, or whether in the darkness of our church theologies, he has built upon hay and stubble, to be burned in the day of consumation; for the sun reveals by fire and will thoroughly purge his floor. Hence "the preclous fruits by the sun and the precious things put forth by the moon," who was the bride, or Lamb's wife in the sign, bosom, or reflection of the sun; whose foundations were garnished with all manner of precious stones in a city of pure gold, surmounted by a sea of glass. Here were the twelve patriarchs, Here, too, were the twelve apostles, Judging the same twelve tribes of Israel; here were the twelve gates of twelve pearls; here the river of life, and on either side the tree of life which bore twelve fruits, yielding her fruit every month, while the leaves of the tree were for the healing of the nations. Here we may see how close the relation of the sun and moon, or man and woman, and how in the ancient mysteries, whether in the kingdom of heaven, or of earth, the twain were of one flesh. Harmon was a masculine name of the moon, while Its feminine was Harmonia; hence the dow of Harmon or Hermon, that ran down Auron's head and descended upon the mountains of Zion. This dew that skirted Aaron's beard was among the precious things put forth by the moon. Sometimes mother Eve is the earth, the moon or heavenly Venus, a rib of the sun, and holds a pomegranate or apple in her hand, which had a mystical meaning. The same pomegranate June hands to Jupiter, as Eve to Adam, when he did cat and became one of us-the gods, to know good and evil, and was also about to put forth his hand for the tree of life, to cat and live forever; but the garden gate was closed upon him, and he was sent forth to browse on thorns and thistles instead of grass like Nebuchadnezzar. This was sad grazing for poor Adam, and our church theologies have continued to make very black decoetions from the same thorns and thistles to the utter stuperfection of the groundlings, so that the narcotle has overshadowed the soul of humanity beyond all power of poppy or mandragora and all the drowsy syrups of the world; for none of these could have so beroft man of all common sense, and so have east him into outer darkness.

Indeed, in all her range of single, double and triple | was for lopping the Word to the dimensions of symbols, her kingdom on earth, as it is in heaven, | Dagon, when he was stamped by the guillotine in 1926

Por the Religio Philosophical Journal. Be Karnest and Willing.

BY ELVIRA WHEREOUR. In Fulfil the best, life's high commander Sublime endeavors, founts of power. Whence grand achievements crown the hours!

> Each noblesteed man has out-wronght, An earnest soul, loved first, in thought; Then purpose grew, while courage strong, To willing heart gave cheerful song.

Nature is carnest, willing too, Poarless and brave, what e'en she do; No untrue act to hide the truth, For dimmed the daylight of her youth.

Nor hid her silent, votceless choir The stars, whose songs too high aspire, For words as tones to echo bero-Only their light falls pure and clear.

Heaven's sunshine is earth's loving smile. Cheming and blessing life, the white The shadows play on life's lowlands. Where hopes in troops and happy bands.

Are joyous 'mong the grass and flowers. Nor over fearing life's morn-showers, But loving them as violets love Evo's dawy ones, showered from above.

Oh little flowers !- how much yo tench, Loving and reverencing each The other, with even modest grace. And wordless speech-lessons we trace

Of trust and truth-lessons of love, All earnest in striving to prove, That life's glory and praise belongs To the carnest, who battle earth's wrongs.

Barnest in love-carriest in prayer-Barnest in all, willing to dare True living, whatever the cost, Regling much gained, while nothing is lock.

Aye, carnest hearts, willing and true-God's chosen, for teaching the new Latest found truths. Willing art thou To buckle Truth's armor on now?

Discourse of Charles A. Hayden

Delivered before the First Congregation of Spiritualists Chicago, January 14th, 1866. RELIGIOUS REVIVALS.

Why are the churches of this city holding their prayer meetings, and laboring to get up revivals? They answer to save souls. - Do souls need salvation? The churches say they do. What do they need to be saved from, and why do they need salvation, are natural questions. We must propound these questions, to discuss the subject understandingly. The clergy say that souls need to be saved from everlasting torment. The idea of salvation or a plan of salvation, implies a difficulty between the Creator and the created, and a mediator between God and man. If this be true, there is a failure on | death, much more than those of one who remained the part of Deity; he having so constituted man that his spiritual organization has not the capacity to save itself. Man does not need the salvation advocated by the church. Our position is that the designs of God must be carried out and accomplished. His purposes are infinite, and his wisdom and power equal to their accomplishment. It is preposterous in the extreme to propose a plan of salvation for any part of God's creation. This assumption is based upon the idea of man's total depravity. But the idea of total depravity is absurd, and the statement that God repented that he had made man, is still more so: Can man sinfulness frustrate the plans of Infinite wisdom? We believe that humanity, taken as a whole, is doing the best it can, under existing circumstances and conditions. If we would better humanity we must make better conditions through which it may come up into a truer and nobler life. To reform this age we must open up the avemes of thought to all, giving them an opportunity of expressing their highest ideas of God and na-

All our conceptions of God come to us through our natural organism. In no other way can man spproach Him, or know Him. Can you improve the condition of man by telling him that he is depraved, and that there is no good in him? Should we not rather keep constantly before man the idea that he is divine, and that all he has to do to elevate himself is to cultivate his own great powers under the tuition of God and angels? Man must be approached through the powers of his own nature. If his powers be inferior to the subjects which you present to him, he cannot comprehend them. The Bible, nature, man, angels and God, are to men what their own powers conceive them to be, and no more. But, say you, man's reason is carnal and his powers perverted. How do you know his second nature will not be of the same kind? If his first nature be a fallure, his second may be. We must judge of external things through the human organism, and by that knowledge through our spiritual consciousness, take hold of the Eternal and Omnipotent power manifested within us. This power within is beyond all revelations, and stands as authority before all books, creeds and dogmas. It accepts no standard, but conceives of truth from its own standpoint, when it develops, determines and appreciates all individual wants. The beautiful Eden of which we have heard so much, can come to us only through the unfolding of our own individual consciousness. At must be in us, not above and beyond us. The moment we came into being as the offspring of God, our eternal salvation was secured. God has, therefore, no arrangements to make, no message to send to the totally deprayed. We who believe in this God of infinite power, wisdom and goodness, do not say to sinners. "God has come this way, and now is the hour of your salvation." We do not think God has ever left the world, or even the city of Chicago; though since the commencement of the city prayer meetings, we are informed in every city paper that God has recently visited various small towns and cities in Illinois, and other Western States. We are told that the ark of God is now passing by, and that now is the time to get aboard, or suffer eternal torments. We do not believe in converting men to religion by fear, and by making them feel their Ittleness. We would have every man realize that sin is the violation of the law of his physical, intellectual nature, and that it injures him more than God or any man. When men come to appreciate this, they will "go and sin no more." They must realize the truth that sin cannot be forgiven or washed away, it must be grown out of.

Now, if this revival is for the good of humanity. we go with you in it heart and hand. If you wish to make better husbands, better wives, better parents, better children, better brothers and sisters. and better citizens generally, we go for such reviyals. If your revivals are intended to resurrect old worn out Theology, and to increase the power of the clergy, as we think they are, then we are

seem to convey the idea by the invitation to prayer, found in the city papers, that they believe in a universal religion and a universal church. If this be true, why are not the Unitarians, Universalists, Quakers and Swedenborgians called upon to partielpste in the meetings? Will God refuse to hear their prayers? Are they unworthy the attention of the Almighty? Have they no influence with God, or does God confine his visits in those dark hours, to those only who are Orthodox in faith? We are not strangers to these spasmodic efforts on the part of the clergy to induce God to visit those whom they call wicked. We see them almost every winter, but seldom in warm weather. While the revivals are going on, there does often appear to be some love of humanity among the clergy who engage in them; but soon thereafter, the question what church the convert shall join comes up, and then war is declared between the advocates of the different creeds, and love dies out until the next great revival. We wish a revival of true religion, of purity, of spirituality, of reason, of intuition, of civil and religious liberty, for all. We are opposed to a revival of the ideas of an angry God, an almighty devil, a vicarious atonement and an endless hell. We wish all these to die with human slavery, and other dark remnants of the dead past. They become not the age in which we live. Spirttunlists and friends of progress, do not be allured from the grand work before you, by these efforts of the clergy to breathe the breath of life into their old dead systems of Theology and their dving churches. Their day is past.

If we would elevate man we must make an effort in the right direction. We need not make efforts to bring God down to man, or to induce Him to visit special localities, and confer his favors upon special individuals. He is the God and Father of all, above all, and in all. Man is his child, a part and parcel of himself. If God is divine man is divine also. Teach man that by "looking up through nature to nature's God," he can cultivate the divine nature within him, and progress in knowledge, purity and happiness, not only in this world but in all worlds and all times. Teach man to look inward and upward, and to press onward, and then God and angels will smile upon him, and lie will be blessed. Impress upon him the great truth that all spiritual communications of the past and the present, whether found in the Bible or out of the Bible, have been and are intended to aid man in the cultivation of his own faculties. When religion does this, it is a blessing to man. When/it

falls in this it is a curse. We are not opposed to prayer; but the most important prayers are those of a practical nature. The prayer that says to the naked, hungry man, "be thou warmed and filled" when no thing is given to him, is of no value; while the prayer that warms and feeds him is of great importance. A man about to sink to the bottom of Lake Michigan, would appreciate the labors of him who rowed a boat out to him, and saved him from on shore and prayed for his salvation. If we would become good and happy, we must make others good and happy. Let us not only pray but work for the physical, intellectual, and spiritual elevation of those who need our aid. Instead of trying to alarm men and women by the fear of death and hell, and a picture of total depravity, let us attract them to God and heaven and their own souls, by showing them the God of love and wisdom, within, above and around them, and by making our religion meet the demands of their whole nature, thus we "can allure to brighter worlds and lead the way."

Educational Reform.

The meeting convened at Crosby's Hall for educational reform was somewhat larger than that which met a week ago, with this encouraging feature. that there were several women in attendance.

The meeting was called to order by Warwick Martin, and Mr. Marsh was elected chairman, and O. S. Poston secretary.

Ira Porter remarked that inasmuch as there were numbers present who did not attend the meeting last Sunday, it might be proper to say that these meetings were originated by persons who were anxious to improve the present state of society. and who looked to education as the means and the only true means to effect it; that society needed amendment, that amendment was possible, and that it could only be reached through radical and important changes in the education of its members; that the same causes which have produced the present condition of society, if not removed and a new and different system of causation set at work, would perpetuate that condition; that these meetings were called for the purpose of awakening attention to the glaring defects of our present civilization, and to arouse to action and combine the efforts of all who were hoping for "the good time coming," to see if something could not be done to devise and put in operation a new system of education which should improve and equalize the con-

Warwick Martin said he had noticed that there was present a brother who had been much interested and much employed in our present systems of education, and that he should like to hear his statements of the workings of our city schools, and especially as related to their government. A great many years ago Solomon, who was very wise in some things, had said, "Spare the rod and spoil the child," but he thought that Solomon, like other men, might be very wise in some things and very weak in others; that if his maxim had been use the rod and spoil the child, he would have considered him much nearer the truth.

Ira Porter then briefly remarked that the particular reform in which he was most interested, related mainly to three points. He wanted to see a system of education made universal, that instructed every pupil, male and female, firstly, that it was his or her duty to do his or her part in the world, and not to be allowed to live, much less luxuriate upon, the products of other people's toil, without a fair equivalent from the products of his or her

Secondly, That trained each to that habit of labor which should make the performance of this duty

easy and delightful. Thirdly. He wanted to expunge from his own mind, and from the public mind, as fast and as far as possible, the palpably false and deplorably mischievous idea upon which the schools of Illinois and all other public schools of which he had any knowledge were formed, viz: That childhood and youth were to be maintained by parents and guardians, their time devoted to books, and that when they reached manhood and womanhood they crossed an equinoctial line, passed into a new hemisphere with their educations ended, and that thenceforward their lives were to be as exclusively devoted to business as childhood and youth had been to books; that although he was old, he was sure that he was

hereafter during the brief period that remained to him of this terrestial life, labor, study, recreation and rest, were his legitimate business for each passing day, and that it was equally proper for childhood, youth, mature manhood and declining old age, thus to spend every day of life; that there could be no good society until each member, male and female, should bear his or her share of the burdens of life; and that all would never do that until they were educated to know that it is both a duty and a privilege to work.

Mr. Holbrook said that he was not ready to dispense with corporeal punishment in schools; that he was a radical and a conservative; that a system of government without force could be no government; that he would have moral suasion for those who would listen to it, and coercion for those who would not do right without it. In this he copied from the government of God, which inflicted dreadfully severe punishments upon transgressors, which he had sometimes thought almost too severe; that our government exercised the same practical wisdom in its treatment of the late rebellion, otherwise it could not have survived it.

Ira Porter said he wished briefly to say that the late rebellion as well as all other of our social discords was indebted for its origin to the desire on the part of slaveholders to live and enjoy the luxuries of life by means of what others labor to produce. That whenever and wherever this desire was found, whether North or South, it would seek its expression in some form of injustice-either force or fraud, always using the most efficient machinery within its reach, to seize upon and appropriate the earnings of others; and that there was no preventive of rebellions, monopolies, commercial frauds or any other of the various manifestations of injustice in society, but in a system of education in which each shall be made to know that it is his interest and duty to supply his personal wants by his personal

Short Sermons on Scripture Texts-No. 2.

BY WARREN CHASE, "Innammeli as ye did it to the least of these, ye did it unto

The reader will please correct, if I do not quote aright, as I quote from memory. These words are attributed to Jesus, and applied to those who deal with the sick, the poor, the outcast and the prisoners. They furnish such a good text for this occasion, that I, having a day set apart in this Empire City of the Empire State, by the National and State Executives, as an extra Sunday in the middle of the week - in which arrangement the clergy and churches of course concur and join-will preach also. Their respective bells had called the saints to cushioned seats and the sinners to the anxious seats with hard backs, or no backs at all, and while they were busy with their exercises, and while the turkeys, which ceased gobbling several days ago, were being roasted and prepared to be gobbled by another tribe of bipeds, I took my accustomed stroll through the streets, regardless of the weather, knowing that the Lord rains as well as REIGNS. The day had been ushered in by a snow storm, topped off with a rain, which made the streets impassable and the sidewalks dangerous for smooth-shod feet. But as those who know me are aware, neither storms of God or man confine or detain me from meetings and walks. so I went up to Grace Church, in Broadway, where I found my text outside, for I did not go in.

The rain was pouring down on the melting snow, and on the drivers' seats of ten elegant carriages that stood in front of the church, sat ten men exposed to the storm-some black, some white, some old some young, basell no doubt, poor, or they would not be thus exposed winter the contract of the contract o pious employers were in the Lord's house in their rich seats, praising their glorious King who reigns in heaven and rains on earth.

I applied my text to the insiders and outsiders, the present and future, to this world and the next. and wandered on to the lower part of the city, where I found at several crossings of the great thoroughfare little ragged girls, wet to the skin, shivering with cold, marked with hunger, sweeping the snow off the smooth stones, and holding out their poor little thin hands for pennies. Sheltered by my umbrella, I watched these fallen angels, whose snowy wings were gone, to see who among the passers by would be recognized by Jesus in the next world, and I saw more of the hard-handed, poorly-dressed, apparently working men and women. drop the pennies in the pale, cold hands of the little ones, than there were of the richer class. My heart leaped with joy when I saw a scrip pass into their cold hands, and gladden the face and raise the voice that a poet says "Thanks ve the same an' ye gie him nathing or much." I walked by old Trinity, saw again the form of godliness without the substance, where the tall spire and rich society worship the Jewish God, who once ordered the innocent women and children killed because they worshiped their own God instead of the Jewish God. Near the steeple are the dens of thieves in the celebrated Five Points of the city, where vice, dissipation, and misery steal souls, and fit them for the regeneration change of heart and conversion which the church holds out, soon as they get rich by any means, so their rich garments will cover both the crimes and poverty that disgraced them before.

Well, this is a strange world, but Christianity rules here, and many men are employed to save souls, and large houses are creeted for the Lord, in which his agents insure against fire in the other world, but let the fire of hell rage in this with little effort to prevent it, and much effort to avoid a contact with those it burns.

I often think what a scene this and other large cities must present to the angel eves which look through the roofs and floors, screens, curtains. quilts and garments that hide us from each other. and see the souls and forms by night and day as they tease, tortire and torment one another, and feel the cursing thoughts that have or have not utterance in words. If Jesus does look down on his confessed and professed followers in and out of their churches in their devotions and business, in their public and private conduct, I think he cannot be very proud of the glory he gets at their hands. With an occasional exception of an honest and sorrowing woman who is a victim of wealth and pride, and held by legal and social institutions, and a few poor working men, he would find his churches filled with hypocrites and liars, who only make a ends. Many would not let their garments' train be soiled by contact with God's suffering poor. They know not that Jesus is incarnated in each of these little shivering starving, soiled and suffering forms they neglect in the streets; and each of which goes, at death an angel, to bear tidings of the treatment received here from the pretended followers of Jesus.

I do not quote this text because it has to me authority as God's word. I do not know that Jesus ever said it, and if so do not know the meaning or how it was originally worded; but those who accept It as authority of course are bound by it, and must

mine, and this is very nearly what I believe of the next world as based on the conduct in this. Many of the poor here will be rich there, and many of the rich here will be poor there; and the blessing of one of these little children is worth more to me than all that Trinity or Grace Church can do for me, and I had rather walk the streets with a handful of pennies to distribute to them than have a seat and the credit for thousands of dollars in one of these churches. From all things which I would pray God to deliver me as all evil, it would be, first, from an aristocratic church and religious pride,

I looked at the drivers, and thought of those they brought to church, and surely would prefer the drivers' chance in the next world, if not in this; and I certainly would rather have the little street sweep. ers' chance than that of any, rich Christian that despises or neglects them here. It is to me yet a question of doubt whether the chance in the next world is not as good for the victims of the vices of Church and Mercer streets, as for those who mock Jesus and his commands at these popular churches. and do nothing to remove the sins and misery of the suffering and sinning poor, when they have plenty of means to save them and restore them to lives of purity and virtue.

Now, brothers and sisters, in the name of God and Man and Nature, I commend you to lives of charity, kindness and love, and may these blessings ever fall on your hearts, is the closing prayer of WARREN CHASE.

New York, Dec. 7, 1865.

Spirit Communications-No. 1.

LANCASTER, June 24th, 1860. DEAR DOCTOR: After a considerable time spent in useless attempts to alter fixed laws, by your mediums, (" reason has at length been permitted to resume her sway.") and I avail myself of the opportunity of continuing my descriptions.

We have seen the distinctions which constitute the differences between media, as well as individuals generally who enter the spirit world, with the advantages or disadvantages each derive from particular constitutions in earth life.

Let us now follow an individual through his progressive development in the spheres; and in order that we may have at a single view the varieties, we will take as our example one in whom the physical and spiritual aroma is in equilibrium. Let it be observed that this condition constitutes the highest developed earth state of an individual: that is to say, that the highest development of which any one is eapable on earth, is the harmonious equalizing of his physical and mental nature. so as to constitute a unit. I do not wish to be understood as saying that all persons thus in themselves harmonized, are equal to each other, for it is One from his high mental condition may assimi-

late to an angel; the other, from his degraded physical aroma, is a devil; although each physically and mentally in himself is a unit, and of course has arrived at that condition in earth life, beyond which progress is impossible. Now, by taking these two examples in their pro-

gress through the spheres, we have, as it were, a bird's eye view of all the human family: merely observing that the first progression of all who are not thus equalized is to arrive at that point, after which their further course is identical.

At the expense of being charged with digression. let me illustrate this point. You have on earth two great sources of human progression; one called good, the other evil. One consists of those means used to elevate man's mental nature above the animal, and raise his physical being with it; that is, unit; the other labors to bring the minu become a with a degraded physical nature, by fostering and encouraging animal propensities and vitiated desires. When the one has subjugated the animal and merged it into the mental, it has accomplished its work-so when the other has made a brute of the man, progress in that direction is impossible. The one is an angel on earth, the other a devilalthough both harmonize in their own natures. When the first of these examples passes into the second state of human existence (the spheres) no time is spent in equalizing—that has been done on earth. Nothing which he could have done was left undone, and now having nothing to retard, his course is rapid. In union with angels, he becomes the recipient of all the knowledge necessary for his progression by intuition.

The other also dies. Mental darkness was his condition on earth; spiritual darkness now occupies its place. Physical appetites, fostered and cherished in life, forever burn unquenched, and urge him onward through midnight darkness, groping for the means of their gratification. The light which beams from above him, reaches him not, for the windows of what little soul remains are only opened from below. Light from earth life reaches not his case, for like the buzzard, odors are only grateful to him when wafted from putrefaction. Thus for ages will be continue, until wearied with groveling, his soul abhors its course and grasps the straggling ray which enters his dungeon, making it the lever to raise him to Paradise. When conditions are more favorable, I will proceed.

Wil now alsole Williams, Robert Hare.

For the Religio-Philosophical Journal. The Drudgery of Labor.

There is a great diversity of opinion about the effect that labor has or should have upon the social status of the man. There is a large class who look down upon any one who performs any kind of labor with a degree of condescension or maybe contempt, and no matter how the laborer or mechanic may have catered to their wants or their pleasures in the articles they wear or in the splendid mansions they occupy, so soon as their wants are supplied, the cold shoulder is turned on the producer.

Then there is another class which is constantly preaching about the elevation and dignity of labor; this one really feels it in its heart, for it can see that nothing is produced without labor, and that without it all would be stagnation and decay. Yet when this class takes the poor but honest laborer by the hand, (if a whole hand he has) it cannot help noticing how hard and callons it is, with perhaps a thumb or finger gone, some of them tied up in a not remarkably clean rag, wound round with a tow by Dr. Wm. Pitzgibbon, a resident of this place, he pretence of Christianity and religion to gain worldly string. Then again, the poor man had to hurry to having procured the services of a newly developed his work in the morning, having had barely time to swallow his breakfast, while his wife puts up his cold dinner in a bucket, having no time to devote to even comb his hair property, or otherwise addust his tollet : and if he had time, what had he to pat on? A plain brown cotton shirt, without cravat, a hat, a pair of suspenders, pants, and a pair of coarse shore—this is the laboring man's marh.

Now, the philianthropist and the man of reason may as well look the matter in the face and ascentain the true cause, why habor is not respectable.

It is not merely because if is labor, but it is owing opposed to them. The clergy of the city would not yet too old to learn; that he felt that now and be judged by their own standard, as I shall be by the mind (by lack of soon became large, and opposition as usual was

opportunity for culture) and on the body (as just described) of the laborer; for no one will deny that it is more pleasant (everything else being equal), to shake a clean, smooth, delicate hand, than the hard, maimed and perhaps festering hand of the laborer; and no matter how much or how long philanthropists may preach up the dignity of labor, this preference will always exist.

How then shall labor ever become respected. I answer, by the aid of science, for the day is fast approaching when the drudgery of hear will be done away with, toll will become recreation, for a new principle is being born to the world, that will accomplish all this, and more than it hath entered into the heart of man to conceive or language to express; nor shall we have to wait long to see it. J. B. CLIFTON.

For the Religio-Philosophical Journal.

The World's Need.

BY JULIET H. STILLMAN, M. D. What does the world most need at the present time? Practicality among its teachers and reformers. We have enough of fine-spun theories, enough of glowing eulogies upon devotion to principle and right, but we need more men and women who are wild ling to live true, practical lives; who are willing to brave censure, persecution and the sneers and scoffs of the ignorant or selfishly blind, while they feel that by so doing bumanity shall be blessed, a truth established and recognized that will help develop mankind to higher conditions in life, and roll forward, as it were, the ear of progress, with greater velocity and power. Persons who are willing thus to work for humanity, and their own growth and unfoldment must expect to be formaken of friends. disappointed in those in whom they had most trusted as true and unswerving, misrepresented by those they have most benefited, and to see those in whom their hearts most sacred treasures are garnered, in whom are vested their all of trust and loving confidence turn with the current, and leave them alone to breast the storm without, to sink or swim, as their strength shall fail or remain with them. Not many are there who are strong enough to battle thus single handed and alone, or true enough to give up all their idols, to thus sacrifice their quiet peace and selfish pleasures, who are will ling to give up all public favor and esteem for the sake of truth. Great dangers are met and met fearlessly, ofttimes by persons sustained by the magnetism of the admiring populace, torture and even death with all its terrors under the excitement and sustaining power of admiration, and the psychological power of popular opinion exerted on the person thus acting, rendering it comparatively easy: but when all this is against the act and the actor, when the course of right lies counter to all these, then is the true metal of the person tried, then is principle to trimmph over selfish desires for ease, love of friends or popularity, then is seen who are the strong, the brave, and the true ones; then can we tell who are truly the world's saviours, whom in aftertimes humanity shall bless as beacon stars pointing them to a higher condition and higher life. What a reward there is for these noble, self-sacrificing souls, what a joy in the consciousness of right doing, what satisfaction in the thought that though they "go forth weeping, bearing precious seed, they shall return, bringing their sheaves with them," and the rich fruition of their labors shall bless humanity long after they shall have passed over to the other shore and ascended in the circle of progression in spirit life. Such noble souls will the angels bless, and although poverty, loneliness, and ofttimes cold neglect will be their portion, yet will the true and noble of earth accept and bless them in due time, and the progressed of spirit life the oil of gladness into their wear, aching the Oh, for more reformers who are worthy the name, who will take a stand for their highest ideas of right, who will labor unflinchingly with a steady aim and purpose for the progress of true principles. who are really men and women endowed with the noble attributes of manhood and womanhood, who. like the reformers of the past-to whom we owe much of the light, liberty and freedom we now enjoy-are willing to take their lives in their hands and live for a holy purpose, true loyal lives, trusting to the ruling powers for consequences, feeling the assurance that honesty and truthfulness will sooner or later have their reward; if in no other way. it will come in their own spiritual advancement and every rugged steep they ascend, every crown of thorns that is pressed to their aching, throbbing brows, every cup of gall and wormwood that is forced to their lips will help to strengthen, cleanse and beautify their spirits, and in aftertimes will they bless humanity for so doing, because of the good they have gathered from it. It is not enough to talk long and loud against wrong conditions and in favor of right. One consistent true life is worth a hundred theorists. One honest, earnest worker in any cause will do more to advance that cause than a dozen books well written on the subject, without the life to correspond. Let you who are not strong enough to become pioneers in reform do what you

For the Beligio-Philesophical Journal. Great Spiritual Excitement in Wilmington, Belaware Physical Manifestations.

can, but above all things try to encourage these

who are stronger and braver to go on. Never speak

a disconraging word; never show unkindness, envy

or distrust; never be weak enough or mean eneugh

to join the cry against those who dare do what to

right, even though they may make new paths where

you could not tread, or partake of fruits from

branches you cannot reach. The world needs more

of a self-sacrificing spirit that will siways consider

the greatest good to the greatest number. not that

negative kind that will endure wrong because it

lacks energy to resist and overcome, but that will

look not to station or position, so that its highest

mission is accomplished, the greatest good done.

mankind most benefited, and the greatest soul

growth to the worker will be the result.

WILMINGTON, Del., Jan. 10, 1986. DEAR RELIGIO PHILOSOPHICAL JOURNAL :- I came from Vineland here on January 6th, for the purpose of lecturing on the 7th and 14th. On my arrival I found much excitement on the subject of Spiritual manifestations, and was informed that it was caused medium, a Miss Ella Vanwie, of Lansing, Michigan in whose presence occur all the phenomena given by the Davenports, and other remarkable mediums of that class. The public scances had been held in Odd Fellows' Hall for several successive evenings, and were denominated "Lectures and Illustrations by Dr. Wm. Fitzgibbon, assisted by Miss Ella Vanwie." The public were invited to witness the manifestations, and if possible ascertain the cause of them, which consisted of bell ringing, drum beating, showing of hands, etc., if they could. A cabinet was used for the medium. The audiences aroused; many cried humbug, and threats were made. Mayor Maris, to his honor be it recorded, determined that no rowdyism should be permitted in this goodly city, while under his care, so he ordered the police to keep order and if necessary to arrest and hold in custody such as did not remain quiet. The consequence was that on Saturday evening, January 6th, some of the disorderly were arrested and detained for future treatment. Some of these persons had made confusion in the proceedings the night previous, and the manager, Dr. Fitzgibbon, ordered the police to prevent those who were known to be the authors of such disturbance from entering the hall, on Saturday night, but some of them forcibly went in, were arrested, and conveyed away. Their cases came up before the Mayor on Monday, but as there was no desire on the part of the doctor to prosecute them, they were released. But these turbulent parties, calling themselves the "very respectable class," were much incensed, and determined not to "give it up so." These went from the Mayor's office to the office of Squire Staats, and caused a warrant on behalf of the State to be issued against Dr. Fitzgibbon, on a charge of assault and battery, in ordering the police to arrest and take out of the hall these disturbers of the peace. The trial was to come off on Wednesday afternoon at 8 o'clock, at which time I, with a host of others, repaired to the Squire's office to see what would come of it. When the case was called, the doctor gave notice that he should appeal to the General Court, to be holden at Newcastle, some time next May, and gave bonds in \$100 for his appearance there at that time. Our good reformer. Thomas Garrett, entered the bond with the doctor. The prosecuting parties had given the names of a dozen as witnesses for the State, which were called by Squire Staats and required to give bonds, each in the sum of \$100, to be on hand as witnesses for the State! That was an unexpected damper on them, and while they were squirming in reference to the course to be pursued in the matter, I left the office, hearing as I retired. the remark, "we have got a wet blanket thrown on us now."

The city officers here deserve all praise for their gentlemanly bearing and impartiality in the investigation of Spiritualism. Dr. Fitzgibbon seems well posted in the manner of proceeding with the "respectable" rowdylsm of the times. Miss Vanwie is truly a very remarkable medium, with a development in this phase of only about three months since; the manifestations are equal to the most wonderful in the dark circles. At a private seance last week she was sewed up in a bag, and the manifestations were as potent as when in the usual cabinet, the instruments being carried around the room, different persons being touched by hands. I attended one of the scances this week, at the house of Bro. Garrett. There were several inveterate skeptics present. Miss Vanwle at that time had the bottom of her dress sewed to the carpet. and in the same way fastened around the wrists and neck, and was sitting on a small stool, leaning her body on a sofa. The room was excessively cold; bells were placed on the mantelpiece ten feet from her; the drum was the same distance off, and by the side of one of the skeptics, and yet it was taken out into the room, beaten, the bells taken down and thrown about, and hands passed over, around, and upon the heads of the disbelievers.

Mrs. M. J. Wilcoxsen has been lecturing here to good acceptance. She contemplates a tour to the West before long. She is a feeble woman, but with fine spiritual powers. I bespeak for her a welcome

Yours truly,

L. K. COONLEY.

GINGINNATI, Jan. 16, 1866.

The Religious Society of Progressive Spiritualists of Cincinnati held their annual election for officers Sunday morning, Dec. 31st, 1865, and the following persons were elected to serve as the Executive Board of the Society during the year 1866:

President-Hon. A. G. W. Carter. Vice President-M. W. Cary.

Secretary-A. W. Pugh. Treasurer-Joseph L. Taylor.

Trustees-A. Ludington, Henry Beck, and H. T.

Collector-T. B. Taylor.

Our meetings for the year were closed by the ministrations of Nellie L. Wiltsie, who created such a lively interest during the month of December, that toward the close of her engagement we had not standing room in the Hall. The cause is gaining, and the success of the past betokens a prosperous future. Cincinnati will not be behind Chicago in the cause of humanity, but the two Banner Cities of the West will be shorn of their laurels, if they let the enterprising citizens of St. Louis raise \$60,000 by subscription to build a Hall, (as reported by A. J. Davis, the other day, when he passed through here on his way to Cleveland.) Oh, that we could open the hearts and the pockets of the capitalists here to that extent.

Yours, Fraternally, A. W. Pugh, Secretary.

Letter from W. A. Baldwin, Esq.

DEAR JOURNAL:-Allow me to thank you, as counsel for Sarah Haviland and Daniel J. Baker, persons charged with the murder of the three children, over whose unfortunate deaths there has been so much excitement the last three weeks, for the timely and very just view you have taken of the matter. The effort to cast the responsibility of this event on Spiritualism, has already about spent itself. I cannot, at least until after their trial, indicate the whole line of argument and the facts in the case. But a point or two may properly be set forth, in justice to the accused, and for the better information of the public. First-It is not true, as stated in the papers generally, that the poisoning of the three children was done by direction of the spirits. This lie, that has been manufactured for the use of those in the churches, and out of them, who hate Spiritualism, has been formed out of the confession of Baker and Mrs. Haviland that "the spirits had prophesied these children would not live." There has been no evidence thus far elicited in any of the examinations that in the most remote manner goes to prove that these children were poisoned by the direction of spirits or mediums. Impressions and prophecies of their death have been given, but always in a very indefinite manner; and the fact that these children were very sickly was enough to suggest the thought of their death to any one, without resorting to Spiritualism for authority. Second-The poor mother had always been an affectionate and careful one, depriving herself of almost every comfort, and striving in every honorable way to procure subsistence for her five needy children. She was a firm and apparently sincere believer in Spiritualism. Her moral character stands without a stain, as does that of the friend who helped her, who, for so doing, has been arrested and charged with the crime of murder. The two girls, with the

elder brother of one of them, have been put under oppressive bonds, and are in jail to appear as witnesses. The evidence thus far simply shows that while those people may have been fanatical, they were kind, and aided the distracted mother to keep herself and her hungry children from frost and starvation, while those who have held up holy hands in horror, might have aided the indigent, half insane mother. As she says, "they did not;" If they had "it might have been different."

The entire story is touchingly and powerfully, though but half told, in her own honest, unselfish confession. I have only felt sad for her. All my indignation is bestowed on the unscrupulous world, which first drives men, women and children into vice, shame and crime, then pollutes and perverts popular opinion, then with that polluted and perverted popular opinion, imagines probable cause of guilt, then incarcerates and holds for trial, then in nine cases out of ten the jury and court give judgment to gratify the bloodthirsty cry of bigotry and prejudice! Already the few manly words published by a newspaper or two have begun to put the minds of the multitude in the right position. Grave questions are involved in this case, and for the present I can only say, that Spiritualism is neither the principal nor occasional cause of the deaths of these children, and if the churches wish to join issue we can find right here in Battle Creek more than an equal offset to their account. The world has not yet learned how to do good.

WM. A. BALDWIN. Battle Creek, Mich., Jan. 10, 1866.

Letter from Mary F. Davis.

NEW YORK, (274 Canal street,) Jan., 1866.

FRIEND JONES: Thank you for giving notice to the public, in your JOURNAL of Jan. 20th, of the generous testimonial presented us on New Year's day. Since then I have received two hundred and fifty dollars more, making a sum of eight hundred and fifty dollars! Permit me to express, on behalf of my beloved companion and myself, heartfelt gratitude to all who have united in this noble expression of confidence, appreciation, and love. Such a heavenly bestowal of earthly goods, indicates not only the whole-souled interest of Spiritualists in the cause we love, but also their readiness to stay up our hands and help us bear-

"Our portion of the weight of care That crushes into dumb despair One half the human race."

Let those whose hands have been extended to aid us and whose hearts have dictated the cherished words of sacred affection contained in the letters received, rest assured that many anxious hours will be saved us during the coming year by this timely and generous benefaction. With new hope and loftier trust can we, thus aided and encouraged, devote ourselves to the spirit culture of the young, and the upbuilding of humanity.

Yours, Fraternally,

For the Religio-Philosophical Journal. "Obstacles in the Way of the Reform of Woman's Rights."

"W. N.," in No. 16 of the JOURNAL, is unjust in his criticisms upon woman, and he overlooks the fact that the argument used against her will apply with tenfold power to man. Woman has so often been tried and condemned, by churchmen and conservatives out of the church, for her devotion to fashion and extravagance in dress, that she has ceased to be moved by these pecuniary appeals, and, womanlike, insists in maintaining her own individuality in spite of all efforts to cry, and charged innocent woman with causing the war by her extravagance, and they rather insist on her dispensing with a few foreign ornaments to pay the national debt which she has so unwittingly contracted. All these charges we bear gracefully, realizing the source from whence they come; but when a correspondent of a reform journal has the boldness, in view of man's reckless extravagance, to bring forward these stale arguments against woman's enjoying the rights with which she is by nature endowed, it is time to look around to see if the world really moves, or if Galileo was an impostor.

Men everywhere are more prodigal than women. The money expended for tobacco-a most intolerable nuisance-would furnish clothing for all the women in the world; and yet what woman ever stooped to say, you must abandon your smoking, chewing, drinking and gambling, or we will not give

"W. N." condemns us for arraying ourselves in fine clothes to be seen by others. If this is a crime, punishable with disfranchisement in our case, why not in every other? Why do gentlemen adorn themselves with gold and diamonds, patent leather and broadcloth, all in the latest fashion? Is it that they may avoid the admiring gaze of others? Our worthy correspondent hints that "gadding and gossip" are the results of arraying the person in becoming apparel. This statement calls loudly for proof, and when proved we would very modestly venture the inquiry, Is all the gossip, slang or small talk heard among the women? Will some bar-room

gentleman answer? The long dress which W. N. ridicules is worn by enlightened women in self-defence. But few women are strong enough and great enough to bear the taunts and jeers which the reform dress calls forth. A few months ago an intelligent young woman was arrested in Chicago for wearing the Bloomer costume. Her dress did not "trail," as a Christian man, "clothed with a little brief authority" thought it should, and so she was arrested, detained a day on her journey, for deviating, as her good sense dictated, from long established customs. I do not admire the long skirts worn by ladies; but we have a right to wear them, nevertheless, so long as the fashion does not infringe upon the rights of others.

"Tight lacing" is certainly an evil that cannot be too strongly condemned; but truth can be made quite as acceptable to enlightened readers as falsehood. The story of the "tourniquet, two assistants, with hempen cords and pulleys," is false; but "W. N." may not know that it is.

Fourthly, the personal appearance should not be rendered acceptable by any artificial aid, such as bolsters, compressed pillows, etc. Are there any instances on record where men seek to remedy deformities by padding? Are wigs, false teeth, and hair dye womanly inventions? We ask for information, judging these are unheard of things by one gentleman at least.

The style of bonnets is another weak argument against "Woman's Rights." Woman, with all her ingenuity, could not invent a bonnet more inelegant, uncomfortable and useless than is a "stovepipe hat;" yet we do not say you ought not to help make our laws until you dress as we dictate. Any woman so grossly impudent would be considered a fit subject for the idiotic asylum.

One word in defence of hoops. We think they

"W. N." does not like them, he has a perfect right

RELIGIO-PHILOSOPHICAL JOURNAL.

DILACT WEED THE COM

to adopt some other costume. In reviewing all the charges brought against us. we are compelled to the conclusion that all this hue and cry about woman's folly and extravagance is made by men who have restless consciences to quiet, and so keep woman's faults before the people that their own may be overlooked.

Beligio-Philosophical Journal

CHICAGO, PEBRUARY 3, 1866.

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In changing the direction, the sid as well as the new ad-

In renewing subscriptions the date of expiration should On subscribing for the Journal, state the number of the paper at which you wish to commence. When no time is specified, it will be understood that the subscriber wishes to

To Our Subscribers.

begin with the first number of the current volume.

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

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

"What Shall we do with the Women?"

This momentous question is before the world. It has crept into our brains and fallen from our lips. It is being discussed by thinkers of all classes. The needlewoman stitches, and curses meanwhile her political and social servitude. In the kitchens, the parlors; in the pulpits, in the barrooms and in Congress halls, men and women ask, what of sixteen millions of American white women? What shall we do with the wives, daughters, lovers, sisters, mothers, of farmers, mechanics, merchants, soldiers, statesmen?

Some supposed that when the negro was well disposed of, the great human world could "lie down to pleasant dreams;" but before the fate of Africa is settled, women raise the cry "Political rights!" "Universal suffrage!!"

Here is a petition to both Houses of Congress. It is now being circulated for signatures:

A PETITION FOR UNIVERSAL SUFFRAGE. To the Senate and House of Derementatives: respectfully ask an amendment of the Constitution that shall prohibit the several States from disfranchising any of their citizens on the ground of sex.

In making our demand for suffrage, we would call your attention to the fact that we represent sixteen millions people—one half the entire population of the country—intelligent, virtuous, native-born American citizens; and yet we are the only class who stand outside the pale of political recognition.

The Constitution classes us as "free people," and counts us whole persons in the basis of representation; and yet we are governed without our consent, compelled to pay taxes without appeal, and punished for violations of law without choice of The experience of all ages, the Declaration of

the Fathers, the statute laws of our own day, and the fearful revolutions through which we have just passed, all prove the uncertain tenure of life, liberty and property, so long as the ballot—the only weapon of self-protection—is not in the hand of every citizen. Therefore, as you are now amending the Consti-

tution, and, in harmony with advancing civilization, placing new safeguards round the individual rights of four millions of emancipated slaves, we ask that you extend the right of suffrage to Women—the only remaining class of disfranchised citizens—and thus fulfil your constitutional obligation "to guarantee to every State in the Union a Republican form of Government.

As all partial application of Republican princi-ples must ever breed a complicated legislation as well as a discontented people, we would pray your honorable body, in order to simplify the machinery of government and ensure domestic tranquility, that you legislate hereafter for persons, citizens, tax payers, and not for class or caste.

For justice and equality your petitioners will ever Now what shall we do with women? Will they

be allowed equal rights with the white and the black man?

We are interested by the variety of opinions

given upon this subject. Horace Greeley says, "The destiny of woman is marriage. Her sphere is home. Man's duty is to support her." If, indeed, the destiny of women is marriage, the creation of a surplus of women is a lamentable mistake. Mr. Greeley may possibly favor Mormonism, in this emergency. "Man's duty to support her."

Supposing the man is incapacitated by sickness, drunkenness, profligacy, or by imbecility to support a woman, what then? And then if a man does not choose to link his life to another's in marriage, what is to be done? Would Mr. Greeley insist upon his supporting some other man's wife or sister? Is woman, we ask in all seriousness, to be disposed of like common merchandise? Must the great, brave, loyal-souled women of our country become respectable paupers—respectable only before the law? No, no, Horace. If you deny woman a liberal education—if you would have her politically ostracised - do not, as you hope for happiness on earth and harmony in heaven, doom and damn her socially. If she chooses to marry, well; but do not propose the sale of a soul for bread. Let woman starve if she must, but allow her to die honorably; let her go back to God with her womanly soul untainted by the leprosy of falsehood.

The editor of The Golden Era takes quite another

view of women. He says: "The real want of women is self-austaining labor.

A true way to degrade them is to keep them in sloth, luxury and idleness. A hasband is well enough when the right kind of a man comes along; but they should not be trained husband catchers. That would be bad enough if there were a man apiece for them, but under the existing state of things, they should be trained to something else.

are comfortable, and we choose to wear them. If have noble women. There should be for woman

the full world in all the rights of labor, with the fulness of remuneration as much as if done by man, and every department of mental work should be equally open to her from which to enlarge her sphere in the direction she may choose, as free and just conditions are necessary for all healthy development. A full, broad soul would have larger happiness than in trailing serpent skirts through

In another exchange we find the following:

"A woman's true sphere is in her family, in her home duties, which furnish the best and most appropriate training for faculties pointed out by nature itself. And for those duties, some of the very highest

and noblest that are entrusted to human agency the fine machinery that is to perform them should be wrought to its last point of perfectness. What is to be done with women without families?

Have they any sphere, any place in creation? Would it not be a charity deed for those who harp upon the "sphere of woman," to decide just what her sphere is and what are her duties to her own soul? Such men would, perhaps, be public benefactors.

Theodore Tilton, the editor of the Independent said in a public meeting recently, "I trust that we shall yet have a Republic which, instead of disfranchising one-half its citizens, and that, too, by common consent 'its better half,' shall ordain the political equality not only of both colors, but of both sexes! I believe in a reconstructed Union wherein every good woman shall have a wedding ring on her finger, and a ballot in her hand!"

Chapin, Beecher, Wendell Phillips, Garrison, and in fact all men who are worthy the world, are in favor of suffrage, regardless of sex. Ask them "what shall we do with the women?" They will reply, "Leave them to themselves. Woman's orbit is the orbit of her humanity, and hence she ought to be man's equal-equal before the world, before the law, as she is before God."

The sycophant, the demagogue, the soulless rabble cannot ridicule the true woman into seclusion. She will not be coaxed, wheedled or frightened with "woman's sphere." She disdains bribes -refuses the price paid for treason—she holds her humanity above spheres, above price.

"Give woman her rights" is a common expression. She asks no gifts at human hands. She demands what is by birthright hers; what belongs to her humanity, to her immortality. He who denies her this is a robber, and stands a condemned criminal at the bar of justice.

Those who presume to point out woman's way and to decide her mission, begin to feel that they are not equal to the task, and in despair cry out "What shall we do with the women?"

When England had grown gray in discussing the West India slavery question; when the mightiest intellect faitered, a woman, Elizabeth Heyrick, wrote three words which settled the question at once and forever: "IMMEDIATE, UNCONDITIONAL EMANCIPATION." If such minds as Clarkson, Wilberforce, Brougham and Romilly will sit at the feet of a woman and listen to her counselings, may not those among us who are at a "dead lock" upon the woman's rights question, condescend to take counsel of the party most deeply interested? Lucretia Mott, Maria Mitchell, and Appolonia Jagiello, may have some way of disposing of the important question.

Should these noble women fail to meet the emergency, let those who possess the power of incantation implore the aid of Madam Roland, Mary Godwin, Elena Cornaro. From the better land they will reply to the call "If you would see the salvation of the world, take your wicked law-chains from woman's limbs; your heel from her heart, and your unholy hands from her throat, then she will care for herself, relieving you from farther responsi-

The Pharisees in Chicago.

There are now being held in Chicago what are termed "Dally Union Prayer Meetings," at which assemble crowds of such people as usually make public displays of picty and excellence, and profess a degree of religion which places them among the elect of God. It seems to be customary at these meetings, not only to state individual experiences in the pursuit of holiness, but to ask the prayers of the brethren for and in behalf of such persons and objects as seem to require special supplication. The following are samples of the method of obtaining grace, taken from the published reports in the public papers, and they furnish to the thoughtful mind food for a melancholy reflection. It is in pity and not in derision that we call attention to the mournful spectacle presented by these poor, silly people, who, not content with exposing in public those sacred feelings of the heart which should rest alone between themselves and their God, must drag in their neighbors, their relatives and friends, and parade their secrets and their sorrows before the assembled audiences. One man requested the prayers of the congregation "for the child of his sister, an obdurate hearted little girl of eleven years." Think of that strong hearted child of eleven; and further, "that he, the speaker, could scarcely bear the burden, it was so great, to think that this child had not found grace, and that he should have no peace until she did find it."

Another stated "that he had observed on a previous evening several of the brethren remaining to pray with a sinner who refused to be converted; he too was obdurate; admitted all the statements of his pious brothers, and even acknowledged "that if he should die that night he would be lost," but still he could not see the light; "but they finally got him down on his knees, and they remained and wrestled with him for two long hours, until halfpast eleven." The speaker was particular to give the precise time when he was constrained to admit the force of the arguments or the prayers, and he was pronounced "born again."

There was a prayer requested "for all of those sisters who had hard fisted husbands."

Then a young man, in a voice trembling with emotion, asked the prayers of the elect "for seven other young men, who daily sat down to the table with him, and whom he could not bear to see perishing by his side."

Then the prayers were asked "for the mother of a large family, who is without God."

"For a young man who is anxious about his soul, but does not know the way to God."

"For a young man upon whom the evil one has taken a strong hold."

These things are not exaggerations, but literal transcripts from the reports of the sayings and doings of this assembly made public every day. It is scarcely possible to believe that there can be got together so many silly people; and it is yet

more incredible that they can thus make their folly

public.

"For a blessing upon the family tie," etc., etc.

"Etherealism."

We have received a series of very interesting Spiritual communications upon the laws of spiritual life, entitled "Etherealism." We shall soon commence their publication. The reader will flud them well worth his attention.

A Curse.

"By the sweat of thy brow shalt thou earn thy bread all the days of thy life."

Such was the condemnation of Adam for the sin of transgression. But if Adam had not sinned. what then? The human race would have lived in a state of semi-barbarism, unkempt, unclothed and ignorant. Spontaneous productions would have served to support life; and roaming about in naked. ness, the human being would have been removed but one degree above the brute. Who would have built the towns and cities, the railroads and the telegraphs, the printing press and the steam engines Where would have been the works of science and of art—the sculpture, the painting, and the architecture? Who would have reared all the splendid monuments, with which intellect and genius have adorned and beautified the earth, if Adam had not

No: in the wisdom of God man labors, because labor is a law of nature. God works. God labors. and so man, created in the likeness of God, labors also. Labor is a blessing, not a punishment. It develops the physical faculties and expands the intellect-its product is all that there is of man and of earth. Deprive us of that, and we sink to the level of the brute creation.

Let those who are wise in the old theologies answer this question, and tell us what if Adam had not sinned. We who believe that God hath done all things well, cherish no such fables as this. .

A Worthy Work.

A party of gentlemen was invited a few evenings since to meet at a private dwelling in Brooklyn, N. Y. The object of the "surprise party" was to consider the condition of the vagrant children of that city of churches. The Independent says the meeting was a success. "Fifteen thousand dollars were contributed on the spot! This money goes for an immediate Newsboys' Lodging House in Brooklyn. We have never witnessed the doing of a nobler piece of work, nor a nobler spirit of liberality. Mr. S. B. Chittenden, Mr. Horace B. Classin, and Mr. John D. McKenzie - to whom this beautiful enterprise owes its success-are thus grandly cheating the next generation out of its prospective multitude of lawless men, by eatching these vagrants while yet boys, and training them to a manhood of good behavior and orderly citizenship. We are glad to be the chroniclers of so good a deed."

This is indeed a "revival." Would it not be well for the lovers of sinners in Chicago to follow the noble example of Brooklyn?

Execution of Mrs. Martha Grinder.

Mrs. Grinder was executed in Pittsburgh, Pa., on the 19th inst., for murder by poison. Her victims were Mrs. Caruthers and Miss Buchanan. She confessed her guilt. She was charged with poisoning other persons; but in her confession she says:

"In view of my departure, in a few hours, from the case of Mrs. Caruthers, and also in the case of Miss Buchanan, but I am innocent of all other charges made against me in the papers, of poisoning people. But bad as I have been, I feel that God, for Christ's sake, has forgiven me, and through His mercy I hope to find an entrance into heaven." No motive has ever been discovered for the com-

mission of these crimes. She appears to have been induced to the commission of them by a spirit of flendish delight in witnessing the sufferings of her

Mrs. Grinder was a member of the Methodist Episcopal Church. This fact proves nothing against Methodism. Human nature is everywhere full of murmities; but und Mrs. Grinder, like Mrs. Haviland, the child poisoner, been a Spiritualist, the fact would have been proclaimed from the press and from the pulpit, to prove, beyond question, the pernicious influence of our blessed faith.

God's Providence.

Bishop Elliott of Savannah, Ga., in a thankagiving sermon, made especial mention of God's Providence in slavery. He says:

" It is very curious and very striking in this connection, to trace out the history of slavery in this country, and to observe God's providential care over it ever since its introduction. African slavery had its origin in this country in an act of mercy, to save the Indian from a toil which was destroying him ; but, while the Indian has perished, the substitute, who was brought to die in his place, has lived, prospered, and multiplied. Behold the providential interposition! Then, when the slave trade was destroyed, the inability any longer to obtain slaves through importation forced upon masters in these States a greater attention to the comforts and morals of their slaves. The family relation was fostered, the marriage tie grew in importance, and the 800,000 slaves who inhabited these States at the closing of our ports in 1808 have, in the short space of fifty years, grown into four millions."

We see no very remarkable display of God's wisdom in allowing the African to be enslaved to save the Indian, or in the black man's increasing to perpetuate the institution of slavery.

Children's Lyceum.

The members of the Progressive Lyceum in Philadelphia are looking forward to a grand celebration on the 7th inst.

Mr. Dyott, in a private note, says: "We are to have the use of the new and beautiful decorations and scenery which are being prepared, at a cost \$1,000, for a series of select musical entertainments to be given by the celebrated master of music, Mr. Perelli, of this city."

Success to the Philadelphia friends. They are worthy all praise. Below we give a programme of the exercises:

1. Patriotic Toblesuz-with chorus-by the entire

Lyceum.

Marching-with flags. Silver Chain Recitation.

4. Dislogue-between Sir Peterand Lady Teazle-(School for Scandal). 5. Song—Come now and haste away.
6. Parlor Gymnastics—Dumb Bell Exercises with

Music-in costume-by Infant Group. Dialogue-Miss Kuhn and Miss Blackwood. 8. Trio-'Neath the Greenwood Tree-Misses M.,

E. and L. Fithian. PART II. 1. Musical Tableaux-Court of the Fairles-by Ju-

2. Dialogue-Brutus and Cassius-by F. Gourlay and A. Chase.

Song—Home of my Heart—Miss M. Blackwood Comic Duett—Quaker Courtship—Simon and Ruth. Recitation—Life—Mr. F. Gourlay. 6. Song-She Sung among the Flowers-Miss Mary

Fithian. Comic Recitation-Pin, Needle and Scissors-Miss Minnie Harris. 8. Emblematical Tableaux.

Lyceum Conductor, M. B. Dyott; Musical Di-

rector, C. E. Sargent.

Doors open at 7½ o'clock; commence at 8 o'clock.

Tickets 85 cents, or three for \$1.00. For sale by the officers and members of the Lyceum, at T. H. Pugh's, corner of Sixth and Chestnut, C. H. Trumpler's, Seventh and Chestnut streets, and at the door.

CORRECTION .- Our printer made us say last week that Dr. Bryant healed Miss Shaw. The name was Shaver.

aroused; many cried humbug, and threats were made. Mayor Maris, to his honor be it recorded, determined that no rowdylsm should be permitted in this goodly city, while under his care, so he ordered the police to keep order and if necessary to arrest and hold in custody such as did not remain onlet. The consequence was that on Saturday evening. January 6th, some of the disorderly were arrested and detained for future treatment. Some of these persons had made confusion in the procoedings the night previous, and the manager, Dr. Fitzgibbon, ordered the police to prevent those who were known to be the authors of such disturbance from entering the hall, on Saturday night, but some of them forcibly went in, were arrested, and conveyed away. Their cases came up before the Mayor on Monday, but as there was no desire on the part of the doctor to prosecute them, they were released. But these turbulent parties, calling themselves the "very respectable class," were much incensed, and determined not to "give it up so." These went from the Mayor's office to the office of Squire Staats, and caused a warrant on behalf of the State to be issued against Dr. Fitzgibbon, on a charge of assault and battery, in ordering the police to arrest and take out of the hall these disturbers of the peace. The trial was to come off on Wednesday afternoon at 8 o'clock, at which time I, with a host of others, repaired to the Squire's office to see what would come of it. When the case was called, the doctor gave notice that he should appeal to the General Court, to be holden at Newcastle, some time next May, and gave bonds in \$100 for his appearance there at that time. Our good reformer, Thomas Garrett, entered the bond with the doctor. The prosecuting parties had given the names of a dozen as witnesses for the State, which were called by Squire Staats and required to give bonds, each in the sum of \$100, to be on hand as witnesses for the State! That was an unexpected damper on them, and while they were squirming in reference to the course to be pursued in the matter, I left the office, hearing as I retired, the remark, "we have got a wet blanket thrown on us now."

The city officers here deserve all praise for their gentlemanly bearing and impartiality in the investigation of Spiritualism. Dr. Fitzgibbon seems well posted in the manner of proceeding with the "respectable" rowdyism of the times. Miss Vanwie is truly a very remarkable medium, with a development in this phase of only about three months since; the manifestations are equal to the most wonderful in the dark circles. At a private scance last week she was sewed up in a bag, and the manifestations were as potent as when in the usual cabinet, the instruments being carried around the room, different persons being touched by hands. I attended one of the seances this week, at the house of Bro. Garrett. There were several inveterate skeptics present. Miss Vanwie at that time had the bottom of her dress sewed to the carpet, and in the same way fastened around the wrists and neck, and was sitting on a small stool, leaning her body on a sofa. The room was excessively cold; bells were placed on the mantelpiece ten feet from her; the drum was the same distance off, and by the side of one of the skeptics, and yet it was taken out into the room, beaten, the bells taken down and thrown about, and hands passed over, around, and upon the heads of the disbelievers.

Mrs. M. J. Wilcoxsen has been lecturing here to good acceptance. She contemplates a tour to the West before long. She is a feeble woman, but with fine spiritual powers. I bespeak for her a welcome West.

Yours truly, L. K. COONLEY.

GINCINNATI, Jan. 16, 1866.

The Religious Society of Progressive Spiritualists of Cincinnati held their annual election for officers Sunday morning, Dec. 31st, 1865, and the following persons were elected to serve as the Executive Board of the Society during the year 1866:

President-Hon. A. G. W. Carter. Vice President-M. W. Cary.

Secretary-A. W. Pugh.

Treasurer-Joseph L. Taylor.

Trustees-A. Ludington, Henry Beck, and H. T. Ogden.

Collector-T. B. Taylor.

Our meetings for the year were closed by the ministrations of Nellie L. Wiltsie, who created such a lively interest during the month of December, that toward the close of her engagement we had not standing room in the Hall. The cause is gaining, and the success of the past betokens a prosperous future. Cincinnati will not be behind Chicago in the cause of humanity, but the two Banner Cities of the West will be shorn of their laurels, if they let the enterprising citizens of St. Louis raise \$60,000 by subscription to build a Hall, (as reported by A. J. Davis, the other day, when he passed through here on his way to Cleveland.) Oh, that we could open the hearts and the pockets of the capitalists here to that extent.

> Yours, Fraternally, A. W. Pugh, Secretary.

Letter from W. A. Baldwin, Esq.

DEAR JOURNAL:-Allow me to thank you, as counsel for Sarah Haviland and Daniel J. Baker, persons charged with the murder of the three children, over whose unfortunate deaths there has been so much excitement the last three weeks, for the timely and very just view you have taken of the matter. The effort to cast the responsibility of this event on Spiritualism, has already about spent itself. I cannot, at least until after their trial, indicate the whole line of argument and the facts in the case. But a point or two may properly be set forth, in justice to the accused, and for the better information of the public. First-It is not true, as stated in the papers generally, that the poisoning of the three children was done by direction of the spirits. This lie, that has been manufactured for the use of those in the churches, and out of them, who hate Spiritualism, has been formed out of the confession of Baker and Mrs. Haviland that "the spirits had prophesied these children would not live." There has been no evidence thus far elicited in any of the examinations that in the most remote manner goes to prove that these children were poisoned by the direction of spirits or mediums. Impressions and prophecies of their death have been given, but always in a very indefinite manner; and the fact that these children were very sickly was enough to suggest the thought of their death to any one, without resorting to Spiritualism for authority. Second-The poor mother had always been an affectionate and careful one, depriving herself of almost every comfort, and striving in every honorable way to procure subsistence for her five needy children. She was a firm and apparently sincere believer in Spiritualism. Her moral character stands without a stain, as does that of the friend who helped her. who, for so doing, has been arrested and charged with the crime of murder. The two girls, with the

elder brother of one of them, have been put under oppressive bonds, and are in jail to appear as witnesses. The evidence thus far simply shows that while those people may have been fanatical, they were kind, and aided the distracted mother to keep herself and her hungry children from frost and starvation, while those who have held up holy hands in horror, might have aided the indigent, half insane mother. As she says, "they did not;" if they had

"It might have been different." The entire story is touchingly and powerfully, though but half told, in her own honest, unselfish confession. I have only felt sad for her. All my indignation is bestowed on the unscrupulous world, which first drives men, women and children into vice, shame and crime, then pollutes and perverts popular opinion, then with that polluted and perverted popular opinion, imagines probable cause of guilt, then incarcerates and holds for trial, then in nine cases out of ten the jury and court give judgment to gratify the bloodthirsty cry of bigotry and prejudice! Already the few manly words published by a newspaper or two have begun to put the minds of the multitude in the right position. Grave questions are involved in this case, and for the present I can only say, that Spiritualism is neither the principal nor occasional cause of the deaths of these children, and if the churches wish to join issue we can find right here in Battle Creek more than an equal offset to their account. The world has not yet learned how to do good.

WM. A. BALDWIN. Battle Creek, Mich., Jan. 10, 1866.

Letter from Mary F. Davis.

NEW YORK, (274 Canal street,) Jan., 1866.

FRIEND JONES: Thank you for giving notice to the public, in your JOURNAL of Jan. 20th, of the generous testimonial presented us on New Year's day. Since then I have received two hundred and fifty dollars more, making a sum of eight hundred and fifty dollars! Permit me to express, on behalf of my beloved companion and myself, heartfelt gratitude to all who have united in this noble expression of confidence, appreciation, and love. Such a heavenly bestowal of earthly goods, indicates not only the whole-souled interest of Spiritualists in the cause we love, but also their readiness to stay up our hands and help us bear-

> "Our portion of the weight of care That crushes into dumb despair One half the human race."

Let those whose hands have been extended to aid us and whose hearts have dictated the cherished words of sacred affection contained in the letters received, rest assured that many anxious hours will be saved us during the coming year by this timely and generous benefaction. With new hope and loftier trust can we, thus aided and encouraged, devote ourselves to the spirit culture of the young, and the upbuilding of humanity.

Yours, Fraternally, MARY F. DAVIS.

For the Religio-Philosophical Journal. "Obstacles in the Way of the Reform of Woman's Rights."

"W. N.," in No. 16 of the JOURNAL, is unjust in his criticisms upon woman, and he overlooks the fact that the argument used against her will apply with tenfold power to man. Woman has so often been tried and condemned, by churchmen and conservatives out of the church, for her devotion to fashion and extravagance in dress, that she has ceased to be moved by these pecuniary appeals, and, womanlike, insists in maintaining her own individuality in spite of all efforts to cry, and charged innocent woman with causing the war by her extravagance, and they rather insist on her dispensing with a few foreign ornaments to pay the national debt which she has so unwittingly contracted. All these charges we bear gracefully, realizing the source from whence they come; but when a correspondent of a reform journal has the boldness, in view of man's reckless extravagance, to bring forward these stale arguments against woman's enjoying the rights with which she is by nature endowed, it is time to look around to see if the world really moves, or if Galileo was an impostor.

Men everywhere are more prodigal than women. The money expended for tobacco—a most intolerable nulsance-would furnish clothing for all the women in the world; and yet what woman ever stooped to say, you must abandon your smoking, chewing, drinking and gambling, or we will not give you your rights?

"W. N." condemns us for arraying ourselves in fine clothes to be seen by others. If this is a crime, punishable with disfranchisement in our case, why not in every other? Why do gentlemen adorn themselves with gold and diamonds, patent leather and broadcloth, all in the latest fashion? Is it that they may avoid the admiring gaze of others? Our worthy correspondent hints that "gadding and gossip" are the results of arraying the person in becoming apparel. This statement calls loudly for proof, and when proved we would very modestly venture the inquiry, Is all the gossip, slang or small talk heard among the women? Will some bar-room gentleman answer?

The long dress which W. N. ridicules is worn by enlightened women in self-defence. But few women are strong enough and great enough to bear the taunts and jeers which the reform dress calls forth. A few months ago an intelligent young woman was arrested in Chicago for wearing the Bloomer costume. Her dress did not "trail," as a Christian man, "clothed with a little brief authority" thought it should, and so she was arrested, detained a day on her journey, for deviating, as her good sense dictated, from long established customs. I do not admire the long skirts worn by ladies; but we have a right to wear them, nevertheless, so long as the fashion does not infringe upon the rights of others.

"Tight lacing" is certainly an evil that cannot be too strongly condemned; but truth can be made quite as acceptable to enlightened readers as falsehood. The story of the "tourniquet, two assistants, with hempen cords and pulleys," is false; but "W. N." may not know that it is.

Fourthly, the personal appearance should not be rendered acceptable by any artificial aid, such as bolsters, compressed pillows, etc. Are there any instances on record where men seek to remedy deformities by padding? Are wigs, false teeth, and hair dye womanly inventions? We ask for information, judging these are unheard of things by one gentleman at least.

The style of bonnets is another weak argument against "Woman's Rights." Woman, with all her ingenuity, could not invent a bonnet more inclegant, uncomfortable and useless than is a "stovepipe hat;" yet we do not say you ought not to help make our laws until you dress as we dictate. Any woman so grossly impudent would be considered a fit subject for the idiotic asylum.

One word in defence of hoops. We think they

"W. N." does not like them, he has a perfect right to adopt some other costume.

RELIGIO-PHILOSOPHICAL JOURNAL.

MENCE KEED IMIC CITO MILLIAM ---

In reviewing all the charges brought against us, we are compelled to the conclusion that all this hue and cry about woman's folly and extravagance is made by men who have restless consciences to quiet, and so keep woman's faults before the people that their own may be overlooked.

Religio-Philosophical Journal

OHIOAGO, FEBRUARY 3, 1866.

OFFICE, 84, 80 & 88 DEARBORN ST., 3d FLOOR.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PURLISHERS AND PROPRIETORS.

GEO. II. JONES, Secretary. 8. 8. JONES, President. AF For terms of subscription see Prospectus on eighth page

"The Pen is mightler than the Sword."

To Postmasters.

All Postmasters in the United States and British Provinces are requested to act as Agents for this paper—to receive and remit subscriptions, for which they will be entitled to retain FORTY CENTS of each \$3.00 subscription, and TWENTY CENTS of each \$1.60 (half-year's) subscription.

To Our Patrons. Persons sending post office orders, drafts, etc., are requested to make them payable to George H. Jones, Sec'y.
In changing the direction, the old as well as the new ad-

In renewing subscriptions the date of expiration should On subscribing for the Journal state the number of the paper at which you wish to commence. When no time is specified, it will be understood that the subscriber wishes to

To Our Subscribers.

begin with the first number of the current volume.

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

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

"What Shall we do with the Women?"

This momentous question is before the world It has crept into our brains and fallen from our lips. It is being discussed by thinkers of all classes. The needlewoman stitches, and curses meanwhile her political and social servitude. In the kitchens. the parlors; in the pulpits, in the barrooms and in Congress halls, men and women ask, what of sixteen millions of American white women? What shall we do with the wives, daughters, lovers, sisters, mothers, of farmers, mechanics, merchants, soldiers, statesmen?

Some supposed that when the negro was well disposed of, the great human world could "lie down to pleasant dreams;" but before the fate of Africa is settled, women raise the cry "Political rights!" "Universal suffrage!!"

Here is a petition to both Houses of Congress. It is now being circulated for signatures:

A PETITION FOR UNIVERSAL SUFFRAGE. To the Senate and House of Tresentations: undersigned, Women senate United States, respectfully ask an amendment of the Constitution that shall prohibit the several States from disfranchising any of their citizens on the ground of sex.

In making our demand for suffrage, we would call your attention to the fact that we represent sixteen millions people-one half the entire population of the country—intelligent, virtuous, native-born American citizens; and yet we are the only class who stand outside the pale of political recognition.

The Constitution classes us as "free people," and counts us whole persons in the basis of representation; and yet we are governed without our consent, compelled to pay taxes without appeal, and punished for violations of law without choice of Judge or juror. The experience of all ages, the Declaration of

the Fathers, the statute laws of our own day, and the fearful revolutions through which we have just passed, all prove the uncertain tenure of life, liberty and property, so long as the ballot—the only weapon of self-protection—is not in the hand of every citizen. Therefore, as you are now amending the Consti-

tution, and, in harmony with advancing civilization, placing new safeguards round the individual rights of four millions of emancipated slaves, we ask that you extend the right of suffrage to Women—the only remaining class of disfranchised citizens—and thus fulfil your constitutional obligation "to gnarantee to every State in the Union a Republican form

As all partial application of Republican principles must ever breed a complicated legislation as well as a discontented people, we would pray your honorable body, in order to simplify the machinery of government and ensure domestic tranquility, that you legislate hereafter for persons, citizens, tax payers, and not for class or caste. For justice and equality your petitioners will ever

Now what shall we do with women? Will they be allowed equal rights with the white and the

black man? We are interested by the variety of opinions

given upon this subject.

Horace Greeley says, "The destiny of woman is marriage. Her sphere is home. Man's duty is to support her." If, indeed, the destiny of women is marriage, the creation of a surplus of women is a lamentable mistake. Mr. Greeley may possibly favor Mormonism, in this emergency. "Man's duty to support her."

Supposing the man is incapacitated by sickness, drunkenness, profligacy, or by imbecility to support a woman, what then? And then if a man does not choose to link his life to another's in marriage, what is to be done? Would Mr. Greeley insist upon his supporting some other man's wife or sister? Is woman, we ask in all seriousness, to be disposed of like common merchandise? Must the great, brave, loyal-souled women of our country become respectable paupers-respectable only before the law? No, no, Horace. If you deny woman a liberal education—if you would have her politically ostracised - do not, as you hope for happiness on carth and harmony in heaven, doom and damn her socially. If she chooses to marry, well; but do not propose the sale of a soul for bread. Let woman starve if she must, but allow her to die honorably; let her go back to God with her womanly soul untainted by the leprosy of falsehood.

The editor of The Golden Era takes quite another view of women. He says:

"The real want of women is self-sastaining labor. A true way to degrade them is to keep them in sloth, luxury and idleness. A husband is well enough when the right kind of a man comes along; but they should not be trained husband catchers. That would be bad enough if there were a man spiece for them, but under the existing state of things, they should be trained to something else.

To have noble men we must

are comfortable, and we choose to wear them. If I have noble women. There should be for woman

the full world in all the rights of labor, with the fulness of remuneration as much as if done by man, and every department of mental work should be equally open to her from which to enlarge her sphere in the direction she may choose, as free and just conditions are necessary for all healthy development. A full, brond soul would have larger happiness than in trailing scrpent skirts through

In another exchange we find the following: "A woman's true sphere is in her family, in her home duties, which furnish the best and most appropriate training for faculties pointed out by

And for those duties, some of the very highest and noblest that are entrusted to human agency, the fine machinery that is to perform them should be wrought to its last point of perfectness.

What is to be done with women without families? Have they any sphere, any place in creation? Would it not be a charity deed for those who harp upon the "sphere of woman," to decide just what her sphere is and what are her duties to her own sonl? Such men would, perhaps, be public benefactors.

Theodore Tilton, the editor of the Independent, said in a public meeting recently, "I trust that we shall yet have a Republic which, instead of disfranchising one-half its citizens, and that, too, by common consent 'its better half,' shall ordain the political equality not only of both colors, but of both sexes! I believe in a reconstructed Union wherein every good woman shall have a wedding ring on her finger, and a ballot in her hand!"

Chapin, Beecher, Wendell Phillips, Garrison, and in fact all men who are worthy the world, are in favor of suffrage, regardless of sex. Ask them "what shall we do with the women?" They will reply, "Leave them to themselves. Woman's orbit is the orbit of her humanity, and hence she ought to be man's equal-equal before the world, before the law, as she is before God."

The sycophant, the demagogue, the soulless rabble cannot ridicule the true woman into seclusion. She will not be coaxed, wheedled or frightened with "woman's sphere." She disdains bribes -refuses the price paid for treason-she holds her humanity above spheres, above price.

"Give woman her rights" is a common expression. She asks no gifts at human hands. She demands what is by birthright hers; what belongs to her humanity, to her immortality. He who denies her this is a robber, and stands a condemned criminal at the bar of justice.

Those who presume to point out woman's way and to decide her mission, begin to feel that they are not equal to the task, and in despair cry out "What shall we do with the women?"

When England had grown gray in discussing the West India slavery question; when the mightiest intellect faltered, a woman, Elizabeth Heyrick, wrote three words which settled the question at once and forever: "IMMEDIATE, UNCONDITIONAL EMANCIPATION." If such minds as Clarkson, Wilberforce, Brougham and Romilly will sit at the feet of a woman and listen to her counselings, may not those among us who are at a "dead lock" upon the woman's rights question, condescend to take counsel of the party most deeply interested? Lucretia Mott, Maria Mitchell, and Appolonia Jagiello, may have some way of disposing of the important question.

Should these noble women fail to meet the emergency, let those who possess the power of incantation implore the aid of Madam Roland, Mary Godwin, Elena Cornaro. From the better land they will reply to the call "If you would see the salvation of the world, take your wicked law-chains from woman's limbs; your heel from her heart, and your unholy hands from her throat, then she will care for herself, relieving you from farther responsiindu --- in the same

The Pharisees in Chicago. There are now being held in Chicago what are

termed "Daily Union Prayer Meetings," at which assemble crowds of such people as usually make public displays of piety and excellence, and profess a degree of religion which places them among the elect of God. It seems to be customary at these meetings, not only to state individual experiences in the pursuit of hollness, but to ask the prayers of the brethren for and in behalf of such persons and objects as seem to require special supplication. The following are samples of the method of obtaining grace, taken from the published reports in the public papers, and they furnish to the thoughtful mind food for a melancholy reflection. It is in pity and not in derision that we call attention to the mournful spectacle presented by these poor, silly people, who, not content with exposing in public those sacred feelings of the heart which should rest alone between themselves and their God, must drag in their neighbors, their relatives and friends, and parade their secrets and their sorrows before the assembled audiences. One man requested the prayers of the congregation "for the child of his sister, an obdurate hearted little girl of eleven years." Think of that strong hearted child of eleven; and further, "that he, the speaker, could scarcely bear the burden, it was so great, to think that this child had not found grace, and that he should have no peace until she did find it."

Another stated "that he had observed on a previous evening several of the brethren remaining to pray with a sinner who refused to be converted; he too was obdurate; admitted all the statements of his plous brothers, and even acknowledged "that if he should die that night he would be lost," but still he could not see the light; "but they finally got him down on his knees, and they remained and wrestled with him for two long hours, until halfpast eleven." The speaker was particular to give the precise time when he was constrained to admit the force of the arguments or the prayers, and he was pronounced "born again."

There was a prayer requested "for all of those sisters who had hard fisted husbands."

Then a young man, in a voice trembling with emotion, asked the prayers of the elect "for seven other young men, who daily sat down to the table with him, and whom he could not bear to see perishing by his side."

Then the prayers were asked "for the mother of a large family, who is without God." "For a young man who is anxious about his soul,

but does not know the way to God." "For a young man upon whom the evil one has

taken a strong hold."

"For a blessing upon the family tie," etc., etc. These things are not exaggerations, but literal transcripts from the reports of the sayings and doings of this assembly made public every day. It is scarcely possible to believe that there can be got together so many silly people; and it is yet

"Etherealism."

more incredible that they can thus make their folly

public.

We have received a series of very interesting Spiritual communications upon the laws of spiritual life, entitled "Etherealism." We shall soon commence their publication. The reader will find them well worth his attention.

A Curse.

"By the sweat of thy brow shalt thou carn thy bread all the days of thy life."

Such was the condemnation of Adam for the sin of transgression. But if Adam had not sinned. what then? The human race would have lived in a state of semi-barbarism, unkempt, unclothed and ignorant. Spontaneous productions would have served to support life; and roaming about in naked. ness, the human being would have been removed but one degree above the brute. Who would have built the towns and cities, the railroads and the telegraphs, the printing press and the steam engines Where would have been the works of science and of art-the sculpture, the painting, and the architecture? Who would have reared all the splendid monuments, with which intellect and genius have adorned and beautified the earth, if Adam had not

No; in the wisdom of God man labors, because labor is a law of nature. God works. God labors. and so man, created in the likeness of God, labora also. Labor is a blessing, not a punishment. It develops the physical faculties and expands the intellect-its product is all that there is of man and of earth. Deprive us of that, and we sink to the level of the brute creation.

Let those who are wise in the old theologies answer this question, and tell us what if Adam had not sinned. We who believe that God hath done all things well, cherish no such fables as this.

A Worthy Work.

A party of gentlemen was invited a few evenings since to meet at a private dwelling in Brooklyn, N. Y. The object of the "surprise party" was to consider the condition of the vagrant children of that city of churches. The Independent says the meeting was a success. "Fifteen thousand dollars were contributed on the spot! This money goes for an immediate Newsboys' Lodging House in Brooklyn. We have never witnessed the doing of a nobler piece of work, nor a nobler spirit of liberality. Mr. S. B. Chittenden, Mr. Horace B. Classin, and Mr. John D. McKenzie - to whom this beautiful enterprise owes its success-are thus grandly cheating the next generation out of its prospective multitude of lawless men, by eatching these vagrants while yet boys, and training them to a manhood of good behavior and orderly citizenship. We are glad to be the chroniclers of so good a deed."

This is indeed a "revival." Would it not be well for the lovers of sinners in Chicago to follow the noble example of Brooklyn?

Execution of Mrs. Martha Grinder.

Mrs. Grinder was executed in Pittsburgh, Pa., on the 19th inst., for murder by poison. Her victims were Mrs. Caruthers and Miss Buchanan. She confessed her guilt. She was charged with poisoning other persons; but in her confession she says:

"In view of my departure, in a few hours, from earth, I want to say that I acknowledge my guilt in the case of Mrs. Caruthers, and also in the case of Miss Buchanan, but I am innocent of all other charges made against me in the papers, of polsoning people. But bad as I have been, I feel that God, for Christ's sake, has forgiven me, and through His mercy I hope to find an entrance into heaven." No motive has ever been discovered for the com-

mission of these crimes. She appears to have been induced to the commission of them by a spirit of fiendish delight in witnessing the sufferings of her

Mrs. Grinder was a member of the Methodist Episcopal Church. This fact proves nothing against Methodism. Human nature is everywhere full of murmities; out ma Mrs, Grinder, like Mrs. Haviland, the child poisoner, been a Spiritualist, the fact would have been proclaimed from the press and from the pulpit, to prove, beyond question, the pernicious influence of our blessed faith.

God's Providence.

Bishop Elliott of Savannah, Ga., in a thanksgiving sermon, made especial mention of God's Providence

"It is very curious and very striking in this con-nection, to trace out the history of slavery in this country, and to observe God's providential care over it ever since its introduction. African slavery had its origin in this country in an act of mercy, to save the Indian from a toil which was destroying him; but, while the Indian has perished, the substitute, who was brought to die in his place, has lived, prospered, and multiplied. Behold the providential interposition! Then, when the slave trade was destroyed, the inability any longer to obtain slaves through importation forced upon masters in these States a greater attention to the comforts and morals of their slaves. The family relation was fostered, the marriage tie grew in importance, and the 800,000 slaves who inhabited these States at the closing of our ports in 1808 have, in the short space of fifty years, grown into four millions."

We see no very remarkable display of God's wisdom in allowing the African to be enslaved to save the Indian, or in the black man's increasing to perpetuate the institution of slavery.

Children's Lycenm.

The members of the Progressive Lyceum in Philadelphia are looking forward to a grand celebration on the 7th inst.

Mr. Dyott, in a private note, cays: "We are to have the use of the new and beautiful decorations and scenery which are being prepared, at a cost \$1,000, for a series of select musical entertainments to be given by the celebrated master of music, Mr. Perelli, of this city."

Success to the Philadelphia friends. They are worthy all praise. Below we give a programme of the exercises:

PART I. 1. Patriotic Tablesus-with chorus-by the entire Lyceum.

2. Marching-with flags. 3. Silver Chain Recitation. 4. Dialogue between Sir Peterand Lady Teazlo-

5. Song—Come now and haste away.
6. Parlor Gymnastics—Dumb Bell Exercises with Music-in costume-by Infant Group. 7. Disloyer-Miss Kuhn and Miss Binckwood.

8. Trio-Neath the Greenwood True-Missos M., E. and L. Fithian. PART II. 1. Musical Tableaux-Court of the Fairles-by Ja-

2. Dialogue -- Brutus and Cassius -- by F. (Jourlay and 3. Song-Home of my Heart-Miss M. Blackwood.

venile Groups.

4. Comic Duett—Quaker Courtship -Simon and Ruth. 5. Recitation—Life—Mr. F. Gourlay. 6. Song—She Sang among the Flowers—Miss Mary Fithian.

7. Comic Recitation-Pin, Needle and Scissors-Miss Minnie Harris. 8. Hmblematical Tableaux.

Lyceum Conductor, M. B. Dyott; Musical Di-Doors open at 7% o'clock; commonce at 8 o'clock. Tickets 35 cents, or three for \$1.00. For sale by

the officers and members of the Lycoum, at T. H. Pugh's, corner of Sixth and Chestnut, C. H. Trump ler's, Seventh and Chestnut streets, and at the door.

CORRECTION.—Our printer made us say last week that Dr. Bryant healed Miss Shaw. The name was

RELIGIO-PHILOSOPHICAL JOURNAL.

aroused; many cried humbug, and threats were made. Mayor Maris, to his honor be it recorded, determined that no rowdylsm should be permitted in this goodly city, while under his care, so he ordered the police to keep order and if necessary to arrest and hold in custody such as did not remain quiet. The consequence was that on Saturday evening, January 6th, some of the disorderly were arrested and detained for future treatment. Some of these persons had made confusion in the proceedings the night previous, and the manager, Dr. Fitzgibbon, ordered the police to prevent those who were known to be the authors of such disturbance from entering the hall, on Saturday night, but some of them forcibly went in, were arrested, and conveyed away. Their cases came up before the Mayor on Monday, but as there was no desire on the part of the doctor to prosecute them, they were released. But these turbulent parties, calling themselves the "very respectable class," were much incensed, and determined not to "give it up so." These went from the Mayor's office to the office of Squire Stants, and caused a warrant on behalf of the State to be issued against Dr. Fitzgibbon, on a charge of assault and battery, in ordering the police to arrest and take out of the hall these disturbers of the peace. The trial was to come off on Wednesday afternoon at 8 o'clock, at which time I, with a host of others, repaired to the Squire's office to see what would come of it. When the case was called, the doctor gave notice that he should appeal to the General Court, to be holden at Newcastle, some time next May, and gave bonds in \$100 for his appearance there at that time. Our good reformer, Thomas Garrett, entered the bond with the doctor. The prosecuting parties had given the names of a dozen as witnesses for the State, which were called by Squire Staats and required to give bonds, each in the sum of \$100, to be on hand as witnesses for the State! That was an unexpected damper on them, and while they were squirming in reference to the course to be pursued in the matter, Heft the office, hearing as I retired, the remark, "we have got a wet blanket thrown on us now." The city officers here deserve all praise for their

gentlemanly bearing and impartiality in the investigation of Spiritualism. Dr. Fitzgibbon seems well posted in the manner of proceeding with the "respectable" rowdyism of the times. Miss Vanwie is truly a very remarkable medium, with a development in this phase of only about three months since; the manifestations are equal to the most wonderful in the dark circles. At a private scance last week she was sewed up in a bag, and the manifestations were as potent as when in the usual cabinet, the instruments being carried around the room, different persons being touched by hands. I attended one of the seances this week, at the house of Bro. Garrett. There were several inveterate skeptics present. Miss Vanwie at that time had the bottom of her dress sewed to the carpet, and in the same way fastened around the wrists and neck, and was sitting on a small stool, leaning her body on a sofa. The room was excessively cold; bells were placed on the mantelpiece ten feet from her; the drum was the same distance off, and by the side of one of the skeptics, and yet it was taken out into the room, beaten, the bells taken down and thrown about, and hands passed over, around, and upon the heads of the disbelievers.

Mrs. M. J. Wilcoxsen has been lecturing here to good acceptance. She contemplates a tour to the West before long. She is a feeble woman, but with fine spiritual powers. I bespeak for her a welcome

L. K. COONLEY. Yours truly,

GINCINNATI, Jan. 16, 1866.

The Religious Society of Progressive Spiritualists of Cincinnati held their annual election for officers Sunday morning, Dec. 31st, 1865, and the following persons were elected to serve as the Executive Board of the Society during the year 1866:

President-Hon. A. G. W. Carter. Vice President-M. W. Cary. Secretary-A. W. Pugh. Treasurer-Joseph L. Taylor. Trustces-A. Ludington, Henry Beck, and H. T.

Collector-T. B. Taylor.

Our meetings for the year were closed by the ministrations of Nellie L. Wiltsle, who created such a lively interest during the month of December, that toward the close of her engagement we had not standing room in the Hall. The cause is gaining, and the success of the past betokens a prosperous future. Cincinnati will not be behind Chicago in the cause of humanity, but the two Banner Cities of the West will be shorn of their laurels, if they let the enterprising citizens of St. Louis raise \$60,000 by subscription to build a Hall, (as reported by A. J. Davis, the other day, when he passed through here on his way to Cleveland.) Oh, that we could open the hearts and the pockets of the capitalists here to that extent.

> Yours, Fraternally, A. W. Pugh, Secretary.

Letter from W. A. Baldwin, Esq.

DEAR JOURNAL:-Allow me to thank you, as counsel for Sarah Haviland and Daniel J. Baker. persons charged with the murder of the three children, over whose unfortunate deaths there has been so much excitement the last three weeks, for the timely and very just view you have taken of the matter. The effort to cast the responsibility of this event on Spiritualism, has already about spent itself. I cannot, at least until after their trial, indicate the whole line of argument and the facts in the case. But a point or two may properly be set forth, in justice to the accused, and for the better information of the public. First-It is not true, as stated in the papers generally, that the poisoning of the three children was done by direction of the spirits. This lie, that has been manufactured for the use of those in the churches, and out of them, who hate Spiritualism, has been formed out of the confession of Baker and Mrs. Haviland that "the spirits had prophesied these children would not live." There has been no evidence thus far elicited in any of the examinations that in the most remote manner goes to prove that these children were poisoned by the direction of spirits or mediums. Impressions and prophecies of their death have been given, but always in a very indefinite manner; and the fact that these children were very sickly was enough to suggest the thought of their death to any one, without resorting to Spiritualism for authority. Second-The poor mother had always been an affectionate and careful one, depriving herself of almost every comfort, and striving in every honorable way to procure subsistence for her five needy children. She was a firm and apparently sincere believer in Spiritualism. Her moral character stands without a stain, as does that of the friend who helped her. who, for so doing, has been arrested and charged with the crime of murder. The two girls, with the are comfortable, and we choose to wear them. If have noble women. There should be for woman

elder brother of one of them, have been put under oppressive bonds, and are in jail to appear as witnesses. The cyldence thus far simply shows that while those people may have been fanatical, they were kind, and aided the distracted mother to keep herself and her hungry children from frost and starvation, while those who have held up holy hands in horror, might have aided the indigent, half insane mother. As she says, "they did not;" If they had

"it might have been different." The entire story is touchingly and powerfully, though but half told, in her own honest, unselfish confession. I have only felt sad for her. All my indignation is bestowed on the unscrupulous world, which first drives men, women and children into vice, shame and crime, then pollutes and perverts popular opinion, then with that polluted and perverted popular opinion, imagines probable cause of guilt, then incarcerates and holds for trial, then in nine cases out of ten the jury and court give judgment to gratify the bloodthirsty cry of bigotry and prejudice! Already the few manly words published by a newspaper or two have begun to put the minds of the multitude in the right position. Grave questions are involved in this case, and for the present I can only say, that Spiritualism is neither the principal nor occasional cause of the deaths of these children, and if the churches wish to join Issue we can find right here in Battle Creek more than an equal offset to their account. The world has not yet learned how to do good.

WM. A. BALDWIN. Battle Creek, Mich., Jan. 10, 1866.

Letter from Mary F. Davis.

NEW YORK, (274 Canal street.) Jan., 1866.

FRIEND JONES: Thank you for giving notice to the public, in your JOURNAL of Jan. 20th, of the generous testimonial presented us on New Year's day. Since then I have received two hundred and fifty dollars more, making a sum of eight hundred and fifty dollars! Permit me to express, on behalf of my beloved companion and myself, heartfelt gratitude to all who have united in this noble expression of confidence, appreciation, and love. Such a heavenly bestowal of earthly goods, indicates not only the whole-souled interest of Spiritualists in the cause we love, but also their readiness to stay up our hands and help us bear-

"Our portion of the weight of care That crushes into dumb despair Que half the human race."

Let those whose hands have been extended to aid us and whose hearts have dictated the cherished words of sacred affection contained in the letters received, rest assured that many anxious hours will be saved us during the coming year by this timely and generous benefaction. With new hope and loftier trust can we, thus aided and encouraged, devote ourselves to the spirit culture of the young and the upbuilding of humanity.

> Yours, Fraternally, MARY F. DAVIS.

For the Religio-Philosophical Journal. "Obstacles in the Way of the Reform of Woman's Rights."

"W. N.," in No. 16 of the Journal, is unjust in his criticisms upon woman, and he overlooks the fact that the argument used against her will apply with tenfold power to man. Woman has so often been tried and condemned, by churchmen and conservatives out of the church, for her devotion to fashion and extravagance in dress, that she has ceased to be moved by these pecuniary appeals, and, womanlike, insists in maintaining her own individuality in spite of all efforts to will and charged innocent woman with causing the war by her extravagance, and they rather insist on her dispensing with a few foreign ornaments to pay the national debt which she has so unwittingly contracted. All these charges we bear gracefully, realizing the source from whence they come; but when a correspondent of a reform journal has the boldness, in view of man's reckless extravagance, to bring forward these stale arguments against woman's enjoying the rights with which she is by nature endowed, it is time to look around to see if the world really moves, or if Galileo was an impostor.

Men everywhere are more prodigal than women. The money expended for tobacco—a most intolerable nulsance-would furnish clothing for all the women in the world; and yet what woman ever stooped to say, you must abandon your smoking, chewing, drinking and gambling, or we will not give you your rights?

"W. N." condemus us for arraying ourselves in fine clothes to be seen by others. If this is a crime, punishable with disfranchisement in our case, why not in every other? Why do gentlemen adorn themselves with gold and diamonds, patent leather and broadcloth, all in the latest fashion? Is it that they may avoid the admiring gaze of others? Our worthy correspondent hints that "gadding and gossip" are the results of arraying the person in becoming apparel. This statement calls loudly for proof, and when proved we would very modestly venture the inquiry, Is all the gossip, slang or small talk heard among the women? Will some bar-room gentleman answer?

The long dress which W. N. ridicules is worn by enlightened women in self-defence. But few women are strong enough and great enough to bear the taunts and jeers which the reform dress calls forth. A few months ago an intelligent young woman was arrested in Chicago for wearing the Bloomer costume. Her dress did not "trail," as a Christian man, "clothed with a little brief authority" thought it should, and so she was arrested, detained a day on her journey, for deviating, as her good sense dictated, from long established customs. I do not admire the long skirts worn by ladies; but we have a right to wear them, nevertheless, so long as the fashion does not infringe upon the rights of others.

"Tight lacing" is certainly an evil that cannot be too strongly condemned; but truth can be made quite as acceptable to enlightened readers as falsehood. The story of the "tourniquet, two assistants, with hempen cords and pulleys," is false : but "W. N." may not know that it is.

Fourthly, the personal appearance should not be rendered acceptable by any artificial aid, such as bolsters, compressed pillows, etc. Are there any instances on record where men seek to remedy deformities by padding? Are wigs, false teeth, and hair dye womanly inventions? We ask for information, judging these are unheard of things by one gentleman at least.

The style of bonnets is another weak argument against "Woman's Rights." Woman, with all her ingenuity, could not invent a bonnet more inelegant, uncomfortable and useless than is a "stovepipe hat;" yet we do not say you ought not to help make our laws until you dress as we dictate. Any woman so grossly impudent would be considered a fit subject for the idiotic asylum.

One word in defence of hoops. We think they

"W. N." does not like them, he has a perfect right to adopt some other costume.

In reviewing all the charges brought against us, we are compelled to the conclusion that all this hue and cry about woman's folly and extravagance is made by men who have restless consciences to quiet, and so keep woman's faults before the people that their own may be overlooked. L. H. K.

Religio-Philosophical Journal

CHICAGO, PEBBUARY 3, 1866.

OFFICE, 84, 86 & 88 DEARBORN ST., 8d FLOOR. RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

PUBLISHERS AND PROPRIETORS. GEO. II. JONES, Secretary. 8. S. JONES, President.

For terms of subscription see Prospectus on eighth page "The Pon is mightier than the Sword."

To Postmasters.

All Postmasters in the United States and British Provinces are requested to act as Agents for this paper-to receive and remit subscriptions, for which they will be entitled to retain FORTY CENTS of each \$3.00 subscription, and TWENTY CENTS of each \$1.60 (half-year's) subscription.

To Our Patrons.

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

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

To Our Subscribers.

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

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

"What Shall we do with the Women?"

This momentous question is before the world. It has crept into our brains and fallen from our lips. It is being discussed by thinkers of all classes. The needlewoman stitches, and curses meanwhile her political and social servitude. In the kitchens, the parlors; in the pulpits, in the barrooms and in Congress halls, men and women ask, what of sixteen millions of American white women? What shall we do with the wives, daughters, lovers, sisters, mothers, of farmers, mechanics, merchants, soldiers, statesmen?

Some supposed that when the negro was well disposed of, the great human world could "lie down to pleasant dreams;" but before the fate of Africa is settled, women raise the cry "Political rights!" "Universal suffrage!!"

Here is a petition to both Houses of Congress. It is now being circulated for signatures:

A PETITION FOR UNIVERSAL SUFFRAGE. To the Senate and House of Dermentatives:

respectfully ask an amendment of the Constitution that shall prohibit the several States from disfranchising any of their citizens on the ground of sex. In making our demand for suffrage, we would call

your attention to the fact that we represent sixteen millions people-one half the entire population of the country—intelligent, virtuous, native-born American citizens; and yet we are the only class who stand outside the pale of political recognition. The Constitution classes us as "free people," and

counts us whole persons in the basis of representation; and yet we are governed without our consent, compelled to pay taxes without appeal, and punished for violations of law without choice of Judge or Juror.

The experience of all ages, the Declaration of the Fathers, the statute laws of our own day, and the fearful revolutions through which we have just passed, all prove the uncertain tenure of life, liberty and property, so long as the ballot—the only weapon of self-protection—is not in the hand of every citizen.

Therefore, as you are now amending the Constitution, and, in harmony with advancing civilization, placing new safeguards round the individual rights of four millions of emancipated slaves, we ask that you extend the right of suffrage to Women-the only remaining class of disfranchised citizens-and thus fulfil your constitutional obligation "to gnarantee to every State in the Union a Republican form of Government."

As all partial application of Republican princi-ples must ever breed a complicated legislation as well as a discontented people, we would pray your honorable body, in order to simplify the machinery of government and ensure domestic tranquility, that you legislate hereafter for persons, citizens, tax payers, and not for class or caste. For justice and equality your petitioners will ever

Now what shall we do with women? Will they be allowed equal rights with the white and the black man?

We are interested by the variety of opinions given upon this subject.

Horace Greeley says, "The destiny of woman is marriage. Her sphere is home. Man's duty is to support her." If, indeed, the destiny of women is marriage, the creation of a surplus of women is a lamentable mistake. Mr. Greeley may possibly favor Mormonism, in this emergency. "Man's duty to support her."

Supposing the man is incapacitated by sickness, drunkenness, profligacy, or by imbecility to support a woman, what then? And then if a man does not choose to link his life to another's in marriage, what is to be done? Would Mr. Greeley insist upon his supporting some other man's wife or sister? Is woman, we ask in all seriousness, to be disposed of like common merchandise? Must the great, brave, loyal-souled women of our country become respectable paupers-respectable only before the law? No, no, Horace. If you deny woman a liberal education-if you would have her politically ostracised - do not, as you hope for happiness on earth and harmony in heaven, doom and damn her socially. If she chooses to marry, well; but do not propose the sale of a soul for bread. Let woman starve if she must, but allow her to die honorably; let her go back to God with her womanly soul untainted by the leprosy of falschood.

The editor of The Golden Era takes quite another view of women. He says:

"The real want of women is self-sustaining labor.

A true way to degrade them is to keep them in sloth, luxury and idleness. A husband is well enough when the right kind of a man comes along; but they should not be trained husband catchers. That would be bad enough if there were a man apiece for them, but under the existing state of things, they should be trained to something else. To have noble men we must

the full world in all the rights of labor, with the fulness of remuneration as much as if done by man, and every department of mental work should be equally open to her from which to enlarge her sphere in the direction she may choose, as free and just conditions are necessary for all healthy development. A full, broad soul would have larger happiness than in trailing scrpent skirts through

In another exchange we find the following:

"A woman's true sphere is in her family, in her home duties, which furnish the best and most appropriate training for faculties pointed out by

And for those duties, some of the very highest and noblest that are entrusted to human agency, the fine machinery that is to perform them should be wrought to its last point of perfectness.

What is to be done with women without familles? Have they any sphere, any place in creation? Would it not be a charity deed for those who harp upon the "sphere of woman," to decide just what her sphere is and what are her duties to her own soul? Such men would, perhaps, be public benefactors.

Theodore Tilton, the editor of the Independent, said in a public meeting recently, "I trust that we shall yet have a Republic which, instead of disfranchising one-half its citizens, and that, too, by common consent 'its better half,' shall ordain the political equality not only of both colors, but of both sexes! I believe in a reconstructed Union wherein every good woman shall have a wedding ring on her finger, and a ballot in her hand!"

Chapin, Beecher, Wendell Phillips, Garrison, and in fact all men who are worthy the world, are in favor of suffrage, regardless of sex. Ask them "what shall we do with the women?" They will reply, "Leave them to themselves. Woman's orbit is the orbit of her humanity, and hence she ought to be man's equal—equal before the world, before the law, as she is before God."

The sycophant, the demagogue, the soulless rabble cannot ridicule the true woman into seclusion. She will not be coaxed, wheedled or frightened with "woman's sphere." She disdains bribes -refuses the price paid for treason-she holds her humanity above spheres, above price.

"Give woman her rights" is a common expression. She asks no gifts at human hands. She demands what is by birthright hers; what belongs to her humanity, to her immortality. He who denies her this is a robber, and stands a condemned criminal at the bar of justice.

Those who presume to point out woman's way and to decide her mission, begin to feel that they are not equal to the task, and in despair cry out "What shall we do with the women?"

When England had grown gray in discussing the West India slavery question; when the mightiest intellect faltered, a woman, Elizabeth Heyrick, wrote three words which settled the question at once and forever: "Immediate, Unconditional EMANCIPATION." If such minds as Clarkson, Wilberforce, Brougham and Romilly will sit at the feet of a woman and listen to her counselings, may not those among us who are at a "dead lock" upon the woman's rights question, condescend to take counsel of the party most deeply interested? Lucretia Mott, Maria Mitchell, and Appolonia Jagiello, may have some way of disposing of the important question.

Should these noble women fall to meet the emergency, let those who possess the power of incantation implore the aid of Madam Roland, Mary Godwin, Elena Cornaro. From the better land they will reply to the call "If you would see the salvation of the world, take your wicked law-chains from woman's limbs : your heel from her heart, and your unholy hands from her throat, then she will care for herself, relieving you from farther responsi-

The Pharisees in Chicago.

There are now being held in Chicago what are termed "Dally Union Prayer Meetings," at which assemble crowds of such people as usually make public displays of piety and excellence, and profess a degree of religion which places them among the elect of God. It seems to be customary at these meetings, not only to state individual experiences in the pursuit of holiness, but to ask the prayers of the brethren for and in behalf of such persons and objects as seem to require special supplication. The following are samples of the method of obtaining grace, taken from the published reports in the public papers, and they furnish to the thoughtful mind food for a melancholy reflection. It is in pity and not in derision that we call attention to the mournful spectacle presented by these poor, silly people, who, not content with exposing in public those sacred feelings of the heart which should rest alone between themselves and their God, must drag in their neighbors, their relatives and friends, and parade their secrets and their sorrows before the assembled audiences. One man requested the prayers of the congregation "for the child of his sister, an obdurate hearted little girl of eleven years." Think of that strong hearted child of eleven; and further, "that he, the speaker, could scarcely bear the burden, it was so great, to think that this child had not found grace, and that he should have no peace until she did find it."

Another stated "that he had observed on a previous evening several of the brethren remaining to pray with a sinner who refused to be converted; he too was obdurate; admitted all the statements of his pious brothers, and even acknowledged "that if he should die that night he would be lost," but still he could not see the light; "but they finally got him down on his knees, and they remained and wrestled with him for two long hours, until halfpast eleven." The speaker was particular to give the precise time when he was constrained to admit the force of the arguments or the prayers, and he was pronounced "born again."

There was a prayer requested "for all of those sisters who had hard flated husbands."

Then a young man, in a voice trembling with emotion, asked the prayers of the elect "for seven other young men, who daily sat down to the table with him, and whom he could not bear to see perishing by his side."

Then the prayers were asked "for the mother of a large family, who is without God." "For a young man who is anxious about his soul,

but does not know the way to God."

"For a young man upon whom the evil one has taken a strong hold."

"For a blessing upon the family tie," etc., etc. These things are not exaggerations, but literal transcripts from the reports of the sayings and doings of this assembly made public every day. It is scarcely possible to believe that there can be got together so many silly people; and it is yet more incredible that they can thus make their folly

"Etherealism."

We have received a series of very interesting Spiritual communications upon the laws of spiritual life, entitled "Etherealism." We shall soon commence their publication. The reader will flud them well worth his attention.

A Curse.

"By the sweat of thy brow shalt thou earn thy bread all the days of thy life."

Such was the condemnation of Adam for the sin of transgression. But if Adam had not sinned. what then? The human race would have lived in a state of semi-barbarism, unkempt, unclothed and ignorant. Spontaneous productions would have served to support life; and roaming about in naked. ness, the human being would have been removed but one degree above the brute. Who would have built the towns and cities, the railroads and the telegraphs, the printing press and the steam engines Where would have been the works of science and of art-the sculpture, the painting, and the architecture? Who would have reared all the splendid monuments, with which intellect and genius have adorned and beautified the earth, if Adam had not

No; in the wisdom of God man labors, becanse labor is a law of nature. God works. God labors. and so man, created in the likeness of God, labora also. Labor is a blessing, not a punishment. It develops the physical faculties and expands the intellect-its product is all that there is of man and of earth. Deprive us of that, and we sink to the level of the brute creation.

Let those who are wise in the old theologies answer this question, and tell us what if Adam had not sinned. We who believe that God hath done all things well, cherish no such fables as this. *

A Worthy Work.

A party of gentlemen was invited a few evenings since to meet at a private dwelling in Brooklyn, N. Y. The object of the "surprise party" was to consider the condition of the vagrant children of that city of churches. The Independent says the meeting was a success. "Fifteen thousand dollars were contributed on the spot! This money goes for an immediate Newsboys' Lodging House in Brooklyn. We have never witnessed the doing of a nobler piece of work, nor a nobler spirit of liberality. Mr. S. B. Chittenden, Mr. Horace B. Classin, and Mr. John D. McKenzie - to whom this beautiful enterprise owes its success—are thus grandly cheating the next generation out of its prospective multitude of lawless men, by eatching these vagrants while yet boys, and training them to a manhood of good behavior and orderly citizenship. We are glad to be the chroniclers of so good a deed."

This is indeed a "revival." Would it not be well for the lovers of sinners in Chicago to follow the noble example of Brooklyn?

Execution of Mrs. Martha Grinder.

Mrs. Grinder was executed in Pittsburgh, Pa., on the 19th inst., for murder by poison. Her victims were Mrs. Caruthers and Miss Buchanan. She confessed her guilt. She was charged with poisoning other persons; but in her confession she says: "In view of my departure, in a few hours, from

earth, I want to say that I acknowledge my guilt in the case of Mrs. Caruthers, and also in the case of Miss Buchanan, but I am innocent of all other charges made against me in the papers, of poisoning people. But bad as I have been, I feel that God, for Christ's sake, has forgiven me, and through His mercy I hope to find an entrance into heaven." No motive has ever been discovered for the com-

mission of these crimes. She appears to have been induced to the commission of them by a spirit of fiendish delight in witnessing the sufferings of her

Mrs. Grinder was a member of the Methodist Episcopal Church. This fact proves nothing against Methodism. Human nature is everywhere full of marmities; but ma Mrs. Grinder, like Mrs. Haviland, the child poisoner, been a Spiritualist, the fact would have been proclaimed from the press and from the pulpit, to prove, beyond question, the pernicious influence of our blessed faith.

God's Providence.

Bishop Elliott of Savannah, Ga., in a thankagiving sermon, made especial mention of God's Providence in slavery. He says: "It is very curious and very striking in this con-

nection, to trace out the history of slavery in this country, and to observe God's providential care over it ever since its introduction. African slavery had its origin in this country in an act of mercy, to save the Indian from a toil which was destroying him; but, while the Indian has perished, the substitute, who was brought to die in his place, has lived, prospered, and multiplied. Behold the providential interposition! Then, when the slave trade was destroyed, the inability any longer to obtain slaves through importation forced upon masters in these States a greater attention to the comforts and morals of their slaves. The family relation was fostered, the marriage tie grew in importance, and the 800,000 slaves who inhabited these States at the closing of our ports in 1808 have, in the short space of fifty years, grown into four millions."

We see no very remarkable display of God's wisdom in allowing the African to be enslaved to save the Indian, or in the black man's increasing to perpetuate the institution of slavery.

Children's Lyceum.

The members of the Progressive Lyceum in Philadelphia are looking forward to a grand celebration on the 7th inst.

Mr. Dyott, in a private note, says: "We are to have the use of the new and beautiful decorations and scenery which are being prepared, at a cost \$1,000, for a series of select musical entertainments to be given by the celebrated master of music, Mr. Perelli, of this city."

Success to the Philadelphia friends. They are worthy all praise.

Below we give a programme of the exercises: PART I. 1. Patriotic Tableaux-with chorus-by the entire

Lyceum. 2. Marching-with flags. 3. Silver Chain Recitation.

4. Dialogue-botween Sir Potorand Lady Teazle-(School for Scandal).

Song—Come now and haste away.

Parlor Gymnastics—Dumb Bell Exercises with Music-in costume-by Infant Group.

7. Dialogue-Miss Kuhn and Miss Blackwood. Neath the Greenwood

E. and L. Fithian. 1. Musical Tableaux—Court of the Fairles—by Ja-

2. Dialogue-Brutus and Cassius-by F. Gourlay and 3. Song-Home of my Heart-Miss M. Blackwood.

4. Comic Duett—Quaker Courtship—Simon and Ruth. 5. Recitation—Life—Mr. F. Gourlay.

6. Song-She Sang among the Flowers-Miss Mary Fithlan. 7. Comic Recitation-Pin. Needle and Scissors-Miss

Minnie Harris.
8. Emblematical Tableaux. Lyceum Conductor, M. B. Dyott; Musical Di-

rector, C. E. Sargent.

Doors open at 7½ o'clock; commence at 8 o'clock.

Tickets 85 cents, or three for \$1.00. For sale by the officers and members of the Lyceum, at T. H Pugh's, corner of Sixth and Chestnut, C. H. Trump ler's, Seventh and Chestnut structs, and at the door

CORRECTION, -Our printer made us say last week that Dr. Bryant healed Miss Shaw. The name was

Wonderful Cures.

On Friday morning, January 20th, we saw a little girl, by the name of Ida B. Mills, cloven years old, who had not been able to walk without crutches for eight weeks, whom Dr. Bryant had so far cured, in about five minutes' time, that she was able to walk without any assistance whatever. When we saw her and her mother, she had been cured several days. The complaint was in her hip joint, and her mother informed us that she felt that she owed the Doctor a debt of gratitude which she could never repay. The mother herself having been a cripple formany years, from inflammatory rheumatism, felt confident that had it not been for the timely assistance of Dr. Bryant, her child would have, in a short time, become, like herself, a cripple for life. Any one desiring to know more of the particulars of this case, can obtain all the information they desire by calling on Mrs. Mills, the mother, at 221 East Washington street, or on Mr. Mills, the father. at the compositors' room Dady Times office, Chi-

Another cure of a very bad case of lameness, we are enabled to report from undoubted authority. Mrs. William Butler, of Nelson, Lee county, Ill., had been troubled, for three years, with chronic inflammation of the knee joint, and unable to walk. She was brought into Dr. Bryant's room, where he operated upon her, and in about five minutes' time she was able to walk perfectly well.

These are but instances of the marvelous cures now being performed daily by this wonderful healer in our city.

Personal.

Hudson and Emma Tuttle are at their "Retreat," in Berlin Heights, Ohlo, writing books, and reading what others have written.

Charles Lennox Remond has removed to Greenwood, Mass., where he may hereafter be addressed. Dr. E. C. Dunn has gone into the lecturing field. His address is Rockford, III.

PLUMB.—Rev. A. H. Plumb, of the Chestnut street Congregational Church at Chelsen, has declined a call to Buffalo, and his salary has been raised to

Mrs. Laura Cuppy is meeting with good success in San Francisco, Cal.

Alcinda Wilhelm, M. D., inspirational speaker, will lecture in Kansas until spring. Address, care of James Thompson, box 188, Davenport, Iowa, until further notice.

F. L. Wadsworth speaks every Sunday in February in Milwaukee, Wis. Mr. Wadsworth is a good speaker and a worthy man.

Mrs. Cora Scott Daniels has just closed a very interesting course of lectures in Boston, Mass.

NEW POEM BY WHITTIER.—Ticknor & Fields have in press a new poem by Whittier, entitled "Snow-Bound," of which the Boston Transcript says: "It is understood to be somewhat autobiographical in its character, and to be descriptive of the scenery smidst which the author has dwelt in quiet retirement, but not in seclusion; for his pure, true thoughts, his loving, Christian spirit, his vigorous imagination, his delicate fancy, and the earnest and graphic verse in which these have found expression, have given him a high and spotless fame at home and abroad, as one of the poets of the age."

Charles A. Hayden will lecture before the First Society of Spiritualists in Crosby's Music Hall, every Sunday in February, at 101/4 A. M. and 71/4 o'clock

Prof. James J. Mapes, Wwellknown chemist, agriculturalist and Spiritualist, died recently in Newark, N. J.

Address to the World.

Some one sent us an order for one hundred copies of the National Address of Spiritualists to the World, which was mislaid before the order was filled. Who was it? Write again, please, and we will mail them directly, and promise that no such accident shall occur again.

mai ... A. J. Davis in Cleveland, Ohio.

In our next issue we shall publish A. J. Davis' first lecture in Claveland-" A Child is the Repository of Infinite Possibilities."

SUDDEN .- A priest named Watsel expired suddenly in the pulpit at Krell, in Bohemia, while preaching. He had just uttered the words, "Yes, there is a hell!" when he fell down insensible, and all efforts to restore animation were unavailing.

Suppose that it had been an infidel, Spiritualist, or a good old-fashioned anti-hell Universalist, who had died immediately after saying "there is no hell," would not all truly evangelical Christians have said, God gave the blasphemous wretch his just desorts, by instantly casting him into the very institution he had just so implously denied having an existence?

A CORRECTION. -- In the extract from Mr. Durkle's letter from Marmaton, Kansas, he was made to say that the Spiritualists had forty-two sections of land. This is rather a gross mistake, although we hope to see the day when they may own even more than that amount. The correct statement is they occupy four quarter sections. The gentleman who sent in the article wrote 4 q. sections in such a manner that to the printer the q. resembled a 9, and thus the mistake occurred.

Spiritual Lecture.

Charles A. Hayden will speak in the City Hall in Waukegan on Tuesday evening, the 30th. Measures will be taken after the lecture to re-

organize the Children's Lyceum. It is expected that those friendly to progressive ideas will be

To Correspondents.

"Blanche" and Mrs. Bailey, our children will give you thanks when their young eyes fall upon the stories you have written for them.

To Our Subscribers.

We respectfully request all subscribers who fall to get their papers in due time, to inform us without fall. Write name and address plainly, and the time and for how long, also to whom the subscription money was paid.

Responsibility.

The editors of THE RELIGIO-PHILOSOPHICAL Journal do not hold themselves responsible for the sentiments expressed by correspondents. Belleving 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.

Book Notices.

THE LOVE-LIFE OF DR. KANE. Price \$1.75. For sale by Tallmadge & Co., No. 109 Monroe street, (Lombard's Block), two doors west of the Postoffice, Chicago.

The above book contains the correspondence, and a history of the acquaintance, engagement, and secret marriage between Elisha K. Kane and Margaret Fox, with the similes of letters, and her por-

THE ATLANTIC for February is for sale by Tallmadge & Co. The contents are: English Opinions on the American War; Two Pictures; The Freedman's Story, 1; The Origin of the Gipsies; Passages from Hawthorne's Note-Book, 2; Court Cards; A Landscape Painter; Riviera de Ponente; Doctor Johns, XIII.; The Chimney Corner for 1806, II.; Griffith Gaunt, or Jealousy. III.; Three Months among the Reconstructionists; Reviews and Literary Notices.

THE ORIGIN AND ANTIQUITY OF PHYSICAL MAN, SCIENTIFICALLY CONSIDERED. By Hudson Tuttle. Boston : William White & Co. Price \$1.50.

For sale at this office. We have just received the book, therefore cannot speak of it from knowledge; but as Mr. Tuttle, so far as we know, has never written a worthless line, we confidently commend this last work to the reading public.

GAZBLLE. A Tale of the Great Rebellion. Lee & Shepard, Publishers, 149 Washington street, Boston. Price \$1.25. For sale at this office.

We have before us this lyrical epic. We have seldom seen a book so full of thought—so suggestive. It has been said that the age of poetry belongs to the past, that the future will only repeat the mighty thoughts of Homer, Young, Shakspeare, Pope and Milton; but this book is a refutation of the assertion.

Gazelle is new, it is fresh as dew laden clover blossoms. It is unique in its structure, in its views; it is one of the works which indicate the dawn of a new age of poetry—the coming spiritual, which is even now lighting the literary sky.

Why has not the author revealed his or her name? We presume many a reader will ask the same question. We can conjecture, at least to a certainty, that the poem is not by one who reverences the trammels which fetter common minds. The words are all poetry; the rhymes speak; the measure marches to the music of the ideas; grand as the thunder of Niagara when it describes the cataract; gentle as the wind-harp when it touches on the emotions. Its plot is matchless, and it possesses an unceasing interest by its purely American descriptions. It may be briefly told: A youth sets out into the world. We first find him on a steamer on Lake Erie. As he passes its western islands, famous for vineyards, his memory goes back to early days, and recounts the legends of the place. He finds a College classmate, and is introduced to his sister Gazelle and her father. They are Southrons, and the discussion of slavery is handled with the masterly common sense of Greeley, and the sharp humor of

They make the tour of the Falls, the St. Lawrence, and the White Mountains. Many episodes are introduced, principally of Indian legends, which are told in a most touching and tender manner, especially his rescuing her from a wreck on Lake

At Montreal they meet the Prince of Wales, and attend the ball given in his honor. The piquant description here of the manners of the "upper" is unsurpassable.

The hero is in love; but how it reveals itself; how the war creates a barrier between him and Gazelle; how he goes into the terrible strife, the fearful struggle of Pea Ridge, the awful scene at night after the battle, when he, unrecognized, meets her over the corpse of her brother; his confinement in the Andersonville prison; his promotion; his noble struggle when he learns that she, learning that be is dead, marries a nobleman of the Prince's suit; the death of the noble in a Southern broll, and the final reunion. We can only outline sufficiently to show how wonderful is the picture of nature, and

Although abounding in passages of sparkling wit, and angest humor, so complete is it as a whole, we cannot extract without injustice.

The following during lines describe the wreck on Ontario. The repetition of the word "darkness" gives a wonderful effect, and is an experiment few would dare:

> On we plunged into the darkness! All below was liquid darkness! All above was misty darkness! All around us, thickest darkness! Then a crush! and then a shricking Rose from all! The steamer reels; What mad devil has been wreaking Vengeance on her giant wheels?

Floating all night, supported by a plank, holding a female form he clutched as it floated by him in the "darkness," in the morning he finds it to be Gazelle! He thus describes the coming of the boat to rescue him from the wave:

> First I saw a towering steam-pipe Set in the horizon's brine; Watching still, I saw a snow white Steamboat grow upon its vine. Joy ! she spied us! she was heading For us, strugglers with the sea, Like a mighty angel shedding Radiance over misery.

The humorous strains may be represented by the following reflections:

Frown not, chaste Diana! My beauty. Like pure mountain enow, has a heart; You will own, if you will follow your duty, Love a most intuitional art. "You think her not coy enough." Give me The freedom of taste,-I'm a man,-A woman would have her, believe me, Conduct on a different plan;

rvest 3

Would have her, when icily viewing The scenes she has been passing through, Be saucy, and hard of subduing,-She'd plan what the never would do! Male authors make heroines decent, And gentle, and sweet in their loves; But women's are always on ill bent, 1 1477 And head one, no odds how he moves.

J 150 I never could see the completeness Jan Jan Of kissing, finaled by a box On the ears. All the mystical sweetness Takes wings, and flies after the knocks. If you venture a name of endearment. It is not very pleasant, if "cool," To be told that your breath is all misspent, And you're an improvident fool.

W ... 11 100 11(10) O, shade of dead Xantippe! Ladies Who court on this kind of plan, Are the ones who turn home into Hades, To torture some innocent man. I felt not at all like complaining Because she'd not knocked off my hat;

Will the

this little

I felt not at all like disdaining Her commendable hate for combat. How sweet is the following:

In the land when strangely and completely Reals and ideals are blended. Love's offerings will shape, oh, how sweetly! And vain aspirations be ended. What mysteries charming and tender, Which flee from our curious eyes, Are stored for our spirits to render Away in the blue of the skies!

How admirably does the rhyme express the boasting spirit of the Southerner in the following:

> If that rail-splitter Lincoln is elected, Some Southern cannonading is expected, And some secession ways may be detected, Which loyal Yankees will desire corrected; But, if their basis comes to be inspected, It will be found the whole heart is affected.

Here is a philosophical reflection: Where are we going? What will people say Of things which we call godly mysteries When science lights her torches all the way Our dreams now point, to great realities? There will be nothing supernatural,

But all things how to some eternal law. With matter co-existence. The great all Of miracles will be a man of straw. This free thought is clinched by this defiant re-

Don't shut this book, and burn it at the stake, But have a little patience. Bear in mind I may be wrong, or you in a mistake; So treat me and my hairbrained offspring kind. Bear this: I should not be the first to err, Nor you the first to feel intolerant; And, if your righteous judgment you defer, I shall appreciate the compliment!

In contrast, take the martial lines from the bat-

There was silence in the ranks, but afar open the gale, Came the neighing of the war horse, and the officers' com-

Or, in other words, the great brain speaking to the willing The jar of the artillery awoke a distant rumbling. Which came down upon the winds, like an earthquake's

The aspect of the battle-field is like the desolution Which a tornado leaves, except its play-ground is the nation; Some killed by shot, shattered by shell, or gashed by bayonet; Some lying in a pool of blood, dying, but living yet; Some battered by the iron book, where swept a thousand

So beaten, one could scarcely say the ruin was a corse.

sullen grumbling.

How admirable the tact displayed, in delineating the ruin a man may become by starvation, is presented in two lines. The "orderly" calls the Andersonville Prison roll: "Captain Lagrave!" "Here, sir, is he who once was,"

I answered, from the very mouth of hell; The picture of the suffering there endured is frightfully vivid:

Men licked the very vomit of the dying; Gnawed amputated limbs, swollen and red: And saw their shriveled skins, all cracked and drying, Come off in pieces; so much of them dead. Many a returned soldier will appreciate these

I am going home on furlough; Do they think that I am dead ? Do they think that I am sleeping Well in a hero's bed, And can turn not on my pillow. For all the tears they shed ?

I am going home on furlough; | * ** I used to dream of this When I lay in the Southern polymer of the first My poor fate hurled amies By a mad, red-handed denion: But I go to a cup of bliss.

I am going home on furlough, Clasping hands by the way; Hurry, ob throbbing engine, Let us be glad who may! To-day is shining, to-morrow May walk like a nun in gray.

Who that has felt the bitter panes of sorrow will not appreciate this:

> Fate is fickle, fate is daring, Ogling, blaming, little caring Who is white or sable wearing.

Joy from out a life she dashed Tears flow off from drooping lashes, Beauteous forms turn back to sahes.

Life is but a land of trials. Bown with cares and self-dentals, When we drink the "seven vials."

Who relies on Fate's careses? If to-day she pets and blesses. Next we writhe in sorrow's promos.

Whistle winds! Check keep your flushes; Dauntless heart, endure grieffs crushes; Death the wailing one soon hashes.

There, where anguish never rages, O'er the rolling, rulling ages, We shall read life's holler pages.

Or this following, where hope again dawns, and the happy dreams of youth are realized:

Is the sun of heaven painting Rainbows on a shower of there? Is a giant sorrow fainting, Plodding through the weary years?

The lesser poems have great merit, and are marked with a spirit of chastened sadness, which seizes hold of the very fibres of the heart. The one used as a dedication is remarkably so. That the unknown author has suffered, and severely, is felt n every line, and he fully knows how to express the deepest emotions of the suffering soul.

To suppose Childe Harold, and the better portions of Don Juan compounded, would give a fair idea of the composition of "Gazelle." The author is never at a loss for a rhyme, and some introduced, of themselves are "curiosities of literature." Yet they are never far-fetched, but always "handy" and apt. The thin guise of "a soldier of the Union,"

writing his autobiography, cannot long conceal the author. In fact we do not believe "he" is a man at all! There are passages which too clearly speak the deep fervency of woman's heart, her sympathetic and emotional nature.

We have only to add that for the author awaits a brilliant career. This effort but hints at the exhaustless resources which the most casual reader can discern he has at command.

The publishers have dressed the work as it deserves, the paper, type, and binding being unexceptionable, and we wish every one of our readers the pleasure of its perusal.

Business Matters.

MRS. A. H. ROBINSON'S SEANCES.-Mrs. A. H. Robinson, the medium, through whom the communications are given, found upon the sixth page of this paper, will be found at the reception room, (No. 87) of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, Lombard Block, (first building west of

the Post Office, Chicago,) from 2 to 4 o'clock, P. M., and from 7 to 9 evenings, Saturdays, Sundays and

Mondays, excepted. Admission tickets can be procured at Tallmadge's

Book Store, on the left hand of the front entrance to Lombard Block. At which place, also, all kinds of Spiritual and other Reformatory Books can be EMMA HARDINGE'S LECTURES ON THEOLOGY AND

NATURE.—This book contains Six Lectures given through that highly developed and well-known trance-medium, Miss Emma Hardinge, besides much other very interesting matter.

The following subjects are treated of in a masterly manner, viz. :

Astronomical Religion. Religion of Nature.

The Creator and His Attributes. Spirit-Its Origin and Destiny. 8in 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 Donelly.
For sale at the office of the Religio-Philosophi-CAL Publishing Association. Post Office Drawer 6825, Chicago. Price 75 cents.

Forwarded by mail on receipt of the price, free of

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

Chicago, Nov. 17, 1865. 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, Merriman Block, Jackson, Mich., every Friday and Saturday. Terms for examination \$1, for medicine \$2. The money should accompany orders. [15-tf

DR. PERSONS, "THE HEALER."—We copy the following from the Milwaukee Daily News of Novem-

WONDERFUL CURES AT THE DYNAMIC INSTITUTE IN THIS CITY.—The attention of the public here and elsewhere has been called at different times to notice the wonderful gifts some individuals possess in the healing of disease, and the press has been called upon to give publicity to their deeds. Eastern operators have been here and in Chicago, and crowds have called to be relieved. We desire to say that we have one of these noted doctors in our midst-Dr. Persons; one of the proprietors of the above named Institute whose cures place him in the front rank of all the operators who have as yet presented themselves to the public If you visit his office you find in one corner a pile of canes and crutches taken from those who were obliged to use them from five to twenty years, all cured in from five to twenty minutes. Stepping to his desk, he will hand you more certificates of cures than you would find time to peruse. He gave us a few copies of some performed within a few days, and for the benefit of the afflicted, we publish them. We are satisfied from what we saw that the doctor takes no certificates without the cure is certain. Read the following:

For the benefit of afflicted humanity, I desire to state that my wife, Mrs. A. B. Thomas, has been a sufferer from Prolapsus Uterl, or falling of the womb, and spinal affection with general prostration of the nervous system, at times unable to feed herself. This has been her condition for the last six years, for five years wholly unable to walk, having to be drawn about the house in a chair. I brought her to the Dynamic Institute, Oct. 9, 1865, and in ten minutes' treatment by Dr. Persons, she arose from her bed and walked off without help. She has regained her health rapidly, and now takes lengthy walks, free from any difficulty. Her speedy recovery has gladdened the hearts of her many friends, and we cannot retrain from advising all sufferers to go to the Dynamic Institute and get healed.
Or hus B. Thomas.
Westfield, Marquette Co., Wis., Nov. 1, 1865.

A remarkable case of deafness cured. I hereby certify that my wife, Elizabeth, 96 years of age, has been deaf from her earliest recollection, so much so as to be unable to hear ordinary conversation. always suffered from running sores in her cars. In this condition she came to the Dynamic Institute, and in one treatment of a few minutes by Dr. Persons, could hear very well and after the second

treatment her hearing was perfectly restored. R. G. Sawynn, 201 Spring St. Milwaukee, Oct. 28, 1865. I hereby certify that my son Rudolphus A. Smith, has been afflicted with nervous spasms for the last

five years, having as many as twenty spasms dally, rendering him insensible five minutes at a time, and never free from them for a single day. He came to the Dynamic Institute, Nov. 18th, 1865, and in one treatment by Dr. Persons, he was entirely relieved. My post office address is Chicaktue, Door County, JOHNPHINE B. SMITH.

The above Institution is located on Marshall st., No. 587, and within 200 feet of the street railroad.

NOTICE OF MEETINGS.

WARRINGTON, D. C.-The Association of Spiritualists of Washington hold meetings and have lectures every Bunday at 11 A. M., and 714 P. M., in Souton Hall, corner of Ninth and D streets, near Pennsylvania avenue. Communications on business connected with the Association, should be addressed to the Secretary, Dr. J. A. Rowland, Attorney Gen-

PROGRESSIVE MEETINGS IN NEW YORK .- The Boolety of Progrossive Spiritualists hold meetings every Sunday morning and evening, in Ebbitt Hall, No. 55 West Sid street, near

Broadway.
The speakers already engaged are, Mrs. Emma F. Jay Bullene, for the month of December; Miss Lizzie Doton, for January; and Mr. J. G. Fish, for March.

The Children's Progressive Lyceum, a new and very attractive Sunday School, meets at the same Hall every Sunday

afternoon at 234 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," \$14 Broadway, New York. Lectures and discussions every Sunday at 1014, 3 and 714 o'clock. The hall and rooms are open every day in the week as a Spiritualists' depot for information, medium's home, etc., etc. All are invited to come, and make themselves at home.

SPEAKERS' REGISTER.

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

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

Mrs. N. K. Andross, Makanda, Jackson Co., Ill. Rev. Adin Ballou, Hopedale, Mass.

Lovel Boobeo, trance speaker, North Ridgeville, Ohio, will respond to calls to lecture.

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

in different parts of the West upon Grecian and Roman Spiritualism, as compared with modern. Address, until further notice, Dahlonega, Wapello Co., lowa. Mrs. E. A. Bliss, of Springfield, Mass., will speak in Wor-coster, Mass., Jan. 7 and 14; in Haverhill during March.

Address accordingly. Mrs. A. P. Brown, St. Johnsbury Centre, Vt. Mrs. M. A. C. Brown, West Brattlebore', Vt.

Mrs. H. F. M. Brown's post office address is drawer 6325 Chicago, Il Albert E. Carpenter will answer calls to lecture. Address, Putnam, Conn.

Mrs. Sophia L. Chappell will answer calls to lecture. Address Forestport, Oneida Co., N. Y., care of Horace Farley. Henry T. Child, M. D., 634 Race street, Philadelphia, Pa. Dr. L. K. Coonley will lecture in Vineland, N. J., the first.

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

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

Warren Chase will lecture during January in Washington, D. C.; first Sunday in February in Wilmington, Del.; second Sunday of February, in Vineland, N. J.; third Sunday of February in Newark, N. J.; during March in Philadelphia.

and will spend next summer in the West. Mrs. Jeanette J. Clark, trance speaker, will answer calls, when properly made, to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Pair Haven, Conn.

Mrs. Laura Cuppy's address is San Francisco, Cal. Mrs. Augusta A. Currier will lecture in St. Louis, Mo. during January. Will unswer calls to lecture in the West through the Winter. Address box 815, Lowell, Mass., or

Ira H. Curtis speaks upon questions of government. Address, Hartford, Conn. Andrew Jackson Davis can be addressed, as usual, at 274

Canal street, New York. Mrs. Laura De Force Gordon, Houlton, Me., care of C. E. Oilman, Esq.

Dr. E. C. Dunn, P. O. Address, Rockford, Ill.

Rev. James Francis will lecture in Southern Illinois, Northern Missouri, and as far north as Minnesota for soveral months. Address, Warren, Ill., care of Dr. H. H. Way, till farther notice. Mrs. M. L. French, inspirational medium, will answer calls

to lecture or attend circles. Free circles Wednesday eve-nings. Address, Washington Village, South Boston. J. G. Fish will speak in Providence, R. L., during Docem-

ber and February; in Lowell, Mass., during January. Address, Hammonton, N. J. C. Augusta Fitch, trance speaker, box 1835, Chicago, Ill. Dr. Wm. Fitzgibbon, the well known Central American

traveler and lecturer on the "Lost Races, Ruins and Antiquities" of that country, will answer calls to lecture through Pennsylvania and the Western and Southwestern States on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy, and will illustrate his lectures through the mediumship of Miss Ella Vanwie and others. Address, for the present at Wilmington,

S. J. Finney's post office address is Ann Arbor, Mich. Mrs. Dr. D. A. Gallion will answer calls to lecture, under sidrit control, upon diseases and their causes, and other subjects. Address Dr. J. Gallion, Healing Institute, Keokuk,

N. S. Greenleaf will speak in Haverhill during December; in Plymouth, Feb. 11 and 18. Address as above, or Lowell,

Isaac P. Greenleaf will make engagements in Maine, Massachusetts, or elsewhere, for the fall and winter lecturing season. Address Exeter Mills, Me.

L. P. Griggs, Magnetic Physician, will answer calls to lecture and heal the sick. Address, Evansville, Wis. D. H. Hamilton will answer calls to lecture on Reconstruction and the True Mode of Communitary Life. Address,

Hammonton, N. J.

J. B. Harrison, formerly minister of the Methodist Protestant Church, Kendullville, Noble Co., Ind. Dr. Jos. J. Hatlinger, Trance Speaker, will answer calls to lecture on Sundays, or to organized circles during week day evenings, in any part of this country. Will also organize Lyce-

uias, and speak, either entranced or in his normal condition.

Can be addressed at 25 Court street, New Haven, Conn. Charles A. Hayden will speak in Chicago, during January and February. Will also make engagements to speak week evenings in the vicinity. Address him care of the RELIGIO-

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

Mrs. S. A. Horton, Rutland, Vt. M. H. Houghton will answer calls to lecture in any of the Eastern or Middle States the remaining fall and coming winter months; will also answer calls to speak week evenings and attend funerals. Friends wishing his services are requested to apply immediately. Address West Paris, Me., care Col. M.

Miss Emma Houston will lecture in Elkhart, Ind., during December and January. Would be happy to make further Moses Hull will speak in Grand Rapids, Mich., during Decomber. Will answer calls to lecture the remainder of the

W. A. D. Hume, Cleveland, O. Mrs. Susic A. Hutchinson will speak in Stafford Springs, Cenn., durin Syracuse, N. Y.

Mrs. F. O. Hyger, 60 South Green street, Baltimore, Md. W. F. Jamieson, inspirational speaker, Decatur, Mich. Miss Susic M. Johnson will speak in Haverhill, Mass., de-

Miss Sophia Kendrick, trance speaker, will answer calls to lecture Sundays, week evenings, or attend funerals. Address George F. Kittridge, will answer calls to attend public circles and lecture on Sundays, in Northern Michigan. Address, Grand Rapids, box 692.

Mrs. E. K. Ladd, No. 140 Court street, Boston, Mass., will Dr. B. M. Lawronce will answer calls to lecture. Address, 12 Lincoln street, Boston, Mass. J. S. Loveiand will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums.

Address, Banner of Light office, Boston. Mrs. Elizabeth Marquand, inspirational and transcapeaker, 97 Walnut street, Newark, N. J., will answer calls to lecture Anna M. Middlebrook, Box 778, Bridgeport, Conn.

Leo Miller is once again in the field, and is ready to answer calls to lecture on the truths of our philosophy. His address is No. 22 Market street, Chicago, Ili. Dr. James Morrison, lecturer, McHenry, Ill.

A. L. E. Nush, will answer calls to lecture and attend funerals in Western New York. Address Rochester, N. Y. Miss Surah A. Nutt will speak in Stafford Springs, Conn., during February. Address as above, or Claremont, N. H.

L. Judd Pardec. Address care Thomas Bathbone, box 1231, Mrs. Lydia Ann Pearsall, inspirational speaker, Disco, Mich. J. M. Peebles, Battle Oreck, Mich.

George A. Peirce, Auburn, Me., will answer calls to speak upon the Sabbath, week day evenings, and to attend funerals. Miss B. C. Pelton, Woodstock, Vt. J. L. Potter, Tranco Speaker, will make engagements throughout the West to speak where the friends may desire. Address Cedar Falls, Iowa, P.O. Box 170, until further setice.

G. W. Rice, trance speaking medium, will answer calls to lacture. Address, Brodhead, Green county, Wis. W. K. Ripley will speak and heal in Plymouth, Mass., from Dec. 24 to Jan. 1; in Essex from Jan. 7 to 11.

A. C. Robinson, 15 Hawthorne street, Salem, Mass., will am swor calls to lecture. J. T. Rouse may be addressed P. O. Box 305, Elkhart, Ind.

Miss Bolle Scougall, inspirational speaker, Rockford, Ill. Austin E. Simmons will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in Mast Bethel on the fourth Bunday of every month during the coming year. Address, Woodstock, Vt. Mrs. Susan M. Slight, trance speaking and singing medium,

will answer calls to lecture wherever the friends may desire.

Mrs. Vannie Davis Smith, Milford, Mass.

Address, Portland, Me.

Mrs. Mary Louisa Smith, trance speaker, Tolede, O. Mrs. H. T. Stearns. Permanent address, South Exster, Me. H. B. Storer, Brooklyn, N. Y. Mrs. C. M. Stowe will answer calls to lecture in the

Pacific States and Territories. Address Son June, Oal. Miss Martha S. Sturtevant, trance speaker, 72 Warren Elijah R. Swackhammer will answer calls to lecture on Communitary Life, the Commonwealth of the New Disponention, Spiritualism, and kindred subjects. Address, 97 Walnut

stroot, Newark, N. J. Mrs. Sarah M. Thompson, Inspirational Speaker, 36 Ban

Benjamin Todd, Normal Speaker, will lecture in Charlestown, Mass., during December; in Washington, D. C., in March. He is ready to answer calls to lecture in the New England and Middle States. Address as above, or caro of Banner of Light office. Mrs. M. S. Townsend will speak in Worcester, Pah, 18 and 25; in Troy, N. Y., during March; in Philadelphia, Pa., du-

ring April. Hudson Tuttle, Berlin Heights, Ohio. Dr. Samuel Underhill, Peru, Illinola, F. L. Wadsworth lectures in Sturgis, Mich., Sunday morn-

ing and evening, until further notice. Address accordingly. Lois Walebrooker may be addressed at Massilon, Ohio, P. O. Box 84.

E. S. Wheeler, Inspirational Speaker, will answer calls to lecture. Address Banner of Light office.

N. Frank White will lecture in Milwaukee, Wis, through January; Omro, Wia., February 3d and 4th; Borlin, Wis., February 11th; Battle Creek, Mich., May and June. Mrs. Alcinda Withelm, M. D., would notify the friends of Western Illinois, Southern Iows, and Northern Missouri, that

, care of Jan. Thompson, Box port, Iowa, until further notice. Mrs. Mary J. Wilcoxson, Hammonton, Atlantic Co., N. J.

Mrs. N. J. Willis, trance speaker, Boston, Mass. Dr. F. L. H. and Love M. Willin. Address, 192 West 27th street, New York. Capt. E. V. Wilson's address for January, 1806, will be New

Albany, Ind. Mrs. Mary M. Wood will speak in Wordester during March. Will answer calls to lecture in New England up to that time. Address as above. Elijah Woodworth, Inspirational Speaker. Address, Leslie,

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

Ingham Co., Mich.

Henry C. Wright will answer calls to lecture. Address Seinh Van Sickle, Maple Rapids, Mich., will answer calls to

Mrs. Frances T. Young trance speaking medium, No. 18 Avon place, Boston, Mass.

RELIGIO PHILOSOPHICAL JOURNAL.

COMMUNICATIONS PROM THE INNER LIFE.

"He shall give His angels charge concerning thee."

All communications under this head are given through MRS. A. H. ROBINSON. A well-developed trance medium, and may be implicitly relied

upon as coming from the source they purport to-the spirit

JANUARY 11.

INVOCATION.

Again we would bring the desires of our interior souls that they may be realized by others - we would clothe them in a manner that they may be acceptable unto all men and women, and be received by the Infinite Spirit as the true and sincere desires of our innermost souls. We see the perfect germ that is implanted in every form in nature. We see it in all its various changes. We see it tossed about upon the waves of the great ocean of life, and at times it is almost obscured from our view. We see it rise again in its full light. It is constantly unfolding and perfecting itself, and upon its forehead is inscribed. Onward and upward, through all time, Change is inscribed upon the face of nature. By her changes we are brought to realize our true condition, and see in all things divine wisdom and truth. As we realize the immortal germ within our souls, let us look upon all change as necessary for the growth and development of the germ, and be thankful that, however bolsterous the sea, however much we may be tossed upon its waves, the germ within is ours, it will eventually shine forth in all its purity, in all its goodness, and be received by the Giver of all things, our Father and our God.

DAVID NEWMAN.

Good morning, folks. It don't make any differonce which way the wind blows, whether it be from the east, west, north or south, it don't change in reality anything on the face of the earth. I don't expect that my communication will change anything or anybody-that is, that it will produce any marked change. But it will have its effect, and leave its impression, I think. It always seemed a very hard thing that we should be ushered into existence and out of it, without any volition of our own-in fact having no chance to make any choice whatever. We are ushered upon the plane of life, and its conditions, to be tossed about from one point to another. Sometimes our lot may be the very hardest, and we cannot tell why. Suppose we live to be eighty years of age, then it is but a little while compared with eternity. Without any will of our own we are obliged to leave the places with which we are familiar, and go-we know not where. One thing is certain, that wherever we go after death, we can never return. There is an inseparable barrier between the dead and the living. It was always strange to me that we must be taken away from all that is dear to us. I always looked upondeath with the greatest horror. Now what did I find after I passed what we all must of necessity pass through. I found life real, and that we go right on almost without a breakage, even in our course of action. We can do all that we have a mind to do. We can come back and converse with our friends. It is to do away with the old theological ideas of death, to do away with all the horrors' with which it has been surrounded in times past, and to convince our friends of our reality, that we make this effort to return and communicate. We said in the commencement, no matter which way the wind blew it didn't make any particular difference or marked change. I have said enough to people in general. Now I will go right down to my home. My friends and relatives, after reading what I have said, you will see that it is possible for me to converse with you, and when that idea is firmly established within your minds, you will be ready to listen to what I may have to say to you. There are a good many things that I want to say. My feelings for you all are as strong, yes stronger, than they ever were. My desire for your happiness and welfare is not destroyed by my present surroundings. Weigh well all that I have said. Think of all my life while with you; think of the many. long months and years since I left you. Seven years, and they have been seven long years to you. Think of that time, and then you will see how much I must have to say to you. Let me tell you that although the way we have of communicating with you is imperfect, that I am sure the time will come when we can talk with you face to face, without the use of the organism of another, when death will be entirely done away with. My name is David Newman. I lived five miles from Niagara Falls, on the Canada side. I was sixty-four years of age. Send this letter to T. L. Newman.

JANUARY 15. N. V. WILLIAMS, BROOKLYN, N. Y .- [COUGHING VIOLENTLY.

Well. I had no idea that by coming here to talk I should take on the same kind of feelings that I had when I left the body. I suppose I shall feel better when I go back. I lived on the earth until I was eighty-three years old. Brooklyn, N. Y., is my place of residence. My name is N. V. Williams. Now, my children, I did believe in a heaven, but I really did not expect such privileges as I have. I did not expect that I should have a chance to talk to you. You know that I believed God to be good, but I did not expect him to be quite as good and obliging as this to give old people, young people and little children a chance to talk to their folks. I had no idea of it. I want you to set yourselves at work and ascertain all about this, because it will be of great service to you when you come here. I had no kind of an idea before I came here how it was that we could come back and talk. I have been away from you ten years. I do not have to use any stick or staff to support myself with in walking. In fact, you would hardly know me, I am looking so youthful. I am in full possession of all my faculties. * Our capacity for understanding and unxiety to know more, we take right along with us. The cumbersome old body I left behind, and I am very thankful that I was relieved of it. [Are you a man for woman? I am a man. I became very frail in doing business, but I have got over that now. I know when you see this you will say why did he not tell of such and such things. I cannot say a great deal at this time. I have a granddaughter that I thought everything in the world of You will be kind enough to send one of your papers to ther, and you will confer a great fuyor upon me. Her name is Elizabeth Randall, Brooklyn, N. Y.

Mrs. Perkins, of St. Charles, Illi. Barah, my daughter, is very anxious that I should come and say a few words, and satisfy her about the course that has been pursued by he who was my husband in regard to the things I left her: I am so much delighted here that I do not give many thoughts to the things I left behind me. You know that is very different from what I used to be. Sometimes I wish I had staid a little longer, and got things into a better condition. I want to say to Mrs. Jones that I have not forgotten her kindness in years gone by—and in my last sickness, too. She

will hardly believe that this is me, but let me assure you that there are a great many strange things transpiring on this side of the river as well as on the other side where you are. I want to thank Mrs. Hazelton also for her kindness. Now, my daughter, though I was not possessed of a very forgiving spirit, I will try and advise you to practice that spirit towards every one. I shall not have to trouble you to send this paper particularly to my daughter, for she will see it-they take the paper. Is not lawyer Jones at the head of this paper? I used to know him. [Reporter-"Yes."]

Say to him that he is moving on in a good work. All that is dear to you, Sarah, is dear to me. I must say that I don't think your father did just right. You know that yourself. You will wonder why I do not give my name, but it is just as well. To Sarah Perkins, who is my daughter. Now, I want this to go to Sarah Jones.

EDITORIAL NOTE. - The spirit who last controlled, Mrs. Sarah D. Perkins, was a resident of St. Charles, and well known to the President of this corporation. She died nearly three years ago. Mr. Jones regrets that he was not present when the communication was given. The subject and general tenor of the communication are characteristic of Mrs. Perkins, and place beyond a doubt the certainty that it came from her.l

ELIZABETH BURR.

My friends, do not think that there is no truth in the communications of spirits, because there are many communications that seem to be of so little value. Their worth is real to those to whom they are given, and I believe are for the benefit of linmanity in general. They are published to let mankind know that spirits enter upon the spiritual plane precisely as they left the earth; that is, as far as intelligence is concerned. Now when you look around you and see how many unlearned and illiterate individuals there are in the world, you will not think strange that you have communications corresponding to the minds upon earth. The express train carries the mail matter, whether important or unimportant, and delivers it at the separate offices, where it is afterwards distributed to persons for whom it is intended. The inscription upon some of the packages is very plain, while upon others you can hardly decipher it at all. Now the train has done its work, the postmaster his, and as you do not condemn the express nor the office holders, then you must not condemn people for publishing what the spirits say. It will surely meet some inquiring mind and be just exactly what is required. I do feel thankful that the way is open and conditions favorable upon earth for us to manifest our-

selves. I know, my friends, that it is contrary to your teachings in times past and even at the present day. But nevertheless it is true. I see the anguish of your hearts as you call to mind the parting scene. I see, also, your desire to converse with me. You say, oh, if you could but be convinced of my presence! Oh, how many things come upon my mind upon which I would like to converse with you. I am comparatively happy. I would have every one else be so, too. I would relieve you all of many of the cares and anxieties. Dear sister, I would have von know that I am often with you-with you at night, and see the burning tears as they course down your fevered cheeks. I see the anguish of your heart. I see that your grief is too great for utterance. I see your sorrow and know the cause of it. I will not tell what it is here. I spoke of your sorrow that you may know that I am near and can see. I shall be happy to meet you when you shall leave your earthly abode and come to live with us. Then, dear sister, we shall never more be separated. All that I ask is for you to pay more attention to this truth, and as you investigate these phenomena, I will often be present and manifest myself to you, and as you become more familiar I shall be enabled to talk more freely. My name is Elizabeth Burr, Leavenworth, Kan. Send this to Rufus Burr.

MR. HILL. Well, now, if I had to put on such a long face and work myself into such a sorry state of feeling. the long and short of it is, I would not say anything at all. I would let my folks take care of themselves-get along as they did before this way of communicating was known. Well, now, to begin, I go in for that class of folks that do as near right as possible. And now, I come to think about it, I do not know but they all do as well as they can-We have been educated to think that many of our acts are the works of the devil-and that he must be in it because we come back to say a few words. Well, let those believe all that if they must. I want something better. I should not be contented if I did not come back. They tell me this is the place to come to, and tell your story. There is a lady standing here who says I must be careful and not injure the reputation of your paper by coarse language. I do not intend to injure the columns of this paper. I believe every one has a heart and soul, and I believe, too, that they are just as big as the place they have to put them in. I believe God is in everybody's soul; and I believe that the heart and soul of man are very tender. Now, knowing how tender people are, I don't intend to hurt them. I merely want to say a few words, and it is thisthat when folks are looking for the devil and the works of the devil, and talking about him so much. they are having him in reality all to themselves; because the devil is not a whit or grain mixed in with it at all. There is no devil-not one bit of it, except what is within yourself! My name is Hill. I died in Westfield, N. Y. This letter is intended for Samuel Hill of the same town. Tell him to take good care of himself.

WILLIAM RILEY, OF MATTAWAN, MINN. How do you do? Do you call taking possession of this medium, Spiritualism? [Yes, it is one phase of what is termed Spiritualism.] Do you let folks say what they please? [Yes, that is your privilege.] I never wrote a letter in my life, and I never told anybody how to write one for me. [Don't fear. we will preserve all that you say for your friends. I Can I talk just as though my folks were right here. If I do, it will be a good deal like a man talking to a shadow or the moonshine, or something he could not see. Well, just write that I am doing profty well. Mother is here with me. I have two mothers -father has another wife. We are pretty near right and a great deal righter than any of you are, because you have a great deal of trouble and we don't have any. This is a grand place for lazy folks. We are not obliged to work unless we want to. We are governed by our desires. Nobody snaps and scolds at us if we don't work. It is no use to work and accumulate wealth, as you do; you cannot taker it with you. All you need is just enough to make yourselves comfortable. I was nineteen years of age, when I died of fever. My name is William Riley, Mattawan, Minn. I used to work on the farm and go to school I had no trade or any business. Send this letter to my father, Erwin Riley.

My object in coming back here was just to let my

folks know that I could do it. Yes, and I had one other object. They had a revival in our place, and they wanted me to go forward for prayers; said that if I did not, I should be lost. Now I know that they were trying to fool me. This is a good country, and I like it first rate. It is not much of a place for growing things. There is not much chance for cultivating the soil. They tell me that they cultivate their spiritual natures instead. There is a lady here that wants to communicate, I think, I

NELSON SMITH, OF BRILEVIEW, OHIO. Passed to the higher life in the thirty-first year of his age, in 1802. Is anxious to have an interview with his friends-desires to give them a more perfeet understanding of the world to which they are fast tending. Please send this to John Smith. Belleview, Ohio.

RUFUS TRUMBULL, NATCHEZ, MISS. How do you do, my friends, this morning? Well. Cap., [speaking to a gentleman present,] seeing as how your boat is not very strong, you have got to keep your eye out to the weather. Sound carefully, lest you run on the sand bars. I will not bargain with you for a through trip; [the medium is not well to-day;] only a short one. I never like to go aboard for a long journey, unless I am sure that the

boat will hold out to take me through. I just want you to be kind enough to write down a few words for me. [I will do so.]

Thank you. Now I want everybody that ever knew me to understand now and forever, that I have got the road picked out, laid out, got everything perfectly square, so that I can walk right straight in and talk to you just about as I like. The road is perfectly good and hard, and there are plenty of folks at both ends of it. Now I want you to understand that I, Rufus Trumbull, am precisely as I used to be. My surroundings are changed, but I am just exactly where I was that is, I am neither in heaven nor hell. I have met neither God nor the devil. Furthermore, I do not expect to: I think Bill Knowles came nearest being the devil of anybody that I ever knew. I was mighty sick-sick as the very d-l himself-sick as the yellow fever could make anybody. That is the long and short of it. Now I am out of our place, Natchez, Miss .what is the name of this place? [Chicago.] Oh, the d-I, that is a good ways up, ain't it? Yes; how came you to come here ?] The folks who have been here showed me where to come. I was here the other day, but this boat was not ready to start, so I could not get aboard. [Tell us when you departed this life or left the physical form.] Do you mean when I died? [Yes.] Well, what month is this? [January, 1866.] Well, then, it is pretty near two years; it will be two years next August. Now, you want to know the day? [Yes.] Well, the 19th day of August. Now you want to know who to send the paper to? [Yes.] Well, send it to T. G. Trumbull, Natchez, Miss. I used to run a saw mill. Good day.

MORTIMER S. RANDALL.

To my father, mother, brothers, sisters and beloved wife. To you all I send this greeting. To you I owe all that I am. To you, my father and mother, I owe my existence—an existence which will continue forever. To you I owe everything. To you, dear mother, I owe the love, the tender feelings that I bear every one. Although separated from you by the cold and ruthless destroyer, death. yet within this breast of mine I retain the same kind loving feelings that I ever had for you all. It is that you may know and realize this, that I take possession of this organism. Now, yes, at this very moment, while I hold this lady subservient to my will, I at the same time recal those happy hours we have spent together in the past. I desire you to know that they are not forgotten, nor never can be. I desire, furthermore, that you should know that I have this power given me through the kind instrumentality of spirits that have passed to this life years and years ago. Through their ingenuity and kindness I to-day possess the power of manifesting myself to you. I see God to-day the same as I did when with you on earth, and no more. All that is grand and noble within the breast of man or woman, I find here. I cannot but regret that I was taken away from you so soon. It would have been more in accordance with my desires to have staid longer with you. That you will know from what I said to you the hour before my spirit left the form. You remember that I said, "Oh, God, why must I die so soon?" I speak of this here that you may feel more sure that it is me who is talking. As I call such incidents to your mind, no one else being familiar with them, you will the more readily listen and believe that It is your son, brother and husband, Mortimer S. Randall. I died of plenrisy fever, aged twenty-seven. I was very sick. You had not the slightest idea that I was in any danger. But before we were aware, it was too late to do anything to aid my recovery. I could only be relieved for the present. Never shall I forget your kindness -your watchful care over me day and night. You are all very dear to me. I will not select one of you to hold dearer than the other. My letter is for you all. My whole soul is filled with the deepest affection for you. Before my death I did not know of this mode of communicating-neither did you. If you will form a family circle, I will try and manifest myself to you the very first time, but if I should not have the power to do so at the first sitting, sit again and give mea chance to try again. Now that I have possession of this organism, how I wish that you were all present that I might converse with you now right here. Since I cannot, I will be thankful for the privilege of saving what I have. Will you be kind enough to send this message to my mother? I will send it in herown name, and not in my father's. Mrs. Eliza E. Randall, Buffalo, N. Y.

QUESTIONS AND ANSWERS.

Q. After the crucifixion, was Christ raised physically or spiritually? The time water of the

A. Spiritually. Q. If physically, how did he get into the room

where the disciples were? A. If he had been raised physically, he would have had access to the room the same as all other

physical bodies. Q. If spiritually, why did he say "for a spirit hath not flesh and bones as you see me have?" A. I do not hold that Christ said that. Admit-

ting that he did say it, however, it was an evidence given that it was him. They could not conceive of any spirit having the form like unto men-hence the necessity of the remark, if he did make it. There are a great many expressions made use of in the testimony, for the purpose of making strong points, and that, we think, is one of them.

Q. If spiritually, how did he cat fish and honey? A. We do not believe that he did out it, yet we do not see why he could not do it by the same power that he materialized himself by.

Q. In what way do spirits materialize themselves? A. By gathering together elements in the atmos-

phere which are not discernible to your sense of seeing or feeling-yet by which you are constantly surrounded. There is another thing to take into consideration, which is the particular magnetism of the individual who helps them to collect these particles and bring them into a substance that can be realized for the purpose of materializing themselves.

Q. In what manner do they go to work to aggregate substances from the elements by which to materialize themselves?

A. First, by bringing themselves en rapport with the medium sufficiently to blend the magnetisms or aromas surrounding each. Then the same principle by which you exist, appertains to the spirit after being en rapport with the medium.

THOMAS HASTINGS, OF ROCKFORD, ILL.

Eighty-seven years I lived on earth-long enough to have a pretty good idea of what it contained spiritually, physically and materially. Being one of that class which reads books, and stores up just what they can see and realize and know to be true -believing nothing that cannot be proved beyond the shadow of a doubt, I was so constituted, so organized, that I did not believe in the Bible. Because I did not believe in this same Bible, what was I called? An infidel! Very well. And I say to-day, would to God that there were more infidels, more who could not believe unless they could see and know for themselves. It would take away a world of trouble not to believe in the sayings of others and the modus operandi of things that you never saw.

Now, my friends, the old infidel who did not believe in a future state of existence, because there was nothing to satisfy him of such a state, has lived seventeen years in this, to him, new sphere of existence-has gone on with his powers of reason, investigating, and finds that he has a great amount of work before him; for his happiness, and for the happiness of humanity, he is going to impart his knowledge to all who will hear him. A part of it at least commences by saying that he wants all to reason for themselves, and be governed by their own interior natures, and to see and be convinced of everything, before credit is given in any way. I, Thomas Hastings, will say, that I believe it to be true that all the God that you will ever see will be the God of Nature—the God of the universe—the God of humanity. Rockford, Ill., was my place of residence. I wanted to give what I have given that you may know where I stand to-day. You may use your own judgment about publishing this

ELLEN RICHARDS, OF RUTLAND, VT.,

Has much that she desires to say. I have to place so much of my will upon the medium that I hardly know what to say. Some spirits claim that they have to make no effort at all, in order to manifest themselves. I do not find it so. They tell me that I must make use of all the will power that I am mistress of, and that makes it difficult for me to say just what I would like.

It is eleven years since my death; in all that time I have not been able to speak to you once before. I have always been trying. I will now do the very best that I can. I will speak to you of the prospect of happiness which was before me at the time of my death. I anticipated real happiness; but after ten day's illness I was taken from you-my form was taken, but not my spirit. The affectional part of my nature remained with you for a long time. I was so near you many times that I could hear what you said about me. I heard your regrets when you was thinking over what had been done for me. I saw you open the letters that came for me-saw you read them-saw you sit down to answer them, and commence by saying, "Ellen is no more." You little thought that I was so close to you. You sald you would see me no more, but my spirit was as strong as ever, and was with you. You remember that I told you during my illness that it seemed as though it would be a dreadful thing to die. I could not bear the thought of being separated from you. You said God is too good to take you away, and that I would live many years: and so I have lived many years, but not in the form to be recognized by you. I would not complain. but yet it seems to me that we should be so constituted at first that it would be unnecessary for us to pass through death in order for us to reach the higher life. Why could we not have been so constituted, so organized, that we should not pass through such suffering as death? I wonder at that, and cannot see the necessity of it. All that we can do is to leave it in the hands of an overruling Power "who doeth all things well"-thankful for what we receive, and murmur not because we do not receive more. Tell Augusta that I am often with her, but am not able to make her conscious of the fact. But there are times when I can impress her with my presence, and wish that she could see me and converse with me. I will converse with you whenever I can have the opportunity for so doing. I leave it to you to make arrangements for me to come and talk with you. You may send this letter to Edward Richards.

ALBERT SMITH, OF LA CROSSE, WISCONSIN.

I want my father and mother to hurry up just as fast as they can, and come over on this side where we live. I do not want them to take bad medicine to come. I want them to hurry up as fast as they can. My name is Albert Smith, of La Crosse, Wisconsin. I am nine years old; I cannot remember on what day of the year. I guess I have been here two years. I died before the snow came on the ground; there has been two snows: would not that be two years? If my father and mother were here, then I would be all right-then I would like to go to school every day. Mother told me when I was sick that God would take me right into heaven, but He did not do it. She said I would hear lots of music, but I have not heard it. I wish she would come and help me to find the music.

[Are you not among kind people?] Yes, but it is not my mother, though. I have staid visiting long enough and now I want to go home; but the folks tell me here that I cannot go to that home that I left, but that my father and mother can come to my home.

I want them to come just as quick as they can. My mother's name is Harriet Smith, You tell them that I want them to come real quick, and I will be a good boy until they come. The folks are good to me, but I like my father and mother best.

THE PROPER OF KARTH. - The number who have lived upon the earth since the creation, has been estimated at about 27, (11), when divided by 27,854,000 the number of square miles of land, gives 1, \$14, \$22, (N) to newsare red, and 5 to a square foot. Suppose a square rod capable of being divided into 12 graves, each grave would contain 100 persons; so that the whole earth has been 100 times dug over to bury its inhabitants, supposing they had been equally distributed. Were the bodies take upon the surface, they would cover the land to the bodies take the bodies to the bodies t the land to the depth of too feet!

The cholers has broken out with great violence in Jerusalem, and the Turkish authorities have fied

For the Religio-Philosophical Journal. Conversations on the Science of Being, with my Interior Guide.

BY J. R. ROBINSON.

Question.-How can we best obtain a knowledge of the laws of the existence of organized being? Can we ever know that great mystery?

Answer .- You will learn by observing, first, that elementary principles lie at the base of all existence. that these principles are acting and re-acting forces of self-existent life, in specific form and outline of every organization that is ever unfolded and devel. oped from the grand aggregate of the elementary system, whether it be in the one grand organization of a central sensorium, or of integral parts of the integral whole: either of planets or parts of them. such as their animals, vegetables, etc. And you can learn and know the great mystery as certain as you can aspire to know it; for aspiration is the development of a principle.

Q. What do you mean by principles?

A. I mean by principles, elementary life-forces whether positive or negative.

Q. What do you mean by positive and negative

A. I mean those acting and re-acting forces by which motion is developed, and thence by whose agency all organic phenomena is also developed. We denominate these forces principles-positive and negative. The elementary system is made up of these elementary principles; precisely balanced, particle against particle. We term a principle positive because it is controling, and acts first upon the negative, which is passive, and moves as moved upon. Also because of its receptivity. The positive imparts, and the negative receives.

It is very important that what has been said above, should be kept tenselously in view, in the study of the laws of being, or the development of principles.

Q. What would be the surest course of procedure

to discover these principles and their methods and

motions of unfolding?

A. The surest and safest, most regular way, is to proceed precisely as you would study any science whatever. You are sware that in learning to read or to cypher, or more properly, to develop the principles of written language, or those of numbers grammar, etc., etc., you have to begin in the rudiments of those sciences. What is called Nature follows the same course in all its unfoldings and developments. Man can follow no safer guide to the science of his being. Let your mind's eye be kept steadily upon principles both positive and negative; for remember, here is deposited the key of knowledge that unlocks the "bottomiess pit," or unfathomable mystery of Being. With the great chain of corroborative principles, you will trace your way through the material unfoldings of radimental existence of world of effects, into the immaterial or metaphysical; where principles containing the prime elements of cause are perceived in all the giories of their unfolding and developing powers. You are thus introduced within the veil of harmony, the cause of every effect is disclosed.

You will discover that in the unfolding of one organism, you have the image and likeness of all others in existence; from the grand central sensorium to the most diminutive of animalculæ. All principles corroborate each other in their unfolding. They never skip an order in their unfolding. They ever commence—be it, for instance, a tree and form a central nucleus of soul-life element, or the most refined magnetism, composed of the elements of light and life. These being positive and negative principles act reciprocally upon each other and develop motion. This motion develops the roct, the second order. The third order is the stalk : the fourth the branches; the fifth the leaves; the blossoms, the sixth, and seventh, the fruit or ultimate. Now, not one of these orders are ever passed over to make way for another. Neither can the Great Divine Principle work any faster than the elements are properly prepared. Nothing will ever comforth till the elements are ready for organization. I may as well say it here as anywhere, the gross or negative elements are constantly refining by motion. and being brought into nearer likeness with the divine. The grand whole, I repeat, follows in the same, or rather pursues the same order, of unfolding

and development as the parts. O. Principles are at the base of all organized existence, I perceive; now please tell us the origin

A. Strictly and scientifically speaking, matter may be considered a peculiar condition of the nertive elements. For really there is nothing else : existence but the positive and negative elements wherever they may be.

CONVERSATIONS WITH MY INTERIOR GUIDE ON THE LAWS OF BEING.

Q. Then it is in reality not matter, in whose arigin we are so particularly concerned, as the elements? and pray, can you give us any clue to the origin of these?

A. I can only say that intuition declares, as well as reason, that they are self-existent principles ; and possess inherent qualifications of all possible unfoldings and developments of their forms and powers or attributes. You will remember how tenaciously, that all forms that ever did or will appear in organic development, are standing in principle scif-custently; both positively and negatively. Each one possessing a complete form for itself; each paired to the other, positive to negative-growing as one in principle - male and its follow maie: the two being one organization: Applying man and wife, in individualized life in social existence. Note here, that each positive principle has an eternal mate belonging to it self-existently. This positive principle is male and its negative muste fe, or fellow to it. Fe is a contraction of fellow."

Q. Well, brother, do these positive and negative affinities extend to organisms as well as individual particles?

A. Yes; these are corroborated throughout the Great Elementary System. Not a single exception exists to mer the grand harmony.

Q. But, brother, there is a serious objection to your statement in this - we behold everything almost, in a state of confusion, inconsistency, inharmony, incongruity, and nurellability; so far as harmony is concerned, everything is out of proportion and out of its legitimate place. Why, we can neither depend on our own tempers nor that of our neighbors; even our choicest friends—the very wives and husbands of our bosom-prove wofully fickle. Even, too, the weather itself is also out of all sorts. I've often thought it resembled humanity in its developments. It does seem to me, as if there was certainly more of antagonism in the elements, than even a show of your harmonious affinities. And I shall be exceedingly glad to see you reconcile these seeming, at least, discrepancies ?

A. They are by no means seeming discrepancies, brother; they are too real for that, and thence you will conclude that I'm in a very tight place, as you would say. Well, in a certain sense, I am; that's so. But the difficulty rests more in the development

Howitt. Both.

Longfellow

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of your mind than with mine. I can reconcile them just as soon as your mind can understand the develcopment of principles. You are now in the realm of effects-you are in the physical development of thoughts and things-in superficiality-the action of materiality upon materiality. You don't go back to the origin of development, nor even towards it. You physical minds reason mostly from what you see. You can only see superficially, or surface causes. Principles develop all phenomena. To be sure you go as far as you can see. You don't inquire for interior force; but judge from outward appearances of things, which are only the developments of interior causes or principles. Now to understand the why of things in any of their conditions, we must notice the elements critically in all their movements and conditions, from stage to stage of their progressive unfolding ; reasoning from analogy. till we reach their most primitive state. Thus we shall find the rock from whence they've been hewn. If we do this carefully, we shall find the negative or gross elements in a consolidated condition.

The Song of Light.

From the quickened womb of the gathering gloom, The sun rolled black and bare, Till I wove him a vest, for his Ethiop breast, Of the threads of my golden hair; And when the broad tent of the firmament Arose on its airy spars: I penciled the heaven's matchless blue. And spangled it round with stars.

I minted the flowers of the Eden bowers And their leaves of living green, And mine were the dyes in the sinless eyes Of Eden's virgin queen; But when the fiend's art in the trustful heart Had fastened his mortal spell, In the silvery sphere of the first-born year, To the trembling hearth I fell.

When the waves that burst o'er a world accurst Their work of wrath had sped.
And the ark's lone few—so tried and true— Came forth among the dead; With the wondrous gleams of my bridal dreams, I hade their terror cease, And I wrote on the roll of the sterm's dark scroll God's covenant of peace.

Like a pall at rest on a senseless breast, Night's funeral shadow slept, Where shepherd swains on Bethlehem's plains Their lonely vigils kept; When I flashed on their sight the herald bright Of heaven's redeeming plan
As they chanted the morn of a Baylour born, Joy, joy to the outcast -man!

Equal favor I show to the lofty and low.

And lo! the butterfly wings!

On the just and the unjust descend; E'en the blind, whose vain spheres roll in darkness and Feel my smile, the blest smile of a friend; Nay, the flower of the waste by my smile is embraced As the rose in the garden of kings; At the chrysalis bier of the worm I appear

From my sentinel steep by the night-brooded deep,
I gaze with unslumbering eye, While the cynosure star of the mariner Is blotted out from the sky; And guided by me through the merciless sea, Though sped by the hurricane wing, His compassiess, lone, dark, weltering bark To the haven home safely I bring.

Tawaken the flowers in their star-spangled bowers, And the birds in their chambers of green, And mountain and plain grow with beauty again, As they bask in their national sheen. Oh, if such be the worth of my presence on earth-Though fitful and fleeting the while-What glories must rest on the home of the blest, Ever bright with the Deity's smile!

For the Religio-Philosophical Journal. The Knowable, Unknowable and Speculative in Spiritualism.

John Locke, in his celebrated and voluminous work on the Human Understanding, commenced by an inquiry and definition of the Knowable and Unknowable. The same considerations would be valuable with Spiritual philosophers of our day and age, in their investigations of metaphysical subjects, that lay beyond the boundary of human mundane consciousness.

There has been much vain and idle speculation, in one sense, among metaphysicians in the past and Spiritualists in the present, of a presumptuous character; presumptuous because they gave them forth as positive knowledge, relative to things and subjects that were in their essential character, unknowable.

One of the many questions that occupied the serious attention and enlisted protracted inquiry and no little discussion among the ancient scholars, was, whether an angel in passing from one point of space to another, passed over intermediate points of space! Another equally silly was, whether if a man lied and said he lied, he lied or told the truth? In the commencement of the Protestant reformation one of the questions that excited considerable discussion among the leading minds, was, whether the consecrated wafer was the real transubstantiated body of Christ or not? All of which are not unlike some of the following questions agitated among and set forth by Spiritual writers and speakers, and conveyed to the minds of readers and hearers as the results of positive knowledge. "Whether a spirit in entering a house comes in at the window or jams himself through a closed door." Whether the basis of the spiritual world is forty miles or a thousand above the earth? Whether there are seven spheres or ten spheres, or no spheres at all? And whether good spirits or bad spirits have the most power to control, or otherwise? And to cap the climax of absurd speculation, each man and each woman are to have an eternal mate as the fruits of our social and spiritual resurrection out of

The foundation of all knowledge is experience. What we experience, that we know; all beyond that is mere speculation. That which comes to us outside of our personal experience, spiritually or otherwise, internally or externally, is incomparable, and can have no reception by us because we have nothing in our experiences by which to compare it, and no awakened powers by which to assimilate it, and as spiritual and harmonial philosophers we are neither to believe it, or disbelieve it, but to labor and wait patiently till the necessary mental condition is attained in us for its reception. Then faith, hope, belief, are ultimated in the full fruition of

the chaos and confusion of this and that world.

In our present organic condition, by the life and law of sympathy, the general life of one is the life of all; and the general experiences of one is the experience of all. Now we would never know that arsenic, or any other poisonous substance, would produce death, without somebody had been killed by it; or that fire would burn unless some one had been burned by it, and thus it is in every direction and department of life; the experience of the few become the data and standard for the reasons and actions of the masses.

The traveler tells us there is such a city as London. Knowing ourselves of the actual existence of other cities, we readily yield assent to his statement, because it agrees with our experience. But if he should tell us that the inhabitants walked in the air, instead of on the ground, we should not yield assent; for it would go beyond our experience, even though we knew him to be a man of veracity. Or should he tell us that water ran up hill, or fire did not burn, we should not yield assent, for it would be contrary to our own experience, though

we should not be justified in rejecting his statement any more than in receiving, but should wait and watch till opportunity was afforded us for an experimental demonstration of the truth or falsity of his testimony.

That mind which believes or disbelieves without experience is unbalanced in its actions, and not prepared for a fair and just investigation of any subject. Belief has been and is the hope of the religious tyrant and the curse of the world. No man is qualified to act as invor in a criminal case who believes or disbelieves in the guilt or innocence of the prisoner at the bar.

We have had no conscious experience outside of physical organic conditions; consequently we know nothing of beings or worlds outside of that condition. What life is, or what our life will be, outside of said conditions, we have no means of knowing, and all that comes to us is to a greater or less extent of a speculative character. We know that a change of climate, or a change from one locality to another, with the corresponding changes of association, produce sensible changes in our feelings, sentiments and actions. Or in partial or complete entrancement the mental change is still greater. And to follow out the analogy, how much greater must be the change in all departments of our being, In the radical change called death.

In tracing the religious history of mankind in the past, we find that many of their theories and systems pertaining to the revelations of another world, were of an apparently evanescent character: the shadows of a reality. That God never communicated directly to man; that there was an eternal hell for evil spirits, and the prince of all evil, the devil. Now the philosophical mind and the growing intelligence of the people, through the growth of a large experience, understand that they have no real existence outside of the mind. Now as man has been educated into the habit of using scapegoats to carry off the burdens of Ignorance. may it not be possible that the ideas of evil undeveloped spirits and low conditions hereafter, as in another world, are a piece off the same cloth woven by the superstitions of the past? For, be it remembered, there were mediums then as well as now, and who declared as presumptuously about the things they saw, as some of our modern seers and mediums do. Two things may be put down as certain pertaining to modern Spiritualism; first. that intelligences communicate exhibiting human tendencies; secondly, that the communications and manifestations given and made are in strict agreement with the organization, and to a greater or less extent the education and surroundings of the medium, or mediums through whom they are given and made. I never yet saw or heard an untruthful communication given, or unprofitable manifestation made, but that could be accounted for in the corresponding conditions of the mediums. A. G. PARKER, M. D.

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THE STRONG DIVORCE CASE.—The whole story is thus summed up by the New York correspondent of a St. Louis exchange.—Boston Investigator.

The Strong divorce case has drawn great attention to the very nastiest of spots in the rotten heart of elite society here. The particulars are brief: A rich man named Strong had a wife.

He had a brother. Strong was a model of loyalty, a model of purity -a bright and shining light-a millionaire who had a season ticket to brown stone houses, and who was a high-toned member of our "moral" society.

He had a brother who was a second edition of the other—a man who led off in prayer, and was a picture for society to look at. He too was very

The wife sat by the brother's side one night. They talked of the poor negro, of moral depravity, and of heaven. Their hands met. A thrilling sensation shot into Mrs. Strong-she loved not wisely,

The brothers prayed together. Mrs. Strong knelt and came in on the "Amen." A certain "event cast its shadow before." For eighteen months Mrs. Strong was a cloud by day and a pillar by night, leading a life of devotion, and more closely uniting the family! Selah! Then she was sick. She felt worse, and told her

husband. She confessed. She told her husband's sister. She told a confidential maid. She wrote out her experience. Her husband, not full of brotherly love, waxed wroth. There was a rowa suit for divorce. Society had a pull back, and people had a little more seasoning to their dish of

Queer that it leaked out. Isn't this a case of what the churches call "free love?"

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POR SE I will send by mail one copy of each of my four backs: "Life Time of Lone One," "Fugitive Wife," "American Crisis," and "Bist of Spiritualism." For address, see becturers column. [Telf] WARREN CHASE.

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Our Children.

" A child is born ; now take the germ and make it A bud of moral beauty. Let the down.
Of knowledge, and the light of virtue, wake it

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

For the Religio-Philosophical Journal.

CASSIE AND HER HERO.

BY FANCHON. CHAPTER IV.

Fred Raymond landed in New York on the morning of the wedding, his young heart as buoyant as when he left the city, building the loftlest of air castles; but he knew not that they were "castles in Spain." Leaving his baggage at the wharf, he went directly to Mr. Ray's store, half fearing that all might not be well with those he loved, and preferring to hear unpleasant tidings if there were any, from strangers.

He went to the place where so many years of toil had been passed, in an entirely different position from that which he occupied when he first entered. No one would have known this elegant foreign-looking man, that had only seen the curly haired errand boy of past years.

"Is the elder Mr. Ray about?" he asked a clork

"No sir, on occasions like this, business is forgotten."

"'Occasions like this!' Be kind enough to explain yourself."

"Oh, I supposed every one knew that this is his daughter's wedding day. Lord Dalton is the happy man, sir, and a fine looking couple they are, too," rattled on the fellow. "But what alls you, sir? You are frightfully pale. Are you ill?"

"No, I was only a little dizzy," answered Fred, trying to conceal the deathly faintness, though every word of the voluble clerk had stabbed his very heart. He stepped into the street, thinking that fresh air would revive him; but near by he saw the corner where Cassic used first to be seen when coming down to the store. How often he had watched for her! He could tell her such a long way off by her pretty hat, with the blue ties. He wondered if she wore it yet. Then he staggered, as the miserable reality came with overwhelming force upon him, and some boys, playing near him, thought that he had been drinking, and laughed. This made him remember what an appearance he must be making. On and on he walked, not caring where he went.! Anywhere, anywhere to forget his misery! But he must be brave and strong when he met her. She would be a happy bride, with no room in her heart for him, when he should see her

But in some mysterious way strength came to him. His flerce wretchedness passed, leaving him in a calm despair; but with the old pride left. That same pride must serve him now. With a firm step he walked to Richard Ray's house. His sister opened it, instead of a servant. At first she did not know him, but when she found who it was, the great joy nearly overcame her.

"Too late, too late, oh my brother!" she said, after the first greeting. "But believe me, it was not Cassie's voluntary act; she was tortured into it, and thinks it her duty."

"Mary, I am strong now. Do not unman me. This is inevitable. I am ready now to see her." None could see the tempest of grief that was raging in his soul. And so the golden opportunity was lost; the precious moment wasted. Your pride did your bidding, Fred Raymond, but was it well?

The wedding took place with all the eclat expected. The guests congratulated the pale bride then she was whirled away. One glance only passed between her and Fred as she left. A look of forgiveness upon his face—a glance of love and anguish

on her pallid features. The next vessel that sailed for India had on board our Fred, now junior partner in the firm of Raymond Bros. & Co. He tried to forget all; to bury his love in the excitement of business, to keep from him the golden haired image that brightened his life for so long a time.

Six years have passed since Fred, dejected and heartsick, left the home of his childhood. Then he vowed never to return unless called by the misfortunes of his sister. Little did he think when that rash yow was made, that the death messenger would soon summon her whom he loved best in all the world, beside the one whom it was now a sin for him to adore—Cassic.

Time dealt lightly with our hero. It but gave a deeper shade to his hair, and a more thoughtful look to his eyes. The burning India sun had changed him the most, but had strangely enhanced his beauty.

After years of voluntary exile from America, he sat in his room alone. His servant had but just left him, having been sent for the last mail. By some intuitive power, Fred knew that evil tidings were even now on their way to him, and he half dreaded to receive the letter that he was sure would be brought to him. The servant came at last, laden with business looking documents with foreign scals. There was but one letter that Fred was eager to read. It was from Philip Ray.

It began:

"Mary cannot, in spite of all our watchful care, be with us long. Consumption is fast becoming conqueror. Fred, if you love her, if you pity me, come to us."

Fred read no more, but sat stupefied. The sister who cared like a mother for him in all his wayward childhood, who sacrificed everything for his dear sake, and whom he loved with an affection scarcely buman, was dying, and he so far away. His conscience bitterly upbraided. He said to himself:

"In my misery, when Cassic was lost to me, why did I not think more of you, Mary? I was selfish and blind, but retribution has come at

Calling his servant, he gave directions, and prepared to leave India in a few days. Thus, days seemed to him an eternity, for remorse filled his heart at the thought of his ingratitude. The morning before his departure, in arranging some papers, he accidentally came across Philip's letter, a part of which he had overlooked. He read and exclaimed:

"I cannot return, not even for you, Mary! But I must, yes, I must go. But Cassie! oh, Cassie! Can I see her ?"

The note said: "Cassie and her little son are with us. Lord Dalton was shot some weeks ago in a drunken affray, and died, leaving her penniless. She is fearfully changed, from the merry, beautiful girl she was a few years since. You will hardly know her. Mary sends her dearest love, and a prayer—an entreaty, that you will soon be home. Of my own suffering I shall say nothing. You can

imagine what I have not the heart to write you. Come to us-come home f"

This, then, was what half changed Fred's plans. Ha knew not how to meet Cassle, but the thought that she was free again, never entered his mind.

He and his faithful servant suited from India on the appointed day, and reached New York on a warm July morning. They proceeded directly to Mr. Ray's house. A servant showed Fred to Mary's room, and the long separated ones were once more together. Propped up by pillows in an easy chair, Mary Ray, the devoted sister, the worshiped wife, was slowly dying. But the saintly smile, and the old, loving expression still made her lovely; all her anxiety and suffering were forgotten in the rapture of the meeting. For an hour the brother and sister talked of the subjects nearest their hearts, and would not have desisted even then, had not a lady, in mourning dress, leading a little boy by the hand, entered the room. Fred, turning toward them, started, as he recognized the lady. His proud resolves vanished in an instant. He began to say, "Mrs. Dalton;" but instead of those words, "Cassie!" escaped his

"I do not remember you, sir," she said, surprised at his very evident embarrassment and the strange look upon Mary's face; then, as the knowledge dawned upon her, she screamed, "Fred! Fred! at last. Thank God!"

All the intervening years were forgotten, and they talked as though the time that had passed since his first departure for India, had been but a dream. But the reality came to them in the shape of Master Harry, who indignantly demanded who that naughty man was that made his mamma ery. Fred delicately refrained from mentioning to Cassle "what might have been," and she tried not to be too hopeful of what might be even now. With Mary near them, and occasionally one of Harry's original remarks the hours passed, and they scarcely knew it. Cassle's father and Philip were soon with them, and the happiness of that re-united family was complete, with the exception of a haunting fear that pursued them; the dread that at any hour Mary might be taken from them.

But the days and weeks went by, and she still lingered; but grew weaker and more fragile until it seemed as if she was hardly flesh and blood, but a beautiful spirit. All were as devoted to her as it was possible to be; all that love could suggest was done, but without avail. Like the fading of a star in the light of day, Mary passed away, blessing with her last words, those sad hearts around her bedside. They laid her beside her mother. Her grave seemed a holy shrine to the desolate ones left behind.

Amid the sorrow of losing her, Fred and Cassle seemed drawn nearer to each other, and by her last resting place they plighted an eternal faith, and when Fred returned to his India home, his wife accompanied him. Through suffering they are sanctified. Affliction has made them more pure

And here we leave them. While they forget of medicine, or means for cure, but the fact is beyears of misery, caused by mistaken duty, the choicest of gifts that earth can give are showered upon them. Their little Harry, tenderly cherished by Cassie and his "papa Fred," is to them both a comfort and a blessing.

May Cassie and her hero be happy!

Stories about Horses.

Dr. H. T. Child, in the Modern Age, tells some very interesting stories Those stout horses we will publish for the benefit of our children .- [EDI-

The horse is not only a very noble and useful animal, but often displays a considerable amount of intelligence. I had a horse, some years ago, named Don, who was a very clever fellow. He would raise his fore foot, as if to shake hands with me; and every morning, when the man put his harness on, and let him out of the stable, he would go to the trough to get a drink, and then after running around three or four times in the yard, and kicking up his heels, he would back into the shafts and stand there until he was harnessed to it. I went to meetings on Sundays, and usually left Don under a shed. I found that he knew when Sunday came, and would turn off towards the meeting house, and on other days he would not do this. I suppose he knew when it was Sunday, by noticing that there were not so many horses and vehicles on

I have sometimes said that Don reminded me of an advertisement I once read, which ran thus: Wanted a coachman to take care of a pair of horses of a religious turn of mind."

As the printer did not put in the proper "stops," we could not tell whether it was the man or the horses that were to have the "religious turn of

I remember a story of a horse that recovered some stolen goods. A gentleman who kept a lumber yard in this city, had a very fine old black horse named "Rock." They had often observed that when he drew a load of lumber to any building and returned to the yard, if they put another load on the cart, he would go again to the same

An old colored man had the care of old Rock, and often boasted of his wonderful powers. It happened that a grocery store, on the corner of Fourth and Vine streets, in this city, about one square from the yard where old Rock was kep!, was robbed one night of a considerable amount of goods. The next morning the old colored man discovered that his horse had been used in the cart during the night; and when he heard that the store had been robbed, he said, "If you will let me go there with old Rock, I think I can find where they took those things." The officers of the law were informed of the plan—a few things were put upon the cart-and the old man, accompanied by the officers, followed after the horse. He went by a circuitous route, which led them to think he was going to the place they desired. At length he stopped before a house, turned round and backed up the cart just at the same place he had been in the night. The officers opened the door, and there were the stolen goods! The thieves were arrested; and all the goods restored to the owner-by the same horse and cart which had taken them awaymuch to the joy of old Samuel, the colored man.

A CANDY MAN SOLD,-When Dan Rice visited Kentucky a few years since with his circus troup, he was accompanied, as usual, by confectionery dealers, who displayed their delectable stock of edibles under small canvasses outside the main

One morning early Dan Rice was at the town of F—, and the crowd of boys who surrounded them were offered "great inducements to purchasers." One big red headed fellow seemed particularly desirous to outsell his competitors, and cried off his goods in the following manner:

"Here's yer nice cake and candles, and leed lemonade! Ten cents' worth of caudy for half a dime! This is the place to get the worth of your money," &c.

One little fellow, about ten years old, stepped up to the counter and called for ten cents' worth of candy. Having received two "sticks," each half as long as his arm, he deposited a fip and started "Hallo!" cried redhead; you didn't give me

enough money." "Yes. I did," said the youngster. "You said you would give ten cents' worth for five cents." And off trotted the little wag, laughing in his sleeve at having "sold" the candy man.

An editor attempts to explain to his readers the condition of affairs at his establishment, by the following lucid typographical effort:

"The Printers are on A Strike for higher Wages. Me Have concluded to set or own types in fut Ure; It is eAsy on Ough."

THE PHILOSOPHY OF HEAT .- Philosopher to sharp boy-"What are the properties of heat?" Boy-"The chief property is that it expands bodies, while cold contracts them."

Philosopher-" Very good, give me an example." Boy-"In summer, when it is not, the day is long; in winter, when it is cold, the day is short." Exit philosopher, lost in amazement, that so familiar an instance should have so long escaped his own observation.

KERP IN GOOD HUMOR. It is not great calamities that embitter existence; it is the petty vexa-tions, the small jealousies, the little disappointments, the minor miseries, that make the heart heavy and the temper sour. Don't let them. Anger is a pure waste of vitality; it is always foolish, and always disgraceful, except in some very rare cases, when It is kindled by seeing wrong done to another; and even that noble rage seldom mends the matter.

ANECDOTE OF MR. LINCOLN.-" We trust the Lord is on our side, Mr. Lincoln," said the speaker of a delegation of Christian men to that good man during one of the dark days of the rebellion.

"I do not regard that as essential as something else," replied Mr. Lincoln. The plous visitors looked horror-struck until the

President added : I am most concerned to know that we are on the Lord's side."

At the Knickerbocker banquet in New York, the following remarkable toast was given: Holland-Land of dykes and Van Dykes, of brooks and Ten Brooks, of pools and Vanderpools, of schooners and Schoonmakers; land of cities with euphonious names, of Saardam, and Edam, of Amsterdam and Rotterdam; land of cider and Zuyder-Zees; proprietor of bottom lands on the largest

EXTRACT FROM BEECHER'S THANKSGIVING SER-MON,-The suddenness of the end of the war has no parallel except in the suddenness of its beginning. It opened with a sweep of fire, whirled with a rush

known European scale. Broad-based Holland, hail!

like autumnal bellowings on the prairie. Its close is as rapid as when streams pour down from the lurid skies, and in one rush quench every

spark of smouldering fire. War should be peremptory, and peace should be peremptory. By two bitter years we learned that war could not be carried on on peace principles. In far less time we have learned that peace cannot be maintained on war principles. War is medicine, not food. It is surgery, not calisthenics. It is judgment, not mercy. In war, sternness is the true kindness, and mercy is equelty. That which closes it, brings its end, is kindness. Stroke upon stroke. explosion upon explosion, battle upon battle-let war travel fast, be done and done thoroughly, and

then let there be no more of it. But the doctrine of aniversal suffrage is the doctrine of to-day. I do not stop at the point of suffrage between skin and skin. There is a deeper prejudice between sex and sex, and until the day shall come when households - mother, sister, brother - shall vote, we shall never escape the piggish realm of polities.

From the Adrian Times. Healing Without Medicine.

Without doubt our early education and the general practice of the medical fraternity idea that medicine is necessary to cure disease. We do not propose to advocate any heterodox system yond cavil, that great and marvelous cures of the most difficult and troublesome diseases can be completely accomplished without the use of medicine.

We became so convinced on visiting the rooms of Dr. A. J. Higgins, at the Lawrence Hotel in this city. Dr. Higgins has been practising here for about ten days, and during this time has performed numerous cures but little short of miraculous, and this fact we think we do but justice to the public, in making known.

A word may not be amiss as to the Doctor's mode of treatment. He is no disciple of the wedish Morement system, nor does he rely on diet sione as a means of recovery. His grand idea is to strike immediately at the cause of disease, to provide the elements, lacking which the organs become disordered and the system diseased. He relies principally on magnetism, properly applied, to produce this desideratum, and after the cure is effected, he requires, if the patient wishes to keep healthy, judicious diet in order that the organs may not relapse into their former disorder. There would seem, at least, to be common sense in the Doctor's modus operandi, and the long list of his cures here triumphantly vindicates the truth of his theory of

We have room to-day to notice but a few of the Doctor's numerous cures here:

George Partridge, a boy well known to us, formerly in our employ, and now working at the office of the Expositor, we are assured has been completely cured of diabetes in one of its worst forms.

Mrs. Partridge, mother of the boy above named, has been completely cured of a distressing cough of three years' duration; and a stiff arm, with which she has long been afflicted, was greatly relieved by the Doctor's treatment, and she confidently expects to entirely recover the use of it.

Mrs. Fuller, a lady who has been unable to walk for over twenty-three years, and who has been afflicted with diabetes, has been completely cured of her disease, and expects soon to recover the full use of her limbs.

Miss Addle Price, afflicted for some years with what doctors pronounced to be consumption, and who was informed that she was beyond the reach of medicine, is much improved under the Doctor's treatment.

William Wheeler, an employee of the Lawrence House, has been completely cured of chills and

T. C. Faxon, who nearly lost his eyesight while in the army, and who has been under treatment for this disease for over four months, was, after one trestment by the Doctor, so far cured that he resumed his work next day.

These are but a tithe of the cures performed, and none of these named have been subjected to the Doctor's treatment more than five times.

As Dr. Higgins stays here only to the first of February, it behooves all those afflicted to make an early call on him.

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SPIRITUAL NOTICE.

DRIVATE CIRCLES are now forming at the "Temple of Truth," 814 Broadway, New York City, for the scientific investigation of Spiritualism. The best Test Mediums will be employed to give communications. Each class is limited in

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TESTIMONIALS.

During four years' practice I have performed 90,000 operations, and for the satisfaction of invalids I give the names of a few, who have been cared, for reference. Prof. J. W. HERTEL, Kalamazoo, Mich., Complete Nervous Prostration, Night Sweats, &c. Confined to bed for five

months, constantly. Almost instantly restored.

Miss MARY E. SEELEY, Eibridge, N. Y., Hip Disease eight years; four weeks unable to lie down, seven years unable to walk without crutches. Is now eleven years of age. Has left her crutches, and can walk as well as any one.

Rev. GEO. JE. HAVENS, Avon, Livingston county, N. Y. Chronic Inflammation of the knee joints. Unable to walk without crutches. Made to walk as well as any one with two Mr. S. P. COOK, Junius P. O., Fond du Lac county, Wis.

Complete loss of voice. Unable to speak a loud word for two years. Instantly restored to speak as well as any one. Miss ELIZA E. RICHARDS, Base Lake, Washtenaw county, Mich. Prolapsus Utera, Spinal Disease and Sciatica, occa sioned by a fall from a carriage. Four years a cripple, Perfectly cured in ten minutes. Left crutches and walked away. Mr. EDGAR A. GAY, 24 Orange street, Rochester, N. Y. Inflammatory Rheumatism seven weeks. For four weeks confined to rocking chair, unable to move hand or foot. Perfectly restored with four operations, and may be referred to. Miss ELIZA A. FLEMING, Port Huron, St. Clair county, Mich., bedridden ten years; unable to stand or walk. Dyspepsia, Spinal Difficulty, Female Difficulty, (Retroversion,) and Complete Nervous Prostration. Perfectly cured with a

few operations; will reply to inquiries.

Miss A. MARIA WAIT, Walworth, Wayne county, N. Y. Sciatica. Of long standing; unable to walk without crutches for three years. Cured in one minute. Left her crutches and walked away.

Mr. A. H. TIFT, Pierrepont Manor, Jefferson county, N. Y Bad case of Bronchitis and Bleeding of the Lungs. A good case to refer to. Inquiries made of him will be promptly Mr. F. HUBBELL, Postmaster at Geddes, Onandaga county, N.Y. Pueumonia, or Inflammation of the Lungs with Hemor-

rhage or Bleeding, and partial loss of voice. Perfectly cured, and will answer any inquiries.

Miss MARTHA N. WHITE, Hinsdale, Cattaraugus county, N. Y. General Weakness, Spinal Disease and Female Weakness. Bedridden most of the time for two years; only able to sit up a few moments at a time. Cured almost instantly,

and will reply to any inquiries.

Miss HESTER TULLER, Mexico, N. Y. Paralysis of Optic Nerve. Made to see perfectly clear and distinct, with two Mr. W. L. ROBSON, Lansing, Mich. Paralysis Sciatic Nerve,

caused by a musket shot wound at the battle of South Moun-

tain, Maryland, in 1862. Examined by nine different surgeons and pronounced incurable. For two years unable to walk without splint. Perfectly cured in five minutes. Mr. JESSE BLAKE, Livonia, Livingston county, N. Y. and for two years unable to walk natural. Perfectly cured, and will reply to any inquiries.

Mr. WILLIAM EUSSELL, Cooperstown, N. Y. Sciatica and Spinal Diseases of long standing. Unable to move, except on crutches. After two operations left crutches, resumed his business, and is as well as any one. Invalids will be inspired with confidence by corresponding with him.

Mrs. PHILANDER EWELL, Disco, Macomb county, Mich.

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Miss MARIA DUEL, Johnson's Creek, Niagara county, N. Y. Hip Disease and Spinal Affection. Obliged to use crutches thirty-one years. Instantly cured, and left her crutches.

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Morning Express,..... *6.00 a. m. Night Express,..... †6.00 p. m. ‡ 8.30 MICHIGAN SOUTHERN-DEPOT COR. VAN BUREN AND Evening Express,..... *5.30 p. m. Evening Express, *5.30 p. m. *16.66 Night Express, *10.05 p. m. 112.30 DETROIT TRAINS.

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CHICAGO AND ST. LOUIS. Eastern Mail,..... 8.10 a. m. Joliet Accommodation 4.46 p. m. CHICAGO AND MILWAUKEE.

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