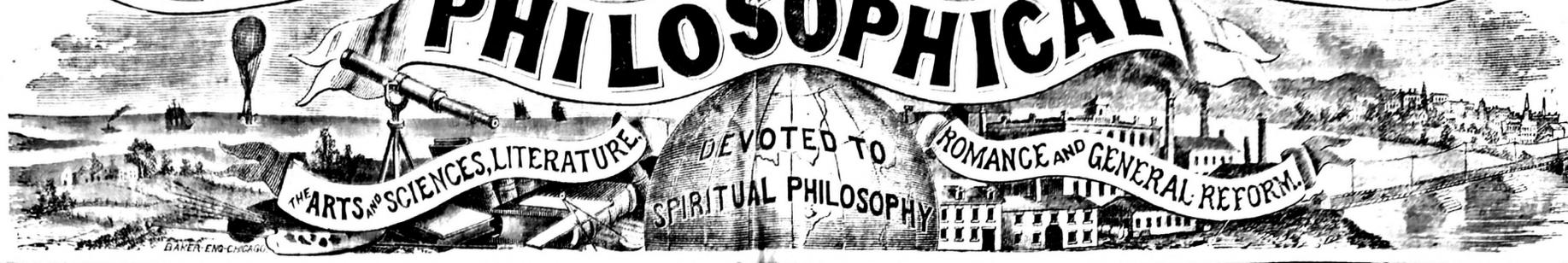


RELIGIO PHILOSOPHICAL JOURNAL



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

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Use of Righteousness.

(Spiritual Production.)

All things are written in the fire embrace
Of evil. Help us, Lord, to shun it all,
For we were made to be partakers of
A higher good than this. We stretch it forth—
A hand of worship and of prayer to lay
Hold of the higher worship that enthroned
The heavens in an all-embracing void
Of nothingness or God; no matter what,
So it is better. We will enter in
To joy by aspiration. Come to us
And help us reach it. All enthroned it lies
In all-embracing vastness of the sky;
And we would have it in us, to be as
A consolation to the ill of earth,
That lie behind us—aching like a hell
Of infinite duration, in the past;
And in the future all of holiness
To be attained by untoward desire
To be partakers of the highest good
Possible to each. And let it lie
Still uncertain, till the time has come
To appreciate it as the best.

And then another sky will open to
Our longing gaze, of infinite expanse,
And still better conditions. Transiently
We pass from earth to heaven, and then from heaven
To a higher earth, and so on round
Until we find an earth a good enough
For such wreathed aspirations.

And let it pass. A dream is on the world,
Of righteousness; and they might as well pursue
That as any other fatuous

That lures them on; for when we have attained
Any good, we'll see that it is bad,
And still stretch forward. Repeated disappointments
Will assure us that content is all
That is worth having. All will be as well
As if there had been no evil to afflict
In the beginning of the perilous
And uncertain journey to the sky
Of our fond hopes. A journey is the thing
That is intended; not righteousness
That perishes as a phantom when attained.
A journey is a life; but righteousness
Is but a phantom that allures us on.

G. L. BURNETT.

THE SUNDAY QUESTION.

A few weeks since we had occasion to call the attention of our readers to the efforts being made by the priests of old theology, in the city of Philadelphia, to bind the minds of the superstitious devotees of those systems of religion, and keep them within the pale of the churches, by depriving them of Sunday newspapers and the privilege of riding on street cars on Sunday, and all kinds of conveniences on that day calculated to develop their social natures and physical health.

We published the manifesto of the priests and the reply of J. W. Forney, Esq., editor and proprietor of the Philadelphia Sunday Press, at whom their denunciations were aimed.

As might be expected, the priests were worsted, and disgraced in the estimation of those very devotees of their religion by whom they expected to have been supported.

Secularism is fast losing its hold upon the minds of the masses, and when old theology assumes to turn the thumb screws at this late day, it makes a great mistake. That class who will yield a tacit assent to the dogmas of the church and contribute liberally out of its earnings to its support, will not yield the right to read a Sunday paper—almost the only daily paper it has time to read—nor will it relinquish the right to take the wives and little ones to ride on a street car into the suburbs of the city for a few hours' recreation.

One would naturally suppose that the clergy of Chicago would have profited by the experience of their craft in Philadelphia, and kept quiet upon the Sunday question. But not so. The poor fellows will neither learn wisdom from the scathing exposition of the rottenness of their arguments and system of binding heavy burdens upon the people, nor by the most signal defeat by a woman, Mrs. Cowell, of one of their number, the Rev. Mr. Hatfield, who so recently made an onslaught upon the theaters.

The leading reverend gentlemen of this city and adjacent towns have rallied again upon the Sunday question, only to be completely defeated. The unkindest cut of all is, that Deacon Bross' paper, the Chicago Daily Tribune, has forsaken the old corrupt theological fabric, and exposes the fallacy of the church dogmas in regard to the so-called "holy Sabbath" in a light that does no little credit to its editors' heads if not to their hearts.

Some suspect that the Tribune would have been the loudest in defence of the clergy, had not dollars and cents been at stake. The readers of that journal will not soon forget that it has, while standing up manfully for the crushing out of the recent rebellion and the emancipation of the African from bondage, been the most consummate fossil in regard to all other reforms.

It has been its especial pleasure to cater to the most morbid prejudices of the blind and bigoted devotees of old theology, and never, when an opportunity offered, has it failed to say mean things to the detriment of Spiritualism.

The motto of this sheet was "a tub to the whale." If it did not gobble up the priests, it would fill its pockets with the money of the bigoted believers in that religion which so utterly abhors all reforms.

At last the whales have turned upon this paper, and forced it into the combat for dear life—that is, to save its Sunday issue. Here again dollars and cents are at issue with it, but this time its interests

compel it to stand up for truth instead of exciting the prejudice of a class too old foggy to think for itself.

This movement of the clergy is the re-enactment of the scene at Fort Sumter on a small scale. Their manifesto against the Sunday press, although a small bombshell, yet was sufficient to arouse the Tribune to a resistance which must necessarily open the eyes of the blind and credulous, who have all their lives supposed there was something especially holy about one of the seven days of the week.

We say to these gentlemen, go on, and have a free fight! The truth will not suffer because knaves fall out.

We give place to the address of the priests and the reply of the Tribune, and invite our readers to a careful perusal:

In doing so, we append the discussion of the clergymen in council assembled, that our readers may see the motives by which they were actuated, and how careful they were to calculate well who were to be hit and who not to be, by the demonstration.

They seemed to fully realize that they were in danger of arousing the ire of the Tribune, while it was really their intention to hit the Times.

Another thing will be observed. While they had a common work in view, viz: the muzzling of the press, under color of a holy horror at the desecration of the Sabbath, yet they could not help dealing in that acrimony which is always manifested by one sect toward another, except when engaged in an onslaught upon some great reformatory measure.

A special meeting of the Evangelical Ministerial Union was held yesterday morning at the rooms of the Young Men's Christian Association, the Rev. E. W. Patterson presiding, and the Rev. C. H. Fowler acting as Secretary.

The committee, composed of Messrs. Patterson, Hatfield and Everts, appointed at the last meeting for the purpose of drafting a letter to the conductors of papers in this city who publish Sunday editions, submitted the following:

"Conductors of The Chicago Tribune and The Chicago Times:—

"GENTLEMEN: The undersigned ministers of the Gospel and pastors of churches in the city of Chicago, deem it proper to express to you, most respectfully, their earnest desire that the aid, example and influence of the daily papers under your control should be enlisted in favor of the observance of the Lord's Day as a season of weekly rest from secular avocations. It is not our purpose to argue the question as to the temporal expediency or the moral propriety of publishing and distributing daily papers on the Sabbath. We prefer to represent to you the fact that the Christian patrons of your influential journals, with comparatively few exceptions, have deep conscientious convictions on the subject, which we trust you will not deem it necessary to disregard by the continuation of a practice that was unknown in the history of respectable journals in this city before the commencement of the recent war, and for which there seems to be no urgent demand since the return of peace to our country.

"By the discontinuance of your Sunday issues, you would disturb the conscience of no one, while you would gratify very many of your friends and supporters, and, as we must think, relieve the minds of several at least of your own editorial corps, who sustain religious connections that imply a state of reverence for the holy Sabbath; and having thus frankly expressed our own earnest wishes on the subject, and those of thousands of Christian people in this city and the Northwest, and declining in advance, all controversy through the press in relation to this question, we submit the whole matter to your candid judgment in the premises."

The report of the committee having been received, and the question being upon its acceptance, a debate sprung up.

Dr. Hatfield objected to the clause in relation to certain of the editorial corps. He was not of the opinion that that was the way to act upon them. Any religious man who had anything to do with a Sunday paper ought to be labored thoroughly with by his pastor, and he took it for granted that every clergyman who had such men in his congregation, had done something to them.

The presiding officer said that he had had a conversation with a religious editor of The Tribune, in which it was hinted that a part of the editorial corps were overruled, and that they would be glad to be relieved of the seeming responsibility that was upon them.

Dr. Junkin considered that clause one of the most pointed and impressive parts of the paper; it was an argumentum ad hominem.

Dr. Tiffany said that there were Christians not only among the editors, but among the reporters, compositors, etc. He therefore moved to strike out the words "editorial corps," and substitute therefor "employees."

Dr. Hatfield suggested that the proprietors should be referred to. The large stockholders were the ones most responsible. He was still opposed to the clause. The reference was in bad taste, and would be so considered in the newspaper offices and by the public generally.

Dr. Tiffany was of the opinion that if Dr. Hatfield carried his views to their legitimate conclusion, he would be against touching the matter at all.

Dr. Humphrey coincided fully with Dr. Hatfield as to the impropriety of the clause.

Dr. Junkin spoke earnestly in favor of the clause. These Sunday publications involved a violation of the rights of conscience. Railroad companies were pursuing the same course, and required of a young man who desired to enter their employ that he should profane the Sabbath and rob God. But the man who would rob God would rob his employers; and the wholesale plundering of these corporations could be traced to this violation of the Christian conscience.

Dr. Tiffany remarked that the fact that these men were members of their churches was the only reason why they could send such letters. Without that it would be an unwarrantable interference. But these men were under their charge, they were responsible for them. If these men were not known to be Christians, if their associates did not know it, there might be some reason for delicacy. But they all knew that one of the editors of The Tribune was known by his church title rather than by the honored civil title he had.

Dr. Patterson—It is a pseudo title.

Dr. Tiffany—Still he is identified through the community by that sobriquet. I say that that is the only ground that gives us a right to interfere.

Dr. Hatfield—I must say that this is the most remarkable speech I ever heard in an evangelical

meeting from an evangelical minister. If this were the first time I had heard the speaker, I should think that he did not object to Sunday papers.

Dr. Tiffany—I have no objection to Sunday papers, except so far as they involve labor. If a paper can be published with less labor on Monday than Sunday morning, then I prefer Monday. That is the only question I have.

Dr. Hatfield—(Dr. Tiffany stands alone in this matter.) I have positive objections on high moral grounds, and I fully repudiate the idea that it is immaterial in a body of men to interfere in such matters under any circumstances. We might as well make a petition to a railroad company to stop running on a Sunday, and state that the President and Secretary were opposed to it. I suspect that there is not a man connected with those newspaper offices who will not feel a little mortified.

A clergyman said that at the last meeting it was stated that in one office there were brethren who had conscientious convictions, but none in the other (The Times); and it was proposed to say nothing about them, because they would have no regard for any such overture if they had no such religious convictions. Were there any religious men there?

Dr. Hatfield desired to correct the brother. He could not have said that there were none connected with The Times office with convictions.

The clergyman said that the expression was, that the other office belonged to his majesty on the other side. [Laughter.]

Dr. Hatfield—I presume the majority of the stock of The Tribune company is owned by church members, who do not like to have such reference made to their enterprise.

Dr. Tiffany—This strikes me to be a very remarkable statement, that a Sunday paper published in the city of Chicago, violating the consciences of the religious community, is under the control and direction of members of Christian churches. I hope that brother Hatfield is not correctly informed.

Dr. Hatfield—I do not profess to speak on positive information. It is, however, a patent fact, that several large stockholders are members of churches. I have not figured up the number of shares, nor how they are held.

Dr. Junkin—To whom should we speak plainly if not to our brethren? I regret to see this idea of treating this subject so generally. If we do violate good taste, have not they violated God's law? In approaching men who have the bad taste to violate every law upon which the church depends, we should not look so closely at what brothers call good taste. I would not call them "a generation of vipers," nor a generation of Pharisees and hypocrites; it might be out of good taste, though God better than all used those words. But we must learn to call things by their right names, or we will never get on in this rebellious community. I am afraid brother Hatfield would speak against rebels with his mouth padded, and would push them to the wall with bayonets whose edges were covered with silk.

Mr. Fowler—Do any of us know that there are any persons connected with The Times who have religious convictions?

Dr. Junkin—There are some of the most conscientious people in the world there—Catholics.

Dr. Hatfield—I am a little surprised at the idea of my treating anybody gingerly. I generally use the hottest kind of ginger. I am amazed at the result of Dr. Junkin's preaching upon his congregation. If he had said one hundredth part of what I have said, it would have been better for them. I know very many left my congregation on account of what I said. I will take a rebuke in all proper modesty; but unless common fame most impudently lies, there has been no such plain dealing with respect to bayonets and rebels in certain churches of Chicago, as there has been in every pulpit that ever I went into.

The Presiding Officer—I am not sure that it is better to continue the discussion in this connection.

Dr. Junkin—There has been no plain dealing in this matter, though more of good taste.

Dr. Hatfield—A good taste in reference to pew-holders and purse-bearers, not to Christian gentlemen.

Dr. Junkin—I would just say that I do not mean what I said as a rebuke. I am willing to take it back. I spoke under the influence of internal surfeit, that such a man, who had treated the theater so nobly, should be so delicate and gingerly when it came to speaking of the Sabbath.

The Rev. Mr. Hatfield approved of striking out the clause, and he would have been content with writing a simple letter, and there was no occasion for going into particulars where they might all disagree.

It was then moved to amend the clause so as to make it read, "and relieve the minds of many who are in one way or another associated with your enterprises."

Dr. Tiffany said he did not altogether like the shape of the amendment. Connected with some of the churches they represented were editors, while with others were only employees. It seemed perfectly right in the opinion of the brethren to represent that it interfered with the conscience of men who occupied a low position, but if they were so high up as to be editors, they would make no mention of it. He would, however, accept the amendment.

The amendment was adopted.

Dr. Junkin—Perhaps it is due to myself and the congregation which I served in the war, to say that the invidious allusion that has been made to my pulpit, and to my ministrations in it, and to the character of my congregation, for which common fame has been brought in here as the author, is unqualifiedly and unmitigatedly erroneous and untrue. My church and my pulpit is just as intolerant of rebels as ever Dr. Hatfield's was. I regret exceedingly that the pleasantness of this meeting—for indeed I felt truly pleasant all through, until that allusion was made—should have been interrupted. I did not repeat it at the time, because I felt that I might do it with some of that heat which Christian ministers may sometimes be provoked to, but ought never to exhibit. I feel, as entirely injurious to the congregation, this imputation that has been thrown out.

Dr. Hatfield—I wish here to say a word by way of apology. Inasmuch as Dr. Junkin disavows having suggested it, I suppose I am supposed to have said it by my mouth, or thought rebels with padded bayonets, and wishes to consider that unsaid, he will please consider what I have said as unsaid.

Attention was invited to the fact that the Staats Zeitung published a Sunday paper; but Dr. Patterson stated that the views of the Germans in relation to Sunday were such as to give no hope of success.

Dr. Tiffany considered that perhaps he ought to call attention to the question put to him by Dr. Hatfield, and the answer he made. He contrasted the amount of work required on a Sunday paper with that on a Monday one, and said that it was not until the month would worth from 12 o'clock on Saturday night till 1 o'clock Sunday morning, rather than do the same amount of labor on Sunday night, whereby they were kept from prayer meetings, etc.

Dr. Hitchcock thought the work was the same, but that in the one case there was the additional sin of newboys hawking papers through the streets.

The report was then adopted.

When signed by all the ministers, it will be delivered to the papers in question by a committee composed of Drs. Patterson, Hatfield and Everts.

THE DAILY TRIBUNE'S REPLY OF FEB. 14, 1866.—THE SUNDAY PAPER QUESTION.

After alluding to a pious apology which the Tribune published a few days before, which by the way was not very creditable, yet highly in keeping with the oft-repeated catering of that paper to old theology, the Tribune says:

In the recent meeting of the Evangelical Ministerial Union, the question was not put so much on moral as upon religious grounds. This makes it proper for us to discuss the religious aspects of the question. We select the following from the remarks of Rev. Dr. Junkin, as embodying the religious views of the clergymen present on the subject:

"If we do violate good taste, have they not violated God's law? In approaching men who have the bad taste to violate every law upon which the church depends, we should not look so closely at what brothers call good taste. I would not call them 'a generation of vipers,' nor a generation of Pharisees and hypocrites; it might be out of good taste, though God better than all used those words. But we must learn to call things by their right names, or we will never get on in this rebellious community."

No one can fail to be struck with the modesty with which Dr. Junkin admits in an assemblage so eminent for their piety as that he addressed, that "Christ is better than us all." And it does seem logical that if "One better than themselves" ever applied the terms "generation of vipers" to anybody, it would be entirely excusable, nay, meritorious for Dr. Junkin to apply those terms to the editors of The Tribune. If he done so, we should have been largely consoled by the fact that those to whom Christ applied those terms, stood in the same relation to him as the Rev. Dr. Junkin does to us, viz: that of Sabatarians, accusing Christ of violating the sanctity of God's law, relative to the Sabbath day, a circumstance which on its face would raise the suggestion in some minds, that having been originally and properly applied to the Sabatarians, it might be applied to them again, with the same propriety. But we shall try to improve on Dr. Junkin's example, which is none of the best, and shall therefore never style him a "Pharisee," nor a "hypocrite," nor a "generation of vipers," nor a "rebellious community," but simply an amiable Christian gentleman, who only errs in supposing himself to be more competent than ourselves to edit the Chicago Tribune.

A higher and better than Dr. Junkin says, in Colossians ii: 16, 17:

"Let no man, therefore, judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath day; which are a shadow of things to come, but the body is of Christ."

We here learn from Paul, who was inspired of God—

1. That we are not to let Drs. Junkin and Hatfield judge for us in respect of the Sabbath day; and

2. That an inspired Apostle classes the Sabbath day with certain Jewish rites, relative to eating and drinking and observing the festivals of the new moon, all of which, he says, were instituted as a shadow or symbol of a something to come, which thing was Christ, who came eighteen centuries ago.

Nor was this a transitory sentiment of Paul, for he says again, in Rom. xiv: 5, 6, speaking of various classes of Christians:

"One man esteemeth one day above another; and these esteemeth every day alike. Let every man be fully persuaded in his own mind, to observe the day, whether it be the Lord's; and he that regardeth not the day, to the Lord he doth not regard it."

And still again he says in Galatians iv: 9, 10:

"But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherewith ye desire again to be in bondage? Ye observe days and months and times and years?"

From the above we learn that Paul not only rejected the observance of any Sabbath day as a day more solemn than another, but that he classed such an observance among the "beggarly elements" of Judaism, which must again bring them into bondage.

But perhaps our clerical friends may even suppose that Paul is here speaking only of the Jewish Sabbath, and not of the first or Lord's day, to which they assume the Jewish law relative to the seventh day was transferred. It is true that the word Sabbath is nowhere used in the Scriptures as applicable to Sunday, but it is equally true that nowhere in the New Testament is any Sabbath enjoined, nor any command to observe the first day of the week as a Sabbath in the manner in which the Jews had observed the seventh. Buck, in his Historical Dictionary, a standard work among Christians, says: "It must be confessed that there is no law in the New Testament concerning the first day."

In all the New Testament writings neither the seventh day of the week nor the first is anywhere enjoined to be kept as a Sabbath or holy day, nor the slightest hint of the substitution of the first day in place of the seventh. But this is not all. Positive historical evidence exists that to the middle of the second century of the Christian era, and probably much later, no Sabbath was observed by professing Christians. In proof, we will at present briefly instance but two passages—the first from Justin Martyr's Dialogue with the Jew Trypho; the second from Jerome. Trypho is represented by Justin saying:

"It is this that most surprises us, that you who boast of the true religion, and wish to excel other men, differ nothing in your way of living from the Gentiles, inasmuch as you neither keep festival days nor Sabbaths, nor observe circumcision."

Justin replies:

"I have shown that there was to be a final law and testament of transcendent authority; it is necessary for all men to observe, who aspire to be heirs of God. For the law which was promulgated in Horeb is now the old law, and only your law; but the latter law is to be of universal effect, in the same manner that one law repeats another, and the last will (or testament) supersede the which was previously made, etc. The new law intends that you should keep a perpetual Sabbath; but you, when you have spent one day like this of your life, when you have spent one day like this of your life, you have discharged your religious duty, not considering what that was the observance of the Sabbath, and Sabbath, and all the holy days, if the cause was not known to us why those things were commanded."

Justin then explains to him the reasons, and adds:

"It was the same in the time of Kimon and all others who neither observed the circumcision of

the flesh, nor Sabbaths, nor other rites which Moses commanded. You see elements do not cease, nor keep a Sabbath. Remain as you have been created. For if before Abraham there was no need of circumcision, nor of the celebration of the Sabbath and holy days, etc., before Moses, neither is there now after Jesus Christ."

And again:

"For as circumcision began from Abraham, and Sabbath and sacrifices and oblations from Moses, it has been shown were ordered on account of the hardness of heart of your people, so it was necessary these should end, according to the counsel of the Father, in Jesus Christ the Son of God."

Such are the words of Justin. They establish the point beyond controversy, that till his time, A. D. 150, no Sabbath was observed by the Christian Church.

Nor is it probable that for many years after, the more judicious considered either the seventh or first day of the week as invested with any peculiar sanctity more than any other. And to this effect is the declaration of Jerome, so late as the fourth century, on the epistle to the Galatians, chap. iv., viz:

"Least a disordered congregation of the people might lessen the faith of Christ, therefore some days are appointed that we might all come together. Not that that day whereon we meet is more solemn, but that on whatever day there is an assembly, a greater joy may accrue from the sight of one another." (Valentinus Annot. to Euseb. p. 179.)

That in the early Christian church there were converts from among the Jews, who retained tenaciously their attachment for the Sabbath, with the Jewish ideas of its holiness, is a matter of history. But these were called Judaisers, and were not regarded as consistent or legitimate Christians. It is, moreover, a curious fact, which deserves notice, that even after a superstitious regard had begun to be paid to the day called Sunday, it was not observed as a "holy Sabbath," but was "celebrated with great expressions of joy," and "fasting was prohibited on that day with the greatest severity."—(Cave's primitive Christianity.) They were to "observe," says Eusebius, "that termed the Lord's day, and celebrate it as a festival—to fatten their bodies and enliven and cherish their souls with divine instruction."

We have thus fully shown that the first day of the week was first celebrated as the Lord's day in commemoration of Christ's resurrection, and by partaking of the Lord's Supper. It thus passed into a day of Christian rejoicing and worship, but nowhere in the New Testament, or in the early history of the church, is there either precept or example for transferring to it the commands of God relative to the seventh or Sabbath day.

We now proceed to prove that no body of Christians, not even Dr. Junkin or Brother Hatfield, observe Sunday in the manner commanded for the Jewish Sabbath, and that if they contend that it ought to be so observed, they must admit not only that they are Sabbath breakers, but that the good people of Chicago ought to take them outside of the city limits, and stone them to death. For it is commanded in Exodus xxxv: 2, 3:

"Six days shall work be done; but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord; whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the Sabbath day."

As proof that the penalty of death was commanded against all who kindled fires in their habitations on the Sabbath day, we cite the following instance where a man was put to death for merely gathering sticks preparatory to making a fire. We suppose the offence of gathering coal or wood in a Chicago cellar corresponding exactly to that here punished.

We quote from Numbers xv: 32-36:

"And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him inward because it was not declared what should be done to him. And the Lord said unto Moses, 'The man shall surely be put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones and he died: as the Lord commanded Moses.'"

Are Drs. Hatfield and Junkin willing to be taken out to Camp Douglas, and be stoned to death by the people of Chicago, for causing fires to be kindled and meals to be cooked in their houses last Sunday? If not, they are not prepared themselves to keep holy the Sabbath day in the only manner prescribed in the Old Testament. And as no "Sabbath" whatever, according to Dr. Buck's Dictionary, is commanded in the New Testament, it follows that unless he observes the Jewish Sabbath there is no other to observe, our first day or "Lord's day" not being a Sabbath in the Sabatarians sense of that word. Under the commandment, "Remember the Sabbath day and keep it holy—thou shalt do no work," we have the same right to observe a Sunday as we have the right to observe a Jewish Sabbath, inasmuch as we have no means forego because it is forbidden as Sabbath-breaking under the Jewish Dispensation.

But again, the Jewish Sabbath was not only every seventh day, but every seventh year. It is commanded (Exod. xxiii: 10-11):

"And six years thou shalt sow thy land, and shalt gather in the fruits thereof; but the seventh year thou shalt let it rest and be still: that the poor of thy people may eat; and what they leave the beasts of the field shall eat. In like manner thou shalt leave thy vineyard and thy olive tree."

Now, both Drs. Junkin and Hatfield have a very snug little vineyard from which they gather every year several thousand dollars in greenbacks as the fruits thereof. But we are not aware that every seventh year they solemnly set apart their year's salary, as required by this provision, and give it to the poor; nor do they recommend a similar adherence to the Jewish Sabbath to their wealthy parishioners. Shall we say of them as Dr. Junkin says of us, "They have violated God's law?" Not we. For we believe that Christ abolished the Jewish Sabbath and taught that every day is to be holy, but that whatever is "well" and conducive to man's true interests may be done on the Sabbath day. We cite a few of these passages:

Mark ii: 27. And he said unto them: The Sabbath was made for man, and not man for the Sabbath.

Luke xii: 1-8. And the ruler of the Synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, there are some here bound and set on the Sabbath day.

The Lord then answered him and said: Thou hypocrite, dost thou bind us on the Sabbath day, but thou dost loose the ox and the ass, and lead him away to watering? And thou sayest, it is lawful to loose the ox and the ass, but thou sayest, it is not lawful to do on the Sabbath days? And he said unto them, That the Son of Man is Lord also of the Sabbath.

We might multiply these extracts, but every

reader of the New Testament knows that Christ, so far from endorsing the Jewish Sabbath, overthrew it, and that this constituted one of the leading accusations upon which he was crucified.

The Junkin doctrine, that we "violate God's law" in publishing a Sunday paper is therefore exploded, unless it be shown that our Sunday paper per se is an evil and not a benefit.

In the Tribune of the 16th Inst., Dr. Junkin's next point is thus presented:

"Your argument against the Sabbath, as a religious institution, morally and perpetually binding, proves too much, and therefore proves nothing. It proves anything, it proves that the whole Decalogue, of which the Sabbath law is a central part, was a Jewish code, no longer binding; and of course that murder, adultery, theft, false witness, and covetousness were only sins amongst the Jews; but that we ourselves enjoy a larger liberty."

We have made no argument against the observance of the Lord's Day (Sunday) as a religious institution morally and perpetually binding; on the contrary, we hold it to be such an institution, but we have only argued that "God's law" relative to the Jewish Sabbath does not apply to the Christian Lord's day, that in so far as the Jewish law made Saturday holy than any other day, it was abolished, and that no such holy character was ever bestowed by "God's law" on Sunday.

We had then and have now no desire to discuss theological topics, but suppose we were advancing an indisputable fact, which no theologian would deny, if he understood our meaning. But as Rev. Dr. Junkin "regrets that so ably conducted and influential a journal as the Tribune should avow as its belief that Christ has abolished the Jewish Sabbath, and taught that every day is to be holy," we proceed to show that Dr. Junkin, as a theologian of the Calvinistic (old school Presbyterian) school ought rather to rejoice in our concurrence with the great founder of his own school of theology.

"Therefore the Apostle says in another place, that 'the Sabbath was the shadow of things to come; but the body is of Christ'; that is, the real substance of the truth. This is contained not in one day, but in the whole course of our life, till being wholly dead to ourselves, we be filled with the life of God. Christians ought therefore to depart from all superstitious observance of days, and the Sabbath is abolished, yet it is still customary among us to assemble on stated days for hearing the Word, etc. The Lord's Day is not observed by us upon the principles of Judaism, because in this respect the difference between us and the Jews is very great. For we celebrate it not with scrupulous rigor, as a ceremony which we conceive to be a figure of some spiritual mystery, but only use it as a remedy necessary to the preservation of order in the Church."

"Thus vanish all the dreams of false prophets who in past ages have infected the people with a Jewish notion, affirming that nothing but the ceremonial part of this commandment, which, according to them, is the appointment of the seventh day, has been abrogated, but that the moral part of it, that is the observance of one day in seven, still remains. But this is only changing, in its contentment of the Jews, while they retain the same opinion of the holiness of a day, for on this principle the same mysterious significance would still be attributed to particular days, which they formerly obtained among the Jews. And indeed we see that advantages have arisen from such a sentiment. For those who adhere to it far exceed the Jews in a gross, carnal and superstitious observance of the Sabbath. So that the reproofs, which we find in Isaiah, are equally applicable to them in the present age, as to those whom the prophet reproved in his time. But the principal thing to be remembered is the general doctrine, that lest religion decay or languish among us, sacred assemblies ought diligently to be held, and that we ought to use those external means which are adapted to support the worship of God."

It will be observed that Calvin has denied that the Jewish commands attach to the day, has denied its superior holiness, has denounced the opposite idea as an unscriptural superstition, and has rested the observance of Sunday not as a Jewish Sabbath, but as a Christian Lord's day, on its practical necessity to the prosperity of the church, and its fitness as a means to sustain divine worship.

But not to confine ourselves to one school of theology, we quote also the authority of Right Rev. Jeremy Taylor, of the Church of England, a theologian whose great piety and profound learning give him a leading position in his own church, and currency among all Christian denominations. He says, (Works, Vol. 2, p. 450,) writing on the subject of "THE FOURTH COMMANDMENT"

"The holy Jews having frequent occasion to speak of the Sabbath, forever expresses His own dominion over the day, and that He had dissolved the bonds of Moses in this instance; that now we were no more obliged to that rest which the Jews religiously observed by precept of the law; and by divers acts against the then received practices, did deprecate the day, making it a broken yoke, and the first great instance of Christian liberty. And when the apostle gave instructions that no man should judge his brother in a holy day, or new moons, or the Sabbath days, he declared all the judicial feasts to be obliterated by the sponge which Jesus tasted on the cross; it was with this manuscript of ordinances and there it was cancelled; and there was nothing moral in it, but that we do honor to God for the creation, and to that and all other purposes of religion separate and hallow some portion of our time. The primitive Church kept both the Sabbath and the Lord's day till the time of the Laodicean Council, about three hundred years after Christ's nativity, and almost in everything made them equal; and therefore did not esteem the Lord's day to be substituted in place of the abolished Sabbath, but a feast celebrated by great reason and perpetual consent, without precept or necessary divine injunction. Concerning the observance of the Lord's day, which now the church observes, and ever did, in remembrance of the resurrection, it is fit that the church who instituted the day, should determine the manner of its observance. And though the church hath made no more prescriptions in this, and God hath made none at all, yet he who keeps the day most strictly, most religiously, he keeps it best, and most consonant to the design of the church and the ends of religion."

no we know of no other sect more unlike both the Calvinists on the one hand, and the Church of England on the other, than the Quakers, we have thought that if there be any room for disagreement on this point, we should probably find it among them. But a standard work on their behalf, Barclay's Apology for the Quakers, at p. 327, says, relative to the Sabbath:

"We, not seeing any ground in Scripture for it, cannot be so superstitious as to believe, that either the Jewish Sabbath now continues, or that the first day of the week is the antitype (substitute) thereof, or the true Christian Sabbath, finally, with Calvin we believe to have a more spiritual sense; and therefore we know no moral obligation, by the fourth command or elsewhere, to keep the first day of the week more than any other, or any holiness inherent in it."

"But first, forasmuch as it is necessary that there be some time set apart for the saints to meet together to wait upon God; and secondly, it is fit at some times they be freed from their other outward affairs; and thirdly, that reason and equity

doth allow that servants and beasts have some time allowed them to be eased from their continual labor, and that, fourthly, it appears that the Apostles and primitive Christians did use the first day of the week for these purposes; we find ourselves sufficiently moved for these causes to do so, without supposing, as you do, that it is not to be there found, many Protestants, yea, Calvin himself—hath abundantly evinced."

But lest Dr. Junkin may object that all of these authorities are open to the charge of sectarianism, we quote from the Encyclopaedia Britannica what may fairly be regarded as the voice of unsectarian scholarship on this point:

"By a although it was in the primitive times indifferently called the Lord's day or Sunday, yet it was never denominated the Sabbath; a name constantly appropriated to Saturday or the seventh day, both by sacred and ecclesiastical writers. Of the changes from the seventh to the first day of the week, or even of the institution of the Lord's day festival, there is no account in the New Testament. However, it may fairly be inferred from it that the first day of the week was in the Apostolic age, a stated time for public worship. Still, however, it must be noted that those passages, although they plainly declare that it is not sufficient to prove the Apostolic institutions of the Lord's day, or even the actual observance of it."

Such are few of the many authorities, all showing that the Christian Lord's day has never been invented with the attributes of the Jewish Sabbath, but rests on a distinct foundation of its own, which needs no Jewish covering to give it perpetuity or sacredness. Now, to the relevancy of these arguments, and the propriety of obtruding them upon our editorial column, we have heretofore presented in full our reasons for feeling that the publication of the Sunday Tribune does good and not harm. To this argument some clergymen have expressly assented, and the remainder have made no reply whatever. But they publicly charge us with violating God's law. Now, if God's law relative to the Jewish Sabbath (Saturday), applies to the Christian Lord's day—Sunday, then they are right. If not, then if the effect of our publication is good, we are right. They do not deny that the effect of the Sunday paper, as compared with those which would take its place were it withdrawn, is beneficial. Hence, in order to sustain their assertion, that we violate God's law, they must show that the Hebrew Sabbath laws now apply by Divine authority to the first day of the week. When they show that to our satisfaction, we will stop our Sunday paper, as it would necessitate the infliction of so severe a punishment on all the Christian people of our city, for their past violation of it, that we should sooner suspend the publication of our entire paper, than to record the enforcement of such a law.

In its issue of the 19th Inst. the Tribune says: Objection having been made in certain irresponsible and anonymous communications, to the authority of Calvin, Jeremy Taylor, Barclay, and the Encyclopaedia Britannica, in the question whether God's law, as contained in the fourth commandment, requires us to observe the first day of the week, or whether Christians observe that day of their own free accord and appointment in commemoration of Christ's resurrection, we subjoin the following additional authorities:

The great Neander, author of the most profound and exhaustive history of the Christian church yet produced, says on this point:

"The celebration of Sunday, like every festival, was a human institution. Far was it from the Apostles to treat it as a divine command; far from them, and from the first Apostolic church, to transfer the laws of the Sabbath to Sunday."

Smith's Dictionary of the Bible, the most recent and thorough Orthodox compendium of Christian learning extant, published in London, and compiled by the leading theologians of the Church of England and of the most eminent Presbyterian divines of Great Britain and America, a work outranking any other as an authority on matters of Biblical learning says:

"The Lord's Day. What do we gather from Holy Scriptures concerning that institution? But the little seems to indicate that the divinely inspired Apostles, by their practice, and by their concepts marked the first day of the week as a day for meeting together to break bread, for communicating and receiving instruction, for laying up offerings in store for charitable purposes, for occupation in holy thought and prayer. The first day of the week so devoted seems to have been the day of the Lord's resurrection, and therefore to have been specially chosen to have been chosen for such purposes by those who preached Jesus and the resurrection. It will be seen that while some of our Chicago pastors inform their flocks that "God's law" in the fourth commandment of the Decalogue enjoins the observance of Sunday as a day of worship, the theologians, whose books adorn their shelves, but not their sermons, are only too happy if they can show that inspired Apostles "marked out" and "chose" the day as a day of Christian worship. Surely the choice of a day is quite different from the law of God. The work of the Holy Spirit is to establish the occasions in the New Testament in which the first day of the week is mentioned, and says:

"Taken separately, perhaps, and even all together, these passages seem scarcely adequate to prove that the dedication of the first day of the week to the purposes above mentioned was a matter of Apostolic institution or even of Apostolic practice. But it may be observed that it is at any rate an extraordinary coincidence, that almost everywhere where the Holy Scripture we find the same day mentioned in a similar manner, and directly associated with the Lord's resurrection; that it is an extraordinary fact that we never find its dedication questioned or argued about, but accepted as something equally apostolic with Confirmation, Infant Baptism, with ordination, or at least spoken of in the same way. And as to direct support from Holy Scripture, it is noticeable that those other ordinances which are usually considered Scriptural, and in support of which Scripture is usually cited, are dependent on far as mere quotations are concerned upon few or no texts of the Lord's Day is. Stating the case at the very lowest, the Lord's Day has at least 'probable insinuations in Scripture,' and is superior to any holy day, whether of hebdomadal celebration as Friday in memory of the crucifixion, or of annual celebration, as Easter day, in memory of the resurrection itself. These other days may be and are defensible on other grounds, but they do not possess anything like a Scriptural authority for their observance. And if we are inclined still to press for more pertinent Scriptural proof, and more frequent mention of the institution—for such we suppose it to be—in the writings of the Apostles, we must recollect how little is said of Baptism and the Lord's Supper, and how vast a difference is naturally to be expected to exist between a sketch of the manners and habits of their age, which the authors of the Holy Scriptures did not write, and hints as to life and conduct and regulations of known practices, which they did write."

After tracing the evidences that Sunday was observed by the Christian Fathers as a festival and day for breaking bread in commemoration of Christ's resurrection, he says:

"The results of our examination of the principal writers of the two centuries after the death of St. John are as follows: The Lord's day (a name which has now come out more prominently and is connected more explicitly with our Lord's resurrection than before) existed during these two centuries as a part and parcel of Apostolic and so of Scriptural Christianity. It was never defended, for it was never impugned, or at least only impugned as other things received from the Apostles, but carefully distinguished from it, (though we have not quoted nearly all the passages by which this point might be proved.) It was not an institution of severe Sabbatical character, but a day of joy and cheerfulness, rather encouraging than forbidding relaxation. Religiously regarded it was a day of solemn meeting for the holy Eucharist, for united prayer, for instruction, for almsgiving, and though being an institution under the law of liberty, work does not appear to have been formally interdicted, or at least formally enjoined. Tertullian seems to indicate that the character of the day was opposed to worldly business. Finally, wherever analogy may be supposed to exist between the Lord's Day and the Sabbath, in no passage that has come down to us, is the Fourth commandment appealed to as the ground of the obligation to observe the Lord's day. Ecclesiastical writers reiterate again and again, in the strictest sense of the words, 'Let no man, therefore, judge you in respect of an holiday, or of the new moon, or of the Sabbath day.' Nor, again, is it referred to any Sabbatical foundation anterior to the promulgation of the Mosaic economy. On

the contrary, those before the Mosaic era are constantly assumed to have had no knowledge nor observance of the Sabbath. And as little is it anywhere asserted that the Lord's Day is a mere ecclesiastical institution, dependent upon the past Apostolic church for its origin, and by consequence capable of being done away should a time ever arrive when it appears to be no longer needed. "Our design does not necessarily lead us to do more than state facts; but if the facts be allowed to speak for themselves, they indicate that the Lord's Day is a purely Christian institution, sanctioned by apostolic practice, mentioned in apostolic writings, and so possessed of whatever divine authority, and apostolic ordinances and doctrines, (which were not abolished, temporary, and were not abrogated by the Apostles themselves) can be supposed to possess."

In short, whatever divine authority the selection of a day of worship by the Apostles can possess may be claimed for the Christian Sabbath. So say Christian scholars. Do we need one theology for a minister's shelves and another for his sermons, one for his private eye and another for his people? In treating of the Sabbath, this learned and candid work proceeds to show that no Christian writer, prior to Constantine, in or out of the New Testament, regarded the fourth commandment as applicable to Sunday. But Constantine, in order to lift the Christian festival of the Lord's Day into greater dignity, forbade work and certain amusements on that day, and thereby, by causing it to resemble the Jewish Sabbath in mode of observance, caused Christians to begin to regard it as a Sabbath, instead of a festival, and thereafter the fourth commandment began to be considered as connected with it by the common people. The work then proceeds to argue that in its human and universal scope—i. e., so far as it is, and always was among all nations, independent of any command, but merely wise to observe one day in seven as a day of rest, in so far as our present mode of observing Sunday may be considered as fulfilling the idea of the fourth commandment.

"The Epistles, it must be admitted, with the exception of one place and perhaps another to which we have already referred, are silent on the subject of the Sabbath. No rules for its observance are ever given by the Apostles, the violation is never denounced by them, Sabbath-breakers are never included in any list of offenders. Col. ii. 16-17 seems to give even ground for the abolition of the Sabbath in Christian dispensation, than is afforded by Heb. iv. 9, for its continuance. And while the first day of the week is referred to as a day of religious observance, it is never identified with the Sabbath, nor are any prohibitions issued in connection with the former, while the omission of the Sabbath from the list of "necessary things" to be observed by the Gentiles (Acts xv. 29,) shows that they were regarded by the Apostles as free from all obligations in this matter."

When we consider the spirit of the Lord's Day, they sometimes perhaps, by comparing, connect it with the Sabbath; but we have never found a passage previous to the conversion of Constantine prohibitory of any work or occupation on the former, and any such, did it exist, would have been in a great measure nugatory, for the reasons just alleged. After Constantine things became different at once. His celebrated edict prohibitory of judicial proceedings on the Lord's Day was probably dictated by a wish to give the great Christian festival a more solemn and joyous character than that of the heathen, rather than by any reference to the Sabbath or the fourth commandment. But it was followed by several which extended the prohibition to many of the occupations and to many forms of pleasure held innocent on ordinary days. When this became the case, the Christian church, which ever believed the Decalogue in some sense to be of universal obligation, could not but feel that she was enabled to keep the fourth commandment in its letter as well as in its spirit; that she had not lost the type even in possessing the antitype; that the great law of week day work, at seventh day rest, a law so generous and so ennobling to humanity at large, was still in operation. True, the name Sabbath was used to denote the seventh, as that of the Lord's Day, to denote the first day of the week, which latter is now here habitually called the Sabbath, as far as we are aware, except in Scotland and by the English Puritans. But it was equally impossible to observe both the Lord's Day, as was done by Christians, and to keep the fourth commandment without connecting the two; and seeing that such was to be the practice of the developed church, we can understand how the silence of the N. T. Epistles, and even the strong words of St. Paul (Col. ii. 16-17,) do not impair the human and universal scope of the fourth commandment, exhibited so strongly in the very nature of the law, and in the teachings respecting it of Him who came not to destroy, but to fulfill."

It will thus be seen that, according to the unanimous voice of Christian scholarship, our Christian Lord's Day is a voluntary Christian festival, having no origin in, or connection with, the Jewish Sabbath, or resemblance thereto, except that it serves the same beneficial purpose, and that Dr. Junkin's statement that it is established by the "law of God" in the Decalogue, is utterly unsupported by authorities and facts, as the nearest approximations to the case which we have seen the Apostolic usage and the edict of Constantine, which latter placed it on a footing analogous to that of the Jewish Sabbath.

But if Dr. Junkin or any other clergyman or layman is able to disprove the voice of all Christian theologians, let him do so by informing us forthwith in what verse and chapter of what book in the Old or New Testament God commands us to "remember the first day of the week, commonly called Sunday, and keep it holy—in it thou shalt do no work, as the Jews and the Pharisees do, and where Christ said: "It has been commanded to remember the seventh day and keep it holy—but I say unto you remember the first day instead." If this be a law of God the occasion on which God uttered it, can be involved in no obscurity. Nor will any amount of argument in favor of the wisdom, or necessity of, and even divine authority for keeping one day in seven, prove that Sunday is the day in question, for on such occasions any day would answer. There is a further reason why the Jewish Sabbath was commanded by God's law, and why it was left free to Christian liberty. All law is imperative without a penalty. The Jewish Sabbath was commanded to a people living under a theocracy which enforced a penalty for disobedience. But the Christian kingdom rules not by penalties and punishments, but by the judgment and affections only, and hence it did not enact as law a Sabbath it could not enforce.

ANCIENT MUSIC.—The disinterment of Assyrian sculptures and the deciphering of Assyrian and Egyptian inscriptions have opened new fields of investigation in almost every department of knowledge. Among the branches of science which have shared in these discoveries, that of music has been benefited largely. The accounts of ancient musical instruments were vague, and our ideas especially of Hebrew music were confused, till recently sculptures and paintings have been brought to light which delineate the ancient musical instruments of the early Oriental nations, and in some cases veritable specimens have been disinterred. Such, for example, is an Egyptian harp found in Thebes, with its strings yet perfect enough to vibrate again, after a silence of 3000 years.

The most recent investigations prove that the parent of all known musical science was Assyria. From the Assyrians, the Hebrews and the Egyptians, and indeed all Eastern nations, derived their knowledge of music. The unveiled monuments show that in the time of Sennacherib music was a highly cultivated art, and must have existed through generations. This polished nation used a harp of twenty-one strings, which accompanied minstrel songs or was borne in the dance. The lyre of tortoise-shell, the double pipe, the trumpet, drum, and bell were common. Even the bagpipe representations have been discovered, though none of stringed instruments, like the violin, played with a bow.

In all delineations of social or worshipping assemblies, musical instruments very like our modern ones, have a prominent place. The Hebrew music at that time, as the Egyptians was purely Egyptian; but it was much modified subsequently by association with Asiatic nations. In the temple of Jerusalem, according to the Talmud, stood a powerful organ, consisting of wind-chests, with ten holes containing ten pipes, each pipe capable of emitting ten different sounds by means of finger holes, so that a hundred sounds could be produced by it. It was provided with two pairs of bellows, and ten keys, so that it could be played with the fingers. According to the Rabbins, it could be heard a great distance from the Temple.—Observer.

Brigham Young has promised to build that portion of the Pacific Road that will run through Utah.

A THRILLING EMBRACE.

Drs. Hatfield, Junkin and the Reverend Clergy of Chicago Fleeing to the Embrace of the Chicago Sunday Times.

RECEIVED BY STOREY WITH OUTSTRETCHED ARMS.

Read the Following Taken from the Sunday Times of February 18th.

SUNDAY AS A DIVINE INSTITUTION.

The Chicago Times is the only newspaper in Chicago that pays a proper deference to Sunday. The Chicago Tribune has lately devoted its limited abilities and its command of theological works and encyclopedias to proving that there is no such thing as the Sabbath, or any day which is better or more holy than any other day. It argues that the Jewish Sabbath was simply a Jewish institution, like refraining from the eating of pork, or the establishment of years of jubilee or cities of refuge; and that it was abolished by Christ, who failed to give us any day in its stead.

It is scarcely necessary to say that these infidel views are revolting to The Times, as they must be to all sober, decent Christian people in Chicago. The Times has a devout belief in the Christian Sabbath. It recognizes the existence of such a day, and recognizes the number and strength of its obligations. In thus lending the influence of The Times to counteract the infidel teachings of The Tribune, we are making the Sunday Times what it was promised to be, the co-worker with clergymen, missionaries and religious people in the field of morality and reform. The Sunday Times reaches the understandings, every Sunday morning, of a congregation of not less than 50,000 people. It entreats all these people to beware of the demoralizing sophistries of the Chicago Tribune, which is doing its best to obliterate the Christian Sabbath. It implores all these people to believe that the Mammon of unrighteousness has taken possession of the Chicago Tribune, and that its arguments against the Christian Sabbath are as fallacious as their effect is designed to be demoralizing.

We congratulate our clergymen upon the firm stand they have taken in this Sunday matter. We shall continue to lend them our support. We congratulate Rev. Mr. Junkin upon the potency, depth, scholarship and effectiveness of his replies to the attempt of the Chicago Tribune to destroy the Sabbath. We shall continue to give Brothers Hatfield, Junkin and others the immense influence of the Sunday Times to assist them in their good work. Let them fight the good fight, and on each successive Sunday the Sunday Times will accompany them into the combat, and assist them to gain, while its aid assures them, the victory.

For the Religio-Philosophical Journal.

To A. J. Davis.

The pursuit of truth under difficulties is all the apology that I have to offer for intruding this letter on your notice. I have just read your beautiful discourse, delivered in St. Louis, and published in the JOURNAL, relating to the phenomenon of death. Now I have had some experience in clairvoyance, but it is not anything to be compared with yours. The strength of abilities such as I have are in the direction of the intuitive faculties. I have never yet been mistaken or deceived when I have implicitly obeyed my intuitions. If so truthful in the flesh, may I not trust them in the spirit? Have patience, my brother, and I will come to the point soon. In regard to the psychological process of death, my experience agrees with yours, as to the general principle, but not in detail. The point on which we most disagree and which has (to me) cast a dark cloud over all your otherwise beautiful discourse, and it is to me of the most vital importance is—what? Why, that the door must be opened in order that the freed spirit may escape out of the room.

I think I see you smile; yet, my friend, there is involved in this a principle of the utmost importance; for instance, what becomes of the spirits of those persons who have been crushed to death between granite rocks, and thus have been hermetically sealed, as it were, forever; or what would become of the spirit of a person who was condemned to throw off his body in a hermetically sealed glass coffin, ten feet thick, in every part? My reason, my clairvoyance, and above all my intuitions, are opposed to any such fact. As I see the phenomenon of death, so called, and as my intuitions teach me, it is about thus: There are rays of magnetic light ascending from the dying person, appearing something like an aurora; they commence at the surface of the body, and flash and sometimes sparkle; growing higher they pass through the ceiling of the room, the roof of the house, and into the air above. Before they have done this, they have met descending rays from above, the two mingling. As this is being done there is formed, about four feet above the dying person, a dense, misty cloud in the center of which is perceived a human heart, a throbbing, living heart! The remainder of the spiritual body is formed after the same order the fetus in utero of physical bodies are; when this spiritual body is thus formed, it is the exact likeness of the dying person, only something smaller. Now let me go back a little; the ascending and descending rays seem to have become white threads of light, meeting at all parts of the spiritual body, but especially in the region of the brain. In the meantime the under threads of light seem to be loosening, one by one. They part, gradually, until finally "the last link is broken," and the spiritual body soars away heavenward, the ceiling and roof of the house forming no obstacle whatever.

I should have mentioned that during this most beautiful process there are many attendant spirits, who seem by their magnetic power to be keeping the spirit in an unconscious condition. I have also conversed with other clairvoyants who agree with me that solid substances present no obstacle to the egress of spirit. Now, as to the principle involved, it amounts to about this, that either you or I are mistaken, or we both are. In either case, it throws a dark cloud over the whole principle of the reliability of clairvoyant vision. I have the evidence of many facts which go to show that spirit power has taken some of the most dense substances through glass without crack or fracture; if so, why open a door for the egress of the spirit itself? Yours in fraternal brotherhood, Cincinnati, Jan. 29, 1866. N. B. STARR.

The Norfolk Post, in alluding to Mr. Beecher's new view regarding hell, says: "The entire abolition of hell and the improvement of heaven would be a very popular plank in the platform of any party just now. We want 'new issues,' and hope this suggestion will take."

Japan is the place to live in. You can buy a first class house there for \$80, and live comfortably in it for two cents a day. Servants charge fifty cents a month, and a horse and groom may be had for the same time for \$1.50.

A stone in the northern part of Finland turns black before a rain storm, and is covered with white spots before fair weather.

For the Religio-Philosophical Journal.

A Dream.

By Mrs. M. J. KURTZ.

Once I dreamed a dream,
'Twas a glorious dream,
Of a mansion high and grand;
It stood on the banks of a flowing stream,
In a bright and sunny land.

And I dreamed on still,
Of the evergreen hills;
And plains that spread away,
Gemmed here and there, by glinting rills,
That down to the river stray.

And I dreamed on still,
Of birds that trill
Their strange, harmonic notes;
Till the air with melodies thrill,
And 'e'en to the earth they float.

And my dream grew sweet,
For I thought my feet
Were privileged to walk that way;
And over the river I went to meet
The friends of another day.

When I crossed the tide,
By an angel's side,
And stood on the shining shore;
I saw what opened my blind eyes wide—
Truths not seen before.

Their footsteps stray
Down a shining way,
Who have passed to a higher life;
But their souls came on that one dream-day
Wrapped in sin and strife!

They gathered them in,
Mid song and din,
Into the mansion grand;
Angel and mortal, truth and sin,
That day, in spirit land!

The maiden fair,
With dishevelled hair,
And heart so cruelly broken;
Who, of all the world's scorn had a share,
But not one loving token.

The orphan child,
That froze awhile,
The Christmas' peals rang out,
When doleous walked in costly aisles,
And wealth was all about.

The drunkard's face,
With its disgrace,
I saw its bloated loathing;
And there the poor man had a place,
Despite his tattered clothing.

A murderer came;
While the lurid flame
Burned not in his sunken eye;
His mother was, and her sacred name,
Drew his footsteps to the sky.

There sin and shame,
Of every name,
Came gliding in together!
I could not stay with such gathering shame,
I, not I, oh, never.

So I turned away,
But a voice said, "stay,"
And my eyes looked up to see,
'Twas my angel mother spoke that day,
As she reached white hands to me.

Then we crossed the floor
To the open door,
That angel mother and I—
That mother I'd lost so long before,
In the grave where they laid her by.

And there I saw
The Divine love law,
Engraved on the Temple's dome,
'Tis Ignorance' only, that makes the law,
When men from the right way roam.

"Blessed are they,
Who work and pray
Till every soul is pure;
Teaching each one the better way,
Making salvation sure."

Oh, then, I cried,
Away with false pride!
Help me to see the right,
That other feet I may safely guide
From sin's dark, 'whelming night.

Then I saw that throng,
With joyous song,
Pass from the temple grand;
Their dark robes fell, the weak grew strong,
By help of the angel band.

Then my mother came
(God bless her name),
And gave me a magic wand,
And bade me forth o'er hill and plain,
To save the sad earth band.

Then I left once more
The shining shore,
And all the angel-band,
And stood in this world of sin and care,
And waved that magic wand.

'Twas strange to behold
How faces old,
Looked up with a youthful gleam,
When I said, their loved were not dead and cold,
I had seen them in my dream.

I tell them all,
Of the templed hall,
That stands on a shining shore,
Where crime-stained souls hear the angel call
And "Go and sin no more!"

Some frown awhile,
Then a sunny smile
Lights up each visage glad;
Old earth forgets its criminal guilt,
And sings "Redemption's hymn."

And the angel band
In the temple grand
That stands on a shining shore,
Have wrought this work with the magic wand,
Knowledge forevermore.

There's many a heart,
Whose pulses start,
And many a hand grows strong;
And many an orthodox hath a part
In overthrowing wrong.

When the march of years
And the dreams of years
With all of us are o'er,
How sweet to stand, where crime and fears
Are vanquished evermore.

When joy-bells grand
By angel bands
Shall ring from the temple's dome,
'Gather them in, from every land,'
God brings his children home!

The Memphis papers are fairly alarmed at the extraordinary increase of population. In 1860 it numbered between 30,000 and 35,000; now it embraces over 50,000 (some say 70,000) and there is a great scarcity of house room.

For the Religio-Philosophical Journal.

A Friendly Letter to Dr. J. P. Bryant.

DEAR FRIEND: I sometimes touch the minstrel's harp,
Yet only touch it. Sometimes from it swell
When those whom God has breath'd upon anew
Breaks its music, and I do not wish
The poet's stately crown deform'd, to fit
My lower brow; and only to begin
A lonely hour, that sweeps me from the crowd
And every human shadow do I write.

Thy mission upon earth has been to heal;
Oh have thy patients, from the paining grave,
Come up to bless thee for thine unseen skill.
The maiden, wearing the affianced ring,
With feeble health, has sought thy potent touch
To dissipate the mists of early death;
To bring anew the roses to her cheek,
And from thy presence she has walk'd serene,
As pure in body as in soul to Love's
Divinest Altar! To the invalid,
With pained limb, or tottering step, thou hast
A pharmacy, more potent than all drugs.
But to the mother, she whose life and joy
Now sparkles in the cheek of infancy,
Thy sweetest offerings are brought—the boom
Of health and strength—the iron shackles fall,
She feels her life renewed, her spirit wing'd
"God bless you, I shall ever pray!"

Whence comes
This weird, mysterious, unseen power?
The age
Of miracles is passed, they say—is passed?
It never was! for Nature cannot lie
This power is but the alchemy of earth and soul—
The chemistry of forces all unseen!
And therefore supermundane! No! Did man
But know his power; did only realize
At once his mighty possibilities,
The light would blind him for all coming time!

Thy mission upon earth has been to heal,
Not only mortal maladies, but such
As blight the God-like soul and shut it up
In darkness! Fearlessly thou hast assailed
That grim and ghastly demon which asserts
That God is wrath; that love is hate; that man
Is but his Maker's toy, and by Him made
To ate the vengeance of Omnipotence!
This bigot worship, and to such the charms
Of Calvary are lost—in Calvin!

Cholera—Causes—Preventives—Symptoms—Cure.

PHYSICAL CAUSES.

1. The universal and continued violation of the laws of health produces general derangement and adaptation to the encouragement of any epidemic. But for this adaptation no disease could spread, except where it creates a virus—sui generis, self-propagating. In this case, the fact that it is more fatal in certain localities, that a large per cent. are not attacked, that few if any children die with it, and many adults survive the attack, affords abundant proof that its fatality is contingent, and its propagation dependent upon conditions.

The universal and continued disregard of the laws of health, gives to plagues periodicity. It requires a certain amount and kind of physical sins to produce generic derangement within a given time. Accident may hasten or retard the catastrophe, and augment its virulence; but come it must, and continue to come until we learn and obey the laws of life.

Plants can no more grow without their peculiar nutriment, than plagues prevail without general derangement of human bodies and minds. These come of ignorance and vice. Hence plagues exhaust the subjects, and then subside. They are Nature's scavengers, sweeping off the unworthy and vindictating the justice of the Supreme Architect, violent efforts of Nature, enforcing the majesty of law, and teaching the world that obedience is life, and disobedience death.

Denying vegetable and animal matter will intensify the malignity on general principles. It is barely possible that derangement of the sources of vitality may have something to do with plagues. But we have no proof, and the facts are against the supposition—opinions are contradictory. Hence nothing can be affirmed of either. It is not, however, unreasonable to assume that the decomposition of cholera patients may vitiate the atmosphere and predispose to that form of disease.

MENTAL CAUSES.

1. The power of the mind over the body is wonderful—how great, we cannot tell. But this much is known, that diseases are cured through the action of mind alone. Thousands of such cases are on record in the past, while doubtless only those are preserved of marked peculiarities, or attracting the attention of persons whose habits or studies qualified them to notice and preserve phenomena. In every country and every age, there have been those claiming the gift of healing by laying on of hands, or by some form of charm; while others have claimed the power of injury by the same methods. The instances of recovery without viable remedies are too numerous and well authenticated to require the collation of the evidence here. How natural the inference that some cause abused or misapplied, may cause disease as well as health. I shall content myself with presenting the facts elucidating this phase of mental phenomena, and thus demonstrate that the chief assumption of this branch of the subject is well supported.

1. Sympathy: Laughing, stuttering, St. Vitus' dance, and other affections, are communicated and extended by sympathy.
2. Fear causes loss of appetite, turns the hair suddenly gray, paralyzes the whole nervous system, relaxes the muscles, increases the flow of urine, and causes an untimely discharge of the forces. To these may be added disease and death. See medical records.
3. Violent passions, joy, grief, anger, love and hate, hope fulfilled or blasted, to sensitive natures, are often fatal and always injurious.
4. Experiments have demonstrated that criminals can be led to death through the mind alone; that a well man can be made sick beyond the power of medicine to save; and that frauds can be so firmly digreed upon the mind that no after efforts can efface them.
5. Thus the prophecy and anticipation of death at a certain hour become self-fulfilling.
6. The more mysterious the cause, the more uncontrollable, the more powerful and terrible the influence.

7. Apply these facts to the Asiatic cholera, with its mystery and fatality, and you discover not only the secret of its terror, but the law of its action. Then add the fact that many escape, many recover, and few if any young children die with it, and the terror vanishes.

8. It may, therefore, be safely affirmed that half the fatal cases are caused by fear. Also that those sudden attacks, with fatal terminations, find their solution in mental causes, producing physical derangement, and suspending peristaltic action, until a violent attack is produced, which, combined with the mental state of the patient, usually and almost necessarily terminates fatally.

PHILOSOPHY OF ITS ACTION.

9. The cholera idea embraces vomiting, purging, painless diarrhoea, rice water discharges, cramps, contraction, suppression of urine, collapse and death; and all the other peculiarities as described by physicians.

10. The causes, proximate and remote, are unknown to science and ignorance alike. Profound mystery veils all. It comes, destroys and departs, we know not how or why. Astonishment and consternation seize all minds. The physician and patient are equally impotent. Humanity awaits in a awful suspense the impending calamity. It is powerless to resist, it is simply negative.

11. The mind is a battery impressing itself upon the physical system. The mental states of the mother are impressed upon the mind and body of the fetus. One of my children has the form and color of a mouse upon the thigh. I have known them with various marks of beasts, reptiles and birds. We may not know the most interior philosophy of these facts. Still they are facts, and have a law.

12. The public mind is seized, possessed, with the cholera idea and all its symptoms. The possession of the mind with the idea, and the direction of the mind to the parts affected, and the symptoms manifested, are calculated to work the mental ideal into the physical fact. Hence we may not only produce the cholera where it never has been, but change every derangement into that form of disease, and aggravate the whole by the prevailing conviction that it must be fatal. What wonder if the patient dies? Facts in my possession prove that such is the influence of mind upon body, that almost any form of disease may be induced, and perfected in detail, terminating in death by mental causes alone. Hence the cholera idea produces cholera, and may convert cholera morbus, or any similar derangement, into cholera.

13. In discussing this subject we must not omit the fact that a few minds dominate the masses. Theologians, politicians, successful generals, physicians and public men generally, are the controllers of the common people. Over the cholera idea there is no dominating mind. The intelligent and ignorant blend in one common helplessness, and are dominated by the idea. This unity of negation and helplessness harmonizes and intensifies the concentrated mind until it becomes one organism, a great magnetic battery discharging the shafts of death into every part of the body. The helpless victims of popular ignorance turn in vain to the family doctor, patent nostrums and experimental prescriptions. The doctor is weak, like common mortals, and beholds the work of the destroyer with no power to save the victims who have been taught to rely upon his skill, to the neglect of self culture.

14. In every community there are persons who have no mind of their own; passive, involuntary, helpless recipients of popular opinions and influences, which come upon them irresistibly. Such make good Christians or good devils according to their surroundings. Add to these persons a diseased organism, and you have the conditions out of which the cholera may and does come, and from which its great fatality comes. Such persons are always attacked first, and are the most apt to die. The first fatal cases affect all coming after, until the disease expires for want of suitable subjects.

PROXIMATE PHYSICAL CAUSES.

1. The only genuine, immediate, rational cause I could ever find, by the severest scrutiny, is acetic acid.

Without this I have found no case of Asiatic cholera. Wherever I have found a patient vomiting, I have invariably elicited the concession that acid was largely present in the primary attack. This was my own case. This acid is the product of the fermentation of undigested food. I found one intelligent physician who asserted after the dissection of twenty stomachs, that acid was the cause—but stomachic acid. (I give his own words.) It is not my opinion that dissection reveals anything, as the morbid cause is discharged in the early stages of the disease. The presence of such an agent is plainly indicated by the efforts of nature to expel it by vomiting and purging, possibly in a few cases by the latter alone. Fifteen years of careful observation of bowel derangements have produced the conviction that the causes, symptoms and conditions were not totally dissimilar in cholera. Not only have I obtained the confirmation of this chief idea, but many other important facts unnoticed by others, at least not published, have been elicited. To me at least it is clear that I may safely cry Eureka. For I have not only ascertained the facts set forth but, acting on those facts, I have applied them successfully in practice.

It is then, clear, that indigestion from any cause overloading the stomach, particularly with food containing saccharine matter, constipation of the bowels from disease or fear, will all, in their reflex effects, produce that fermentation out of which comes the fatal cause of cholera.

PREVENTIVES.

Prevention is always better than cure. The utility of prevention is demonstrated in Paris, where the sanitary measures adopted to check cholera, brought the mortality within the average, while cholera prevailed; thus confirming my opinion that cholera is the creature of conditions, and those conditions are controllable by ordinary sagacity.

1. The first step is a reversion of the public mind. The influence of mind upon mind, and mind upon matter, are subjects yet involved in obscurity. Enough is known, however, to reveal the fact that there is here latent a powerful agent for weal or woe. The public mind can be best reached by those in the habit of controlling. The dominating classes must take the matter in hand, unite, and concentrate their efforts, and the rest will follow. Here is a great responsibility which cannot be lightly cast off. It is within their power to prevent or so modify this terrible scourge, that it shall cause little disturbance. There is a bare possibility of some master mind mastering the situation and forestalling the destroyer; but there is no such probability. Until the public mind is set free from this bondage; until the origin and nature of this disease are clearly understood; until the masses are convinced that cholera is not necessarily fatal or incurable; until they are placed in a positive relation to it, the past is but a history of the future, to be repeated until conditions change.

I see only one way of reaching the desired haven. A simple and philosophical thesis of cause and cure, supported by facts and practice, impressed upon the common mind through legitimate channels, aided by such other defences as sense and experience commend.

2. Universal sanitary measures, clean bodies, clean houses, clean premises, clean stomachs, clean consciences, calm minds and capital digestion.

3. Sanitary committees who shall compel compliance with these requirements.

4. Public bath and washhouses for the benefit of the poor in all cities.

5. Committees of health, who shall inspect every man, woman and child their habits and health, and afford proper instructions how to improve both.

6. Ample medical provision for the poor, so that derangements may be corrected in time.

7. This will demand schools of instruction, for the purpose of qualifying private citizens for this part of the work.

8. A diet, nutritious and easy of digestion, coarse, not concentrated; vegetable rather than flesh; little salt or sugar. If salt meats are used, they must be freshened. In this they are better than fresh meats. Fresh meats should not remain long exposed, as they attract miasma.

9. Moderation in eating, keeping always within the capacity of digestion.

10. Weakly persons should avoid sudden changes. It is safest, but were I found concentrated food producing constipation and diarrhoea, I have always changed to coarse food with favorable results.

11. The daily evacuation of the bowels. Regularity in this faculty, the animal economy, is always important; in during epidemics more so. Piles, diarrhoea, fluxus, cholera morbus and other diseases are caused by inattention to this function of nature.

12. If diet and exercise fail, then injections or mild cathartics may be employed. All food should be omitted until the accomplished.

13. Avoid all anodyne nostrums, stimulants and astringents; all other things calculated to impair digestion arrest the excretions. The danger is not in loose bowels, but in tightness.

14. Disinfecting agents, to purify the air and houses. The removal of all decaying substances.

15. A strong will, quiet calm mind, regularity of habits, temperance in eating and sleeping, living faith in the powers of nature, are great guarantees of exemption or recovery, if attacked.

Here again I muse on the beaten path. To be able to detect the slightest deviation from the normal action of the bowels in the direction of cholera, involves the power to control and disarm the enemy. The secret of genius success lies here and here alone. Here is the where light is most needed. People are warned of cholera, diarrhoea; but of what avail is this; the bowels give a sudden rush, the patient dies. The doctor comes, but the patient is dead. He must go back to this painless diarrhoea; this, has a cause, and is the result of conditions defined, and may be obviated. But when this symptom occurs, the virus has disseminated itself thru the whole body and the danger is imminent. It is my province to announce well defined symptoms anterior to this common index of cholera. A painless diarrhoea cannot come without warning vomiting generally accompanies, sometimes does the attack. Cases may occur without the warning, but I have never seen them. At Washington, Pa., in 1832; at Wheeling, Pa., 1849 to 1853; at Great Falls in Uniontown, Pa., in 1852; at Newburg during cholera; on shipboard with ten out down at once, and daily deaths, I never saw a case in which vomiting failed to accompany diarrhoea. All this goes to prove the morbid cause of the stomach, because first affected.

Irregularity and hardness of the forces are the first signs of derangement demanding attention. I have found no case of cholera two days, and thence up to eight days, of suppression. I have found no one who has had this phenomenon. To it I have found no cure. It is not denied that an over supply of food develop the disease without this peculiarity this does not militate against the law.

The mind concentrates opposition to the cholera idea, stimulating astringent nostrums, concentrated food, salt; all tend to one result, irregularity and colic, and this to retarding the contents of stomach until fermentation ensues.

I found at Uniontown Rev. F. Moore with his bowels locked up for days, and in great trepidation led he showed the contents, and eating all the time. It three hours by mechanical means to remove obstructions. He was saved, and admits it, but certainly had died within forty-eight hours! Booher had constipation eight full days saved him even after the regular attack. Omissions might be named, but these demonstrate it; and when taken with other operating causes no doubt of the correctness of the assertion that the first danger is in tightness, not looseness.

2. Acidity of stomach uneasiness, belching wind, taste of hard balls. This condition is followed by the more symptoms of vomiting and purging—efforts are to dislodge the enemy. The other well symptoms of progress follow in their order are for the physician to treat as they occur.

TREATMENT.

1. Emetic, prompt, and continued, until the acid taste is followed cooler one.

2. A mild solution of soda. In the absence of an emetic, a solution of soda, followed by an emetic of iron—if it should be only warm water.

3. To settle the stomach administer small portions of water—if the sphy a cold, wet cloth to the stomach.

4. Frictions with cold.

5. Bathing feet and hot lye.

6. Should the water be to produce vomiting, continue to reduce until taken.

7. Keep quiet and hope.

8. Gentle stimulants a diet when the patient is convalescent. Defence is in prevention and preparation; using the highest condition of health.

I have no faith in the action of the kidneys is already suspended applied to the back would aggravate, could have little power over acid in the bowels, or its effects. In my own case, I found it produced by cold water, agreeable and it in relaxing the muscles, and giving relief to torpidity one finds stealing over him in stages. No food should be taken until the matter is expelled, and favorable symptoms.

I have grappled with it in my own person, in individuals, and 45,000 inhabitants; and thus am a living witness success and applicability of these principles to arrest the destroyer, and expel it whole community within one week.

I do not hesitate to say it is perfectly within our own power to of all its terrors, and confine its fatal result unfortunate few

who have already forfeited their claims upon life, by long continued wrong. In this light it is by no means so terrible as we have imagined. For I claim that a child ten years old, of ordinary intelligence, can be instructed to prevent and treat the disease in its primary manifestations, at least. I care little for theories. I sought, obtained, and acted on facts, tangible and indisputable, and succeeded in every instance.

To make these facts and this mental philosophy available, concert of action only is needed. That action should commence at the National Capital, and ramify into the whole country, embracing first and chiefly seaboard and other large cities. If proper encouragement be given, I am willing to undertake the work. In a few weeks it may be so advanced on the seaboard that no fears need obtain of its spread.

To me it seems clear that this is a work demanding national action and co-operation. All of which is respectfully submitted.

JOHN B. WOLFE.

For the Religio-Philosophical Journal.

A Plea for Hindooism.

The Divinity of the Religion of Brahma Proven by Modern Testimony—The Guardian Spirit of A. J. Davis.

DEAR JOURNAL: Among your numerous readers can one be pointed out who was not highly delighted by reading the lecture delivered by A. J. Davis in the Mercantile Library Hall, St. Louis, Sunday evening, Dec. 24, 1865, and published in No. 18 of your paper?

Those who read that lecture with proper care, and were at all conversant with the religious tenets laid down in the Vedas, could not have failed to have seen that in Mr. Davis' lecture was enunciated, very clearly, the doctrines of man's triple organization, his immortality, and the eternal inseparability of the man proper and his spiritual body, as taught in the Hindoo sacred books, and maintained by the ancient priests of the religion of Brahma.

Before proceeding further, I would say, notwithstanding that in his lecture Mr. Davis frankly declares that his "whole soul shrinks from contact with sectarian Christians and with so-called Christian Spiritualists," I trust no "sectarian Christian" will be so uncharitable to Mr. Davis as to insinuate even that his holy horror of them arises from a desire to stand forth on the pages of the future historian as one who was infinitely superior in divine excellencies to their adored Christ or God; because Mr. Davis, by words of contempt, thrusts all "Christian Spiritualists" out of the pale of the Harmonial church, and expressed pious dread of contact with them, I trust that none of these humble seekers after truth will lay deeply to heart this, Mr. Davis' Papal Bull against them, nor by way of retaliation, charge him with being actuated in his onslaught on them by jealousy, or fear of their influence; that ambitious motives urge him onward in his furious zeal; that he is desirous of being esteemed among men more highly than is the memory of the true and martyred man of Nazareth; nor that he desires to stand at the head of the list of famed ones, and be regarded as the generalissimo of the army of God—the head of his church militant.

But to return. Long before the birth of Moses the priests of the religion of Brahma held that man was triple in organization; that within the external material body "is a subtle invisible body which was the seat of the spiritual faculties, the mediator or medium between the soul and the senses, and that at death this interior body is not laid aside with the material form; and that this invisible body accompanies the human soul through all its transmigrations, or changes, until the soul is finally absorbed into the Supreme Being from whence it emanated." This is the substance of Mr. Davis' lecture, and is the crowning excellence of the Harmonial Philosophy as he therein taught it, though he, in that lecture, amplifies somewhat on these cardinal tenets of Hindooism.

The Christian world has long sounded its own praise, on account of its supposed progressed religious tenets. It has long declared that the Hindoo ideas of the attributes of the Supreme Being, of man's relations to Him, of man's organization, and of his future condition, were erroneous. We now have testimony derived from that which is equivalent to ocular demonstration, confirmatory of the truth of the religious tenets of the Vedas, as enunciated by the ancient priests of Brahma.

Mr. Davis declares in his lecture that he testifies to nothing which is "supposition or imagination." Then he says, "he has had the periscope and clairvoyant ability to see through man's iron coating (man's corporeal body) for the past fifteen years, and that for the last twelve years the exercise of this faculty had come to be to him an education." Hence, unless we reject in toto the testimony of Mr. Davis, we have proof positive of the divinity of the religion of Brahma, at least so far as the lecture of Mr. Davis is an elucidation of first principles.

I have said that Mr. Davis, in his lecture, enlarged upon these principles of Hindooism which I have quoted, and which were the foundation principles of his lecture. In his extended remarks, Mr. D. dissolves death of its terrors. The so-called death-bed is converted, by him, into a bed of flowers, provided there is "no cotton or feathers" about it. Then he avers that the emancipated spirit in its new condition, that of the "unconscious slumber of the just-born, happy babe," is surrounded "by a beautiful assemblage of guardian friends," who throw "loving arms about the sleeping one," and by the thread of celestial attraction "gather about and draw it obliquely through the forty-five miles of air to the Summer Land."

By this amplification, Mr. Davis does not take issue with the cardinal principles of Hindooism, but by it he substantiates the divine beauties of that ancient religion; and demonstrates the fact that this long vilified religious teaching is being resuscitated in Christendom, in the Harmonial Philosophy, as taught by its leading promulgator.

It may be somewhat difficult, at first view, for some persons to understand why, and how it is, that the most ancient of all religions should crop out in our latest moral philosophy and system of religion. These questions are easily explained on the modern Spiritualistic theory. From the first, it has been the accepted theory that each individual of the human family, at all times, has had one or more guardian spirit who watched over and inspired their ward with the sentiments which they themselves entertained; and that the individual gave utterance in words to the thoughts and ideas with which he was inspired by his guardians. It has been the accepted tenet also, that at different periods of the life of the individual, different spirits watched over and inspired him. By these Spiritualistic rules, the questions why and how it is that the most ancient of all religions is now being advocated by Mr. Davis, can be easily understood. The foregoing rules have been demonstrated in the person of Mr. Davis.

It is known to those persons who are familiar with Mr. Davis' writings for the past fifteen years, that his spiritual guardianship has been changed several times during that period. When he was at Hartford, Ct., he uttered sentiments and prescribed rules of life for society which he believed were the inspiration of some spirit "who was once thoroughly imbued with the doctrines of Ann Lee." Then, according to the declared conviction of Mr. Davis, for years, Galen, "the representative of Natural Wisdom," was his inspirer, for "scientific facts." Then again, at "High Rock Cottage," Mr. Davis was inspired, not only by Galen and Solon, and the "Christian Spiritualist," the beloved John, but he was a medium for large spirit delegations, from twenty-four different nations, among whom were those who lived on earth at the dawn of the historic period. We now have, in his St. Louis lecture, equally reliable testimony that his mediumship has undergone another change, and that his present inspirers are a group of ancient Brahmins—that he was inspired, while delivering that lecture, by the spirits of the old priests of the religion of Brahma.

Let Christendom no longer boast of its progressed religious ideas, nor deery the religion of those who lived in the morning of creation, but let "sectarian Christians," and "Christian Spiritualists," use attentive ear to the heavenly wisdom which flows forth from the spirits of our ancient and revered spiritual teachers, as it falls from the lips of their chosen medium, A. J. Davis.

In my next I will give some excerpts of our holy and ancient religion, extracts from the Vedas, the book of Brahma to man, to be committed to memory by the members of the Children's Progressive Lyceums.

Letter from A. J. Davis.

Report of the Second Anniversary of the Children's Progressive Lyceum of Philadelphia.

BROTHER JONES: The officers, leaders and members of the First Children's Progressive Lyceum, of Philadelphia, celebrated their Second Anniversary in Concert Hall, on Wednesday evening, Feb. 7th, with the most gratifying success, and in the presence of as large and intelligent an audience as the most earnest friend of the Institution could wish.

The conductor of this prosperous Lyceum, (Bro. I. Rehn is conductor of Lyceum No. 2, recently organized in Phenix street,) is Bro. M. B. Dyott; who, on every Sunday and on public occasions, is sustained and efficiently aided by his excellent wife, Mrs. Mary J. Dyott, whose heart and home are ever open to all children and friends of the Lyceum. All rehearsals occur in the parlors of these noble advocates of true Spiritualism. Their carpets and furniture, their time and the quiet of home, are freely used in behalf of the new work for the world's education. Besides all that is external, which they so cheerfully give, Mr. and Mrs. Dyott as freely devote their highest talents and their most religious feelings to the development of the plan, principles, genius, and benefits of the Lyceum. Others, beholding their admirable example, and feeling also deeply interested in the unfoldment of the school, have openly associated themselves together as co-operative officers and leaders, and the results are seen in the prosperity, beauty, unity, discipline and varied accomplishments of the members.

The anniversary evening was stormy, slippery, drizzling and disagreeable. It seemed too much of a misfortune after a whole month of preparation. "What a damper!" was the dreary pun in every one's mouth. "The small attendance will be a disappointment to every one," said the officers. Thus, at six o'clock in the evening, the prospect was most disheartening.

An hour before the performance commenced the crowd in the vestibule of the hall and at the ticket office was dense, and impatient to gain admittance. The girls and boys of the Lyceum, the beautiful young ladies and talented young men of the higher Groups, all the officers and leaders, and even all the baby-members of the minor Groups—all came full of enthusiasm, beautifully dressed and sparkling with gems and ornamented with their appropriate badges.

When the hour to begin had arrived, not only were all of the Lyceum members present and in the finest spirits, but the vast hall was almost packed by an audience of the best people in the city of Brotherly Love. Thus it was proved that the Children's Lyceum of Philadelphia is more popular and more influential among intelligent people at the end of its second year than ever before; it is not only more perfect and attractive in itself, but it is reaching out and gathering in a larger public—a fact most alarming to the advocates of old-time theories in religion. Yes, it was a great triumph for the Lyceum to fill so large a hall in spite of so disagreeable a storm.

The opening tableau was truly and grandly patriotic. The children were standing in perspective, arranged on terraces from the foreground to the extreme high background, each holding the Nation's victorious flag—"The Stars and Stripes"—and all, in most excellent chorus, singing—

Hail to the Flag that proudly waves o'er us,
Fought for by freemen so noble and brave;
Bear the great banner in triumph before us,
All who live "neath it can never be slave.
Freedom, we crown thee, gathering round thee
With the bright garlands of Love and Peace,
Far from thy power tyrants shall cover,
Our Nation's greatness shall ever increase.

May our great banner, ever victorious,
Wave o'er a Nation just, generous and true;
Spotless preserve it, its reign shall be glorious,
Unstained its ensign by Slavery's dark hue.
Then firm forever we shall ne'er sever,
With our hearts throbbing so proud and free,
Liberty we bless thee, none shall suppress thee,
But as a Nation united we'll be.

The ever beautiful "Banner March" was next accomplished; the children, the young people, and all the leaders keeping time to music in their journey through the aisles, around the hall, and in their counter-marching to mass in the open space between the audience and the stage—the little ones nearest to, and the young folks farthest from, the audience—all facing the people, and repeating a Silver-Chain Recitation in the Manual, entitled, Thanking. In this exercise the Lyceum children indicate considerable progress.

A dialogue between Sir Peter (Mr. F. Gourlay), and Lady Teazle (Miss E. Osborne) was spoken and acted in fine style.

"Parlor Gymnastics," by the Infant Group, led by Charlie Dyott, received frequent applause. It was irresistible, both as an excellent performance and as a source of merriment to the spectators. The baby-gymnasts looked the very embodiments of earnestness, which rendered their mistakes just as acceptable as their most accurate movements. One little girl (all the little ones were dressed in costume) in the front line would with the others raise her dumb bells over her head, drop them down again by her side, and then she would look up, wonderingly, as if to see whether the dumb bells had gone to—all the time with a most serious face.

Of course the people were exceedingly amused with the performance of this Infant Group. Little Marian Dyott was in this class, and contributed her part to render the exercises attractive.

In this report I will not attempt a full account of the details of the entertainment. The tableau entitled "Court of the Fairies," was an elegant conception, and was artistically presented—almost on the "boundaries of another world," when the sweet voices of the Lyceum children who were concealed from observation behind the curtains, sang the chorus composed by Miss Odorne, thus—

We have come floating from gay woodland bowers, Merry and happy and free, Sporting all day amidst the blooming flowers, Dancing in fairy-like glee. Princes will sing to our monarch so bright, And to Titania, his beautiful queen, Long may they reign in their power and might In their proud glory supreme.

The Philadelphia Children's Lyceum is characterized by a remarkable amount and superior quality of talent and inspiration. The Ethian sisters are possessed of very sweet voices. They never sing without an encore; the audience must have them "out" immediately. The same is most always true when either Miss Blackwood or Miss Crowell sing. They are great favorites in the Lyceum. Minnie Harris is very young in years, but she knows how to act parts better than many older heads. There is a "Dramatic Wing" in the Philadelphia Lyceum, composed of members of the graduating Groups, Liberty, Temple, etc., which promises to render great service in behalf of the good work. They are soon to give a performance in the city for the benefit of the Society of Ladies in the Lyceum, who meet to make up garments and articles of comfort for the poor little ones under their guardianship. The young men and ladies of this dramatic corps assured me that they would be willing to play attractive pieces for the benefit of Children's Lyceums in other localities, and for the benefit of other humanitarian objects, and I hope the kindness of these talented young persons will not be long without a call from Societies not too far from the "Quaker City." Letters to them may be addressed to Charlie Dyott, 114 South Second street, Philadelphia, Penn.

The closing tableau was a splendid representation of the "Progression of Liberty." Truth, justice, mercy, love, hope, faith, wisdom, were all there in beautiful impersonations. The ladies were tastefully arrayed for the parts assigned them. They held in their hands the emblems of the character they personated, and in the expression of their faces, as in their attitudes, the people could at a glance obtain a full impression of the picture. Beautiful music was performed during the exhibition of this original scene. The curtain rolled down too quick, and the audience insisted upon another look. Up went the curtain again, all eyes were industrious for the few seconds permitted them, and then the entertainment was ended.

The success of this evening was crowned with brightest flowers. The Lyceum is truly "progressive," and its treasury was considerably benefited, notwithstanding the storm in the world without. The Press next morning, Col. John W. Forney's popular journal, contained the following endorsement:

One of the most pleasant entertainments we have witnessed for some time was the performance of the members of the Children's Progressive Lyceum, at Concert Hall. The Lyceum is under the charge of the Society of Progressive Spiritualists of this city, and has been of great advantage to the children and others connected with it. The exercises consisted of allegorical tableaux by the school, gymnastic exercises by the infant class, and singing and dialogues by the elder members. The large audience were much pleased, and manifested their delight by repeated applause.

You perceive the people of the world begin to acknowledge that the Lyceum "has been of great advantage to the children and others connected with it." Can ye not behold "the signs of the times?"

Your Brother in the Work, A. J. DAVIS.

Letter from Dr. H. T. Child.

DEAR JOURNAL: We have had Col. N. W. Daniels and his gifted wife with us. They lectured at National Hall on Tuesday evening, the 6th inst., for the Freedmen, and Mrs. D. lectured at Sansom St. Hall, on Sunday, to large and appreciative audiences. Her lectures were among the richest treats we have had this winter. Her prayers were very eloquent and sublime. In the morning Wilderforce gave a lecture on liberty and our country; in the evening Mrs. Farnham spoke in eloquent tones of the living God in man.

I took some notes of the opening prayer of the evening, which I send to you:

PRAYER BY MRS. DANIELS, AT SANSON ST. HALL, FEBRUARY 4, 1866.

Oh, Thou infinite Spirit, soul of every soul; Thou central light around whom all worlds and spirits revolve; Thou all permeating light; Thou past and future Eternity; Thou encompassing and all pervading life, being above all things; Thou whom every age and every nation hath adored, before whom all people bow, and whose spirit prompts all inspiration; Thou that hast spoken words in the past that have enkindled the flame of everlasting life!

Thou that hast ruled over the nations and hast revealed Thyself to prophet and seer, hast spoken in oracle and priest, and hast revealed the wondrous mysteries of Thy life in the myriad forms of nature; Thou that livest in the present and speakest to the hearts of all thy children, in the voices of nature, in numerous words of inspiration, in Thy presence within every soul; Thou that shalt live in the future when time shall be no more, when worlds and systems and suns shall fade away.

Oh, Thou everlasting soul, receive our thanksgiving and our praises; not because this time or place is more worthy; not because this day is set apart by man to worship Thee; not because in myriad temples and from multitudes of altars, incense offerings and songs of praise go upward to Thee; but wherever we may be, whatever may be the theme of our meditations or remarks, we would praise Thee still the same, not alone in words but in offerings of our spirits, in the spontaneous rejoicings of our souls, in that unseen praise that rises from the sanctuary of a true heart to Thee. Thou loving spirit, Thou parent of all souls, we turn to Thee as children to a kind and indulgent parent, knowing that Thy hand is ever extended, and that Thy infinite love is forever over us, and that Thy spirit, though unseen, is still felt by all. We know that Thou sustainest the weak, givest lightness to those that sit in darkness, comfort to the mourner, hope and everlasting life to every spirit—therefore do we praise Thee!

We know that even as the mother bird tenderly cares for and broods over her young, and never flinches nor falters in her labors of love till their pinions are plumed for flight, so Thy spirit is forever raising souls out from the great nest of Thy love, and doth sustain and strengthen these fledglings till they may wing their way throughout the vast realms of infinitude. We feel that Thy spirit fills all life with evidences of Thy presence; that Thou speakest in the blooming flower and in all nature. The birds warble their songs of rejoicing and praise Thee for Thy love; as do the flowers praise Thee with their fragrance and bloom, as do the forests when swept by the winds sing everlasting anthems of thanksgiving to Thee, as do the ocean waves that leap upward toward the heavens sing everlasting psalms in their deep rocky caves, so would our souls praise Thee as worlds praise Thee in their everlasting revolutions, as the angels with radiant forms and shining faces praise Thee in their onward and ceaseless march up the steps of eternity, with floating banners and celestial music. So let our souls join in a glad offering, and with songs let us mingle with the anthems which are sung by unnumbered hosts who are giving praises unto Thee forevermore.

Religio-Philosophical Journal CHICAGO, MARCH 3, 1866.

OFFICE, 84, 86 & 88 DEARBORN ST., 2d FLOOR. RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS. GEO. H. JONES, Secretary. S. S. JONES, President.

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 \$1.00 subscription, and TWENTY CENTS of each \$1.50 (half-year's) subscription.

To Our Patrons. Persons sending post office orders, drafts, etc., are requested to make them payable to George H. Jones, Sec'y. In changing the direction, the old as well as the new address should be given. In renewing subscriptions the date of expiration should be given. On subscribing for the JOURNAL, state the number of the paper at which you wish to commence.

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.

Teachings of Nature. It has been said that "not a single ray of light falls upon the hardest rock of the earth's crust without changing the entire molecular structure of that rock," and this must be so, for if one ray has no influence, how would the concentrated rays, which the focal power of a lens will cause to melt that rock, have any influence? How grandly beautiful and profoundly deep are the illustrative lessons of external nature in reference to spiritual things, we may never know, until we become dwellers in the spiritual temples of the universe, without these mortal clogs and material bodies which limit our powers.

The central sun of each planetary system sends forth its heat and light to those stellar orbs that are bound to it in their unvarying courses, and the gentle and radiant beams that fall so silently and beautifully on each of these, are freighted with a wealth of life and a warmth of love that will sooner or later manifest themselves. God is eternally in all these, and though he may not have yet given such utterances as man may read and hear, he has commenced the alphabet of creation, or formation rather, which shall in due season send forth the grand and sublime oratorio, whose music shall charm the soul of humanity, and fill it with high and glorious hopes.

Each human mind is a central sun, around which a planetary system of greater or less extent revolves, feeling the warmth and light which flows out from it, and like the sun in the outward life we give forth our most genial and potent influences in silence as we move onward in our orbs. When a pure and holy thought, a lofty and divine aspiration, throbs and burns in the human soul, it goes forth upon the wide ocean and earth of humanity, and may raise from these the refreshing dews and cooling showers that fall so beautifully upon their parched fields. A single ray may fall upon the stony rock of prejudice and ignorance in some undeveloped soul, and there, as in the outward, it begins the work of disintegration, so that in after years it shall be so changed as to produce the green pastures and rich fruits of a progressed and harmonious life.

How often have the toiling pilgrims—the seers and prophets of earth—felt sensible of the wrongs and evils that abound in the world, and as they have sighed over these have thought that their efforts to change them were almost entirely fruitless. We have not yet learned to measure accurately the deep spiritual and interior forces, and to know that these last and unseen powers are by far the most potent. The mightiest results of nature are produced by such slow degrees as to be almost imperceptible, and so of human power, our noblest and most important and enduring efforts are not those which produce their visible effects immediately. The vast forests of earth require centuries to carry up the lofty trees with their immense burdens of matter so that their green boughs may kiss the sky. So in human labor, the most external and transitory manifest their results at once—the grand projects of science, the deep and everlasting problems of philosophy, require ages to be completed—each mind gathers something for the temple. The grand old sages of the past saw the outlines of its structure and whereon its foundations were laid; and each noble and true worker brings some stone of truth or cement of reason, to pile up the walls of these magnificent temples, until their form and outlines stand forth before us. When we contemplate the rapidity with which the busy and teeming hive of humanity has added stone after stone to the various temples of science and philosophy in the last half century, we are impressed with the fact

that mankind is coming to realize more fully the truths we are endeavoring to present here.

Think of it! Never a thought, good or evil, finds a lodgment in the human mind, and especially an utterance, for this gives it a body, that does not go forth into the world as a missionary, to do its own specific and peculiar work. Oh, ye who sit in lonely and secluded places and dream that your lives are as nought, and your misdeeds unfulfilled, cheer up and know that if you send forth good and pure thoughts, holy aspirations, into the vast and illimitable field of eternity, they will be as "bread cast upon the waters that shall return after many days," as seed sown somewhere in the great harvest field of humanity, that shall take root and in due season bring forth its fruits.

There is a noble faith—not without works, however—a faith in the divine and everlasting power of truth, a faith which shall make us better, stronger and more earnest, because it bids all humanity in a loving and fraternal union, it cheers the lonely heart and bids it work on wherever it may be, however limited its apparent sphere; we say apparent, for our Father and the loving angels see many a bright central spot among the humble and lowly ones of earth, from whence comes light and love that are shed upon humanity and that in due time will return to these humble workers freighted with rich and glowing compensation, for God is a God of justice as well as love, and whatsoever ye sow that shall ye also reap." c.

Prejudice An Invaluable Looking Glass. Those who Love to See Themselves.

"I wish some person would give me, To see outside as they see in, It was from woman's vanity I see."

In the science of optics, it is said that the angle of incidence is equal to the angle of reflection. But does this rule hold good in the science of theologic optics of the present day? Its logic, is not the angle of reflection much less and greatly inferior to the angle of incidence, the rays of light from the Almighty? What cause difference in theologic vision? Is it not the theologic looking-glass? Any mirror is justly valued for reflecting most perfectly the true image of whatever is presented before it.

A ray of light, in its course strike upon some substance in an angle of forty degrees, and by the laws of optics would at once be reflected in the same angle, unless prevented by some obstruction. Now, if the theologic mirrors not, and will not, truly reflect the correct and true image of whatever may be presented before, must it not be on account of some obstruction or some vital defect?

What is this obstruction defect? Is it not in the glass itself, or is it in vision of those who look into it? In most of our trials it has been found, that whenever anything has been presented before it that it did not like, it would either be no reflection at all, or a very distorted one; or else there would be thrust forth uncalled for, something totally different, so dear, long-hugged image which the glass it looked mightily. The bystander may suggest perhaps all this difficulty may be owing to composition of quicksilver on the back of the glass. However that may be, is it not rather, the error and peculiarity of the glass itself which, by parrot, has learned certain little cramped sayings and sentences which it will come repeat on all occasions, and will not, or can say anything else? Certainly any glass which habitually makes false representations cannot be fitted to the name and character of a mirror of truth. Prejudice misrepresents, distorts and caricatures everything presented to it. If one God is held before it, there immediately starts up three. A God is declared to be an all-wise, powerful, and benevolent Being, who will, as a good Father, His own way, bring about the endless happiness of His children, the whole family of man, in stance with his own nature and attributes, before this glass up starts the devil and hell, at least ninety-nine out of every one hundred human family in a red hot lake of fire and brim, destined to endure the most painful and elating torture and torments, endlessly, as to God himself shall exist, and wholly beyond her of relief. Again, present before this glass the established fact that the spirits of persons have once lived on this earth, after the death body, can and do return here and hold coron with the living, disclosing truths of spirit acts and principles of mighty import for us to know, and there instantly rises up before this old smoky devil, with a host of demons, who on their mouths, pronouncing "deception, on of the devil, ignorance and fanatics," what contempt.

In short, these are but of the numerous metamorphoses before this, fashionable and Orthodox glass. A glass such responses, has very naturally excited a great curiosity of many inquirers, to see if possible, of what this glass, so universally is composed. After the most thorough investigation they have reported that it is made up of ignorant false teachings.

What in the name of common sense could be expected of a glass made up of materials? Yet this glass is the most ext- in fashionable use, and is considered the mosaic, orthodox and religious glass in all the world the discovery of spiritual truths and the application of them. Notwithstanding, there is here and there a free thinking person will raise a corner of the veil before this glass, looking out into the open world, gaze abroad the influence of this glass for the disk knowledge and truth, and he is very find it. As the fashionable, religious, people like the manufacture of this glass, at, in their opinion, a very good looking sely, they look into this glass because they say see themselves in it, and so they always here to find themselves, and are rarely sely looking in any other mirror. To them rest consolation to know they are at home, they can determine at any moment by moving in their own glasses and seeing them and thus they become perfectly satisfied their own identity. When that is done, all that in their judgment is necessary.

It may not, perhaps, to charge all these difficulties and disorders, judgment alone, when it is known that he has slaves who partake of his nature, and are co-workers with him in his vocation, they are known by the names of Bigot, Superstition, and some of their offspring, Selfrighteousness and Persecution. A polydasy, fruitful of family jars and discord and bloodshed, torture and murder! Usually great lovers of "creeds and catechisms" in "total depravity," with the positive agency" to do the work of the Messias, matter of "salvation; supporters of "all," as the basis or foundation for their belief "immaculate conception."

They know exactly when and where, and how the world was created, it being so published in a certain book, manufactured by somebody called Genesis. They generally know almost everything about God, the devil, hell and sinners. They know exactly what will become of everybody. The great instrumentality by and through which they enforce their doctrines and opinions, are the passions of fear and dread, of terror and horror. When they represent the opposite extremes of peace, reverence and love, it is mainly for the purpose of making the contrast with fear the more effectual.

What else has caused the burning of heretics at the stake? What else made the numerous and bloody engines of torture and murder, and the most inhuman and unrelenting disposition to use them? What else built dungeons and inquisitions? Is not the history of the human race mainly made up of the descriptions of the oppressions, cruelties, torture, bloodshed, murder and destruction of their fellowmen, the children of their common Father, on account of religious belief or unbelief? What is the cause of all this enmity of man to his fellow-man?

Selfrighteousness, looking in his glass of prejudice, answers: "You must think and believe as I do or I will take your life!" And when and where he has the power, he makes good his word. It is easy to say that God hates unbelievers, infidels and heretics, and if God hates them, then it must be right for man to hate them, and his duty to destroy them. The way to determine whether any person or persons are unbelievers, infidels or heretics, is to ascertain whether they belong to "our church," and if not, that settles the question, and then follows the corresponding acts of persecution and destruction, as the righteous judgments of God!

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They fear God for what they may be can and will do, and for what he will not do. Fear has become their ruling passion. They fear the devil, as the chief engineer in the vast and popular kingdom of hell. They fear the almost certainty of hell torments for all but themselves, and occasionally, that a portion of the brimstone may be a little nearer their own garments than would be agreeable. But they are partially relieved from that by rehearsing their patent right to "Holle Wullie's Prayer."

They fear death as the direct passport to "endless misery." Thus traditionally, educationally and habitually, the passion of fear becomes a component and prevailing part and quality of their very organization and existence. They, therefore, necessarily, fear every thing—as fear will naturally resort to force to defend itself, and is always fearing trouble from some quarter, they are sure to have their weapons at command.

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All this, in former days, has been done in the name of true religion; and since the Christian era, in the name and behalf of Christianity. But at this day, the condition of such opinions and doings in most parts of the Christian world is greatly changed, and is fast merging into more liberality and greater freedom. The omens appear better, the skies are brighter, and the prospects more divinely cheering.

It has been discovered, and is beginning to be more generally understood, that each and every person, not only has the right, but is bound to think, reason, judge and act for himself in all matters of religious opinion here, and of human destiny hereafter.

There are many thousands already most heartily engaged in preparing the way to break this old theologic mirror into ten thousand pieces, and scatter them by the four winds of heaven to the dark regions of absolute annihilation.

Our First Volume.

The first volume of the RELIGIO-PHILOSOPHICAL JOURNAL is nearly completed. Three more numbers only remain to be published. We have done our best to make our paper every way acceptable to the reader, and we not only have a self consciousness that we have met the demand of the times, but we have assurance upon assurance from the very best minds in all parts of the country to that effect.

The great expense involved in the undertaking has never entered into our consideration. We did not set out with the idea that our newspaper department would pay for some time to come. We knew the failures in reformatory newspapers would have to be encountered; that there were a great many true Spiritualists who would subscribe for our paper when they felt assured that it is not to be a failure, who would not be willing to run any more risks. We have never felt like blaming any such for their hesitation. On the contrary, we went to work understandingly. We went to work to convince the public that we knew what the age demanded, and that we had the will and ability to supply that demand.

In view of the universally favorable expression in behalf of our JOURNAL, we do not deem it egotistical to say that no better newspaper, in every point of view, was ever published. The paper will be continued, and we trust every week's issue will continue to improve during the second volume as it has throughout the first.

Will our friends in all parts of the world bear in mind that while we are breaking the bread of life from week to week to them, that they can greatly strengthen our hands and make our souls brave in all departments of reform, by sending us words of cheer, and aiding in expanding and widening the circulation of the JOURNAL?

Each reader can induce several friends who have never read the JOURNAL to subscribe for it who would neglect to do so for years, perhaps, unless prompted so to do by friendly remarks in its favor. In this way we would soon have a paying subscription list.

Our general publishing department ought not to be heavily drawn upon to sustain the newspaper department after the first volume is completed, and the friends are fully aware that we are capable and willing to supply them with a paper they are proud to claim as a true exponent of Spiritualism.

We ask each reader of our paper to take hold of this matter in earnest. Now is the time to begin for the second volume. Let each one do his or her best for us and our subscription list will be doubled at once, and oh, how happy we shall all be! Of course, those who only subscribed for six months will at once renew their subscriptions. For the few who are already in arrears, as we have borne to strike their names off from our mailing list, the little telltale pasted on the margin of each number of the paper, every week, when the paper is taken in hand, pleasantly says to you something like this: "Time is up—remit to-day. Help the poor printer and he will help you. Your subscriptions will help furnish bread for the careworn printer's wife and children," etc.

Yes, friends, listen to that little monitor's appeal, and you will find it a wise preacher, and we feel confident you will neither discontinue your paper nor longer delay making prompt payment.

Spirit Communications.

Many Spiritualists seem to labor under a misapprehension regarding the manner in which the communications found on the sixth page of this paper are given.

We often receive letters desiring messages from friends or relatives of the writers. Such requests would always be gratified if in our power, but it is not a subject over which we or the medium have any control.

Those who can and do control her inform us that spirits are quite as anxious to communicate with earth friends as those friends are to have them, and always do so when it lies in their power.

The power of a spirit to influence may be compared to the power of one person to mesmerize another. Comparatively few individuals can fully mesmerize other persons. So with spirits. But few can control a medium so as to manifest their own individual traits of character entirely even under the most favorable circumstances.

At the seances of Mrs. Robinson, held for those who desire to and can speak to their friends for publication, every facility in their power is afforded them by the spirits having charge of the medium; but justice to her and to those who are desirous to communicate makes it necessary for the spirits having the care of the medium to give such spirits as can control an opportunity, without any delay. It is a great tax upon the physical powers of a medium to be entranced each week a sufficient length of time for spirits to communicate enough to fill one page of the JOURNAL.

There are but few mediums in the world adapted to this mission. We know of but one besides Mrs. Robinson, and that is Mrs. J. H. Conant, the very excellent medium for the Banner of Light.

When the philosophy of spirit control is better understood, very many things which now seem strange and mysterious will be easily accounted for by the public generally. Then correspondents will not ask or expect that a medium or any other person can summon instantaneously any spirit named, and force an immediate attendance and a communication from such spirit.

It is undoubtedly true that loving spirits do feel the aspirations and desires of earth friends, and will, when it is in their power, respond to them, but it is idle to think that merely writing to a medium concerning those wishes, will cause the spirit to communicate immediately.

It is doubtless true that spirits are so in rapport with many loving friends, that they can express their longings for communion with them, and do willingly respond to such mental or written requests, when conditions will admit of it. But it does not follow that any spirit can be called up at will.

The medium for this paper is in an unconscious trance, and knows nothing of the communications until she reads them in the paper. We have a photographer who reports what is said by the different spirits controlling, and as they are reported, we publish—no person on the material plane of life having any power or control over the spirit communicating.

Upon the subject of questions and answers, we will make this statement: The questions are usually sent in letters by readers of the paper in different parts of the country, or else are asked verbally by those who are present at the seances. As a general thing the questions are answered by those spirits who seem to preside at these seances, but that is not always the case, for questions are sometimes asked and answers given by spirits who come to communicate to friends.

The invocations are generally given by the spirits in usual attendance upon these circles, but not always. They are sometimes given by other spirits. That there are those in the spirit world who are as deeply interested in the promulgation of the great truths of the Spiritual Philosophy as we are in earth life, we know, and for their efforts we at all times feel desirous to express our unfeigned gratitude.

Wanted! Wanted!

We clip the following advertisement from a late religious magazine. We omit names of persons and places, as we would not care to aid the young clergyman in his search for a wife: "A PARTNER FOR LIFE WANTED.—A brother in Christ, of the one faith and hope of the calling, over twenty-five and under thirty years of age, good looking and of good reputation, desires and wants a companion for life, of the same precious faith, over seventeen and under thirty years of age. If this meet a lady's eye, who is willing to exchange photographs and correspondence on the subject—address —, and it will receive prompt attention."

Now we ask this "brother in Christ" why he has presumed to disgrace his "brother" and the whole family of Christians by such an advertisement?

He declares himself "good looking and of good reputation." In the name of the elder brother we ask, what has all that to do with a wife? We know several good looking men and some few respectable "brothers in Christ," who would make wretched husbands.

Will the gentleman inform the waiting, husband-seeking women, if he has "faith" in himself and hopes of peace with any woman, however pious and "good-looking," who will "exchange photographs." We would like to know if the partner seeker smokes and chews unsavory weeds; if he is tidy in his dress; if the twin sister of godliness is a guest in his house? Another important question: How does this "brother in Christ" regard women? Does he endorse the teachings of Paul—"wives obey your husbands?" Has he respect for the unrighteous laws that rob the Christian wife and mother of her name, her earnings, her children, in short of the glorious inheritance bequeathed to her by our common mother, the right to herself?

The editor who advertised for this "brother in Christ" had doubts regarding the propriety of the thing, but he silenced the voice of reason by saying: "It is far better to marry according to Christian law, than transgress by being unequally yoked with an unbeliever."

Where are the missionaries? In the name of all that is good, all that is holy, all that elevates and sanctifies, we pray and plead that teachers who have learned at least the rudiments of soul-union, may be sent to these two deaf and blind ignorant "brothers in Christ." Let them be taught that cursed is he who seeks the hand of a "believer" even, if the twain are not ensouled as one soul, if the union has not received the sanction and seal of Nature.

Oh, marriage, eldest born of heaven, what death of darkness, what demon crimes are committed in thy holy name?

Postage. We would say to contributors, who may not be aware of it, that newspaper manuscript is subject to letter postage. Book manuscript is not. It is at book rates. Pamphlets, magazines, etc., are subject to newspaper postage.

Of course the people were exceedingly amused with the performance of this Infant Group. Little Marian Dyott was in this class, and contributed her part to render the exercises attractive. The naturalness, artlessness and spontaneity of the very young cannot fail to win upon the heart of every human being.

In this report I will not attempt a full account of the details of the entertainment. The tableau entitled "Court of the Fairies," was an elegant conception, and was artistically presented—almost on the "boundaries of another world," when the sweet voices of the Lyceum children who were concealed from observation behind the curtains, sang the chorus composed by Miss Osborne, thus—

We have come floating from gay woodland bowers, Merry and happy and free,
Sporting all day amidst the blooming flowers,
Dancing in fairy-like glee.
Pleasant will sing to our monarch so bright,
And to Titania, his beautiful queen,
Long may they reign in their power and might
In their proud glory supreme.

Pride of our Fairy Court,
Pride, pride of our Fairy Court.

The Philadelphia Children's Lyceum is characterized by a remarkable amount and superior quality of talent and inspiration. The Ethiopian sisters are possessed of very sweet voices. They never sing without an encore; the audience must have them "out" immediately. The same is most always true when either Miss Blackwood or Miss Crowell sing. They are great favorites in the Lyceum. Minnie Harris is very young in years, but she knows how to act parts better than many older heads. There is a "Dramatic Wing" in the Philadelphia Lyceum, composed of members of the graduating Groups, Liberty, Temple, etc., which promises to render great service in behalf of the good work. They are soon to give a performance in the city for the benefit of the Society of Ladies in the Lyceum, who meet to make up garments and articles of comfort for the poor little ones under their guardianship. The young men and ladies of this dramatic corps assured me that they would be willing to play attractive pieces for the benefit of Children's Lyceums in other localities, and for the benefit of other humanitarian objects, and I hope the kindness of these talented young persons will not be long without a call from Societies not too far from the "Quaker City." Letters to them may be addressed to Charles Dyott, 114 South Second street, Philadelphia, Penn.

The closing tableau was a splendid representation of the "Progression of Liberty." Truth, justice, mercy, love, hope, faith, wisdom, were all there in beautiful impersonations. The ladies were tastefully arrayed for the parts assigned them. They held in their hands the emblems of the character they personated, and in the expression of their faces, as in their attitudes, the people could at a glance obtain a full impression of the picture. Beautiful music was performed during the exhibition of this original scene. The curtain rolled down too quick, and the audience insisted upon another look. Up went the curtain again, all eyes were industrious for the few seconds permitted them, and then the entertainment was ended.

The success of this evening was crowned with brightest flowers. The Lyceum is truly "progressive," and its treasury was considerably benefited, notwithstanding the storm in the world without. The Press next morning, Col. John W. Forney's popular journal, contained the following endorsement:

One of the most pleasant entertainments we have witnessed for some time was the performance of the members of the Children's Progressive Lyceum, at Concert Hall. The Lyceum is under the charge of the Society of Progressive Spiritualists of this city, and has been of great advantage to the child- ren and others connected with it. The exercises consisted of allegorical tableaux by the school, gymnastic exercises by the infant class, and singing and dialogues by the elder members. The large audience were much pleased, and manifested their delight by repeated applause.

You perceive the people of the world begin to acknowledge that the Lyceum "has been of great advantage to the children and others connected with it." Can ye not behold "the signs of the times?"

Your Brother in the Work,
A. J. DAVIS.

Letter from Dr. H. T. Child.

DEAR JOURNAL: We have had Col. N. W. Daniels and his gifted wife with us. They lectured at National Hall on Tuesday evening, the 6th inst., for the Freedmen, and Mrs. D. lectured at Sansom St. Hall, on Sunday, to large and appreciative audiences. Her lectures were among the richest treats we have had this winter. Her prayers were very eloquent and sublime. In the morning Willberforce gave a lecture on liberty and our country; in the evening Mrs. Farnham spoke in eloquent tones of the living God in man.

I took some notes of the opening prayer of the evening, which I send to you:

PRAYER BY MRS. DANIELS, AT SANSON ST. HALL, FEBRUARY 4, 1866.

Oh, Thou infinite Spirit, soul of all worlds; Thou central light around whom all worlds and spirits revolve; Thou all permeating light; Thou past and future Eternity; Thou encompassing and all pervading life, being above all things; Thou whom every age and every nation hath adored, before whom all people bow, and whose spirit prompts all inspiration; Thou that hast spoken words in the past that have enkindled the flame of everlasting life!

Thou that hast ruled over the nations and hast revealed Thyself to prophet and seer, hast spoken in oracle and priest, and hast revealed the wondrous mysteries of Thy life in the myriad forms of nature; Thou that livest in the present and speakest to the hearts of all thy children, in the voices of nature, in numerous words of inspiration, in Thy presence within every soul; Thou that shalt live in the future when time shall be no more, when worlds and systems and suns shall fade away.

Oh, Thou everlasting soul, receive our thanksgiving and our praises; not because this time or place is more worthy; not because this day is set apart by man to worship Thee; not because in myriad temples and from multitudes of altars, incense offerings and songs of praise go upward to Thee; but wherever we may be, whatever may be the theme of our meditations or remarks, we would praise Thee still the same, not alone in words but in offerings of our spirits, in the spontaneous rejoicings of our souls, in that unseen praise that rises from the sanctuary of a true heart to Thee. Thou loving spirit, Thou parent of all souls, we turn to Thee as children to a kind and indulgent parent, knowing that Thy hand is ever extended, and that Thine infinite love is forever over us, and that Thy spirit, though unseen, is still felt by all. We know that Thou sustainest the weak, givest light to those that sit in darkness, comfort to the mourner, hope and everlasting life to every spirit— therefore do we praise Thee!

We know that even as the mother bird tenderly cares for and broods over her young, and never flinches nor falters in her labors of love (ill their pinions are plumed for flight, so Thy spirit is forever raising souls out from the great nest of Thy love, and doth sustain and strengthen these fledglings till they may wing their way throughout the vast realms of infinity. We feel that Thy spirit fille all life with evidences of Thy presence; that Thou speakest in the blooming flower and in all nature. The birds warble their songs of rejoicing and praise Thee for Thy love; as do the flowers praise Thee with their fragrance and bloom, as do the forests when swept by the winds sing everlasting anthems of thanksgiving to Thee, as do the ocean waves that leap upward toward the heavens, so sing everlasting psalms in their deep rocky caves, so would our souls praise Thee as words praise Thee in their everlasting revolutions, as the angels with radiant forms and shining faces praise Thee in their onward and ceaseless march up the steps of eternity, with floating banners and celestial music. So let our souls join in a glad offering, and with songs let us mingle with the anthems which are sung by unnumbered hosts who are giving praises unto Thee forevermore.

Religio-Philosophical Journal

CHICAGO, MARCH 3, 1866.

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

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

GEO. H. JONES, Secretary. S. S. JONES, President.

For terms of subscription see Prospectus on eighth page

"The Pen is mightier than the Sword."

To Postmasters.

All Postmasters in the United States and British Provinces are requested to act as Agents for this paper—to receive and remit subscriptions, for which they will be entitled to retain fifty cents of each \$1.00 subscription, and twenty cents of each \$1.50 (half-year's) subscription.

To Our Patrons.

Persons sending post office orders, drafts, etc., are requested to make them payable to George H. Jones, Secy.

In changing the direction, the old as well as the new address should be given.

In renewing subscriptions the date of expiration should be given.

On subscribing for the JOURNAL, state the number of the paper at which you wish to commence.

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.

Teachings of Nature.

It has been said that "not a single ray of light falls upon the hardest rock of the earth's crust without changing the entire molecular structure of that rock," and this must be so, for if one ray has no influence, how would the concentrated rays, which the focal power of a lens will cause to melt that rock, have any influence? How grandly beautiful and profoundly deep are the illustrative lessons of external nature in reference to spiritual things, we may never know, until we become dwellers in the spiritual temples of the universe, without these mortal clogs and material bodies which limit our powers.

The central sun of each planetary system sends forth its heat and light to those stellar orbs that are bound to it in their unvarying courses, and the gentle and radiant beams that fall so silently and beautifully on each of these, are freighted with a wealth of life and a warmth of love that will sooner or later manifest themselves. God is eternally in all these, and though he may not have yet given such utterances as man may read and hear, he has commenced the alphabet of creation, or formation rather, which shall in due season send forth the grand and sublime oratorio, whose music shall charm the soul of humanity, and fill it with high and glorious hopes.

Each human mind is a central sun, around which a planetary system of greater or less extent revolves, feeling the warmth and light which flows out from it, and like the sun in the outward life we give forth our most genial and potent influences in silence as we move onward in our orbs. When a pure and holy thought, a lofty and divine aspiration, and truths and burns in the human soul, it goes forth upon the wide ocean and earth of humanity, and may raise from these the refreshing dews and cooling showers that fall so beautifully upon their parched fields. A single ray may fall upon the stony rock of prejudice and ignorance in some undeveloped soul, and there, as in the outward, it begins the work of disintegration, so that in after years it shall be so changed as to produce the green pastures and rich fruits of a progressed and harmonious life.

How often have the tolling pilgrims—the seers and prophets of earth—felt sensible of the wrongs and evils that abound in the world, and as they have gazed over these have thought that their efforts to change them were almost entirely fruitless. We have not yet learned to measure accurately the deep spiritual and interior forces, and to know that these last and unseen powers are by far the most potent. The mightiest results of nature are produced by such low degrees as to be almost imperceptible, and so of human power, our noblest and most important and enduring efforts are not those which produce their visible effects immediately. The vast forests of earth require centuries to carry up the lofty trees with their immense burdens of matter so that their green boughs may kiss the sky. So in human labor, the most external and transitory manifest their results at once—the grand projects of science, the deep and everlasting problems of philosophy, require ages to be completed—each mind gathers something for the temple. The grand old sages of the past saw the outlines of its structure and whereon its foundations were laid; and each noble and true worker brings some stone of truth or cement of reason, to pile up the walls of these magnificent temples, until their form and outlines stand forth before us. When we contemplate the rapidity with which the busy and teeming hive of humanity has added stone after stone to the various temples of science and philosophy in the last half century, we are impressed with the fact

that mankind is coming to realize more fully the truths we are endeavoring to present here.

Think of it! Never a thought, and especially an lodgment in the human mind, that does not go forth into the world as a missionary, to do its own special and peculiar work. Oh, ye who sit in lonely and secluded places and dream that your lives are as nought, and your missions unfulfilled, cheer up and know that if you send forth good and pure thoughts, holy aspirations, into the vast and fillimitable field of eternity, they will be as "bread cast upon the waters that shall return after many days," as seeded sown somewhere in the great harvest field of humanity, that shall take root and in due season bring forth its fruits.

There is a noble faith—not without works, however—a faith in the divine and everlasting power of truth, a faith which shall make us better, stronger and more earnest, because it bids all humanity in a loving and fraternal union. It cheers the lonely heart and bids it work on wherever it may be, however limited its apparent sphere; we say apparent, for our Father and the loving angels see many a bright central spot among the humble and lowly ones of earth, from whence comes light and love that are shed upon humanity and that in due time will return to those humble workers freighted with rich and glowing compensation, for God is a God of justice as well as love, and whatsoever ye sow that shall ye also reap."

Prejudice.

An Invaluable Looking Glass for Those who Love to See Themselves.

"O wad some power the giftie gie us,
To see ourselves as ithers see us,
It wad frae monie a blunder free us,
An' foolish notion."

In the science of optics, it is said that the angle of incidence is equal to the angle of reflection. But does this rule hold good in the science of theologic optics of the present day? In its logic, is not the angle of reflection much less and greatly inferior to, the angle of incidence, in the rays of light from the Almighty? What causes the difference in theologic vision? Is it not the theologic looking-glass? Any mirror is justly valuable for reflecting most perfectly the true image of whatever is presented before it.

A ray of light, in its course, may strike upon some substance in an angle of forty-five degrees, and by the laws of optics would at once be reflected in the same angle, unless prevented by some obstruction. Now, if the theologic mirror is not, and will not, truly reflect the correct and true image of whatever may be presented before it, must it not be on account of some obstruction of some vital defect?

What is this obstruction or defect? Is it not in the glass itself, or is it in the vision of those who look into it? In almost endless trials it has been found, that whenever anything has been presented before it that it did not like, there would either be no reflection at all, or a very distorted one; or else there would be thrust forward, uncalled for, something totally different, some dear, long-hugged image which the glass itself reflected mightily. The bystander may suggest that perhaps all this difficulty may be owing to the composition of quicksilver on the back of the glass. However that may be, is it not rather the nature and peculiarity of the glass itself which, like a parrot, has learned certain little cramped everyday sayings and sentences which it will constantly repeat on all occasions, and will not, or cannot, say anything else? Certainly any glass which habitually makes false representations cannot be entitled to the name and character of a mirror of truth. Prejudice misrepresents, distorts and caricatures everything presented to it. If one God is held up before it, there immediately starts up three. If this God is declared to be an all-wise, powerful, just and benevolent Being, who will, as a good Father, in His own way, bring about the endless happiness of all His children, the whole family of man, in accordance with his own nature and attributes, then before this glass up starts the devil and hell, with at least ninety-nine out of every one hundred of the human family in a red hot lake of fire and brimstone, destined to endure the most painful and excruciating torture and torments, endlessly, as long as God himself shall exist, and wholly beyond his power of relief. Again, present before this glass the well-established fact that the spirits of persons who have once lived on this earth, after the death of the body, can and do return here and hold communion with the living, disclosing truths of spirit life, facts and principles of mighty import for us here to know, and there instantly rises up before this glass an old smoky devil, with a host of demons, with labels on their mouths, pronouncing "deception, delusion of the devil, ignorance and fanatics," with zeal and contempt.

In short, these are but a few of the numerous metamorphoses before this great, fashionable and Orthodox glass. A glass, giving such responses, has very naturally excited the interest and curiosity of many inquirers, to ascertain, if possible, of what this glass, so universally in use, is composed. After the most thorough investigation, they have reported that it is made up of ignorance and false teachings. What in the name of common sense could be expected of a glass made up of such materials? Yet this glass is the most extensively in fashionable use, and is considered the most theologic, orthodox and religious glass in all the world for the discovery of spiritual truths and the practical application of them. Notwithstanding all this, there is here and there a free thinking person, who will raise a corner of the veil before this glass, and looking out into the open world, gaze abroad, outside the influence of this glass for the discovery of knowledge and truth, and he is very sure to find it. As the fashionable, religious, popular people like the manufacture of this glass, and being, in their opinion, a very good looking set of plates, they look into this glass because they can always see themselves in it, and so they always know where to find themselves, and are rarely ever lost by looking in any other mirror. To them it is a great consolation to know they are at home, and this they can determine at any moment by merely looking in their own glasses and seeing themselves, and thus they become perfectly satisfied of their own identity. When that is done, all is done that in their judgment is necessary.

It may not, perhaps, be right to charge all these difficulties and disorders upon Prejudice alone, when it is known that he has some relatives who partake of his nature, and are followers and co-workers with him in his vocation. Two of them are known by the names of Bigotry and Superstition, and some of their offspring are called Selfrighteousness and Persecution. A powerful dynasty, fruitful of family jars and discord, violence and bloodshed, torture and murder! They are usually great lovers of "creeds and catechisms," believers in "total depravity," with the power of "free agency" to do the work of the Messiah in the matter of "salvation; supporters of "Adam's fall," as the basis or foundation for their belief in the "immaculate conception."

They know exactly when and where, and how the world was created, it being so published in a certain book, manufactured by somebody called Genesis. They generally know almost everything about God, the devil, hell and sinners. They know exactly what will become of everybody. The great instrumentality by and through which they enforce their doctrines and opinions, are the passions of fear and dread, of terror and horror. When they represent the opposite extremes of peace, reverence and love, it is mainly for the purpose of making the contrast with fear the more effective.

Fear is the engine that does the work. They fear God for what they say he can and will do, and for what he will not do. Fear has become their ruling passion. They fear the devil, as the chief engineer in the vast and popular kingdom of hell. They fear the almost certainty of hell torments for all but themselves, and occasionally, that a portion of the brimstone may be a little nearer their own garments than would be agreeable. But they are partially relieved from that by rehearsing their patent right to "Holic Willie's Prayer." They fear death as the direct passport to "endless misery." Thus traditionally, educationally and habitually, the passion of fear becomes a component and prevailing part and quality of their very organization and existence. They, therefore, necessarily, fear everything—as fear will naturally resort to force to defend itself, and is always fearing trouble from some quarter, they are sure to have their weapons at command.

What else has caused the burning of heretics at the stake? What else made the numerous and bloody engines of torture and murder, and the most inhuman and unrelenting disposition to use them? What else built dungeons and inquisitions? Is not the history of the human race mainly made up of the descriptions of the oppressions, cruelties, torture, bloodshed, murder and destruction of their fellowmen, the children of their common Father, on account of religious belief or unbelief? What is the cause of all this enmity of man to his fellow-man?

Selfrighteousness, looking in his glass of prejudice, answers: "You must think and believe as I do or I will take your life!" And when and where he has the power, he makes good his word. It is easy to say that God hates unbelievers, infidels and heretics, and if God hates them, then it must be right for man to hate them, and his duty to destroy them. The way to determine whether any person or persons are unbelievers, infidels or heretics, is to ascertain whether they belong to "our church," and if not, that settles the question, and then follows the corresponding acts of persecution and destruction, as the righteous judgments of God!

All this, in former days, has been done in the name of true religion; and since the Christian era, in the name and behalf of Christianity. But at this day, the condition of such opinions and doings in most parts of the Christian world is greatly changed, and is fast merging into more liberality and greater freedom. The omens appear better, the skies are brighter, and the prospects more divinely cheering.

It has been discovered, and is beginning to be more generally understood, that each and every person, not only has the right, but is bound to think, reason, judge and act for himself in all matters of religious opinion here, and of human destiny hereafter.

There are many thousands already most heartily engaged in preparing the way to break this old theologic mirror into ten thousand pieces, and scatter them by the four winds of heaven to the dark regions of absolute annihilation.

Our First Volume.

The first volume of the RELIGIO-PHILOSOPHICAL JOURNAL is nearly completed. Three more numbers only remain to be published.

We have done our best to make our paper every way acceptable to the reader, and we not only have a self-consciousness that we have met the demand of the times, but we have assurance upon assurance from the very best minds in all parts of the country to that effect.

The great expense involved in the undertaking has never entered into our consideration. We did not set out with the idea that our newspaper department would pay for some time to come. We knew the failures in reformatory newspapers would have been encountered; that there were a great many true Spiritualists who would subscribe for our paper when they felt assured that it is not to be a failure, who would not be willing to run any more risks. We have never felt like blaming any such for their hesitation. On the contrary, we went to work understandingly. We went to work to convince the public that we knew what the age demanded, and that we had the will and ability to supply that demand.

In view of the universally favorable expression in behalf of our JOURNAL, we do not deem it egotistical to say that no better newspaper, in every point of view, was ever published.

The paper will be continued, and we trust every week's issue will continue to improve during the second volume as it has throughout the first.

Will our friends in all parts of the world bear in mind that while we are breaking the bread of life from week to week to them, that they can greatly strengthen our hands and make our souls brave in all departments of reform, by sending us words of cheer, and aiding in expanding and widening the circulation of the JOURNAL?

Each reader can induce several friends who have never read the JOURNAL to subscribe for it who would neglect to do so for years, perhaps, unless prompted so to do by friendly remarks in its favor. In this way we would soon have a paying subscription list.

Our general publishing department ought not to be heavily drawn upon to sustain the newspaper department after the first volume is completed, and the friends are fully aware that we are capable and willing to supply them with a paper they are proud to claim as a true exponent of Spiritualism.

We ask each reader of our paper to take hold of this matter in earnest. Now is the time to begin for the second volume. Let each one do his or her best for us and our subscription list will be doubled at once, and oh, how happy we shall all be!

Of course, those who only subscribed for six months will at once renew their subscriptions. For the few who are already in arrears, as we have forborne to strike their names off from our mailing list, the little tolltale pasted on the margin of each number of the paper, every week, when the paper is taken in hand, pleasantly says to you something like this: "Time is up—remit to-day. Help the poor printer and he will help you. Your subscriptions will help furnish bread for the careworn printer's wife and children," etc.

Yes, friends, listen to that little monitor's appeal, and you will find it a wise preacher, and we feel confident you will neither discontinue your paper nor longer delay making prompt payment.

Shakspeare was the son of a wood stapler.

Spirit Communications.

Many Spiritualists seem to labor under a misapprehension regarding the manner in which the communications found on the sixth page of this paper are given.

We often receive letters desiring messages from friends or relatives of the writers. Such requests would always be gratified if in our power, but it is not a subject over which we or the medium have any control.

Those who can and do control her inform us that spirits are quite as anxious to communicate with earth friends as those friends are to have them, and always do so when it lies in their power.

The power of a spirit to influence may be compared to the power of one person to mesmerize another. Comparatively few individuals can fully mesmerize other persons. So with spirits. But few can control a medium so as to manifest their own individual traits of character entirely even under the most favorable circumstances.

At the seances of Mrs. Robinson, held for those who desire to and can speak to their friends by publication, every facility in their power is afforded them by the spirits having charge of the medium, but justice to her and to those who are desirous to communicate makes it necessary for the spirits having the care of the medium to give such spirits as can control an opportunity, without any delay. It is a great tax upon the physical powers of a medium to be entranced each week a sufficient length of time for spirits to communicate enough to fill one page of the JOURNAL.

There are but few mediums in the world adapted to this mission. We know of but one besides Mrs. Robinson, and that is Mrs. J. H. Conant, the very excellent medium for the *Dancer of Light*.

When the philosophy of spirit control is better understood, very many things which now seem strange and mysterious will be easily accounted for by the public generally. Then correspondents will not ask or expect that a medium or any other person can summon instantly any spirit named, and force an immediate attendance and a communication from such spirit.

It is undoubtedly true that loving spirits do feel the aspirations and desires of earth friends, and will, when it is in their power, respond to them, but it is idle to think that merely writing to a medium concerning those wishes, will cause the spirit to communicate immediately.

It is doubtless true that spirits are so en rapport with many loving friends, that they know their longings for communion with them, and do willingly respond to such mental or written requests, when conditions will admit of it. But it does not follow that any spirit can be called up at will.

The medium for this paper is in an unconscious trance, and knows nothing of the communications until she reads them in the paper. We have a photographer who reports what is said by the different spirits controlling, and as they are reported, we publish—no person on the material plane of life having any power or control over the spirit communicating.

Upon the subject of questions and answers, we will make this statement:

The questions are usually sent in letters by readers of the paper in different parts of the country, or else are asked verbally by those who are present at the seances. As a general thing the questions are answered by those spirits who seem to preside at these seances, but that is not always the case, for questions are sometimes asked and answers given by spirits who come to communicate to friends.

The invocations are generally given by the spirits in usual attendance upon these circles, but not always. They are sometimes given by other spirits.

That there are those in the spirit world who are as deeply interested in the promulgation of the great truths of the Spiritual Philosophy as we are in earth life, we know, and for their efforts we at all times feel desirous to express our unfeigned gratitude.

Wanted! Wanted!

We clip the following advertisement from a late religious magazine. We omit names of persons and places, as we would not care to aid the young clergyman in his search for a wife:

"A PARTNER FOR LIFE WANTED.—A brother in Christ, of the one faith and hope of the calling, over twenty-five and under thirty years of age, good looking and of good reputation, desires and wants a companion for life, of the same precious faith, over seventeen and under thirty years of age. If this meet a lady's eye, who is willing to exchange photographs and correspondence on the subject—address _____, and it will receive prompt attention."

Now we ask this "brother in Christ" why he has presumed to disgrace his "brother" and the whole family of Christians by such an advertisement?

He declares himself "good looking and of good reputation." In the name of the elder brother we ask, what has all that to do with a wife? We know several good looking men and some few respectable "brothers in Christ," who would make wretched husbands.

Will the gentleman inform the waiting, husband-seeking women, if he has "faith" in himself and hopes of peace with any woman, however pious and "good-looking," who will "exchange photographs." We would like to know if the partner-seeker smokes and chews unsavory weeds; if he is tidy in his dress; if the twin sister of godliness is a guest in his house? Another important question: How does this "brother in Christ" regard woman? Does he endorse the teachings of Paul—"wives obey your husbands?" Has he respect for the unrighteous laws that rob the Christian wife and mother of her name, her earnings, her children, in short of the glorious inheritance bequeathed to her by our common mother, the right to herself?

The editor who advertised for this "brother in Christ" had doubts regarding the propriety of the thing, but he silenced the voice of reason by saying: "It is far better to marry according to Christian law, than transgress by being unequally yoked with an unbeliever."

Where are the missionaries? In the name of God that is good, all that is holy, all that elevates and sanctifies, we pray and plead that teachers who have learned at least the rudiments of soul-work may be sent to these two deaf and blind and ignorant "brothers in Christ." Let them be taught that cursed is he who seeks the hand of a "believer," even if the twin are not executed as one soul, the union has not received the sanction and seal of Nature.

Oh, marriage, eldest born of heaven, what dost thou of darkness, what demon crimes are committed in thy holy name?

Postage.

We would say to contributors, who may not be aware of it, that newspaper manuscripts are not to be left at post office. Book manuscripts are not to be left at book stores. Pamphlets, magazines, etc., are subject to newspaper postage.

Blind Tom.

This musical wonder has paid a long visit to our city. People have flocked in crowds to listen to his marvelous music.

We have seen some oddities and listened to a few masters of music; but Tom is decidedly the grandest, the oddest of them all. He excels in imitation, but he excels also in originality. He will follow every note, every sound that he hears; he will repeat accurately your words, and give your intentions. Then he is himself again—a unique child of Nature. He cannot be beguiled into a lasting imitation of the conventionalisms of society. He said to the audience, "You see before you a being belonging to the lowest scale of humanity—a boy blind and black." Tom had repeated what he had so frequently heard. He has no sense of degradation; he knows intuitively his kinship to the grand in the universe. When a gentleman was called to the rostrum to test Tom's musical ability, the boy had no idea of the abyss that civilization has put between himself and the professor; he knew that a lover of sweet sounds—a soul akin to his own—stood before him. It was all he cared to know. So, extending his hand to his brother, he said, cordially, "I am happy to meet you, sir." Tom followed the gentleman to the piano, and inclined his head as if to catch and hold the woven sounds as they rushed from the fingers of the musician. Then he turned away with a new inspiration lighting his half-shut eyes, and commenced his queer gymnastics. He stood upon one foot, bending forward, and extending the other leg backward. In this position he whirled about some twenty times. The piece finished, Tom seated himself confidently at the instrument, ran his fingers over the keys as if to be reassured of his skill, then performed the same piece with master power.

In "Whispering Breezes" one hears the low, soft music, floating away like the lark-notes in June days. The spirit is borne along upon the tide of sweet sounds, and forgetting the strife and discords of life, sees only the true and the beautiful—hears only the welcome words, "Peace, be still—the place is holy." When Tom sang "Falling Leaves" the vast congregation seemed enchanted. We fancied that there was a universal soul-joining with the glorified singer for a march into Nature's grand cathedrals. We saw the leaves—the amber, the scarlet, and the golden-hued leaves—floating upon the breath of song, to the fresh and holy earth. Nature was transfigured; life grew grand with noble deeds, and the bending heavens echoed the sacred harmonies.

Blind Tom was born in Georgia, a slave. His age is about seventeen years. He is of medium size, has a fine physique, and his head denotes far more intellectual power than is credited to him. Whence this wonderful gift—this incarnation of music? We do not know. Some claim for him simply the faculty of imitation; others that he possesses the power of inventing; that he is aided and guided by an influence far transcending his own ability, there is no question. How else can we account for the fact that he so frequently insists upon being introduced to the audience as Beethoven, Gottschalk, or some other famous musician? To us it matters little whence or wherefore the voice of the Muses. It is enough to know that a celestial soul, clothed in ebony opened for us the gates to the enchanted land, and we were welcomed into pleasant places, where the world-weary soul could rest and listen while to the harmonious songs of the morning stars.

Opening the Eyes of the Blind.

On the fifteenth of this month, we, by request, visited the rooms of Dr. J. P. Bryant, in this city, and there saw Miss Sarah Youngs, who is about twenty years of age, and who has been nearly blind for four years and a half, and entirely unable to endure the least particle of light for two of these years until treated by Dr. Bryant, on the day before we saw her. The young lady was accompanied by her uncle and aunt, Mr. and Mrs. H. N. Moulton, who reside in Leroy, Boone county, Illinois, and who will answer any letters addressed them upon the subject at Sharon P. O., Walworth Co., Wisconsin, their residence being near the State line.

This is truly a wonderful case. The young lady informed us that she had not seen a single object for the last two years. She had been confined to a dark room, and when she went out, her eyes had been thickly bandaged so as to exclude every ray of light from them.

The first operation was on the day previous to our meeting with her. When we saw her, she had been operated on the second time, and she was apparently as happy as a person wholly blind could be expected to be on having their vision suddenly and unexpectedly restored to them. Happy, indeed! Ah, it was a scene of rejoicing, not only with her and her friends, but with a great number of sick persons in attendance, who were waiting their turns to be cured of the various "ills which flesh is heir to." Each person's faith seemed to be renewed—all were inspired with the hope that they too would be made whole by the magic touch of the great healing medium.

We omitted to say that during the last four and a-half years, the young lady had passed through all the different kinds of treatment for diseased eyes known to the old and new school of physicians.

"I Was Sick, and Ye Visited Me."

The New York Independent says, "Henry Giles, the eloquent lecturer and Unitarian preacher, has been, during the last year, wholly incapacitated, through illness, for public labor, though dependent wholly upon the fruits of such labor for a support for himself and wife. A few noble-minded friends lately joined their efforts to raise a fund for his relief. The sum of \$1,849.83 was collected and forwarded to him in a letter, of which the following is an extract:

"I am supported by charity. I have been feeble for twenty years—have not stepped on my feet for eight years—have not fed myself for three years."

Mr. Moulton put our brother on the free list; but had not quite the complacency of a stranger friend. J. C. Woodward, of Baltimore, Md., paid for the Investigator one year for Mr. Kent, and sent him five dollars. The sum was not large; but large enough to prove that human sympathy is not a myth.

We trust that this little incident will whisper to those who have wealth, "Go thou, and do likewise."

Thanks to "Blanche" and to Hudson Tuttle for their kind remembrance of our children.

The World's Crisis.

A few weeks since the editor of the Crisis informed his readers that he would give a series of papers upon Spiritualism. We have read the articles with some interest. We have been pleased and a little surprised by the candid and fair criticism of the writer. But now that he presumes to treat upon the "morals of Spiritualism," he seems much like one "groping in the dark." Here is his argument:

"As the demons are the agents in all these spiritual manifestations, that purport to come from departed human spirits, their moral influence should correspond with their character. Its tendency should be downward, away from the holy religion of Jesus. Let us now attend to the facts in the case. Our proof will come from the spirits and the Spiritualists themselves."

If, indeed, demons are the agents in these manifestations, but little of the good and true can be expected. But where is the gentleman's proof of demology? He does not pretend that his Spiritualist neighbors have defamed his name, stolen his chickens, or that mediums are the greatest of sinners, but he condemns us upon the testimony of Dr. B. F. Hatch, the former husband of Cora Daniels. Well, this is a little surprising. Would the editor of the World's Crisis take the word of Dr. Hatch upon any other subject? Before he decides that the spirits of the gone before are all demons, would it not be wise to investigate into the moral standing of his chief witness? This is merely a suggestion.

Something New to Most People.

There is a process by which teeth can be extracted and surgical operations performed, without the least suffering or unpleasant feeling to subjects operated upon, or the least possibility of injury occurring therefrom.

This fact should be known to everybody, and every dentist and surgeon should be prepared to accompany his practice with this newly discovered anesthetic.

This subject has recently been brought to our observation by several persons who have had a number of teeth extracted at one sitting without the slightest disagreeable feeling during the operation, or from the effects of the shock to the system which is so common after such operations.

The agent made use of is in common parlance, called vitalized air. Drs. Hale and Rogers, dentists and physicians, rooms No. 18 and 19, Lombard Block, are daily making use of this agent for the purposes before stated, as well as for the removal of diseases from the system generally.

Our Paper Folding Machine.

The RELIGIO-PHILOSOPHICAL JOURNAL is folded by one of Buckley's patent folding machines, which is one of the most ingeniously constructed and perfect pieces of machinery appertaining to a newspaper establishment.

Mr. D. F. Buckley, the inventor, is a gentleman of rare ability as a practical printer and machinist. There is no piece of machinery belonging to a well ordered printing establishment that he is not familiar with. His own observations convinced him of the necessity for such a machine, and he invented one and put it into practical operation.

A large amount of capital is now invested in an establishment for their manufacture. Our machine, run by steam power, folds our paper in the beautiful style that our subscribers receive it, folding 3,000 copies per hour, neatly and smoothly.

The machine, set up in good running order, costs a little over one thousand dollars; this is its market value, but its real worth is inestimable, for no publishing office is complete without one.

Sensible.

Henry Ward Beecher says that he would as soon go a courting with his father's old love letters, as go to a church and carry a book to pray out of.

Mr. Beecher is sensible, so far as he goes; but why does he insist upon reading every Sunday from the same old book that his father read from? His father's old letters belonged to other times and to a private individual; the Bible belongs to the past; many of the aphorisms and commandments belong only to those to whom they were addressed, and are as out of place in modern pulpits as would be Dr. Beecher's old love letters.

Responsibility.

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

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

"Gazelle."

The secret is revealed. Emma Tuttle is the author of "Gazelle." Why was the author's name withheld? Does any one suppose that the name of our own "Woodland" warbler would retard the sale of the book? We greatly mistake the hearts of the people if the revelation does not vastly augment its sale.

To Correspondents.

Mrs. B. C.—You are credited seventy-five cents for the JOURNAL and \$1.50 we hold to appropriate as you may direct.

To Dr. FITZGERALD.—A reliable person whom you could address on the subject, would be Mrs. A. C. Stowe, San Francisco, California.

Personal.

Charles A. Hayden will return to Chicago, to speak the five Sundays in April.

N. F. White will speak here the four Sundays of March.

Mrs. Nellie Wiltse is in Chicago, sick, but hopes to be able to meet her engagement in Cleveland, Ohio, March and April.

Mrs. S. E. Warner is speaking to good acceptance in Wisconsin.

Mrs. S. M. Thompson is doing our cause good service by speaking and giving tests, in and about Cleveland, Ohio.

Belle Scougall is again in the lecturing field—just where she belongs.

Dr. H. Blads has been three days in Chicago. As a test medium, he is unsurpassed.

The Rev. Isaac Owen, D. D., of the California Methodist Conference, was married on the 10th ult., to Miss Lucinda Houston, late of Indiana.

Three things only are essential to happiness, namely: Something to do; something to love; and something to hope for.

Howard was an apprentice to a grocer.

Call for a Peace Convention.

To ALL PERSONS Reached by this Greeting—who believe in the universal Brotherhood of Man—who acknowledge the supremacy of the Divine Law of Love to God and Love to Man—who abhor War, and all resorts to Deadly Force between human beings—who honor Jesus Christ as the Prince of Peace—and who are willing, by all the consistent means of self-sacrifice and moral suasion, to labor for the promotion of perfect Peace among mankind throughout the earth:

You are hereby earnestly invited, irrespective of sex, color, creed, nationality, or residence, to assemble at MERRION, (Tramont Temple,) in Boston, Mass., on WEDNESDAY, the 14th day of MARCH next, at 10 o'clock A. M., in order to hold a Convention of at least two days' continuance—in which to exchange fraternal expressions of sentiment—to consider what ought to be done in behalf of the Peace Cause—and, if practicable, to organize a new, uncompromising, vigorous and well ordered Movement against the War System, on the basis of Total Abstinence from all resorts to Deadly Force among mankind, between individuals, families, communities, States and nations. Important propositions will be laid before the Convention, and doubtless able speakers participate in its discussions. Conductors of the press, pulpit, and all other organs of public intelligence, are respectfully requested to aid in giving publicity to this call.

Issued this 21st day of January 1866, by order of the General Committee appointed on the subject at "An Informal Peace Conference," held in Boston, December 12, 1865.

ADIN BALLOU, Hopkedge, Mass.
EZRA H. HETWOOD, Princeton, Mass.
JOSHUA P. BLANCHARD, Boston, "
LYSANDER S. RICHARDS, "
ALFRED H. LOVE, Philadelphia, Pa., Sub-Committee.

APPROVED AND SECONDED BY

Judge A. G. W. Carter, Cincinnati, Ohio; A. B. Child, M. D., Boston, Mass.; Thomas Haskell, Gloucester, Mass.; Henry C. Wright, Boston, Mass.; George S. C. Dow, Esq., Medford, Mass.; D. M. Allen, Newbury, Ohio; Elizabeth B. Chase, Valley Falls, R. I.; Charles Perry, Westley, R. I.; Stephen S. Foster, Worcester, Mass.; Abby K. Foster, Worcester, Mass.; Rev. J. G. Fish, New Jersey; Alonzo Phelps, Marlboro', Mass.; Lucretia Matt, Philadelphia, Pa.; John Roper, Princeton, Mass.; D. B. Morey, Malden, Mass.; L. K. Joslin, Providence, R. I.; I. H. Ober, Newbury, Ohio; Wm. S. Heywood, Newton, Mass.; Lucy H. Ballou, E. D. Draper, Anna T. Draper, Sarah B. Holbrook, S. Jane Hatch, Emily Gay, Harriet Abbe, David Beal, Sarah A. Thwing, Emeline Beal, Elma A. Comstock, Almira B. Humphrey, Louisa Humphrey, S. W. Bancroft, Sarah M. Whipple, B. J. Butts, Harriet Greene, Caroline H. Lallie, Mary A. Doule, Mary Hayward, Ichabod Davis, Nancy W. Lewess, M. A. Dutcher, H. Amelia Chapman, Wm. H. Humphrey, Mary Davis, Hepsie Chapman, George O. Hatch, A. H. Harlow, E. S. Stimpson, I. A. Stimpson, William G. Comstock, Hopkedge, Mass.; R. Wyman, Cambridge, Mass.

BUSINESS MATTERS.

OUR BOOK TRADE.—Orders by mail are filled out as soon as they reach this office, but it sometimes happens that we may be out of some book ordered. That may cause a few days' delay until our stock is replenished.

We say this, that those ordered books may not be disappointed if they sometimes get a part of the order on one day and the remainder on another day. We intend to be prompt in filling orders for the paper and for books. If either should fail to come to hand within a reasonable time, we urgently request our friends to advise us of the fact, giving names of persons, places of residences, and the amount of money sent; when the order was mailed, and to whom directed.

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

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

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

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

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

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

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

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

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. 10-1f

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

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

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 gratuities 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 Uteri, 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 refrain from advising all sufferers to go to the Dynamic Institute and get healed.

Wendell, Marquette Co., Wis., Nov. 1, 1865.

A remarkable case of deafness cured. I hereby certify that my wife, Elizabeth, 20 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 ears. 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. SAWYER, 201 Spring St.

Milwaukee, Oct. 29, 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 daily, rendering him insensible five minutes at a time, and never free from them for a single day. He came to the Dynamic Institute, Nov. 13th, 1865, and in one treatment by Dr. Persons, he was entirely relieved. My post office address is Chebanok, Door County, Wis.

The above Institution is located on Marshall st., No. 697, and within 200 feet of the street railroad.

Marriages.

By marriage we mean the union of souls—the joining of two life-streams for a stronger, diviner flow to the eternal sea.

In this city, February 14th, by Rev. J. H. Tuttle, Mr. O. C. FORDHAM and Miss EMMA BAKER, both of this city.

Many thanks, friend Oliver, for the cake—may your joys be more enduring than ours were, when we found its fragrant sweetness had "all gone."

NOTICE OF MEETINGS.

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

Charles A. Hayden is employed as speaker until the first of March.

Hours of meeting at 10 1/2 A. M., and 7 1/2 P. M.

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

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

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

BOSTON—MELROSE.—The Lyceum Society of Spiritualists will hold meetings on Sundays at 2 1/2 and 7 1/2 o'clock. Admission free. Speakers engaged—Fred. L. H. Willis, M. D., of New York, during February; Mrs. Laura De Force Gordon, during March; Mrs. Anna M. Middlebrook, April 1 and 8; J. G. Fish, April 22 and 29.

PHILADELPHIA, N. Y.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening, in Ebbitt Hall, No. 55 West 33d street, near Broadway.

Mr. J. G. Fish is the speaker for March.

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

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

TEMPLE OF TRUTH.—Meetings at the "Temple of Truth," 814 Broadway, New York. Lectures and discussions every Sunday at 10 1/2, 3 and 7 o'clock. The hall and rooms are open every day in the week as a Spiritualists' depot for information, medium's home, etc. All are invited to come, and make themselves at home.

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

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

WILMINGTON, DEL.—The Spiritualists of this place meet every Sunday at McDoull's Hall (Ferris & Garrett's Building) for lectures. Lecturers wishing to make engagements, will please address either of the following gentlemen: Theo. Garrett, Esq., President; Leo Pusey, Esq., Treasurer; or Dr. Wm. Higgins, Secretary.

St. Louis, Mo.—The Society of Spiritualists and Friends of Progress" have rented Mercantile Library (small) Hall, and have regular lectures every Sunday at 10 1/2 A. M. and 7 1/2 P. M. Seats free. Speakers engaged—Miss Lizzie Doten during February.

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

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

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

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

SPEAKERS' REGISTER.

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

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

Mr. and Mrs. J. Madison Allen, Rockland, Me.

W. P. Anderson, Spirit Artist. Address P. O. Box 2621 New York City.

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

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

Rev. Adin Ballou, Hopkedge, Mass.

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

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

M. C. Bent, inspirational speaker, will speak in Middle Gravelly, 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 Gravelly or Smith's Basin, New York.

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, Dahlonga, Wapello Co., Iowa.

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

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

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

Mrs. H. F. Brown's post office address is drawer 6328 Chicago, Ill.

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

Mrs. Sarah A. Byrnes. Address 87 Spring street, East Cambridge, Mass.

Miss Lizzie Carley. Address Ypsilanti, Mich.

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

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

Henry T. Child, M. D., 834 Race street, Philadelphia, Pa.

Mrs. Ella O. Clark, inspirational speaker. Address care of Banner of Light office.

Dr. L. K. Cooney will lecture in Vineland, N. J., the first, third and fourth Sundays in March. In Wilmington, Del., the first and second Sundays of March. Will hold in these places as may be desired. Will take subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL, and act as agent for the sale of spiritual and reform books. Address L. K. Cooney, Vineland, N. J.

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

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

Dr. James Cooper, Bellefontaine, O.

Mrs. Augusta A. Currier. Address box 818, Lowell, Mass.

Warren Chace 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. Laura Cuppy's address is San Francisco, Cal.

Tr. H. Curtis speaks upon questions of government. Address, Fair Haven, Conn.

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

Mrs. B. DeAnna, trance speaker, Quincy, Mass.

Dr. B. C. Danks, P. O. Address, Rockford, Ill.

Dr. H. P. Hildreth will answer calls to lecture in the Eastern, Middle and Western States. Address Berlin, Wis. Will receive subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL.

Mrs. Annie B. Volton will speak in Taunton during March. Address, South Weymouth, Mass.

D. E. Fowler, inspirational speaker. Address Berlin, O.

Rev. James Francis will answer calls to lecture, after the spring opening. Address, Manchester, N.H.

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

J. H. Fish will speak in White Hall, N. Y., during March in Boston the last two Sundays in April; in Lowell, Mass., during May and June. Address as above.

C. Augusta Fitch, trance speaker, box 1826, Chicago, Ill.

Dr. Wm. Fitzgerald, the well known Central American traveler and lecturer on the "Lost Races, Rites and Antiquities" of that country, will answer calls to lecture through Pennsylvania and the Western and Southwestern States on the subject of the Antiquities of the Spiritual Philosophy, and will illustrate his lectures through the mediumship of Miss Will Vanwie and others. Address for the present at Wilmington, Delaware.

M. J. Finney's post office address is Ann Arbor, Mich.

Miss Ellen Howe Fuller, trance speaker, will answer calls to lecture Sundays and week evenings. Apply as

COMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee."

All communications under this head are given through

MRS. A. H. ROBINSON,

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

INVOCATION.

With the light of heaven beaming upon us, with the assurance of the presence of our ever watchful Parents, with hearts full of thankfulness and praise, with hope bright and anticipation of the future, when every shadow of sorrow shall be obliterated from the hearts of Thy children, when nought but purity and love shall find a resting place within our souls, and each and every one of us shall wear a crown of wisdom, and we shall be enabled to hold soul communion with one another, and with our Parents through all time, then we will offer nought but thanks and praise to our Father and our Mother—parents of all life, all light, all purity, and all wisdom.

FEBRUARY 14.

NICHOLAS TRUESDALE, OF BANGOR, ME. Kind friends, I lived in Bangor. I have a great many friends and distant relatives in that city. I am told that if I desire to communicate with them, that you will note down what I have to say, and that it will catch the eye of some of them when they read your paper. I do not think it all strange that this mode of communicating seems absurd to so many. There is a large class of minds to-day upon earth which believes nothing, except what it is enabled to take cognizance of by means of its senses. Spirit is something that you cannot see. You can only see the effect. The wind you cannot see, but you can see its effects. We discern very quickly when the life principle is removed, yet we cannot see that principle, and not being able to see it, we cannot tell whence it comes or whither it goes. I cannot tell you of what that life principle is composed, neither can I tell you in regard to the place that I occupy. It seems to me very much like the one that I inhabited when I was with you. I know, however, that it is not the same. I cannot tell you either how it is that I converse with you. I look upon it as a great privilege, and thank those of earth who give me this opportunity.

My sickness was long and severe, but it is all over now. You felt that I was released when I died, because I had suffered so much. I too was thankful. I have not, until recently, known that there was any chance of conversing with you. I have been near you often, but did not know that I could make myself known to you.

I seem to see just how you will regard this communication; you will look with astonishment upon it. The more you read it the more you will think that it really came from Nicholas Truesdale.

NAT. BOYDEN, OF JACKSON, SOUTH CAROLINA.

Well, well, well, well, if I had to come and put on such a long face and be so sorry, I do not think I should say anything. Good morning. [Shaking hands with all present.] Here I am back again among strangers. Can I say what I like? I must, or I shall not say anything at all. I am thankful that I have such good control of the medium as to open her eyes while speaking.

My friends, I see that you are having hard times. I always contended that this time would come—that suffering would come to South Carolina. I believe that the devil had possession of the minds of the people when they admitted slavery as part of the Constitution of the United States. I said that I believed that the devil had control there. I told you time and time again that his power would be overthrown, whether I lived to see it or not. I felt confident that it would be.

When I said *live* I expected my life to go with the body that I had when I was with you, but I see that I did not die, and I have the satisfaction of saying that it is just exactly as well as though I had remained with you. I did not have a hand in the fight. Had I been there I should have had to leave, if I had advocated my principles, or else had my neck stretched. The Bible says that God created man after his own image, male and female created he them. Did not say whether he made them white or black—did not say whether you are to judge by the complexion of the person in regard to the likeness being the likeness of God or not. He speaks of them as male and female—a man and a woman. Now we find men and women are slaves—black to be sure, but what of that? Don't some of them possess a great deal more intelligence than many of the whites? I believe that it was the work of the devil in admitting slavery into the Constitution. I had a good deal of trouble in my day, because I advocated the rights of the colored race. I see that there are a great many of you that will shrug your shoulders and won't like what I say, but I cannot help that. It is true. If it hits you, why let it hit. Now I want to try an experiment. [Speaking to the reporter.] I want to see if, by placing my hands upon your brow, I can impress you to speak the name of the town in which I resided in South Carolina. Will you permit me to do so? [Yes, but I fear to speak.] Do not be afraid to speak the first name that occurs to you. [The spirit placed the medium's hand upon my forehead, and I exclaimed instantly Jackson. The spirit replied that it was right, and said that shows the power of mind over mind.] My name is Boyden. I am very glad that I have said what I have, because there are those who will want to know whether I hold to the same ideas in regard to slavery that I did when with them. In regard to the justice of the thing, my ideas have not changed; but as regards the power by which it had its origin, I have changed. I do not hold now that the devil had charge of such matters. I see the good that is coming out of this. It has not only been the means of educating the blacks, but it is educating the minds of the Anglo-Saxon race to more liberal views. That being the case, I look upon it as being the work of God, or the Power which governs everything. The spirit that will follow me will speak upon this same subject from his standpoint. My name is Nathan Boyden; no, Nathaniel—no, you may just put it Nat. Boyden.

R. S. KELSEY, OF JACKSON, SOUTH CAROLINA.

You have been warned of my coming. My brother tried to advocate the injustice of slavery, but I do not think that he made his points very clear. It does not make a thing wrong because a few persons say that it is wrong, neither does it make a thing right because a few persons say that it is right. We had a right and a good right to our property. No one that has become in any way familiar with the laws of our country, can say that we had not a good right to our property, according to a clause in the Constitution. When you strike that out, then you can strike out the whole of it. One part is just as right as the other.

You Abolitionists look upon slavery as a curse upon America. We see you, when there is no one

near you, send the starving blacks from your own doors to another's, often giving them their name and number, so they might be sure to go from your way. You had rather any one would take them in than yourselves.

No one that ever kept slaves would be guilty of anything like that. If you wish to treat them well, provide for them as you would for any other live property; they will soon become familiar with you, and give you kindness in return. You see that I class them with horses and cattle. They are not fit to take care of themselves—you have to provide for them, and unless they are your own, you are not expected to do this. I suppose you think you have done a very fine thing, when you boast that slavery is swept away, and take upon yourselves the credit of killing the affair. Time will tell whether you will regret it or not. I say you will. I do not feel at ease. [We will listen patiently to hear all you have to say. The spirit who preceded you was at ease.] He knew that his views would be accepted, and I know that mine will not. He knows me. I lived in the same place that he did.

You folks at the North that make such a noise about enslaving the black race, I think you would do well to look at home—look at your own women, your mothers, wives, sisters and daughters. I wonder if there is not slavery imposed upon them. I wonder if it would not be well to weed your own gardens; would it not be well to remove the beam from your own eyes before you try to remove the mote from others? You may say that I feel sore over this, but I think before it is settled that you will feel worse than I do. You will think you had better attend to your own affairs and let us alone. My name is R. S. Kelsey, of Jackson, South Carolina. Please send this to my wife, Helena Kelsey.

NANCY BERNARD.

I do not feel interested in the question just discussed. I do not feel much delight in the affairs of earth. I have come for the purpose of letting you know that I have not found things here at all as I expected. You know that I believed that I should sleep until the last day, or the resurrection morning. I found that I was mistaken in that. Heaven I found immediately upon my return to consciousness after death. I am told by sister Hortense that for two days I was wholly unconscious—that I seemed to be in a quiet sleep or rest. When I returned to you I know that much time must have passed, for my remains had been deposited in their last resting place.

My friends are Baptists. It is hard for me to control. I wish I could talk to you, my friends, and tell you all about my sister and myself. If you could see us just as we are, you would no longer mourn for us. My sister was about seven years old when she left you. I was thirty-seven. Time passes rapidly here—we do not seem to note its flight as we did on earth. I will talk to you again, although it is hard for me to do so. It has given me pleasure to say what I have said. My name is Nancy Bernard—my place of residence was not the place that my sister lived in when she died. You may send this to Rufus Wilcox, Westfield, New York.

QUESTIONS AND ANSWERS.

Q. Is it the soul of man alone that makes him an accountable being?

A. It is that which you term soul—the covering of the spirit—that makes it an individualized entity after it passes from the material plane of existence; hence it is the soul that makes him an accountable being. The soul is the covering of the spirit while it inhabits the material form.

Q. Did you ever witness the entrance of a suicide into the spirit world?

A. Yes, we have often.

Q. Please explain the difference between those that die a natural death, or by disease, and those that destroy their own lives?

A. Should we say that we know of no unnatural death, you would be apt to hold up your hands in horror, and say that spirits advocate the right of committing suicide. But when you look at everything as being in accordance with God's will, and all things as being His works, and that each is but a part of one universal whole, then you will not look with such detestation upon a suicide. The intense excitement of mind that every suicide experiences, would in time wear upon the organism until what you term death would be inevitable. Such a death you would call natural. When you look upon the death of the suicide as being in accordance with the design of the Creator, you will discard all false ideas and terror connected with such scenes.

CHARLES GILBERT.

There was a boy came the other night, and said that he was up and dressed, and ready to report. He said that for himself. We are all up and dressed also, and ready to report at headquarters, and the nearest headquarters we can find are here. Please tell me if I am right. [Yes, we receive all who desire to report.] Uncle Sam's boys are noble boys and true, up and dressed in army blue; fought the battle and got through. We were there to fight, but not there to report. I want to have you understand that we did not die at all, but lived right straight along, just the same as though we had come home and taken off Uncle Sam's blue and put on the citizen's blue. I am not going to tell half that I would like to. [Talking up a pair of scissors.] We do not have such things as these here.

I wish the old lady was here. All of us boys are ahead of any of those who died without repentance. The world thinks that we are all right, because we shed our blood for our country. It does not think that we went to hell or any such kind of a place. It believes that God was good to us just because we shed our blood and gave up our lives for what it terms its country, and I call it our country, too. We are all right on this side—we have gone right straight into the bosom of our Saviour; and that is Old Abe's bosom. I wish I had my own clothes on. I do not like this rig at all. Lord, I would not be a woman. I had rather die on the battlefield. Why, I never thought of the inconvenience of being a woman before with all these clothes on. Why, I would not wear them for a good round salary.

When Jeff Davis skeddaddled off in petticoats, I wonder where he put his manhood? I wonder how he would like to be under that kind of government where they have queens. I should think that he would be one that would go in for women's rights. I don't believe in women's rights myself.

Now I am going to speak for all the boys, every one of them. We want to tell all the friends who wear black robes, and are mourning for their husbands, brothers and sons, who they thought gave up their lives on the battlefield, that there is not a soul of us that ever gave up its life. We took their right square along, so they had better lay off their mourning, and if they have any true patriotism in their hearts they must give us the credit of being all right for father Abraham. It is mighty sad to us to see you, dear friends, feeling so bad as you do.

Now you think God Almighty will do everything all right, because we were on his side in the fight. We did not run away. There was not one of us that would not rather have died than to have worn that we were too old or too young for the draft. There is any number of rascals that think they are getting the benefit of that; but they will get their due. My name is Charles Gilbert. This is designed for general use; next time that I come I will show you my furlough.

FEBRUARY 18.

JOHN CORWIN.

[Spirit endeavored to open the medium's eyes.] I could not be sure that I was in the right place until I got my eyes open. Now that I see you and your book to put my letter in, I know that I am right where I ought to be in order to send my greeting to my family. I want to say that if I had not got into just the fix that I did in regard to my business matters, I should not have hurried myself away from you. You need not blame any one for my death but myself. I made you believe that I was taking powders to benefit my health. Well, it was to benefit my health, by getting me out of trouble. I took the powders in small quantities, and at last I got through with it. I know that you think I was persuaded to do so. At first you thought there was some foul play by some one, but there was nothing of the kind. It was all done by myself. My family supposed that a man by the name of Tiswold was the immediate cause of my death, but he was not, he had nothing at all to do with it.

I now sincerely regret my act. I think I should have been a great deal happier if I had waited the proper time and means for me to go. I do not know certainly, but it seems to me that people look upon me here as though I had crowded myself in where I was not wanted. My name is John Corwin. Can you send this letter to C. L. Corwin, Murfreesboro, Tenn.? Oh, dear, I wish I had not taken the powder. I was forty-one years of age.

FOR SOL WEBSTER, OF MEDINA, ILL.

That individual has been unfortunate, that is true—had to make a confession that he poisoned himself. Should not wonder if he was poisoned now, but I will not run him; that is not what I am here for. All I want you to do is to send this to my mother. What do you want me to talk about? [Oh, anything that would promote your happiness.] This is a peculiar way of doing business. I should say that it beats the devil if I should say anything. If you do not believe in the devil you cannot expect anything to beat him, can you? [Not very well.] This is a pretty nice thing, ain't it? [Yes, it is rather nice for an individual to be able to come back and talk to us as you do after he has passed over.] I suppose so, too, if we had passed over, but the thing of it is we have not passed over—we have never gone away. Do you think that it is nice to come back when you have not been away? [In common parlance we call it passing over, after you have left the physical form.] I think that I am in the physical form now. [Do you feel now as you used to when you had your own material body?] No, I do not. [Describe your sensations.] It seems to me as though my head was all right, and my mind is clear, but I have no control over any other part of the system. If I wanted to walk I could not do it. There is no particular feeling about it—no particular sensation. [By special effort of your will power, could you not control the whole of the physical system of the medium, and if so, would that deprive you of the power to control the organs of speech?] I could not tell you unless I tried the experiment. The manner in which I control seems very strange to me. I do not understand how I get this control of even the head of this organism.

Did I tell you that I wanted to send this to my mother? [Yes, when you commenced talking.] Well, well. [In answer to some one in the spirit world.] I wish we did not have to be in such a hurry when we come here. I would like to stay longer—then I could think of what I want to say. [Who hurries you?] The folks on this side who have control of this business. They tell me that I must be brief. I mean the spirits, if that is what you call them. I do not see any spirits. I see individuals. They say we can stay only about so long anyway—that is, have possession of this house. I suppose they mean by house, the body of the medium. I want you to send this to Sol Webster, Medina, Ill.

Now when you read this, see if you remember Milton. When you see that name your ideas will run back pretty quick. I cannot tell you how I got this chance—this machine—that is not a proper way to speak either—this medium would be better. I thank the lady for this chance. When a person works anything that is not his own it seems as though it must be machinery, especially when it is not his own body. If I could write this letter myself, I believe it would be a good deal better. When what I have to say has to go through another head, and be remodeled and put into print, I am afraid it gets to be quite another thing. Good bye.

CARRIE M. GAGE.

My dear friends, as I take possession of this organism, the same feelings return to me that I had at parting with you. It was exceedingly hard to go away from you. I did not suppose that the same feelings would return to me if I endeavored to communicate to you in this way. For my part I cannot see how spirits—mortal beings that have lived on earth and passed through death—can return to their friends in this manner. Every one that has had a friend knows that it is hard to part with that friend. Had I not been forced to leave you by death, I certainly should not have gone. I return to you because it gives me pleasure to manifest myself to you; and because it will give you pleasure to hear from me after having passed through what you call death.

The theory that after death there is a final separation of friends, is false. You need not fear to die, for you will not be separated from those who are near and dear to you. The same strong feelings or emotions that were in my soul before death, are there now. I have the same strong desire for your happiness. I know that it will add to your happiness to hear from me—to know that I am not far from you and to know that I am truly happy.

It is not with perfect ease that I control this lady; I am aided by kind friends on this side or I could not do so at all. It is so difficult that I would not make the attempt did I not see the state of your minds. You are all educated like myself by the teachings of the past, to think that between the living and the dead there is an impassable gulf, over which none can return who have come to this side.

Mother, Katie, Emma and Willie, to you all I send this message; and would say that as happy as I am my happiness will be increased when you all come to dwell with me here. I will not murmur at the will of Our Father, believing that "He doeth all things well," and has a good reason for taking

me from you, although unseen by us. Therefore I will wait patiently. My name is Carrie M. Gage. My father's name is Clarkson. My brother was named for my father. I was twenty years of age when I passed from earth, four years ago. I do not wish you to send this letter to any one in particular. It will fulfil its mission by being inserted in the columns of your paper.

[NO NAME GIVEN.]

I want to walk about a little while I remain here. [Walking the medium across the room.] Don't tell anybody that I walked. Now I will tell you what I want to say. I want to say that as sure as I live and my soul lives, I have come and taken possession of an organism that is not my own; and so sure am I of that fact, that I raised the organism from a sitting position to a standing one, and after having raised it, then I walked about the room. Now if I have power to walk round the room I have power to talk. All that I have said I have said feeling strongly confident of my possession of this organism. I was a member of the Methodist church, and I thank God to-day that there is such a church, for it has been the means of saving thousands of souls from a great many crimes on earth—and has not only saved them from such crimes, but enabled them to "lay up treasures in heaven." You cannot live too pure and virtuous a life while upon earth. Now I see that I am not talking in accordance with your ideas. [To a Spiritualist present.] [You are mistaken.] No, I am not; I see there is not one here who is a member of my church. When I say my church I mean my Methodist church. [But the sentiments that you advanced we all believe.] I see, now, plainer than I ever did before, the benefit that the Methodist organization has been to humanity. [We believe that all church organizations have been good for humanity; they have been the rounds in the ladder of endless progress upon which the people have ascended.] I think all persons are so constituted from birth that they must have some restrictions placed upon them. Now I say unto you, brethren, live up to that grand and mighty principle of "doing unto others as ye would that others should do unto you."

I am not going to talk very long. [My friend, do not depart yet; I like your sentiments, and think you will prove yourself to be a Spiritualist.] No, sir, I am no Spiritualist. I never believed in it, and do not believe in it now. That is, as Spiritualism was advanced when I was upon earth. I believe in the Spirit of God. I want to exhort my brothers and sisters in the church to go on in their work, although spirits do come back and through this and other organisms proclaim to you that churchianity and Christianity and all the isms of the past except the one grand ism of Spiritualism, is played out; although such ideas are advanced, I feel it my duty to say to you, go on with your church; go on and hold up your principles of truth before the people. This holding communion with the dead is not Spiritualism. [Do you mean the manner in which you are now communicating?] Yes. [That is one phase of what we call Spiritualism.]

My friend, Spiritualism as I know it, leads mankind to become reckless and wicked; allows them to do what they please upon earth, and tells them that they will be all right on the other side. Now I consider that false teaching. [Spiritualists and Spiritualism teach that as we live in this life so shall we enter upon the next. Therefore, if you would enter upon a high plane of development in the next life, you must live up to your highest conceptions of right while here.] I consider your teachings pernicious and false. I believe that in proportion to your sin will be your days of righteousness—I mean that as long as you live and profess to live without God, that just as many days as you lived in that manner, just so many days and longer you shall repent of them. Now I said that you could not live too pure and virtuous a life while on earth, and I say so still. I cannot advise my friends to adopt Spiritualism, although I do speak through this organism through whom so many spirits advance the teachings of Spiritualism. I have heard spirits come here and say that in accordance with the God-given principle within of right—now I don't know as I shall get it worded exactly right—that if they lived in accordance with that, that was all that was required. Now without any restrictions being placed upon them they can commit whatever sin they have a mind to; they can look back upon it and feel that it was all in accordance with their highest ideas at that time. That I do not believe to be right. I believe that God has power to punish them for their sins. Why, feeling in that way, they will continue in wrong doing.

I know I once believed in a hell, a place of torment, and when I believed in that place of torment I believed that it was a place prepared by God, in which he placed every child that did not do His will. Well now, although my ideas of a hell were not correct, that is of a literal hell as I had pictured it, yet there is a great amount of suffering after death, because people did not do right. I say that my church has done a great deal and is still doing a great deal for the salvation and happiness of souls. [Don't you think that the Catholics are doing as well for their devotees as the Methodists are for theirs?] No, sir. I will now talk to my friends.

My friends, I am satisfied that you will appreciate what I have said. But I do not want you to think because I talk in this manner through this medium, and have made you aware of my presence, that I would think for a moment that the doctrine of Spiritualism is right. Now I see just where I am placed. This is like sending the ideas of a strong Abolitionist through a Southern or Democratic press; that is just exactly where I am. Let that be as it may, I feel it my duty as a Christian to say what I have said. I want you to go on and remember and know that God and the angels will be with you. [You are hinging upon Spiritualism when you speak of the angels. What do you mean by angels?] I mean angels of light, angels of goodness, angels of purity. [Have you seen any such?] No. [Did you have that idea in reference to angels before you left earth?] Certainly. [You still hold to your old ideas?] Certainly I do. I want you to send this to Atlanta, Georgia. I think I will send it to brother K. L. Richards.

ADA.

How strange and mysterious the power that I possess. I would that I could bring my friends to a realization of this grand and glorious truth that we have within us—the power of retaining and manifesting ourselves to them after we have passed from the material plane of life. I have been here waiting for an opportunity to speak to my friends.

My dear relatives, I wish that I could open your spiritual vision and enable you to see death as it really is; then the terrors of the grave would be removed. You would not look upon us as dead but as living, and not far distant, but as being as near and as dear as ever to you. Please send what I have said to my father, and say that I am happy and will manifest myself at some other time. I cannot stop much longer now. May love, purity, harmony and

wisdom be with you all. From your loving daughter and sister Ada.

This is for my father, W. S. Thornton, Middlebury, Vermont.

OSCEOLA.

Well said, pale faces. Red man brings much love to you, pale faces. Brings many flowers from prairie garden to you; the happy hunting ground of the Great Spirit. Brings you health; brings you magnetism or influence, and it sinks deep into the bodies of the pale faces and makes them strong—makes them feel the breath of the happy hunting ground. Pale faces wonder why so many of us come from our hunting grounds to influence the brain and body of the pale faces. I cannot tell you, my pale-faced brother, why it is, unless it is to return good for the evil you have done to our race. Pale faces are sick. Red man of the forest is brave and strong. Pale faces of the wigwams are weak. We will bring the Great Spirit down to you; we will bring the light down to you, and show you the right trail. We will gather from our happy grounds rich and precious gems. Osceola.

ADELA CRAFT, OF ST. ANTHONY FALLS, MINN.

My dear friends, could you see the anxious faces that are waiting for the privilege that I now enjoy, how different would be your thoughts upon this subject. Could you but see on this side of the river of death, I think you would be more reconciled to the place where you now are. Here we see the cares and anxieties of all where you are. Listen, I implore you, to what I shall say. I do so much desire you should give me an opportunity of conversing with you at home.

Although separated from you by death, your home is my home, and it is as dear to me as ever. I know that this mode of communicating is strange to you and it is equally strange to me. I know and realize, however, my individuality, and hope to make you recognize me by what I shall say. The intense anxiety to converse with you almost makes me forget what I would say that would be the most convincing to you.

I know that through some one of you, but I cannot tell which one, I might communicate to you, you would sit patiently in a passive condition, you not laugh and scorn what you get, nor render yourselves positive by the intense desire of your souls. As you would kneel at family prayers, asking for assurance of the blessings of our Saviour and Redeemer, so in like manner gather yourselves around a table, feeling assured that some one of the departed will manifest themselves to you. Bear in mind that all things are possible with the Creator of all things. Limit not His powers any more than His love towards us. I would that I could have staid longer with you. I know that most of those that converse here express themselves happy and satisfied with their condition. I will not murmur or complain, but I will say that I would have liked to remain with you longer.

Please be kind enough to send this as soon as possible to my friends, as I shall watch it with anxiety until it reaches them.

I will not go into details in regard to my last sickness, for I don't think it best. My name is Adela Craft. You may send it to M. E. Craft, St. Anthony's Falls, Minnesota. Will you be sure and send it, and oblige me? Good bye.

For the Religio-Philosophical Journal.

To an Angel.

Good morning, darling! Does to-day Break sweetly on your angel head? Oh, if I only knew the way, My footsteps with your own should tread. I do so long to see the home, Which now is yours, far, far away; But mountain heights of distance loom In my horizon. I must stay.

I do not mean that all is gone With thy sweet presence, which is joy. Oh, no! you know the hearts I own— The sprightly girl, the laughing boy. I do not ask to be discharged From duties which are fitly mine, But may my vision be enlarged, And read more clearly the Divine.

Will you not break some pretty flower, And wear it all the time for me? And think about me every hour, Till I am face to face with thee? And I will train the snowy rose, Whose leaves and flowers you used to wear; To your pure memory. It grows— How can it yet without your care?

For the Religio-Philosophical Journal.

And They Bore Her Away to the Graveyard.

A few days ago we were discussing the case of an untimely death, over a long and flattering notice of a young wife, whose death notice I considered an advertisement for another to be the fourth wife of a rich man. The third, whose death we were discussing, three years ago was a beautiful, bright and healthy girl, sparkling in her teens, with heart full of hope, buoyancy and promise, but as was poor, and had no rich friends to support her, and the extravagant fashions did not allow her to show her beauty in the popular circles of society where her model form, rosy cheeks and sparkling eyes would have enabled her to appear in the ranks of beauty as a belle, and her quiet wit, manners and solid education, would have given her a prominent position in society. Her poverty hindered her in retirement till a rich widower, whose second wife had gone to an untimely grave, and who made up all disparities of age by wealth and the artificial remedies for defects of body, came with the great allurements of money, reputation and profession, and of course with abundance of material comforts (not free love), and offered a home, rides, waddies, dresses, ornaments, company, everything wealth could offer—even his heart or all that was left of it (after being given away and divided several times before), and how could she refuse? Only seemed to be an objection, but then he seemed so young—was so kind and loving, and polite and learned, and had money. It did not take long to make a conquest of the young, confiding heart, and carry it off a victim with the sanction of the same authority that a few years ago carried fugitive slaves of a darker hue back to bondage, cruelty and death, viz.: church and state authority. She was his wife, which is too often only another name for slave. The rosy hue faded from her cheek as faded the leaf in the autumn forest; the elastic step dragged heavily; the pale and wasting form soon gave the hectic flush, the hollow cough, and the consumptive signs of a wasting life, for he was devouring her very life, and by a slow process sapping the very vitals of her once lovely and healthy form. They were uncongenial and could not live together, yet she was his wife. Of course, he would not let her go out of his reach, except through the one route where death takes wives so often by the divorce law, without consulting priest or judge. Less than two years was sufficient for quick consumption to divorce her, and make room for the

forth, who is now wanted, and the call is issued. Who will come next, and take the chance of dower in the rich widower's estate? His heart having been returned to him, or never taken, is a free gift in offer again, to some healthy, young and beautiful girl, who will give him her life and love for it.

For the Religio-Philosophical Journal. Ambrotypes from Life.

Importing Religious Instruction to Children—A Country Scene. "Children, have you all your Sabbath School lessons?" asked Mr. Custer, as he rose from family worship; go to the sitting room, and get them well—be good, and don't play."

The children tripped lightly out, and closed the door softly, but no sooner done than, skip, hop, high-dee-dee they went about the carpeted rooms on tiptoe, in childish glee. Seating themselves in a row, they became engrossed in their lessons. In a short time James started up from his seat, and facing the group, commenced a sea-saw or swimming motion, from right to left, saying, "I have my lesson; hear me. (See Matthew, iii, 16.) 'And Jesus when he was baptized, went up sideways out of the water.'" "Not right," interrupted Sarah; "he went up backwards out of the water."

"No, no; ha! ha! James you don't say it right. It isn't sideways," laughingly replied John. "It is backwards," chimed in little Sarah. "It is sideways," still cried James. "Sideways," said John, "ha! ha! I should think it was sideways—ha! ha! ha!" and there was a general burst of childish glee, with just vexation enough to make it spicy. Their mirth was abruptly brought to a close, as Mrs. Custer, hearing the laughter and disturbance, made her appearance at the door. "Boys! boys!" and she spoke not in anger, but with injured feeling, while her countenance deepened to gloom as she stood in silence a moment at the door; "boys, you are wicked to play on God's holy Sabbath day. You are gratifying your Saviour's grief. You are piercing him!" (she held up a large carving knife in her hand,) "as much as you would if you should run this knife in his side."

This last was said with such sincere feeling that it cast a gloom over their bright faces, and they at once resumed their lessons thoughtfully, while the mother returned to her task. When the hour for church service came, they walked prettily and soldier-like to the house of God. Entering, they followed their parents to a finely furnished pew, where they seated themselves like model children to all observers, and the older ones sat stiff and unnatural, while the younger ones played with the psalm book and Testament, fumbled their mother's dress, or chewed the dainty ribbon that fastened their collars, much to the annoyance of their mother, who was intent on viewing the fashions of the rich assembly. All the children were wishing the choir to sing or the services to close.

At the Sabbath School James rehearsed the baptism of Christ correctly, without a misfought thought of his blunder of the morning; being a good boy, he wished to pierce no one, real or imaginary. When the religious duties of the day were over, and the children quietly seated at home, their fine noses put away, they were irritable and unpleasant, chafing under religious restraints and the want of exercise, hiding their little toys under their pillows, so that they might be all ready for frolic and fun when working days came. The religious facts and morals taught them being two thousand years old, were about the same distance from their comprehension and feelings. Mr. and Mrs. Custer were indulgent parents, and allowed all the freedom that their creed would admit of.

ANOTHER VIEW OF THE SAME SUBJECT.

"Oh, Frank, pa and ma are going down the meadow through the field and back by the pasture, come; it will be so nice and pleasant, won't it, Jennie? Oh! I'm so glad," and the thought fairly electrified Orion with joy. Sunday morning found Mrs. Jameson busy about the morning meal; the usual work of the dairy, though small, with the little help of the children, made it nearly nine o'clock before her task was done. Mr. Jameson, with but little to do, generally read the weekly papers. Being a laboring man, and energetic, his nature demanded exercise, which led him to suggest a walk in the fields. As they sauntered leisurely forth for the meadow, they measured steps and thoughtful hearts, gratefully enjoying the fragrant fields and balmy air, and a worship that filled their being, pure, heartfelt and acceptable. The children, full of life, were skipping lightly ahead, chatting socially, with an innocence and good will that older folks might well emulate. Mr. Jameson, with a significant nod of the head towards the happy juveniles, said, "Excuse me, become as little children ye can in no wise enter the kingdom of heaven." His wife made no reply for she felt the holy inspiration of truth as it came to her nature, so they walked on, holding converse with their own happy thoughts.

"See the squirrel, pa!" said the little girl, with a burst of childish delight. "Oh! how he runs up the tree—look now, ma. See him on that limb—Frank's head. The parents looked to gratify the children. "I wish he would wind up his clock," said Orion. "He ain't got no clock," incredulously responded little Jennie. "Oh, Jennie, don't you know what Orion means?" asked Frank; "the clock makes just such a noise as grandpa makes when he winds up his old clock." "I wish he would do it then," Jennie replied. The children carried a long time to see the squirrel. By-and-by the little pet commenced with a chee-chee-chee, then came in the roll, which the children could soon mimic. It was fun alive to them. By this time the parents had nearly crossed the meadow. There was a little brook that coursed its crooked way through a maple grove in the pasture, some little distance from the meadow. It was a beautiful spot. As the brook left the grove, and stepped into the sunlight on its winding way, it had a deep cut, leaving little knolls on both sides. On one of these sat the parents, enjoying the view before them. The children soon came up as lambs. "I stamp you, Orion, to jump this gulf," and Frank leaped the brook, and landed on the other

side. "Now, Frank, you are wicked, for we are on one side of a gulf and you on the other. Ho! ho! Frank you are wicked," laughed Orion. "How do you know that I am wicked?" "Cause grandpa told me, and I remember it." "It ain't so, is it pa?" asked Frank, as he leaped back. "No," replied the parent; "it don't leap a deep cavity in the ground, or a gulf between heaven and hell, but a deep moral distance between good and bad—between virtuous and vicious men—between good and bad boys. You know," continued the parent, "Joe Mosley, who fights all the boys in school, and don't get his lessons, and in a bad boy generally—now he can't come and be a good boy like James Custer, or James be a bad one like Joseph; for their dispositions would not admit of it. Do you understand me, children?" "I think I do," said Frank; "cause folks are like pigs and lambs—not much alike." "Yes, my son, that's it. This distance between them we call a great gulf." Mrs. Jameson looked up with surprise. "This is new to me. I supposed it had reference to another state of existence." "All things," added Mr. Jameson, "have reference to this life primarily, but not absolutely, for everything in this world must have also another state of existence."

As the happy group rose to go home, Mrs. Jameson remarked: "I see how it is; this day's instruction to us and the children, although small, is sufficient for the day; but it will not end even with this life." "No," Mr. Jameson answered, "we or the children do not need much at a time, for if we are guilty intellectually and morally, it is sure to produce a spiritual drowsy. Much better is it to cultivate the soul than to fertilize, since fertilizing often amounts to intoxication."

The day closed peacefully and happily with this family, as the supply of exercise had been equal to the demand; while they had suffered no moral or intellectual pressure. MORAL.—Man should be true to his moral and intellectual conceptions of truth, however much they may conflict with creeds or an early education.

SNOW STORMS.—The Salem Register furnishes the following reminiscences of snow storms in times past: Among the memorable snow storms which have been recorded in times past, in this vicinity, we notice that on the 1st of April, 1872, there was a great storm of snow which drifted six feet high, in 1890, Feb. 27, there had been great storms, and the roads were so filled that there was no traveling. In February, 1897, the snow was three and a half feet deep on a level, and the ground was covered from the beginning of December to about the middle of March. In 1701, February 5th, it is said there was "as great a storm and as deep a snow as most have known." In 1705, February 8th, there was so much snow that there was "no traveling with horses, especially beyond Newbury—but with snow sledges." In 1717, there was a great snow storm, February 20th, which continued to the 23d. It lay in some parts of Boston streets about six feet high. It hindered all the posts from coming in, and was long called the great snow. March 25th, the mail went on snow shoes. The carrier was nine days in reaching Portsmouth, and eight in returning. In the woods the snow was five feet deep. In 1751, abundant snow fell in February, and on the 10th of April it covered the fences—there had been none greater since 1717. In 1747 there were thirty snows, which lay four or five feet deep, rendering traveling exceedingly difficult. In 1748, February 24, snow on a level, three inches, and in the woods four and a half feet deep—no traveling about the country except on rackets. In 1765, January 10th, snow three and four feet on a level. In 1766, March 14th, an exceedingly great storm from Thursday night to Saturday forenoon. In 1767, December 28th, snow four feet deep. In 1780, January 3d, more on the ground than in 1741. In 1786, December 5th to 10th, the quantity supposed to be the greatest since the great snow of 1717. On the roads from Portsmouth to Concord were blocked up, February 28th, 1787. In November, 1798, an almost incredible quantity fell, from the evening of the 25th to the evening of the 28th. Many were obliged to dig arches through the snow to get from their houses in the country, and in the roads where paths were made, the snow on each side was as high as a man's head on horseback. There have been other deep snows in 1811, February 2d, and December 24th; 1820, November 11th; 1827, January 2d; 1829, February 21st, two feet on a level; 1831, January 15th and 16th; 1835, January 31st, and March 1st; 1843, February 6th and 7th; 1846, February; 1847, February 23d—and others which might be enumerated.

BOOKS! BOOKS!! NEW YORK AND BOSTON PRICES. FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION CHICAGO, ILL.

Table listing various books for sale, including titles like 'A, B, C, of Life', 'America and Her Destiny', 'Arcana of Nature', 'Answers to Ever Recurring Questions', 'Answers to the Penitential', 'Answers to the Questions of the Ages', 'Answers to the Questions of the Spirit World', 'Answers to Ever Recurring Questions', 'Answers to the Penitential', 'Answers to the Questions of the Ages', 'Answers to the Questions of the Spirit World', 'Answers to Ever Recurring Questions', 'Answers to the Penitential', 'Answers to the Questions of the Ages', 'Answers to the Questions of the Spirit World'.

Table listing various books for sale, including titles like 'Great Harmony', 'History and Philosophy of Hell', 'Hymns of Progress', 'Hymns of the Nations', 'History of the Supernatural', 'Hypnotism', 'Idealism', 'Incidents in My Life', 'In the Bible Divine', 'I Still Live', 'Jehovah's Witnesses', 'Kingdom of God', 'Koran', 'Lily of the Valley', 'Life of Jesus', 'Light in the Valley', 'Life of Jesus', 'Light in the Valley', 'Life of Jesus', 'Light in the Valley', 'Life of Jesus', 'Light in the Valley'.

THIS DAY PUBLISHED, JANUARY 2d. An Original and Startling Book! THE ORIGIN AND ANTIQUITY OF PHYSICAL MAN, SCIENTIFICALLY CONSIDERED. PROVING MAN TO HAVE BEEN CONTEMPORARY WITH THE MAMMOTH... THE GREAT LYRICAL EPIC OF THE WAR. GAZELLE: A TALE OF THE GREAT REBELLION. A PURELY AMERICAN POEM. ITS SCENES ARE FROM LIFE. A NEW BOOK. THE BIOGRAPHY OF SATAN; OR, A HISTORICAL EXPOSITION OF THE DEVI AND HIS DOMINIONS... THE HISTORY OF MOSES AND THE ISRAELITES. TRUE HISTORY OF THE MAN CALLED JESUS CHRIST. GIVEN ON SPIRITUAL AUTHORITY, THROUGH ALEXANDER SMYTH.

A NEW POEM BY A NEW AUTHOR! MANOMIN: A MYTHICAL ROMANCE OF MINNESOTA, THE GREAT REBELLION, AND THE MINNESOTA MASSACRES. BY MYRON COLONEY. THE HEALING OF THE NATIONS. SECOND SERIES. Price, \$2.50; Postage, 30 cts. ADDRESS THE AUTHOR, CHARLES LINTON, FOX CHASE P. O. PHILADELPHIA. WESTERN HYGEIAN HOME, ST. ANTHONY'S FALLS, MINN. THE MEDIUM ARTIST, THROUGH WHOM THE DESIGN FOR THE HEADING OF THIS PAPER WAS GIVEN, WILL SEND TO ANY ADDRESS, FOR 20 CENTS, A HISTORY OF THE CHICAGO ARTIST AS WELL AS ONE OF THE GREATEST TESTS OF SPIRIT-POWER YET MADE... FURST, BRADLEY & CO., Wholesale and Retail Dealers in AGRICULTURAL IMPLEMENTS, No. 46, 48 and 50 West Lake St., CHICAGO, ILL. NORTH-WESTERN PATENT AGENCY, TUTTLE & CO., Solicitors of AMERICAN AND FOREIGN PATENTS, INVENTORS' GUIDE, Containing important information, sent to applicants gratis. C. H. WATERMAN, CHICAGO UNION TOBACCO WORKS, 82 Market Street, Chicago. REAL ESTATE AGENT, SMITH & NIXON'S BLOCK, No. 2. F. W. KRAUSS, Agent, FRANKLIN IRON WORKS, 8 E. Corner Washington and Jefferson Sts., CHICAGO, ILL.

Our Children.

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

Puss and Her Three Kittens.

Our old cat has kittens three; And I fancy their names should be: "Pepper-pot," "Scratchaway," "Bitchie Longlegs."

The Coming Time.—No. 4.

THE INVISIBLE HAND. One by one the stars came out as Bennie hastened on his long, weary way, sometimes running at the top of his speed, sometimes moving very slowly to rest and get breath; then again walking at a medium pace, but never stopping.

"Perhaps," he thought, "trouble does light the way to heaven." It is well, he mused, "to have this much help in the deep darkness, if it be the precursor of still greater trouble."

OLD AGE.—Let it always be respected. It has its dark side always; and its bright side, when life has been goodly. But in all cases let the young revere the aged, and honor the old men and aged women.

A SINGULAR PHTHISIS.—The editor of the Mt. Carmel (Ill.) Democrat has seen a singular specimen of phthisis found in Oregon: "About five inches of the body of a snake in perfect shape, retaining every color of the living serpent, though much more beautiful, since in the transformation it partakes more at least in appearance of ivory than any other substance."

SINGULAR PHENOMENA ON GOOSE LAKE.—By Whittle and Jenks, says the Treka Union, just in from Surprise Valley, we learn that on the morning of the earthquake at San Francisco, Goose Lake, situated a short distance this side of the summit of the Nevada range of mountains, near the northern line of California, was covered with a great number of water spouts, rising at the same time and at short distances from each other over the whole surface of the lake, presenting much the appearance of an immense school of whales "blowing."

seemed to breathe hope and consolation in a manner utterly indescribable. Not all the hollow pleasures of his college life, or the pampering of his earlier years at his uncle's, could be compared to the real heart-joy thus conveyed while making his lone, tempest-tossed journey back to his old home, penitence and in disgrace.

He perceived for the first time in his life that God was indeed, and in truth, just, that each and every condition gave access to corresponding compensation.

WHAT YOUR PEOPLE SHOULD KNOW.—The best inheritance which parents can give their children is the ability to help and take care of themselves. This is better than a hundred thousand dollars apiece.

- 1. To sew and knit. 2. To mend clothes neatly. 3. To make beds. 4. To dress her own hair. 5. To wash the dishes and sweep the carpets. 6. To make good bread, and perform all plain cooking. 7. To keep her rooms, drawers and closets in order.

Little Allen was talking to her dolly, and said to her, looking lovingly into her face: "You is bootiful, dolly, very bootiful; but you is dot no baina!" (brains).

DR. S. B. COLLINS & S. A. THOMAS, SPIRIT PHYSICIANS. Heal by the Laying on of Hands, LAPORTE, IND.

DR. COLLINS: I had been troubled with Fever Sores on my legs for five years, and during that time was under the care of almost all the best physicians in the West. I then called upon you, and after taking your medicine for forty days as directed, was entirely cured.

AFTER giving up all hope of recovery from a Nervous Affection of the right hand, I was induced to give Dr. THOMAS a trial at his residence. He gave me three operations, and I feel that I am perfectly restored to good health.

MINNESOTA FARM FOR SALE. A GREAT BARGAIN.—115 acres in Carver county; rich, fertile timber and meadow land—good markets, excellent neighborhood and superior location. Will sell for \$800—half on time. Address D. S. Fracker, Berea, O.

Poverty and Wealth of Statesmen.

Jefferson died comparatively poor. Indeed, if for the time he had not purchased his library, and given away the rest, he would have died with difficulty have kept the roof over his head.

John Quincy Adams left some \$150,000, the result of industry, prudence and inheritance. He was a man of method and economy.

ROMANTIC.—Ten years ago a young mulatto ran away from the plantation of Mr. Charles Ambrose, a sugar lord at Bayou Fouchere, La., stealing himself a piece of property worth a thousand dollars.

The following poem is by William Gilmore Sims: "Wild thoughts are in our bosoms, and a savage discontent; we love no more the life we led, the music, nor the scene. The merry dame delights us not, as in that better time, when oft in happy lands we met, with spirits bright, and all the smiles of heaven."

GROWING RICH.—Nothing is more easy than to grow rich. It is only to trust nobody, befriend no one; to heap interest upon interest, cent upon cent; to destroy all the finer features of nature and be rendered mean, miserable and despised, for some twenty or thirty years, and riches will come as sure as disease, disappointment, and a miserable death.

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CHICAGO AND ROCK ISLAND. Day Express and Mail, 7:30 a. m.

CHICAGO AND ST. LOUIS. Eastern Mail, 5:15 a. m.

CHICAGO AND QUINCY. Day Express and Mail, 7:30 a. m.

CHICAGO AND ST. LOUIS. Eastern Mail, 5:15 a. m.

CHICAGO AND QUINCY. Day Express and Mail, 7:30 a. m.

PROSPECTUS OF THE RELIGIO-PHILOSOPHICAL JOURNAL. THIS WEEKLY NEWSPAPER will be devoted to the study of the principles of Spiritualism.