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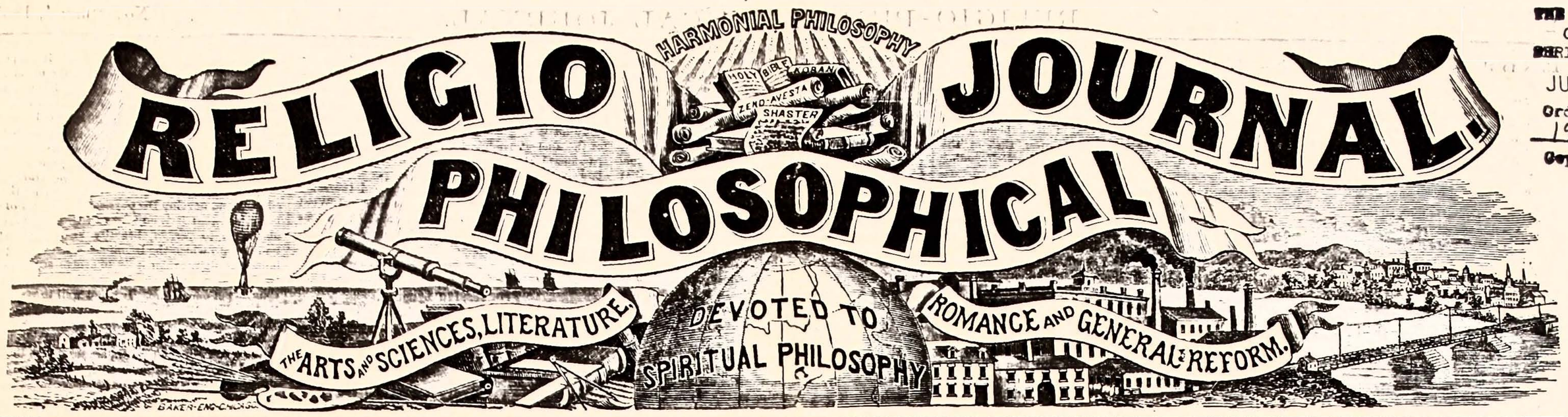

$3.00 PER YEAR IN ADVANCE.] Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing. [SINGLE COPIES EIGHT CENTS.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS. } CHICAGO, NOVEMBER 4, 1865. VOL. 1.—NO. 6.

For the Religio-Philosophical Journal.

Growing Old.

BY LOIS WAISBROOKER.

They tell me I am growing old—
That on my brow are lines of care;
That years have left their furrows there—
That Time, with fingers gaunt and cold,
Is weaving in my nut brown hair
His lines of frost, as if he would prepare
For death a pathway, and his labors share.

And I repeat, "I'm growing old!"
Then as I pause to ask the meaning
Of words that unto me are seeming
Like to an idle tale oft told,
Or like the vagaries of dreaming,
I see a light from out the distance streaming—
The light of life in mellow radiance beaming.

The light of life, the light of heaven,
That on the wings of love is flying
To win us from our bitter sighing—
A holy light, by which 'tis given
To know that time is only trying
The bands to sever, that are round us tying
Our worn-out-garments, and we call it dying.

Go, tell that merry hearted child,
Whose little feet are pattering o'er
The pebbles on life's sandy shore—
Whose laugh rings out so free and wild,
He's growing old, because the clothes he wore
With so much pride a month or two before,
Are now with rents and patches covered o'er.

Ah! just as well, as talk to me of aye,
Because the garb I'm wearing
Looks dull—because decay is staring
Upon me from life's fairest page.
New robes are even now preparing,
And angels soon shall shout the reappearing
Of life's worn book, the real immortal bearing.

Then talk no more of growing old
To one whose life shall last for age—
Life that throughout unending day
Shall still in higher forms unfold.
From out the depth of being comes the cry,
God's image, it can never die;
Death has no sting, the grave no victory.

Entered according to Act of Congress, in the year 1865, by HENRY T. CHILD, M. D., In the Second or Eastern District of Pennsylvania.

NARRATIVE
OF THE
LIFE OF FERDINAND DE SOTO
WITH AN ACCOUNT OF SOME OF HIS
EXPERIENCES IN THE INNER LIFE.

BY HENRY T. CHILD, M. D.,
No. 634 RACE STREET, PHILADELPHIA.

CHAPTER III.

METAPHYSICAL MUSINGS AT THE AGE OF THREE HUNDRED YEARS.

As I gaze backward over the steadily onward-moving panorama of life, to the period when I first awakened to consciousness in the form, now two hundred years ago, I see, as through a kaleideoscope, change following change, and still one unbroken chain running through all. In a brief and hasty manner I have given you some of the prominent points of my career. I have not discovered any faculties in the human soul that are entirely new, although I find some that were so germinal in their nature during earth-life, that, when unfolded here into fuller and more perfect action, have so much broader and more comprehensive sway as to lead almost to the conclusion that they were new faculties. I shall devote this chapter to the best explanation I can give of these metaphysical subjects.

Every one has experienced at some period of their lives, either from extraneous causes or from those operating within themselves, a whirl of excitement—a bewildering maze in which thoughts in wild confusion, and acts that they could neither comprehend nor control, have been committed without making any distinct impressions. This delirium of life, that seems to be lost and to have nothing desirable about it, is like the scenes amid the raging floods of the ocean, where some great upheaving tide causes it to burst the old barriers and sweep over the land, spreading confusion and destruction everywhere. But when these troubled waters gradually pass away and find their old resting place, the land and the land-marks, though somewhat changed, are still there. So there comes a time to the soul when it can calmly review the past, and all those points we fancied we had lost, come up strongly and distinctly before us. Thus are the mazes of human life, one by one, unfolded until all are rectified. This is one phase of memory here; another is that which gives the power of classifying all the events and experiences of life.

In early life on earth all the facts and experiences that the mind gathers are thrown together without rule or order; as the mind progresses and the experiences are extended, it becomes necessary to classify and arrange them. This is the basis of science and philosophy in all their departments, but these with you are all imperfect and shadowy. It is only when the mind is unfolded in these higher realms, that it learns correctly how to classify and arrange, *not* the facts of science and philosophy, but all the experiences, thoughts and emotions, and out of these it forms a beautifully classified tablet, in which all departments of these are brought together and combined in such a manner as to be easily understood and appreciated.

Such a classification and arrangement can only be made after the spirit has so far progressed as to become positive to all these causes and to hold them entirely under its control. When thus controled and arranged, whatever may be their character, they become the legitimate property of the spirit, which it can never part with.

I have spoken of memory. This is not a faculty, per se, of itself, but a peculiar action of each of the faculties. Thus comparison has a memory of similar objects and scenes, causality of causes, locality of places, acquisitiveness of property, alimentiveness of food. So each organ has its peculiar memory, and the various groups and families of organs combine their memories. I am now to speak to you of the origin and nature of the mental faculties, and in doing so I am to be aided by your circle of spirits, and especially by your nearest friend, Edward. I am to do it, because we do not wish to break the thread of my narrative. The interior principle in man, which we call the human soul, is immortal and uncreated; it is a spark of the divinity, has existed forever, and will continue always to hold a place in the universe of God. It is composed of the interior nature and essence or spirit of all the primates or elements of matter, both spiritual and tangible or external, in the entire universe. This alone is immortal in its identity. The mind of man is a creation of the divine mind, an idea of God; had a beginning, and is not immortal in and of itself, and if left to itself would dissolve and return again to its original elements. This bears a strong resemblance to the human soul, being composed of the interior nature and essence or spirit of all the primates or elements, both spiritual and external, of the globe or world on which it is created. Its close approximation to the soul adapts it to form for this an external envelope or body. The matter composing the mind is one degree more gross than that which composes the soul, but more refined than that which forms the imponderable, which is the next grade of matter. I can give you no proof of the truth of these statements, but now we come to a plane with which you are somewhat more familiar. The first division of the imponderable in the line of descent toward gross and tangible matter, is that which is known as the life force, which, although common to man and animals, is higher in him and varies considerably in different individuals and races from the highest point in the most perfect human physical organism, containing the entire range of the elements of the globe within it, through various grades down to a point in which it meets the life of the animal.

Next below this is vegetable life, and then the odd force of Baron Reichenbach, and after this magnetism, of which the several grades descend from human to animal, vegetable and mineral magnetism. Next we have electricity, which also runs through the grades of human, animal, vegetable and mineral electricity. Next to this is that grand and magnificent principle or compound, *light*, composed of its chemical and primary rays. Oh, light! Thou art not only beautiful without and within thyself, but thou art the great revelator of beauty—the symbol of the Infinite, who is not only light itself but who is ever repeating the glorious old anthem, which made the morning stars ring out their everlasting chorus in the music of the spheres, "Let there be light." Next to this, and last of your division of the imponderable, is heat, on whose genial bosom the vast realm of life finds its home and resting place. From these the gradation proceeds to the gases, fluids and solids of the material universe. Here, then, we have embodied in a very brief manner a catalogue of the realm of matter. As seen from our standpoint we consider it as *one*, and look upon the beautiful steps or gradations as so many links in the eternal chain of God's economy, each firmly secured to the other, and all as real and enduring as the infinite God himself. Every form of matter perceives its kindred. Mind is conscious not only of the presence of other minds, but also of other objects in nature. The soul alone is self-conscious, and reads its own history and nature, and gives a measure of this self-consciousness to everything which it comes en rapport with. This self-consciousness of the soul is awakened by conditions. Man is a three-fold being. The interior and divine portion, which we name the soul, comes into a very close and intimate relation with that which is next to it, the mental organism, both of which are unconscious of this union and of their own existence until they have formed a union with a physical body to which they are attracted, and by means of which a three-fold being is formed. At birth they are all unconscious, but have faculties almost ready to be awakened to consciousness of the realities around them. This appears first in the sense of touch—the impressions made by the atmosphere and other objects, and the change of temperature, produce painful sensations. Light begins soon to act on the visual organs, sound upon the auditory nerve, and the demand for food awakens the sense of hunger, thus beginning in a very simple manner. In a few years there is a beautiful awakening to consciousness through these senses, but it is only in the more mature and full development of the system, when the moral nature, under the influence of the soul, produces that self-consciousness which gives man a realization of his immortal nature and destiny.

The mental and moral organisms thus become conscious through the physical, which they use while man lives on earth; and while on the one hand the physical is the only means through which consciousness can be first awakened, on the other it throws a veil, more or less dense, over all the faculties and all the different shades of character, from the idiot, with his dull stupor and empty, unmeaning gaze, to the most acute and profound philosopher, whose broad and far-seeing intellect enables him to scan and comprehend many of the laws and principles which govern in the realm of mind and matter. Clairvoyance and clair-audience are experienced by mortals whenever this veil is rendered thin and transparent. It is subject to great variations. Disease may cause it to obscure the perception of the faculties. Old age often renders it more dense than it had been, though not always, for there is a condition of advanced life in which the faculties become more clear and the spiritual vision is bright and beautiful.

Food and exercise are continually acting upon this veil; physical violations produce their effects upon it. This may, by proper care and cultivation, be made clear and transparent, and the faculties correspondingly bright. Still there is no condition of human existence on earth in which it ceases to be a veil.

Oh! ye who have been plodding through life, at times groaning under hard and toilsome efforts to comprehend the law and principles of mind and matter; and ye who have gone forth exultingly in those fields, and felt that God had blessed you with power to scan and fathom many of the mysteries around you; we would say to you, one and all, that there is a grand and glorious field before you, and when the sunlight of the inner life shall shine in upon your intellectual and moral natures, and no veil of physical nature shall hide the beauty and sublimity of the scene, there, with a vividness and freshness which you have never before realized, you will look into the profound depths of nature and read everywhere lessons of beauty, such as physical eyes have never seen nor physical ears heard, nor hath it entered into the physical nature of man to conceive of.

This unveiling of the faculties is not a sudden thing, but by degrees, as they come out of the old habits of life and learn to master those propensities which have led them astray, there is an interior unfolding which makes this manifest. At first, as a general rule, all spirits perceive that the atmosphere of the inner life is clearer, and there is a mild and beautiful radiance over all; but the old maxim, *natura non facit saltem*—nature never makes leaps—is as true here as with you. But whenever we come into the free and full exercise of our faculties here, and are withdrawn from the influence of earth and earthly habits, we find a delightful change.

I fully endorse the views already given you in the preceding narratives in regard to our labors here, and have only to add that the great law of demand and supply covers the entire ground of our labors; that there is no possible or conceivable want here that does not awaken somewhere a willingness and a power to produce an adequate supply. Men, like little children, sometimes suppose they have wants, which are not real, and for these there is no supply, though many fancy there is, and feel that they are gratified; but if it be not a real want, the supposed supply will fail to give satisfaction and will pass away.

Another thing which we realize here, is that there are no aspirations, no hopes, no visions, however sublime and transcendental, that are beyond the reach of, and may not be realized by those who feel them, that the so-called region of imagination, supposed by many to be a mere phantom-world, is as perfect a reality as any thing in the universe. In fact, the most profound philosophers I have met, have come to the conclusion that those things, which men on the mere external plane look upon as the only substantial realities, are often the most fleeting and changeable, while those things which they look upon as phantoms and shadows, are in fact more enduring and unchangeable than the former.

The great central idea of the human soul, around which all other thoughts revolve, is not sufficiently developed with you to be realized as it is here. This idea, which is the basis of human individuality, grows stronger as we advance, at the same time that the feeling of respect for this in others, renders man's intercourse more true and beneficial.

In the narrative of John Stoughton, we have given our theory of perception, consciousness and self-consciousness, we shall now go one step further in our explanation of these. Every being and substance in nature is at least dual, having an interior and spiritual essence and an external and physical body. These externals are always either united to, attracted to, or repelled from, each other, by, and through this internal and spiritual essence. Thus you may take two pieces of any metal, iron for instance, of about equal size and form, and place them near to each other, but not in immediate contact, and if your vision were sufficiently clairvoyant to perceive the exact condition of things and the relation which subsists between these, you would first perceive radiating lines of light flowing out in all directions from each of these bodies, of a color peculiar to the substance. On the line between these bodies when the currents from each meet and pass each other, there is a much more numerous stream of rays, as well as greater activity in the movements of these, and thus the iron perceives its kindred, and were they so suspended as to be easily moved, they would come together; while if the substances had different characters, they would repel each other. This is the foundation principle of the law of attraction and repulsion. When the rays of currents passing from any body, either from its superior size, or from any other causes are more numerous and active than those from another, the former exercise a positive influence over the latter, and thus is the law of positive and negative influences established, and regulated entirely by these currents or emanations. These always permeate all substances and more in and around them, and are the changes and progressions which mark the history of matter everywhere. Even the most solid and enduring forms are subjects to change and disintegration, under the action of this law. By its influence there is a universal tendency in these to crumble into decay, and it has, and ever has been through the operation of this universal law that the surface of the earth, with its ocean beds and its firm old rock-ribbed crust is prepared in soil for the reception of the multitudinous forms of life. These forces unlock all the wonderful treasures of the globe, and form the almost infinite variety of new compounds that mark the universal face of nature, and without which the globe would have presented an unbroken field of solid matter, without life, and almost without a moving thing to gladden the stern and unattractive face of the barren wilds of primitive nature.

These currents of invisible and imponderable matter, operate not only in the solid crust of the globe, and decompose the rocks into soil, but their influence is manifest everywhere, even among the firmest and enduring substances, which man, by his ingenuity, has brought to aid him in the pursuits of life. The same disintegrating force or law is in operation here, and we find that the shafts of your steam engines, the axles and springs of your carriages, and every substance which human skill has devised and applied to the construction of machinery, have a limited duration, and the time comes when the best of these, will, under the operation of these currents, have the attraction of the atoms so far overcome as to break asunder.

In the vegetable kingdom these interior and spiritual currents are more potent and effectual than among the minerals. These establish a circulation among the fluids of the plant, and through their influence a constant interior deposit or growth is maintained. The life force, operating through these currents, produces all the mysterious and wonderful phenomena that mark the life-history of the plant. It is owing to these, that certain plants seek to isolate themselves, and others manifest a disposition to congregate; the life of one, extending its influence, exchanges and enfolds within it a portion of the life of another.

Look upon the broad forests, spreading over the plains of earth, or upon the waving fields of grain, and you behold thousands upon thousands of individual lives, standing with their forms side by side, giving mutual support to each other, a vast brotherhood. This interchange of the spiritual and ethereal essences, and aroma of plants and flowers, is the beautiful and wonderful variety of form, color and development, which the skill of the horticulturist produces in the plant and flower.

Even in the wild and uncultured fields of nature, plants and flowers blend and mingle, and interchange with each other, forms of grace, lines of beauty, and tints of loveliness; nor is this influence through these invisible currents, confined alone to the narrow limits of the vegetable or the mineral kingdoms, but most beautifully do these send forth their holy embrace to encircle and enfold life on the animal plane, and without this no living being could walk the earth or move within the waters; man himself reposes on the divine aroma of plants and the celestial fragrance of flowers feeds his interior nature. Not only in the living plant is this influence felt, but it continues in the decaying form from which the life has fled, and in which the chemical laws begin to assert a supremacy over the vital forces, and as these forms fall into moldering decay, they extend a kind and loving hand to their successors, and out of the remains of former generations, there is a grand and beautiful resurrection of new and higher forms. Thus is the car of life steadily and forever marching on through more perfect and elaborate forms; ever contracting debts to the past, to be paid with interest to the future. Thus is the river of life continuous and unbroken, and the love of the Divine Father sparkles and shines forth on every rippling wave of this ever onward stream.

We have said that the positive and negative conditions which are the source and cause of ALL motion, result from the relative force and activity of these interior and exterior currents. In the narrative of R. G., we gave you an account of the process of cell formation, and the causes of the motions of the planetary bodies in the various solar systems.

All motions are caused by these currents from the most gentle and imperceptible to the most severe and violent explosions in which the power seems incalculable. Every thing connected with these currents is important and increasingly interesting as we ascend from the mineral to the vegetable, the animal and the human kingdoms. In the animal kingdom, such is the freedom and power of the currents, as to give motion, not only to the fluids which circulate through various parts of the body, but also to the muscular system which has the power of moving in itself, and also of giving motion to the different parts of the entire body, and in many instances a very considerable amount of power beyond this. It is in the harmonious movement of these currents in the various organs of the body, that maintains it in a condition of health. The influence of these in animals as with plants, establishes their character, either of isolation or gregariousness; they also establish and define the various divisions, families, groups, genera, orders, species and varieties, and it is through the same influence that the important relation of the sexes is established. The peculiar influence of each animal, as well as each family, results from these emanations or currents; hence the places where they dwell, and the associations which are around them are marked, and it is a familiar fact that the man who associates constantly with horses, swine, dogs, or any other animals, acquires certain traits and peculiarities of character.

In the human organism, we find the most perfect operation of these various currents or forces in all the different organs, and where there is a harmonious action and blending of these, they form the most perfect structure that exists. Everywhere throughout the realm of nature, these currents are operating. In all substances, both in the forms in which they exist and to a certain distance around each of these. It is this force outside of the limits that forms the universal bond of union throughout the realm of matter, and under its influence each body has its place, position and peculiar influence.

We have given this meagre account of the operation of these currents on the external plane, in order that we might have a basis for the explanation of our views of the mental and moral organism of man.

The mental organism, being composed of invisible and imponderable matter, has within it circulating and radiating currents, proportionately more refined than its own body. These currents revolve within, thus producing the various mental emotions, each organ having those peculiar to itself.

In all the departments, both of matter and of mind, the activity of these surrounding currents, and the influence they produce, is governed and regulated by the forces of the interior currents, and thus is the influence of each of the organs of the mental and moral organisms upon those around it, measured by its own intensity, and thus, too, does man everywhere carry around him, the impress and character of his own interior nature, to be felt and appreciated more or less accurately according to the sensitiveness and refinement of those about him, who receive it; and the time has come, on earth, when this appreciation of character and condition, has become so fully developed as to enable many to discover much more than is at times desirable in relation to the condition of those with whom they associate, but the highest intuition of this character on earth, is much less perfect than is common here.

The mental organism of which we have spoken, forms a body similar in all its parts to the human physical form, and every organ and tissue of that body is permeated during the entire life on earth by the influence of mind, and may be said to be a part of the mind, and this mental organism, which at death leaves the body and becomes a visible form in this sphere, is in reality the spiritual body.

In life every organ and tissue is, or should be, under the control of the mind. We have spoken of currents within and around every external substance. The same condition exists in every organ of the mind; each of these act naturally and spontaneously, and produces, by the currents within itself and those around it, its own peculiar thoughts and emotions.

The action of a single organ, is an emotion; of a few organs without much concert, is an impulse; the combined action of several organs well concerted, constitutes the will power. This is modified by the character of the individual, some having much more energy than others. As we see in a community, certain individuals who have a power to give a bugle call that rouses the people to follow them and do their biddings; so in the human mind there are certain faculties that will rouse up and call to their aid powers which others could not bring out.

Will power depends upon two things, inherited conditions favorable to it, and proper culture. The former, each must accept as it comes—the latter is accessible to all, not however, with the same degree of ease. It should form an important part of the early training of all to develop joint action of the faculties or will power, for this marks and determines very much the character of a man.

(To be Continued.)

VIRGINIA F. F'S.—The following illustration of Virginia slave-breeding needs no comment. The facts stated, we are assured are strictly true, and of public notoriety at Washington:

"Charles Syphax, a colored man, having a considerable quantity of white blood in his veins, is a man of intelligence and excellent character, and is messenger to Secretary Harlan. It also happens that this colored man is a *half-brother* to Mrs. General Robert E. Lee, and grandson of George Washington Parke Custis, who was a stepson of George Washington. This is quite a pedigree, is it not? There are seven other men of the same parentage, all brothers, two of whom have been employees of the Interior Department for a number of years. It is also asserted as a well known fact, that Mrs. General Lee has in all some forty half-brothers and sisters of the same sort in and around this city.

"Governor Brown, the ex-rebel governor of Georgia, is here seeking a pardon at the hands of the President. He had occasion one day this week, to call upon Secretary Harlan, and as is customary, sent in his card by the messenger, Mr. Syphax. When he had departed on his mission, a gentleman with whom he was conversing said:

'Governor, the *gentleman* who has taken in your card is half-brother to Mrs. General Robert E. Lee, wife of the late commander-in-chief of the rebel armies.'

'Ah!' replied the governor, in a manner indicating no surprise whatever at the fact.

"Why should he be surprised? Is not the South full of such cases? Is not amalgamation one of the settled kindred principles and effects of slavery? Let us hear no more twaddle about Republicans being amalgamators!"—*Muncie (Ind.) Times.*

An International Congress between France, Italy, Switzerland and Belgium, is now sitting for the purpose of coming to an agreement respecting a uniform copper currency.

Mr. Cobden's eastate at his death, was only valued at $8,000.

Lines to the R. P. Publishing Association.

BY A PIONEER.

Brave brotherhood of truth, all hail!
The millions pine for light;
From every hill and every vale
Where brood the shades of night,
A cry goes up from suffering souls—
A mighty cry for light;
Then fling your brave, bright banner forth,
With dower of sunshine for the earth.

Brave brotherhood of truth, all hail!
A million hearts rejoice,
As borne upon the passing gale
They catch the gladsome voice
Of liberty, and peace, and love,
And million hearts rejoice;
Then let your words of wisdom fall,
And rend like balls, old error's fall.

Brave brotherhood of truth, all hail!
A watching pioneer sends
Greeting over hill and dale,
And humble words of cheer
To aid you in the work of love—
A work so needed here,
Where millions wait to see the light
Break through the darkling shades of night.

Brave brotherhood of truth, all hail!
The angel hosts shall prove
A present help should weak hearts fail,
And from their spheres above
They come, to bring to earthly homes
Sweet benisons of love.
Oh! let their blessed words be heard,
For sad hearts pine to hear the word.

The mother, o'er her dying child,
Bends low in pale despair,
And burdens with her pleadings wild
The cold and shuddering air.
She cannot see the glorious forms
Of angels hovering there;
Oh! pour upon her eyes the light,
And dissipate her spirit's night.

Wherever suffering souls are bowed
In anguish dark and deep,
Oh! burst the gloom of sorrow's cloud,
And bid the bowed ones leap
Forth into liberty and light,
Nor longer sadly weep.
Brave brotherhood of truth, go forth,
Pour freedom's light upon the earth.

For the Religio-Philosophical Journal.

Be True.

BY HUDSON TUTTLE.

Be free. It is a gift which God hath given,
Whate'er your color, sex or caste may be;
Then let your man-made chains fore'er be riven,
And in your manhood say that you are free.

What though the world and you may disagree,
And fashion's brainless menials at you sneer;
Far sweeter is the joy of liberty,
Than gorgeous bondage and its pampered cheer.

Then break the ties—bid hoary creeds adieu,
And flee the Upas wave of worldly pride;
To God and to your own divinity be true,
And though earth frown, to heaven thou'lt be allied.

Press onward; battle fearlessly with wrong,
And you shall win the gem of peace divine;
Angelic voices will thy praise prolong,
And laurels never fading will be thine.

Then e'er be free! Bask in the glorious light,
Which from the sun of truth is freely given;
And when the tie is broke which stays thy flight,
With pinions loosed, thou'lt soar from earth to heaven.

Landmarks of the Old Theologies—No. 4.

BY C. BARING PECKHAM.

Dr. Hodge, in "*Reason in Religion*," protests against "penetrating into dark corners and disemboweling sacred mysteries." But where many landmarks of the Biblical religion are found stowed away in the ancient bowels, ought the veil to continue unlifted when Moses is read, that a priest caste may thrive by making ignorance the mother of devotion? Something too much of this engineering we have already had, and Dr. Draper, in his "Intellectual Development of Europe," and in his "Civil Policy of America," has rightly assigned the dark ages of civilization to the church. What greater reproach to Christendom than that the fable of Adam, Eve, and Snake should be a literal basis of the Word of God! Even those from whom we might expect greater light and more open dealing, talk gravely of Adam's fall, and make woman the subject of a literal tyranny from the mystic symbolisms of old time. Egyptian civilization, some three thousand years ago, granted to woman a higher status and larger sphere than later Christendom allowed from the teachings of the Mosaic hierophant and of Paul. Has the church ever invited to free inquiry, or in any way enlarged our sphere of vision? Has it not rather bound us to Procrustean creeds with a veto upon free thought, till the nineteenth century of its civilization, belches the infernal rebellion in defence of slavery—the sum of all villanies; yet the South has been very pious in its churchdom, nor less the North, in much of its *Lord* theology. Is it not better then, to have out-spoken truth than emboweled mysteries? May there not be something more of progress in disemboweling and ventilating them so as to free them of their supposed literal, infallible authority? Why should the dead past dominate the living present in a "Thus saith the Lord," unless we mean forever to confine ourselves to the measure of old time? It is well to search the planes of ancient thought to see on what wise the religions were wrought, but not blindly to suppose that we may not find by seeking, as much of heaven as the ancients; for there remain to us the same modes in which to live, move, and have our being. It is well that we enlarge ourselves to much of the ancient mind, to rise the more easily from the cramping of modern creeds. We will proceed, then, with the various phases of truth, that the truth may make all free.

Says Watson, in his sketch of "The Medical Profession in Ancient Times": "It was a belief among the Egyptians that infants had at times the power of divination; and in the sacred ceremonies of their temples, the sports and gambols of young children were often introduced." Thus was the Word in Egypt, as in Jewry, sometimes revealed unto babes, and out of the mouths of babes and sucklings was the way of God expounded more perfectly, as with the Camisan children in France when bounded by the infallible church; and so in this present day, there are children in the spirit, so to speak, that shall give them utterance from the unfleshed side of the Jordan, as in the case reported in the *Banner of Light* of September, No. 25.

Among the most ancient in medicine, the Asclepiadæ, "the neophyte was inducted into his art with all the secresy and exclusiveness which from the remotest ages, had prevailed among the handicraft associations, the religious orders, and, at a later period, in the political clubs, and even in the schools of philosophy. For as at Athens, so in all other States, these unions, mysteries, or secret associations, were innumerable. * * * The ceremony of initiation into them varied somewhat with the character and object of each; but from the few hints preserved respecting them, there is reason to believe that in all of them, it was modeled, as near as possible, after that of the Eclensinian and Dyonisian mysteries"—including the less and the greater where the ultimate degree was called "Friendship with the Deity"—and fetched a compass to the Holy of Holies, or Ark of the Covenant; and enabled the proficient like Moses, to talk face to face with God as a man talketh with his friend.

The fifth degree, or Friendship with the Deity, was a result reached only after many years of active service by those who had obtained the highest perfection in their respective occupations. These five points of Friendship were probably the famous five which included the male and female principle in the *he-she* of the Lord as defined by *Lanci* in the ineffable Jehovah, and also fetching a compass to the famous five-pointed star drawing from the five fountains of the *Triad* and the *Duad*, or the pool of Bethesda having five porches.

Says Watson, the three essential stages of advancement answered to the three scholastic degrees in the universities of the middle ages, and to the three degrees of the Freemasons; with both of whom the ceremonies were in fact from those of the earlier mysteries. And we are told by Mr. Burgess, "that the crowning or binding of the head never took place before the completion of the fifth year."

In early medicine, as in early religion, the secrets belonged to God, as per Bible, and as per Hippocrates with reference to his own profession that, "Things which are sacred are to be imparted only to sacred persons," and that "it is unlawful to impart them to the profane until after their initiation into the mysteries of the science"—when a survey of the Holy Land from the promontory of the Sacrun, or Pisgah's Top, opens to the view of all, the regions round about. Thus illuminated, "the candidate was obliged to subscribe to the oath" akin to that which Abraham and Jacob swore by the Phallic Jehovah, and "a formula, analagous to that which was enjoined among the Pythagorians, and was in the following words," showing that on ancient heathen ground, there were not wanting the highest principles of morality and propriety as understood and enjoined, as per oath: "I swear by Apollo, the physician, by Æsculapius, by Hygeia, Panacea, and all the Gods and Goddesses, that according to my ability and judgment, I will keep this oath and stipulation, to reckon him who teaches me this art equally dear to me as my parents, to share my substance with him, and relieve his necessities if required; to look upon his offspring on the same footing as my own brothers, and to teach them this art if they shall wish to learn it, without fee or stipulation, and that by precept, lecture, and every other mode of instruction, I will impart a knowledge of this art to my own sons, to those of my teachers, and to disciples bound by a stipulation and oath according to the law of medicine, but to none others. I will follow that system of regimen, which, according to my abilities and judgment I consider for the benefit of my patients; abstain from whatever is deleterious and mischievous. I will give no deadly medicine to any one if asked; nor suggest any such council; and in like manner I will not give a woman a pessary to produce abortion. With purity and with holiness, I will pass my life and practice my art. I will not cut persons laboring under the stones but will leave this to be done by men who are practitioners of this work. Into whatever houses I enter, I will go into them for the benefit of the sick, and will abstain from every voluntary act of mischief and corruption; and further, from the seduction of females, and males, of freemen and slaves. Whatever, in connection with my professional practice, or not in connection with it, I see or hear, I will not divulge, as reckoning all such should be kept secret. While I continue to keep this oath inviolate, may it be granted me to enjoy life and the practice of my art, respected by all men at all times. But should I trespass and violate this my oath, may the reverse be my lot."

Æsculapius and his daughter Hygeia included in their symbolic Word, the Serpent and Child so considerably used in the revelations of St. John. Hygeia flanking the Virgin of Israel, as well as the Mother of God, the young child was discovered by the wise men from the East, who found him laid in a manger, having bread to eat that ye wot not of. Over this Ark of the Covenant, the watchful Dragon or Cherubim kept ward by the flaming sword, that no one should flank the Garden of Eden or the Hesperides.

Ancient Law, Physic and Divinity, were a trinity in unity in the way of doing the Word which embraced all things in a Spirito-physical theology. This, in metaphor and symbol, draped every aspect of the mysteries, and personified every function in the manifestation of its life. It was the nature worship, whose culmination, or ultimate, was the Grand Man with the side issue or Rib inclusive. It was in this latter aspect of the Word that Adam came to grief, and Milton, in a triad of the same *squacked* as terribly as St. Paul, when buffeted by Satan with a thorn in the flesh. Alas! poor Milton, that he should have been so buffeted by "this novelty on earth, this fair defect of nature;" but he assures us that he is happy now, for which we thank God, and take courage.

Along the ancient track, where priest and caste monopolized philosophy as lawyer, medicine-man and Lord, the wisdom of God in a mystery might only be revealed in riddles, and thus "the way of the Lord wherein ye go," was rather a hard road to travel. In the trunk and limbs of a man, showed on the allegorical plan, every function was a person in the Grand Man, and the Hierophant, the symbol of Him whom the heavens could not contain, and whose kingdom come on earth was as it is in heaven. Max Muller traces to the earliest *dawn* the first aspect of the Word by the way of the East, whence came the God of Israel, as per Ezekiel. God was impersonate in his works as manifest to the soul. The heavens declared his glory and the firmament his handiwork, neither by "speech, language nor voice," except by parables and the interpretation thereof in the words of the wise and their dark sayings, as when Moses talked face to face with God, as a man talketh with his friend. In Greek culture, God was very much physiologically considered in artistic life. To be ye perfect as your heavenly father is perfect, was, with the Greek, to live God physiologically; hence, every outworking of the Spirit was embodiment of Deity and art-life, a new creation. Says C. O. Muller—"Every movement and gesture *speaks* to us involuntarily; without design, we constantly represent spiritual life. To regulate this involuntary representation was a main point in Greek education. It was expected that by habituating to outward dignity and noble bearing, the mind would be also tuned," and thus the full music of the spheres rounded into life. "Religion will be the more artistic, and in particular the more plastic, the more its conceptions are representable in an adequate manner in the forms of the organic world. A religion in which the life of Deity is blended with that which exists in nature, and finds its consummation in man (as the Greek religion was) is doubtless especially favorable to the plastic art. However, even such religion still recognizes at the same time something unrepresentable in Deity, something that is not adequate to those forms, and all parts and phases of it do not surrender themselves in the same manner to artistic representation. * * * Whilst the genuine artistic form demands an entire correspondence and intimate combination of the spiritual significance with the external representation, the symbol rests on a bolder conjunction of divine beings with outward objects, which can only be explained by the efforts of the religious feeling to gain external aids and resting points for the aspirations of the soul.

"Of this description are the animal symbols of the Greek Deities; only he who is penetrated by the particular feeling of faith, sees the divine life in the animal. Religious worship, in the strict sense, is symbolical; and art only links itself to it, and the symbolical becomes subordinate in art the more the latter is developed."

The early Hebrew Seers or God-men denounced art in symbols of wood and stone, or any religious imagery as a submergence of the spirit. Like the Fire and Sun-worshipers, they were more one with "Nature's realms of worship, earth, sea, air, nor fixed on fond abodes to circumscribe their prayer." In later times, Jerusalem became the focus of the Lord God of Israel. But even the earlier Hebrews set up their Bethel stones and Ebenezers and through all their mysteries had representations of the Word made flesh in Teraphim and Cherubim, with Seraphim and very much cattle in symbolic animal forms through all the list of "varmints," in the vision of St. John. Nor were the gods newly up, for they had taken the earliest round of Jacob's Ladder to follow on to know the Lord, and to see whereunto the Word would grow by ascending and descending through "ring streaked, speckled and gray." From earth to heaven, and from heaven to earth, the living God or Life was personified. Spirit, and star, and soul were interchangeable in making angels, spirits, and ministers a flaming fire. They were also eyes of the Lord as per Zachariah. We do not then lay judgment to the line if we attempt to read ancient symbol and parable to the superficial measure of modern literalism.

The Italian language superseded the Latin by the agency of the ladies, as per Max Muller, "They did not understand the Latin," and so poured out a volubility of tongue as writ on satin. We must allow the ladies an equal field, that the hard Word may be blended with the soft. St. Paul, being somewhat sharp and angular, and shy of women, spoke "some things hard to be understood," so that "the unlearned and unstable," not knowing the landmarks, "wrest with the other Scriptures unto their own destruction."

The Prakrit dialects in India, as per Muller, and "the Ionic and the Cymric, sprang originally from the domestic idioms of mothers, sisters and servants at home." Thus we may see how the Word came in double portions (literally double mouthfuls) of the spirit, in the milk for babes and strong meat for men, with the "putting of wisdom in the inward parts," as per Job. Says Muller, in "the soul, or inside of language," is to be found "some of the fundamental principles of mythology, both ancient and modern. * * Such signs as plus, minus, to be multiplied, to be divided, equals, greater, smaller, sun, moon, earth, Jupiter, Saturn, Mars, Venus, etc., are intelligible to mathematicians and astronomers all over the world, and in symbolic physiology. Thus, the earliest significance of the cross was in the sign for multiplying and replenishing the earth, and the divides, the sign for Old Phalig, etc. The *Logos*, from its derivative, "to gather and to gather from every kingdom under heaven, constituted the lively stones built into the name whereby any one could be saved." The *Logos*, or Word, "though it penetrates into the depths of the sea and earth, elevates our thoughts as high as the stars, and leads us through the vast spaces and large rooms of this mighty fabric, is nothing more or less than gathering up of the single by means of the general. The ideas given by the early framers of language repose chiefly on wit and fancy, which accords with Locke's definition. Wit, he says, lies most in the assemblage of ideas, and putting those together with quickness and variety, wherein can be found any resemblance or congruity, thereby to make up pleasant pictures, and agreeable visions in the fancy; judgment, on the contrary, lies quite on the other side, in separating carefully from one another, ideas wherein can be found the least difference, thereby to avoid being misled by similitude, and by affinity to take one thing for another."

The ancients, by inverting or changing letters to any amount made their meaning very equivocal. "It was an amusement in which people might display more or less of learning and ingenuity." So that the Word, written on this wise, was, in its etymology, unworthy the noble title, "The Science of Truth." * * "We have known words to be of the same origin which have not a single letter in common, and which differ in meaning as much as black and white."

There is a back ground to God's Word darkened by ages, and requiring to be lighted up so as to be read by Urim and Thumnim, by Teraphim and Ephod, by dreams and by visions in the head. "Although we possess but scant, abrupt and oracular sayings which are ascribed to those early sages, yet these are sufficient to show that they had peered through the surface of language, and that the real difficulties of the origin of speech had not escaped their notice. When we translate the enigmatical and poetical utterances of Heraclitus into our modern, dry and definite phraseology, we can hardly do them justice. Perfect as they were when seen in their dark shrines, they crumble to pieces as soon as they are touched by the bright rays of our modern philosophy, yet, if we can descend ourselves into the dark catacombs of ancient thought, we feel that we are there in the presence of men, who, if they lived with us and could but speak our language, would be looked upon as giants. * * They had to speak in parables, in full, weighty, suggestive poetry—poetry that cannot be translated without anachronism. We must take these words such as they are, with all their vagueness, and all their depths, but we must not judge them by these words as if these words were spoken by ourselves."

Bearing this in mind, let us take heed how we read the oracles written with the finger of God. "Words were statues in sound, but statues not made by the hands of men, but by the gods themselves. The boldness and pregnancy of such expressions are the best guarantee of their genuineness, and to throw them aside as the inventions of later writers, would betray an utter disregard of the criterion by which we distinguish ancient and modern thought. * * * The production of new words rests on poetry as much, if not more, than on judgment; and to exclude the partial or fanciful element in the early periods of the history of human speech, would be to deprive ourselves of the most important aid in unraveling its early beginnings." Very well. Only let it be generally understood as to the *how* of the ancient landmarks, and while we may compassionate the pulpit whining over the "disemboweling of sacred mysteries," the people at large will learn thereby how they also round the same "dark corners," and by the same mystical Word may learn to read their "title clear to mansions in the skies, and bid farewell to every fear, and wipe their weeping eyes."

Reported for the Religio-Philosophical Journal.

Progressive Lyceum.

The following lecture was delivered before the National Convention of Reformers in Philadelphia, October 18, by M. B. Dyott, Esq.:

LADIES AND GENTLEMEN:—As a representative of that portion of the Spiritual movement, designated the Children's Progressive Lyceum, in this city, I have been requested, and I presume it is my duty to say a few words upon that subject. But when I look around, and see on every hand, the talent, intelligence, experience, eloquence and ability of a large portion of our country, those who stand equiped in the armor of reason and oratory, who throw the gauntlet at the feet of the combined wisdom, learning and talent of the theological world, and challenge them to an investigation and discussion of the grounds of their faith, those whose tongues are touched by the fires of inspiration from the angel world, I stand aghast at the position in which I have, by circumstances, this day been placed; I shall, however, draw consolation and encouragement from the fact that it is the part of wisdom, intelligence and ability to exercise charity towards the less gifted. Asking your indulgence for a brief period, I will proceed to express a few thoughts upon the subject proposed for consideration, which, I presume, would be appropriately designated "The Children's Progressive Lyceum." I shall start with the proposition that this movement is the foundation, upon which the superstructure of Spiritualism, the gospel of reason, philosophy, science, harmony and true religion must be builded. Why are we, numbering as we do millions, among whom are thousands of the most advanced minds of the age, so weak and impotent in our efforts to emancipate mankind from the thraldom of the Church, of superstition, of fear and the man-made creeds and dogmas that retard the wheels of progress, obstruct the road to happiness and hold the mind and bodies of humanity in a more abject slavery than the bondage of the black race, from which it has so recently been emancipated? It is mainly owing to the fact, that Spiritualists commence their work in the middle, or upon the verge of earthly existence. They have been tearing down, altering and repairing the old buildings which have been erected and occupied for twenty-five or thirty years, with the errors of total depravity, vicarious atonement, eternal punishment, predestination, the efficacy and essential necessity of baptism, the doctrine of an angry, jealous, vindictive and revengeful God, and a catalogue of inconsistencies, that time would fail me to enumerate. These withering and stultifying errors and falsities have been, and are being stamped upon the plastic brain of childhood and so embedded in its life, that it is the work of many years to remove the obstructions and clear away the rubbish with which the ground has been encumbered before the foundation of a superstructure of truth can be laid. Can you stand calmly by and see the errors of the past, the chains of a false and absurd theology fastened upon your little ones, or will you lay the foundations of your own edifice in reason, building its walls with truth, cementing them with love and adorning them with wisdom and common sense?

I once heard a minister bewailing the short-sightedness of his congregation in permitting the devil to avail himself of the advantage of brilliantly illuminating the entrances to his temples, whilst the avenues to the churches were left in comparative darkness. Is not the same remark applicable to us when we allow the church and its Sunday schools to take our children and educate them in those pernicious doctrines that have embittered the morning of our lives, cast a pall of sadness upon the noon of existence, and thrown its withering shadow upon our declining years, transforming that white winged messenger of change, commissioned by a father's love, into a terrible monster of vengeance and destruction? Is it surprising that in our large cities there are so many temples of error, magnificent buildings with their expensive and useless steeples, costing enough for their erection and support to make every poor man in the community comfortable, and that every town and village in the land can boast of its splendid cathedrals and its magnificent churches belonging to the Catholic, Episcopal, Baptist, Presbyterian, Methodist and innumerable other sects; whilst we, who are more numerous than any one of them, are dependent upon the efforts and support of a handful of earnest souls for an existence as an organization? Is it not owing to the fact that we are ever combating the errors, superstitions and delusions that others have planted and engraven upon the brain of childhood instead of preparing the material for our own edifice and creating a power of our own? Just as the twig is bent the tree is inclined, is a maxim which should be written upon our door posts and be kept ever in view. Fathers and mothers who have, like myself, suffered from the galling chains of superstition, from false teachings, from priestcraft, and have passed the meridian of life before reason could gain sufficient strength to cast aside the fetters that were fastened upon us during the tender years of infancy and childhood, is it not time that Spiritualists should take hold of the power of organization, not only as Spiritualists, but in the education of the young?

If the Lyceum movement be not the most efficient let us have something better. The young are being, and will be educated in some way, if not in the right, then certainly in the wrong. It is natural for the young to seek association with those of their own age, therefore many of our children are in the Sunday schools of the churches and are being taught those errors and falsities which have cost us years of suffering and effort to disencumber ourselves of; they are being made the victims of morbid fear which will embitter the future of their lives and cause them much unhappiness. If this be no misfortune, why do Spiritualists rejoice in and seek to disseminate the new light they have discovered. Is it not in consequence of the sufferings we have experienced, that we would not entail upon our children a like heritage of misinterpretation, superstition, falsehood and error? If so, do not the duties and exigencies of the hour demand of us an effort to guard our children from the dwarfing and stultifying experiences through which we have passed?

In order to understand what the Children's Progressive Lyceum means, let us see what it proposes to do, what it is doing, and what its powers and capabilites are, and in order to reach this point in my subject, I shall assume that it proposes to educate and develop the physical, the moral and the intellectual faculties of our being in equal and harmonious proportions, and as we do not look for, or expect to obtain from a dilapidated musical instrument, a concord of sweet sounds; neither do we expect to discover the manifestations of a good, pure and holy life through a diseased, uncultivated and unhealthy body. I shall, therefore, start with the assumption that it is our first duty to cultivate, educate and develop the physical possibilities of our being, and that it is no less a religious and sacred obligation to perfect, beautify and garnish that temple into which the Infinite God hath placed an immortal Spirit, than it is to evolve and exercise the moral, devotional, reverential and religious elements of our nature. Is it not well to remember that we have bodies as well as souls to take care of? The Lyceum method, therefore, proposes to begin with the culture and education of the physical. The first exercises of the Lyceum are similar to the military drill, including marching, facing, and such evolutions as are calculated to induce a love of order, discipline and precision, and to impart an easy, graceful movement, to teach the importance of an erect carriage, and to furnish a healthful relief from the otherwise monotonous duties of school life. The flags used in the marches are intended to cultivate a love of the beautiful, a devotion to our country's flag, and to inspire its members with a love of freedom and of patriotism. It may be objected to by some as an inappropriate exercise for Sunday. Let me ask if the results that have been accomplished within the past four years, whilst marching under its glorious folds, on Sunday as well as on other days, are not sufficient to engender feelings of reverence for that emblem of freedom and render its use sacred upon every day in the week?

The cultivation of a taste for music and instruction in vocal exercises under the direction of an efficient instructor are prominent and leading features in the Lyceum discipline, and cannot be too highly esteemed. The Silver Chain recitations or alternate readings of its members and the conductor, are selections from the poets and other authors, and are chosen with a view to convey the loftiest sentiment, the purest morality, the noblest thought, and the highest veneration for truth and virtue. These readings are both instructive and interesting; in corroboration of these statements, I would refer you to the Lyceum Manual, recently published by Mr. A. J. Davis, in which will be found a large number of beautiful hymns, songs and poetical readings illustrative of, and in accordance with, progressive ideas, and the Spiritual Philosophy. It is a book that should be in the family of every liberal mind in the land. The gymnastic exercises which are a part of the Lyceum ritual we esteem of the highest importance, not only to the rising generation, but to the mature in years, in the production of vigorous constitutions and healthy organizations; they combine harmonious movements with music, in which every muscle of the entire system is developed, and cultivated equally and harmoniously, contributing largely to the health of mind and body, and are equally beneficial and essential to the child of four or of fifty. A free library for the use of all the members of the Lyceum is an adjunct of such value that to more than name it, would be trespassing upon your time and patience unnecessarily. The Lyceum is composed of twelve groups; each group consisting of twelve members, arranged in correspondence with their ages and includes all within the range of four years and ninety. The names of the groups are taken from some objects in nature, and have appropriate significance. The youngest group is called the "Fountain Group," and as they advance in years, graduate successively into the "Stream Group," thence to the "River, Lake, Sea, Ocean, Shore, Beacon, Banner, Star, Excelsior, and Liberty Groups." Thus you will perceive in regular order of gradation, the Fountain supplies and empties into the Stream, the Stream into the River, the River into the Lake, the Lake into the Sea, the Sea into the Ocean—and in like manner does the Lyceum take its rise in the Fountain, and in continuous gradation culminates in the Liberty Group, which embraces those of fifteen years and upwards. Each group has a leader, whose business it is to give to each member of the group a subject suited to his or her capacity, for consideration and discussion. By this system of training the latent powers of the mind are evolved, the perceptions are quickened, the reasoning faculties are cultivated, self reliance is acquired and stimulated, and the children become vigorous in every department of their being. The fundamental assumption of the Lyceum plan is, that all science, all philosophy and all religion are in man and it is, therefore, legitimate and logical, that the true method of education is to draw out of man that which is inherent in his nature, rather than to instil into him what is already there, in an incipient condition. All dogmatic or authoritative dictation as to what is true, is excluded. The opening, expanding and growing powers of the young are to be stimulated, assisted and led into their natural channels. But I have extended my remarks beyond what I had intended, and as others more competent and able to do this subject justice, will speak upon it, I will not tax your patience or intrude upon your kindness longer than to say a word of encouragement to those who may be present who intend to lend a helping hand in the Lyceum movement, who might be deterred from the effort by the magnitude of the undertaking. I would say to those friends that each successive step you take, the burden becomes lighter. The first of your exhibitions will be attended with considerable labor, but each succeeding one will be gotten up with far less trouble and anxiety. Experience and facilities accumulate and lighten the load at every step. Be, therefore, of good cheer, put your shoulder to the wheel and help on the car of progress, and though the little seed you may plant in the virgin soil of childhood may not become an oak during your sojourn in the clay tenement you now inhabit, you will look down from the spheres of light and see a glorious temple of strength and beauty cast its lengthening shadows upon a redeemed and an emancipated humanity.

SAD.—Among those who have been reduced from affluence to squalid poverty by the results of war in Virginia, and who have been compelled to seek charity at the hands of Governor Pierpont, of that State, is a daughter of the late venerable Chief-Justice Marshall. Before the war, this family was one of the wealthiest in the State. The husband of the lady referred to, being old and a cripple, and his family helpless, had sold his real estate, and invested his funds in railroad stocks and negroes; and now, at the close of the war, finds this source of income entirely removed from their control, and themselves reduced to the utmost abject poverty.

MR. CHARLES DICKENS.—We regret to learn that Mr. Charles Dickens, who is now in Paris, has had a sunstroke. He was quite insensible for some hours, but we are happy to say, speedily recovered, and is now quite well. Mr. Dickens is a great walker, and does his ten or twelve miles every day before dinner. This, no doubt, is the secret of his bodily health and freshness of spirit; but it was hazardous to pursue his English habits under the almost tropical heat of Paris in the month of August.

For the Religio-Philosophical Journal.

"Water is the Best Thing."

One of the wise men of Greece, in speaking of drink, declared: "Water is the best thing." In illustration of this idea, the venerable John Pierpont has written the following poem:

If God is all-loving, He must wish to give—
At least so a reasoning being would think—
To his children, and all other creatures that live,
The best thing there can be in creation for drink.
If God is all-wise and there is such best thing
As omniscient, He must of necessity know it;
And if He's almighty (creation's sole king),
He must have power to produce and bestow it.
Now the only one thing which all that have birth,
Plant, reptile, fowl, quadruped, man, son or daughter,
That grow out of, walk on, or fly over the earth,
Have for drink, and must have it or perish, is water.
Therefore that's the best thing, and from cloud, well and spring;
God's hand pours it out over the planet at random,
That power, wisdom and love working for us above
Can give us for drink, quod erat demonstandum.

For the Religio-Philosophical Journal.

The Logical, or Common Sense View of the Divinity of Jesus Christ.

[An extract from my forthcoming work, "Christianity Before Christ."]

The incarnation of God is a shocking absurdity. We ask in all solemn earnestness, and in the name of the intuitive monitions of an unshackled reason and an unbiased conscience, can any man in his sober senses, who has been in the habit of reflecting before he believes, entertain for a moment the monstrous absurdity that the Almighty and Infinite Maker of the universe was once reduced to a little squalling bantling, stretched in helpless infancy upon the lap of a woman, unable to walk a step or lisp a word, or do aught but cry for the mother's breast? What! Almighty God fallen from his burnished, dazzling throne in the lofty heavens, and reduced to helpless, senseless babyism! Omnipotence shorn of all power but to breathe, and cry, and smile! What! that omniscient being who leads "one world by day and ten thousand more by night" becoming suddenly transformed into a human infant, which knows no higher enjoyment than that of being "pleased with a rattle and tickled with a straw?" Who can believe it; aye, aye, who dare believe it, if he would escape the charge of blasphemy? Then say not that "the man Christ Jesus," though standing on the top round of the scale of moral manhood and high above the common plane of humanity, was yet a God, "the infinite ruler of the infinite universe." Yet who can believe that that being, whose existence stretches to an eternity beyond human conception; yea, whom "the heaven of heavens cannot contain," was ever cooped up in a human body—reduced so near to nothing in dimensions as to be susceptible (as was Jesus) of being weighed in scales and measured with a yard-stick? I ask again who, from the deepest depths of his inmost enlightened consciousness, can believe such revolting, such atheistical doctrine as this? Or who will venture to descend still lower, and conceive of an almighty, omniprescient being who fills all space, above, around and beneath, from infinitely below to yon fixed star, millions upon millions of miles beyond, sinking and dwindling to that mere mite, speck or monad state or condition, comprehended in the initiatory step to embryotic existence? And then think of the almighty omnipotent creator of the universe lying in a manger with four-footed beasts and creeping things, sleeping with oxen and asses in a stable. Next he is seen, an urchin on the street, playing with marbles and jack-knives, absorbed and forgetful of the world around him! Who can believe that that *awfully majestic* being, who is represented by his own "inspired book" as being so transcendantly grand and awe-inspiring that "no man can see him and live" (Exod. 33: 20), was not only daily seen by hundreds and thousands, but was on such familiar terms with men that they regarded him as their companion and their equal, and even sometimes coolly reprimanded him for supposed misdemeanors and errors? Could they believe this to be Almighty God? Impossible! Impossible! And then who can believe that that Infinite Being whom we have been taught to regard as absolutely and eternally unchangeable, could become subject to hunger and thirst as did Jesus? Or who can believe that the eternally and unceasingly watchful, omnipresent Deity, whose eye, we are told, "never slumbers," could sink into unconscious sleep; "become to dumb forgetfulness a prey;" night after night, for thirty years, oblivious, unconscious of the world around him? Think of a being of incomprehensible majesty, dignity and power, able to "shake the heavens, and the earth also," being unable to protect himself from insult, and was therefore "derided, spit upon," and finally overcome by his enemies, as was Jesus Christ! Can any man believe, who has not made shipwreck of his senses or banished reason from her courts, that God Almighty, who comprehended in Himself the most absolute and boundless perfection of goodness and wisdom, was tempted by demons, devils and crawling serpents? Who can believe that the Lord, who owns "the cattle upon a thousand hills" (Ps. 50: 10) and the countless host of worlds besides, that wheel their course through infinite space, had not "where to lay his head?" Who can believe that an all-wise, omnipotent and omnipresent God, possessing all power in heaven above and the earth beneath, was betrayed by a puny being of his own creation, into the hands of his disobedient and rebelious children? Why could he not, if possessing "power to lay down his life and take it up again" (John 10: 17), cause that all these children of his (as we must assume they were, if he was God) should love him instead of hating him? Can any man believe that Jesus was possessed with omnipotent power while standing to be whipped ("scourged!") by Pontius Pilate, or that he possessed a power above that of finite mortals while in the act of praying with such extreme ardor that the sweat dropped from his face, that the cup of death might pass from his lips, or while calling for an angel to support him in the hour of his mortal dissolution; or that He, by whom all things exist, could cease himself to exist, by dying upon the cross between malefactors? Think of this, reader! And think of the eternal creator, the infinite deity, the omnipotent Jehovah, the maker of worlds as the sands upon the sea shore for multitude, fainting, bleeding, dying, and pouring out his own blood to appease his own wrath—dying an ignominious death to satisfy and gratify an implacable revenge! Away with such insulting mockery—such blasphemous flummery! It can only find place in the dark chambers of an unenlightened mind. Well has Watts said (of Locke's skepticism:)

"Reason could scarcely sustain to see
Or hear the infant Deity;
A ransomed world, a bleeding God,
And heaven appeased by flowing blood,
Were themes too painful to be understood."

Yes, and too painful to be believed, too, Mr. Watts. Here we have a "bleeding God," an "infant Deity," and a vengeful God, appeased by murder and streams of blood. Gracious heavens! Whose reason does not revolt at such a picture? Whose soul does not sicken at the thought? And who would not prefer, *infinitely* prefer to sink to annihilation, if not to perdition itself, to being thus saved by navigating a river of blood? Dr. South hits off some of the absurdities involved in the Christian doctrine of the incarnation so forcibly and so lucidly, that we cannot resist the temptation to subjoin here a few extracts from his sermon on the subject: "But now (says this Christian clergyman) was there ever any wonder comparable to this, to behold divinity (Jesus Christ) thus clothed in flesh, the creator of all things humbled, not only to the company, but also to the cognation of his creatures? It is as if one should imagine the whole world not only represented upon, but also contained in, one of our artificial globes, or the body of the sun enveloped in a cloud as big as a man's hand, all of which would be looked upon as astonishing impossibilities, and yet is as short of the other as the finite is of the infinite, between which the disparity is immeasurable. It is (as it were) to cancel the essential distances of things, to remove the bounds of nature, to bring heaven and earth and (what is more) both ends of the contradiction together. Men cannot persuade themselves that a deity and infinity should lie within so narrow a compass as the contemptible dimensions of a human body; that omnipotence, omniscience and omnipresence should ever be wrapped in swaddling clothes and abased to the homely usages of a stable and a manger; that the glorious artificer of the whole universe, who spread out the heavens like a curtain and laid the foundations of the earth, could ever turn carpenter and exercise an inglorious trade in a little cell. They cannot imagine that he who once created and at present governs, and shall hereafter judge the world, should be abased in all his concerns and relations, be scourged, spit upon, mocked, and at last crucified. All which are passages which lie extremely close to the notions or conceptions which reason has made to itself of that high and impossible perfection that resided in the divine Creator." (Sermon, 1665.) Dr. South, it will be observed, admits that the doctrine of the divine incarnation involves a palpable absurdity and contradiction, and lies directly across the path of reason. Fatal admission to the doctrine of the deityship of Christ, but true, as his own elucidation of the subject demonstrates.

To me, since I first subjected the question to a logical scrutiny and looked at it with an unbiased mind, it presents difficulties insurmountable and absurdities innumerable. I can imagine nothing more transcendantly shocking, revolting and dwarfing to the mind, both morally and intellectually, than the thought of believing that a being born and suckled by a woman, and possessing the mere form and dimensions of a man, can be regarded as the great almighty, omnipotent God, the creator of unnumbered worlds, millions of them larger than this planet, on which he was born. And then, reader, look for a moment at some of the many childish incongruities and logical difficulties this giant absurdity drags with it. It represents almighty God as coming into the world through the hands of a midwife, as passing through the process of gestation and parturition. It insults our reason with the idea that the great infinite Jehovah could be molded into the human form, a thought that is shocking to the moral sense and withering, cramping and dwarfing to the intellectual mind, imposing upon it a heavy drag-chain which checks its expansion and forbids its onward progress. Christians tell us that the human and the divine were united in "the man, Christ Jesus." But this is a monstrous absurdity, which no truly rational and unbiased mind can accept for an instant, that of hitching, splicing, tying, or dove-tailing together finite man with the infinite Jehovah, that of amalgamating or commingling human foibles with divine perfection. Think of wedding mortal weakness to omnipotent power, local man with the omnipresent deity! Think of compounding the creature and the creator into one and the same being! Think of the great omnipresent "I am," whose illimitable existence stretches far away throughout the expansive arena of a boundless universe, occupying or dwelling within the narrow confines of the human temple! As well essay to crowd the universe into your pocket, or the Himalayahs into a thimble! On the other hand, think of a small compound of flesh, blood, and bones a few feet in dimensions, and weighing not more than 150 pounds avordupois, containing that infinite, omnipresent being whom we are told "the heaven of heavens cannot contain!" And more than all, kind reader, I ask you if you can accept for a moment, without the immolation of your common sense and the trampling of your reason beneath your feet, the monstrous thought that that mighty and almighty architect, who created the countless myriads upon myriads of ponderous worlds which now roll in eternal order and rotation along the great cerulean causeway of heaven; that mighty architect who, from time beyond human computation, has been rolling out, orb after orb, world after world, if not myriads at a time, ten thousand times, ten thousand of which would dwindle our little, pigmy, lilliputian planet into insignificance, if compared with it in size. I ask, and repeat, and drive home the query to your inward consciousness and the inmost temples of your sacred reason, can you believe, after a moment's reflection, that such a being, who is too vast—infinitely too vast in power and ubiquity to be grasped by the human understanding, did become (as did the finite and humble Jesus) a helpless, senseless, unconscious human infant—a suckling, crying, squalling prattler—powerless of speech and unable to walk; aye, worse, more startling still, we are told that this mighty world builder, this infinite, omnipotent creator, was reduced so near to the verge of nonentity, so near to the last faint glimmering spark or speck of existence and the world so new without a God, as to become a lifeless fœtus and a dead, inanimate monad in the matrix of a human virgin? Shocking the thought! Blasphemous the doctrine! Believe it who will; believe it who can? I cannot, I would not; I am an infinity beyond it. Such a belief, such a puerile notion may be deposited by educational traditions in the affections, but to enter the temple of reason they never did, they never can. She never unbarred her doors to admit such monstrous, such enormous incongruities. All these logical absurdities and a thousand more grow legitimately out of the doctrine of the divine incarnation, out of the postulate which would (following in the line of the Pagan superstitions) elevate the finite, humble mortal, Jesus, to the throne of God. Come away, my Christian friends, from such disparaging, such dishonorable views of the Deity, such blasphemous caricatures of Almighty God. Come away from such morally darkening and such intellectually dwarfing superstitions, the moldering relics of Oriental mythology, the expiring embers of childish thought which originated far, far back in the dark cradle of human existence, in the infamy of an undeveloped age. Yet millions of people, laying claim to sense and intelligence, even now profess to believe it! Talk not to me of infidelity or blasphemy for denying the divinity or godhood of Jesus Christ. The blasphemy lies in the other direction. The infidelity is with the opposite party. It is with those who thus make the dignity and character of Deity the sport of childish baubles, the game of priestly tawdyism. And be assured, my friends, one and all, that coming generations will mark the man who now worships "the man, Christ Jesus" as being "very God," as an idolator, if not a blasphemer, for worshiping a finite man for an infinite God, even though the motives for such worship may be as pure as the pearly streams that issue forth from the golden fount which rolls and sparkles beneath the throne of Almighty God.

Harveysburg, Ohio. K. GRAVES.

Written for the Religio-Philosophical Journal.

The Judgment to Come.

Now that the tempest in the political heavens has in a measure subsided, it may be well for the lovers of liberty to re-cast the horoscope, and see if there be no prophetic voices intimating the nature and spirit of that ordeal which is surely to come, in which the refining fire shall try every man's work, and his faith as well. If we are forewarned we *should* be forearmed, if we are not. "Eternal vigilance" is only a part of the "price of liberty;" the balance must be paid in heroic deeds, if we would surely win the glorious prize; though many and great may be the perils through which we must pass, yet the boon is worth them all; and all the more dear will it be to us, if, in the items on the balance sheet, we shall recount the sacrifices we have made to gain it.

We have reason to thank God, that the era of sentimentalism is subsiding, that a cowardly Theology and a skulking Philosophy must give place to sterner stuff in both realms. Expediences, policies and compromises are the playthings of children, and have their fountain of supply in a lack of perception of eternal principles. Shams, hypocrisies, pride, idolatry and falsehood constitute the food on which they fatten; whilst the contempt of well ordered minds, seeing through the thin veil behind which they vainly seek shelter, is a part of the reward they bring.

"Radicalism! radicalism!!" cry a hundred voices at once; yet it is to be hoped, that no one will be foolish enough to suppose that the cry of radicalism will be deemed a sufficient answer to the facts and arguments that may be presented. This flimsy scarecrow, so great a terror to little minds, and as impotent as it is flimsy, is every day waning in influence; nay, the very use of the term, as applied to those who have a live thought to utter, is strong presumptive co-evidence of a poverty of anything better. Whilst, therefore, this warning voice is sent into the world crying in the midst of its wilderness, to the friends of spiritual as well as political liberty, and to warn them of approaching danger—it does so with a challenge to all honest criticism, and a promise to future silence, if the cause of it shall be shown to be an error. Dare sectarians do or say as much?

It is not under the supposition that there are not connected with sectarian organizations, men and women of liberal minds and honest purposes, that the appeal in this paper is made. So far from this is it, that we freely concede the fact that there are very many such. But they do not all know the animus of the movements now in operation to stifle the Protestant doctrine of "*the right of private judgment*," and to impose as absolute limitations to thought and speech, as ever were imposed under the dominion of Catholicism. The Catholic church makes no pretensions to liberality in religion. It always claimed to govern and interpret by divine right; it has, therefore, the merit of acting consistently with its professions; it tells you it holds the keys of Heaven and Hell, and will lock you out of the one and in the other, as seemeth good to itself—that if you "believe not, you shall be damned," and there is an end of the matter. But what shall be said of you, Protestants, when you are found *protesting against Protestantism, and the only essential groundwork between you and Catholicism*, namely: "*the right of private judgment*"? Perhaps you do not believe you are doing thus, and many of you do not, doubtless; but what other interpretation can be put upon the acts of the leaders of the sectarian movements, which acts have no other logical result? It is for the purpose, therefore, of calling your attention also to those great interests, which of all others, most concern the lovers of spiritual liberty, that these questions are here agitated, that you may act wisely in the hour of trial and peril, which the forebodings of the present indicate as near at hand.

We may be called alarmists, and be told that we are "frightened without cause;" but if there is (as we fully believe there is), cause for alarm, now is the proper time, as it will avail but little to warn when the mischief is done, and we, worsted in the conflict, have to suffer, and await the recuperation of our energies ere we can renew the battle.

It does not seem to require great prophetic vision to see that the movements of the nations are to two extremes; on the one hand, to the perpetuation and strengthening of *Authoritarianism*, and on the other, to the affirmation and maintenance of *Individual Liberty*—the assertion in *fact* of what Protestantism declares in sentiment, namely, "the right of private judgment." Between these two wings there is no compromise, and can be no affiliation. They are so diametrically opposed, and so utterly inconsistent with each other that where one prevails the other cannot. If the doctrine of authority be true, private judgment is a rebel, and is to be subjugated; and if the right of private judgment exists, authority is a tyrant, and to be dethroned. That this ordeal is approaching is evident from many indications, among which is to be noticed, that Catholicism in this country and in Europe, is rapidly gaining in numerical strength, a fact not to be overlooked, since it so clearly indicates the current of events. Nor are we to overlook the movements among Protestants. What interpretation is to be placed upon the Young Men's Christian Association, but that it is for the purpose of knitting together into a solid body, those who, while they disagree upon many points, unite upon one essential to the existence of them all—that of the authority of the Christian system. The Christian Commission, too, while it did some good incidentally, was more a bid for popular favor, and a means of disseminating sectarian tracts and pious rubbish, than a means of real alleviation, three-fourths of all its pecuniary means being expended for these purposes, while only one-fourth was used for the relief of the suffering soldiers. Here, also, have we a convention of clergymen in Pittsburgh, requiring an amendment to the Constitution of the United States, recognising God and Jesus Christ in that instrument.

Now all these might be considered harmless amusements, did they not so clearly indicate an ulterior purpose not in itself so harmless; but on the contrary, full of danger, indicating as they all do, the disposition to declare for authority in matters of faith.

The common ground between Protestants, as has been indicated, is, that of the authority of the Christian system, and for the support of this declaration they are willing to go into battle under the same banner, leaving all such questions as transubstantiation, consubstantiation, sprinkling, plunging, foreordination, free will, etc., to be fought out after the common enemy, *Individual Liberty*, has been immolated. Nor is it alone the interest of Protestantism thus to stifle the liberty of conscience; but it is equally so that of Catholicism, since the perpetuity of both depends upon its suppression.

With this common ground between them, so essential to the permanence of both, we may easily know where to find them.

So long as Protestantism only *talked* liberty of conscience without meaning it, as it has always done, Catholicism cared little about it. A peep from the dome of the Vatican over the world of Protestantism, easily revealed the fact that *talk* was all there was of it, in as much as, as soon as a member of the Protestant church thought that the matter was in earnest, and he commenced to act upon that talked of liberty, he was aroused from his hallucination by an unceremonious toss over the wall; thereby falsifying its pretended liberty of conscience, and its vaunted protests in favor of liberty. That is all Catholicism could do, and about all it wished to do, taking the supposed consequences of the anathema into the account.

How then does the question stand; let us see. Here is the Catholic hierarchy, the consistent and avowed enemy of religious liberty, affirming its claims to infallibility in all questions of faith and salvation, knowing full well that untrammeled reason is its invulnerable foe; and here, too, stands the Protestant church, with claims to dominion just as well, but no better founded, protesting against the Bulls of the Romish church, and the sale of indulgences; but in all other matters, essentially the same as the mother sect. Her clergy claim commission from heaven to proclaim the ways of God to men; having no possible hope of perpetuity except that derived from its divine appointment, and its authority thus derived; equally in every practical sense, the enemy of right of conscience and of the voice of reason; knowing also, that untrammeled reason is its inevitable destruction as authority—and there stand a long line of sovereign souls who have declared their independence of all authority as such, who claim and practice the right of private judgment, and who are seeking and securing the emancipation of their fellow men in a degree which terrifies the sects of every name. Can we not see from this view, that in reality, there are but *two parties* in this contest? and can we not see, also, that both Catholic and Protestant have at best but one cause to defend, and upon the success of this the life of both depends?—that is, simply, *authority*. Disguise this as they may, this is the issue at last.

A very little observation will teach us that the broad ground between these marshaling hosts is becoming narrower. Men are everywhere declaring themselves; here, one clings to his sect more firmly, and there another flings his banner of freedom to the breeze. Here, sects combine, manæuvre, organize and denounce; there, masses meet to resolve upon independence and proclaim liberty throughout the land. We know what will be the result of all this. We look into the smiling faces of the friends of freedom, and our hope is answered; we see the coming storm, and hear already the roar of the battle, and though the perils may be great, the triumph is sure. We shall find on the one hand those fell enemies, Catholics and Protestants, marshaled under the same banner, warring for that which is the blood and marrow of both; for the maintenance of that authoritarianism on which they depend for life. On the other hand, we shall find the friends of liberty, the true Protestants, who believe in the right of conscience, and of man to the exercise of his judgment upon every question of interest, marshaling also for the conflict. Among them will be found men and women from every shade of thought, Spiritualists, Infidels, Jews, Atheists, and the liberal of every sect. We can only hope that it may be a war of mind, and not of blood.

Philadelphia.

For the Religio-Philosophical Journal.

Conventions---National and State.

The Second National Convention of Spiritualists, held by delegates elected from local organizations, in Philadelphia, last week, resolved itself into a permanent institution of national proportions, with unlimited variety of opinions, and "individual sovereignty" of actions, leaving only the common legal and moral restraints of society, and creating no new ones over its members, thus furnishing a National Organization for co-operation in extending new, important and unpopular truths, without putting a straight jacket of belief or discipline on its members, following nearly in the course of anti-slavery and temperance societies in this respect, which have proved both practical and useful. It will be seen by reference to the records of this Convention that membership in the National Organization can only be obtained by election or appointment from local organizations, and participation in the annual conventions only by annual appointment from such societies for that purpose, thus making it of primary importance for the friends to ORGANIZE in every place where there are enough who can unite to fill the necessary offices, which I hope they will do, and on a platform as liberal as the national one, and that of many societies as already adopted or represented. Many will fail at first to see the utility of an organization which has no creed or declaration of faith, and sets forth no cardinal object in its organic act to be attained by its organization, but they will in due time realize its purposes and find in the name of Spiritualist alone a sufficient object for all concentrated efforts. We are a National Organization of Spiritualists, inviting all progressive reformers to co-operate with us in extending the rights and knowledge of this age, to all benighted souls, now bound in the darkness and superstition of Christian creeds and bigoted dogmas of religious ignorance. Annual delegate conventions will give expression to our views, and soon be able to appreciate scientific investigations of phenomena, and promulgate facts and experiences that will astonish the ignorant and confound the wise. The magnitude of our cause demanded a National Organization; and the variety and liberality of our sentiments rendered it impracticable to have a creed in the progressive and ever changing philosophy of social and religious growth, and rendered it inexpedient to adopt every declaration of belief to govern the present or bind the future; hence the Convention only organized itself, provided for its successors, and declared its present views on some of the great questions of the day, which I will at some future time refer to and comment upon, more at large, while in this I ask one hundred Spiritualists of Illinois to second my motion for a STATE CONVENTION for 1866, to be held *somewhere* and *sometime*, and if I get no second, the motion is lost; I hereby give notice that I will call one next summer and hold it alone if no one attends, determined to meet and be heard, if no ears are opened but my own. But I am confident of a response and of THOUSANDS to second it by attending, and therefore I request the friends in Decatur, Springfield, Princeton, Bloomington, Lasalle and other convenient places, to call a convention to ascertain what arrangements can be made for such State Convention, and write to the JOURNAL, and confer with me and others on the subject, for we will have a "big thing" of it. I would prefer July or August, (the earlier the better). A free convention for all, and the clergy especially invited to a Spiritual Convention—perhaps they will reciprocate some day. WARREN CHASE.

Philadelphia, Oct. 25, 1865.

HERSCHEL THE ASTRONOMER.—The life of Sir William Herschel affords a remarkable illustration of the force of perseverance. His father was a poor German musician, who brought up his four sons to the same calling. William came over to England to seek his fortune, and he joined the band of the Durham Militia, in which he played the oboe. The regiment was lying at Doncaster, where Dr. Miller first became acquainted with Herschel, having heard him perform a solo on the violin in a surprising manner. The doctor entered into conversation with the youth, and was so pleased with him that he urged him to leave the militia band and take up his residence at his house. For a time Herschel did so, and while at Doncaster, was principally occupied in violin playing at concerts, availing himself of the advantages of Dr. Miller's library to study in his leisure hours. A new organ having been built for the parish church of Halifax, an organist was advertised for, on which Herschel applied for the office and was selected. While officiating as organist and music teacher at Halifax, he began to study mathematics, unassisted by any master. Leading the wandering life of an artist, he was next attracted to Bath, where he played in the Pump-room band, and also as organist in the Octagon chapel. Some recent discoveries in astronomy having arrested his mind and awakened in him a powerful spirit of curiosity, he sought and obtained from a friend the loan of a two-foot Gregorian telescope. So fascinated was the poor musician by the science, that he even thought of purchasing a telescope: but the price asked by the London opticians was so alarming that he determined to make one. Those who know what a reflecting telescope is, and the skill which is required to prepare the concave metallic speculum, which forms the most important part of the apparatus, will be able to form some idea of the difficulty of the undertaking. Nevertheless, Herschel succeeded, after long and painful labor, in completing a five-foot reflector, with which he had the gratification of observing the rings and satellites of Saturn. Not satisfied with this triumph, he proceeded to make other instruments in succession, of seven, ten and twenty feet. In constructing the seven-foot reflector, he finished no fewer than two hundred spectula before he produced one that would bear any power that was applied to it; a striking instance of the persevering laboriousness of the man. While sublimely guaging the heavens with his instruments, he continued patiently to earn his bread by piping to the fashionable frequenters of the Bath Pump-room. So eager was he in his astronomical observations that he would steal away from the room during an interval of the performance, give a little turn to his telescope, and contentedly return to his oboe. Thus working away, Herschel discovered the Georgium Sidus, the orbit and rate of motion of which he carefully calculated, and sent the result to the Royal Society, when the humble oboe player found himself at once elevated from obscurity to fame. He was shortly after appointed Astronomer Royal, and by the kindness of George III. was placed in the position of an honorable competency for life. He bore his honors with the same meekness and humility which had distinguished him in the days of his obscurity. So gentle and patient, withal so distinguished and successful a follower of science under difficulties, perhaps does not occur in the whole range of biography.

RELIGIOUS HOLIDAYS.—The late President Felton, in his "Familiar Letters from Europe," has the following sensible observations:

"It is a great misfortune to the Greeks and to the Athenians in particular, that they have so many saints in their calendar, and so many festivals in their honor, to interrupt the usual business of life. They lose a quarter or a third of the time in putting on their best clothes, gadding about the streets, gossiping in the coffee-houses, getting tipsy on execrable wine, and singing noisy songs in the streets in honor of the blessed saints and martyrs who swarm in their ecclesiastical history. The sensible men here are gradually diminishing the number of their idle days, and the sober part of the tradesmen and the men of business find their advantage in attending to their affairs, while the rest are dissipating their time and drachmas, to the impoverishment of their purses and the damage of their health, in bacchanalian orgies. I cannot share in the regret of those persons who lament the absence of festivals and amusements in our country. What I have seen of their effects in Europe—East and West—has given me a strong distaste for them, and the worst possible opinion of their influence upon the moral, mental and physical well-being of the people. In the next place, the waste of money, in small sums to be sure, but swelling in the aggregate to immense amounts, helps to keep the people poor, and make them poorer. And finally the frivolity, dissipation and low habits everywhere encouraged by these festivals, crown the climax of grave objections to their observance, which I think must strike every reflecting person who travels with his eyes open through these countries. You will never again hear me lamenting the want of amusements in America, or finding fault with the serious countenances of the American people. The weekly rest of Sunday, Christmas, Thanksgiving, the anniversary of our Independence, and one or two other holidays for the interchange of friendly salutations and the reunion of scattered families, are infinitely better than all the festivals in the calendars of the Catholic and Oriental countries."

DISCOVERIES AT POMPEII.—The excavations at Pompeii are going on with an activity stimulated by the important discoveries made at almost every step, and the quantities of gold and silver found, which more than suffices to cover the cost of the works. Near the temple of Juno, of which an account was recently given, has just been brought to light a house, no doubt belonging to some millionaire of the time, as the furniture is of ivory, bronze and marble. The couches of the triclinium, or dining room, are especially of extreme richness. The flooring consists of an immense mosaic, well preserved in parts, and of which the centre represents a table laid out for a grand dinner. In the middle, on a large dish, may be seen a splendid peacock, with its tail spread out, and placed back to back with another bird, also of elegant plumage. Around them are arranged lobsters, one of which holds a blue egg in its claw; a second, an oyster, which appears to be fricasseed, as it is open and covered with herbs; a third, a rat farci; and a fourth, a small vase with fried grasshoppers. Next comes a circle of dishes of fish, interspersed with others of partridges, hares and squirrels, which all have their heads placed between their forefeet. Then comes a row of sausages of all forms, supported by one of eggs, oysters and olives; which in its turn is surrounded by a double circle of peaches, cherries, melons, and other fruits and vegetables. The walls of the triclinium are covered with fresco paintings of birds, fruits, flowers, game, and fish of all kinds, the whole interspersed with drawings, which lend a charm to the whole not easy to describe. On a table, of rare wood carving, and inlaid with gold, marble, agate, and lapis lazuli, were found amphorœ still containing wine and some goblets of onyx.—*Galignani's Messenger.*

WONDERFUL PRESCIENCE.—While Napoleon Bonaparte was an exile on the Island of St. Helena, he made the following remarkable declaration respecting the future of this country: "Ere the close of the nineteenth century, America will be convulsed by one of the greatest revolutions the world ever witnessed. Should it succeed, her power and prestige are lost; but should the government maintain her supremacy, she will be on a firmer basis than ever. The theory of a Republican form of government will be established, and she can defy the combined powers of the world."

Superstition still finds its devotees in Europe. An exhibition of "the holy robe of our Savior" is announced to take place at Treves, in August, 1866.

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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.

The Chicago Artesian Well.

This work, as a link in the proof of the reality and substantial existence of spiritual communion, is being gradually developed by the parties in whose hands the property rests; and we understand it to be their intention, as it is that of the Spiritual Intelligences who disclosed the existence of this splendid stream of water, to make this one of the most marked and prominent facts to be found anywhere in the history of this philosophy. To such of our readers as may not be already aware of the fact, we state that the existence of a stream of pure, cold, healthy water, in quantities sufficient to supply the wants of the people of this great and growing city for all future time, was made known through spiritual communications about two years ago. The land and point for boring were selected through the mediumship of Mr. Abraham James, and the work of boring commenced in February, 1863, and successfully completed in November, 1864, resulting in a fountain of water clear as nature's crystals—pure as the diamond or the snows of heaven, and coming to the surface with a force and power which carries it over one hundred feet above the level of Lake Michigan. It seems to be a source which nature made on purpose to supply the needs of the people of the great capital of the West. We are informed that the spirit friends who made this revelation have said from the commencement of this work, and have repeated it many hundreds of times, that our city possesses advantages for the announcement of a great demonstration of spirit power, such as are not equaled by any other place in the whole world. It is the center and capital of a vast population collected from all parts of the world; men and women from every nation and people are here; from all lands they flock by thousands to Chicago, the capital of the Northwest, (and one day to be the center and capital of this country,) and from this point for this reason, the intelligence would spread with greater rapidity and effect, and through more channels than from any other point or place, and this living stream of water would be a perpetual and indestructible monument pointing always to the sublime truths to which it is at once the beacon and the guide.

It is, we understand, the intention of the proprietors of this well and property faithfully to carry into effect the stated objects of the work; to use the means which may be accumulated or arise from this revelation, not for mere personal and private ends, but to create and perpetuate charitable, benevolent, and educational institutions, and to promulgate the lights and truths of the Spiritual Philosophy. The work is yet in its infancy, and the many projects connected with it are yet in a comparatively crude state; but it is contemplated, among other things, to supply Chicago with pure and wholesome water at a much cheaper rate than by the present expensive method, and to furnish an article so much better and purer in quality that they cannot refuse to receive it, and while enjoying the blessings which this water will confer, they will be ever reminded of the source from whence it came—and thus and by this means general public attention will be called to the facts of spirit communion.

The people of this city will also be supplied with an unlimited quantity of the purest and clearest ice to be found or obtained anywhere. Ice houses are now being constructed, substantially of stone, and the lake has been already enclosed. Forty thousand tons of ice will be stored this year, sixty thousand tons the next, and it is expected that in three years over one hundred thousand tons of ice will be stored in the vast houses on this ground. It is proposed to furnish this article to the people at the very lowest possible price, so that the rich and poor may alike enjoy this luxury of life.

During the course of the next season a paper mill will be erected on this ground, as it is said the water is unequaled for that particular purpose. A woolen factory is already constructed, for the pulling and washing of wool. Cotton and other factories and machine shops will be put up and in operation as the work develops itself. These things are all preliminary to the main design of the work, though they are all essential to its successful execution.

The whole matter is yet in so crude a state that it is difficult to give the entire extent and scope of this design; but industrial schools will be organized and maintained, and a system of education instituted, directed mainly to the instruction of the children of those who are otherwise unable to obtain it. They will be taught each and all of the useful arts, mechanics, engineering and machinery—anything which produces wealth, devoting given amounts of time to manual labor, to mental instruction, and to physical exercise and recreation. They will sustain themselves by their own labor, and at the same time receive a fit and proper mental education; and it is especially intended to utilize the labor of women and children. Few people have any idea of the vast amount of really productive force which in our city is absolutely lost by habits of idleness and vagrancy. Cast your eyes but once toward the manufacturing towns of New England. Behold the thrift, the enterprise and the intelligence of their people; then turn to Chicago, and see what a field lies open in this direction here. It has been said that over twenty millions of dollars annually might be earned by the women and children of Chicago, in hours now spent in idleness. And what a material contribution that would be to their education and elevation. It is one of the designs of this work to make a commencement in this particular—to establish factories, where such labor can be employed and paid—to result, as we most earnestly hope, in a great moral and educational progress of that class of people who avail themselves of the advantages of the time and opportunity which this plan affords. These are, in general terms, some of the objects of this work. We shall avail ourselves, from time to time, as the matter is developed, of the occasions to enlarge upon and to make public such further particulars as may be presented.

Diabolism.

We will publish next week a lecture upon Diabolism, delivered before the National Convention, in Philadelphia.

The Cholera.

Slowly, but surely, this dreadful scourge is making its way westward. Always a dread destroyer, it now especially assumes a malignant and fatal character. At Constantinople, its ravages, at latest date, are unabated. The United States Consul, stationed there, reports:—"I had hoped to be able to report some abatement in the ravages of the cholera, which has been unusually malignant here for more than a month, causing an unprecedented panic among the inhabitants of this place and vicinity. It is estimated that the victims of this dreadful scourge already number 20,000, the number of deaths in a single day having reached 1,000. Business has become almost entirely suspended, and many places of business are entirely closed. The Mussulmen nightly perambulate the streets, chanting hymns and prayers for the abatement of the scourge."

The United States Consul, stationed at Leghorn, informs the State Department, under date of August 25, that "though the cholera has not yet appeared at Leghorn, it has broken out in the western part of Italy, at Malta." He states that in Ancona and other places on the Adriatic where it prevails, it is very fatal. Of those attacked, more than half die.

It has already reached Marseilles, France, and the inhabitants are fleeing in throngs from the doomed city.

The latest accounts do not confirm the hopeful tidings received some weeks since, that this terrible disease had abated. It is fully proved to be contagious—contagious as all diseases are, where they find a system prepared to receive it. Engendered in the reeking filth of the overcrowded Bazantine capital, and gathering power and increasing malignity by passing through the corrupted veins of Asiatics, it has spread along the shores of the Mediterranean sea, and been wafted to Europe on the wings of commerce.

It probably will not reach our shores the present year, but its coming is as certain as the arrival of an announced ocean steamer.

Pestilence after war is the programme of history, and as diseases rage in ratio to the *mental* excitement of populations, we may look for its assuming when it reaches us, its most malignant type.

We are not given to croaking over imaginary disaster, but we feel that it is necessary to impress every one fully with the coming danger.

At Constantinople, the most healthy district, the high hills where it had never appeared before, suffered equally with the low and unhealthy portions. Cleanliness, however, is a preventative. If there are festering pools, or any foul smelling sinks around your dwellings, remove them. Such are the usual sanitary suggestions; but they do not cover the whole ground—they in fact cover a very small part. The liability to disease exists in the individual. It may be entirely mental. Excitement, anger, reckless passions, leave the nervous system prostrate, and it cannot throw off disease. The calm physician, moving among the dead and dying, is rarely attacked. It is those who yield to fear, for they debilitate themselves thereby, and as it were, leave all the avenues to the citadel of life unguarded—it is thus with all the passions. They sap the foundations of life, and yield up their victim at once to contagion. Thus it becomes a paramount necessity to become harmonious spiritually, to escape the coming pestilence.

The care of the physical body is next in order. Make your diet healthful. Do not believe fruits and vegetables are harmful. The diseased and feverish meats sold in cities should be shunned, for they build muscle and nerve, which will become a fertile soil to catch the seeds of the pestilence.

Let us prepare ourselves, and await the coming storm.

A Wail.

A writer in one of our exchanges laments the closing of the war. "There are," he writes, "so many idle soldiers." And what is still more lamentable, "a million of muskets stand useless in their armories, and a hundred thousand swords are rusting in their scabbards." Is it really pitiable that we have no use for these death-dealing instruments, that they are rusting on our Christian hands? Is it not rather to be regretted that necessity shaped and sharpened these weapons, and put them into human hands for the accomplishment of a work that the press, the pulpit and legislation could not accomplish? It is a disgraceful fact that we, a people of one blood, one speech, members of the same household, worshipers at the same altar, should need to adjust our differences with the sword and the musket. But the work is done. The sword and musket did the work—a good work. They taught repentance to the rebels; they broke the prison-bolts, and preached the everlasting gospel—freedom—to the sable captive. Abraham Lincoln heard the warning words of the musketry; he saw the nation's doom written with the bloody sword, and made haste to let God's people go. When the emancipator was hurried away to judgment, three millions of broken chains outweighed the weaknesses, follies and sins of his whole life. So let the old muskets rust and the liberty-giving swords remain in their scabbards. Cromwell melted the twelve silver apostles into coin, and sent them through England as missionaries to the poor. It may be wise to turn these anti-Christian apostles into implements of industry, and put them into the hands of the soldiers, black and white, to buy bread for those dependent upon them.

Lyceum Lecture.

Read Mr. Dyott's lecture on another page. He says "we have bodies as well as souls to be cared for." Right, and it is time that this truth was preached and practised. We are so often reminded that we have souls, and so little is said of the claims of the body, that we overlook the needs and the demands of the *Earthly*. Body and soul are from the same Being, and to Him alike sacred.

Mr. Dyott wisely commends to our attention the home of the soul, the house in which it lives. When that has comfortable quarters, there will be but little trouble about the soul.

Another Convert from Methodism.

Bro. Merrifield of Mishawaka, Ind., writes that Rev. J. B. Harrison of Kendallville, Ind., a talented minister of the Methodist church, has been compelled to avow his disbelief in the faith he has heretofore preached, and has withdrawn from the Methodist body. He is now preaching to the same parish, but as an independent clergyman, and his teachings harmonize with those of the liberal church.—*The New Covenant.*

The Covenant could in truth have added: this new "convert" has not only renounced his former faith, but he has accepted the better teachings of Jesus, Paul and John. He is in fact an open defender of Spiritualism. He is a subscriber for our JOURNAL, and has presented its claims to his *independent* congregation.

The world, indeed, moves toward heaven.

Shall the Negro Vote?

This vexatious question is agitating the nation. It comes up for discussion in the conference meetings, in conventions, in political assemblies, in the social circle. Newspaper writers have overtaxed the king's English in giving expression to great and to insignificant thoughts upon the claims of the colored man to the right of suffrage. The blacks have been loyal from the first, not a whit of treachery behind their sable robes. They have been brave in battle, ready to work anywhere—to occupy the humblest place so the blessed tocsin—death to slavery—might ring in their ears. This no one denies. But they are—some of them—black, and should not the color of the skin be the criterion by which to judge of one's right of suffrage? That the negro is as capable of governing by ballot as by the bullet, but few will deny. The New York *World* argues that if intelligence is to be made the standard of voting, then women ought to vote. The *World*, like madmen, has occasionally spoken a truth without knowing it. Drs. Chapin, Cheever, Colyer and the Beechers, from first to last, are staunch advocates of equal rights, so far as the *black man* is concerned.

The editor of the *Independent*, in speaking of the right of the negro to the ballot box, says:

"As for ourselves, we dare not be found in the wrong. Concerning our own present and prospective attitude toward the great moral and political issues of the time, we repeat what we said last week—that we mean to stand or fall with the great principles of equal rights. Nor, if we live, shall we cease to labor till the policy of the Federal Government shall be founded on this rock."

We rather expect to hear that Gail Hamilton, Anna Dickinson, and Mrs. Grace Greenwood, forgetful of their own disfranchisement, will enter the arena in behalf of negro suffrage.

A black regiment was lately marshaled before President Johnson. He knew the spirit, the heroism of that ebony soldiery. He knew that a speech was expected—was inevitable. What was to be done? Something must be said; there was no escaping that fact. So our President *talked*. He blundered upon the subject of freedom. That was the highway to the ballot box, the very thing he was dodging. He, forgeting, perhaps, that he was talking to freemen who knew the price and the value of freedom, said:

"Liberty means freedom to work, and to enjoy the products of your own labor."

Then, to change the subject, he said:

"There is one thing you should esteem higher and more supreme than almost all others; and that is, the solemn contract, with all the penalties, in the association of married life."

That was good advice, but the wonder is that he did not conclude by an apostrophe to *temperance*.

We have, perhaps, no right to the expression of our opinion upon this stormy question, inasmuch as we, though an American born white citizen, have never voted—never, by our republican laws, been permitted to vote. But we may say that this commotion regarding the rights of the freedmen to citizenship—to the ballot box—reminds us of a remark made by Tennyson:

"Millions of thoats will bawl for civil rights;
No woman named."

To Our Patrons.

We would call the especial attention of our readers to the fine appearance of the R. P. JOURNAL, now that we have got fairly into working order. We feel that we are not claiming too much, when we assert that our paper, in its mechanical execution, cannot be excelled by any sheet in America. Such is our aim, and we trust that our friends will accept our efforts in that direction, as we intend to make our paper a first class organ of the Spiritualists throughout the country; and while we design making it, in a literary point of view, such, we have also taken efficient steps toward rendering the typographical execution equally admirable. To this end we have purchased a large Adams' power press, manufactured by R. Hoe & Co., New York and Boston, which cost $6,000 when put in running order. This press was obtained through their enterprising agents, Rounds & James, 46 State Street, Chicago. These gentlemen are the well known proprietors of an extensive depot of type furnishing materials, and also as agents for this press in this city.

The Adams' presses are conceded to be the best in the country, not only for newspapers, but also for turning off the finest and neatest styles of book work which can be produced.

We have also added to our establishment a paper folding machine, which was constructed by D. S. Buckley & Co., Manchester, N. H. This machine is a vast improvement upon the former method of folding by hand, in the saving of labor and time—for "time is money," as it folds with ease 2,500 an hour. It was procured at a cost of $1,000.

Our mailing machine, invented by Rev. Robert Dick, of Buffalo, N. Y., is a simple, but exceedingly useful affair, mailing rapidly, preventing all possibility of errors arising from misspelled names, or careless writing in the addressing of papers or packages of papers. This machine also keeps a correct account of the time at which a subscriber's paper expires, the date on the label containing the name, indicating the last number to which the subscriber is entitled. Thus all mistakes and misapprehensions are avoided.

We have connected with our newspaper department, a large job office, under the charge of its former proprietor, J. S. Thompson, who is a superior practical printer, and where we are prepared with our present facilities, to do all kinds of printing—books, pamphlets, cards, circulars, railroad and commercial—in short, every style of printing, fancy or plain; and henceforth we shall be found prompt and competent to give our patrons complete satisfaction.

Emancipation.

Those who visit the Artesian Well in this city, will see a pencil drawing of our late President. It is 7½ by 5½ feet. It represents Mr. Lincoln in a meditative mood, holding in his hand a copy of the Emancipation Proclamation, under his feet a broken chain. The drawing was made by Mr. A. James, while in the trance condition, and by angels called, "The Emancipation." The drawing has been photographed, and will be sold for 25 cents, by A. James, Box 2079, Chicago, Ill.

Personal.

REV. A. J. FISHBACK.—This brother, who has been but recently emancipated from theological slavery, has entered the Spiritual ranks as a preacher of the true gospel. He has been speaking to the societies in Coldwater and Sturgis, Mich. He is spoken of as an earnest and eloquent speaker.

We have engaged Mr. Fishback as a regular contributor to our JOURNAL. The readers will soon have his reasons for being a Spiritualist.

For Sale.

Tallmadge & Co. have for sale the R. P. JOURNAL, the *Atlantic Monthly*, and a large assortment of stationery.

New Publications.

THE LYCEUM HERALD, published by A. J. Davis, and edited by Mary F. Davis, 274 Canal Street, New York.

This little worker in the Master's vineyard, will be indeed a welcome herald to every child's heart. No paper has been so much needed as this has been. The child asks for a simple, comprehensive gospel. Here it has it. No high-sounding words to perplex—no theological problems to solve.

Mrs. Davis says: "A plan for the true spirit-culture of children and youth seems an inevitable outgrowth of the New Dispensation, even as delicate and tender blossoms crown root and branch of the wide-waving fragrant tree.

"The founder of Christianity said: 'Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.' After the lapse of centuries the angel world again pours its inspirations along the electric chain of human thought, and myriad spirit voices repeat the injunction of the loving Nazarene. 'Suffer little children to come unto us,' are the tender, earnest, pleading words that come stealing down the archway of the skies from the guardian angels, whose homes are the beautiful pavilions of the Summer Land. From the errors of a false theology, from the dark creeds which fetter and pain the soul, from years of hopeless effort or slavish assent to revolting doctrines, these holy messengers of love and truth would save the little ones, who fill our hearts with the sunshine of joy."

Mrs. Davis does not *promise* another number of her *Herald*—its life must depend upon the demand. But the supply will meet the demand.

It is hoped that the friends of reform will see to it that the *Herald* is well sustained.

The price of the *Herald* is four cents for single copies. One hundred will be sent to any address on the receipt of three dollars.

Send your orders to A. J. Davis, 274 Canal Street, New York.

Confederate Bonds.

The North Carolina Convention has passed an ordinance repudiating the debts incurred on behalf of the slaveholder's rebellion. It even goes so far as to forbid any future Legislature from assuming or paying any debt, created directly or indirectly, by the late Confederate Government.

An amusing illustration of the old saw—"kick a man when he is going down"—is noticeable in the celerity with which British sympathizers with the rebellion are hastening to deny that they invested in the Confederate loan. The Lindsays, the Peacocks, the Warncliffs, the Sampsons, and even the redoubtable editor of the *Times*, Mr. Delane, appear over their signatures in the London *Morning Post*, protesting against the injustice of the report that they have lost money by the greybacks. If the statements of these philo-Confederates are true, the bubble of British sympathy was thinner than the "shell" of the boasted "Southern Republic." There is nothing like adversity to try one's friends, and the "nobility" are already giving the cold shoulder to the "chivalry."

To Our Patrons.

All persons sending money orders, drafts, etc., are requested to make them payable to the order of the Secretary, George H. Jones.

Subscribers who wish their papers changed, should be particular to state the name of the office to which they have been sent, as well as the office to which they now wish them directed.

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

Notice of Meetings.

WASHINGTON, D. C.—The Association of Spiritualists of Washington hold meetings and have lectures every Sunday, at 11 A. M. and 7½ P. M., in Seaton Hall, corner of Ninth and D Streets, near Pennsylvania Avenue. Cora L. V. Scott lectures during November and December. Communications on business connected with the Association, should be addressed to the Secretary, Dr. J. A. Rowland, Attorney General's Office.

Warren Chase lectures during November in Vineland, N. J. During December, in New York and Brooklyn. Address for December, 274 Canal Street, N. Y. During January, in Washington, D. C. During March, in Philadelphia. Will come to Ohio in April, and spend next summer mostly in Illinois.

Mrs. A. A. Currier will speak in Bryan Hall, in this city, the Sundays of November and December.

Dr. John Mayhew, one of the oldest lecturers on the Spiritual Philosophy in the field, desires to inform his friends in Springfield, Warsaw and Quincy, Ill., St. Louis, Hannibal and Springfield, Mo., Ottumwa, Oskaloosa, Kirkville, Niles, Ononwa and Wapello, Iowa, that he is now commencing his winter's journey, and will attend to their several invitations, forwarding to them definite appointments, as soon as he can determine them.

Friends on or near the above route, who desire the Doctor's services, must address him at McGregor, Iowa, care of Enos Gay, which place he will leave on November 9th.

A NATIONAL THANKSGIVING.

THE FIRST THURSDAY OF DECEMBER.

A PROCLAMATION BY PRESIDENT JOHNSON.

By the President of the United States of America.

A PROCLAMATION.

Whereas, It has pleased Almighty God, during the year which is now coming to an end, to relieve our beloved country from the fearful scourge of civil war, and to permit us to secure the blessings of peace, unity and harmony, with a great enlargement of civil liberty; and

Whereas, Our Heavenly Father has also, during the year, graciously averted from us the calamities of foreign war, pestilence and famine, while our granaries are full of the fruits of an abundant season; and

Whereas, Righteousness exalteth a nation, while sin is a reproach to any people:

Now, therefore, I, Andrew Johnson, President of the United States, do hereby recommend to the people thereof, that they do set apart and observe the first Thursday of December next, as a day of national thanksgiving to the Creator of the Universe for these deliverances and blessings; and I do further recommend that, on that occasion, the whole people make confession of our national sins against His infinite goodness, and with one heart and one mind, implore the Divine guidance in the ways of national virtue and holiness.

In testimony whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed.

Done at the city of Washington, this 28th day of October, in the year of our Lord 1865, and of the independence of the United States, the 90th.

(Signed) ANDREW JOHNSON.

By the President.
WILLIAM H. SEWARD,
Secretary of State.

The horse chestnut was brought into Europe in 1550, and was first cultivated in England in 1663.

Philadelphia Correspondence.

PHILADELPHIA, PA., Oct. 28.

DEAR JOURNAL:—I promised you, in my last, to give you some account of the Exhibition of the Children's Progressive Lyceum, upon the evening of the 19th inst. It was a grand success, and reflects great credit upon the members, leaders, and officers of that Institution. They deserve, and will receive the gratitude and thanks of the delegates, and those whom they represent, for the pleasure and instruction imparted by that Exibition to those for whose benefit it was given. I think, or rather I *know*, it will be the means of starting and establishing those blessed institutions in many parts of our country, where otherwise it would have scarcely been known. Perhaps you will pardon me for attempting to give a description of the Exhibition and of the Sunday afternoon meeting, at both of which I was present. The Hall in which the Exhibition was held, is the largest and handsomest in the city, excepting only the Academy of Music. It will seat comfortably about 1,800 persons. We would judge there were about 1,200 persons present. Had the evening been fine, I have no doubt but that the house would have been entirely filled. The stage or rostrum is about thirty feet wide, which was spanned by an arch tastefully decorated with emblematic banners; beneath this was suspended a beautiful damask curtain, the top of which was gracefully festooned with a series of ten or twelve inverted arches which encircled a field of blue, spangled with stars, and trimmed with a heavy rich scarlet and golden fringe. Upon the topmost height of the arch was placed as if it were the key-stone, the word "Progression" in large white letters upon a ground work of blue. This was trimmed and decorated with evergreen wreaths, interspersed with a variety of flowers. In front of the stage a space of about thirty feet, and the width of the Hall, was reserved for some of the exercises of the children and members of the Lyceum. At eight o'clock, the curtain was drawn aside and one of the most beautiful sights was presented, that I have ever looked upon. About two hundred and twenty-five children from four years old to twenty, were arranged upon the stage in the form of a pyramid. Most of them were dressed in white, and all with wreaths of evergreen and flowers upon their heads, and bouquets of flowers in their hands. This represented their musical and floral tableau. They sang a new song entitled "Progression," (written for the occasion by their assistant musical directress,) with a sweetness and in a manner indicative of culture and superior musical instruction; they were accompanied by their musical director, Mr. C. E. Sargent, (a Professor of music,) upon the piano, and by two violins and two flutes. The curtain was drawn to shut off the audience from the performers, and immediately was seen to emerge from the side entrance to the stage the Guardian of Groups, bearing aloft a beautiful silk flag, surmounted by a golden eagle. Following her came the tallest one in the Group, bearing a flagstaff surmounted by an oval target or banner, upon which was inscribed "Liberty Group, fifteen years," (being the name and number of the Group which followed.) They were twelve in number. Then followed in like manner, each group headed by their respective target or banner, similarly decorated and followed by their leader, bearing a large silk flag. There were eighteen groups thus equiped, consisting of from twelve to fifteen members. The whole line marched with military precision to music, each bearing aloft that glorious emblem of Liberty, beneath whose glorious folds the grandest nation of the earth has marched to victory and peace. After marching around the hall, by countermarches the whole school was massed in order in front of the stage, the word of command, "halt," being given by the conductor, they stood like veteran soldiers, and went through their various facings and evolutions with a precision and aptitude that would have done credit to a company of Cadets. After this they read or recited two beautiful silver chain poems, one entitled "The Invocation," the other an original poem (a tribute to Liberty) written for the occasion. The first line is read by the conductor and is responded to by the whole school reciting the second, and so alternating through its several stanzas. This is an instructive and ennobling exercise. The school now marched and countermarched until their flags were delivered in excellent order to an officer charged with their reception and care. The members being seated, "Evangeline" was sung by some of the adult members of the Lyceum in a manner which elicited the applause of the audience. The Infant Group, children of both sexes of four years old were now arranged upon the stage and performed the free musical gymnastic exercises under the direction and instruction of the conductor's son. This so astonished and pleased the audience that they were called to repeat, or rather go through with a second series of exercises. A beautiful song was now sung by a pretty young lady, in an equally pretty and melodious voice, entitled "The Gipsy Girl."

Then followed the dumb-bell exercises with music—in costume, (Dr. Dio Lewis' system of gymnastics,) led by the conductor. A class of lads and lasses from 12 to 18 years of age, exhibited a grace and elasticity that could not fail to strike the beholder with admiration and a sense of its life giving powers. After a short recess, The Mythological Tableau, "Music and her Sister Song," was presented in admirable style, which was followed by a song "The Switzer Boy." Then came the gymnastic class and performed their ring exercises which created great enthusiasm and *eclat* in the audience. A trio—"Beautiful Dreamer"—was sung by three sisters, each taking different parts, producing the sweetest harmony, and reflecting great credit, not only upon themselves, but upon their instructors. A piano solo was now introduced by the Musical Director of the Lyceum which was a masterly performance and elicited great applause. Another gymnastic class followed and performed in beautiful style, the wand exercises. Just here, permit me to remark that these Musical Light Gymnastic exercises cannot be too highly esteemed, and to do them justice would be the theme of a lecture of many hours, to give even a tithe of their utility in the development of the physical temple which has been given to man as a residence for his immortal spirit. A comic song was here introduced, purporting to be a courtship of two Friends (or Quakers). The parts were admirably taken by two little girls of about six and eight years old, and was really one of the most pleasing and attractive features of the evening. The performance concluded with a grand patriotic tableau of all the school, "Victory and Peace," Victory being represented by a kneeling soldier, dressed in armor; and Peace by a beautiful young lady crowned and dressed in an appropriate manner, surmounted upon an eminence, and surrounded by the whole school arranged in the form of a pyramid, each holding and waving a flag, whilst they sang in beautiful style in all the various parts, the song made sacred by its use upon the raising of the old flag upon Fort Sumpter, "Victory at Last." My visit to the Lyceum on Sunday afternoon, I will reserve for a future reference if desirable.

Yours for Truth and Progress, L.

[OFFICIAL.]
Reported by H. T. CHILD, M. D., Secretary.

PROCEEDINGS

OF THE SECOND

National Convention of Spiritualists

HELD AT CONCERT HALL, PHILADELPHIA,
OCTOBER 18, 1865.

WEDNESDAY—MORNING SESSION.

Dr. H. T. Child remarked that he had had a vision this morning:

I saw, far away up the mountain sides, a place where many of the people had become enlightened and a number of these who were free from the trammels that bound the masses, came together, and there were vast numbers of spirits with them, who had once inhabited the form, and they all said, let us build a great ship. And as these men and women and children, for I saw many of these, came together, each one brought something for the ship; and the spirits took there, pieces of timber and other materials that were thus brought, and put them together; and as they did this, sounds went forth that the people called "knockings," and these little "raps" made quite a stir in the world, for they were heard far and near. Most of the people laughed at them, and declared that they could accomplish nothing. Others, especially among the professors of religion, felt alarmed, and said it was the work of "demons" and the "devil."

But the work went on, and I saw a goodly ship coming into form, planned and constructed by the joint labors of many; and when the work was so far constructed that she was ready to be launched, some declared that it could never be done.

But these were earnest souls—these men, women and spirits; and they launched their ship into a little streamlet, on which there was scarcely room for her to float, but she moved, and down the stream her course was bent. So earnest were the spirits in the work, that they often moved the timbers without human contact.

And the people everywhere were astonished, and many believed because of these things, and came to aid in building the ship.

On she moved gaily down the stream toward the ocean.

But the church said: "This will not do," and they attempted to dam the stream, and make it foul with slander, and fill the air with the fogs of falsehood, so that they could not see to steer their ship along the winding channel of the stream, and would thus become stranded, but the pilot knew his business well, and on she moved.

And the earnest workers planted the masts upright, emblems of firmness and integrity, and they secured them so that they could not be moved.

And from there they spread abroad the white sails —emblems of purity and progression—and on she moved, and every day brought her into deeper waters, and the world looked on in wonder and amazement.

Men and women came from all parts of the world to aid in the work.

Some of the workmen, thinking the time had come to put the engines on board, called a counsel a year ago, but there were many who were not ready for this. They declared the angels were making new engines for this ship, and if we put any of the old engines in, there would be but little power in them, and there was great danger of explosions which would blow up the ship, for while she was in no danger from storm without—an explosion on board might damage her so much that it would be necessary to build a new ship.

Now we have come together again to see whether the new engines are ready, and the people have selected their engineers, these wise men and women, and sent them here to see whether the time has come to put the engines on board this noble ship.

And if the workmen that are now here shall conclude that the time has come, and are true and faithful, the engines will be put into the ship now. For she has arrived at a point near the ocean. I see just beyond where she now lies, the broad white bay that opens into the ocean of eternity.

And if this Convention shall receive their engines and put them in properly, she will go forth upon that bay beside other ships, a magnificent craft, calculated to carry safely all who desire to go upon her to the haven of rest and peace.

A word of caution comes to me here. The bay looks smooth and calm, and stars send down their mild radiance upon it as their shadows lie quietly embosomed within it; but anon, the storms will come, and our goodly ship will be tossed to and fro, and we may be compelled to reef and furl our sails of progress. In hours like this, the mariner is sometimes tempted to cut away the masts, lest the ship should go down. You must never do this—it is going to policy and intrigue.

Ever remember that these masts and spars are emblems of uprightness and integrity, let us resolve never to throw one of these away, but if need be, ash ourselves still more firmly to them while the storm rages, and we shall outride it in safety.

Let us all rejoice, then, that we are counted worthy to be laborers on this noble ship, and let us each and all seek to do our parts—though it may be an humble one, we shall have our reward.

This noble ship, with her lofty masts and wide spreading sails, and her well constructed engines, will carry all her crew and passengers safely over the shoals and quicksands of time, and land us beyond the shores of time in the bright and beautiful Summer-Land.

EVENING SESSION, OCT. 18.

Charles Hayden addressed the Convention.

The Business Committee reported that they had engaged Mr. Stone to open the morning session with an address of half an hour, and that in the business meetings hereafter, each speaker shall be limited to ten minutes.

Adjourned.

THURSDAY, October 19.—The Convention met pursuant to adjournment at 10 A.M.

Mr. H. B. Storer, of New York, addressed the meeting for half an hour.

Mr. Joslyn of Connecticut, and Judge A. G. W. Carter, of Ohio, gave short addresses.

On motion of Dr. H. T. Child, the President was requested to furnish a copy of his remarks on the resolutions offered by Mr. Chase on Wednesday morning, to be placed on the minutes of the Convention. Adopted unanimously.

Mr. Chase, Chairman of the Committee on Permanent Organization, presented their report, and remarked that he was happy to state that it was unanimously adopted by the Committee. It was as follows:

Resolved, That this Convention and its successors, be and they are hereby declared a PERMANENT NATIONAL ORGANIZATION OF SPIRITUALISTS, and that the officers of this Convention shall hold their respective offices until the next annual Convention and their successors shall be elected.

Resolved, That the delegates and substitutes, except such as voluntarily withdraw their names, are hereby declared members of the National Organization of Spiritualists, whose terms of office as delegates shall expire when their successors or other delegates shall be elected by their respective local organizations, but whose membership in the National Organization shall not cease until their names are voluntarily withdrawn, provided that membership without annual appointment by local organization, shall not entitle members to vote or take part in the business of the Annual Convention.

Resolved, That the National Organization of Spiritualists, will, until otherwise ordered, hold Annual National Conventions of delegates at such times and places as the President, Secretary, and Vice Presidents of this and each subsequent Convention shall designate, and such officers are hereby declared an Executive Committee for that purpose.

Resolved, That appointments and records as delegates from local organizations shall alone constitute membership in the National Organization of Spiritualists, and all such delegates shall be thereby constituted and remain members until their names are voluntarily withdrawn.

Resolved, That, until otherwise ordered, each local organization of Spiritualists or Progressive Reformers, shall be entitled to two delegates in the National Organization, and an additional one for each fractional fifty over the first fifty members.

Resolved, In adopting these articles, all rights of the National Organization hereby instituted, in any wise, at any time, or in any manner, in the least degree, to assume the power to prescribe creeds, articles or declarations of faith for Spiritualists, or otherwise interfering with individual rights or the rights of local organizations by resolutions or otherwise, are forever prohibited.

WARREN CHASE, Chairman Committee.
A. G. W. CARTER, Secretary.

The report was discussed by Mr. Chase, Miss Lizzie Doten, Mrs. Spence, and Mr. Bush.

Mr. King moved to amend the fifth resolution by striking out the words, "or Progressive Reformers." The motion was debated by Hon. S. S. Jones, Miss C. L. V. Scott, Dr. White, Dr. Howard, Mr. Lookey. Mrs. M. F. Davis, Mrs. Nellie L. Wiltsie, Mr. H. Snow, Mr. B. Todd, and A. B. Justice.

The yeas and nays being called on the amendment, were as follows:

AYES.

Massachusetts—A. S. Hayward.
New York—Henry Bush, H. B. Storer, Andrew J. King, Maria M. King, N. Frank White, J. H. W. Toohey, Mrs. S. L. Chappell.
Pennsylvania—Peter Osborn, Mary Stretch, John Langhorn, Mrs. Susan Baker, Jos. Bardine.
District of Columbia—J. C. Smith.—14.

NAYS.

Vermont—Newman Weeks, Dr. Geo. Dutton, Mrs. M. S. Townsend, Mrs. M. B. Randall, M.D., Dr. W. W. Russell, Milo O. Mott.
Massachusetts—L. B. Wilson, Mrs. E. C. Clark, N. S. Greenleaf, Charles A. Hayden, Wm. E. Pollock, Geo. H. Pollock.
Rhode Island—L. K. Joslyn, W. G. Mowry.
Connecticut—Dr. J. J. Hatlinger.
New York—A. J. Davis, Mary F. Davis, Dr. Ralph Glover, Fannie E. Love, Dr. D. B. Marks, Miss Sarah Betts, Emma A. Halstead, Jno. Brownell, D. B. King, J. W. Seaver, Cora L. V. Scott.
New Jersey—J. G. Fish, Dr. H. E. Bowles, Deborah Butler, Dr. C. W. Howard, Mrs. A. Woodburn, Warren Chase.
Pennsylvania—M. B. Dyott, Mrs. M. B. Dyott, Alice Tyson, H. T. Child, M.D.; Martha Brown, Mrs. Minnie Shumway, William Wharton, Isaac Rehn, Mrs. Barney, Louis Belrose, Mrs. Fithian, James Truman, Alfred B. Justice, John Isett, Mary Cavanaugh, W. H. Johnston, Olive H. Frazer, Wm. B. Fahnestock, M.D., Peter C. Tomson, Emmet Densmore.
District of Columbia—Dr. J. A. Rowland.
Ohio—Judge A. G. W. Carter, Mrs. Carter, J. L. Taylor, Mrs. J. L. Taylor, Wm. H. Ward, Mrs. Wm. H. Ward, Sarah Thompson, Mr. J. S. Hunter, Daniel C. Ripley.
Illinois—Hon. S. S. Jones, Mrs. A. A. Robinson, G. W. Thomas, Dr. George Haskell, Mr. Herman Snow, Emma Steel, Wm. Butler, James E. Coe, N. E. Daggett.
Wisconsin—Jos. B. Burr, H. S. Brown, M.D.; A. S. Palmer, Mrs. A. S. Palmer, Nellie L. Wiltsie, Dr. Wm. White.
Michigan—F. L. Wadsworth, Benjamin Todd, Jno. B. Jacobs, Wm. A. Baldwin, Mary A. Baldwin.—82.

The yeas and nays were then called on the adoption of the resolutions on organization.

YEAS.

Vermont—Newman Weeks, Dr. Geo. Dutton, Mrs. M. S. Townsend, Mrs. M. B. Randall, M.D.; Dr. W. W. Russell, Milo O. Mott.
Massachusetts—Charles H. Crowell, George W. Smith, L. B. Wilson, Mrs. L. B. Wilson, Mrs. E. C. Clark, N. S. Greenleaf, Charles A. Hayden, S. H. Young, Wm. E. Pollock, Geo. H. Pollock.
Rhode Island—L. K. Joslyn, W. G. R. Mowry.
Connecticut—Dr. J. J. Hatlinger, Emeline Moses, Asa H. Rogers.
New York—A. J. Davis, Mary F. Davis, Dr. Ralph Glover, Fannie E. Love, Dr. D. B. Marks, Miss Sarah Betts, Henry Bush, H. B. Storer, John Brownell, James McClure, Andrew J. King, Maria W. King, N. Frank White, D. B. King, J. W. Seaver, Mrs. S. L. Chappell.
New Jersey—J. G. Fish, Dr. H. E. Bowles, Mrs. C. A. K. Poor, J. N. Dixon, Deborah Butler, Dr. C. W. Howard, Mrs. A. W. Woodburn, Warren Chase.
Pennsylvania—M. B. Dyott, Mrs. M. B. Dyott, Alice Tyson, H. T. Child, M.D.; Mrs. Chase, Peter Osborne, Martha Brown, Mrs. Shumway, Wm. Wharton, Isaac Rehn, Mary Stretch, Louis Belrose, Mrs. Fithian, Wm. L. Robinson, Jas. Truman, John Isett, Mary Cavanaugh, John Laugham, Susan Baker, Rev. C. Jeffries, J. H. Hobbs, Jos. Bardine, Wm. H. Johnston, Isaac Walton, Wm. B. Fahnestock, M.D.
Delaware—Thomas Garret.
District Columbia—J. C. Smith, Dr. J. A. Rowland.
Ohio—Judge A. G. W. Carter, Mrs. Carter, J. L. Taylor, Mrs. Taylor, Mr. W. H. Ward, Mrs. W. H. Ward, Chas. Thompson, Sarah M. Thompson, J. S. Hunter, Geo. Carey, Daniel C. Ripley.
Illinois—Hon. S. S. Jones, Mrs. A. A. Robinson, G. W. Thomas, Emma Steel, N. E. Daggett.
Wisconsin—Jos. B. Burr, H. S. Brown, M.D.; A. S. Palmer, Mrs. A. S. Palmer, Nellie L. Wiltsie, Dr. William White.
Michigan—F. L. Wadsworth, Benj. Todd, John B. Jacobs, Wm. A. Baldwin, Mary L. Baldwin.
Kentucky—Sarah E. Smith.—101.

NAYS.

Massachusetts—Lizzie Doten, Sarah A. Southworth, Clifton Rogers, Mrs. C. Rogers, A. M. Spence, Annie Lord Chamberlain, A. S. Hayward.
Rhode Island—Josiah Simmons, Miss Phœbe Hull, Rufus Read, Mrs. Rufus Read, Samuel B. Chaffin, Octavia Rice.
New York—Emma A. Halstead, Cora L. V. Scott, J. H. W. Toohey, W. A. Ludden, E. Sprague.
New Jersey—Mr. Morrill.
Illinois—Dr. Geo. Haskell, Herman Snow, William Butler, Jas. E. Coe, Mrs. J. S. Fuller.—24.

Hon S. S. Jones presented a circular from Ira Porter, and asked that the same might be referred to the Committee on Education, and spread upon the records of the Convention, which was granted:

A SELF-SUSTAINING INDUSTRIAL COLLEGE.

Question—What is the chief end and object of human effort?

Answer—Happiness.

Q. In what does happiness consist?

A. In the number and character of our wants which are gratified.

Q. What do we most want as instruments by which to secure happiness?

A. Power, and the wisdom to use it for that end.

Q. How can we best attain the needed power?

A. Through education. Intelligence is power.

Q. How shall we obtain that education?

A. By discreet and appropriate action, perpetuated from the first stages of infantile life, through our endless existence, until we "become as gods, knowing good and evil," in other words, by knowing the appropriate uses of all things and the inevitable consequences of all actions, which is the science of the uses and abuses of everything in the universe.

Q. Is the present condition of society adapted to encourage and sustain that discreet and appropriate action which tends to our development in power and wisdom?

A. It is not.

Q. In what respect is it not adapted to that end?

A.—1. Because wealth, as a power, is more sought after and higher commended than knowledge and virtue.

2. Because useful labor is not sufficiently appreciated.

3. Because the idle who produce nothing and consume much are not sufficiently condemned; on the contrary, they are the applauded, the petted, the envied and the imitated of fashionable society.

4. Because society has not yet learned to appreciate the value and necessity of perpetual training, physically, intellectually, morally and socially, as the true and only reliable system for the full development of humanity.

5. Because in miscellaneous society, in its present condition, childhood and youth are too much exposed to the instructions of men and women whose precepts and examples teach vices instead of virtues—whose lessons are attractive and acceptable for the reason that they are fashionable and almost universal.

6. Because society has no public schools that propose instruction in only a small fractional part, and that by no means the most important part of our necessary education; which fractional part relates mainly to the names and signs of things, leaving their pupils to obtain elsewhere, or do without, a knowledge of the things named—without instruction in the most important practical duties of life.

7. Because in society at large, distributive justice is trampled under feet; non-producers are the greatest consumers of labor products. Industry is subordinated to the power of capital and the frauds of commerce.

8. Because all our systems of education are based upon and framed to carry out the false and mischievous idea that childhood and youth are to be devoted exclusively, or nearly so, to study. That when that is past, we emerge into manhood and womanhood, which are to be as exclusively devoted to business.

9. Because our popular systems of education, including what is learned in the schools and in the streets, in the marts of trade, in the examples and precepts of the leaders of society, are as completely adapted to educate the youth of our land to be what they ought not to be, as if they were expressly designed for that purpose.

Therefore, society as it is, is unfit to be the educator of our youth.

Q. How shall we organize a true and correct system of education for ourselves and our posterity?

A. To do this, we must recognize and acknowledge certain great, fundamental, self-evident truths, such as the following:

1. All human existence is educational, should be deemed educational, and should be made as highly educational as possible.

2. The highest end, aim, and object of human effort is the fullest and most perfect development of humanity, physically, morally, intellectually and socially.

3. The best mode of attaining such development is, by that systematic culture which we call training, that perpetual discipline which makes perfect in his respective department of action, Windship in his power to lift, Blondin to walk the rope, and Heenan and others in his profession, to fight with their fists. The same patience, perseverance and intelligence applied to the attainment of intellectual, moral and spiritual excellence, will produce results equally remarkable, and at the same entirely desirable.

4. That daily, temperate, physical labor is a great blessing to every member of society, and that excessive labor is a curse.

5. That social harmony cannot be attained without distributive justice, which demands that each human being should enjoy and suffer the full consequences of his wisdom or his want of it.

6. That it is the duty of every member of society to do as much for the world as the world shall do for him, and a great privilege to do more if possible; and that each should render a full equivalent of the products of his or her own labor, for every product of others' labor that he or she shall use.

7. That each member of society ought, therefore, to be a good worker, a free, independent, and honest thinker, a good talker, (if possible,) be self-reliant, self-sustaining, self-governing, self-employing; so thoroughly trained to the performance of duty in some selected sphere of action, that it will be easier to perform than neglect such duty.

8. That to make of each member of society what he or she ought to be, you must provide means of training them, which are especially and wisely designed for that end.

9. That every human being has the right to life, to liberty, and the pursuit of happiness; to the full use of all his or her faculties, to employ them in such manner as he or she shall judge most compatible with his or her views of what is wise or unwise, right or wrong. Always provided, that in so doing no damage or injustice is inflicted upon other persons.

10. That each has as much right to all that he or she produces by his or her labor, and intelligence as to the use of his or her limbs, and that individual ownership is as natural and as worthy of respect and protection by society, as individual liberty.

11. That every human being, male and female, should be encouraged to consult his or her genius and inclination in deciding what they shall do to benefit themselves and the world. *When* they will work, *where* they will work, and *how* they will work for that end.

12. That it is an enactment of the divine law that all human beings should be educated by the consequences of their own acts; and, therefore, that is the best arrangement for human education, where the consequence of one's acts fall most suddenly and surely upon the actor.

13. That is the best condition for the education of youth where there is the most instruction that is unequivocally good and the least that is pernicious.

After due recognition of these and other equally obvious facts, not here expressed, we come to the question:

Q. How shall we make these principles practical in their application to education?

A. Enter at once upon that mode of life which shall best secure distributive justice, connect intelligence with labor, and secure the utmost economy desirable, in the use of labor products.

Q. How do you propose to make this threefold reform subservient to human development?

A. When labor shall be justly distributed, intelligently applied, and its products economically used, then no one will have occasion to do more of work than is necessary to keep the body in health, and the mind in a favorable condition for efficient action. Then every member of the human brotherhood may have a comfortable home, all needed food and raiment, every instrumentality necessary for his instruction; all that ministers to the comfort of the body and the demands of the soul without excessive and afflictive toil, and may have left all the time that is demanded for study, for recreation, for social enjoyment, for bodily rest, and refreshment. So that the highest scholastic education known to humanity may be attained by those who literally earn their living by their daily labor.

Q. How do you propose to produce an equal distribution of labor?

A. By teaching the youth of the land, by precept, and by example, that appropriate labor, study, recreation and rest is the proper employment of humanity from childhood to old age; that each of the foregoing truths should be recognized and reduced to practice.

Q. How do you propose to teach these truths and reduce them to practice?

A. It is proposed to arouse the attention of the public to these undeniable principles.

When a sufficient number is found who perceive and are willing to be guided by them, I propose that they incorporate themselves into a company entitled the "Self-Sustaining Industrial College of ———;" that they secure a suitable location for their settlement, and that they scrutinously apply themselves to the noble effort of devising such modes of living and of doing business as will admit of carrying these principles into a systematic form of instruction; into a system wisely designed to make of each youth of our land just what they must needs be as the component parts of a perfect society; a system so perfect, as to be worthy of universal adoption; a system in which labor and study may be so intelligently united and combined as to enable any healthy youth of either sex, fourteen years of age, to pay for board, clothing, tuition, books, etc., and to acquire by the age of twenty-one years, a good scholastic education, and at the same time a good industrial education in agriculture or in some one mechanical or manufacturing pursuit.

IRA PORTER.

DEAR SIR:—The undersigned, desirous of seeing the principles herein set forth carried into practical operation, most earnestly invites the co-operation of all persons whose aspirations and efforts upon this subject are in sympathy with his own, to aid him in devising and carrying into effect a system in which labor, study, recreation and rest may be so judiciously combined, for the purposes of a life-long education, so as to produce the highest possible perfection of its pupils, physically, morally, intellectually and socially.

Hoping that you will aid in this work, I take the liberty to address this circular to you, to which, if you shall sympathize with the movement proposed, or with any other, having educational reform in view, I wish you to respond by letter, in which you are especially requested to inform me.

1. Whether you approve of a system of Industrial Education which shall educate its pupils of both sexes into a desire to obtain a livelihood by useful labor, and also into a practical knowledge of the means necessary for that end?

2. Do you want it for yourself, for your children, or for any friend or ward?

3. Are you willing to contribute of your time or means to provide such a system, and if so, to what extent?

It is expected that the friends of this movement will, in due time, be called to meet at some convenient place, to deliberate upon the best means to carry into effect the ideas herewith suggested, of which meeting proper notice will be given.

In your communications you will please address IRA PORTER, No. 37 Newberry street, Chicago.

Respectfully yours,
IRA PORTER.

Thursday evening the Convention was invited to attend the Childrens' Progressive Lyceum of Philadelphia, under the conductorship of M. B. Dyott.

LET THE CHILDREN SLEEP.—We earnestly advise all who think a great deal, who have to work hard, to take all the sleep they can get without medical means.

We caution parents, particularly, not to allow their children to be waked up of mornings—let nature wake them up, she will not do it prematurely; but have a care that they go to bed at an early hour; let it be early, until it be found that they wake up themselves in full time to dress for breakfast.

Being waked up early, and allowed to engage in difficult or any studies late, and just before retiring, has given many a beautiful and promising child the brain fever, or determined ordinary ailments to the production of water on the brain.

Let parents make every possible effort to have their children go to sleep in a pleasant humor. Never scold or give lectures, or in any way wound a child's feelings as it goes to bed. Let all banish business and every worldly care at bedtime, and let sleep come to a mind at peace with God and all the world.

Gleanings.

Great manufacturing enterprises are about to be started in Norwich, Conn.

Southern newspapers are rapidly multiplying in number.

The public schools of Savannah have just been re-opened.

In the vicinity of Selma, Ala., land is selling at eight to fifteen dollars an acre.

We oftener say things because we can say them well, than because they are sound and reasonable.

Nineteen divorce cases were granted by the Superior Court for Hartford county, Conn., lately, in one week.

There are forty-four persons confined in the county jail, Cleveland, Ohio, charged with penitentiary offences.

London spreads over more than 720 square miles, contains 2,600 miles of streets, has 360,000 houses, a population of 3,000,000, and an assessed annual rental of over £60,000,000.

The Digger Indians have a sure remedy for the small pox. When one has it, he closes the door of his hut, shoots his dog, and then shoots himself, which effectually removes the disease.

In and around London at the present time, no less than one hundred and fifty miles of railway are in course of construction, involving an outlay of thirty millions sterling at the ordinary rate of calculation.

A Chinese boy, who was learning English, coming across the passage in his Testament, "We have piped unto you, and ye have not danced," rendered it thus: "We have toot toot to you, what's the matter you no jump?"

The same plan of conduct through life which will prevent us from having any enemies, will shut the door against warm friendships and the more delicate offices of kindness.

Learning will accumulate wonderfully, if you add a little every day. Pick up the book and gain one new idea, if no more. Save that one—add another as soon as you can.

A blind man in Chelsea, Vt., has taken care of his garden and raised an acre and a half of potatoes the past season. He worked by night because it was cooler.

A petrified hemlock log, four feet long and two feet in diameter, was recently unearthed at Lee, Mass. It looks like slate, and weighs fifteen hundred pounds.

Charles Graham, the New York broker, who failed in consequence of the Ketchum forgeries, owned $9,000 worth of carriages and horses. They were sold at auction recently.

An exchange says, "waterfalls" are prohibited by the English game laws. The clause which applies to them runs as follows: "Netting the hare shall be punished by fine and imprisonment."

Boston has purchased, and is going to place in Faneuil Hall the picture of Mr. Lincoln, painted by Joseph Ames, and pronounced by Messrs. Sumner, Wilson and others, the best portrait extant.

The Rochester and Colorado Gold Mining Company has declared a cash dividend of eighty per cent. on the earnings of the past year. Nearly all the stock of this company is held by citizens of Rochester, N. Y.

A Canadian paper at the Cleveland, Ohio, Post Office, appearing to be unusually heavy, was opened the other morning, and found to contain a pair of mourning gloves, and a lace mourning collar. Sharp trick that to dodge the revenue laws.

It is stated that Mr. Thomas Buchanan Read is on his way to New Orleans to paint a picture of Gen. Sheridan and the horse he has celebrated so brilliantly in verse. He goes under the auspices of the Philadelphia Union League.

Horace Mann, son of the late distinguished President of Antioch College, has been appointed teacher of botany in Dr. Dio Lewis' seminary at Lexington, Mass. Mr. Mann has just returned from an eighteen months' scientific exploration in the Sandwich Islands and California. His investigations were chiefly confined to the interesting botanical peculiarities of those countries.

Don't teach your daughters French before they can weed a flower-bed or cling to a side-saddle. And daughters, do not be afraid of the pruning-knife. Bring to your door the neatest flowers from the woods; cultivate the friendship of birds—scorn the scamp that levels his murderous gun at the bluebird or the robin. Study botany, learn to love Nature, and seek a higher cultivation than the fashionable world can give you.

The following appears in the Boston *Commonwealth*: "It is a pleasing instance of the transmission of noble qualities from father to son, that the two younger sons of the late Horace Mann, upon the loss, by their brother, of his property in the Concord Bank, through the recent robbery, at once informed him that one-third of their joint bequest should be his."

There is a game which was at one time rather fashionable. One person sings a verse of a song, and as soon as he or she has ended, the next responds with another, which must in some way, no matter how absurdly, be an answer. It was, however, finally given up, because an eminent judge declared it to be unconstitutional and illegal, as it was a game of chants.

Business Matters.

DR. HATHAWAY'S HEALING INSTITUTE—No. 119 Wisconsin Street, Milwaukee, (opposite the post office,) has been refitted and newly furnished and is now open for the reception of patients. All diseases treated by the most approved methods, to meet the various wants, so that each patient will have the especial treatment required, whether it is Eclectic Medicines, Water Cure, Electricity, or Animal Magnetism, good operators being always in attendance. Dr. J. P. Bryant, one of the greatest healers of the age, will practice at this Institute for three months from the 15th of August, 1865. 2-tf

DR. J. P. BRYANT, "THE HEALER."—We copy the following from the Milwaukee *Daily Wisconsin*, of October 14th:

This public benefactor is constantly thronged with applicants. At his bidding and magic touch, the lame are made to walk, the blind to see, and the deaf to hear. The success of this remarkable man is unparalleled. During two months' practice here, he has treated 3,000 patients—curing many of long-standing complaints, heretofore considered incurable, and relieving many who knew nothing but constant suffering. The crowd of applicants at his rooms, eager and anxious to be healed by this wonderful man, continues unabated. He gives no medicine—performs no surgical operations—and yet does many astonishing cures. He treats eighty out of every hundred patients without charge—charging only the rich. His rooms are at 119 Wisconsin street, opposite the Post Office, and the crowd of people wears the appearance of an annual town meeting. Dr. Bryant is the most popular of all magnetic physicians, and won unfailing reputation in the States of New York and Michigan, which has been constantly increased, until his business has become larger than that of any other physician in the other modes of practice. He is enthusiastic in the belief that he can operate upon two hundred people per day, curing every curable case with few operations, which could not be cured or even relieved with medicine; and he believes that the practice of medicine in the treatment of chronic diseases, will eventually become obsolete. He also believes that much harm is done by those who pretend to heal the sick in this way, who have neither experience nor judgment. He believes that ignorant, uneducated men may, and often do possess the power to magnetize—and with the assistance of some *itinerant fortune teller*, or *ordinary clairvoyant* (who has once in a while been able to give a correct diagnosis of disease) open some place which they call an Institute for the Healing of the Sick, which in reality is nothing more than an institution for the murder and robbery of the living—but such institutions are short lived—mortgaged from the commencement—they only live till foreclosure. Dr. Bryant is everywhere known as the oldest and most successful practitioner of his system of practice. Although but a young man, he has operated upon upwards of 80,000 people—but one-fifth of these are allowed to pay for treatment. Yet he says he has made all the money he wants for his *own* use, and what he earns hereafter, he intends to give for the education of students in *his* philosophy. The Doctor remains from three to four months in all our large cities, and upon closing his business in each place he leaves some one who is qualified to continue the practice. Previous to his visit here, the Doctor operated at Detroit, one hundred days, with great success, and in that time treated 12,000—or 120 persons each day —leaving as his successor, Dr. D. A. Pease, formerly an old school physician of great ability, who had become convinced of his magnetic power while in that practice, and consequently left his drugs to the "dogs"—willingly embracing the teachings of Him who bade us, "lay our hands on the sick and heal them." Dr. Bryant recommends Dr. Pease to all who are suffering in mind or body, as a faithful and successful healer. Dr. Bryant closes his engagement at Dr. Hathaway's Healing Institute, opposite the Post Office, in Milwaukee, on Tuesday, November 14th, at 6 o'clock P.M., returning to his residence in Brooklyn, New York, for rest, till *January 1st*, when he will commence practice at Chicago for four months. He will leave as his successor *here*, our old friend Dr. R. W. Hathaway, who is well known to all the citizens of Milwaukee, as one of the best of physicians—a regular graduate of the Syracuse School of Medicine. Dr. Hathaway has had a large practice among us for many years, and during the past two years, he has departed somewhat from his medical practice, and partially adopted Dr. Bryant's method, although he has not wholly given up the drug system. Two years ago Mr. James K. Ober, a clerk well know in the American Express office here suffering from consumption and hemorrhage of the lungs, although considered incurable by all his former physicians, and by Dr. Hathaway himself, was induced to visit Dr. Bryant, then operating at Buffalo, New York, on condition that Dr. H. would accompany him. The result of the visit was, Mr. Ober's complete restoration to health, and Dr. Hathaway's conversion to the plan of "Healing by the laying on of hands"—in which practice he has been astonishingly successful, making many wonderful cures which he intends to make public after Dr. Bryant's engagement closes.

Dr. Bryant recommends Dr. Hathaway to suffering humanity, not only as the best healer of diseases, in Wisconsin, with whom he is acquainted, but a man of noble and Christian character, who will not rob the poor, or impose upon the rich, and our acquaintance with him is corroborative of Dr. Bryant's statement.

SPEAKERS' REGISTER.

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

MRS. H. F. M. BROWN's post office address is drawer 6325, Chicago, Ill.

M. C. BUSH will speak in East Middlebury, Vt., Oct. 22d; in Moriah, N. Y., Nov. 5th; Ludlow, Vt.

MRS AUGUSTA A. CURRIER will lecture in Chicago, Ill., during November and December. Will answer calls to lecture in the West through the Winter. Address box 815, Lowell, Mass., or as above.

HENRY T. CHILD, M. D., 634 Race street, Philadelphia, Pa.

DR. JAMES COOPER, Bellefontaine, O.

L. K. COONLEY, a Trance Speaker and Clairvoyant will lecture and heal, in Marshall, Bureau county, until further notice.

WARREN CHASE will lecture in Syracuse, N. Y., Oct. 1st and 8th; in Rochester, Oct. 15th; will attend the National Convention at Philadelphia, in October, and lecture in Vineland, N. J., during November; during January and February next in Washington, D. C.; during March in Philadelphia, and will spend next summer in the West.

REV. JAMES FRANCIS will lecture in Southern Illinois, Northern Mississippi, and as far north as Minnesota for several months. Address, Warren, Ill., care of Dr. H. H. Way, till farther notice.

J. G. FISH will speak in Hammonton and Vineland, N. J., during October; in Cincinnati, O., during November; in Providence, R. I., during December and February; in Lowell, Mass., during January. Address, Hammonton, N. J.

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

L. P. GRIGGS, Magnetic Physician, will answer calls to lecture and heal the sick. Address, Evansville, Wis.

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

MRS. SUSIE A. HUTCHINSON will speak in Alton, Ill., during September; in Elkhart, Ind., during October; in Amsterdam, N. Y., Nov. 5th and 12th; in Stafford Springs, Conn., during December. Address as above, or 39 Grape street, Syracuse, N. Y.

ANNA M. MIDDLEBROOK, Box 778, Bridgeport, Conn.

J. M. PEEBLES, of Battle Creek, Mich., will lecture in Providence, R. I., during October; in Lowell, Mass., during November.

L. JUDD PARDEE, Somerset, Somerset Co., Pa.

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

CORA L. V. SCOTT will lecture in Washington, D. C., during November and December. Address to care of Dr. J. A. Rowland, Attorney General's office.

BENJAMIN TODD, Normal Speaker, will lecture in New York during September; in Charlestown, Mass., during December; in Washington, D. C., in March. *He is ready to answer calls* to lecture in the New England and Middle States. Address as above, or care Banner of Light office.

HUDSON AND EMMA TUTTLE, Berlin Heights, Ohio.

MRS. LOIS WAISBROOKER may be addressed at Liverpool, O.

ALCINDA WILHELM, M. D., Inspirational Speaker, will lecture in Northern and Southern Missouri during October, November and December; in Kansas until the following spring. Address, care of James Hook, Terre Haute, Ind., until further notice.

ELIJAH WOODWORTH, Inspirational Speaker. Address, Leslie, Ingham Co., Mich.

E. V. WILSON, Inspirational Speaker, Nervo-Magnetic Delineator of Character, will be in Memphis, Tenn., during November and December. Will answer calls to lecture week nights, in the vicinity of the above place.

Railroad Time-Table.

CHICAGO AND NORTHWESTERN—DEPOT COR. WEST WATER AND KINZIE STS.

	Depart.	Arrive.
Day Express,	*9.00 a. m.	*6.30 p. m.
Night Express,	*4.30 p. m.	*5.00 a. m.
Janesville Accommodation,	*6.00 p. m.	*2.15 p. m.
Woodstock Accommodation,	*3.00 p. m.	*10.00 a. m.
GALENA DIVISION.		
Fulton and Cedar Rapids,	8.20 a. m.	7.10 p. m.
Fulton and Iowa,	†8.15 p. m.	5.00 a. m.
Freeport and Dunleith,	9.00 a. m.	4.40 a. m.
Freeport and Dunleith,	10.20 p. m.	3.45 p. m.
Rockford and Fox River,	4.00 p. m.	11.10 a. m.
Dixon,	4.00 p. m.	11.10 a. m.
Geneva and Elgin,	5.30 p. m.	9.40 a. m.
MICHIGAN CENTRAL.		
Detroit Express,	*6.00 a. m.	*†6.00 a. m.
Detroit Express,	†5.30 p. m.	12.30 p. m.
Detroit Express,	†*10.00 p. m.	*11.00 p. m.
(TRAINS FOR CINCINNATI AND LOUISVILLE.)		
Morning Express,	*9.00 a. m.	*3.30 p. m.
Night Express,	†6.30 p. m.	*11.00 p. m.
MICHIGAN SOUTHERN—DEPOT COR. VAN BUREN AND SHERMAN STS.		
Day Express,	*6.00 a. m.	*11.00 p. m.
Evening Express,	†5.30 p. m.	*‡6.00 a. m.
Night Express,	*†10.05 p. m.	‡12.30 p. m.
DETROIT TRAINS.		
Express, via Adrian	*6.00 a. m.	*12.30 p. m.
Night Express, via Adrian,	†5.30 p. m.	*‡11.00 p. m.
PITTSBURG, FT. WAYNE AND CHICAGO.		
Day Express,	†6.00 a. m.	*8.20 p. m.
Evening Express, daily,	5.30 p. m.	11.00 p. m.
Night Express,	*†10.10 p. m.	*†12.30 p. m.
Cincinnati Express,	†6.00 a. m.	†8.20 p. m.
Cincinnati Express,	5.30 p. m.	12.30 p. m.

(CONNECTING WITH PENNSYLVANIA CENTRAL.)

Leave Pittsburg,	3.00 a. m.	4.35 p. m.	9.40 p. m.
Leave Harrisburg,	1.30 p. m.	2.45 a. m.	8.00 a. m.
Arrive at Philadelphia,	5.45 p. m.	7.05 a. m.	12.50 p. m.
Arrive at N. Y. via Allenton,	10.20 p. m.	10.00 a. m.	8.45 p. m.
Arrive at N. Y. via Philadel.,	10.27 p. m.	12.00 m.	5.42 p. m.
Arrive at Baltimore,	5.45 p. m.	7.00 a. m.	12.20 p. m.
Arrive at Washington,	10.10 p. m.	10.35 a. m.	3.15 p. m.

CHICAGO AND GREAT EASTERN RAILWAY.
(Late Cincinnati and Chicago Air-Line Railroad.)

Day Express,	*6.00 a. m.	*9.40 p. m.
Night Express,	†8.45 p. m.	‡7.30 a. m.
(FOR CINCINNATI, INDIANAPOLIS AND LOUISVILLE.)		
Mail Express,	*6.00 a. m.	9.40 p. m.
Mail Express,	†8.45 p. m.	7.30 a. m.
ILLINOIS CENTRAL.		
Day Passenger,	*9.30 a. m.	*9.55 p. m.
Night Passenger,	†10.10 p. m.	*7.00 a. m.
Kankakee Accommodation,	*4.45 p. m.	
Hyde Park Train,	*6.25 a. m.	*7.45 a. m.
do do	*12.10 p. m.	*1.45 p. m.
do do	*4.00 p. m.	*5.25 p. m.
do do	*5.50 p. m.	*7.10 p. m.
CHICAGO, BURLINGTON AND QUINCY.		
Day Express and Mail,	8.20 a. m.	4.30 p. m.
Night Express,	12.00 p. m.	5.00 a. m.
Mendota Accommodation,	4.30 p. m.	9.15 a. m.
CHICAGO AND ST. LOUIS.		
Eastern Mail,	8.10 a. m.	8.45 p. m.
Night Express,	7.15 p. m.	5.00 a. m.
Joliet and Wilmington Accomodat'n,	4.00 p. m.	9.50 a. m.
CHICAGO AND ROCK ISLAND.		
Day Express and Mail,	8.10 a. m.	4.30 p. m.
Night Express,	12.00 m.	5.00 a. m.
Joliet Accommodation,	4.45 p. m.	9.50 a. m.
CHICAGO AND MILWAUKEE.		
St. Paul Express,	*9.05 a. m.	*8.30 p. m.
Express,	*4.20 p. m.	*11.30 a. m.
Waukegan Accommodation,	5.40 p. m.	8.45 a. m.
Night Accommodation,	11.30 p. m.	1.00 a. m.
Evanston,	2.50 p. m.	4.00 p. m.

*Sundays except'd. †Saturdays except'd. ‡Mondays except'd.

COMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee."

All communications under this head are given through a well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to—the spirit world.

WEDNESDAY EVENING, Oct. 25.

INVOCATION.

Infinite and ever the same source of Eternal Truth: Again we approach Thee, with feelings of adoration and praise; thanking Thee for thy beneficent goodness in the past, and for Thy watchful care in the present, and for the assurance of Thy abiding love in the future. For all these we would thank Thee, our Father!

May we be enabled to send forth words of consolation to Thy children who are yet on the material plane of existence. May the mantle of Truth be thrown around them, shielding them from the snares that every day beset their pathway. May we receive more of Thy light, and, as we receive, may we be enabled to impart to our brothers and sisters, Thy children.

May we all learn that Thou art an impartial God, and although we may differ in our views concerning Thee, even as the autumn leaves differ in their hue, yet Thy light shineth upon all, and Thou wilt perfect each in Thine own good time.

May we ever abide by that light, and if, at any time, by the trials we may be called to pass through, we feel that our light is growing dim, may we approach Thee with that divine assurance, that Thou art ever near, and that according to our desires for Thy truth and love, so shall it be given unto us. For all these we would ever thank and praise Thee, our Father!

QUESTIONS AND ANSWERS.

Q. Are there lakes, rivers, seas and oceans, in the spirit land corresponding to the same on earth?

A. As the spirit land is an outgrowth of the earth-plane, corresponding in every particular, you will very readily see that we have lakes, rivers, seas and oceans in the spirit land.

Q. Do such rivers, lakes, seas and oceans abound with living creatures, as in earthly waters?

A. Yes; but not gross material creatures, but such as correspond with the spiritual plane of life. To us they are as natural as living creatures are to you.

Q. If I understand correctly the location of rivers, lakes, seas and oceans in the spirit land, they are an outgrowth of those on the material plane, and consequently are immediately above and around them, as the aroma or perfume of a flower is an emanation from the flower? Please explain this matter fully.

A. Your question is an answer in itself. Previous questions and answers that have been published in the JOURNAL informed you that the spiritual plane corresponds in every particular to the material plane you occupy, but in a more refined and beautiful condition.

HENRY.

Brother N. C. asks will not the course pursued by many of our most prominent Spiritualists prove injurious to the cause of Spiritualism? I saw that question—I will answer it.

When my friend goes back to Spiritualism in its early stages, he will find that, although it was, as it were in its infantile moments, it had the power, if we may be allowed so to speak, of standing alone at first. It was enabled to impress upon the minds of a few individuals the new light that was about to dawn upon this nineteenth century not only to impress it upon the minds of individuals, but also to produce various phenomena that were found, upon investigation, to possess intelligence.

Thus I say that Spiritualism stood alone in its infancy. It has been enabled to stand alone till the present, and will ever continue to stand, regardless of the course pursued by individuals.

The acts of any individual, however demoralizing in their tendency, as they may seem to you, cannot harm nor affect Spiritualism. Spiritualism consists in holding communion with those who have passed to the higher life—or who have changed from the material to the spiritual plane of existence. And spiritual communion or intercourse is a desire inherent in the breast of every one.

Ask of the fond husband, whose loved companion has been taken from him by the chilly hand of death, if he would not hear from her—of her condition in the Future. His response would be in the affirmative. This same desire exists in the breast of the departed. Ask of the loving mother, when her little prattling child is torn from her embrace by the ruthless destroyer, if she would not love to hold communion with her heart's idol? Aye, I hear that mother's reply, as it springs from her aching breast—Yes, let me hear from my darling; let me know whither my child has gone. Let my loved ones return to me that I may assure them of my abiding love and of the never-dying interest I have in their future welfare.

Then Spiritualism is a desire of the soul, whether openly expressed or otherwise.

A fuller avowal of that belief does not in any way change the natural traits of character of any individual. Therefore I say that the course pursued by any individual cannot affect Spiritualism, or the belief of millions of individuals.

Individuals may be affected by the acts of other individuals, but it does not follow that the *principles* of Spiritualism are in the least injured thereby.

When my brother reflects upon these things, he will readily perceive that spiritual intercourse, called Spiritualism, will ever stand alone, in spite of those who, in the excitement and prejudice of the hour, would blot it out of existence, and also in spite of the varied acts of those who have embraced the phenomena, and are called Spiritualists.

JOE, A COLORED MAN.

I just want to ask you if you let anybody talk that is not a white person—coz why, you see, if you do, you may say I am just as happy as I can be. And I want all my folks—colored folks—darkies—to know I am free as the *ar* we used to breathe. Another ting I want dem to know—I am praising de Lord with all my might, every day and every night. It ain't because *I* am free, but because *we* are all free. And because *we* ain't *dead yet*—dat is what I want dem to know. Can't you say dat? Bless, bless de Lord, we are free! Bless, bless de Lord, we are all free!

There is another ting I want to say. Massa and Missus, too, are here—Missus just like she used to be, coz she was allus an angel!

She says the Lord has answered her prayer. She allus prayed for our liberation. And Massa is same as he used to be. The Lord have mercy on him—case he just as miserable as he can be.

Will you please tell me what place this is? [Chicago.] This always free place? [Yes.] Some of my folks here. You know who I call my folks? [No.] The colored folks I call my folks. I wonder why my folks don't go praising de Lord all around with dem flags.

There is another ting, Massa, I want to say to you, and that is just this—just you see to it dat my folks—de colored men—hab a chance to say who dey want for President. Bless de Lord dey will go in for a good one ebery time. Them all free now; bless de Lord, all free!

They say I must tell where my home was. Well, s'pose I didn't hab any? Sometimes in one place, and sometimes in another. The last place I was in was Memphis, Tenn. Well, I want to ask you, do you suppose there is any danger of there being any part where there are any slaves yet? [No African slavery on this North American continent now.] Well, de Lord have mercy on the good men that fix it so. If dey do fix it so that there is one spot where dey ever have slaves again, oh, what bloodshed again there will be! De Lord have mercy on dem!

Caze, now, you want to know why I come. Dere is lots of my folks that believe in this ting, and I just want them to know Joe—caze they always call me Joe—that Joe is in heaven, praising de Lord ebery day!

May de Lord bless you for dis. Now if you will just let me take you by de hand and say good bye to you. May de Lord bless you!

WILLIAM E. DAILSMAN.

Had I learned while on the earth plane that in proportion to the suffering which I caused to my fellow man, I myself should suffer, I think I should have chosen a very different course of action. My business was that commonly known as a saloon-keeper. And although I kept it as such places are usually kept, and of course thought no harm of it at the time, yet after death what was my experience? Many of the wives and children of those with whom I had dealt were presented to me in all their destitution and want. Children imploring their mothers for bread—others plundering for covering to prevent them from perishing with cold; mothers, with hearts too full for utterance, had to endure this. Others, with hands clasped together, beseeching the Giver of all good gifts for the reformation of their husbands! All of this was presented to my gaze.

I must say, and in truth too, that the torture was greater than any demoniacal hell that the human mind could ever conceive of. All that I can do, by way of atonement, is not sufficient, but I must return and give my experience as a warning to those who are occupying the same position that I did. I will say, that if they do not believe my statement that all they have to do is to call upon the families of their daily visitors and see their condition.

If they would do this, I feel assured that they would close their doors, and pursue some other kind of employment, that would be of greater happiness to them in their earth-lives, and save them the bitter experience of their brother,

WILLIAM E. DAILSMAN.

NATHANIEL STONE.

Everybody has their experience and enjoy themselves more or less, do they not? I had mine before death, and never found any trouble in enjoying myself. Had all the friends I wanted, whether many or few. I don't find that rest I had rather looked for, nevertheless I have a good time yet. It may be if I had killed anybody in any way, either by starvation, or by cold or deadly weapons, my experience would have been different, consequently I should feel different from what I do.

I always thought the world a pretty good one, and the people in it a good deal better. Never cared to gain a great deal of wealth, consequently had no fears of losing a great deal. I never had a desire to see anybody miserable, and for that reason I never set myself at work for that purpose; and for the same reason you will readily perceive there is no chance for a reaction. I thought slavery a very bad thing, yet believed that when the time came that they should know enough to provide for themselves and enjoy freedom, they would extricate themselves from their bondage.

I did not exactly go in for slavery in any form, consequently never got married. I rather thought, with the laws as they existed, that I should either have to become a slave or else look upon my wife as one; so I never entered the holy sanctuary of matrimony—was called an "old bach." The name of bachelor I rather preferred to that of "a man of family." I never joined any church, for I rather liked the idea of going where I chose to go. So you see, on the whole, that I enjoyed myself. I censure no one, for I rather think they all do the best they can.

When I left the earth, I had but two near relations—my mother and one sister. My mother has since joined me in—well, I will call it the Summer Land—for I find it so truly. My sister is yet on the earth-plane. Her home is in the city of New York. I will not censure her, only say there is a *life beyond*, and when she reads this, bid her think of her brother,

NATHANIEL STONE.

Her name is Mary Elizabeth Northup. I am obliged to you.

The Arab Horse.

The Arab horse is watered only once in the twenty-four hours. He is often obliged to content himself with dates instead of barley; these are given to him before they are perfectly ripe, when their stones are soft, and are eaten, stones and all. In the spring he is turned out on the pastures; but in the summer, if his master can afford it, he gets a little barley. On this scanty fare a horse in the desert is expected, if necessary, to accomplish, for five or six successive days, distances of a hundred and twenty-five to a hundred and fifty miles; and after a couple of days' rest and good feeding, he will be quite well enough to repeat the feat. If he shakes himself at any resting place, or paws the ground with his foot, it is held that there is no occasion to pull up in the journey; and if you would know at the end of a day of excessive fatigue how far you can yet depend upon your horse, get off his back and pull him strongly by the tail—if he remains unmoved, you may still rely upon him. "It is of no very rare occurrence to hear of a horse doing one hundred and eighty miles in twenty-four hours!" The requisites which the men of the desert look for in him are, that "he should carry a full grown man, his arms and a change of clothing," food for both his rider and himself, a flag even on a windy day, and if it be necessary, drag a dead body behind him."

Genuine Philanthropy.

Some time ago a gentleman died in New York city, leaving, by will, a million of dollars, chiefly for the benefit of poor children. The will was carried into court through the unseemly strife of different societies set down, to get the legacy, when the court decided that the will was void. A brother of the deceased, who was named as executor, resolved to distribute the money according to the desires of his brother, as really as if the will had been sustained. Already he has given away $750,000 among different institutions, and $150,000 to the Newsboys' Lodging Rooms of that city. He has the balance of the million to distribute, and claimants are as plenty as autumn leaves. It is a rare thing for a man, with a million of dollars in his hands, to give it away because a dead brother desired it to be done.

The French press unanimously denounce the Fenian movement as absurd and uncalled for, arguing that Ireland is well governed and has no reason to be dissatisfied with her present position in the Union.

[Phonographically Reported for the Religio-Philosophical Journal.]

Notes of a Sermon.

GIVEN THROUGH H. T. CHILD, M.D., OF PHILADELPHIA.

At the First Spiritual Church, Thompson street, below Front, Philadelphia.

Friends, let me say to you that I am not learned in the Scriptures. Perhaps I have not read five chapters in that number of years, though at times spirits come to me, and repeat text after text, and I sometimes go to the book to see if they are really there. On this occasion, the same influences that preached to you a few weeks since, have been urging me to come and speak to you. There is a band of spirits, among whom I recognize Lorenzo Dow, who are desirous of presenting their views of human conditions, and their interpretations of certain passages of Scripture, and for the present they have chosen me as the instrument through whom to do this.

"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living waters." "Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Friends, this language of Christ to the woman of Samaria, at the well, is sounding now in the spiritual ears of many. You are going to the Bible, to your churches, to your religious teachers, to all the fountains and wells, from which you hope to receive water, to the beautifully flowing stream of spiritual life and love, that has now been opened to humanity, and sometimes you find Christ at these wells, and you obtain water. But you should remember that all these appliances of an external character—these beautiful aids to man's development and spiritual growth—are but as schoolmasters to bring you to Christ, the inward fountain of divine purity, that which is, and shall be in you, a well of living water, "springing up into everlasting life."

Christ also asked the question, "Is not the life more than meat, and the body than raiment?"

The proper study of mankind is MAN. The old Greek philosophers, inspired with this divine idea, inscribed upon their temples "Man know thyself." Too many students in this school are studying man from the mere external plane, trying to discover in the form of the material organism, that which gives it life and existence. This is well enough, as far as it goes, but it will not cover the whole ground of study, or reach the most profound depths of the human character.

The most elaborate students of man have thus confined themselves to observations of his material surroundings, and have measured him by the institutions which have sprung up around him, forgetting the great fact that man is above all institutions, and the soul, in its divine and immortal character, is beyond all human statutes and enactments, and that it is only in the realm of eternal principles that its nature can be seen and comprehended.

Laws and institutions, though an outgrowth and expression of humanity, are ever behind the age, and below the standard of man, and constantly tend to fetter and cripple his noblest aspirations.

Institutions are not, and cannot be, an expression of the highest condition of any people—their best and noblest thoughts. They are generally the traditions of their ancestors, the limited ideas of by-gone ages, outwrought into tangibility, and crystallzed into hard and unyielding forms, which men submit to from compulsion, and the common fear that change will bring greater suffering upon them.

And when the spirit of humanity has grown so large that it is compelled to burst these fetters, and go forth amid the storm of revolution, and the conflict of new ideas, and seek to build up new institutions better adapted to its expanded condition, the fierce turmoil and discord are not the most favorable for outworking true expression of the highest and best condition which is idealized within the soul.

For although positive and leading minds ever sway the multitude, and give direction to humanity—impressing their character upon the weaker and more negative elements—yet in all communities the latter have their influence, and the sum total is always below the standard of the highest minds; hence, as a stream cannot rise to its fountain, an effect reach to the full extent and perfect expression of its cause, so, unless we go beyond the institutions and surroundings of man, in our study of him, we shall obtain only an imperfect and fragmentary representation of him.

But if we study man as he is, and learn his true character, we shall then be prepared not only to comprehend this, but also to understand the nature and character of the institutions which man in his highest estate will develop and surround himself with.

In order more fully to illustrate this position, let us look at man and woman as they are seen through the institutions. Thus, at the age of twenty-one years, whether he be a philosopher or something widely different, he becomes a man, endowed with certain powers—lord of the creation, though he does not feel at all conscious of any particular change at this period, and certainly does not always give evidence that wisdom has thus suddenly descended upon him. If ancestral piles of gold lie in his pathway, our newly-fledged hero mounts upon these to power and fame, to glory or to shame.

If the iron hand of poverty holds him in its embrace, he may sink beneath the waves of a common destiny and be lost forever; or perchance he may rise triumphant over these, and build for himself a reputation, a bark strong enough to outride all the storms and mock all the winds that beat and rage so furiously around him.

The free institutions of our country have opened these channels to many a brave and noble soul, and these are now making their mark, not only upon the destiny of our nation, but of the world—the present and the future.

Man is made weak, physically, by the institutions of civilization, and the restraints of false dignity—which is shocked by any movements out of the prescribed line of appropriate custom and habits.

Most of the institutions of society spring from, or are very much controled and modified by, the physical or animal nature of man; and although they partake largely of the influences of this nature, these are not always best calculated to develop it.

The underlying elements of the social fabric have their origin in the physical nature, and it is only as the intellectual and spiritual natures come to exercise an elevating and purifying influence upon this, that the true nature of man is seen.

Mentally, man starts out on a narrow pathway, with the strong wall of hereditary and traditional authority on the one side, and the equally impassable line of the interpretation of this by the masters of the present day on the other; and woe to him who dares cross either of these lines, even in search of the brightest gem of truth that shines, star-like and clearly visible, on either side of it. All through life is man hedged about by these lines, and buried beneath the mists and fogs of conservatism, that with a jealous eye sees present ruin in all prospective innovation. And he who escapes these lines must expend considerable power in contending with these influences around him. This conflict of the mental with the material, has ever been regarded as an evil, though necessary, condition. The intellectual faculties in this relation, like the patient camel, bear huge burdens over sandy deserts, yet the treasures which they bring are to be enjoyed by their possessors in the green pastures of life, by the side of still waters and amid immortal flowers of beauty. Struggle on, then, brave and noble men and women of to-day—gather the harvest of truth and experience—and know that each hard-earned effort will have its reward.

The chains which fetter the spiritual nature of man are even more galling and harder to bear than those which bind the mental nature. In almost all religious denominations, reason is denounced as carnal, and free inquiry is thought to be the road to infidelity and ruin. A hard, unyielding creed is, Procrustes-like, made the bed for all, hence most of the goodness and virtue in the world springs from the side of humanity, and exists independent of, much more than as the result of, the religious beliefs that exist among mankind.

Woman presents the most pitiable object, as seen through the institutions of society, chiefly because these institutions have been made for her, and not by her. Man has not only assumed authority over her, but she, patient creature, has too often kissed the hand that placed the fetters upon her. In all ages of the world woman has been made to take a secondary and subordinate position. And in this case, as in all others, the oppressor has been the greater loser, if not sufferer. But woman is to-day rising in her dignity, and with visions of true womanhood before her, is beginning to demand what the world, social and theological, has denied—her right to be what God made her, and to cease to be molded by man or his institutions. There is a fearful struggle to-day between humanity on the one side, and old and time-honored institutions on the other, and every true man and woman is called to stand on their own individuality, and do battle with error, both within and without.

The error of the past, and the present also, is that we are censuring and condemning men, not acts—that we cannot rise above personalities into great principles, and thus open the way for a broader and more catholic faith, which leaves every man and woman free to act out the highest convictions of their being.

We see men everywhere contending with the conflicting elements around them, alternately conquering and being conquered, still hopeful and moving onward. Do you belong to this class? Be of good cheer. Strength comes of exercise and conflict, and you will soon rise to higher conditions. The world praises and blames you, not for your thoughts and motives, but for the results, which, in its blindness, it alone can see, and it must ever be far below the divine standard in its judgments.

For the Religio-Philosophical Journal.

Chicago.

BY GEO. A. SHUFELDT, JR.

There is no one, now-a-days, who writes the word "Illinois" after Chicago, to designate the State wherein is located the great center and capital of the North West; for, as well as New York herself, Chicago is known to every schoolboy in the land—and her name is a familiar sound on every tongue. Bishop Berkely must have been inspired with visions of the splendors of our Western prairies, of the broad expanse of magnificent country which lies on the banks of the Mississippi and its tributaries, when he formed that famous line—*Westward the Star of Empire wends its way.*

That this star of empire is now wending its way across this North American Continent, finds no better illustration than is presented by a glance at the rapid growth and development of Chicago—the daughter of the lakes, the Garden City of the world.

Twenty-five years ago—only a quarter of a century—a little settlement, a trading post, garrisoned by two companies of United States soldiers, and containing four thousand people—was known to exist, at the lower end of Lake Michigan. Not one person in a thousand had ever heard of the name of Chicago. It was scarcely mentioned east of Detroit. The inhabitants were laborers, trappers and fur traders, who were simply pioneers in the path of civilization. There was no capital to do business with, and no business for capital—land could be had almost for the Government price, anywhere within a stone's throw of the city; and the Chicago river, which now floats and protects the largest inland commerce in the world, was a mere sluggish stream struggling along to the lake amid banks covered only with rushes and wild rice; a harbor, then, only for the thousands of ducks, geese and other wild fowl which flocked to its friendly waters.

Is it not a matter of wonder and astonishment, that in the history, even of American civilization and Yankee enterprise, this little obscure village of 1840—this trading post of 4,000 inhabitants—should rise in twenty years to be the largest primary grain market of the world—the capital of the garden of America—a city of (now) 200,000 people—with well paved avenues, palatial buildings, magnificent blocks of stores of iron and of marble, hotels and churches surpassed by none in the country; a system of free schools, colleges and Universities excelled by none anywhere, and in fact all of the elements of a refined and high state of civilization are now to be found in Chicago. Such is "the City of the Lakes" to-day; her future, none can foretell; but judging from her rise and progress in the past, we may look forward to the day not far distant, when the valley of the Mississippi shall teem with a population of fifty millions—when the forty-eight thousand miles of navigable waters of this magnificent river, and its tributaries, shall float to the sea the food of half the world—when the rich and varied soil of these prairie lands and plains shall respond to the cultivated industry of an agricultural people—then, indeed, shall this lovely valley become the center of empire on this continent, and Chicago its grand capital and metropolis. It is no more wonderful than the rise and progress of New York, which, forty years ago, contained 120,000 people—now numbering over a million—to believe that Chicago in the year 1900 will contain as many—aye, another quarter of a century will tell this tale of truth; and then, when but fifty years of age, only the prime of one man's life, Chicago will be the second city on the Continent, and on her grand march to her position as the first.

A code of morality only rules bad, unloving souls, in order that they may first become better and afterwards good. But the loving contemplation of the soul's first friend, who abundantly animates those laws, banishes not merely the bad thoughts which conquer, but those also which tempt. As the eagle flies high above the highest mountains, so does love above struggling duty.—*Jean Paul.*

The Loves of Beethoven.

There is a prevalent idea that no man can be a great musician or a great poet without having been in love. As most men have a preference some time in the course of their lives, there does not appear to be any reason why these should form an exception to the rule. The question whether Beethoven was ever in love has, it seems, been warmly disputed by his biographers. Baron Ernoay seems to have set the question at rest in a recent article published in the *Revue Contemporaine*, that is, so far as assertion goes, and if he has not been misled by Dr. Wegeler.

His first love, it seems, was Jeanette d'Honrath, of Cologne. This young lady is described as fair, of an affectionate character, and endearing manners. She used occasionally to come to Bonn to visit a family there to whom Beethoven was known, and this led to his forming an attachment to her. Unfortunately for his peace of mind, the young lady no sooner received the addresses of a captain in the Austrian service than she discarded her musical admirer; and yet he was not a man altogether unworthy of being regarded with favor by a lady from a merely physical point of view in his young days. He had not then the stern, unattractive expression of countenance which characterizes the portraits taken of him in middle age. Seyfried, who knew him well in his youth, says he was then of the middle height, broad-shouldered and robust—a very model of strength. Add to this that he had a keen, penetrating eye, and a lively and characteristic physiognomy, and we have the picture of a man who might reasonably expect that the course of true love would run smoothly in his case. But those who remember—and who do not?—the pathetic sonata, "Absence and return," would be surprised rather than otherwise, to hear that he had escaped the ordeal which has purified so many geniuses—that of loving well, but not wisely. In point of fact, it appears that this sonata connected with a love passage in his life, which is referred to in the following letter, written by him to Dr. Wegeler. In this letter, he refers, in a very despondent tone, to the state of his hearing, which, in spite of all the remedies he has tried, was getting worse; and he was then about to seek new doctors. After describing how hard he was working, even grudging the time he was obliged to devote to sleep, to complete a work that should do him honor, he says:

"For the last two years I have lived a solitary life. I dare say I am considered a misanthrope, and yet I am not anything of the kind. A metamorphose has been worked in me by a dear and most ravishing girl, whom I love and who loves me. I am indebted to her for many happy moments during these two years, and for the first time in my life, I feel that marriage could make me perfectly happy. Unfortunately our social position is not the same—and in my situation I really could not marry. I shall have much to go through before that can be."

Some passages are evidently suppressed in this letter; but we can gather from it that his life was embittered by his malady and the obstacles which the aristocratic prejudices of Austrians placed in the way of his marriage, for the lady on whom he had placed his affections, was a countess. To this circumstance, perhaps, quite as much as to any democratic convictions, may be attributed the onslaughts he uttered so frequently against social distinctions.

This passion, which seems to have been the first experienced by Beethoven after he had reached manhood, ended badly for him. The lady abruptly broke off the connection with him in order to marry a ruined count—and, to complete the measure of his humiliation, a count who was by profession a musical composer, a composer of dance music, who subsequently got a ballet of his placed on the stage at Paris, where it was overwhelmed by the condemnation of the press; and as the scene of this ballet was laid in America, one of the critics remarked that the music was not only of the New World, but of the other world.

The effect of this deception on Beethoven was most disastrous; it smote him doubly hard, by wounding his pride as a man and as an artist. He uttered no complaints; but his melancholy was such that it was easy to see that he desired death rather than life. One of his greatest admirers, who felt for him the purest and warmest friendship, thought to relieve his mind by inducing him to take up his residence at a country house belonging to her not far from Vienna. Here he wandered about the park, but instead of finding peace, he became more and more despondent. The rustling of the leaves, the notes of the birds, repeated his misfortune continually, until, as he said at a later period of his life, he began to feel that he was abandoned by God as well as the woman he had loved so profoundly. This disappointment was near ending fatally. One evening he did not return to the house as usual, and it was supposed that he had suddenly set out for Vienna; consequently no alarm was excited by his non-appearance. Three days afterward he was discovered by a friend, lying at the foot of a tree, in the most distant part of the park, nearly dead from want of food. The earnest solicitations of his friends induced him to abstain from any similar attempts to end his pain in this way; and it was not until many years afterward that it became known that he had ever done so. Not very long afterward he had the opportunity of nobly avenging the deceit that had been practiced upon him. The distress of the lady he had loved became so great that she actually wrote to Beethoven to tell him of their condition, and to ask him for assistance. He did not comply with her request openly; but he played the part of the good Samaritan in secret, for he got a loan of five hundred florins on the security of his future compositions, and remitted it to her by a sure hand, without suffering her to know the name of her benefactor. It was not until twenty years afterward that Beethoven related the affair to a most intimate friend named Schindler, to whom the husband of the lady had spoken of him in very uncomplimentary terms. His magnificent compositions will render him immortal; but we can now see that honor and fame will not keep the skeleton out of a man's closet.—*Once a Week.*

THE CALIFORNIA EARTHQUAKE.—The San Francisco earthquake of a fortnight ago, is calculated on the whole to give as much assurance as doubt, for the future. It was the sharpest ever known there, and having been intended, doubtless, in honor of the Colfax party—and only a little belated in its coming—it was, like everything else done for them, quite exceptional and extraordinary, so that the people may reasonably hope that it will not be often or readily repeated, and at least not exceled. And as its consequences were not nearly so severe as have always been predicted or feared from a really smart shock, upon the new and high buildings of late erected in the city, a reasonable degree of immunity from damage from this cause will be more widely felt than heretofore. The Occidental and Cosmopolitan hotels were specimens of a new class of structures, running up five and six stories, like the large New York hotels, and the popular verdict has been that they would crumble under a severe earthquake. But they stood this one, the sharpest known to the oldest inhabitant, without harm. The whole city seems, indeed, to have been more scared than hurt; a few lives were lost by falling chimneys or timbers, and the crush of alarmed crowds; but all the damage to property is already nearly repaired, and will not exceed, the whole city through, $100,000. So the San Franciscans may take a breath of relief, and feel a new confidence in the future. And yet it must give one rather a lively sense of the perishableness of all earthly things, to witness a city shaken to its foundations under this invisible agency; tall buildings rocking; the earth cracking open; chimneys falling; and the walls yielding up their ornaments. The Californians are somewhat given to gambling, both in business and as an amusement; but this was evidently a more extensive "shaking of props" than their philosophy ever dreamed of.—*Springfield (Mass.) Republican.*

Put things right back in their place when done with. Never leave them all about, helter-skelter, topsy-turvey—never. When you use any article, no matter what it is, the moment you have done using it return it to its proper place. Order, order, perfect order, should be the watchword with all boys and girls. Be sure to have a special place for everything, and everything in its place. How much precious time is saved—aside from vexation,—by observing order—systematic regularity. And little folks should begin early to preserve order in everything. Form habits of order. These loose, slip-shod, desultory habits are formed in childhood, and habits once formed are apt to cling for life.

Young friends, begin early to keep things in their proper places; study neatness, order, economy, sobriety; in everything be just, honest, pure, lovely, and you will have a good report.

Clocks were first used in Europe in 1334.

The Death of the Flowers.

BY WM. CULLEN BRYANT.

The melancholy days have come,
The saddest of the year;
Of wailing winds and naked woods,
And meadows brown and sere;
Heaped in the hollows of the grove,
The withered leaves lie dead,
They rustle to the eddying gust
And to the rabbit's tread;
The robin and the wren have flown,
And from the shrub the jay;
And from the wood-top caws the crow,
Through all the gloomy day.

Where are the flowers, the fair young flowers,
That lately sprang and stood
In brighter light and softer airs,
A beauteous sisterhood?
Alas! they all are in their graves,
The gentle race of flowers,
And lying in their lowly bed,
With the fair and good of ours.
The rain is falling where they lie,
But the cold, November rain
Calls not, from out the gloomy earth,
The lovely ones again.

The wild flower and the violet,
They perished long ago,
And the brier-rose and the orchis died
Amid the summer glow;
But on the hill the golden rod,
And the aster in the wood,
And the yellow sunflower by the brook,
In autumn beauty stood,
Till fell the frost from clear, cold heaven,
As falls the plague on men,
And the brightness of their smile has gone
From upland, glade and glen.

And now, when comes the calm, mild day,
As still such days will come,
To call the squirrel and the bee
From out their winter home,
When the sound of dropping nuts is heard,
Though all the trees are still,
And twinkle in the smoky light
The waters of the rill,
The south wind searches for the flowers
Whose fragrance late he bore,
And sighs to find them in the wood
And by the stream no more.

And then I think of one who in
Her youthful beauty died,
The fair, meek blossom that grew up
And faded by my side;
In the cold, moist earth we laid her,
When the forest cast the leaf,
And we wept that one so lovely
Should have a life so brief.
Yet not unmeet it was that one
Like that young friend of ours,
So gentle and so beautiful,
Should perish with the flowers.

Spiritualism—Its Antiquity.

BY J. D. FERGUSON.

To the honest objector, we would offer a suggestion. Spiritual communication is a divine institution or appointment, or the foundation of every religion in this land is baseless. The Bible is a collection of spiritual communications, made through human angels, extending over a history of thousands of years. If its claims, in this respect, be true, spiritual communications must be the result of *eternal law*; the law of God respecting the unfolding and perfection of mind. We are not surprised to find, therefore, spiritual communion marking the tablet of every age, reaching over the unsearchable past, and ante-dating all reliable history. Its altars stand, or molder, in silent eloquence, upon the hill-tops of every land. Not a sacred book of any people, that does not recognize it. Ever since death removed human beings from external vision, spirits have returned to influence and help those left behind. Hence, we find impressible persons, through whom spirit-messages of wisdom and love have been received, among all nations and in all ages. All along the line of centuries we see spiritual light striving to enter the institutions of the world. Avarice and selfish assumption first denounce its mediums, then flatter, and alas! too often bribe them into the shameless purposes that characterize the superstition and tyranny of every clime. Now the den of lions opens to a Daniel, and then he is seated among the nobles of the realm. Now, Joseph is a dreamer in prison, and then Viceroy of mighty Egypt. Now, Paul and Barnabus are mobbed by a rabble, and then worshipped as gods. Now, Anaxagoras is followed by the most powerful Athenians as a philosopher, and then persecuted and driven into exile, for impiety to reigning divinity. Now, Socrates is honored as a moral philosopher—the wisest of men; then ridiculed, in a comedy, for magical arts, and then doomed to drink the hemlock. Now, Pilgrim Fathers profess inspiration to assert their rights as religious men, and then burned witches for similar claims. "But wisdom is justified of her children," and the eternal laws of mind and matter make themselves known to all who desire to obey them. Except in periods of great and general corruption, such as have usually preceded some tremendous revolution in society, and the downfall of some world-encumbering State, whose vice has long exerted an unrestrained power, and where hypocrisy walks unblushingly upon the high places of the earth, the mass of mankind never are Sadducees; never doubt of "angel or spirit." The reasoning head and the feeling heart everywhere admit that our claims to the sensual world are but temporary; that we belong essentially to a higher world, from which we have a divine birth, and towards which, through new scenes of development, unfolding new powers of action and enjoyment, we are pressing toward that perfection and purity we call God—more in adoration than in comprehension. Our spiritual affinities are in everything proclaimed. The order and regularity of the universe; the wonders and beauties of nature, find a response in every uncorrupted heart, which utters its faith by day and by night. Faintly it is heard amid the monstrous creations of Oriental mythology, and its light steals through the veil of error and fable, that swells the soul of the occidental hunter and warrior. The elegant and graceful forms of Grecian art proclaim it, and the rude pagoda of Indus hides it not beneath its gorgeous trappings. It flowed in streams of honied eloquence from the lips of him for whom the city of Minerva mingled her darkest cup. It breathed from the Tusculan retreat of Cicero, and was proclaimed by Aurelius from the throne of the world. It was brought to light from the darkness of Judean superstitions, by the return of the Holy Nazarene to the vision of hundreds of his friends. It is the wisdom of the Old Testament and the faith of the New.

But if it still be asked how is it possible for spirits to return, I answer, by the same method by which they leave the world. How do they leave? Let the skeptic answer. If it be asked how can they converse, we answer how can men converse on earth, thousands of miles apart, by an earthly telegraph? Are we told, by the medium of electricity? You have then our answer. And we would press the inquiry by asking if men, by the knowledge of an eternal principle of nature, can daguerreotype a human countenance upon a metallic plate, think you it must be impossible for spirit-friends to stamp an idea, a thought, a sentence, a book upon the human intellect? And which is the most reasonable to suppose, that God, in the constitution of his universe, left no means of communication for his children, or that he has given to all the agencies of reciprocal approach and friendship?

A Church-Yard Scene.

We have received the following from the Rev. Mr. K., whose daughter's clairvoyant powers we described in our "visit to Yorkshire." Fresh and perhaps more curious evidences of spirit-fact are here presented. Mr. K. is a clergyman of the Established Church; one who has already *felt* the cold, callous hand of cloth-persecution, owing to his boldness in speaking God's truths, as revealed to him by modern Spiritualism.

It is because of this shameful fact we feel it a duty we owe to his large family, if not to himself, to withhold his name. We hope shortly to present our readers with his "spiritual experiences."

On Sunday, the 15th January, I left the parsonage and entered the church to put on my surplice as the funeral of J—— R—— was nigh at hand, and my daughter Anne Jane was standing at the parlor window looking out for the funeral. Shortly afterwards the funeral arrived, and all having gone into the church, my daughter saw a man half kneeling with his head bent, as if praying, in the air between the entrance door of the tower and the door of the church, about the time when I would be offering up my private prayer before commencing the service in the church, and outside the porch door she saw, as it were, an archway of heads, while we were singing the 39th Psalm of Kemble's compilation. There were some little boys belonging to the parish playing in the churchyard, and peeping in at the church door; but there were a number of spirits full size standing about the door, and as one of the little boys was about to peep in the church door, he seemed to her to put his head right through the body of one of these spirits, and there was a fine looking spirit of a large man standing there also; and when he saw the boys playing, he looked on them with a fixed, steady gaze, and shortly afterwards the boys went away, as if the spirit had willed them to depart. These spirits seemed to disappear, and eight others came and showed her their faces, one after another. Then she saw an elderly man appearing as a clergyman, with a white cravat tied in a peculiar style, the ends hanging down, with a large full beard. He seemed to glide down from the centre of the tower, and there also appeared a man and woman standing together above the church door looking at her; then there appeared a very fine full-sized man with very long hair hanging on his shoulders standing at the corner of the door, but above it, and after looking at him for some time, there appeared in his arms a most beautiful little boy, about three years of age, with light curly hair, nicely parted on the right side, and just then the closing hymn began, and before I came out, as I always come out first to head the funeral to the grave, there appeared the spirit of the dead person quite sallow, walking above the ground, and immediately afterwards I came, the spirit preceded me part way to the grave, and then disappeared; the coffin was borne behind me, and the widow, leaning on her brother's arm, behind that; but my daughter saw a spirit arm through her's, along with her brother at the same time, as if supporting her. While we drew near the grave, she then saw a great mist over all our heads, which gradually resolved itself into a great crowd of spirits, all standing over our heads, with the appearance of something in a coffin-like form supported between them all. This went on for a time, when she saw three other spirits gliding along right through the air, still near the earth, until they joined the crowd of spirits, when immediately one of those surrounding the coffin-like form rose a great deal higher in appearance than any of the others, and this remained until the service was ended; then she saw them all gather into a group just as I was about to move from the grave, and they followed me to near the church door, and then vanished.—*Spiritual Times, London.*

The United States "The Treasury of the World."

The Hon. Schuyler Colfax has a very interesting letter in the *Independent*. From it we take the following extract:

From the Rocky Mountains to the Pacific, nearly fifteen hundred miles, from the line of British Columbia to Mexico, over one thousand miles, mountain and plain, ravine and river, glitter with the shining ore. Not everywhere, of course; not always in remunerative quantities when found. But here is over a million square miles, where, in every direction, and at more or less points in each of the States and Territories in it, prospectors find the earth auriferous and argentiferous; and almost weekly, new discoveries are being made.

Between the Rocky Mountains and Salt Lake, where the Indians are the most hostile, and where prospecting is therefore the most dangerous, I heard of claims in several localities, some of them quite accidentally stumbled on, that promise rich returns, and of which no public mention has yet been made.

Forty miles from Salt Lake, in a region beautiful to the eye, known as Rush Valley, "disbanded soldiers" whose time had expired, had discovered, and without capital, were opening mines, which impressed all of our party with their richness.

Crossing the Sierras, we heard of new discoveries in an entirely new region, far from any of the old roads or mines, specimens from which we saw, sparkling with the golden ore.

When in Washington Territory, we heard that the extreme northwestern portion of the Republic, back of Cape Flattery, by the side of which we sailed on the Straits of Fuca, from Victoria to the ocean, inhabited now by hostile Indians alone, and comparatively unexplored, abounded in minerals, judging from specimens that had been obtained there.

Arizona, we all know, teems with the precious metals, which only wait for the subduing of the murderous Apaches, to be profitably developed.

Without alluding to the mineral regions already so extensively worked and so widely known, or new discoveries outside of the limits I have suggested, such as those in Minnesota, *etc.*; and without multiplying as could be done, references to new discoveries reported to us, did not Mr. Lincoln speak correctly when he said, "We had indeed the treasury of the world." Hidden or undeveloped as this region has been, since the creation till our present era, the secrets of the rocks are laid bare to our generation, and this heritage of wealth falls to the people of our own land, and our own times. Without wishing to encourage any one to leave the more uniform and less exciting labor of agricultural, mechanical, or manufacturing industry, the fact of these deposits of the precious metals over so large a portion of our Republic is undeniable. Already, since the accidental discovery of gold in California, the shipments of gold and silver from the Pacific coast, or such portion of them as is known to the officers of the mint, have exceeded five hundred and fifty millions of dollars; and there is no doubt, with such vast gold-bearing regions as Idaho and Montana abounding in it, in addition to the older and the newer discoveries, the maximum shipment of seventy millions per year may be increased in the swift coming future to two or three hundred millions. Without stopping to contemplate the effect of such production on the exchanges of the world, the policy to be followed as to the mines and the miners, becomes one of the important questions of the day; and I hope to see, at the earliest possible day, a Bureau of Mining established in the Department of the Interior, and the House of Representatives, following the example of the Senate in providing for a standing committee on mining affairs. And, as for years we have kept up a Coast Survey in the interest of commerce, and found its exceeding value besides in time of war, why should there not be a thorough Mineralogical Survey in the interest of mining, whose reports should direct intelligently the footsteps of the prospector, as the charts of the Coast Survey direct the course of our vessels on the main? The latter increases the wealth of our country through its commerce, and the other would increase the wealth of our country through its mines.

From the Spiritual Times, London, Eng.

The Good of Spiritualism.

I have never seen, in any of the answers given to the question, "What is the good of Spiritualism?" the fact of Spiritualism having brought about the abolition of slavery in America. Yet such is the case. For Abolitionists were, with few exceptions, Spiritualists, as can be shown by reference to many good authorities. MacMillan, in one of his numbers or magazines published about four years ago, has the following passage:

"The great cause of Abolition has been mixed up and discredited by the distinguished causes of Spiritualism, and non-resistance, and women's rights. Take Lloyd Garrison, for instance, as earnest and simple-hearted a reformer I believe, as the world has seen; yet the influence of a life-long struggle against slavery has been multiplied by the fact that he was also the avowed advocate of every one of the 'isms.'" This passage proves that Abolitionists were Spiritualists. Now, Abolitionists, by throwing their weight into the scale, carried Lincoln's election; Lincoln's election brought on emancipation. But he was brought in by Abolitionists, who were Spiritualists, therefore Spiritualism carried Emancipation—Q. E. D. This conclusion must be allowed, and is a great fact, as it proves one great result emanating from Spiritualism, and a practical benefit resulting to a large portion of the human race. I believe, too, that the emancipation of the serfs in Russia is due to Mr. Home's visit to that country. His manifestations made the nobility and the Emperor reflect, and turn their thoughts to a future state, thereby increasing their charitable feelings, of which emancipation was one of the consequences.

The tone of European potentates, too, is not what it used to be; there is not anything like the same arrogance about it. Napoleon's tone in particular, is very subdued, since he saw his uncle's hand through Mr. Home's mediumship."

Here are some of the results of Spiritualism. Let the skeptics put their houses in order, for more will assuredly follow. The Lord's ministering spirits will not cease till they have swept from the face of this beauteous world all the crime and ills that flesh is heir to, and till they have ushered in that kingdom which Jesus taught us to pray for. In the words of King Lear I say:

"Pent-up guilt rend your concealing continents,
And cry this dreadful summoner's grace."

Yours Respectfully,
Glasgow, Oct. 2, 1865. H. WHITAKER.

Woman.

H. W. Beecher, in one of his sermons, pays to women the following compliment:

Do you love song? Are you fond, in the midst of periods of labor, of moments of musing and singing? Where did you get that fondness? Go back with it. Do you not recollect her peaceful face, her beauteous form, who dawned earliest upon your knowledge and infancy?—your mother. Do you not remember how, as she spun that buzzing wheel, she uttered snatches of sweet melody? and how, at times, the inward thread was spun, when she forgot to spin the outward? Can you not now recal the time when, after her work was done, she took you to the twilight window of the west, and instructed you, half talking and half singing, and awakened your higher faculties and enriched your soul? Are you not conscious that, under your mother's magic touch, some parts of your being were opened in such a way that your inward experiences were more than any outward element of joy? Did she not develop in you the seeds and beginnings of that which, in after life, has gone on expanding? Your mother began it in you; and when it was begun, she inspired, and directed, and stimulated, and educated, and carried it on. And was not she thus made unto you, taste, and imagination, and devoutness? That is to say, did she not make herself the inciting cause of results which you wrought out by your own faculties, according to the laws of the mind? Do not you remember your shiftlessness and your heedless ways? Do you not remember how, instead of putting things in their places, you put everything down just where you happened to be? Do you not remember the chiding that you received, and the mortification that you felt? And do you not recollect how, after weary years, when you were about thirteen or fourteen years old, habits of order and regularity and neatness began to be developed in you? You would have been lazy and slovenly all your life long, if there had not been somebody to take you and train you. Not to *teach* you, but to *train* you; to reduce teaching to habit in you. You had a parent that did it. Do you not remember the time when to chase butterflies, to climb trees for birds' nests, to hunt for the earliest nests, and to run to the brook and catch fish, seemed the brightest things of life; and when influences were brought to bear upon you, not to suppress your pleasure in these things, but to teach you that there was happiness in faithful, conscientious labor, and to train you to higher satisfaction than that of the transient enjoyment of the hour, was not your parent, in that case, made unto you training?

Have you not, in the household, or, haply, in the village school, met some rare genius, some wondrous woman, who, though she slumbered unknown at death, by a secret insight and knowledge, perceived what was the leading trait of him who was a statesman, an artist, or an orator, and that he from that day began to develop in the direction of that trait? And did he not owe the results of his talent to the influence which stimulated, and developed, and guided it?

FISH IN THE DEPTHS OF THE EARTH.—The statement has been frequently made of late years, that with the water thrown up from many of the artesian wells, recently bored by the French in the northern district of the Sahara desert, small fish have been ejected from the depths of 150 to 200 feet. This statement, which has been generally discredited, is now, however, proved to be true, M. Desor, the Swiss naturalist, who has recently returned from an exploration of the Northern Sahara, testifying to its authenticity. He states in a recent letter that he "found the fish in a stream leading from one of the wells at the oasis Ain Taia, where the fishes were observed, when the water first rose to the surface. It is impossible that these fish should come from anywhere else than from out of the well, for the water stands in no communication with either basin or river.

"The fish belong to the family of carps, and if I am not mistaken, to the proper species of Cyprinodun. The most curious thing is that these fish, although coming from the interior of the earth, from a depth of more than 150 feet, have nothing sickly or misshapen about them; they are of a most remarkable liveliness, and, what is especially worthy of note, have fine, large, completely healthy eyes. You know that the fish and other aquatic animals which are found in the subterranean ponds of the Adelsberg cavern in Steyermark, and in the Mammoth cavern in Kentucky, are all blind. Their ocular organs are stunted, and often nothing is left of the eye but the optic nerve. Some naturalists, therefore, have tried to classify them as a species of their own, while others maintain that every organ deprived of the opportunity to exercise its function must necessarily degenerate at last, and become defective. But here we have a fish from the interior of the earth, with perfect eyes.

"How are we to account for this? I confess that this phenomena puzzles me, yet I think I have found the key to the riddle. The subterranean basin, which feeds the artesian wells, must be of considerable dimensions, as the water springs upon a space of many square miles, wherever it is bored. Besides these artificial wells, there are ponds in several cases, especially that at Urlana, fed by rich sources, and from which real brooks spread in different directions. These ponds harbor the same little Cyprinoduns which rise in the water of the artesian wells, by which I conclude that a subterranean connection exists between the ponds and the wells. Probably they visit these ponds periodically, perhaps to spawn; this would explain why their eyes, and their formation in general, show nothing abnormal."—*Annals of Scientific Discovery.*

BIOGRAPHY OF THE LATE PRESIDENT.—We learn that an enterprising and wealthy publishing house has contracted, on liberal terms, with the Hon. Robert Dale Owen, for the preparation of a life of Abraham Lincoln. It is to be completed within two years, and will be published, as we understand, both in a library edition and in a more popular form, the latter making a large duodecimo volume of 800 or 900 pages. We learn further that the work will not at all encroach on the ground already occupied in two lives of our lamented President, both of which propose to furnish a record, illustrated by official documents, of his political career as Western Congressman, as candidate for the Senatorship, and as President. Mr. Owen proposes to write the biography of the man, gathering his materials from those who have known him well, whether in his earlier years or when he had become, in the days of the nation's trial, her Chief Magistrate. It will be a life illustrated rather by anecdote than by documents, political or military, which can be found elsewhere. It must contain, of course, ample reference to his public policy; but it will also especially treat of his private character and social relations. Mr. Owen is himself a Western man, having settled 35 or 40 years ago in what was then the far West. He is familiar with the state of society in which young Lincoln was born and raised, has seen much of him during his Presidency, and being now released from the public duties which occupied him during the war, purposes, as he informs us, to give his whole time to what we know he will regard as a labor of love.—*N. Y Daily Tribune.*

The public debt, on the 31st of August, stood at $2,756,689,571; on the 30th of September, at $2,744,947,726; showing a comforting decrease of more than twelve and a half millions in a single month. We have reached apparently the financial limit between peace and war, and if the rate of retrogression from the latter is contained in the first backward step, we shall have extinguished a hundred and fifty millions in a twelve month. The reduction of interest in these thirty days was more than $500,000.

Circular.

To the Spiritualists and Friends of Progress everywhere:

In accordance with and furtherance of the views and sentiments of the National Convention of Spiritualists, held in Chicago, Illinois, from the 9th to the 14th of August, A. D. 1864, inclusive: We, the National Executive Committee, appointed by said Convention, do most respectfully, but urgently, recommend the immediate formation (without creeds or articles of faith), of societies or local organizations, for associate efforts by Spiritualists and all progressive minds everywhere. To this end do we present the following form of Articles of Association—comprehensive and liberal—and such as leave individual rights entirely unmolested.

Under these Articles societies will be entirely independent of each other, yet they will possess an inherent power for general associative effort, so necessary for a National expression of the great Principles now being evolved by the most progressive minds of the Age.

Your committee only assume to *recommend*, believing that, when uniting for an associative effort, we should be especially careful, to guard sacredly INDIVIDUAL RIGHTS.

Societies organized as recommended, can be incorporated under the *general laws* governing Religious organizations in the several States, as well as the Canadas—our rights being equally sacred in law with other religious bodies.

It will be understood that each local organization can assume such name as may be deemed advisable by the individuals composing the society. We simply propose a name highly expressive of a *type of Religion*, based on *sound philosophy*, one which will stand the test of reason, and that for which Spiritualists, Friends of Progress, and *all* progressive minds boldly contend.

S. S. JONES, *Chairman*,
St. Charles, Ill.
WARREN CHASE,
Battle Creek, Mich.
HENRY T. CHILD, M. D.,
634 Race Street, Philadelphia.
W. F. SHUEY,
Elkhart, Indiana.
MARY F. DAVIS,
Orange, N. J.
SELDEN J. FINNEY,
Plato P. O., Ohio.
M. M. DANIELS,
Independence, Iowa.
H. B. STORER,
Boston, Mass.
MILO O. MOTT,
Brandon, Vermont.
F. L. WADSWORTH,
Secretary National Executive Committee of Spiritualists.
Chicago, August 15, 1864.

PLAN RECOMMENDED — RELIGIO-PHILOSOPHICAL SOCIETY.

ARTICLES OF ASSOCIATION.

DECLARATION.

WE THE UNDERSIGNED being desirous of promulgating the great and sublime principles of the Harmonial Philosophy, and of elevating and unfolding the minds of Humanity to a due appreciation of the attributes of Deity, as manifested through Mother Nature, the better to enable us to appreciate a common Paternity and Brotherhood, do unite ourselves into a Society, under the Laws of this State, by the name and style of the RELIGIO-PHILOSOPHICAL SOCIETY.

OFFICERS, AND THEIR DUTIES.

And for the better execution of the will of said Society, it is provided that it shall, each and every year, on the First Sunday in January, or as soon thereafter as convenient, elect from their members a President, Vice President, Clerk, Treasurer, Collector, Janitor, and Five Trustees, which Trustees shall be styled the Trustees of "The *Religio*-Philosophical Society;"

The duty of which officers shall be to execute and perform the usual functions of like officers in other organized bodies, and especially the following duties, viz:

It shall be the duty of the President to call meetings of the Society, and preside at all meetings of the Society or Executive Board, if present, and act as the general corresponding and financial agent of the Society.

It shall be the duty of the Vice President to perform all of the duties of the President in his absence, or inability to act.

It shall be the duty of the Clerk to keep accurate minutes of the doings of the Society and Executive Board, and such other duties as usually appertain to similar officers, under the direction of the President.

It shall be the duty of the Treasurer to receive all money belonging to the Society, and keep a correct account thereof, and if it be from the collector, to receipt to him therefor, and pay the same out at the order of the President, under the direction of the Society or Executive Board.

It shall be the duty of the Collector to collect all money subscribed or contributed, and pay the same over to the Treasurer immediately, taking his receipt therefor.

It shall be the duty of the Janitor to take charge of the meeting house, and perform all such duties as are incident to such offices, in other bodies, and act as the general messenger of the Society.

It shall be the duty of the Trustees to perform all such duties as the law, under which this Society is organized, requires.

VACANCIES—HOW FILLED.

In case a vacancy in any office in these articles provided for, shall occur, either by death, resignation, removal to a distance, or inability to act, it shall be the duty of the Executive Board to appoint some member of the Society to fill such vacancy until the next ensuing annual meeting; and any office may, if necessary, be filled *pro tempore* in case of the temporary absence of the regular incumbent.

THE EXECUTIVE BOARD AND THEIR DUTIES.

The President, Vice President and Clerk shall form an Executive Board, and a majority of them may transact business in the name of and on behalf of the Society, but subject to the approval of the Society, when an amount exceeding Fifty Dollars is involved.

The Executive Board shall report all their doings at the next annual meeting of the Society, and whenever required by a vote of the Society, in a business like manner, which report, when approved by the Society, the Clerk shall spread upon the records of the Society for future reference.

The Executive Board shall be qualified to give Public Lecturers Certificates which shall endow them with fellowship as "Ministers of the Gospel,"—such Ministers of the Gospel as are referred to in the law under which this Society is organized; and authorize such Lecturers, in the capacity of such Ministers of the Gospel, to solemnize marriages in accordance with law; which certificate may be as near as practicable in the following form:

CERTIFICATE.

To all whom it may concern: Know ye that the *Religio*-Philosophical Society, reposing especial confidence in our ..... as a public Lecturer, do hereby grant this Certificate of Fellowship and recognize ..... as a "regular Minister of the Gospel," and as such authorize ..... to solemnize marriages in accordance with law.

Given under our hands at ....., this ..... day of ..... A. D. 18....

.....PRESIDENT }
.....PRESIDENT } Executive Board of the
.....CLERK } *Religio*-Philosophical Society.

OF MEMBERSHIP.

"*We hold these truths to be self-evident,*" That we are all children of a common Parent who, through the kind care of Mother Nature, and the instrumentality of Angelic Messengers, ever holds the lowest, or least developed, as well as the highest of His children in his loving embrace, and provides impartially for their every want, and is continually bringing them to appreciate His unfailing love for all: Therefore it is the duty of this Society to receive all who desire to unite herewith, by subscribing to these articles, each individual alone being responsible for views entertained or uttered, or acts performed or approved. And for these reasons no complaint or charge against members of this Society shall ever be entertained, nor shall any member of this Society ever be suspended or expelled from membership.

As all things in nature are subject to change, so the mind is governed by the same law; and what appears to be truth and right to-day, may appear otherwise to-morrow. For these reasons, any person becoming a member of this Society, is at any time at liberty to withdraw therefrom, and have his or her name stricken from the roll of members, on application to the Clerk, without imputation for so doing.

That man is a progressive being, and at all times acts in accordance with the *internal forces of his own being and external surroundings*; it therefore becomes the duty of every brother and sister to extend the hand of charity to all, and use their utmost endeavors to unfold the higher faculties by enlightening the mind of humanity, and especially of the erring, downtrodden and oppressed.

That the most highly developed inhabitants of earth, are intermediate between those angelic beings of expanded intellects, who long since passed from earth, and now inhabit the "Summer Land," and the lower races of humanity, who occupy the rudimental plains of this sphere of existence; and that, as the Angelic World tender their kindest offices to us for our unfoldment in health, comfort, wisdom and happiness, so it is our duty to extend like loving care to our brothers and sisters of every grade, alike, for their unfoldment in health, comfort, wisdom and happiness.

To "err is human;" "no man liveth and sinneth not," therefore it is the duty of man to encourage his fellow man in well-doing, and to chide and judge not, as all in turn need encouragement, and not censure and reproach.

MODE OF DOING BUSINESS.

A majority vote of the members present at all regularly called meetings of this Society, when it does not contravene these articles, shall govern.

FINANCES.

All money required for the furtherance of the great objects contemplated, and to be used by this Society for any and all purposes deemed expedient, shall be raised from free donations, voluntary subscriptions, and rents and profits or sales of property owned by the Society—but never by taxation of its members.

LEGISLATIVE POWERS.

This Society may from time to time adopt such By-Laws at meetings duly called for that purpose as shall be deemed expedient, provided that they do not in any manner contravene or conflict with the true intent and meaning of these articles, or the laws of our country.

ON AMENDMENTS OF THE ARTICLES OF ASSOCIATION.

These Articles of Association may be amended by a vote of two-thirds of the members of the Society present at a meeting called therefor, provided such amendments shall have been submitted in writing, at a regularly called meeting of the Society, at least ten days before being acted upon. And provided further that such amendments shall in no wise infringe upon the largest and broadest interpretation of these articles in favor of individual rights, freedom of action—thoughts, and expression thereof. And no amendment shall ever be made allowing complaints to be entertained against members, nor for their censure, suspension or expulsion, nor in any wise to restrict or hinder any person from uniting with or withdrawing from this Society in the manner herein before provided.

FIRST BOARD OF OFFICERS.

And, lastly, it is agreed that the following named persons shall constitute the Board of Officers, provided for in the foregoing articles of association, until the first Sunday in January, A. D. 18— and until their successors are duly elected and enter upon the duties of their several offices, viz

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He will delineate character, advise in regard to business matters, give prominent traits, peculiarities of disposition, changes in past and future life, physical diseases, with directions what business they are best adapted to be successful in; the physical and mental capableness of those intending marriage; also gives instructions for self-improvement, by sending him your photograph, or the photograph of any one, autograph, or lock of hair. Terms, $2.00.

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Our Children.

"A child is born; now take the germ and make it
A bud of moral beauty. 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 flower
Hath swelled one pleasure, or subdued one pain,
O who shall say that it has lived in vain?"

For the Religio-Philosophical Journal.

LOUIS PAGE:

OR,

THE STORY OF A MERRY HEART.

BY FANCHON.

It was night in a large city. Blessed night, that brings rest and peace to so many of earth's children. Business men were hurrying home, with hearts so light that a feather would outweigh them. Laborers, with their dinner pails in their hands, walked briskly along, with a song in their souls, if not on their lips, for home was as dear to them as to the merchant princes whose carriages stood ready to take them to their palatial dwellings. The brilliant show windows were gorgeously arrayed, to tempt the passers by, and beneath the dazzling glare of gas from one of the gayest of them, a young lad stood on the sidewalk. We will take a long look at him, for he is our hero; a hero as brave as if he had fought upon twenty battle-fields; *a hero of noble deeds.*

Louis Page—that was his name—was not over fourteen years old, yet, young as he was, one would have said, in looking at him, "*That* boy will make his mark in the world; we shall hear of him where there is good to be done, where there are wrongs to be righted." He was not particularly handsome, but when he laughed, (and he laughed a great deal—Louis did,) you would have thought that his cheerful face and smiling, black eyes, that sparkled like stars on a frosty, moonless night, were better than all the doll-baby faces in the world. And, then, his hair *would* curl in spite of him. He declared that curls were dandyish, and too much like a girl to suit his notions; but although he wet his hair till the water dripped from it, and straightened it with a comb, if he shook his head the least bit, it would look as if a myriad of serpent tongues were nestled there. By the brilliant light one could plainly have told that he was poor, for, although it was bitter cold, he wore no overcoat, and his jacket was buttoned up close to his chin, to protect him, as much as possible, from the stinging air.

"Well, its no use looking at the nice things," he said to himself. "The more I see the sorrier I feel that I can get nothing for mother, and to-morrow Thanksgiving, too!—and the first one since poor father died. If *he* had only lived——but I'm getting too large to cry like a girl. I'd wipe my eyes if I had a handkerchief, but I havn't, and I'm not going to grumble either. But I do wish that I was only rich enough to buy mother some blankets. She didn't know that I heard her tell Sis this morning how cold she slept last night. *I* slept cold, too, though I threw my old clothes on the bed, but I'm a boy and—she isn't."

And, with his hands in his pockets to keep them warm, Louis started for home. Home? Shall we call it that? First, let us go before him and see one of the many homes (?) in a *Christian* land, where a noble woman and her little daughter sleep without sufficient bedding to protect them from the cold.

Looking at Mrs. Page as she sat sewing by the flickering light of a candle, it was easy to see where our Louis inherited his cheerful ways; his disposition, that would keep his heart hopeful through every discouragement that could come to mortals. Want had not dimmed his mother's laughing eyes, or taken from her the joyous smile of her girlhood.

"Mother," said little May, "I wonder why Louis don't come. He said that when the man lighted the lamps on the corner, I might look for him, but he has been gone ever so long, and my eyes ache so I can't see. Oh, here he is now! Why, Louis, what makes your cheeks so red?"

"Because some Thanksgiving fairy has been painting them," and perching May upon her favorite seat on his shoulder, he proceeded to recount his adventures since he had been out.

"Mother, I suppose it's all right, but the fact is I see no more prospect of anything to do than I did a month ago. Mr. Wilson said that he might have a situation for me after a while, but we may all starve before *after a while* comes. Who cares? I'm bound to be happy. But it's my bedtime now. How the wind whistles! This would be a terrible night for a fire. Don't sit and sew any longer, mother. It's Thanksgiving Eve, you know, and you deserve a play-spell once in a while, yes, and *twice* in a while, my dear, naughty mamma. Good night, May," and with his never-forgotten kisses Louis warmed his chilled fingers by the fire, that, for want of fuel, was getting low, and went to his room. The old clothes were thrown upon the bed. In fact, I don't see why he said "*old* clothes," for all his garments were beginning to look as if made for a boy much younger, and as if worn until they would hardly hang together. Soon all in the house were asleep, in spite of the cold wind that whistled in and out of all the crevices of that dilapidated house; in spite of the weary day's work that each one of them had done; in spite of the cry of "Fire! Fire!" which rang out on the frosty air a little past midnight.

George Wilson's house was on fire. The fiery tongued monster enveloped the elegant building in a sheet of lurid flame. Engines, and willing men to direct them, were early on the spot, but were comparatively nothing against the devouring element which made terrible havoc, and was increased fearfully by the high wind. The flames rose higher and higher, until it was evident that the house and all its magnificent contents, must be sacrificed. No one for a moment imagined that any human being was within that burning building, until suddenly a wild shriek was heard, and a woman's voice cried:

"For the love of heaven, save my baby! She is asleep in the third story! Will *no one* go?" and the agonized mother fell insensible on the frozen ground.

No one dared to make the attempt. The rafters upon the side of the house where the child was, were rapidly being burned, and it was almost certain death to venture there. Just then a voice rang out:

"*I'll* go! *I'll* get the little girl, and if I don't come out alive, buy mother a pair of blankets and be good to sister May!"

A ladder was instantly placed against the already tottering building, and the hearts of the people stood still with terror to see so young and delicate a boy attempting this hazardous feat. Louis did not stop to think of the danger. Regardless of all that he swiftly climbed the ladder, and in an almost incredibly short space of time was within the room where little Madge lay, completely stupified by the smoke that was pouring in with resistless fury.

He snatched the child from the bed, rushed to the window, but was there dismayed to find that more of the wall had fallen, and with it the ladder! There was but one thing left for him to do. He rushed to the other window. To remain a minute longer would be fatal. He must jump! Jump! with his precious burden in his arms!

The crowd saw his intention, and the excitement grew more intense. But noble men collected directly beneath where he was, and as he leaped, they, with shouts of joy and outstretched arms safely caught the brave boy and the child he had saved. Saved! saved! Louis and Madge from the jaws of death—he to his mother and sweet sister—she to her loving parents' arms!

Notwithstanding the excitement of the previous night, Louis was bright as a new dollar the next morning. His hands were very badly burned, but his kind mother wrapped them in some magical compound, and insisted upon his lying upon the little sofa by the window, where he could watch the passers by, and know of *their* happiness even though *his* Thanksgiving was as gloomy as the days which had preceded it.

Mrs. Page collected the scanty remnants of food which were in the house for their breakfast, and then sat down to her accustomed sewing, "just like any other day," little May said. Meanwhile the bell rang for morning service. Beautiful women rode by to church, dressed in silks and costly furs. All outside seemed joyous and happy, and into the eyes of the little family that watched them from that lowly dwelling, the tears *would* come—they could not repress them at the thought of *another* Thanksgiving, but a year since, when a husband and father were with them to make home happy and the hearts of his loved ones glad. They started suddenly from their reverie as there came a knock upon the door, powerful enough to shake the house and arouse the cat, who was drowsing in a warm spot under the stove.

Without waiting for the door to be opened, Mr. Wilson—for it was he—walked into the room, followed by his wife and a man carrying a large basket.

Mrs. Page was not embarassed at the wealthy merchant's visit. She was bred a lady, and thus was at ease under any circumstances in which she might be placed.

"My dear lady," said Mr. Wilson, "I come this morning to slightly recompense you and your family for the overwhelming gratitude that the noble act of your boy has made me feel. You have indeed a jewel in him. Worldly gifts are insignificant by the side of the service he has done me, but if my humble endeavors will make you happy, they shall be yours. James, bring that basket here. I have brought you a few things for Thanksgiving. May it be a joyous one to you. And you, Louis, may be you may never realize the service you have done me. My little girl, but for you——"

He could go no further, and as he turned to the window to hide his intense emotion, James opened the basket, and it was wonderful what a wealth of good things so small a one could contain. It was full of everything needed for an old-fashioned Thanksgiving dinner.

"Owing to my misfortune last night," Mr. Wilson said, "we were unable to cook your dinner as we would have wished. James, go as quickly as possible, and order a ton of coal brought here. And now, my boy, I'll talk to you. You are young yet, and should go to school for years to come. I will send you to the University as I would my own son, had I one, and provide for your mother and sister in your absence."

Louis tried to thank him, but he could not speak. There was joy in their house that day. The boy with the merry heart, had an ample reward.

Shall we tell you how Louis was sent to school; how he graduated with the highest honors; how he became a lawyer and rose high in his profession; how he made his mother and sister happy and comfortable for life, and proud of their darling; how he wooed Madge Wilson; and, how on one happy anniversary of the day that he rescued her from the perils of a death by fire, his Thanksgiving gift was the loveliest wife that ever the sun shone upon? We will leave you to imagine all this, with the assurance that good deeds are always eventually rewarded, and that bread thrown upon the waters will return to you with the best of interest.

Scientific Solar Observations.—Mr. F. Brodie, an English astronomer, contributes to the London journals the following accounts of a solar phenomenon now visible:

"On September 28 the black part of the spot on the sun was rather more than nine thousand miles in length, while the greatest length of the opening formed by the sloping sides, or penumbra, was about twenty-nine thousand miles. These sides were very deeply furrowed from top to bottom, very similar to water-courses cut by the torrents in descending steep slopes of a mountain. The sides terminated at the bottom in long, narrow promontories of luminous matter, stretching on to the umbra, something like a comb, having thick teeth. The ends of these promontories frequently broke off in detached roundish pieces, which floated away toward the center of the umbra, and in some cases became diffused and disappeared in the course of half an hour or more. These changes were very rapid on the morning of the 28th of September. One of these promontories I roughly measured to be fully 1,000 miles long. On the morning of the 30th of September similar changes were taking place with great rapidity, so much so that in two or three hours the shape of the spot had greatly altered. The main part of the umbra had extended to about 11,000 miles in length, while the penumbra had shortened to about 24,000 miles.

"In small telescopes the umbra of a sun spot appears to be black, but in powerful telescopes this is found not to be the case. In the present instance the umbra was covered with a thin mottled luminous stratum, except in one place, where it was apparently quite black, a fact that very generally occurs in these spots, and this spot is termed the nucleus.

"On October 2d, I found that the spot had rotated on its center about thirty degrees since September 28. This very singular fact has been before observed by the Rev. W. R. Dawes, the well-known observer.

"In conclusion, I would further draw the attention of your readers to the great magnetic storm which occurred a short time since during the laying down of the Atlantic telegraph cable. During this storm a very remarkable group of spots broke out in the sun's photosphere, and the termination of this storm about coincided with the disappearance of this group from the sun's disc. It is well-known that the disturbances on the sun are intimately connected with the magnetic forces on the earth; on this occasion the group consisted of about fourteen spots or umbræ, all included in one penumbra; the greatest length of this penumbra was rather more than fifty thousand miles."

The Cause of Woman.—Miss Irby and Miss Mackenzie jointly produced a paper on the Sclavonic race of the South, which was lately read at the British Association for the Advancement of Science, and received much applause. The paper was piquant, as well as scientific, and carefully distinguished the Sclaves from the Greeks on the one hand, and Teutons on the other.

Among the lady members attendant on the same meeting, were Miss F. P. Cobbe and Miss Isa Craig. Miss Craig is on the committee of the Social Science Congress, which meets in a short time from now.

At Bergeres, in France, lately, the commune elected nine women as municipal councillors, with the *maire* at the head of them. The *maire* was so stupid as not to recognize his good fortune, and resigned.—*London Cor. Commonwealth.*

A Spiritual Convention.

We learn from the Religio-Philosophical Journal, that the Spiritualists are holding in Philadelphia a National Convention, which assembled yesterday (the 17th inst.,) and will probably continue in session several days. So far as their distinctive doctrine is concerned—the notion of spirits and a future state of existence—it is of no great moment, though even in that respect it is quite an improvement upon the popular religion, for we recognize in it no angry and vindictive God, full of wrath and vengeance; no devil; no hell; no organized and hired priesthood; no church, therefore no creed; and no creed, of course no bigotry and intolerance. These are all good features; they indicate reason, progress, improvement, liberality, and we have no hesitation in saying that we are very glad to see them, and take pleasure in bestowing credit where credit is due.

Perhaps neither we nor anybody else will ever live to see the time when, in all the minutiæ of ideas that go to make up a conviction, mankind will all believe exactly alike. That is probably one of the impossibilities. Therefore, about the best thing that can be done under the circumstances, is to promote universal mental liberty, so that all men and women can think, speak and write their honest thoughts, without being amenable to any arbitrary authority outside of their own individual reason and conscience. This liberty is not allowed now; and consequently, in as far as the Spiritualists recognize and defend it, they are doing a good work, and in this particular we most heartily wish them success.

The more liberalism the better. If any number of people, starting up with a new doctrine, cannot go as far in radical views as we infidels—what then? Let us always be ready and willing to acknowledge and appreciate their liberality as far as it does go, remembering that it all helps to put down bigotry and promote mental freedom, and that when all mankind can believe what they please or must, without any social or legal disabilities therefor, the "good time" so long predicted by reformers will have "come."

The Evangelical sects call the Spiritualists, by way of reproach, infidels. That is hopeful, as it denotes that the people thus reproached have "come out" of Egypt and found "a more excellent way." The Rev. Mr. Buckley, of Detroit, said at the late Orthodox Convention at Cleveland that any class is better than infidels—even the Papists were superior to them. Of course—this is the Orthodox estimate. We hope to see yet a grand liberal party organized, in opposition to theology, and for the defence and promotion of universal mental freedom, so that even infidels shall eventually have their rights, and religious bigotry cease to plague and torment the honest inquirer after truth.—*Boston Investigator.*

The Captive Missionaries in Abyssinia.—It is now stated that the Emperor has consented to give them up, on condition of receiving a ransom of £2,000 ($10,000), and that an effort is now made in England and on the continent immediately to raise the required sum. Dr. Beke, the Abyssinian traveler, will proceed to Gondar with the amount demanded as soon as it shall be raised.

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