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 hang around until after the last sad riteformed over hhe remnina, when be began
what he wasto do with himself to kill tin
midst of his cogitationa, a bright teing
form, in mining garmente, stood before
asked to be carried to Abraham's boe asked, to be carrled to Abraham's
ham, what Abrahan? Oh, the old
passed away from earth many hundr
You will find no safer place in his
Yis sssed away from earth many hundred
ou will find no safor place in his b
mine. He is among the glorifed,
orking out bis own salvation with fear
ng , as you and all mankind must do.

Seal or Love.

hope th
prayed.
Our B
Letter from New York.
ar sourxis:" "Eperiences of a religions
in spirit life," was the title of Miss Lizzie
n's lecture at Ebbitt's Hall, in this city, on



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|  | thae to society to tako my ylfe, or any mans in |
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| to abide the issue. I have commilted a great crime, |  |
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| In ourcount thy uepertstuition and aliainorance handeddown these thingsto posterity, and do so till this day. |  |
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|  | sion that my life in another world will be the same pure. I have considered this oveg for six months |
|  |  |
|  | and intended to pive my own life e py to my exit outof this world. Pintended to take my own life, but of this world.did not succeed. I t took enough to take me out of |
|  |  |
|  |  |
| me |  |
| It matters little to me what tecomes or tuis carcase. | to the last, aid. I respect him as my father, is my dearest frind I never had a f fither. Gentlemet, I never knew |
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|  | or mivilon, mad datro ( Aluy turwe No. I |
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## My Dream of saint Valentine.




 Lol tho angel that matist in those arch
to finging thooe golden barriors asidel






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##  Then in the fo A. Yes, bee ower and $n$ n equires anot ter iny tho Q. Is your A. Becau heres of Q. May e mind <br> <br> idea. Q. Do for the

 <br> <br> idea.Q. Do
for the}

> Questions and Answers, Siven througha Spirit controoling a Gentleman Medium Fisiting our Citcde. Q. Is itt any more of an effort for you to speak by iontrolling a medium than it was for you to speak Whien you get full control of a medium, are
medium's organs of locomotion obedient to Qne of existence while controlling a medum that Can you take cognizance of things on the
ritual plane as well while controlling a medium mathematieal problemidual while working A. Yes, to a certain extent; it varies with the
capacity of different minds. Some individuals ca intertly pursuce a subject while other matters ma
require some attention ; others require to be quie
e newspaper?
No, I never yet came en rappor When they come within my sphere o
with myself.
hey have the appearance of individuals,
they appear like individaals upon the

## We do not need such wean Wif you please explain? I cannot at this time for

vere I to enter upon that subject the med
nind would soon become so interested th
be impossible for me to hold and contro
he not being entirely unconscious. He is now
竍 undertake the discussion of such a theme him. The appearance of a cothing it in most all cases caused by apsychometrical influ-
upon the medium. Spirite knowing the garb
has been worn can manifest that garb to the order that your minds shall have th inmortarder to grasp and realize such an Idea a condtions of your life are sich that yoo must hhve
a form, or an lidea of a form, in order to fix our
proecoev upon your minds. You cannot realize the
fact es an

? it requiress $p$ ther portion
the medium
ought.


Communications from Dr. C. B. Bagster, Given Through the spiritscope. We would direct attention to thic following, which
is the frrat of a series of messages given by him
through the Spiritscope:






and so it was. I soon saw what appcared to me to
bestars, but found them to be brigh spirits, and a
I approached nearer to them they kindy taught mee
what a spirit was. I Ison saw what appeared to
me to bo lights below me, and I was told by my
guides that they were rays of Hyht which led to
earth. Some of the rays were brighter than others.
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$\qquad$ Nuar Father and Friend, cive us each day ou know that humble compassion that pardons each
foe. Keep us from temptation, from weaknessand and
sin. Bless, guard guilde and protect us forever and sin. Bless, guara, guide and protect us forever and
ever. Anien.".

 Che question you have subnitted offered me for
correction by a less profound student of the New
Philosophyy I Ilouldid incline to think that the objece-
tion was hastiy made; but as no sucli sappooition
 Colonel Massett passed on in June, 1888, plierced by
a shirphioters' bulilet right through that region
of thi brain where phrenologists place memory.
He was inconselous (as all are, more or or less, who

 was the Colonuls, but gradual, from a slanting
chest woubd, Intlicted by a sharpshooter while in the front, not in battle. The diffiteulty you have
fallen into is I tinink, from not duly welghing the
and facts that have been, presented to us of the duration
of unconsciousness in epirit life, as affected by earth experiences. Colonel Kellogg, of the
heavy artillery, Berigadler Genera1
(rebel) Bull Run, and Brigadier Gen (rebel) Ball Run, and Brigadier General James L.
Wadsworth, of the Wilderness, are all three, with
hundreds of others who died of has scious yet. Fraternally yours, . B. Bacsictra.
Philadelphia, Pa., Feb. 2, 1866.

| For the Relligio-Philosophical Jourrial. <br> Letter from W. H. Fehleisen. <br> Dear Edtrors: In No. 19 of this paper, I found an article headed "A Philosophical view of the doctrine of the divinity of Jesus Christ," which hits the old theology in the right place. The writer says after he closes his argument "such is Christian ratiocination.") I want to ask the question, Does Bro. K. Graves not know that there is amongst millions of Christians of the Old and New World a ratiocination, that is entirely difand New ferent from the old rotten system? Can a learned Spirituallst of this time ignore the leader of Spiritualism, the purest and most learried Spiritualist we know of the best medium we ever had-Swedenborg? His sublime consequent system never could be touched the least in a truly sciontiffc way with suecess, neither by logical, philosophical nor mathematical demunstrations. As for the physiological arguments against the doctrine of divinity, we have to wait for them. <br> Swedenborg never confined the infinite God in a finite body; he never taught two divine individualities or personalities; he never assumes the Father to be absolutely God and then assumes the Son to be absolutely God also; he never writes of two omnipresent Beings. None of his works involve a direct tit against some of the plainest principles of science, but always a strong blow at old theology, If it would be pleasing to the readers of this paper, I could answer questions about Swedenborg's doctrine, which agrees with sound reason and science, and is not the least sectarian, as some of wish an abler one thenborgian societies are. But I most of Swedenborg's works in my possession are In the English after I came, an old man, from Germany to this country. Therefore excuse my poor style. <br> W. H. Fimblisen. |  |
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Letter from Davenport, Iow

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Orthodoxy is trying to keep its with whithen old
perpendicular position. in a$\pm$

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RELIGIO-PHILOSOPHICAL JOURNAL





## Davenport, Toma, Feb. 4, 1866 .

sturgis Lyceum-Anti-Tobaceo Army.


 thomeco pledge-beautifulys framed and trim med,




 tha join the arme.. Ten volontetered.
The sene is worthy a deserition
 cite they would never use it again. When those
veteran cheeres put their namest to the pledge, the
 temper or the Lyceum generally, there is no doubt
that this s a sonward" movement that will not


 pure may not be forced to breathe polluted air.
All is well with ns here. Our work goos bravely

## Sturgis, Mich,., Feb., 1866. <br> Chlldren's Srogressive Lyceum In Miwaukee.  $\substack{\text { Nitlites. } \\ \text { in } \\ \text { On suna }}$ <br>    <br>  <br>     orgarized, and that the e children had (very strangely) appearect to o o theiet part, enthusisiam amountivg to   errolted in the grad army moving on the strong- poods of error. What other result can follow than thit the parents will become more interested and thie general interest in practical reforms be.enuch ticreesed I pray for the organization and success of Lycee. unserevywhere as soon as possibibe; for I believe that they ave o that they are of more importance in securing the sumeess of our groant mavement, than any other.one thinies <br> $\qquad$ <br>  

| Morrell gave one hundred dollars to start the work. Mr. Morrell tomed the Soclety that amonnt, an hotds the notes of two goodt men for the puybinent of the same; While the tukeoorm friend referred ready to contribute freely for the support of the eanse. I would to God we had more of the same kind of lukentarmmexs among the Spiritual ffrends of sides being obliged to climb two flights of stairs then worship. We hope to soon find more friends of the same stamp, and this be enabted not only to pay our old debt, but to bulld a house of our own larg enough to bold our moctings in, as well as the Lyceum. <br> The hall wo are now usling is not suffleiently large to give ath exhibition in, and we are hoping to give one some time durlng the month of March. The Lyceum is progressing finely; we have hnd ove fifty scholars every Sunday the last month, not withstanding the extreme cold weather. <br> We do not wsis it to be fiffured that we woutd censure Mr. Morrell, as he has freely contributed times, and has ever been ready to give bis inflience and ald for the beneflt of the Soclety. Yours, with respect Charles Thomson Asst. Conductor. <br> 30 Bank St., Oleveland, Ohlo, <br> February 27, 1866. |
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## still Another.








 losophy.
herere is a Unitarian preacher here who has been




Kenosha, Wlis, Yebe. 2s, 18c6. $\quad$ S. McA FEES.

Letter from Dr. Fairfield.





## Note from F. L. Wadsworth.


 Sturfis, MIch., where 1 shall remain sometime--
not hnow how long. I am under connition that
shall wo summer, thonghh I hape made no arrangements a
yet to do so.

 | $\begin{array}{l}\text { desire my services, they can address me at Sturgis, } \\ \text { Mraternaly, } \\ \text { Mich. }\end{array}$ |
| :--- |

Milwaikee, Wis, Feb. 19, 1866.

## 1 Good Medium Wanted

S. S. Jonss, Ese, Dear Sir: I Iam going to Europp
on the 1 tht of April next, and in orderto propagate the truths of Spiritualism, wish to be accompaniee diums. To such a person I could probably offer
most desirable engggement. Whom would yo reeommend?
I shall, at
I shall, at the same time, be most happy to for
ward the interests of our ReucrooPplusoophicas ocuxxat, , and, if possible, take initiatory steps for
the pubbication of a German paper in America,




Waiting your favors, I remain
 March 2a, 1886,


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finx or the emats.



Beligio-2thilosophical dlournal

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|  | a bank of the Almighty's earth, which is more pro-ductive and permanent than all your temporary ductive and permoney banks." |
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|  | How vastly bank of mental and spiritual communication of |
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|  | thoughts, words and deeds, in constant use and profit, in which every buman being is a joint stock- |
|  | profit, in which every human being is a joint stockholder and director, with the power to increase bis original share to an almost unlimited extent, receiving, dally, his increasing dividends, and at his |
|  |  |
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|  | will adding more and more to his original stock. |
|  | What greater incentive to right action do we need? Do not thoughts and efforts fnclude all kinds or buman action, and put in motion the mental and |
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|  | deman |



Our First Volume.


General Grant at Grace Church-His Taste
for Sacred Music-Popular Charehes-
How They are Condueted. How They are Condueted.
The following we take from the Sundoy Tinut,
Chicago, March 4, from its special New York corr
 held the whole display in utter contemp
that the farce of attention to him was
pose of gaining applause for their church. pose of gaining applause for their church.
That he could not before the breaking out of the
rebellion have ever gained admission inside the walls of the church, he is well aware.

 tages and degrees, from germs, or original begin
nings? If this be so, how does this comport with
Moses' story of ripe fruit, the a Knowledge of lingurage, and a power of reasoconing which in an advanced state of society could not be
excelled, and all just tat the conclusion of the six days of creation, in their infancy, before their eyes
vere opened? Such circumstances and conditions equire long time. Moses did not regard time, con-
dition or truth.
He had the table already spread for Adam and He, at their birth, and before they had any reasonable time to become hungry, or the fruit to gotow,
(with all the various fruits of the very extensive arden of Eden.) But Moses instantly prohbibited good and evil, the only fruit that could do them any
pood. That fruit was highly medicinal, as it almost nstantly cured their blindness. This opened to heir view everything around them, disclosed their
condition, their wants and the necessity of pro-
ding for them. The eating of this fruit is previding for them. The eating of this fruit is pre
isely what the Creator would most have- desired.
ind If there is any one lesson, injunction or command,
more strongly inculcated by the Almighty than more strongly inculcated by the Almighty than
another, it is His will that humanity should eat
bundantly, of the fruit of the good and evil. If Moses were a witness on the th
gind, we might ask him how stand, we might ask him how long it was, or hov
many days it was from the creation of Adam to his eating the "forbidden fruits" From his answer we might guess how long it would require to mak have the trees blossoming and bearing ripe fruit, in What else but progress produces the changos universe? "The greatestst secret of of Progress is, that
it has a keen eye that never sleeps, nid a righthan it has a keen eye that never sleeps, and a
spirit that never dles."-deton, p. 110 .

| We call the attention of our readions to the call for the Third Natloual Courentlon of Spiritualists, to be held in Provideace, Rhode dalamd. Nou is the thee for the At-ends to organize local sucheties all over the contutry mid seleot delegatise to ropere- |
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Sut orgaulze ont the broadest and most liberal plan.


|  | RELIGIO-PHILOSOPHICAL JOURNAL. |  |  | (Arcon 17, 1866. |
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| vications prow tia |  |  |  |  |
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|  |  | douth or any change, Now f am golng to come down a little bit serioas and qulot, and say that I | however. I am living, and had the happiness of |  |
|  |  |  | Idea of. When you come here I know |  |
|  |  | deathe that Inve not met mutre foum |  |  |
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| wisdom, we would ask that |  |  |  |  |
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|  | transgressor is har Now, my friends, |  |  |  |
| Thee manifested in the different Thou art good. |  |  |  |  |
| Thy volece in the wartiling songsteres, sas they semed |  | smasi |  |  |
| Thee ; and like unto them we would offer thankful- |  |  |  |  |
|  |  |  |  |  |
|  | had had time to arrange matters a little different; | 隹 | I do not care to demonstrate it to you by anything |  |
|  |  |  | astonishment and wonder |  |
| which we may pass. And though brother should |  |  | your horror at the iden of my coming |  |
|  | really be for the best until after the thing is done. | apt tho grat or eon |  |  |
| phant, and error |  |  | If you, my friends, fin |  |
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| power while in the material form, you | cation, but he left after adding the following :] |  | according to them, <br> It was to quiet your | mak you mil hid |
| - that form loes nothing hut ont tho |  | , |  | Here will be preem |
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| human mind, that <br> time to remove it. I wish I could have |  |  |  |  |
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| not speak of any one thing in particular. I now see things as they really exist, and I perceive that |  |  |  |  |
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| ords of comfort as you need. Your friend other, James Bliss. |  |  | tio | $\begin{gathered} \text { thate } \\ \text { of feen } \end{gathered}$ |
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| got the ileas that |  |  | , mom |  |
|  | o their heads ; but so it did, and |  | Timimbeat |  |
|  | using the expression, "before I died," wh |  |  |  |
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Maren 17,1866
RELIGIO-PHILOSOPHICAL- DOURNAI.

An Original and startling Book:
THE ORIGIN AND ANTIQUTPY

| PHYSICAI MAN, <br> scienterically considered, <br>  <br> HE IOKVEIOPMENT YKOMTHE DOMASN OVTHY, BRUTE, ANDHKFEKBION BY OKVAT WAVYB <br> EX MUDSON TUTTLE. |
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THE BIOGRAPHY OF SATAN;


## MOSES AND THE ISRAELITES,



 1302t JUST PUBLISHED:
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TRUE HISTORY OF THE MAN


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THE MEDIUM ARTIST,


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The Wonders of Nature. - No. 12.









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