

RELIGIO PHILOSOPHICAL JOURNAL

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THE ARTS AND SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

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

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CHICAGO, JULY 4, 1868.

VOL. IV.—NO. 15.

BREAK EVERY YOKE.

DEDICATED TO THE MEDIUMS OF ARBUDA.

By B. M. LAWRENCE M. D.

Break every yoke, and set thy spirit free,
Nor longer yield to passions away,
This is the path thy God would choose for thee,
For this bright angels bid thee ever pray.

Break every yoke and purify thy heart,
Prepare thy temple for divine abode;
Let Wisdom choose for thee the better part,
And lead thee in the strait and narrow road.

Break every yoke the wicked traits of mind,
With wayward thoughts which in wild fancy roam
By constant self-control, with prayer combined
These innate evils, all thou canst o'er come.

Break every yoke, within may lurk disease,
Which baffles skill from every skillful hand
Fasting and prayer, from pain will give release,
And fit thy soul for life in either land.

Break every yoke nor longer be the slave
Of loathsome habits which pollute thy fame,
Which force thee prematurely to thy grave;
But fast and pray for help in heavens name.

Break every yoke, does mammon chain thy soul
With fetters of the fleeting things of earth?
Pray that thy spirit may obtain control
And give thee for thy gains the pearl of worth.

Break every yoke, one thing still lacked the youth
Sell all thou hast and feed the hungry poor,
Thenceforth proclaim and follow after truth
And thus shalt thou Eternal Life secure.

Break every yoke, when life on earth is past,
Sweet spirit guides shall wait thy soul away
Where endless joys will flow from every part,
And thou shalt minister to those who pray.

For the Religio-Philosophical Journal

The Dial—From Frank's Journal.

BY F. H. SMITH.

[Continued from our last.]

Being thus constantly attended by spirits of a very low order, I began to take myself to task to learn of what I had been guilty that should attract such beings around me. Is this state of things to continue during my life here, and when I open my eyes in the spirit world am I still to be surrounded by them?

A few days after this during a pause in the conversation at the dial, Mr. Gordon said:

"I read the thought which troubled you a few days ago; let it give you no anxiety. We can do nothing beyond this life, in the next none but bright angels can attend you, and even here, you are constantly under their care. You will soon be convinced of this by their own acknowledgement. I give you this with pleasure, for I read the thought when first it entered your mind."

So it seems not a thought of mine is lost. My sittings were continued almost every day, and although I did not commit to writing the tenth part of what was given, my journal numbers several hundred pages.

On Saturday evening March 25, 1865, I was requested by a spirit to be at the dial the next morning at nine o'clock as he wished to give his history, from childhood to the grave, and from the grave to his present condition.

Amazingly, the next day I received the remarkable communication which was published in the BANNER Oct 7th, 1865 in the name of Benjamin Peters, and a few days after this he told me that Gordon, Borrenco and Peters were one!

I had been reading Macaulay's 5 Vol. when he gave the signal and said:

"I have been reading with you all the morning and am delighted to see with what ease I can follow you."

"Have you seen Judge Jeffreys?"

"I have frequently, and he is the same horrid wretch he ever was. He is waited upon by a band of the most desperate, wicked creatures that ever lived, and his constant desire is to make others as wicked as himself. I am told that he is the very personification of all that is vile and disgusting in human nature."

"Have you seen James II?"

"I have, and he is the worst looking being I ever beheld. There is no worse man here. I have been in his presence when he attempted to exercise authority over those around him; and it was amazing to see the derision excited by it. All that you have read of his wickedness is but a small part of the enormities he has been guilty of. Could you but see the whole of his wicked life it would make you shudder."

About a week after this he said:

"You have been reading about Napoleon, (this was two days previous, Harper Vol. 6, 320) "the answer which he gave to Gen. Bertrand when he inquired 'what is God, do we know him?' is the best answer I ever heard, and the most conclusive reply that can be given to the question."

How could I doubt after this his constant presence, and that my thoughts were read.

"While you are reading with me, where are you at the time?"

"At your side."

"And when at the dial?"

"I stand at your back, my arms around your neck, with my hands upon yours, and thus I move the dial, while at the same time I give the impression."

"Why can you not thus operate with all?"

"I can move the dial but can make no impression unless he is mediumistic."

"Explain how it is that you shake my hand."

"I am not able to do that to your comprehension."

"Can all spirits do this?"

"Yes"

"Then why is it not oftener done, if only for amusement?"

"Have no fear of that, you are too well guarded."

"I perceive that I am often shaken while you are communicating, why is this, does it make me more impressible?"

"It does, it excites the nervous system, and that is all important to us."

"Suppose my spirit sight were open so that I could see you, what would be the effect?"

"You could not bear the sight of me one moment. My appearance is black as Erebus, and the expression of my features, awful!"

A few days after he gave me the following:

"I wish to give you some thoughts on a subject that you do not understand. I mean the condition of undeveloped spirits.

You, and all Spiritualists, believe that you can benefit dark spirits by your admonitions and prayers. This is true; but you can have little or no effect upon evil spirits. We are dark spirits who have been your attendants for the last eighteen months, and by us you have been benefited from the power of evil spirits.

Dark spirits are those who lived for their own gratification, regardless of what pain might be given to others, or what consequences might result therefrom. A large proportion of all who come from earth are of this character, but infinitely diversified; some being more corrupt than others.

There is the drunkard, who otherwise a good man; has only to lay aside the weakness that enslaved him, when bright angels take him by the hand and lead him to bliss.

There is the miser, whose God was gold; who had no ear for the widow's plaint or the orphan's cry; who turned away when relief was craved, and thought of nothing but adding house to house, bond to bond, and field to field. Time wears off these corruptions of earth; he feels the emptiness of such treasures, and yearns for something more elevating and more satisfying to the soul. He drops these tinsel toys, when he, too, passes into a better condition.

There is the woman of fashion, whose whole mind is absorbed in dress and pomp and parade; in giving routs and attending them; in fine furniture and equipage, and in everything that can make display. She must be the first of the tons Death comes and bears youth and beauty to the grave; and hereof of all that gives life enjoyment she comes here a mere shadow, fit only for a lower sphere. How miserable she lies grieving over past follies, wasted time and gifted opportunities. Time rolls on, but gives no relief, no change. Remorse does its work at last, and finds her looking up, listening to bright spirits sent for her instruction.

And there are thousands who live but for today; no thought of to-morrow; engrossed in the cares of life; no cultivation of the affections; no aspirations for a better condition; mere animal. These continue a long time with but little change, but all things change at last, for progression is the universal law. The gardens wherein they wandered in despair know them no more; they have gone to better homes.

All such we term dark spirits. No malice fills their hearts—no desire to injure; they will have their fun, as we have had ours, in deceiving you, you are now under their control; but not a hair of your head would they injure; you are indeed the object of their especial care.

Turn we now to a very different class of beings, to those who are familiar with crime; pirates, poisoners, murderers, whose hand shed a brother's blood; who made a sister weep the loss of her innocence; who filled a father's grave, and broke a mother's heart; who robbed the poor, and wrenched the last morsel from the orphan and widow—these form the class of which I now speak. There appearance is horrible, every vile passion rages within, and they are constantly seeking opportunity to vent their spite. But they seldom find it; for all mortals are attended by spirit-friends who have the power to keep these wretches in subjection. You are indebted to us for protection; they have often attempted

to assail, but you are too well guarded.

Progression is far removed from them. I have seen spirits here who have continued in the same condition for centuries, and may for centuries to come. Here is Nero, and Caligula, and Constantine, many of the Popes of Rome, James the First, George the Fourth, many bishops, priests, and clergymen; many who stood high before the world, but hypocrites before God. All these are evil spirits, and are such as Judge Edmonds speaks of in his second volume. The account which he gives is correct as I could have given. I have witnessed often such scenes as he describes; they are true to the life. To torture others is the only pleasure that they know.

Let me give you an account of our conditions, occupations, cares, pleasures and amusements. In doing this I must rend the veil which Orthodoxy has woven. Earth-life and spirit life are much alike. We have laid aside the clothing we no longer require—that is all. We have the same feelings, affections, desires, we ever had. What pertains to earth we no longer know; such as providing for daily wants, suffering from disease and other physical ills. We feel an interest in all that concerns our friends, and most spirits have an intense desire to commune. The war that has raged with you forms an endless topic of conversation, and every battle-field is attended by myriads of spirits, all taking part on one side or the other.

Our country appears wild and barren. We have no gushing streams, no limpid waters, no trees, no flowers, no singing birds. The eye rests on no grateful object. A general gloom prevails without and within. We see no joyous face, no laughing child at play, nought that could raise a smile. But there is none of that misery your preachers speak of among dark spirits, although infinite woe and wretchedness among evil ones. We are about as contented as mortals of a similar description are on earth. We employ our time roaming about, looking for our friends, and should we find a medium, you know how we use him. But do not suppose that all are equally careless. We differ here, as you do on earth. Some find amusement in playing off punks upon the medium, in fabricating stories that may injure him to ridicule, while others are eager to profit by any instruction that may be given. We know that progression awaits us, and are content to bide our time.

Would that I could speak of brighter realms, but alas! they are not mine. Those who have left us and return are lavish in their description of the Sunnier Land. They speak of its verdant lawns carpeted with flowers, the rippling brooks the azure sky, the lofty mountains, the beautiful gardens the groves, rich in foliage, filled with songsters of gaudy plumage—everything that can enchant the eye and fill the heart with joy, belongs to the glorified spirits of those bright abodes."

(To be Continued.)

For the Religio-Philosophical Journal.

Narrative of the Life on Earth, and Experience in the Spheres of Chee-wa-tunc—(Much Strong Brave), with an Introduction on the Mission of the Red man, by Sagoyewat-ha, (Red Jacket). And a Chapter on Physical Development on Earth, by Edward W. Southwick late of Maine.

GIVEN THROUGH THE MEDIUMSHIP OF HENRY T. CHILD, M. D. OF PHILADELPHIA.

CHAPTER III.

SECTION IV.

ADULT AGE OF THE FEMALE.

[Continued from last Week.]

This period presents many peculiarities. Near the close of the former period, the distinction of the sexes becomes apparent.

If the proper impression in regard to individual responsibility, has been stamped upon the mind, there will be an increased sense of accountability felt at this time, in entering upon the active duties of life. The trial hour has come, when those moral questions, which have, to a great extent, been theoretical, assiduously present their claims; and on these points, there is no other period of life so important. A slight error now, may lead into devious and uncertain paths, and mark the entire career of the individual. Weakness and indecision now, will result in painful errors, followed by bitter regrets in after life.

If in assuming the reins of responsibility, the moral nature is permitted to exercise its proper influence in bringing the warmth of love while the intellectual sheds the light of wisdom over the path of life, they will act more readily and more effectually now, than at any other period.

The organisms of the sexes differ, (and hence too) their spheres of action are not the same; their rights are equal, and just as sacred, that of

each one being measured alone by their capacities. The customs of society, from time immemorial, among savage and civilized nations, have pressed heavily upon woman, and almost crushed her to the earth. From this degradation, woman is gradually emerging; and her influence is becoming more powerful as time rolls on, and the sunlight falls upon humanity. We need not dwell much upon the evils which society has inflicted upon woman; still we have no desire to palliate them; our labor is to point out the better way.

By organization and habit, woman is generally fitted for the more amiable and mild duties of home life. The intuitive nature, which is her guiding star, is not only strengthened and developed by this quiet and retirement, but also leads to a desire for it; one of the results of this, is a greater degree of patience and perseverance under trials and difficulties that would crush to earth the other sex. Woman's patient endurance of suffering, and her untiring devotion and labor for its relief in others, is proverbial. Woman, lovely and beautiful, sensitive and shrinking, suffers far more from her own mistakes and errors, and those of society, than he who styles himself the lord of creation—man. The nobler attributes of humanity will ever be found in frail, intuitive woman.

Woman has power everywhere; but her truest character, and her highest mission, are not upon the grim and gory battle field, nor beneath the stormy skies of the political arena, nor yet in the fields of hard physical labor; but in the home circle, in the calm and loving sunshine of affection, amid the peaceful shades of domestic life—here she rises to conquer, and sways her beautiful sceptre as queen of humanity, mistress of the world, man's truest solace and comforter. This being her mission, the line of development that will qualify her best to fill it, is the true one for her. And how shall she find that line? Woman will never be truly respected by man, until she has a proper respect for herself. The earliest efforts of woman's life should be those which tend to create a high and noble respect for her talents and her labors. Society is committing a fatal mistake in placing so low an estimate upon the labors of woman. This not only degrades her, but exercises an injurious influence upon all; and until a better and truer appreciation of woman's labor is attained, she can not rise to her proper position and true dignity.

Among the most depressing influences that now bear almost universally upon woman, is a sense of dependence, a want of that freedom and responsibility which should characterize the condition of every human being. This begins with woman's life, and extends, generally, through it. Every woman has felt, oh, how keenly, that the bread she eats, and the clothing she wears, is hers only by the charity of another. This is not as it should be. Dignity of character and independence are inseparable; and there is no nobility outside of labor, and every laborer is worthy of his hire. The right to this is divine, and should be inviolable. Labor, and labor alone, makes man and woman independent; and there is a field for every one, no matter what may be their position or condition in life.

Let woman, therefore, feel that she is an individual; that upon herself depends her nobility, her happiness; that in the proper cultivation and development of her own powers, lies the secret of her success in life.

SECTION V.

ADULT AGE IN MAN.

The influences which tend to depress woman, act upon man in a two-fold manner; first, in the wrong which he commits in depriving her of her full and equitable rights; secondly, in the effect which her condition produces upon herself, and upon society.

Man begins life with more independence. The idea is inculcated in the lad, that he must do something to maintain himself, whilst the young girl is seldom impressed with this necessity; at the same time, also, the feeling that he is lord of creation, by giving him a wrong estimate of his position; acts injuriously upon him. The young man is more exposed to temptation, and under less restraint than his sister; and it is very important that there should be proper socialities between the sexes, and that the moral nature be strongly fortified in both. The lessons of the hour are fraught with the deepest instruction, and the moral duties and claims are never stronger than when man enters fully upon the battle of life; and being shielded by the indomitable principles of truth and right, he will ever march on victoriously triumphant, conquering all the obstacles to a high and glorious destiny. There should be a guarded care in reference to the action of a few of the faculties which tend

to lead into narrow and limited channels, and reduce the influence proportionately; while on the other hand, indifference to the important pursuits of life weakens a man's character and influence. Man's position and influence over his fellow man, are regulated very much by the power with which he rules his own faculties; and this latter will be aided by a proper system for the labors of each day. This not only facilitates the accomplishment of these, but establishes habits which are of the utmost importance throughout the entire life. The remarks already made, in regard to the nobility and dignity of labor, apply with equal force to man. The secret of human development ever lies in outworking into practical life the highest aspirations of the entire being. All external aid, all directions from without, avail but little, except as they strengthen these; and although volumes of advice and counsel may be written, without this individual effort, they are nugatory. With it, they are as schoolmasters, helping us to the divine and eternal laws that are written upon all parts of man's external and internal organisms; laws, the observance of which, in every department, can alone bring true and enduring peace, which is the kingdom of heaven now, here, and around man.

SECTION VI.

OLD AGE, THE DECLINE OF LIFE.

There is something very beautiful and attractive in "green old age." When the ardent fires of youth, and the fervent heat of manhood are somewhat abated, and the simplicity and innocence of early childhood comes again to crown the brow of humanity with a wreath of purity.

One of the strongest inducements to a pure life, apart from its present intrinsic worth, is the hope that the declining years of life—the evening of life—will be crowned and blessed with these happy and joyous experiences. It must ever be remembered, that if the earlier career of life has been one of repeated violations of law; if habits have been formed injurious to the individual and to society, the condition of old age will not be accompanied with that peaceful serenity, and loving, hopeful quiet, which are so much to be desired when the evening shades are closing around the sphere of earth, and the soul is waiting in "the patience of hope" for the dawn of the celestial morn.

While we look thus joyfully upon the bright picture of happy old age, the sequel of a well spent life, we are filled with sadness in contemplating the other picture, in which the iron chain of corrupt habits has fettered the soul, and bound it in narrow and unhappy conditions. We need make no suggestions in regard to the former; its own pathway is illuminated with beauty. Of the latter, we have some thoughts to offer. In the first place, it should be understood, that although it is a hard condition to reach, there will never be a time when it can be more easily exchanged for a better one, procrastination will only make it more difficult. The hard crust of conservatism, made still more hard by the fires of prejudice, must be broken up; like the hardened crust of old mother earth, it may require volcanic fires within, and fierce flashing thunder bolts without, to do this. The scattered fragments may make desolation for a time; but green fields, and fair flowers, and basking sunshine of life will follow sooner or later.

Those who occupy the nearest and tenderest relations in life to these, are often powerless in their efforts to change them. At this period of life, self-deception is very strange; and more than at any other time, is there a difficulty in seeing oneself, either as others see us, or what is more important, as we really are. Hard labor, unceasing struggle, and conflict alone can lead the soul out of this barren and desolate land, in which there is neither greenness, fruit nor flowers of beauty.

How deeply do the angels sympathize with these, and how earnestly should humanity seek to lend the helping hand of love and sympathy to those who thus sit in darkness and the shadow of death, whether it be in your sphere or ours.

Brothers of earth, may you look upon this picture, and feel that you will ever strive to avoid it; and remember also, that it is your privilege to labor for the up-rising of those who have fallen into this condition; and in thus laboring, when the shades of evening fall around your pathway, you will perceive the love of your Divine Father, as genial light shining brightly across that pathway. And the clear, bright moon, figurative of your own guardian angels, will shed a mild radiance over your life, and the twinkling stars, like bright, ministering angels' will shed their pure light upon you. Then will you realize that life is the greatest boon that the

all loving Father could have bestowed upon his children; and that great and terrible enemy, death, will be seen as merely an incident in life—the golden gate to the interior land of hope and peace.

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"The Pen is mightier than the Sword."

A JUDICIAL OPINION RESPECTING SPIRITUALISM.

We learn from our exchanges that the Vice Chancellor before whom Home, the Spiritualist, was brought to trial for alleged fraud in obtaining a vast sum of money from an English widow named Lyon, in deciding against Home, pronounced Spiritualism "michievous nonsense, well calculated on the one hand to delude the vain the weak, the foolish, and the superstitious; and on the other, to assist the projects of the needy and of the adventurer; and, lastly, that beyond all doubt there is plain law enough, and plain sense enough, to forbid and prevent the retention of acquisitions such as these by any 'medium,' whether with or without a strange gift, and that this should be so is of public concern, and, to use the words of Lord Hardwick, of the highest public utility."

This is perhaps the tenth-thousand time that some upstart, irate, judicial sprig of the law, has attempted to dispose of Spiritualism "according to the law in such cases made and provided." And yet Spiritualism and Spirit media provokingly live to agitate and excite the bench, the bar, the pulpit and the people. True it does seem to be "michievous," for it gives the world no quiet; but is continually stirring and agitating the pet isms in a way that provokes them to call it names, as in the case of this Orthodox chancellor. But he and all the other opposers of Spiritualism will yet learn that it demands and will have a hearing. It is not to be snubbed, set aside or put down by judicial decrees. Hence there is one quality which its opponents must give it credit for, which is perseverance. And as noisome, michievous and vexatious as it may prove, the human would have yet to learn that it will not down at its bidding, or be subjected by legal enactments, decisions or decrees. As well might a boy think to put out the sun with his squirt gun, or any one attempt to drain the ocean by dipping the water out with a teaspoon, as for the opponents of Spiritualism to think to stay or avert its silently and irresistible march. For it is as potent and prevalent as the air which we live and breathe. It is God made manifest in and throughout all nature, both animate and inanimate, so called. It is silent working revolutions where its power and presence are not known and little suspected. It is present in the halls of legislation, visits the battle field, manifests itself to the untaught and unlettered savage; it is no respecter of person, dispises not the poor the outcast or outlawed. Is alike a power in the hovel of the poor, as in the halls and palaces of the rich. In truth it may be said that God and Spiritualism are one and the same power, which no human hand can stay.

JESUS CHRIST AS A LETTER WRITER. The San Francisco Bulletin of the 11th of May says one F. Wilson has applied to the United States District Court of California for copyright of a letter said to have been written by Jesus Christ, and found sixty-five years after his crucifixion, about eighty miles from Iconium. It is said the letter was found under a stone, on the face of which was written:

"Blessed is he that shall turn me over." "All people that saw it prayed to God earnestly, and desired that he would make known to them the meaning of this writing, that they might not attempt in vain to turn it over. In the meantime came a little child and turned it over without help to the admiration of all the people that stood by; and under this stone was found a letter written by Jesus Christ, which was carried to Iconium, and there published; and in it was written the commandments, signed by the Angel Gabriel ninety-eight years after our Saviour's birth, to which is added King Abarus' letter, and our Saviour's answer, and also His miracles, and a full description of His person in Sentulus' epistle to the Senate of Rome." Excavations are also said to have brought to light, in Syria, a Hebrew house, dating from about the second century before Christ. Some of the rooms are in good preservation, and among the books found is a collection of Hebrew poems, said to be unknown to present Orientals.

This is a strange and unwarrantable assumption. Because, if we are correct in our recollections, there is no evidence that Jesus of Nazareth ever wrote a line or a word on parchment. In his day it was a rare thing to be able to write at all, and it is very probable, that as he was of the poorer class, that he could not transmit his thoughts by writing at all. At least we have no evidence that he ever wrote a single epistle. And therefore the foregoing may be regarded as a base attempt at imposition, and of course unworthy of any attention.

RELIGIOUS PORSCRIPTION.

A correspondent of the Cincinnati Commercial, while attending the late Republican Convention in this city, wrote as follows to that paper: "The opponents of Mr. Wade for the Vice President are very active to-night. They have resurrected the Wade and Davis manifesto of 1865

and will have it printed for general circulation to-morrow. They have also mustered the Methodist Conference, now in session here, into the service to oppose him on the ground of profanity and of being a constant reader of certain infidel and spirit-rapping newspapers. It is offered in proof that sturdy old Ben subscribes for the Boston Investigator."

This is another sure indication that the religious sentiments of any people enter largely into their political acts and measures; and that it is idle to talk of separating politics and religion. In fact the Methodist Conference, to which allusion is made in the foregoing extract, was nothing more than a political convolve, garnished with a few religious rites and ceremonies.

CORRECT, NO DOUBT.

The Church Union, is right beyond a doubt, when it says there is a class of christians who are "minimum christians." It then proceeds to say who is a "minimum Christian:

"The Christian who is going to heaven at the cheapest rate possible. The Christian who intends to get all of the world he can, and not meet the worlding's doom. The Christian who aims to have as little religion as he can, without lacking it altogether."

We certainly agree with our Christian cotemporary; believing that the "minimum Christians" are the rule, and at the present writing are not acquainted with a single exception. And it is a hopeful sign of progress to see these indications of agitation, of an upheaval in the church. It further says ironically, that:

"The minimum Christian goes to church in the morning, and in the afternoon also, unless it rains, or is too warm, or too cold, or he is sleepy, or has the headache from eating too much at dinner."

This class who go to church as a matter of form, or from some cause other than from the promptings of a love of religion, are also quite numerous. The following list includes, no doubt, ninety-nine of every hundred:

"The minimum Christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them."

This is an ironical way of putting it, but it savors strongly of truth. And so does the following:

"The minimum Christian is not clear on a number of points. The opera and dancing, perhaps the theatre and card playing, large fashionable parties, give him much trouble. He cannot see the harm in this, or that, or the other popular amusement. There is nothing in the Bible against it. He does not see but a man may be a Christian, and dance, or go to the opera. He knows several excellent persons who do. Why should not he?"

Let the Church Union say why he should not; we cannot.

SPIRITS VICTORIOUS—AN OLD SALT LOOSEES \$50. IN BETTING WITH THE SPIRITS.

From an exchange we learn that great excitement has prevailed in the town of Hardwick, Vt., for some time past, through what are called "spiritual manifestations" of the Paine children—two young men and a young woman—who perform wonderful feats in untying ropes, beating drums, ringing bells, and the like, in a darkened room, occupied only by one of the above named trio, securely tied. The people took sides, and the discussion ran high.

This war of words culminated by a wager of \$50 being laid by a sailor that he could so securely tie this trio with cords of his own furnishing, that they could not become released without visible aid. The time fixed for this great feat was Wednesday evening, the 18th ult., and the manner of securing them was by placing them in a box, or what is termed a cabinet, a la Davenport Boys. The sailor armed himself with a quantity of hemp rope and iron staples, and proceeded to fasten them in an artistic manner known only to sailors. Four staples were driven into the floor of the cabinet, and one of the "mediums" placed in an arm chair, his limbs tied to the arms and legs of the chair and a rope passed through the staples several times and securely tied. The others were fastened in a similar manner, with the exception of the staple arrangement. The time occupied in securing them by the experienced sailor was fifty-six minutes, and they were tied in a manner that would apparently defy the power of angels or devils. The parties were released by some invisible power and walked forth free and unshackled, in the presence of a large and excited audience, in eleven minutes. The discomfited sailor with much chagrin acknowledged the success of the spiritual champions.

SPEAKING FROM THE COURT HOUSE STEPS.

This is becoming a great institution. The services commenced at three o'clock, P. M., by the Methodists, and continued until five P. M. Then came a lecture on Temperance, by Dr. Underhill. But that indefatigable John Spetigue begged of the Doctor a few moments, and with that direct, pointed, and emphatic manner peculiar to him, riddled the Methodist theology which had been presented. Then the Doctor continued, and gave a scientific lecture on Temperance, which was well received and much admired by the audience. He was followed by an Englishman of Methodist proclivities, and by Mr. Walker, editor of the Liberalist, and by a Mr. Mills. Brother Moody then came forward, and said that he once hated God, and was so wicked, that he expected, as his mother wrote him, that she expected him to be hanged; but all of which Jesus had pardoned, and made him happy. But if we believed him, we should be much afraid of him yet. It is extremely rare that the Holy Ghost makes an honest man out of a villain. Out of respect to brother Moody, we believe him a liar, for we are loth to believe him a devil. He wound up after a prayer and confession of his hating God, with an effort to get the people to leave the free meeting, and go to the opera house meeting, which does not allow heresy to be spoken. The people preferred to remain at the free meeting, which was only interrupted by Messrs. Lager Beer, in two men, who, gentlemen when sober, were disorderly when intoxicated. We wonder that the police officers present did not remove these men. We

hope they will if there is any interruption in future, for this is emphatically the poor man's meeting.

Dr. Underhill in his temperance lecture called loudly on the city authorities to open places on the corners of the streets for drinking from a chained tin cup, the delicious water from the lake, as a grand temperance movement. We think the suggestion one that ought to be responded to. Hundreds go into saloons and pay for lager, because they can get a drink of water.

A CHILD'S IDEA OF HEAVENLY JOYS.

A candid writer in the Advance tells this story, the truth of which he vouches for, and which illustrates most strikingly the result of too great strictness in regulating the department of children:

There was a little girl, not long ago, whose religious training had been peculiarly constrained and somber. The Sabbaths of her life were distinguished by the abstraction of every amusement and occupation which brightened the week days, and the substitution of nothing suited to her childish apprehension and taste. The grown-folks' church-service, the grown-folks' meditation—these were the only associations which the Lord's Day had gathered to itself during her little life. One Sunday afternoon, when the sacred time had seemed peculiarly oppressive and interminable, the little soul suddenly burst out with the startling inquiry: "Mother! do there be any Sundays up in Heaven?" The shocked mother replied severely: "Any Sundays? Why, Heaven is one everlasting Sunday." Who can tell what impious caricature of the city of God was painted by that single stroke before the child's vision? After pondering it some time in the light of memory, in ominous silence, she at last sobbed out: "O mother! Do—Don't you think that if I was just as good as I could be all week, after I get up there, that may be He'd let me go down to hell and play a little while Saturday afternoon?"

HOW TO COOK A HUSBAND.

An exchange humorously says that many of our married lady readers are not aware how a husband ought to be cooked, so as to make a good dish of him. We saw lately a recipe in an English paper, contributed by one "Mary," which points out the modus operandi of preparing and cooking husbands. "Mary" says that a good many husbands are spoiled in cooking. Some women go about it as if their lords were bladders, and "blow them up." Others keep them constantly "in hot water," while others, again, freeze them by conjugal coldness. Some smother them in hatred, contention, and variance, and some keep them in pickle all their lives. Their women always serve them with "tongue sauce." Now it cannot be supposed that husbands will be "tender and good," managed in this way; but they are, on the contrary, "quite delicious," when "well preserved." "Mary" points out the manner, as follows: "Get a large jar, called the jar of carefulness, (which, by the by, all good wives have at hand.) Being placed in it, set him near the fire of conjugal love; let the fire be pretty hot, but especially let it be clear. Above all, let the heat be regular and constant. Cover him well over with equal quantities of affection, kindness, and subjection. Keep plenty of these things by you, and be very attentive to supply the place of any that may waste by evaporation, or any other cause. Garnish with modest, becoming familiarity, and innocent pleasantry; and if you add kisses, or other confectioneries, accompany them with a sufficient portion of secrecy, and it would not be amiss to add a little prudence and moderation."

PIC-NIC OF THE CHILDREN'S PROGRESSIVE LYCEUM.

The Picnic of the Children's Progressive Lyceum at Haas' Park on Saturday, the 20th, notwithstanding the day was cold and blustery, was well attended. We very much regretted that our attention was so much demanded in our office that we were unable to attend. But we learn from one who was present, that although the day was disagreeable, yet a goodly number went out. The children entered with alacrity into every species of amusement that presented itself to them. Swinging, riding in chairs and on horseback, roaming in the grove, steaming on the river, dancing, and a skillful display in demolishing the abundant supply of provisions from the well filled baskets. Dr. Underhill was present, and gave a beautiful display of his wonderful mesmeric powers, &c. So the day passed off gloriously, and every one seemed to enjoy themselves hugely. There is but one serious objection to these picnics, and that is the expense attending them, rendering them less frequent than they should be for the health and happiness of the children who are too poor to go often.

WHO WILL SAY THAT IT IS NOT SO?

An experienced and observing writer philosophically reasons that sorrow sobers us and makes the mind genial. And in sorrow we love and trust our friends more tenderly, and the dead become dearer to us. And just as the stars shine out in the night, so there are blessed faces that look at us in our grief, though before their features were fading from our recollection. Suffering! Let no man dread it too much, because it is good for him, and it will help to make him sure of his being immortal. It is not in the bright, happy day, but only in the solemn night, that other worlds are to be seen shining in their long, long distances. And it is in sorrow—the night of the soul—that we see farthest and know ourselves natives of infinity and sons and daughters of the Most High.

One of the most original of juvenile inventions was that of little Fanny, who instead of saying her prayers at night, spread out her alphabet on the bed, and raising her eyes to heaven said: "O, Lord! here are the letters; fix them to suit yourself."

—Life is one continual struggle for existence.

DR. UNDERHILL'S BOOK.

In answer to the many inquiries as to when the forthcoming work of Dr. Underhill on Mesmerism will be ready for delivery we can only say that the work is steadily progressing and it is hoped that the compositor and stereotyper will be done next week. Then soon the work will appear. It was expected to be ready three weeks ago. But circumstances over which the publisher has no control have kept the work back.

Mean time the doctor is forming classes and lecturing on the subject.

He is engaged in healing the diseased in some cases successfully. The book will be well got up and full of interest. With it every healthy man and woman can become a safe operator with magnetism.

The instructions are full quite sufficient to guide the reader safely.

For the Religio-Philosophical Journal. The Current of Life.

BY HENRY T. CHILD, M. D.

I have spoken of the origin of matter, and presented a theory, which seems to afford a plausible solution of this subject, the crossing of the currents of spirit force; and have shown that by changing these currents, matter may be made to disappear.

It will be interesting to inquire in what manner these currents operate in giving to matter the properties which we term life. It is a well established fact that ALL the manifestations of life commence in a cell. For the production of a cell we must have at least two forms of motion—a radiating motion, represented by the spokes of a wheel, and a revolving motion, comparable to the rim of a wheel. The rays of the former, starting out from the centre in a positive condition, pass off to a certain point, when it becomes negative, and is thus made to return, and then becoming positive, goes out again; thus moving backward and forward; and as they pass through the ring of the revolving current, deposit there the substance which forms the body of the cell.

These two currents, and others which we are not able to detect, continue with the cell in its various conditions, and maintain it in the living state. If either of these currents are changed, disease or death ensues. In this manner the most simple organism, either of plants or animals may be formed. The next grade of life is one in which cells enter in great numbers. They are called homogenous plants and animals, all parts of the organization being multiplications of the simple cells.

The law of differentiation, by which organs, more or less distinct in their character and functions, are formed, is the operation of new lines of force, which, acting in certain portions of the system, produce the necessary changes; and hence, we find in the plant the roots, the stem, leaves, buds, blossoms, flowers, etc., each performing its particular functions. And in animals there are various organs corresponding to this, called vegeto-animal, and then those higher organs which belong to and produce the senses. Each form of differentiation is specific, and to a certain extent produces a new life, and the heterogeneous plants and animals often present distinct life centres, capable of continuing existence when separated from the parent, as in the case of the hydras, polypus, etc., among animals, and the various plants that may be propagated by slips.

In the higher forms of plants and animals, the organs can only perform their functions in connection with the community in which they live, and which, in reality, constitutes the individual. These speculations may lead us one step nearer to the solution of the great problem of life, which, however, our finite comprehensions may never fully reach. We have learned to know that behind all life, in its almost infinite variety of forms, there is, there must be, an intelligent spirit; and that spirit, if not the Infinite Being, is the most direct emanation therefrom, and hence the truth of the declaration that "in Him we live, and move, and have our being."

For the Religio-Philosophical Journal.

To Rev. Robt. Collyer.

BY WM. R. PRINCE.

DEAR SIR: I have entertained an appreciation for you as a talented man, and it is unpleasant to me to witness, on the part of such a man, an act of self-stultification, as I have just realized in the perusal of a sermon delivered by you, and reported in the Chicago Tribune of the 11th inst. For you to have the consummate and false assurance to state, in regard to "the proof of a life to come," that we have none." Not a word has come to us." "Not a sound have we heard." Why, sir, I would turn any false hypocrite who should make such an assertion in my house, at once into the street. And what right have you to falsify from the pulpit, simply because you are permitted to occupy that station through confidence in your education and opportunities for information?

Another grossly mistaken statement of yours and which your ignorance of facts can alone modify the falsehood of on your part, is, "that those who believed that they received signs from the other world were entirely useless to this." Why, sir, it is a notorious fact, that the great mass of intelligent Spiritualists date the hour of their permanent and increased usefulness, from the moment when conviction of the eternal truths of spiritual communications took positive control of their minds! Those who have been drones and inoperative before, have at once assumed a life of usefulness, as a conscious duty to humanity! I can speak for myself most feelingly and convincingly. From the hour that brought a forced conviction to my mind of the reality of the beautiful, sublime and transcendent truths imparted to us by our spirit friends, a new world seemed revealed to me. The benighted sophistries and delusions of priestcraft paled before the living light; the repugnance to, and false conceptions of a "God of vengeance," as portrayed to me from childhood, vanished like a hateful dream; the shudder and the anguish of

mind, combined with an eternal hell of flames, and torment, and miseries unexpressable, vanished forever before the flood of light, and joy, and truth revealed. The veil was torn asunder which enshrouded the fabricated mysteries and infamous delusions, which had for so many ages enthralled the mind, and all were rendered transparent before the spiritual light which illumined the mental vision. And the loathsome legends of heathen mythology, with the accumulated fabrications of priestly hypocrites and other fanatics, whose disordered brains had bedeviled the vision, were swept away forever, into their congenial gulf of utter darkness. Then, and then only, was God the benign parent of the universe, revealed in his true character of *primeval, immutable and all pervading life!* And thenceforth was my purpose formed, to responsibly perform my mite in the consummation of his Divine purpose of universal love, and of an universal brotherhood of benevolent usefulness among all his children of earth.

Flushing, N. Y., May 27, 1868.

For The Religio-Philosophical Journal.

A Believer in the Son of God.

MR. EDITOR: Will you not pardon the intrusion of a line? I am, in taking this liberty, yielding to a deep, fixed principle in my interior understanding; being, as I think, under an impression of my duty connected therewith as a believer in the Son of God, who came to take away the sins of the world, and by His bright and unexampled wisdom, love and truth, both in life and precept, left to all that pattern of unexceptionable purity to which no other mortal being ever attained. This conviction is to my understanding a sufficient evidence of that Divine nature combined with humanity, testified of and recorded by mediums in every age, although rejected as absurd by many at this time, and even confirmed by spirit communications to such. Dear sir, permit me to assure you, that for more than twenty years I have read profitably, interestedly, and with great pleasure, the works and periodicals of the spiritual philosophy, believingly too, having a firm and unwavering faith in the by some called special divinity of Christ, as the "only begotten of the Father, full of grace and truth." I believe I am at times impressed by spirit power, in consequence of which I feel I have now written. I trust you will not deem it an assumption.

Yours truly and respectfully,

M. A. WALKER.

[REMARKS. You, like every other person, judge from your own standpoint. Your views differ from ours, and both of us differ with the Mohammedan and Hindoo devotees—yet they probably are equally sincere with ourselves. Sincerity of faith is no evidence of the fact that all we believe is true. Let us go on and investigate, and become developed to a knowledge of greater truths from day to day throughout this life, and countless ages to follow.]

For the Religio-Philosophical Journal.

Prof. Denton in Buffalo.

BY S. H. WORTMAN.

MR. EDITOR: Such a treat as we, the citizens of Buffalo have lately enjoyed, is not to be had every day, I assure you. Prof. William Denton, of Massachusetts, has just finished a course of lectures at Kremlin Hall, in this city, on the science of Geology; and I but express the unanimous opinion of all who heard him, when I say, that for natural eloquence, depth of thought, and a thorough familiarity with his subject, he is not surpassed by any speaker that has ever visited us. Geology by many, has been considered a dry subject, and one that required an advanced mind to appreciate; but Mr. Denton has the happy faculty of clothing each rock and fossil with a beauty attractive to all eyes; and the nightly attendance of the children of our schools, sitting nearly two hours with wide awake eyes, and animated countenances, showed plainer than words, that they understood and enjoyed all he said.

In giving us the history of mother earth, the Professor tumbled over the old lady's work basket, and ransacked her bureau drawers in such a thorough manner, that he must have been blind indeed, who could not see how long and laboriously she had brewed and baked, in order that the great positive mind, her loving Lord, might commit to her ample bosom for sustenance and protection the children by them begotten. Buffalo, June 5, 1868.

For The Religio-Philosophical Journal.

Original Kirbys.

BY DR. KIRBY.

When the mind is perverted by orthodox theology, it cannot advance a single step in *real moral or scientific improvement.*

Nature bids man to investigate and consult his reason; whilst theology tells him that reason is a fallible and dangerous guide.

The votaries of the theology tremble at the very name of a Spiritualist. But who is a Spiritualist? The man who desires to restore mankind back to reason and experience, by destroying prejudices so detrimental to their happiness. One who has no need of resorting to supernatural revelations in explaining the various phenomena of nature.

The man or the woman who fails to regulate their beliefs from a *slid investigation of truth*, or correct their faults or errors, when plainly shown, must necessarily die in selfish ignorance.

Mankind would be happier, controlled under true spiritual guidance, than remain slaves to theology.

A Spiritualist plans in earth life, what he expects fulfilled in spirit life.

Spiritualistic religion embraces the attributes of love, honor, truth, and justice, harmonizing in conference with the spirits of departed friends from the earth sphere.

To-day is the eighty-second Anniversary of American Independence.

SPEAKERS' REGISTER.

Published gratuitously every week. [To be useful, this list should be reliable. It therefore behooves Lecturers to promptly notify us of changes whenever they occur. This column is intended for Lecturers only, and it is rapidly increased in numbers that we are compelled to restrict it to the simple address, leaving particulars to be learned by special correspondence with the individuals.]

NOTICE OF MEETINGS.

MILAN, O.—Children's Progressive Lyceum meets every Sunday, at 10 1/2 o'clock a. m. Conductor, Hudson Tuttle; Guardian, Emma Tuttle.

THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Court. The officers are Henry Hubert, D. Woolcott, A. Stillison, E. Stockwell, V. Stockwell, E. Hulbert and R. Hulbert.

LIST OF BOOKS AND ENGRAVINGS for sale at this office. All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, will meet with prompt attention.

NEW BRICK MACHINE—FOR TEMpered clay—common labor only required—worked by one man—makes 600 an hour, \$110—by a horse, 800 an hour, \$130—by steam, 2,000 an hour, \$200—3,000 an hour, \$250. Drying apparatus, for drying in twenty-four hours bricks, fruit, vegetables, broom corn, hops, lumber, peanuts. Bricks molded one day go into the kiln the next day. Hot blast kiln, by which one-half the fuel is saved—200,000 bricks have been burned with 63 cords. Resolving apparatus, which pulverizes the clay, and frees it from stone. A piece of limestone, the size of an acorn, will burst a brick.

THE FLORENCE SEWING MACHINE IS UNSURPASSED for ease of management, variety and quality of work; regularity of tension, etc. It features each and every season, a valuable feature belonging to and claimed by no other machine. Circulars containing full information, with samples of sewing, furnished upon application to Wm. H. Sharp & Co., General Agents, 151 Washington Street, who will carefully select premium machines, and forward by express as directed, warranting them in every instance as represented.