Hunnah, Ind. V I VLOT URN FARTS AND SCIENCES, LITERATURE DEVOT POMANCE AND GEN SPIRITUAL PHILOSOPH

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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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CHICAGO, MARCH 3, 1866.

For the Religio-Philosophical Journal.

Use of Righteousness.

(Spiritual Production.) All things are writhing in the dire 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 enthrones The heavens in an all-embracing void Of nothingness or God; no matter what, So it in 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 ills of earth, That lie behind us-seething 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 is good enough For such wretched aspirationists.

And let it pass. A dream is on the world, Of righteousness; and they might as woll pursue That as any other fatuus That lures them on ; for when we have attained

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. R. W. Patterson presiding, and the Rev. C. H. Fowler acting as Secretary.

compel it to stand up for truth instead of exciting the prejudice of a class too old fogyish to think for itself. This movement of the elergy is the re-enactment of the scene at Fort Sumter on a small scale. Their manifesto against the Sunday press, although a

only question I have, Dr. Hatfield—I think De (Dr. Tidlany) stands alone in this matter. I have positive objections, on high moral grounds, and I atterly repudiate the idea that it is immodest 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 mon connected with those newspaper offices who will not fel 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 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 belouged to his majesty on the other side. [Laughter.]

side. [Laughter.] Dr. Hatfield-I presume the majority of the stock of The Tribune company is owned by church mem-bers, who do not like to have such reference made

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

Dr. Hattield—I do not rofess to speak on posi-tive information. It is, ho ver, a patent fact, that several large stockholder: I members of churches. I have not figured up the new ber of shares, nor how they are held.

Dr. Hitchcock thought the work was the same, but that in the one case there was the additional sin of newsboys 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 Evarts.

THE DAILY TRIBONE'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 by 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 Unior, 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 vio-lated God's law? In approaching men who have the bad taste to violate every law apon which the church depends, we should not look so closely at what brothers call good faste. I would not call them 'ye generation of vipers,' nor a generation of Pharisees and hypocrites; it might be out of good taste, though One better than us 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 any-

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 Sabbaths 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.,

"Lest 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 eolemn, but that on whatever day there is an assembly, a greater joy may arise from the sight of one another." (Vale-

alus' Annot, to Euseb., p. 679.) That in the early Christian church there were converts from among the Jews, who retained tensciously their attachment for the Sabbath, with the Jewish ideas of its holiness, is a matter of history. But these were called Judaizers, 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 began to be paid to the day called Sunday, it was not observed as a "holy Sabbath," but was "to be celebrated with great expressions of joy," and "fasting was prohibited on that day with the greatest severi--(Cave's primitive Christianity.) They were ty." 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 there stone them to death. For it is commanded in Exodus xxxv: 2, 3.

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 rightcousness That perishes as a phantom when attained. A journey is a life; but righteousness Is but a phantom that allures us on.

G. L. BURNSIDE.

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 pricsts 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.

Sectarianism is fast losing its hold upon the minds of the masses, and when old theology assumes to turn the thumbscrews 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

The committee, composed of Mesars. Patterson, Hatfield and Evarts, appointed at the last meeting for the purpose of draiting 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 homines.

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. Tiffuny 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 carnestly 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

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 "ye generation of vipers," nor a generation of Pharisees and hypocrites; it might be out of good taste, though One better than us 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 ends 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. Hattield-I am a little surprised at the idea. of my treating anytholy 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, I think it would have been diminished. I know very many left my congregation on account of what I said. I will take a rebuke in all proper modesty; but upless 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 as plain dealing in this pulpit, though more good taste.

Dr. Hatfield-A good taste in reference to pewholders 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 surprise, that such a men, who had treated the theater. so nobly, should be so delicate and gingerly when it came to speaking of the Sabbath.

The Rev. Mr. Wright approved of striking out the clause. All could agree as to the advisability of 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 perfeetly right in the opinion of the brethren to represent that it interfered with the conscience of men who occupied a law 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 repel 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 repel, 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 a lpasmuch as Dr. Junkin disavows having suggested in seriousness that he supposed I wore bandages over my mouth, or fought rebels with padded bayonits, and wishes to consider that unsaid, he will please consider what I have said as unsaid.

body, it would be entirely excusable, nay, meritorious, for Dr. Junkin to apply those terms to the. editors of the Tribune. Had 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 Sabbatarians, 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 Sabbatarians, 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 Br. Junkin says, in Collossians 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 thee estcometh every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord : 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, whereunto 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 as 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 Theological 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 eircumcision."

Justin replies : "I have shown that there was to be a final law and testament of transcendent authority ; this 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 haw ; but the later law is to be of universal effect, in the Attention was invited to the fact that the Staats Zeitung published a Sunday paper; but Dr. Patter-son stated that the views of the Germans in rela-tion to Sunday were such as to give no hope of you should keep a perpetual Sabbath; but was hast will (or testamont,) supersedes that which was previously made, etc. The new law intends that you should keep a perpetual Sabbath ; but you, when you have spent one day hits, think you have discharged rour relictive shift, net considering whe that was commanded in the Ner we cursel ins would observe the circumeisky of the feed, and Sabhaths and all the halt days, if the cause was not known to as why these thougs were commanded." Justin then explains to him the massing and adds :

"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 wilder new they found a man that gathered sticks upon the Sal-bath day. And they that found him gathering sticks brought him unta Moses and Aaron, and unto all the congregation. And they put him inward because it was not deciared what should be done to him. And the Lord said unto Moses : The man shall be surely 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 built 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 "Sabhath" whatever, according to Dr. Buck's Dictions. . . commanded in the New Testament, it follows that unless he observes the Jewish Sabhath there is no other to observe, our first day or "Lord's day" not being a Sabbath in the Sabbatarian sense of that word. Under the commandment. "Remember the Sabbath day and keep it holy-in it thes shalt do no work," we have the same right a issue a Sunday paper as Drs. Junkin and Hatned have to eat a warm Sunday dinner, a luxary they by no means forego because it is forbidden as Sablath breaking under the Jewish Dispensation.

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

"And six years then shalt sew thy hand, and shall gather in the fruits thereof: but the seventh year then shall let a In the fruits the cost of the poor of the proper may est; and rest and he still; that the poor of the proper may est; and what they have the beast, of the field shall est. In the manner then shalt deal with thy winesard and with thy diverand."

Now, both Drs. Junkin and Hattield have a very snur little vinevard, from which they gather every year several thousand dollars in greenbacks as the truits thereod. But we are not sware that every seventh year they solembly set apart their year's salary, as required by this provision, and give it to the roor : nor do they recommend a similar silkerence to the Jewish Subbath 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 Nobbath 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 W: 27. And he said anto them : The Sabbath was made for man, and not man for the Sabbath.

Lake xill: 14-16: And the Kuler of the Synagogue answorved with and gradies, because that Josus had healed on the Saldath day, and said wate the people, there are six days in which mea regult to work; in them, therefore, come and to headed and not on the Subbath day. The Lord then answered him and said: Thou hypocrite, doth not each one of you on the Sabbath hose his ox or his are from the stall, and lead him away to watering? And sught and this woman, being a daughter of Abraham, whom Satan bath bound lot these eighteen years, be loosed from this board on the Sabbath day? Luke v: 1-2: And it came to pass on the second Sabbath. after the first, that he went through the cornfields, and his damples placked the cars of corn and did eat, rubbing them in their bands. And certain of the Pharisees said unto them, Why do ye what is not hawful to do on the Sabbath days? And he said unto them, That the Son of Man is Lord also of the Sabbath.

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 | remarkable speech I over heard in an evangelical

success

Dr. Tiffany constered 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 better that the menshould work from 12 o'clock on Saturday night till to'clock Sunday morning, rather than do the same amount of labor on Sanday night, whereby they were sept from prayer meetings, etc.

"(and was the same in the time of Knoch and all others who weither observed the circumctaion of i

We might multiply these extracts, but every

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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 orneified. His disciples and apostles continued to preach on the Sabbath (Saturday) throughout the Acts and the remainder of the New Testament, as appears from Acts xiii: 44-60. xvi: 13; Acts xvii: 1, 2; Acts xviii: 4, etc., but met to commemorate their risen Lord on the day following, as is also proven by Acts xx: 7; 1st Cor., xvi: 1, 2, and a few other passages.

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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. We have in a previous article shown that so far from inter-fering with Christian months is cardinates it. It fering with Christian worship, it facilitates it. It is moreover an innocent literary repast as necessary, elevating, refining and consistent with the Jewish law as Dr. Junkin's warm Sunday dinner. But we are ready to hear further from the reverend clergy on the points we have presented. We hope they will expound the Scriptures and not denounce, as ecclesiastical bulls have for several centuries been found to be ecclesiastical blunders.

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

"Your argument against the Sabbath, as a rellgions institution, morally and perpetually binding, proves too much, and therefore proves nothing. If it proves anything, it proves that the whole Deca-logue, 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 cove-toneness were only sins amongst the Jews; but that we Gentiles onjoy a larger liberty."

The Tribune answers :

The Trioune answers: We have made no "argument against the obser-vance 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 holler than any other day, it was abolished. and that no such holy character was ever bestowed by "God's law" on Sunday. We were induced to make this statement by the fact, if true, it repelled the serious charge of violating God's law, which had been hurled at us through the press, by one who from his position would be supposed by some to be learned in the law of which he spoke.

We had then and have now no desire to discuss theological topics, but supposed 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. John Calvin, probably the most logical and certainly the most distinguished of Christian theologians, thus employs the same passages cited by us and distinctly endorses our statement, in his Institutes, Book ii: ch. 8.

"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. Though the Sabbath is abrogated, 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.

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 Apos-tles 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 superstitionsly straining the Scriptures, for another reason; which, 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 Encyclopedia Britannica what may fairly be regarded as the voice of unsectarian scholarship on this polat:

"But 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

ges, although the plainest that occur, are not sufficient to prove the Apostolic institutions of the Lord's day, or even the actual observation of it."

Such are few of the many authorities, all showing that the Christian Lord's day has never been inves-ted 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 sucredness. Now, to the relevancy of these arguments, and the propriety of obtruding them upon our editorial columns. We have heretofore presented in full our reasons for believing 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 our Bunday 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 author-ity 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, thun to record the enforcement of such a

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 Encyclopedia Britannica, upon 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

and extinuistive instory of the Christian church yes 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 under the auspices mainly of 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? "Scripture says very little concerning it. But the little seems to indicate that the divinely inspired Apostles, by their practice and by their precepts 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 likely 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 an Apostle is quite different from the law of God. The work then recites elaborately all the occasions in the New Testament on 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 Apostolle institution or even of Apostolic practice. But it may be observed that it is at any rate an extraordinary coincidence, that almost immediately we emerge from 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 so far as mere quotations are concerned, upon fewer texts than the Lord's Day is. Stating the case at the very lowest, the Lord's Day has at least 'probable insinuations in Scripture,' and so is superior to any holy day. whether of hebdomedal 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, it 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 Apostolical 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 were. It was never confounded with the Sabbath, 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 seems to indirest formally enjoined. Tertullian cate that the character of the day was opposed to worldly business. Finally, whatever 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

the contrary, those before the Mosaic era are con-stantly assumed to have had seither knowledge nor observance of the Sabbath. And as little is it any-where asserted that the Lord' Day is a mere eccleslastical institution, dependent upon the past Apos-tolic church for 174 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, sanc-tioned by apostolic practice, mentioned in apostolic writings, and so possessed of whatever divine authority all apostolic authority all apostolic ordinances and doctrines, (which were not obviously temporary, and were not abrogated by the Apostics 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 opt 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 he considered as connected with it by the common people. The work then proceeds to argue that in ite human and universal scope-1.e., so far as it is, and always was among all nations, independent of any command, inherently wise to observe one day in seven as a day of rest, in so far our present mode of observing Sunday may be considered as fulfilling the idea of the fourth command.

"The Epistles, it must be admitted, with the ex-ception of one place and perhaps another to which we have already referred, are slient on the subject of the Sabbath. No rules for its observance are ever given by the Apostles, its violation is never de-nounced by them, Sabbath breakers are never in-cluded in any list of offenders. Col. ii: 16-17 seems a far at report argument for the abolition of the a far stronger argument for the abolition of the Sabbath in the Christian dispensation, than is far-nished 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 the early fathers speak 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 al-leged. After Constantine, things became different at once. His celebrated edict prohibitory of judicial proceedings on the Lord's Day was probably dic-tated by a wish to give the great Christian festival as much honor as was enjoyed by those 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 ter as well as in its spirit; that she had not lost the type even in possessing $\frac{1}{12}$ antitype; that the great law of week day work it is seventh day rest, a law so generous and so ennorming 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 beitugith colled the Sabbath as 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 surely impossible to observe both the Lord's Day, as was done by Christians after Constantine, and to read 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. Epistics, 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 fulfil." 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 an establishment of it were the Apostolic usage and the edic: 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 lay-man is able to disprove the voice of all Christian theologians, let him do so by informing us forth with 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 Let him point out when and where Christ work. 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, while ours is 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.

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 OUT-STRETCHED 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 Sonday. The Chicago Tribune has latterly 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 contest, 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 vet 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 hermetrically 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 hermetrically 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 factus 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 Yours in fraternal brotherhood. itself? Cincinnati, Jan. 29, 1866. N. B. STARE.

Максн 3, 1866.

For the Religio-Philosophical Journal, A Dream.

BY MRS. M. J. KUTZ. 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 hill: 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 Wore 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 there 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 disheveled hair, And heart so cruelly broken ; Who, of all the world's scorn had a chare, But not one lowing token.

The orphan child, That froze awhile, The Christmas' peaks rang out, When deacons walked in costly sintes, And wealth was all about.

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

A murderer came; While the Iprid flame Burned not in his sunken eye: His mother was there, and her sacred name, Drew his footsteus 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.

* * *

"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 the day in contempt of the Jews, while they retain the same opinion of the holiness of a day, for on this principle the same mysterious signification 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 dili-gently 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 theo: logian 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. 430,) writing on the subject of

"THE FOURTH COMMANDMENT

"The holy Jesus 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 prescript of the law; and by divers acts against the then received practices, did desecrate the day, making it a broken voke, 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 Judaical feasts to be obliterated by the sponge which Jesus tasted on the cross; it was within the 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 obliterated Sabbath, but a feast celebrated by great reason and perpetual consent, without precept or necessary divine injunction. Concerning the observation 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 observation. 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.'

As 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 Jewish Sabbath now continues, or that the first day of the week is the antitype (substitute) thereof, or the true Christian Sabbath, which 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 | to the promulgation of the Mosaic economy. On |

ANCIENT MUSIC .- The disentombing 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 painting have been brought to light which delineate the ancient musical instruments of the early Oriental nations, and in some cases veritable specimens have been disentombed. 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 Egyp-tians, and indeed all Eastern nations, derived their knowledge of music. The unveiled monuments show that in the time of Sennecharib 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 worshiping assemblies, musical instruments very like our modern ones, have a prominent place. The Hebrew music at the time of the Exodus 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-chest, 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.

The Norfolk Post, in alluding to Mr. Beecher's new view regarding hell, says: "The entire sholltion 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."

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 flaw, When men from the right way roam.

" Blessed are they. 1.12 Who work and pray 19.58 Till every soul is pure; Teaching each one the better way. Making salvation sure." 1024 284 Oh, then, I cried, Away with false pride! 142 5

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 gore, 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 shere. Where crime-stained sonls hear the angels call And "go and sin ne more!"

Some frown awhile, Then a sunny smile Lights up each visage grim;

Old earth forgets its criminal guile, And sings " Redemption's Hype."

And the ancei band In the temple grand That stands on a shinking above, Have wrought this work with the major wand, Knowledge forevermore.

There's many a heart, Where paires start. And many a band grows strong : And many an earth-eval hath a part In everthrowing Wrong.

When the march of years And the dreams of tears With all of us are vier. How sweet to stand, where crime and fears

Are vanished everance.

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

Japan is the place to live in. You can buy a first class house there for \$31 and five comfortably in it for two cents a day. Servants charge filtr cents a month, and a horse and grown 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 this weather.

a jay bells gradi by saged bards

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 20,000 and 25,000; now it embraces over 50,000 (some say 70,000) and there is a great scarcity of house room.

Мавси 3, 1866.

RELIGIO - PHILOSOPHICAL JOURNAL.

For the Religio Philisophical Journal. A Friendly Letter to Dr. J. P. Bryant.

DRAN PAIRND: I sometimes touch the minstrel's harp, Tet only touch it. Sweetness from it swells When those whom God has breath'd upon anew Broke its music, and I do not wish The post's starry crown deformed, to fit My lower brow! and only to beguin A lonely hour, that aweeps me from the crowd And every human shadow-do I write.

Thy mission upon earth has been to heal; Of have thy patients, from the yawhing 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 check, And from thy presence she has walked serene, As pure in body as in soul to Love's Divinest Altar! To the invalid, With paisied limb, or tottering step, thou hast A pharmacy, more potent than all drugs. But to the mother, she whose life and foy Now sparkles in the cheek of infancy. Thy sweetest offerings are brought-the boon Of health and strength -the iron shackles fall, She feels her life renewed, her spirit winged "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 dogma which aserts That God is wrath; that love is hate; that man Is but his Maker's toy, and by Him made To sate the vengeance of Omnipotence ! This bigots worship, and to such the charms Of Calvary are lost-in Calvin!

Bright And beautiful, and soothing is the thought That death is life-that gliding thro' the loops Of time, is only waking in a world Of a diviner beauty, where the soul, Reft of its fieshly robes, expatiates On starry wings, and ever soaring on, Beholds the Perfect One, yet ne'er attains! Chicago Law School, February 1st, 1866.

For the Religio-Philosophical Journal. **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, selfpropagating. 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

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 choiera idea embraces vomiting, purging, painless diarrhoia, 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 awful suspense the impending calamity. It is powcriess 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 fortus. 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 selzed, 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 out in 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 inluences, 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.

2. Universal sanitary measures, clean bodies, clean houses, clean propises, clean stomachs, clean consciences, calm mine and capital digestion.

3. Saultary committees who shall compel compliance with these requirements. 4. Public bath and wabhouses for the benefit of

the poor in all cities, 5. Committees of heith, who shall inspect every

man, woman and child their habits and health, and afford proper instructions how to improve both.

6. Ample medical pevision for the poor, so that derangements may be errected in time.

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

8. A diet, nutritiviant easy of digestion, coarse. not concentrated; vgetable rather than flesh; little salt or sugar. If as meats are used, they must be freshened. In this ay they are better than fresh meats. Fresh meat should not remain long exposed, as they attractationa.

9. Moderation in sting, keeping always within the capacity of digiton.

10. Weakly person should avoid sudden changes. It is safest, but whe I found concentrated food producing constipate and diarrhea, I have always

changed to coarse fit with favorable results. 11. The daily evention of the bowels. Regu-larity in this faculty, the animal economy, is al-ways important; b during epidemics more so. Piles, diarrhœa, flux yspepsia, cholera morbus and other diseases are ien caused by inattention to this function of nati-

12. If diet and ercise fail, then injections or mild cathartics make employed. All food should be omitted until the accompli-hed.

13. Avoid all antholers nostrums, stimulants and astringents ; atall other things calculated to impair digestion genrest the excretions. The danger is not in looses but tightness.

14. Disinfecting ents, to purify the air and houses. The remot of all decaying substances. 15. A strong will quiet calm mind, regularity of habits, temperatin eating and sleeping, living faith in the powers nature, are great guarantees of exemption or refery, if attacked.

MPTOMS.

Here again I musp ve the beaten path. To be able to detect the stest deviation from the normal action of the tr in the direction of cholera, involves the power ontrol and disarm the enemy. The secret of gene success lies here and here alone. Here is the pt where light is most needed. People are warned ast painless diarrhæs; but of what avail is this; a the bowels give a sudden rush, the patient ps. The doctor comes, but the patient is dead. e must go back of this painless diarrhoea ; thisp, has a cause, and is the result of conditions wefined, and may be obviated. But when this symp occurs, the virus has disseminated itself then the whole body and the danger is imminent, is my province to announce well defined symps anterior to this common index of cholera. | painless diarrhœa cannot come without warn vomiting generally accompanies, sometimes ides the attack. Cases may occur without the wing, but I have never seen them. At Washing Pa., in 33; at Wheeling, Va., 1849 to 1852 ; a great p bljc in Uniontown, Pa., in 1852; at Newlers during cholera; on shipboard with ten cot. down at once, and daily deaths, I never case in which vomiting failed to accompany tidrhœa. All this goes to prove the morbid cause the stomach, because first affected.

who have already forfeited their claims upon life, by long continued wrong. In this light ft 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 fittle 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. WOLFY.

For the Religio-Philosophical Journal. A Plea for Hindoolsm.

The Divinity of the Religion of Brahma Proven by Modern Testimony-The Guardian Spirits 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 "nohole 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 retallation, charge him with being actuated in his onslaught on them by jealousy, or fear of their influence ; that ambitions 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 mortal 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 Vedus, as enunclated by the ancient priests of Brahma. Mr. Davis declares in his lecture that he testifies to that only which he has seen-that he testifies to nothing which is "supposition or imagination." Then he says, "he has had the periscopic 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

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 imbaed 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 Brahms. Let Christendom no longer boast of its progressed religious ideas, nor decry the religion of those who lived in the morning of creation, but let "sectarian Christians," and "Christian Spiritualists," too, give 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

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chosen medium, A. J. Davis. In my next I will give some precepts 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. SOODRA.

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 Phœnix 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,

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 vindicating 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.

2. Decaying vegetable and animal matter will intensify the malignity on general principles.

3. 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 visible 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.

8. 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 bled 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

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 concen trate 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 ;

CONSTON.

Irregularity and hardrof the forces are the first signs of derangememanding attention. I have found no case ofless two days, and thence up to eight days, of tsuppression. I have found no one who has ued this phenomenon. To it I have found no exon. It is not denied that an over supply of foay develop the disease without this peculiarity this does not militate against the law.

The mind concentrata opposition to the cholera idea, stimulatin; astringent nostrums, concentrated food, salt ; all tend to one result, irregularity and co.tion, and this to retaining the contents of tomach until fermentation ensues.

I found at Uniontown Rev. F. Moore with his bowels locked up foe days, and in great trepidation lest he shows the contents, and eating all the time. It three hours by mechanical means to removobstructions. He was saved, and admits it, build certainly have died within forty-eight houraks Booher had constipation eight full daysaved him even after the regular attack. Othes might be named, but these demonstrate int; and when taken with other operating caeave no doubt of the correctness of the assertat the first danger is in tightness, not loosen-

2. Acidity of stomacl uneasiness, belching wind, taste of hard boils. This condition is followed by the more vigmptoms of vomiting and purging-efforts are to dislodge the enemy. The other welln symptoms of progress follow in their ord se are for the physician to treat as they occ

TREATHEN TTACK.

1. Emetic, promp, vi and continued, until the acid taste is followcoitter one.

2. A mild solution of n soda. In the absence of an emetic, a stolution of soda, followed by an emetidof srm-if it should be only warm water.

3. To settle the somiminister small portions of water-if the fiply a cold, wet cloth to the stomach.

Witer:

4. Frictions with thid

5. Bathing feet and is hot lye. 6. Should the water of to produce vomit-

ing, continue to reduce utity taken.

7. Keep quiet and hari

8. Gentle stimulants a diet when the patient is convalescent. T defence is in prevention and preparation, uring the highest condition of health.

I have no faith in the i. The action of the kidneys is already supenl ice applied to the back would aggrante, could have little power over acid in the ; or its effects. In my own case, I found v produced by cold water, agreeable and II in relaxing the muscles, and giving relichat torpidity one

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 slaves. Freedom, we crown thee, gath'ring around thee With the bright garlands of Love and Peace, Far from thy power tyrants shall cower, Our Nation's greatness shall ever increase.

Muy our great banner, ever victorious, Wave o'er a Nation just, generous and true; Spotless preserve it, its reign shall be glorious, Unstained its escutcheon by Slavery's dark has: Then firm forever we shall ne'er sever,

With our hearts throbbing se prond and free, Liberty we bless thee, none shall suppress thee, But as a Nation united we'll ba.

The ever beautiful "Banner Manch" 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 andience and the stage-the little ones nearest to, and the young faiks farthest from, the audience-all facing the people, and repeating a Silver-Chain Recitation in the Manual, entitled, Thanksyining. In this exercise the Lyceum children indicate considerable progress.

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

"Parlor Gymnastics," by the infant Group, led daguerreotyped upon the mind that no after efforts until the origin and nature of this disease are clearly their ward with the sentiments which they themby Charlie Dyott, received frequent applause. It finds stealing over him in stages. No food can efface them. understood; until the masses are convinced that selves entertained; and that the individual gave was irresistible, both as an excellent performance should be taken until the natter is expelled, 5. Thus the prophecy and anticipation of death cholera is not necessarily fatal or incurable; until utterance in words to the thoughts and ideas with and as a source of merriment to the spectators. and favorable symptoms " a certain hour become self-fulfilling. they are placed in a positive relation to it, the past which he was inspired by his guardians. It has The baby symnasts looked the very embodiments of 6. The more mysterious the cause, the more un-I have grappled with tler in my own perbeen the accepted tenet also, that at different is but a history of the future, to be repeated until controlable, the more powerful and terrible the carnestness, which rendered their mistakes just as son, in individuals, and a 5,000 inhabitants; periods of the life of the individual, different spirits acceptable as their most accurate movements. One. influence. and thus am a living witre success and apconditions change. I see only one way of reaching the desired haven. watched over and inspired him. By these Spirituallittle girl (all the little ones were dressed in cos-7. Apply these facts to the Asiatic cholera, with plicability of these princifacts to arrest the istic rules, the questions why and how is it that the tume,) in the front line would with the others raise its mystery and fatality, and you discover not only A simple and philosophical thesis of cause and cure, destroyer, and expel it phole community most ancient of all religions is now being advocated the secret of its terror, but the law of its action. her dumb bells over her head, drop them down supported by facts and practice, impressed upon the within one week. by Mr. Davis, can be easily understood. The foreagain by her side, and then she would look up, Then add the fact that many escape, many recover, common mind through legitimate channels, aided I do not hesitate to at it is perfectly and few if any young children die with it, and the going rules have been demonstrated in the person wonderingly, as if to see whither the dumb hells by such other defences as sense and experience within our own power to of all its terrors, terror vanishes. had gone to-all the time with a most serious face. of Mr. Davis. and confine its fatal result unfortunate few commend.

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 naturainess, artiessness and spontaneousness 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 Odiorne, thus-

We have come floating from gay woodland bowers, Merry and happy and free, Sporting all day 'midst the blossoming flowers. Dancing in fairy-like glee, Praises we'll 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 Fithian sisters are possessed of very sweet volces. 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. Minule 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 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.

We know that even as the mother bird tenderly cares for and broods over her young, and never finches 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 fledg. lings 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 anthenas of thanksgiving to Thee, as do the ocean waves that leap ppward toward the heavens sing everlasting preans in their deep rocky caves, so would our souls praise Thee as worlds praise Thee in their everiasting revolutions, as the angels with radiant forms and shining faces praise Thee in their onward and ceaseless march up the steeps 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 UHICAGO, MARCH 3, 1868. OFFICE, 84, 86 & 88 DEARBORN ST., 34 FLOOR. RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS. 8. S. JONES, President. GEO. H. JONES, Secretary. A 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 FORTY CENTS of each \$3.00 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.

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 pind, and especially an atterance, for this gives it alody, that does not go forth into the world as a misionary, to do its own specific and pecufiar work. Oh, ye who sit in loneiy and secluded places and dream that your lives are as nought, and yer missions unfulfiled, cheer up and know that if yet send forth good and pure thoughts, holy aspirators, into the vast and illimitable field of eternity, key will be as "bread cast upon the water that and return after many cast upon the waters that and return after many days," asseed sown somewhen in the great harvest field of humanity, that shall the root and in due

season bring forth its fruits. There is a noble faith—not sithout works, how-ever—a faith in the divine and verlasting power of truth, a faith which shall may us better, stronger and more carnest, because it holes all humanity in a loving and fraternal union. It cheers the lonely heart and bids it work on whever it may be, however limited its apparent sphe ; we say apparent, for our Father and the lovir angels see many a bright central spot among t humble and lowly ones of earth, from whence mes light and love that are shed upon humanity and that in due time will return to these humble wkers freighted with rich and glowing compensatil, for God is a God of justice as well as love, and whatsoever ye sow that shall ye also reap."

Prejudie

An Invaluable Looking Glass | Those who Love to Se Thonse "O wad some power the gift

"O was some provide a set u To see oursels as them are u It was frae moning a blunder as, An fool notion."

In the science of optics, it said that the angle of incidence is equa to the art of reflection. But does this rule hold good in theience of theologic optics of the present day? Its logic, is not the angle of reflection much leand greatly inferior to, the angle of incidence, ine rays of light from the Almighty? What caused difference in theologic vision? Is it not the thogic looking-glass? Any mirror is justly valua for reflecting most perfectly the true mage of atever is presented before it.

A ray of light, in its course y strike upon some substance in an ang? of forty degrees, and by the laws of optics would at onbe reflected in the same angle, unless preventer some obstruction. Now, if the theologie mirrores not, and will not, truly reflect the correct andact image of whatever may be presented befd, must it not be on account of some obstructionsome vital defect!

What is this obstruction efect? Is it not in the glass itself, or is it in vision of those who look into it? In almost ens trials it has been found, that whenever anythinas been presented before it that it did not lik ere would either be no reflection at all, or a verstorted one; or else there would be thrust forw uncalled for, something totally different, se dear, long-hugged image which the glass its ked mightily. The bystander may suggest therhaps all this difficulty may be owing to temposition of quicksilver on the back if the gl However that may be, is it not rathe, a the re and peculiarity of the glass itself which, Bd parrot, has learned certain little cramped etay sayings and sentences which it will consy repeat on all occasions, and will not, or ex, say anything else? Certainly any glass whichitually makes false representations cannot belled to the name and character of a mirror of tr Prejudice misrepresents, distorts and carlcatverything presented to it. If one God is held fore it, there immediately starts up three. & God is declared to be an all-wise, powerful, Jid benevolent Being, who will, as a good FatheHis own way, bring about the endless happineall His children, the whole family of man, in dance with his own nature and attributes, thfore this glass up starts the devil and hell, ut least ninety-nine out of every one hundred i human family in a red hot lake of fire and bone, destined to endure the most painful and clating torture and torments, endlessly, as lo God himself shall exist, and wholly beyond her of relief. Again, present before this glass ell-established fact that the spirits of personshave once lived on this earth, after the deaths body, can and do return here and hold coron with the living, disclosing truths of spirit acts and principles of mighty import for us henow, and there instantly rises up before thisan old smoky devil, with a host of demons, wills on their mouths, pronouncing "deception, on of the devil, ignorance and fanatics," wit and contempt. In short, these are but of the numerous metamorphoses before that, fashionable and Orthodox glass. A glassig such responses, has very naturally excited erest and curiosity of many inquirers, to ascef possible, of what this glass, so universally is composed. After the most thorough investigthey have reported that it is made up of ignoud false teachings. What in the name of cosense could be expected of a glass made uph materials ? Yet this glass is the most exteln fashionable use, and is considered the mostgic, orthodox and religious glass in all the wr the discovery of spiritual truths and the al application of them. Notwithstanding , there is here and there a free thinking perse will raise a corner of the veil before this gl: looking out into the open world, gaze abreside the influ ence of this glass for the disof knowledge and truth, and he is very find it. As the fashionable, religious, potople like the manufacture of this glass, ar, in their opinion, a very good looking sety, they look into this glass because they dys see themselves in it, and so they always here to find themselves, and are rarely evby looking in any other mirror. To them reat consolation to know they are at home, they can determine at any moment by meking in their own glasses and seeing thenand thus they become perfectly satisficeir own identity. When that is done, all ithat in their judgment is necessary. It may not, perhaps, to charge all these difficulties and disorders Judice alone, when it is known that he has stives who partake of his nature, and are s and co-workers with him in his vocation f them are known by the names of Bigo Superstition, and some of their offspring | Selfrightcousness and Persecution. A polynasty, fruitful of family jars and discorte and bloodshed, torture and murder ! Jisually great lovers of "creeds and catechilevers in "total depravity," with the postee agency" to do the work of the Messis metter of "silva-

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.

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 "Holie 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 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 fellowman?

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

Spirit Communications.

Many Spiritualists seem to labor under a misap prehension 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 com. pared to the power of one person to mesmerize another. Comparatively few individuals can fully meamerize 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 hay. ing 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 seen strange and mysterious will be easily accounted for by the public generally. Then correspondents will not ask or expe t that a medium or any other person can summon instanter 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 com municate 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 phonographer 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 scances, 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 s: all times feel desirous to express our unfeigned gratitude.

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.

DRAR 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 wo have had this winter. Her prayers were very eloquent and sublime. In the morning Wilberforce 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 SANSOM 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 Thine infinite love is forever over us, and that Thy spirit, though useseen, is still felt by all We know that Thon sustainest the weak, giveth light to those that sit in derkness, comfort to the

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 slience 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 tolling pligrims-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 unscen 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 conturies 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 engaged in preparing the way to break this old the ologic 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 alding in expauding 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 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-comit to day. Help the poor printer and he will belp you. Your subscriptions will help furnish bread for the careworn printer's wife and children," etc.

Yos, friends, listen to that little monitor's appeal, and you will find it a wise preacher, and we feel contident you will adther discontinue your paper nor longer delay making prompt payment.

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 der gyman in his search for a wife :

"A PARTNER FOR LIFE WANTED .- A brother h 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 be has presumed to disgrace his "brother" and the whole family of Christians by such an advertise ment?

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 soi hopes of peace with any woman, however plots and "good-looking," who will "exchange photographs." We would like to know if the pariner 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-"wins 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 giorious inheritance bequeathed to her by our common mother, the right to herself!

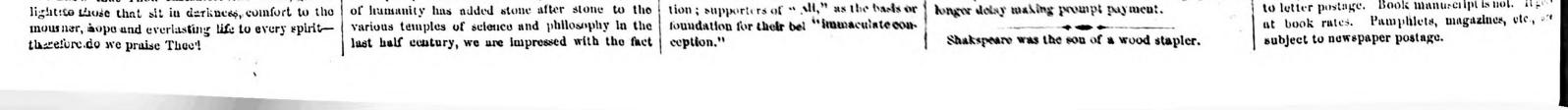
The editor who advertised for this "brother in Christ " had doubts regarding the propriety of the thing, but he silenced the voice of reason by saying "It is far better to marry according to Christian law, than transgress by being unequally yoked with an unbeliever."

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-unions. 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 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 deeds of darkness, what demon crimes are committed in thy holy name ?

Postage.

We would say to contributors, who may not aware of it, that newspaper manuscript is sub to letter postage. Book manuscript is not. It get



4

RELIGIO-PHILOSOPHICAL JOURNAL.

Мавсн 3, 1866.

Of course the people were exceedingly amused with the performance of this Infant Group. Little Ma. rian Dyott was in this class, and contributed her part to render the exercises attractive. The naturainess, artiessness and spontaneonsness 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 Odiorne, thus-

> We have come floating from gay woodland bowers, Merry and happy and free, Sporting all day 'midet the bloseoming flowers. Dancing in fairy-like gice. Praises we'll 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 Fithian 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 withont 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 ladics 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 andience were much pleased, and manifested their delight by repeated applause.

We know that even as the mother bird tenderly cares for and broods over her young, and never finches 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 fils 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 everiasting anthems of thanksgiving to Thee, as do the ocean waves that leap upward toward the heavens sing everiasting peans 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 steeps 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, MAROH 3, 1866.

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that mankind is coming to realize more fully the

truths we are endeavoring topresent here. Think of it! Never a thought, good or evil, finds a lodgment in the human pind, and especially an utterance, for this gives it abody, that does not go forth into the world as a minimary, to do its own specific and pecufiar work Oh, ye who sit in ionely and secluded places and dream that your lives are or pecufic lives are as nought, and your missions unfulfiled, cheer up and know that if you send forth good and pure thoughts, holy aspirators, into the vast and illimitable field of eternity, by will be as " bread cast upon the waters that and return after many days," as seed sown somewhere in the great harvest field of humanity, that shall like root and in due season bring forth its fruits.

There is a noble faith -nd without works, however-a faith in the divine and verlasting power of truth, a faith which shall may us better, stronger and more carnest, because it fids all humanity in a loving and fraternal union. It cheers the lonely heart and bids it work on whetver it may be, however limited its apparent spher; we say apparent, for our Father and the lovier angels see many a bright central spot among the humble and lowly ones of earth, from whence dnes light and love that are shed upon humselty and that in due time will return to these humfile wrkers 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.

Prefudic

An Invaluable Looking Glass Those who Love to See Thenne "O wad some power the giftle u.

To see oursels as ithers see u It wad frae monie a bjunder notion." An' foo

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

A ray of light, in its course, ay strike upon some e degrees, and by the substance in an angit of forty-f laws of optics would at once be reflected in the same angle, unless prevented by some obstruction. Now, if the theologic mirror e es not, and will not, truly reflect the correct and act image of what ever may be presented before a t, must it not be on account of some obstruction d some vital defect !

What is this obstruction or efect? Is it not in the glass itself, or is it in the rision of those who look into it? In almost end s trials it has been found, that whenever anythin has been presented before it that it did not like, were would either be no reflection at all, or a very detorted one ; or else there would be thrust forward uncalled for, something totally different, some dcar, long-hugged image which the glass itself liked mightily. The bystander may suggest that perhaps all this difficulty may be owing to the composition of quick-silver on the back of the glass. However that may be, is it not rather in the nature and peculiarity of the glass itself which, like a parrot, has learned certain little cramped everytay sayings and sentences which it will consisting repeat on all occa-sions, and will not, or count, say anything else? Certainly any glass which Mabitually makes false representations cannot be entitled to the name and character of a mirror of truth. Prejudice misrepresents, distorts and carlcathing 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 months, pronouncing "deception, defusion 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 plety, 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 even 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 mercly looking in their own glasses and seeing themselves, and thus they become perfectly satisfield 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 Prijudice alone, when It is known that he has some relatives who partake of his nature, and are followers and co-workers by the names of Bigotry and Superstition, and

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.

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 "Holie Wullie's Prayer." They fear death as the direct passport to "endless

miscry." 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 morder, 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, crueities, 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 fellowman?

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

Spirit Communications.

Many Spiritualists seem to labor under a misap. prehension 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 even. pared to the power of one person to measuring another. Comparatively few individuals can fully measurize other persons. So with spirits. But is can control a medium so as to manifest their ora 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 $t_{\rm eff}$ 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 y, communicate makes it necessary for the spirits hay. ing the care of the medium to give such spirite 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 instanter 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 phonographer 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 scances, 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.

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 Wilberforce 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 SANSOM 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 thanksthis matter in earnest. Now is the time to begin giving and our praises; not because this time or Where are the missionaries? In the name of s most important and enduring efforts are not those for the second volume. Let each one do his or her place is more worthy; not because this day is set which produce their visible effects immediately. best for us and our subscription list will be doubled apart by man to worship Thee ; not because in my-The vast forests of earth require centuries to carry at once, and oh, how happy we shall all be ! riad temples and from multitudes of altars, incense up the lofty trees with their immense burdens of Of course, those who only subscribed for six offerings and songs of praise go upward to Thee; matter so that their green boughs may kiss the sky. months will at once renew their subscriptions. For but wherever we may be, whatever may be the So in human labor, the most external and transithe few who are already in arrears, as we have fortheme of our meditations or remarks, we would tory manifest their results at once-the grand proborne to strike their names off from our mailing praise Thee still the same, not alone in words but jects of science, the deep and everlasting problems list, the little telltale pasted on the margin of each with him in his vocation. Two of them are known in offerings of our spirits, in the spontaneous reof philosophy, require ages to be completed-each number of the paper, every week, when the paper joicings of our souls, in that unseen praise that mind gathers something for the temple. The grand Nature. is taken in hand, pleasantly says to you something Oh, marriage, eldest been of heaven, what don't some of their offspring are called Selfrighteousness rises from the sanctuary of a true heart to Thee. old sages of the past saw the outlines of its struclike this: "Time is up-remit to-day. Help the and Persecution. A powerful dynasty, fruitful of Thou loving spirit, Thou parent of all souls, we ture and whereon its foundations were laid; and poor printer and he will help you. Your subscripthy holy name ? each noble and true worker brings some stone of family jars and discord, violence and bloodshed, turn to Thee as children to a kind and indulgent tions will help furnish bread for the careworn printtruth or cement of reason, to pile up the walls of torture and murder ! They are usually great lovers parent, knowing that Thy hand is ever extended, er's wife and children," etc. Pestaze. these magnificent temples, until their form and outof "creeds and catechims," believers in "total de-Yes, friends, listen to that little monitor's appeal, and that Thine infinite love is forever over us, and and you will find it a wise preacher, and we feel conpravity," with the power of "free agency" to do lines stand forth before us. When we contemplate that Thy spirit, though unseen, is still felt by all the rapidity with which the busy and teeming hive the work of the Messihh in the matter of "sulvafident you will neither discontinue your paper nor We know that Thon sustainest the weak, giveth longer delay making prompt payment. tion ; supporters of "Adam's fall," as the basis or of humanity has added stone after stone to the light to those that sit in derkness, comfort to the foundation for their belief in the "immaculate convarious temples of science and philosophy in the mousner, hope and everlasting life to every spirit-Shakspeare was the son of a wood stapler. subject to newspaper postage. last half century, we are impressed with the fact ception." thatefore do we praise Thee!

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 full 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 mightlest results of nature are produced by such slow degrees as to be almost imperceptible, and so of human power, our noblest and 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 alding 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

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--, and it will receive prompt attenaddress tion."

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, husbandseeking women, if he has "faith" in himself and hopes of peace with any woman, however plous 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 saving "It is far better to marry according to Christian law, than transgress by being unequally yoked with an unbeliever."

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 sont unice. may be sent to these two deaf and blind and to rant "brothers in Christ." Let them be taught that cursed is he who seeks the hand of a " believe even, if the twain are not enscaled as one socithe union has not received the sanction and seal ."

of darkness, what domon orimes are committed # We would say to contributors, who may to: aware of it, that newspaper manuscript is st." to better postage. Book manuscript is not. 11 ;- " at book rates. Pamphiets, magazines, etc., i"

RELIGIO - PHILOSOPHICAL JOURNAL.

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 repeal accurately your words, and give your intonations. 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 but 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-stoud 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 sightless 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 wast 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 barmonies.

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 donot know. Some claim for him simply the faculty of imitation ; others that he possesses the power of incantatory; that he is aided and guided by an

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 critieism 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 spiritnal 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 demonology? He does not pretend that his Spiritunlist 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 npon, 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 anasthetic.

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.

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 sussion, to labor for the promotion of perfect Peace among mankind throughout the earth :

You are hereby carnestly invited, irrespective of sex, color, creed, nationality, or residence, to assemble at MRIONION, (Tremont 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 individuels, femilies, 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, Hopedule, Mass. EZRA H. HEYWOOD, 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, Westerly, R. I.; Stephen S. Foster, Worcester, Mass ; Abby K. Foster, Worcester, Mass.; Rev. J. G. Fish, New Jersey; Alonzo Phelps, Marlboro', Mass.; Lucretia Mott, 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 Albee, 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, and we cannot refrain from advising all sufferers to go to the Dynamic Institute and get healed.

CYRCE B. THOMAS. Westfield, Marquette Co., Wis., Nov. 1, 1865.

A remarkable case of deafness cured. I bereby certify that my wife, Elizabeth, 26 years of age, has been deaf from her carliest recollection, so much so as to be anable 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. 28, 1865.

I hereby certify that my son Rudolphus A. Smith has been afflicted with nervous spasms for the last five years, having as many as twenty spasms 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 Chicaktuc, Door County, JOSEPHINE B. SMITH.

The above Institution is located on Marshall st., No. 587, 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. Tattle, Mr. C. C. FORDHAM and Miss EMMA BARKER, both of this city. Many thanks, friend Oliver, for the cake-may your joys be more enduring than ours were, when we found its frosted sweetness had " all gone?"

NOTICE OF MEETINGS.

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

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

Hours of meeting at 101/2 A. M., and 71/2 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 71/2 P. M., in Seaton Hall, corner of Ninth and D streets, near Pennsylvania avenue. Communications on business connected with the Association, should be addressed to the Secretary, Dr. J. A. Rowland, Attorney General's Office.

PHILADELPHIA, PA .-- Friends of Progress hold meetings in their new hall, (formerly a church), Phœnix street, every Sunday afternoon at 8 o'clock P. M. Children's Progressive Lyceum holds regular Sunday sessions at 10 A. M., in the same

BOSTON-MELODEON.-The Lyceum Society of Spiritualists will hold meetings on Sundays at 2½ and 7½ o'clock. Ad-mission 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.

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

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

The Children's Progressive Lyceum, a new and very at-tractive Sunday School, meets at the same Hall every Sunday afternoon at 21% 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 .- Mcetings at the "Temple of Truth,"

Dr. H. P. Entrehild will answer calls to lecture in the Rastern, Middle and Western States. Address Berlin, Wis, Will receive subscriptions for the Raussio-Pationornical, JOURNAL.

Mrs. Fannie B. Folton will speak in Taunton during March. Address, South Malden, Mass,

D. B. Fracker, Inspirational speaker. Address Beres, O. Rev. James Francis will answer calls to lecture, after the spring opens. Address, Mankato, Mion.

Mrs. M. L. French, inspirational mediute, will answer calls to lecture or attend circles. Free circles Wednesday eve-nings. Address, Washington Village, South Boston.

J. G. Piah will speak in Ebbitt Hall, N. Y., during March In Boston the last two Hundays in April; in Lowell, Mass, during May and June. Address as always

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

Dr. Wm. Fitzgibbon, the well known Central American traveler and lecturer on the "Let Races, Ruins and Antiquities" of that country, will answer calls to lecture through Penneylvania and the Western and Southwestern States on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy, and will illustrate his lectures through the mediumship of Miss Elis Vanwie and others. Address, for the present at Wilmington, Delaware.

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

Miss Eliza Howe Fuller, trance speaker, will answer calls to locture Sundays and week evenings. Apply as carly as convenient. Address, LaGrange, Me.

Mrs. Dr. D. A. Gallion will answer calls to fecture, under spirit control, upon diseases and their causes, and other subjects. Address Dr. J. Gallion, Healing Institute, Keokuk, I.wa.

Mrs. Laura De Force Gordon, Houlton, Me., care of C. E. Gilman, Esq.

N. S. Greenleaf. Address Lowell, Mass.

Isaac P. Greenleaf. Address Lowell, Mass. L. P. Griggs, Magnetic Physician, will answer calls to lesture and heal the sick. Address, Evansville, Wis.

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

J. B. Harrison, formerly minister of the Methodist Prot-estant Church, Kendallville, Noble Co., Ind.

Dr. Jos. J. Hatlinger, Trance Speaker, will answer calls to lecture on Sundays, or to organized circles during week day evenings, in any part of this country. Will also organize Lyce-uids, and speak, either entranced or in his normal condition. Can be addressed at 25 Court street, New Haven, Conn.

Charles A. Hayden will speak in Chicago, during January at.d February. Will also make engagements to speak week evenings in the vicinity. Address him care of the RELIGIO-PHILOSOPHICAL JOURNAL.

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

Mrs. S. A. Horton, Ratland, Vt.

M. H. Houghton will answer calls to lecture in any of the Eastern or Middle States the remaining fall and coming winter months; will also answer calls to speak werk evenings and attend funerals. Friends wishing bis services are requested to apply immediately. Address West Paris, Me., care Col. M. H nighton.

Lyman C. Howe, trance speaker, Clear Creek, N. Y.

Miss Julia J. Hubbard, trance speaker, has again entered the lecturing field. For the present her address will be Boston, care of Banner of Light office.

Moses Hull will speak in Grand Rapids, Mich., during De-cember. Will answer calls to lecture the remainder of the winter.

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

Mrs. Susie A. Hutchinson will speak in Willimantic, Conn., during March. Address as above, or East Braintree, Vt.

Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md. W. F. Jamicson, inspirational speaker, Decatur, Mich.

Miss Susie M. Johnson will speak in Chelses, February 18 and 25, and March 4 and 11.

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

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

Mrs. E. K. Ladd, No. 179 Court street, Boston, Mass., will

infinence 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 andience as Beethoven, Gottschalk, or some other famous musician? To usit 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 awhile 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 omlitted to say that during the last four and shalf 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 Gilcs. 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 \$1,889.83 was collected and forwarded to him in a letter, of which the following is an extract :

"This offering is a voluntary tribute to your scknowledged genlus, no less than a mark of apprecistion of your successful, unremitting and earnest tall in the field of literature, where so much of the best part of your manhood life has been consumed."

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

To DR. FITZGIBBONS .- 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 Wiltsie is in Chicago, sick, but hopes

Mary Davis, Hepsie Chapman, George O. Hatch, A. H. Harlow, E. S. Stimpson, I. A. Stimpson, William G. Comstock, Hopedale, 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 ordering books may not be disappointed if they sometime: 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 PUBLISH-ING ASSOCIATION, drawer 6325, Chicago, Ill.

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

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

- Astronomical Religion. At 1 .f. fasting
- Religion of Nature.
- The Creator and His Attributes.
- Spirit-Its Origin and Destiny.
- Sin and Death. 5.

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

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

For sale at the office of the RELIGIO-PHILOSOPHI-CAL Publishing Association. Post Office Drawer 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.

17/19. Chicago, Nov. 17, 1865. 10-tf

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

MEDICAL NOTICE .- Dr. Henry Slade, Clairyoyant 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-tf

DR. PERSONS, "THE HEALER."-We copy the following from the Milwaukee Daily News of November 16th :

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 sav 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

814 Broadway, New York. Lectures and discussions every Sunday at 101/2, 3 and 71/2 o'clock. The hall and rooms are open every day in the week as a Spiritualists' depot for information, medium's home, etc., etc. All are invited to come, and make themselves at home.

PHILADELPHIA, PA .- Progressive Spiritualists hold regular meetings on Sundays in Sansom Street Hall at 101/2 A. M. and 71/2 P. M. Children's Progressive Lyceum holds sessions every Sunday afternoon in same place at 21/2 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 101/2 A. M. Children's Progressive Lycoum holds session in the same Hall every Sunday at 2 o'clock P. M.

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

Sr. Louis, Mo .- The "Society of Spiritualists and Friends of Progress" have rented Mercantile Library (small) Hall, and have regular lectures every Sunday at 101/ A. M. and 71/ 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 21/2 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 101/2 and 71% o'clock.

CLEVELAND, O .--- Regular meetings every Sunday in Temperance Hall, on Superior street, at 101/2 A. M. and 71/2 P. M. Children's Progressive Lyceum holds its sessions every Sunday at 1 P. M.

SAN FRANCISCO, CAL .- Mrs. Laura Cuppy loctures for the Friends of Progress in their hall, corner of Fourth and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 71/2 P. M. Admission free. Children's Progressive Lycoum 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, 3001/2 State

street, Chicago, Ill. Mr. and Mrs. J. Madison Allyn, Rockland, Me.

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

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

George W. Atwood will answer calls to lecture in the New Epgland States. Address, Weymouth Landing, Mass. Rev. Adin Ballou, Hopedale, Mass.

S. M. Beck, inspirational and normal speaker, will receive calls to lecture on the Harmonial Philosophy. Please address

him at Rochester, Olmstead county, Minn. Lovel Beebee, trance speaker, North Ridgeville, Ohio, will

respond to calls to lecture. M. C. Bent, inspirational speaker, will speak in Middle Granville, N. Y., the first and third Sundays in each month, and in Kingsbury, N. Y., the second and fourth, up to July.

Will answer calls to lecture evenings during the week, and attend funerals. Address Middle Granville or Smith's Basin, 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, Dahlonega, Wapello Co., Iowa.

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

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

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

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

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

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

Miss Lizzie Carloy. Address, Ypsilanti, Mich.

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

Mrs. Sophia L. Chappell will answer calls to lecture. Address Forestport, Oneida Co., N. Y., care of Horace Farley. Henry T. Child, M. D., 684 Raco street, Philadelphia, Pa.

E. S. Wheeler, Inspirational Speaker, will answer calls to lecture. Address Banner of Light office. Mrs. Eliza C. Clark, inspirational speaker. Address care of N. Frank White will lecture in Battle Creek, Mich., through Bauner of Light office. May and June. Dr. L. K. Coonloy will lecture in Vineland, N. J., the first,

answer calls to lecture.

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

J. S. Loveiand will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums. Address, Banner of Light office, Boston.

Mrs. Elizabeth Marquand, inspirational and trance speaker, 97 Walnut street, Newark, N. J., will answer calls to lecture. Anna M. Middlebrook, Box 778, Bridgeport, Conn.

Leo Miller will speak in Richmond, Ind., through February; in Detroit, Mich., through March; in St. Louis, Mo., through April. Address as above, or 22 Market street, Chicago, Ill.

Mrs. Mary A. Mitchell will answer calls to lecture upon Spiritualism Sundays and week-day evenings in Western New York, Ohio, Michigan and Indiana. Would like calls to lecture along the direct railroad route to Chicago. Address without delay, Lockport, Niagara Co., N. Y.

Dr. James Morrison, lecturer, McHenry, Ill.

A. L. E. Nash, will answer calls to lecture and attend funerals in Western New York. Address Rochester, N. Y.

Miss Sarah A. Nutt will speak in Stafford Springs, Conn., during February. Address as above, or Claremont, N. H.

L. Judd Pardee. Address care Thomas Rathbone, box 1231, Buffalo, N. Y.

Mrs. Lydia Ann Pearsall, inspirational speaker, Disco, Mich. J. M. Peebles, Battle Creek, Mich.

George A. Peirce, Auburn, Me., will answer calls to speak upon the Sabbath, week day evenings, and to attend funerals. Miss B. C. Pelton; Woodstock, Vt.

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

J. H. Randall, inspirational speaker, will answer calls to lecture on Spiritualism and Physical Manifestations. Address, care of 274 Canal street, New York City.

Dr. W. K. Ripley will speak in Chelses, March 18 and 25. Address box 95, Foxboro, Mass.

G. W. Rice, trance speaking medium, will answer calls to lecture. Address, Brodhead, Green county, Wis. A. C. Robinson, 15 Hawthorne street, Salem, Mass., will an

J. T. Rouse may be addressed P. O. Box 305, Elkhart, Ind.

Austin E. Simmons will speak in Woodstock, VL, on the

first Sunday, in Bridgewater on the second Sunday, and in

East Bethel on the fourth Sunday of every month during the

Mrs. Susan E. Slight, trance speaking and singing medium,

Mrs. H. T. Stearns. Permanent address, South Exeter, Me."

Mrs. C. M. Stowe will answer calls to lecture in the

Miss Martha S. Sturtevant, trance speaker, 72 Warren

Elijah R. Swackhammer will answer calls to lecture on Com-

munitary Life, the Commonwealth of the New Dispensation,

Spiritualism, and kindred subjects. Address, 97 Walnut

Mrs. Sarah M. Thompson, Inspirational Speaker, 36 Ban

Benjamin Todd, Normal Speaker, will lecture in Charles-town, Mass., during December; in Washington, D. C., in

March. He is ready to answer calls to lecture in the New

England and Middle States. Address as above, or care of

Mrs. M. S. Townsend will speak in Worcester, Feb. 18 and .

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25; in Troy, N. Y., during March; in Philadelphia, Pa., du-

J. Wm. Van Namee, Brooklyn, N. Y.

Selah Van Sickle, Maple Rapids, Mich., will answer calls to

F. L. Wadsworth speaks in Milwankee, Wis, during Feb

Lois Waisbrooker may be addressed at Massilon, Ohio, P. C.

will answer calls to lecture wherever the friends may desire.

Mrs. Mary Louisa Smith, trance speaker, Toledo, O.

Pacific States and Territories. Address San Jose, Cal.

coming year. Address, Woodstock, Vt.

H. B. Storer, Brooklyn, N. Y.

Mrs. Fannie Davis Smith, Milford, Mass.

Miss Belle Scougall, inspirational speaker, Rockford, Ill.

swer calls to lecture.

Address, Portland, Me.

street, Boston.

street, Newark, N. J.

street, Cleveland, O.

Banner of Light office.

lecture in that vicinity.

ruary. Address accordingly.

Hudson Tuttle, Berlin Heights, Ohio.

Dr. Samuel Underhill. Peru, Illinois.

J. H. W. Toohey, Potsdam, N. Y.

ring April.

Box 84.

Another noble doed. Austin Kent, of East Stockholm, N. Y., wrote to the Boston Investigator that his paper must be stopped, unless it could come free. He writes: "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. Mendum put our brother on the free list ; but that did not quiet the conscience of a stranger friend. J. C. Wheeden, of Baltimore, Md., paid for the Investigator one year for Mr. Kent, and sent him five dollars. The sum was not large ; but large cough 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 like- wise." Thanks to "Blanche" and to Hudson Tuttle for their kind remembrance of our children.	Mrs. S. M. Thompson is doing our cause good service by speaking and giving tests, in and about	office you find in one corper a pile of canes and crutches taken from those who were obliged to use them from five to twenty years, all cured in from five to twenty minutes. Stepping to his desk, he will hand you more certificates of cures than you would find time to peruse. He gave us a few copies of some performed within a few days, and for the benefit of the afflicted, we publish them. We are satisfied from what we saw that the doctor takes no certificates without the cure is certain. Read the following: For the benefit of afflicted humanity, I desire to state that my wife, Mrs. A. B. Thomas, has been a sufferer from Prolapsus Uterl, or failing of the womb, and spinal affection with general prostration	third and fourth Sundays of Fobruary. In Wilmington, Dol., the first and second Sundays of March. Will heal in these places as may be desired. Will take subscriptions for the RELETO-PHILOSOPHICAL JOURNAL, and act as agent for the sale of spiritual and reform books. Address L. K. Coonley, Vinoland, N. J. Dean Clark, inspirational speaker, will answer calls to lec- ture. Address Rutland, Vt., P. O. Box 110. Mrs. Jeanette J. Clark, trance speaker, will answer calls, when properly made, to lecture on Sundays in any of the towns in Connectiout, Will also attend funerals. Address, Fair Haven, Conn. Dr. James Cooper, Bellefontaine, O. Mrs. Augusta A. Curvier. Address box \$15, Lowell, Mass. Warron Chase will lecture during January in Washing- ton, D. C.; first Sunday in February in Winnington, Del.; second Sunday of February, in Vineland, N. J.; third Sanday of February in Newark, N. J.; during March in Philadelphis, and will speed next summer in the West. Mrs. Laura Cuppy's address is San Francisco, Cal. Tra H. Curtis speaks upon queations of government, Ad- dress, Hartford, Comb. Andrew Jackson Davis can be addressed, as neual, at 274 Cunal struct, New York. Mrs. & DeLamar, france speaker, Quincy, Mass. Dr. N. C. Dunn, P. O. Address, Rockford, III,	 Alcinda Wilhelm, M. D., inspirational speaker, will bestare in Quincy, Ill., and Hannibal, Mo., during Polymary and March: in Kansas during the summer, and in Town in the full. Address, care of W. Brown, box 502, Quincy, Ill., antil further notice. Mrs. Mary J. Wilcoxnon, Hammondow, Atlantic Co., N. J. Mrs. N. J. Willis, trance speaker, Boston, Mass. Dr. F. L. H. and Love M. Willis. Address, 182 West 27th atreet, New York. Capt. E. Y. Wilson's address for Jaguary, 1884, will be New Albany, Tud. Mrs. Mary M. Wood will speak in Worester device, March. Will answer calls to feeture in New England up to that time. Aritross as above. Effish Woodwith, Daspirational Speaker, Address, Lealts, Jugham (N., Mich. Mrs. N. M. Wolvit is congraph to speak half the time in Panby, Vf. Will receive calls to locture. Address, Journand, Mon. N. M. Wolvit is congraph to speak half the time in Panby, Vf. Will receive calls to locture. Address Journal. Mrs. N. M. Wolvit is congraph to speak half the time in Panby, Vf. Will receive calls to locture. Address Journant. Monry C. Wright will answer calls to locture. Address Journant. Solah Van Stekle, Maple Rapids, Mich., will answer calls to lecture in that Arbitig. Mrs. Frances T. Young trance speaking medium, No. 12, Aron place, Boston, Mass.
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RELIGIO · PHILOSOPHICAL JOURNAL.

COMMUNICATIONS FROM THE INNER LIFE.

"Re shall give Ris angels obarge concerning thee," All communications under this head are given through

MRS. A. H. ROBINSON, A well-developed trance medium, and may be implicitly relied

a pon 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.

FERRUARY 14.

6

NICHOLAS TRUESDALE, OF BANGOR, MR. 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 Truesdule.

NAT. BOYDEN, OF JACKSON, SOUTH CAROLINA.

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 famillar 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 case.] 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 attended 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 yon 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 knew 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.

Now you think God Almighty will do everything all right, because we were on his side in the fight. We did not run sway. There was not one of ns that would not rather have died than to have sworn that we were too old or too young for the draft. There is any number of rescals 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 murried 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 ft. 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 poison. 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 on 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. These is to 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.

me from you, although unseen by us. Therefore I will walt 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 churchlanity 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 wisdom be with you all. From your loving daughter and sister Ada.

This is for my father, W. S. Thornton, Middle, bury, Vermont.

OSCEOLA.

Well said, pale faces. Red man brings much lore to you, pale faces. Brings many flowers from prairic garden to you ; the happy hunting ground of the Great Spirit. Brings you health ; brings you mag. netism 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, or Sr. ANTHONY FALLS, MINY My dear friends, could you see the anxious face 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 rive of death, I think you would be more reconciled to the place where you now are. Here we see the care 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 convening 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 interase anxiety to converse with you almost makes me forget what I would say that would be the most exvincing to you.

I know that through some one of you, but I ca not tell which one, I might communicate to you : you would sit patiently in a passive condition, 31% not laugh and scorn what you get, sor render you selves positive by the intense desire of your sou As you would kneel at family prayers, asking for a assurance of the blessings of our Saviour and in deemer, so in like manner gather yourselves arous a table, feeling assured that some one of the deadeparted will manifest themselves to you. Bear in mind that all things are possible with the Creatoof all things. Limit not His powers any more that 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 murmunor complain, but I will say that I would have like to remain with you longer.

Please be kind enough to send this as soon a 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 hast sizaness, for I don't think it best. My name is Adeh Craft. You may send it to M. E. Craft, fit. Azthony's Falls, Minnesota. Will you be sure and send it, and oblige me? Good bye.

Мавсн 3, 1866.

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 lived 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 yop. [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.

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 hue. I am not going to tell half that I would like to. [Taking 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 skedaddled off in potticoats, 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 It is not with perfect case that I control this lady; I am alded by kind friends on this side or I could would be one that would go in for women's rights. I don't believe in women's rights myself. not do so at all. It is so difficult that I would not Now I am going to speak for all the boys, every make the attempt did I not see the state of your one of them. We want to tell all the friends who minds. You are all educated like myself by the teachings of the past, to think that between the wear black robes, and are mourning for their husbands, brothers and sons, who they thought gave living and the dead there is an impassable gulf, over up their lives on the battlefield, that there is not a which none can return who have come to this side. soul of us that ever gave up its life. We took Mother, Katie, Emma and Willie, to you all I them right square along, so they had better lay off send this message; and would say that as happy as their mourning, and if they have any true patriotism I am my happiness will be increased when you all in their hearts they must give us the credit of being come to dwell with me here. I will not murmur at all right for father Abraham. It is mighty sad to the will of Our Father, believing that "He doeth

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. 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 rightcousness-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 train that we have within us-the power of returning 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 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 | sumption to divorce her, and make room for the all things well," and has a good reason for taking

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For the Religio-Philosophical Journa. 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 sway; But mountain heights of duties houm 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.

For the Beligie-Philesophical Journ. And They Bore Her Away to the Graveyard

45511

A few days ago we were discussing the cause an untimely death, over a long and flattering not of a young wife, whose death notice I considered : advertisement for another to be the fourth wifa rich man. The third, whose death we were co cussing, three years ago was a beautiful, broand healthy girl, sparkling in her teens, with heart full of hope, buoyancy and promise, but su was poor, and had no rich friends to support by and the extravagant fashions did not allow he show her beauty in the popular circles of some where her model form, rosy cheeks and sparing eyes would have enabled her to appear in the rate of beauty as a belle, and her quiet wit, main manners and solid education, would have give by a prominent position in society. Her poverty here her in retirement till a rich widower, whose second wife had gone to an untimely grave, and who not up all disparities of age by wealth and the artificaremedies for defects of body, came with the store allurements of money, reputation and profession and of course with abundance of manufactured low. (not free love.) and offered a home, rides, walls. dresses, ornaments, company, everything wealth could offer-even his heart or all that was left of it. (after being given away and divided several time before,) and how could she refuse ? Only an seemed to be an objection, but then he sensel s roung-be was so kind and loving, and polite and learned, and he had money. It did not take long to make a conquest of the young, confiding heart. and carty it off a victim with the sanction of the mme anthority 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 mit, which is too often only another name for stave. The rosy hue faded from her check as fades the leaf in the autumn forest; the elastic step dragged heavily; the pale and wasting form soon gave the bectic flush, the hollow cough, and consumptive signs of a wasting life, for he was devour ing 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 his divorce law, without consulting priest or judge. Less than two years was sufficient for quick con-

You Abolitionists look upon slavery as a curse all right for father Abraham. It is mighty sad to upon America. We see you, when there is no one us to see you, dear friends, feeling so bad as you do.

MARCH 3, 1866.

RELIGIO-PHILOSOPHICAL JOURNAL.

fourth, who is how 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.

WARREN CHASE. For the Religio Philosophical Journal.

Ambrotypes from Life.

Imparting Religious Instruction to Children - A Country Scene.

"Children, have you all your Sabbath School lessons?" asked Mr. Custor, as he rose from family worship ; go to the sitting room, and get them well -be good, and don't play."

John, James, Luke and Sarah, bustled about in parsuit of their books, and prepared to leave for the sitting room, as directed to by their father. On leaving the room, their mother noticed evil in their over, (we should call it fun,) and said, " Children, It is God's holy Sabbath day. You must not play or be wicked, but sit down quietly and study your ASSONS. "

The children tripped lightly out, and closed the door softly, but no sooner done than, skip, hop, heigh-dee dee they went about the carpeted rooms on tiptoe, in childish glee. Seating themselves in s row, they became engrossed in their lessons. In a short time James started up from his seat, and facing the group, commenced a see-saw or swimming motion, from right to left, saying, "I have my lesson; hear me. (See Matthew, III: 16.) 'And Jesus when he was haptized, went up sidenays out of the water.'" "Not right," interrupted Sarah ; "he went up backwards out of the water." "I wish ron would let me alone, Sarah. I can say my own essons," retorted John. "'And he went up sideways." "Ha! ha! ha!" shouted John, "not ight." "I be!" persisted James ; "'and he went up sideways out of the water, and lo! the heavens opened, and-and-and a dove flew on his head."" "No, no; ha! ha! James you don't say it right. ain't sideways," langhingly replied John. "It is mackwards," chimed in little Sarah. "It is sideways," still cried James. "Sideways," said John, hal ha! ha! I should think it was sideways-ha! ha! ha!" and there was a general burst of childish dee, with just vexation enough to make it spicy. Their mirth was abruptly brought to a close, as Mrs. uster, hearing the laughter and disturbance, made her appearance at the door. "Boys! boys!" and she poke not in anger, but with injured feeling, while her countenance deepened to gloom as she stood in dence a moment at the door; "boys, you are wicked to play on God's holy Sabbath day. You are crucifying your Saviour afresh. 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 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 alked prettily and soldier-like to the house of God. Entering, they followed their parents to a finely ashioned slip, where they seated themselves like model children to all observers, and the older ones at stiff and unnatural, while the younger ones layed with the psalm book and Testament, fumled their mother's dress, or chewed the dainty ribon that fastened their collars, much to the annoyace of their mother, who was intent on viewing he fashions of the rich assembly. All the children rere wishing the choir to sing or the services to At the Sabbath School James rehearsed the bapism of Christ correctly, without a mirthful thought his blunder of the morning; being a good boy, wished to pierce no one, real or imaginary. When the religious duties of the day were over, ud the children quietly seated at home, their fine tothes put away, they were irritable and unpleaset, chafing under religious restraints and the want exercise, hiding their little toys under their illows, so that they might be all ready for frolic nd fun when working days came. The religious ets and morals taught them being two thousand turs old, were about the same distance from their imprehension and feelings. Mr. and Mrs. Custer ere indulgent parents, and allowed all the freedom int their creed would admit of.

ilde. "Now, Frank, you are wicked, for we are on one side of a gulf and you on the other. Hot hat Frank you are wicked," laughed Orion. " How do you know that I am wicked ?" "'Cause grandps 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 mean 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 menbetween good and had boys. You know," continued the parent, "Joe Mosley, who fights all the boys in school, and don't get his lessons, and is 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 tline, for if we are glutted intellectually and morally, it is sure to produce a spiritual dropsy. Much better is it to cultivate the soul than to fertilize, since fertilizing often amounts to intoxication."

The day closed peaceably 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.

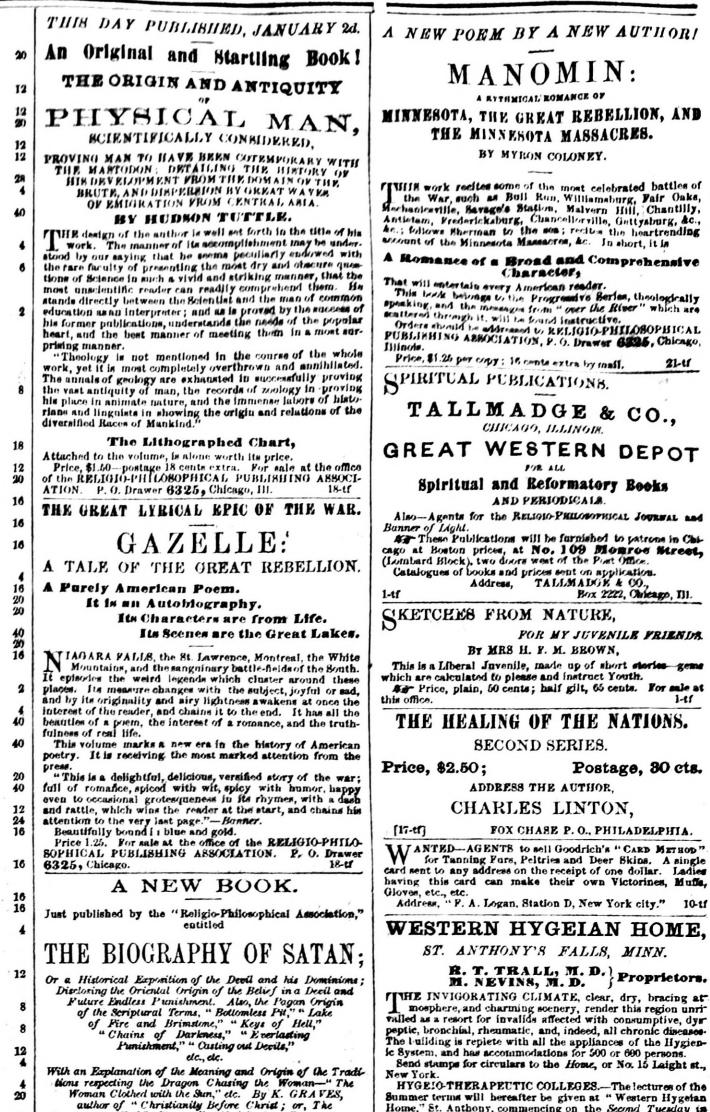
MORAL .- Man should be true to his moral and intellectual conceptions of truth, however much they may conflict with creeds or an early education.

SNOW STORMS .- The Salem Register furnishes the following reminfscences 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, 1672, there was a great storm of snow which drifted six feet high, In 1696, Feb. 27, there had been great storms, and the roads were so filled that there was no traveling. In February, 1697, 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 8d, there was so much snow that there was "no traveling with horses, especially beyond Newbury-but with snow In 1717, there was a great snow February shoes. 20th, which continued to the 22d. 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 22d, snow on a level, thirty 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. The roads from Portsmouth to Boston 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; 1833, January 31st, and March 1st; 1843, February 6th and 12th ; 1846, February; 1847, February 23d-and others which might be enumerated.

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The world is not yet aware how much it is warped. its religious beliefs, from its natural tendencies. ANOTHER VIEW OF THE SAME SUBJECT.

Oh, Frank, pa and ma are going down the endow through the field and back by the pasture. me; it will be so nice and pleasant, won't it mnie? Oh! I'm so glad," and the thought fairly ctrified Orion with joy.

anday morning found Mrs. Jameson busy about morning meal; the usual work of the dairy, hogh small, with the little help of the chilmade it nearly nine o'clock before her task a done. Mr. Jameson, with but little to do, genniv read the weekly papers. Being a laboring and energetic, his nature demanded exercise, hich led him to suggest a walk in the fields.

as they sauntered leisurely forth for the meadow. in measured steps and thoughtful hearts, grately enjoying the fragrant fields and balmy air, it a worship that filled their being, pure, heartfelt acceptable. The children, full of life, were supping lightly ahead, chatting socially, with an socence and good will that older folks might well altivate. Mr. Jameson, with a significant nod of and towards the happy juveniles, said, " 'Exv ye become as little children ye can in no wise mier the kingdom of heaven.'" His wife made no for she felt the holy inspiration of truth as as nature, so they walked on, holding converse hib their own happy thoughts.

"See the squirrel, pa !" said the little girl, with barst of childish delight. "Oh ! how he runs up tree-look now, ma. See him on that limb " Frank's head. The parents looked to gratify children. "I wish he would wind up his clock," Corion. "He ain't got no clock," incredulously wonded little Jennie. "Oh, Jennie, don't you what Orion means?" asked Frank; "the Turrel makes just such a noise as grandpa makes he winds up his old clock." "I wish he fould do it then," Jennie replied.

The children tarried a long time to see the squir-By-and-by the little pet commenced with a che-che-che, then came in the roll, which the aren could soon mimic. It was fun alive to By this time the parents had nearly crossed meadow. There was a little brook that coursed crooked way through a maple grove in the passome little distance from the meadow. It was delightful spot. As the brook left the grove, and aped into the sunlight on its winding way, it had med a deep cut, leaving little knolls on both On one of these sat the parents, enjoying the the before them. The children soon came up as ayful as lambs.

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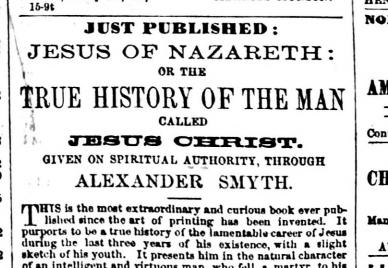
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RELIGIO-PHILOSOPHICAL JOURNAL.

Мавси 3, 1866

Our Children. - 1 - 2 - 2 - 2 - 2 - 2 - 2 -

"A child is born ; now take the germ and make it A bud of moral heauty. Let the dews Of knowledge, and the light of virtue, wake it In richest fragrance and in purest hues; For soon the gathering hand of death will break it From its weak stem of life, and it shall lose All power to charm; but if that lovely dower Hath swelled one pleasure, or subdued one pain, O who shall say that it has lived in vain?"

Puss and Her Three Kittens.

BY TROMAS HOOD, JR. Our old cat has kittens three i What do you think their mamos should be?

One is a tabby with emerald eyes, And a tail that's long and slender ; And a tail that's long dock of the second But into a temper she quickly flies, If you ever by chance offend her. I think we shall call her this— I think we shall call her that; Now, don't you failey "Popper-pet" A bloc paper for a call. A pice name for a cat?

One is black, with a frill of white And her feet are all white fur, too; you stroke her, she carries her tail upright, And quickly begins to parr, too. I think we shall call her this I think we shall call her that; Now, don't you fanay " Sootikin' A nice name for a cat?

One is a fortolse-shell, yellow and black, With a lot of while about him; If you tease bim, at once he sets up his back, He's a quarreleame Tom, ne'er doubt bim! I think we shall call him this... I think we shall call him that; ow, don't you fancy "Scratchaway" A nice name for a cat!

Our old cat has kittens three, And I fancy these their names will be: "Pepper-pot"—" Scotikin "—" Scratchsway "—There! Were there ever kittens with these to compare? And we call the old mother - now, what do you think? "Tabitha Longelaws Tidley wink !"

The Coming Time.-No. 4.

BY BLANCHE.

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.

After awhile he began to speculate. "When I run," he said to himself, "I have to lose by a shall's pace what I have gained by a horse-trot. I judge it would be better to follow the instincts of my own nature, and walk like a man."

A wise conclusion; and as he proved it so by a steady progress without the breathless fatigue of the former, or the discouraging mope of the latter, he continued his thought-soliloquy. "I've been running too fast in the last ten years, have got out of breath, and must, I suppose, creep to make it up."

Just then he perceived the heavy, fdark cloud that had been a long time lowering in the west rising rapidly towards the zenith, shutting out, one by one, the twinkling stars that alone gave light to his path in the dense forest through which he was now passing. Soon a sharp flash, followed by a heavy thunder-clap, awoke him to a sense of his position. Flash after flash, with the over-nearing Ununder-tones, followed by deeper and deeper darkness, assured him there was no escape from the coming tempest. Then he began to look for the lightning, and to measure the path by its fitful flashes, otherwise he could not have kept the

seemed to breathe hope and consolation in a manner ntterly indescribable. Not all the hollow pleasures of his college life, or the pamperings 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, penniless and in disgrace.

As these thoughts passed through his mind, he was again startled by the word, "compensation," whispered as before close to his ear. It was enough! Impressions that were as foreign to his ordinary thoughts as the word itself, filled up the chain of reasoning.

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.

He further perceived that the mind, to be truly progressive, must be actively negative, that when anchored to any supposed to be certain dependence. It is too passive, closed as it were against self-exertion. It was this conception of his life-mission, not the words in which it is here clothed, that formed the basis of his success in after years. To him God's justice, or the compensations of nature, were proofs positive that self-dependence is a Godordained ambition.

(To be continued.)

WHAT YOUNG 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 doilars apiece. In any trouble or difficulty, they have two excellent servants in the shape of two hands. Those who can do nothing and have to be walted on, are helpless and easily disheartened in the misfortunes of life. Those who are active and hardy meet troubles with a cheerful face and easily surmount them. Let young people, therefore, learn to do as many things as possible. Every boy should know how source or later. should know how, sooner or later : 1. To dress himself, black his own boots, cut his

brother's hair, wind a watch, sew on a button, make a bed, and keep the clothes in order.

2. To harness a horse, grease a wagon, and harness a team.

3. To carve and wait on table.

4. To milk the cows, shear the sheep, and dress a yeal or mutton.

5. To reekon money and keep accounts correctly, and according to good bookkeeping rules.

6. To write a neat and appropriate, briefly expressed business letter, in a good hand, fold and superscribe it properly, and write contracts. 7. To plow, sow grain and grass, drive a mowing machine, build a neat stack, and pitch hay. 8. To put up a package, build a fire, mend broken tools, whitewash a wall and regulate a clock.

- Every girl should know how:
- To sew and knit.
- To mend clothes neatly. 8. To make beds.
- To dress her own hair.

9.

12.

To wash the dishes and sweep the carpets. 6. To make good bread, and perform all plain 6.

cooking. 7. To keep her rooms, drawers and closets in order.

- To work a sewing machine.
- To make good butter and cheese. To make a dress and children's clothing. 10.
- To keep accounts and calculate interest. 11.
 - To write, fold and superscribe letters prop-

erly. 13. To nurse the sick efficiently, and not faint at sight of a drop of blood.

14. To be ready to render efficient aid and comfort to those in trouble, and in an unostentatious

way. 15. To receive and entertain visitors, in the absence or sickness of her mother.

A young lady who can do all these things well, and who is always ready to render aid to the afflic-ted and mitigate the perplexities of those around

Poverty and Wealth of Statesmen.

Jefferson died comparatively poor. Indeed, if Congress had not purchased his library, and given for it five times its value, he would with difficulty have kept the wolf from his door.

Madison saved money and was comparatively rich. To add to his fortune, however, or that of his widow, Congress purchased his manuscript pa-pers and paid \$30 00 for them. James Monroe, the sixth President of the United

States, died in New York so poor that his remains found a resting place through the charity of one of his friends. They remain in a cemetery in School street, but no monument marks the spot where they repose.

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

Martin Van Buren died very rich. Throughout his political life he studiously remembered his own interest. It is not believed he ever spent thirty shillings in politics. His party waved the bust and he caught the bird.

Daniel Webster squandered some millions in his life-time, the product of his professional and political speculation. He died leaving his property to his children, and his debts to his friends. The former sold for less than \$0,000-the latter exceeded \$250,000.

Henry Clay let a very handsome estate. It pro-bably exceeded \$100,000. He was a prudent mana-ger, and a scrup lously honest man. James K. Pole left about \$150,000-\$50,000 of which was saved from his Presidency of four years.

John Tyler let \$50,000. Before he reached the Presidency he was bankrupt. In office he husbanded bis means, and then married a rich wife. Zachary Taylor let \$150,000.

Millard Filmore is a wealthy man, and puts his money in a strong box. It will not be squandered

In specifications nor equandered in vice. Ex-President Pierce saved \$50,000 from his term of service.

ROMANTIC.-Ten years ago a young mulatto ran away from the plantation of Mr. Charles Ambrose, a sugar lord at Bayou Fourche, La., stealing himself-a piece of property worth a thousand dollars. In the North he amassed a fortune of a quarter of a million. A few days ago he went back to his old home, traveling id open daylight, with as little fear of bloodhounds and fugitive slave laws as if he were a white man, found his aged father and mother among the freed folks, and settled them comfortably, and presented a cottage and a piece of land to his widowed mistress, whose family had been beggared by the war.

The following poem is by William Glimore

Sima : "Wild thoughts are in our bosoms, and a savage discontent; we love no more the life we led, the music, nor the sound. The merry dame delights us not, as in that better time, when oft in happy lands we met with spirits like our clime. And all the social lovelines, and all the smile is gone, that linked the spirits of our youth and made our people one. They smill no more together as in that early day, our maidens sigh in loneliness who once were always gay. And though our skies are bright, and our sun looks down as then, ab me! the thought is sad, I feel we shall never meet again."

Alfred Tenny on is thus described by one who saw him recently: "He was dreased in a very ordinary, rather negligent manner, and his thick, curly gray has hung in long and shaggy locks down over a bread collar. His hat was down over his face, so that I could not see his phrenological development; but he truly had the 'sad, passive which I have heard credited to him, and which, withal, was nervous and downcast. He wore a rather long beard and moustache; both were plentifully sprinkled with white, though originally very dark. The poet's complexion was sallow, his nose straight, and his face rather long."

GROWING RICK .- Nothing is more easy than to grow rich. It igonly 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, miscrable and despised, for some twenty or thirty years, and riches will come sure as disease, disappointment, and a miscrable death.

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OF THE RELIGIO-PHILOSOPHICAL JOURNA

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road.

"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 is the precursor of still greater trouble." So he walked on and on, keeping the path as truly as under the noonday mun.

A deafening crash just at his right announced the position of the surcharged cloud, and the next instant a deluging shower was upon him.

"I'll keep to the path," he said aloud to himself. Was it the echo of his own words?

"Keep to the path," was whispered close to his car-audibly.

He started, looked about him for a moment, then measured on, making the most of the blinding flankes.

On and on, up a steep, rough hill, down which the mud waves were tumbling in eddying currents, filling his light shoes to overflowing.

K Ife was conscious of carrying within his now saturated clothing half his weight of water, yet he was not as tired as an hour before.

"The magnetism of the water has imparted more vitality than the waste from my system in walking," he thought, recalling his well-learned lessons in natural science. " Nature is full of compensations." he said aloud in a spirit of true thankfulness.

"Nature is full of compensations," was whispered as before close to his car. Again he started, looking round for a solution. "Is God indeed with me in the tompest in the wilderness," he asked, shivering.

"God is with thee; keep to the path," was answered out of the midnight darkness.

This last he knew was no echo, but a command from a heavenly guide. So he continued to measure his way by the flashes, on and on, never stopping, nover changing his step either faster or slower ; yet he was not tired; and the thirst which had been almost intolerable in the early part of the night, was all gone; so were the faint, hungry sensations. "Justlee over rules," he reflected, as he called to mind the fact which his own experience had just demonstrated, that bathing in rain water (filled as it ever is with magnetic vitality,) would reduce both hunger and thirst.

"It matters not," he thought on, " if my elegant traveling suit is ruined; so are my life prospects in that direction. It may be all for the best."

By and by the clouds passed away, the rain ceased, and above was the clear arched heaven, studded with its ever brilliant star-gems whose twinkling light was penetrating the earth-mist and revealing again his difficult pathway from the dense wood out into the open country. "It may be," he thought, as he surveyed the changed scene and reflected upon the rich blessing that had been showered upon the earth by the distant muttering cloud now passing on working out its mission, that troubles like clouds are but passing shadows, fraught with blessings which mankind in their ignorance are incapable of appreciating.

"These philosophisings," he said to himself, " are not exactly such as buoyant, reckless youths are wont to indulge in. May they not come from my heavenly guide who used to whisper wise thoughts, and bring me beautiful dream pictures when mamma and I lived in the little hut down by the mill? I used to think it was dear papa, but he has not whispered one wise thought in all the years I have been living so grandly at uncle's." Thinking thus he raised his hat, brushed back his hair, and wiped the perspiration from his face. Just then he felt a soothing influence steal across his forehead, pressing gently upon it until it felt somewhat like a human hand, imparting a thrilling sensation that

her, will bring more comfort to others and happi-ness to herself, and be more esteemed than if she only knew how to dance, simper, sing and play on the plano.

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. Our heart always goes out to the children who are kind and respectful to the occupant of the old arm chair, who love to walt on the grandmothers and grandfathers. Old age-we are always glad to see It in comfortable circumstances. When people have been industrious to bear the burdens of life in the heat of the day, it is a peculiarly pleasant sight to see them surrounded by a competency in old age. It is a bad policy that squanders in youth and in the vigor of manhood, instead of accumulating something against the time of old age. At that time the sprightliness of youth and the strength of middle-life have passed. The infirmities of age, the load of years, when they that look out at the windows are darkened, when one starts at the sound of the bird, when fear is in the way-all these make it desirable that the aged be most kindly administered unto by children, grandchildren, and all other members of the household. And this care and respect of old age the Bible enjoins as a filial and sacred duty upon the young.

A LADY PROPESSOR.-A correspondent in Kansas writes to the Lady's Book as follows : "One year ago, Miss Martha Baldwin, a graduate of Baldwin University, at Berea, Ohio, was elected to fill the chair of professorship of the Greek and Latin languages in the Baker University at this place, which was chartered by the Kansas Territorial Legislature in the winter of 1857, and has been in active operation seven years. It is an institution attended by both sexes, and Miss Baldwin has been the sole occupant of the chair above stated, and has given entire satisfaction during the college year which has closed. She was elected by the faculty of the university, consisting of two gentlemen and three ladies, to deliver its address for the commencement exercises, and most nobly and beautifully performed the duty, though it was with much modesty, for she is but twenty-one years of age."

A SINGULAR PETRIFACTION .- The editor of the Mt. Carmel (III.) Democrat has seen a singular specimen of petrifaction, 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. The gentleman who found it informed us that it was lying on a rock in such a natural position that he thought it alive, until he discovered his mistake only when he struck it, thinking to kill it, when it broke in several pieces. Every part was perfect; the eyes were clear, like glass; and the teeth were quite perceptible. We never would have believed that nature was such a wonderful artist, if our eyes had not convinced us.

I must pity that young man who, with a little finery of dress and recklessness of manner, with his coarse passions all daguerreotyped upon his face. goes whooping through the street, driving an animal nobler in conduct than himself, or swaggers into some haunt of shame, and calls it "enjoying life!" He thinks he is astonishing the world! and he is astonishing the thinking part of it, who are astonished that he is not astonished at himself. For look at that compound of flash and impudence, and say, if on all this earth there is anything of the true or of life? As well say that the beauty and immensity of the universe were all enclosed in the field where the prodigal lay among the husks and swine !- Rev. Dr. Chapin.

SINGULAR PHENOMENA ON GOOSE LAKE .- BY Whittle and Jenks, says the Yreka 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 appear-ance of an immense school of whales "blowing." The fact, with its relation-the earthquake then known to Whittle and Jenks-extends the field of investigation to the scientific.

Little Alice was talking to her dolly, and said to

her, looking lovingly into her face : "You is bootisil, dolly, very bootiful; but you is dot no bains /" (brains.)

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