

# RELIGIO PHILOSOPHICAL JOURNAL

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THE ARTS AND SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

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

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(From our New York City Correspondent.)

## Religious Uplifts Plus Licentiousness.

THE LAMENTATIONS OF LUTHER, MELANCTHON, ERASMUS CALVIN, AURIFABER AND BUCER CONCERNING THE SELFISHNESS, LUXURY, LEWDNESS, AVARICE, INTemperance, GAMBLING, UNBELIEF, CRUELTY AND GENERAL LAWLESSNESS OF THEIR DISCIPLES

ED. JOURNAL.—The following extracts from the writings of Martin Luther and the other leading Protestant reformers, are of exceeding interest at this time, as showing that in that epoch, as in the present and all similar ones, when large masses of people have lost their old religious anchorage, they lose the moral as well, and drift into all manner of excesses. But Protestants, without relinquishing their new found liberty, regained their equilibrium, after the first intoxication of enjoyment was over. So, may we hope, will it be with those in our day who are tempted into licentiousness by mistaken notions as to the precise limits of the new era of freedom which has been opened up by science and the general advance of human thought.

SAMUEL LEAVITT

The marriage of Luther was a terrible shock to all conservatives. "The whole world was astounded; many Protestants were shocked and scandalized." Timorous Melancthon says, in a letter to Lamercurius, "Woe, however to him who would not let the doctrine on account of the sins of the fathers." Erasmus viewed it as another proof of the truth of his caustic remark that "The tragedy of the reformation ever terminated in the comedy of marriage." In a letter written on the occasion, he said, "This is a singular occurrence. Luther has thrown off the philosopher's cloak and married a young woman of twenty-six. He reveals, while 100,000 peasants descend to the tomb." This same aversion often dilates upon the disorders to which Luther's epistles, sermons and works against calibany led. He represents certain cities of Germany as swarming with apostate monks, who drank beer to excess, danced and sang in the public streets, and gave themselves up to all manner of riot. He says that "if they could get enough to eat and a wife, they cared not a straw for anything else." "When they found not wives among the female religious, they sought them in the haunts of vice. What cared they for priestly benediction? They married each other, and celebrated their nuptials by orgies, in which the new married couple generally lost their reason." "Formerly men quitted their wives for the sake of the gospel; now a day the gospel flourishes most when a few succeeded in marrying wives with rich dowries." He remarked that "Ecolampodius has lately married a beautiful young girl; I expect to mortify his flesh." He also informs us that "these ex-monks, after having become the most zealous partisans of the reformation, subsided by open robbery of the churches and of their neighbors, indulged to excess in drinking and in games of hazard, and presented a spectacle of the most revolting licentiousness." Luther had taught that, "As in the first days of Christianity, the church was forced to exalt virginity among the pagans, who honored adultery; so now, when the Lord had made the light of the gospel to shine forth, it was necessary to exalt marriage at the expense of Popish calibany." (Luther 6 Opp. tom I pp 526 seq.)

The monks eagerly seized on this and similar teachings of the reformers, and the above are some of the disorders that naturally resulted among those least prepared for the liberty which he advocated. But even these are not the worst. Bigamy was quite common among them, at least for a time. They defended it, too, on scriptural grounds. Luther was appealed to on the subject. In his reply he wavers and hesitates, wishes each individual to be left to the guidance of his own conscience, and concludes his letter in these words: "For my part I candidly confess that I could not prohibit any one who might wish it, to take many wives at once. Nor is this repugnant to the Holy Scriptures. But there are things lawful which are not expedient. Bigamy is of the number." (Epist. ad K. Bruck, 13 Jan. 1524.)

There seems sufficient proof that fully and solemnly authorized a Protestant prince to commit bigamy. Luther himself assures us of the deterioration of morals that temporarily resulted from his teachings, "The world grows worse and worse, and becomes more wicked every day. Men are now more given to revenge, more avaricious, more devoid of mercy, less modest and more incorrigible; in fine more wicked than in the Papacy." (Luther Postilla sup I Dom. Adventus.)

In another place he says, speaking to his most intimate friends: "One thing no less astonishing than scandalous, is to see that since the pure doctrine of the gospel has been brought to light, the world daily goes from bad to worse." (Table Talk fol. 55.)

"The noblemen and the peasants have come to such a pitch, that they boast and proclaim without scruple that they have only to let themselves be preached at, but that they would prefer being entirely disenthralled from the word of God; and that they would not give a farthing for all our sermons put together. Then how are we to lay this to them as a crime? They live as they believe; they are and continue to be swine; they live like swine, and die like real swine." (Luther super I Epist. Corinth. ch. XV)

Aurifaber, the disciple and bosom friend of Luther, and the publisher of his "Table Talk," tells us that "Luther was wont to say that after the revelation of his gospel, virtue had become extinct, justice oppressed, temperance bound with cords, virtue torn in pieces by the dogs, faith had become wavering and devotion had been lost." (Aurifaber fol. 623.)

So notoriously immoral, in fact, were many of the early Lutherans, that it was then a common saying in Germany, to express a day spent in drinking and debauch, "Hodie Lutheranus spectamus." "To-day we will live like Lutherans." In another place, Luther laments the moral evils of the reformation in the following characteristic language: "I would not be astonished if God should open at length the gates and windows of hell, and snow or hail down devils, or rain down in fiery abyses, or fire and brimstone, or bury us in a fiery abyss, as he did Sodom and Gomorrah. Had Sodom and Gomorrah received the gifts which have been granted to us—they would yet be standing. They were a thousand times less culpable than Germany, for they had not heard the word of God from their preachers. And we who have received and heard it—we do nothing but rise up against God. Since the downfall of Popery and the cessation of its excommunications and spiritual penalties, the people have learned to despise the word of God. They care no longer for the churches; they have ceased to fear and honor God." (Luther Werke, Edit. Alten.)

Martin Bucer, another of the reformers, gives the following explicit testimony on the subject: "The greater part of the people seem to have embraced the gospel only in order to shake off the yoke of discipline, and the obligations of fasting, penance, etc., which lay upon them in the time of Popery, and to live at their pleasure, enjoying their lust and lawless appetites without control. They therefore lend a willing ear to the doctrine that we are justified by faith alone, and not by good works—having no relish for them." (De Regno Christi.)

John Calvin draws a not much brighter picture: "There remains a wound still more deplorable. The pastors, yes the pastors themselves who mount the pulpit are at the present time the most shameful examples of waywardness and other vices. Hence the sermons obtain neither more credit nor authority than the foolish tale uttered on the stage by the strolling player. I am astonished that the women and children do not cover their faces with mud and filth." (Livre sur les Scandales p. 138.)

Melancthon informs us that those who had joined the standard of the reformation at his day "had come to such a pitch of barbarity, that many of them were persuaded that if they fasted one day they would find themselves dead the night following."

Gresinus thus describes the moral condition of the reformers: "Those whom I had known to be pure, full of candor and simplicity, these same persons have I seen afterwards, when they had gone over to the sect, begot, speak of girls, flock to games of hazard, throw aside prayer, give themselves up entirely to their interests; become the most impatient, vindictive and frivolous; changed in fact from men to vipers. I know well what I say." And again: "I see many Lutherans but few evangelists. Look little at these people, and see whether luxury, avarice and lewdness do not prevail still more among them than those they detest." Yet so friendly had Erasmus been to the reformation at first, the proverb was current in Germany that he had "laid the egg which Luther hatched."

Roman Catholic writers give a long and apparently well authenticated story about a permission granted by Luther to Philip, Landgrave of Hesse, to have two wives at once; but a sufficient number of facts have been already adduced to show that the same immorality frequently resulted from the teachings of the Lutheran apostles that characterized the English after Cromwell's downfall, and indeed all too strict moral codes.

I will conclude these extracts by giving some specimens of the workings of avarice and rapacity among the reformers. It was cupiditas that induced Albert of Brandenburg to leave the Catholic church, "that he might plunder with a safe conscience the country of Prussia which belonged to the Teutonic Order of which order he was the general," and which state he erected into an hereditary principality. Francis Von Sickingen was another of those sports, who, at the head of twelve thousand men invaded the archbishopric of Treves, tracking his path by the blood he shed and the licentious excesses of the soldiers.

The candid Melancthon avowed that, "In the triumph of the reformation, the princes looked not to the purity of doctrine, or the propagation of light, to the triumph of a creed, or the improvement of morals; but only regarded the profane and miserable interests of this world." (Apud Audin, p. 343.)

"To the D—," cried Luther, "with senators, manor lords, princes and mighty nobles, who do not leave for the preachers, the priests, the servants of the gospel wherewith to support their wives or children." (Table Talk cited by Jak Marx p. 175.)

In his characteristic style he poured forth a plaintive jeremiad, mingled with bitter invective and reproach, against the secular leaders of the Protestant party. He lashed without mercy the avarice of the princes, who, after having devoured the substance of the church, and the funds of the Catholic schools closed their purses and refused to contribute to the erection of establishments to replace those they had destroyed. "Others," he says, close their hands and refuse to provide for their pastor and preacher, and even to support

them. If Germany will act thus, I am ashamed to be one of her children; and to speak her language; and if I were permitted to impose silence on my conscience, I would call on the Pope and assist him and his minions to forge new chains for us, to subject us to new tortures and to injure us more than before."

"Formerly" he continues, "when we were the slaves of Satan, when we profaned the blood of Christ, all purses were open. Money could be procured for endowing churches, for maintaining superstitions. Then nothing was spared to put children in the cloister, to send them to school. But now, when we must raise pious academies and endow the church of Jesus Christ—endow, did I say? no, but assist in preserving her, for it is the Lord who has founded this church and who watches over her,—now that we know the divine word, and that we have learned to honor the word of our Martyr—God, the purses are closed with iron padlocks! No one wishes to give anything! The children are neglected, and no one teaches them to serve God, to venerate the blood of Jesus, while they are joyfully immolated to Mammon. Again, I would wish it possible to leave these men without preacher or pastor, and let them live like swine. There is no longer any fear or love of God among them. After throwing off the yoke of the Pope, every one wishes to live as he pleases. But it is the duty of all, especially of the prince, to bring up youth in the fear of the Lord and to provide them with teachers and pastors. If the old people are not for these things, let them go to the D—! But it would be a shame for Government to let the youth wallow in the mire of ignorance and vice." (Luther Werke, edit. Altenburg, tom. iii, 559.)

## The American Cardinal.

BY HUDSON TUTTLE.

The leading journals of the country with few exceptions, are congratulating the American people on the great condescension of the Pope, in his recent appointment of a Cardinal for this country. There are 150,000 Catholics in the world, and 61 Cardinals; this gives a Cardinal for every 2,500,000; and as the Catholics of the United States have long exceeded that number, it is only justice for the Pope to grant the high honor of their being overlooked by a cardinal. What journalists or anybody else, except a Jesuit, confined to rejoice over in this new honor, is difficult to determine. The recipient, McCloskey, may be worthy as a man; as a Cardinal, he is the representative of the Pope, and the actual head of the church in America. He consolidates the terrible power of these millions of ignorant and superstitious devotees, and is the executive of the wishes of his infallible leader. He recognizes no political authority superior to his church, and whenever there is conflict the government must go to the wall. The very allows him to set up his princely court within the limits of the Republic, and will defy the power that protects him.

Already he has established a court, and maintains an equipage which surpasses that of most temporal princes. He is provided with a three thousand dollar carriage, silver mounted and satin lined, with embazoned coat-of-arms, drawn by four coal-black horses, with a livery driver and a footman. This would do for Europe, where people are accustomed to an hereditary aristocracy, but in this country it is intensely disgusting, and extremely dangerous. The people should not have such pretensions flaunted in their faces, until their perceptions are deadened, and they become indifferent.

It is the tiger-step of despotism, never sleeping, never acknowledging defeat, which stealthily approaches to trouble free thought and free institutions, and set up its infallible Pope in their place.

Anyone who thinks at all on the subject can see the approach of a great struggle between the powers of ignorance and darkness, represented by the Catholic Church and Liberalism. The constant effort to wrench the school from the hands of the government; the zeal with which proselytism is carried forward, the threats darkly thrown out, all show the drift of the great tide.

To make this force a unit already organized and drilled with a discipline no army of the past or present ever achieved, a Cardinal is essential. The Pope is too far away. A present authority possessing all his power, is a commander in the field overlooking his whole army. That army has a picket on duty as servants, kitchen-maids, gardeners, or day laborers in half of the families of the land. It has leaders in numerous important government offices, civil and military. It has a detective force in its priests, who are made cognizable through the confession, of anything known by the rank and file. It is not to be admitted for a moment that any measure for the furtherance of the interests of this organization will be yielded. Whatever they may grant to their adversaries is because of expediency; the day they gain the power their demands will be enforced. With every increment of numbers, their demands are more imperative and insatiable, and to their utmost the Protestant churches are working in furtherance of the Catholic scheme.

Only an idiot or a Jesuit can rejoice in the honor conferred on America, by the appointment of a Cardinal.

Let every person so live that he can go to bed in peace with himself at night. No matter who else fights with him, don't let that little grumbler called conscience have good grounds for putting in his roar.

## Progressive.

We are glad to see the Chicago Tribune, regarded in the past as somewhat conservative, has awakened from that condition, and is not afraid now to present to the world thoughts that bear upon them the marks of a progressive spirit. In a late number, Mrs. Jane Grey Swisshelm is allowed to speak as follows:

With all the books which have been written about the Bible, there seems to be no definite idea in the mind of most believers as to what is meant by its inspirations. There are mountains of commentaries treating of occult meanings, of separate passages, but a great lack of amplified and general views of the whole collection, and the books contained in it; and, by calling the attention of Biblical scholars to some of the difficulties which have presented themselves to one earnest seeker after truth, I shall hope to bring out, for the benefit of the unlearned, the best thought of some of those divines who do not hesitate to avail themselves of the secular press to spread a knowledge of the truth.

Take, first, the question of wealth, or worldly prosperity, and note the teachings of the Bible on this head: "Is not the central idea of the whole Jewish system 'corn and wine'?" Through all the books of the Pentateuch, the leading dogma is that wealth and power are the rewards of righteousness. The man who obeys God is to be rich, and great, and powerful, as a reward of his obedience; while the sinner is to be punished for his sin by poverty and the loss of liberty and children. The entire law of Moses, from beginning to end, is founded on the central idea of reward and punishment in this life, and in this life alone. There is no hint of a hereafter. Heaven and Hell were alike unknown to the Mosaic theology; and, for some twenty centuries, this central doctrine of what we have been taught to believe was then the only Church on earth, was that a man's acceptance with God could be accurately measured by the extent of his lands, number of his children, wives, servants, cattle, and silver coins, and the height of his honors.—True, there were doubters, of whom David seems to have been the first. He was a philosopher, and, looking on some of the prosperous men of his day, pronounced them "wicked," even though they "flourished like a green bay tree." The discovery seems to have unsettled his faith; for he says, "My feet had well nigh slipped. He doubted his standing ground, and not until he "went into the house of God," and got a new revelation, was he able to "vindicate the ways of God to man." He saw that the "wicked, no matter how prosperous, 'stood on slippery places';" but, even then, he seems to have felt that their punishment was to come in this life.

Of all the Old Testament writers, the author or amanuensis of Job alone seems to have had a definite idea of what we now regard as truth, of what Christ taught as such, viz: That calamities are no evidence of God's displeasure. The eighteen upon whom the tower of Siloam fell were not sinners above others who dwelt in Jerusalem; and Christ, in teaching, this, was evidently striking at the still living belief in the old dogma, which bore to the Mosaic system the same relation that salvation by faith alone now bears to the teachings of Paul.

Now, the God that made this universe is one God. Even regarded as a Trinity, He is a perfect Unity. There is, and can be, no discord between Father, Son, and Spirit, any more than between Infinite Power, Love, and Justice; and how does it come that He whose indisputable works are so full of harmony should have revealed a system of religion at one time so contradictory to that which was to follow it?

How can it be that the same God should for centuries and centuries teach as truth that which He occupies all the succeeding centuries in contradicting?

How is it possible that the same God taught that wealth was the sign of His favor, and that "it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of Heaven?"

Let any one compare the theology of Moses with that of Christ on this one point, the significance of wealth, and attempt to reconcile them as the work of the same author, the offspring of the same spirit. To me the task has long been hopeless, on any other hypothesis than annihilation of the great mass of the people who lived in all the ages preceding the coming of Christ. I can not believe that the Creator who endowed the smallest animalcule with all the faculties necessary to its welfare, and who accomplishes the most sublime results by the simplest means, did ever make the parade we read of in the Old Testament, in order to teach immortal beings that He would give them plenty to eat if they kept all His commandments, but would visit them if they disobeyed.

Of what consequence was their corn and wine, their milk and honey, and independent nationality, if, through all eternity, they were to suffer for sin, or enjoy the rewards of righteousness?

If we assume that the people to whom the revelation through Moses was addressed were so entirely of this earth, earthly, that they had no existence after death, except the few individuals with whom the Deity had special communication, and who are specially signalized as immortal, the Old Testament Scriptures become intelligible as Divine revelation. If we reconcile the "days" of creation with geological periods of formation. This would harmonize with the theory of evolution also, and the Jews of long ago become the connecting link between the highest type of animals and that class of beings who are to outlive the sun.

Nay, not only the Jews, but all other nations, and tongues, and peoples, to whom the future life has never been revealed. As a revelation to people who had no existence after death, the Old Testament is as important a link in God's moral and mental process of evolution, as the men to whom it was addressed in the physical development of created intelligences; but, as addressed to people who would only begin to live when its rewards and punishments were ended, it is incomprehensible as a work of Infinite Wisdom. I write in all reverence for that which, from infancy, I have been taught to hold sacred as "the word of God," and state what seems to me insurmountable difficulties in the way of any theory of the inspiration of Scripture with which I am acquainted, and in anxious hope that some one of clearer vision will enlighten not only me, but the tens of thousands who are struggling with this problem of inspiration.

## A Story About one of God's Own Thoughts.

BY DUFF MC DUFF.

David was a man of God's own heart, nevertheless he would have been arrested, now-a-days, on twenty indictments, any one of which would send him to the penitentiary for life. But God loved him dearly and for years David was his boss. He had so many wives and children, that he had to have a secretary to tell him their names, and being full of human nature, the older he became the younger he wanted them. One moonlight evening while he was meandering over his house-top, he caught sight of a beautiful woman bathing. He did not know who she was, but sent a messenger who returned saying that it was Bathsheba, wife of Uriah the Hittite, one of his most faithful captains, who was away fighting his wars. But David did not hesitate about honor or conscience, nor did he sit down "on the ragged edge of despair." He just sent and brought Bathsheba over to his house, and then sent her home.

But true love never ran smooth, and in this case, in the language of Mrs. Tilton, "the bird in her bosom began to sing." David thought he would brag Uriah, and have him come home, before he would be suspicious and inquire "Whose been here since I've been gone." Uriah came, but as long as the soldiers were in the field, he would not lie in his house, and slept at David's door. David was put to his wits end how to persuade him to go over and stay all night at home, and at length bethought him to get him drunk; this he did on the next night, and still Uriah staid on the door step.

Here was a dilemma for this godly man—a great many godly men have been in like situation. He could not appoint a church council to clear him from the charge of allowing his benevolent interest in the welfare of the wife of his brave captain, to once run discussion, and give the appearance of bad motives. He could not tell Uriah when he returned, by a law suit, Uriah must be blotted out. At present a dozen of witnesses would have sworn him insane and of an insane family, and Uriah would have been regarded by the community as a singular lunatic. David wrote a letter to Job, to see that Uriah who was so anxious for fight should have his fill, and to place him in front where he could not escape and then leave him to take the city alone, or be taken.

And Job carried out the order, and Uriah was slain, to the delight of God's own man. His wife, of course, felt desperate from several causes, until David went and "fetched her to his house," telling her they were each other's soul-mates, and faithfuls, and they would now conform to the law, and she might be the chief wife of his harem.

God became displeased with David and killed the baby, after which he was perfectly satisfied and the next product of this criminal union, originating in treachery and lust, and baptized with blood, was Solomon whom the "Lord loved." We cannot discern why, unless for his lechery. Had he lived at the present day he would have been a minister of the gospel, for he had the emotional temperament, was an excellent hymn maker, and his "big head" was full of "wise old saws," mostly about his mistresses, of whom he kept about seven hundred, more or less.

The shepherd is supposed to guard the sheep, but ministerial shepherds believe they carry God's commission in their pockets authorizing them to devour the lambs!

If Jesus Christ was the Son of God by the Virgin Mary, what relation was he to God's wife?

We have attentively examined some dozen state prison reports and do not find a single Spiritualist reported within their walls, but we do find a large number of clergymen, greater in proportion to their class than any other profession or occupation, and not a tittle receive their deserts.

Religion is the Little Boy's fear that the Big Boy will thrash him.

All church communicants are cannibals—they feast on the flesh of a slaughtered God, and finish by drinking his blood!

There is a touching beauty in the radiant outlook of a girl just crossing the limits of youth and commencing her journey through the checkered sphere of womanhood. It is all dewy and sparkling and morning glory to her ardent, buoyant spirit, as she passes forward exulting in blissful anticipations. But the withering heat of the conflict of life creeps on; the dew-drops exhale; the garlands of hope, shattered and dead, strew the path; and too often, ere noon tide, the clear brow and sweet smile are exchanged for the weary look of one longing for the evening rest, the twilight, the night.

Law, and the Plan of Salvation.

A LECTURE DELIVERED BY DR. C. P. SANFORD, AT LINCOLN, NEB., NOV. 13TH, 1874.

How shall we escape if we neglect so great salvation. —St. Paul.

When we look into the heavens, and see the stars set in their order; when we behold the planetary worlds, and observe the order in which they perform their axial and orbital motions, some of them attended by their moons, as lanterns to guide them in their trackless way, ever revolving around them like faithful attendants; and the comets, strange wanderers through the azure, as they move in regular order to and from the sun, and the sun itself, king of day, rising in the east, mounting to the zenith and retiring in the west until the horizon shuts its eye upon it; the moon, fair queen of night, wading through starlight and blue, in an ecstasy we are led to exclaim, Order permeates them all.

When we descend from our celestial soarings, filled with awe and wonder, and view the earth, we find order there also. We see variety, which, when classified, still reveals order. We behold the high snow-capped mountains, the deep, verdant valleys and fertile plains, the tall, towering pines and cedars, the tiny spires of grass, with the modest little flowers nestling closely by their sides. The wide, deep ocean, with its tides in regular order, rushing against its rock-bound shores, echoing the voice of God, with its winds and waves chanting in deep basso tones the requiems of those who sleep in its embrace. We see the broad rivers, bearing upon their bosoms the inland commerce of the world, as they flow orderly and noiselessly towards the sea. We see the purling brooks as they dash over their pebbly bottoms, as if in haste to add their parts to the music of the spheres. We view the placid lakes as if they were seas of glass, reflecting the sun, moon and stars, as they in their order present themselves before them to receive the image of their glory.

We find the gurgling springs, hidden in some cool, shady nook, voicing forth the melody of nature, and inviting the thirsty one, from the wild, timid gazelle, and bright-eyed Indian maiden, to the fair-faced sons and daughters of civilization, with their flocks and herds, to drink their pure, life-giving waters. In the heat of summer, or the frosts of winter, they offer their cups of nectar, fresh from the breast of nature, to give renewed strength to the wearied traveler, or cool the parched tongue of fever. When we look at the mountains, seas, lakes and rivers, or even the untrodden springs and spires of grass, we behold order revealed in them all; they each have their bounds, and each performs its part in fulfilling the purpose for which it was designed. When we leave the contemplation of the heavens, and cast our eyes over the earth, not the least of all the objects which strike our sight is man, said to be the crowning point, the apex of the pyramid of all things which have been evolved from the Divine mind. When we look at him, we perceive order applies to him also, so perfect is he in all his intricate mechanism. Every part of his physical frame is so perfectly adapted to the purpose for which it seems to have been intended. The bones requiring strength are round and hollow, as has been discovered the best shape for supporting great weights; the nerve centers in the brain protected by bony covering; the heart, in its central position, with its surroundings of overlapping timbers, as it were, to keep the current of life from harm; the stomach and its viscera, as the fire-box, to keep the whole engine of life in motion by selecting and diffusing heat and strength to all of the wearied nerves and worn-out corpuscles of the whole machinery of the house we live in. When we look at man in all his organism, and study the intricacies of his physical frame, the delicate nerves of the eye and ear, the muscles upon which the heart is hung, we are prone to say with Israel's sweet singer, "Man is fearfully and wonderfully made."

When we survey the heavens, the earth, and all which appertains to them, even up to man, we find a rule of order manifested in them all, and when we search for a word which shall embrace the term, we find that word to be law. Law, says our legal lexicon, is a rule of order. The earth, the sky, say, all the universe, in its multitudinous manifestations, reveals to us the fact that one common law governs the whole. We are taught to believe that this is true; but at the same time we are asked to believe that this law is God's law. This is an age of interrogation points, and we propose to use them. Is it true that the law is God's, or that it belongs to him any more than it does to us, or the balance of existences in this vast universe? Did he make it? We have been taught that he did. When, in fact, is not the law as necessary to his existence as he is to it? Did he not need the law as a means by which he could work? If so, did not the law exist before he could do anything? and of necessity has it not existed commensurate with himself? We may be asked, Who did make the law? If he did not? If pressed too hard for an answer, we should reply by asking the question the child asked its mother, which never has nor ever can be answered, viz., Who made God? As we see the necessity of an universal law by which to manifest an universal intelligence, we are compelled to admit that the one is co-existent with the other, and each is of necessity self-existent. And because we, in our finite comprehension, are not capacitated to grasp the fact of self-existence, we need not ignore the one nor deny the power of the other. God exists, and the law reveals to us the fact, or at least, all that we are capable of comprehending of the fact. Beyond this, we are compelled to take the universe in all things as it is, and make the best of it. Human reason can not measure an infinite thought or fact. We can reason but from what we know, and all that we know is revealed to us by a law pertaining to each item of knowledge acquired. And as it is, what we don't know would, if published, make a much larger volume than what we do, and yet we some of us think ourselves wondrous wise.

The law is a revealer, and every day of our lives we are the subjects of its ministrations, and it preaches to us plain, unvarnished truths, truths we only need to be reminded of to admit at once, and that, too, without argument. Its revelations are axioms, and are so plain that they who run may read. It is simple, so simple that children, and even the lower creatures in the realm below man, can and do understand it, when they, by instinct or reason have received its instructions by the experience of their senses. It is perfect. We can not by any course of reason discover in one point where, as a whole, applying to the whole, it might have been or be improved. It is omnipotent, adapting itself with the same power and force to the grain of sand as to the earth itself; as necessarily present in the one as in the other for their maintenance; as visible in the structure of the hillcock, as in the mountain, as present in the brooklet, as in the river; as tangible in the little flywren under our feet, as in the giant oak, king of the forest; as really present in the dew-drop, which reflects the scintillating rays of the rising sun, as in the mighty ocean, whose waters reflect the starlight, the moonbeams, or the fleet glare. There is no thing or place so small as

to be below its power; nothing so stupendous, even to the universe itself, but that it permeates it; it is ubiquitous; in it there is no variability or even shadow of turning. In its simplicity, unchangeableness and universality, it is infinite, yet it reveals to our comprehension all that is necessary for us to know, as applicable to ourselves, for our good in the plan of our great salvation. While it discloses its perfections, it also reveals its justice. In the law, as it discloses itself to us, there is no mercy. It is strictly just. This may be contrary to our creeds, and opposed to our faith founded upon these creeds, but is it any the less true? Does not the law so reveal itself? Is there any mercy in the law? Have we not learned to believe in mercy as an attribute by a false interpretation of the law? Let us suppose a simple case for illustration: The law by which all falling bodies gravitate towards the center of the earth is scientifically true. It is one of the revelations of the law. Is there any mercy in this law? Instance: We may see a scaffold ten feet high, upon which lies a brick tottering to fall; directly under it we may see an innocent, poverty-stricken supplicant in the form of a curly-haired, fair-faced child, with its bright eyes dimmed with tears, pleading with all passers by for but one penny with which to alleviate the suffering of a weak and dying mother, to add a little comfort to the remnant of her life. Is there pity in the law? The scaffold, jostled by the wind, loosens the brick and it falls, true to a perfect law. In mercy or pity it does not turn aside, but goes directly towards the center of the earth, until it is intercepted by the head of the poor mother's only means of support beneath, which it crushes in an instant. There is no mercy in this law, nor is this an exception, as we may learn by experience if by no other means, to all and every manifestation of law, as we may observe in certain results. And the more we investigate, the better satisfied we shall be that the law is impartially just.

Again, we have been taught that we can break the law. How it is possible for finite beings to plumb themselves by any act in such a relation to an infinite law as to utterly stop it, or even turn it out of its course, we never have been told, nor can we comprehend, hence we do not believe it possible for us to break it. We will suppose, for instance, that it has been coming on and on in parallel from the vista of the past until now, and is passing to go on in the same way for all future time. We will let two brick or iron walls represent the passing parallels. We will demonstrate the possibility of breaking the law by dashing our heads against one of these walls. Do we break the wall or does it crush our heads? We know by experience and observation that every law of our being is as firm and unshakable in its purpose and intention, eye, more so, than these walls, and that when we would break them, they invariably break us. No matter whether we are as rich as Croesus, or as poor as the beggar, whenever we transgress the law it persistently and in strictest justice breaks us. We are the sufferers every time, and at every repetition of the trial to break it, it still reveals to us its irrevocable consequences. It visits all transgressors alike; is just; and if we study to, and comprehend this, we shall be made happy in the knowledge it will give us, that in whatever we do we may be sure of the result, and our happiness will depend upon our obedience, and if we improve upon this knowledge, this will be one step towards our salvation.

The law also reveals to us that in its operations there is no forgiveness. Our creeds have never taught us this, but to the contrary. Well, which is true? We may think we can forgive, but the law holds us accountable. It never forgives, and if we make an application of it to our individual acts, we will find it more invincibly potent in its claims than the most popular creeds. What is forgiveness? It is, say the creeds, that our sins shall be remembered against us no more forever. Well, then, can we forgive or be forgiven? We may believe that we can; but can we? We may malign your character or basely falsify your name. When we discover the enormity of the wrong we have done you, we may repent, and in deep contrition of soul, with unfeigned penitence ask your pardon. You, seeing our deep distress, may extend to us your hand, and from our creedal point of education you may say, and we may believe that we are forgiven. But are we? Is our sin remembered against us no more? The law says no, for if days, weeks, months or years hence we do trespass upon your good name in a very trivial degree, this last small act of wrong is greatly magnified in your mind by the remembrance of our first transgression. Hence we are not forgiven. You have taken us upon trust, and as soon as we violate the trust, we stand in your estimation just where, or perhaps below, where we did before the first offense. We are not forgiven. Our sin is remembered. We are not saved from the consequences. We may in this, as well as in other things, observe that the law of cause and effect is perfect, unchangeable, just, and although we in our hearts would forgive, it is before us, and it says we can not. We have learned this truth, as we do all things appertaining to the law, by our experiences. We are forced to acknowledge it, notwithstanding it crosses the path of our creedal education. The law is contradictory too, and existed before man made the creeds by which he hoped to escape its consequences. The creeds may speak, but the law pre-emptorily calls them false teachers, and demonstrates its right to do so by its revelations to our senses and it appeals to our reason, and we feel intuitively that it is just and true. A belief in the creeds can not save us from its consequences, when violated, nor withhold its blessings when it is obeyed; and thus the conviction comes to us that if we are saved, our salvation is not by the creeds.

We have been taught that the law applies to our physical, and also to our moral natures. This we believe, and yet the law, as applied to the physical and moral universe, seems to be so interblended that it requires an almost infinite mind to discern wherein the distinction exists. In the general application of the law, the physical acts seem to be so prompted by the moral direction that we are compelled to take isolated instances in order to show the distinction to which we refer, when we say physical and moral. When we say physical law, we mean to be understood as referring to the law as appertaining to the outward man and the material universe at large. When we take this view of it, we learn, our experience proves it to us, that if we violate the physical law ignorantly, or willfully and knowingly, the result or consequences will be the same, so far as our physical being or bodily harm is concerned. No creed can, or pretends to regulate the law in this respect. The creeds make no pretensions in the physical field. They have learned better. But in the moral field, where they can set upon our fears and superstitions, they claim absolute sway. If they were to make their present pretensions to guide, in the field of physical law, they would be met at the turn of every corner, and be convicted of open-faced egotism and deception. Hence, considering discretion the better part of valor, they gracefully retire behind their self-made pyramid of musty, old, truthless myths and fables to practice upon our superstitious credulity.

The law says that if we sink in water we shall drown, and it makes no difference, so far as the positive effect upon us is concerned, whether we fall in, or some powerful man bind and thrust us in, or that we voluntarily throw ourselves into the water, the result will be the same in either case—death. We may see standing upon a table before us two goblets filled with water, one of which is strongly impregnated with arsenic. We are very thirsty. What says the law? What has it revealed to us if we would quench our thirst? Take water, pure water, provided for us in nature's great laboratory. It comes to us from the clouds. It hangs in crystal drops on the leaves of the trees, shimmering the sunlight in early morning. We may dip it from the brook, the river and the lake. We may sip it from the cool spring, or from the "Old Oaken Bucket," as poled on the curb, it inclines to our lips. The life-giving, health-inspiring water will paint the blush of the peach on our cheeks, and the lips with the rose tint of health. Clear water, says the law, will quench our thirst. We lift the goblet to our lips and quaff until our thirst is satiated. But what if in ignorance of its contents we drink the solution of arsenic? What then says the law? Poison. What of all poisons? Death. And does it change the effects in the least that we take the cup by mistake, or, if intending to accept its results, we willfully and knowingly swallow its contents? Well, when we have taken the poison, what then? Do we resort to prayer, as we have been taught to do if we would have our sins forgiven, and be saved, or do we send for a physician? Which do we do? It is simply absurd to ask the question. We know that prayer may be good in its place; but then it don't suit this particular case. But it may be said, Do you not believe in prayer? Most assuredly we do. We believe prayer is the soul's sincere desire, and that the fervent, effectual prayer of a righteous man availeth much. Yet we believe the soul's sincere desire may be made more righteously effectual by kind deeds of charity than by the homied words of an empty-headed lip-service. When we contemplate the law as it is in its just perfections, we know that no petition which we may offer, although it may be with heart-felt repentance or tears of deep contrition, can change it to suit our case, or alter the effect of a single cause. If we would pray for our enemies, and make them our friends, we can best do it by Christ's law of kindness, which he likened to putting coals of fire upon their heads, the seat of their reason, and thus burn out the last remnant of their hatred towards us. We have noticed that those who are governed in some degree by common sense, and yet believe in the efficacy of prayer, never pray for impossibilities, but only for those things which they in their credulity suppose to be possible. None of them would be so foolish as to expect that the waters of the Niagara would be made to run the other way over the rocks by their praying to have it done, and yet if they would stop and consider they might see that it is just as reasonable to expect it. God would answer the prayer just as soon as to change any law of the simplest importance by his being asked to do so by them. The law, physical and moral, is perfect and unchangeable, and no petition of human lips can change it, and when we listen to the teachings of our better judgment, we do know it; nor is it subject to the caprices or castings of man-made creeds or dogmas. If we pray we may soften our own feelings, and prepare ourselves the more resignedly to receive the just retribution of violated law. But it would be as unjust as it is impossible for God to change the law, at our request, to suit our finite notions of justice.

(TO BE CONTINUED)

Prenatal Influences.

Mr S. S. JONES.—In your paper for January 24, I find the following statement from the pen of T. B. Taylor, M. D.:

"At Carbondale I found the most wonderful case of Psychology on record. Dr. Vincent Hincholiff—a physician and a Spiritualist—at Eight Mile Point, was shot by some Christian (?) Bushwhacker, riddling his body with sixteen buckshot. His horse also fell dead in his track. This was in broad daylight, about 300 yards from his own house. The blackened devils leapt from their ambush and yelling like so many fiends, ran toward a wood. Mrs. H. was the first to reach her murdered husband, and found his arm broken above and below the elbow, his neck broken and six or eight bullet-holes in his breast. A short time afterwards Mrs. H. gave birth to twins, both of which were dead, and one of which bore all marks of the murdered father; six bullet holes in its breast, arm and neck broken as was the father's. These facts I obtained from the mother, the nurse, and the Doctor in attendance. Now will some of our wise ones explain this case?"

Mr. Taylor closes by saying, "Now will some of our wise ones explain this case?" So I say. Here is something for the wise ones to explain, and for many years I have truly wished to see the scientific men of the world solve such cases. I will add a few cases corresponding exactly with the one related by Mr. Taylor. While I lived in the State of Mississippi, Gen. Thomas Falconer, who was, I believe, president of the Constitutional Convention, reared a nice young man, an orphan boy. At the proper age he married. Some six or eight months after the ceremony, the young man and his wife went to a lagoon in a river-swamp, to fish with a hook and line. The young man took his rifle with him, and while there she discovered a large alligator under a log, and pointed it out to her husband. In an instant the alligator received a rifle bullet square through his body, just behind his fore leg. The blood spouted from the bullet hole, and the animal struggled and rolled around at a terrible rate, the blood running freely all the time. The young wife was badly frightened; hurried home, and a physician was called, but in spite of all his skill, a premature birth followed, and on examining the child, it was found to have a bullet-hole through its body in the very place where the alligator was shot. This happened in Wayne Co., Miss., about the year 1845.

A few years after the above case happened, while I lived in Clark Co., Miss., one of my near neighbors, John Green, had a daughter who married a man by the name of James Hennis. About a year after they were married, the raccoons commenced eating Hennis' roasting-ears, and he got my brother, W. H. Gardner, to set a steel-trap for them. When Hennis went to examine the trap his wife said, "If there is one in it, you must fetch it to the house, for I never saw a live one." My brother and Hennis did drag a live raccoon to the house in the trap, in compliance with her request, caught about mid-way of one of its hind feet. Mrs. Hennis came out and looked at the animal, saw it gnaw and tear its foot with its own teeth; saw my brother smash its head with a heavy piece of board, then take his knife and split its body open from the end of its breast bone down between its hind legs, to see if it was fat. Mrs. Hennis, in a fainting condition, went back into the house. Some five months after this, Mrs. Hennis gave birth to a child; its skull bone was in several places; the whole head felt soft as if it had been

smashed, and it had eyes exactly like a raccoon; its body was split open from the pit of the stomach past the extremity of the abdomen. One of its feet had the scar of the steel-trap, as though it had actually been caught in the same. Contrary to the expectations of everybody, this unfortunate creature lived six months and then died. Its mother was the sister of the Rev. Wm. Green, a Baptist minister, who now lives and preaches in Barry, Ill. There are now several living witnesses to the case above related.

Perhaps such men as Dr. Richardson, of the medical faculty of New Orleans, could throw some light on these mysterious prenatal influences. I earnestly hope that some one capable of furnishing light to an anxious world, will give us his thoughts on the subject.

ANOTHER EXAMPLE.

A woman runs to her husband, some 300 yards distant, and she sees six or eight shot-holes in his dead body. The same wounds on her husband are found upon one of her offspring. Why was not the same wounds on both the children? Why were they not injured alike? I can't tell. Will some one tell me? The eyes of the mother sees a bullet-hole in the alligator, or in the dead man's body—the eye throws the force upon the mind of the mother, and creates bullet-holes through her offspring. What a force there must be in the mind! What a mystery,—kills the offspring instantly, but leaves the mother alive. Hush about the mystery of the Bible and Modern Spiritualism till we scientifically solve the cause of the above.

The Lord cutting a rib out of Adam's side and making a woman therefrom is no more remarkable. Elijah going to heaven in a chariot of fire, hardly excels it, knowing that men now navigate the air in a balloon, we should allow the Creator of heaven and earth to send down one to take up Elijah.

Jonah being swallowed by the great fish that the Lord prepared, does not overreach the mystery we are explaining. In the case of Jonah, the Lord prepared a great fish, (not a whale) with capacity sufficient to carry Jonah. Perhaps there was never such a fish since or before, fitted and prepared to make a safe conveyance for him as a messenger to Nineveh; it took this great fish three days and three nights to land its occupant at the place appointed. Suppose this great fish to have traveled at the rate of sixteen miles per hour, he would have traveled 153 miles. Pretty good swimming for a fish in three days and three nights. But what is that compared to the telegraph and the great Atlantic cable, which carries a message from London, England, to San Francisco, California, in less than five minutes, a distance of more than 11,000 miles. Talk about Bible mysteries, when we have constant life before our eyes, mysteries that eclipse, if possible, all those that are related in the Bible.

The balloon, the photograph, the telegraph with the Atlantic cable, and the cases that are related of children being destroyed, as herein before stated,—all these things are now present with us. We do not think of them as we should, or we would not be so ready to sniff up our philosophical noses at the miracles that are related in the scriptures.

In conclusion let me repeat, I do most sincerely join with Mr. Taylor, in hoping that some of our scientific men of Chicago, Philadelphia, or New Orleans, will give us some light, if possible, through the RELIGIO-PHILOSOPHICAL JOURNAL on these cases of Psychology, using as few mysterious technicalities as possible.

In the case of the twins, I would ask this question, Why was not both of the children found with shot holes in the breast, arm and neck broken? In the case of the alligator, why was not a bullet-hole found in the heart or brain of the mother, as well as her offspring? And in the case of the raccoon, how came the mother to escape uninjured, while the offspring so severely suffered?

M. GARDNER  
McDade, Texas.

J. L. Potter's Report for March and April.

S. S. JONES.—As the world did not come to an end April 19th as expected, I am spared to make another report of my labors in Spiritualism. I now report for March and April. I have visited during the two months, St. Charles, Elgin, Pleasant Grove, Eyota, Winona, Minneka, Homer, Hokah, Rushford, Wykoff, Springvalley, Elma, York, LeRoy, Austin, Rose Creek and Lyle, giving in all thirty-eight lectures. Have added twelve new names to the books as members of the Association. One brother got dissatisfied and withdrew from the society. If he can enjoy himself better out of the Association than in, he has a perfect right to go, and I say, joy go with him.

Have received in collections and yearly dues \$95 00; expenses, \$9 49. Taking the circumstances all in all, March and April have been rather against us financially. At almost every point along the Winona and St. Peter R. R., scarlet fever was raging, so much so that it was almost impossible to get out an audience. April brought its mud and high water that interfered with travel, especially along the line of the Southern Minnesota R. R. Taking all of the obstacles into consideration, we have had to contend with, we can say it is almost a success. Nerve is a splendid thing to repair R. R. with, or pilot one along through Minnesota mud. It is good in law, good in religion, and a splendid thing to have in the investigation or promulgation of Spiritualism.

The song birds are here chanting their sweet melodious songs. The farmer is busily engaged in putting in his grain, and the genuine Spiritualist is ever working for the up-building of the cause, that prove that beyond a doubt, the soul lives in a conscious communicative state of being, even after its worn-out body has been placed in the cold, cold grave, thus bringing joy and sunshine to the mourning ones of earth.

The above is respectfully submitted to the Spiritualists of Minnesota.

Lyle, May 1st, '75.

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CHICAGO, SATURDAY, MAY 22, 1875.

Miracles—Jonah and the Whale—Adelaide Miller and the Shark.

The Christian religion is to a great extent founded on the miracles of the Bible, and they, in all instances, have ignorance for a superstructure, especially when their cause is ascribed to the direct intervention of God. The doctrine is rapidly gaining ground, not only among scientists, but in the churches, that God only works by law, and that he does not take cognizance of the various acts of humanity, in the same manner that one person being observed another; neither does he manifest his tender care for those called his children, by the same method that a mother does towards her child. He never lifted an ass out of a pit in which it had unfortunately fallen, and he never saved an innocent fawn from the jaws of ravenous wolves. In this day and age of the world, he is never known to assist the unfortunate, to wipe the tear from the eyes of the bereaved mourner, or to carry a leg of mutton or a sack of flour to a starving soul. We never heard of his sending a bushel of grain to the famine-stricken regions of Kansas and Nebraska, or of giving a calico dress to a half clad washerwoman. We can not point to a single instance where he has directly taken care of his children, or seemed to be interested in their behalf. We would certainly like to see a manifestation of his benevolence, tenderness, love and mercy. We would not object to a miracle! If he will stop the sun, as he did in ancient times, or try the economical expedient of feeding the Western people with five loaves and three fishes, he will give practical evidence of his existence, and a very abstruse question will thereby be settled.

But being "in favor" of God performing a miracle, will not induce him to do so. Miracles, however, have received various interpretations. Bacon asserts, "There never was a miracle wrought by God, to convert an Atheist, because the light of nature might have led him to confess a God; but miracles are designed to convert idolaters, and the superstitious who have acknowledged a Deity, but erred in his adoration, because no light of nature extends to declare the will and worship of God." The "light of Nature," to which Bacon alludes, is more truthful in its reflections than the Bible, and presents to us no contradictions. Spinoza, however, wisely says, "A miracle signifies any work the natural causes of which we can not explain after the example of anything else to which we are accustomed." The Bibleists, however, consider that miracles are not in accordance with any law of nature, and, surely, those recorded in the Old and New Testament, if they really had an existence, are not. Jonah was swallowed by the whale, carried in his stomach three days and nights, and finally vomited forth, safe and sound. We can not conjecture, however, whether the miracle would have been a success or not, if Jonah had acted on the poor whale as a purgative, and made his exit in a different way. Indeed, we think, if such had been the case, that the poor whale would then have had the cholera morbus or spinal meningitis, and the probability is that Jonah would never have seen daylight again.

But of what does the miracle in Jonah's case consist? Of course, in his safe passage to the whale's stomach and in his preservation from the ordinary processes of digestion. The throat of the whale being no larger than that of an ox, in order to afford a safe passage for Jonah, it must have been enlarged, or else Jonah was de-materialized, and then reformed in the whale's stomach. Then, of course, being a savory morsel, the gastric juice must have been showered down upon him, by the digestive organs encasing him, and the whale must have been astonished at the obstinate refusal of Jonah to digest. There is where the miracle comes in. We are willing to call this remarkable preservation of Jonah, not only a miracle, but a very remarkable "fish story." To those who lived in Bible times it was really an astounding occurrence.

Coming down to modern times, we find what is considered a miracle happening in the Sandwich Islands. To the ignorant people there it was really such. It appears from the San Francisco (Cal.) Call, that Miss Adelaide Miller, the Hawaiian songstress, was the heroine, or the subject of the miracle. She was on a visit to some friends at Waikiki, a celebrated watering place near Honolulu, and also noted as the summer residences of the Hawaiian Kings. It is a great place for sun-bathing—almost every hour of the day during season shoals of dusky figures being visible bathing among the breakers. The waters near the shore are considered safe, but outside of the reef are tabooed, on account of the sharks, which abound in immense numbers. Was to the daring swimmer who ventures that far. Once beyond the reef he may as well make his will in favor of the nearest fish, for his fate is as certain as the depletion of a friendless toper's exchequer by the voracious sharks of a police court.

One day Miss Miller was enjoying a sun-bath with a number of her companions. Like most of the islanders, she is amphibious, as much at home in water as upon land, swims, in fact, like a fish and has a national reputation as a diver. While so engaged, one girl proposed they should swim out to the reef. The suggestion was not followed, fear of the monsters there abounding being the excuse. This did not intimidate the girl who made the proposition. She resolved to go thither herself, and finally bantered her companions into following her example. As they approached the reef a canoe passed them, the natives in it shouting, "Mano! Mano!" (shark! shark!) also urging them to hasten to the canoe for safety. But, before the terrified girls could move one way or the other, a huge blue shark surged in among them, and, rising to the surface, lifted Miss Miller out of the water. In her terror she grasped one of the shark's upper fins. This proceeding, as well as the burden upon its back, seemed to terrify the monster, for it darted off at a speed that would easily outstrip that of the fastest ship, keeping, however, upon the surface of the water. It kept along at this pace for about sixty yards, still bearing the Hawaiian maid upon its back, when it suddenly plunged downward, forcing its fair-riding to let go her hold, and leaving her uncared after her perilous adventure. She was soon picked up by the canoe, and, with her companions, returned in safety to Waikiki. This adventure raised Miss Miller highly in the estimation of her country people, by the bulk of whom the shark is held sacred, and still worshiped, and the incident was regarded as a miracle. The Kanakas will not kill a shark except in self defence, nor will they eat its flesh, though this is estimated a delicacy among most of the South Sea Islanders.

By the Sandwich Islanders this wonderful preservation of Miss Miller, will be regarded as a miracle, and it will have place in their history as such, the same as Jonah is recorded in the Bible. But God never did, and never will, perform a miracle. He works only through his immutable laws. He never carried a loaf of bread to a starving child—never clothed the naked, and all statements to the contrary are base fabrications, having a foundation only in superstition and ignorance.

The following from Hans Christian Andersen, under the head of "The Miracle," being founded on an actual occurrence, is more wonderful, even, than the fabulous narration about Jonah:— From a pyramid in the desert's sand A mummy was brought to Denmark's land— The hieroglyphic inscription told That the body embalmed was three thousand years old. It was the corpse of a mighty Queen, Examining it, they found between Her closed fingers a corn of wheat; So well preserved was this little seed, That, being sown, it put forth its blade, Its delicate stem of a light green shade, The ear got filled with ripening corn, Full-grown through sunshine and light of the morn.

That wonderful power in a corn so small— It is a lesson to each and all. Three thousand years did not quench its germ— It teaches our faith to be strong and firm, When out of that husk a new plant could be born To ripen in sunshine and dew from the sky, Then, human soul, thou sparkest from on high, Thou art immortal as thy great sire Whose praise is sung by the angel-choir! The husk, the body, is buried deep, And friends will go to the tomb and weep; But thou shalt move on, on wings so free— For thine is the life of eternity. That wonderful power of so small a seed— The miracle seen in that corn of wheat, It puzzles the mind; but still it is done By the Author of Life, the Eternal One.

Jesse B. H. Shepard, the Musical Medium.

Mr. Shepard is at present in this city. He is regarded by many as the greatest musician of the age. He is a medium. His great success has been achieved through the aid of spirits. He has traveled in various parts of Europe, and won a reputation of which he may well be proud, in view of the fact that he relies upon spirit influence to aid him in his masterly efforts. We give below the opinions of the press, and our readers can judge therefrom in regard to his merits. The Messenger de Paris says: "This young artist, only twenty years of age, is un cavalier superbe, and certainly one would suppose that he possessed a baritone like Verger instead of a soprano that in effect rivals Patti or Nilsson. His voice is exactly parallel to that of Jenny Lind, not only in power, but in softness and expression. We have heard Mr. Shepard sing in several pieces

of the Grand Repertoire Lyrique, particularly in the beautiful air, "Robert toi, que j'aime" from Robert le Diable. If we had not seen the artist, we should have thought it was Patti or Mureka who sang that beautiful fragment from Meyerbeer's masterpiece. The most difficult and wonderful test with Mr. Shepard is his singing, composing, and performing at the same time.

The Medium and Daybreak, of London, speaks of him as follows:

"Three months ago Mr. Shepard was an entire stranger amongst us, but in a few weeks he had been able to make himself well known as a musical genius, and now is fully occupied in giving concerts in the mansions of the nobility.

Don Platt, in the Washington (D. C.) Capital, pays him this high compliment.

Nor is Mr. Shepard's voice less remarkable. It is not human at all. Running from a deep, mellow bass to a soprano, where the high O is held for forty seconds with a clear purity never before approached, one has only to close his eyes to realize that two superhuman voices are pouring melody into one's ears.

The Washington (D. C.) Gazette extols him in this manner:

"Never were the keys of a piano used in such a manner, and never were chords heard in such extreme variety of combination and effect. No notes are ever used, and all flows on, calm and clear, like a river of exhaustless sound and melody. It generally acts up and down a law of its own, and it generally acts up which common minds are always subjected to, in its tot done away with when genius recognizes and is controlled by a regulation of superior order in the development of higher inspiration. In poetry, painting, and music there is the active principle of thought woven into effect, and of principle combined with practice; so Mozart was in music what Byron was in poetry; and Raphael in painting worked under an inspiration that required no rule of fixed purpose to develop his immortal fancy into form on canvas. These three great minds hold the same degree of power and original purpose, and created their sublime conceptions, not under the influence of any rule which ordinary art would teach, but from a perfect perception of a more divine law in a higher sphere of creation and endowment. Mr. Shepard is a genius of an original order, and has just without doubt created a school of his own, just as Mozart, Chopin, Thalberg, and other great lights in the musical world caused new and more perfect methods to be known to the student of harmony.

The following card speaks for itself:

REMARKABLE MUSICAL ENTERTAINMENT. To the Editor of the "Chronicle," Washington, D. C.—DEAR SIR:—We enjoyed the privilege of attending a remarkable musical entertainment at the house of Mr. Hosmer, on Saturday evening. For two hours we had brilliant opera, and the sweet strains of simple and more home-like melodies, all with masterly skill, and with different styles of execution, as though not one, but several players used the instrument. Signed:—General N. P. Banks, U. S. Senator; J. S. Harris, U. S. Senator; J. F. Driggs, Member of Congress; Wm. Lawrence, Member of Congress; R. Mallory, Member of Congress; G. W. Julian, Member of Congress; G. B. Stebbins, Esq.

Queer Mistake—not Nose, but Knees.

EDITOR JOURNAL:—"Live and learn" is a good motto, only we learn such queer things! At the pleasant home of Hudson Tuttle, last Sunday, I saw your JOURNAL, and learned that my nose was pulled, or "grasped" in New York a few weeks ago, and that it was "rare enjoyment" to me.

In a letter of mine describing a seance with Mr. Slade I am made to say that "I was repeatedly grasped on the nose by a large hand," and soon after to tell of the "rare enjoyment" of the occasion! For "nose" read "knees," and the nonsense is all out of the story. G. B. STEBBINS.

Detroit, Mich.

We have carefully examined our good brother's manuscript, where the compositor was led astray by a word that he at first took for ancient Sanscrit, then a fly track, and then an Egyptian hieroglyph, and after exhausting his energies on the "outline" alone, and failing to detect what it was, he came to the decision that as something was "grasped," it must have been Brother Stebbins' nose. He very wisely came to the conclusion that as there existed very grave doubts in regard to the character of the object grasped, that it would be very natural for the spirit to take hold of the nose in order to make its presence felt. The compositor who put the article in type has a large Roman nose, and no doubt was inspired in his efforts, by that prominent member of his body. We hope our apologies are satisfactory to Brother Stebbins, who by the way, is an able and honored advocate of the Harmonical Philosophy, and who has done, and is doing, a noble work, and having relieved his "nose" from the grasp of the spirit we hope he will feel easier. In conclusion, however, we desire to say, that should Brother Stebbins ever meet that "nose" as written in his manuscript, he will feel inclined "to swear" that it never originated from his pen.

A New and Beautiful Inspirational Painting.

Brother N. B. Starr, of Port Huron, Mich., the justly celebrated spirit medium and artist, has executed for our reception room another beautiful landscape oil painting, representing a tropical scene.

The foreground is rich with verdure—flowering plants and shrubs are in full bloom. Farther on along the margin of a river majestic palms rear their stately trunks high above the surrounding scenery, while beautiful cottages, with verdant lawns in front and shady groves in the background are seen in the distance. Far, far away, in the extreme distance, a thunder shower and the rainbow of hope is portrayed with wonderful naturalness. The river, with a deep channel, and bays of shoal water, with boulders rearing their heads above water, while others are marked by the breakers which conceal them from view. Far away towards the lowering clouds of the north-west is to be seen a solitary vessel, with its sails glistening in the rapidly sinking and soon to be obscured setting sun. In the left foreground is a boulder of immense size. It is

clef as if nature had made an effort to chisel the features of a giant head to mark a promontory in the head of the river near the point of observation. The storm raging in the distance seems to near as we gaze upon the picturesque scene, and we turn away to gaze once again upon an indoor scene of lovely flowers, executed by an Italian spirit artist, through the hand of Mrs. Blair, another remarkable medium.

Hudson Tuttle.

This well-known author has prepared a series of lectures on the Great Religions of World, Brahmanism, Buddhism, Zoroastrianism, Confucianism and Christianity. The secular press admit their great merits, as will be seen by the following clipped from the Register.

"This gentleman, of well known radical and literary tendencies, has during the past winter delivered three lectures before his townspeople, which were largely attended and well received. These efforts were not so much doctrinal as literary, and were full of research and instruction. The portrayal of the life and character of 'Mohammed,' who was the subject of the second lecture, was intensely interesting, and doubtless many were surprised to behold the great religious revolutionist and enthusiast stand out in so grand and transcendent a light under the illumination brought upon him by the lecturer.

"The third lecture, 'Confucius and Readings from the Sacred Books of the Chinese,' was a massing of fine things, which must have taken much reading and careful study. Those who have missed attending the lectures lost a fine opportunity for instruction, and those who did attend were more than satisfied."

"Startling Facts in Modern Spiritualism."

Owing to the fact that the paper for the new edition had to be made to order, the work will not be issued before June 1st, but we are happy to announce that through the kindness of Dr. Wolfe we are supplied with a few copies of the first edition with which we can all stand orders, and those first received after the issue of this notice. The price of the new edition, will be reduced to \$2.00, postage 25 cents. And we will fill all orders at this price from this date, including copies of the first edition now in stock.

Giles B. Stebbins

This gentleman, whose sterling qualities have for many years given influence to various reform movements, and who is a pillar of strength in the temple of Spiritualism, delivered a lecture on "The Real Gospel, or the Truths of the Soul," at Berlin Heights, Ohio, May 2d. It was an eloquent effort and was received with great favor by a large audience. He intends to visit Worcester and Friendship, N. Y., and Sargis, Mich., in June.

THOMAS MERRIMAN STETSON at the Lexington Centennial said, "And must we now and henceforth omit to greet the men of '75? The funeral drums have long since heralded to the grave the last survivor of these venerable forms who so long attended our celebrations—but if it is true that the dead ever revisit the scenes of their earthly grandeur, what invisible auditors throng around us to-day? Adams and Hancock, whose veiled presences stand upon this platform, are with us. They are all with us. For of the rewards which Heaven gives to those who strive and die for their country, we can conceive none more magnificent than the gratitude of a nation saved to liberty. Their heaven-to-day will be here. The dead heroes are with us in our triumphal pageant. We reverently welcome their companionship to-day."

Statistics have recently been published showing the condition of the Church of England. Since the year 1800 and before the year 1872 the Church of England had built 3,204 churches and rebuilt 925, making 4,129 in all. In 1831 the number of benefices was over 10,000; now there are over 13,200, with an annual income of \$8,207,280. England had 5,000 parsonages in 1855; now there are 11,000. From 1859 to 1872 there were expended on parish schools about 2,500,000.

D. S. KIMBALL writes:—"Mrs. S. A. N. Kimball has been lecturing, giving tests, and treating the diseased at Skaneateles and vicinity, ever since the convention there the 20th and 21st ult., to and eager, inquisitive and appreciative people, and is now confined among strangers at Howlett's Hill, Onondago Co., N. Y., with a broken leg; such being the sacrifices poor media have to make for the establishment of truth; nevertheless she feels it was necessary for the great medium's life to be sacrificed for Christianity, she will not murmur, but bear her suffering patiently."

Rev. B. F. Bowen, of O. 11 Spring, N. Y., is in trouble. According to the New York Sun, of May 7th, "The charges against him were that he used awfully blasphemous language in the pulpit; that he gesticulated in such a manner that the ungodly likened the church to a theatre or a circus; that he had figuratively threatened to bury his congregation; and preach a funeral sermon over their remains; and that he used abusive and slanderous language."

Mrs. M. J. BURNARD writes: "We have had Mrs. E. T. Trego lecturing for us. She also gives tests at the close of her lectures. She gave very good satisfaction while with us. She starts for California the 23d of May, and will answer calls to lecture on the route. Any one wishing to do so, can address her at Indianapolis, Indiana.

The American Methodist chapel at Quickang, China, was destroyed by a mob of Chinamen. The authorities have offered reparation.

POEM BY A PRISONER.

To the Editor of the Chicago Tribune. CHICAGO, May 7. The verses enclosed were given me by a member of your State Legislative Committee appointed to visit the Penitentiary at Joliet. They were written by a prisoner confined at that institution. The deep feeling and more than ordinary poetic talent which they evince make them worthy of greater publicity, and I send them to you for publication in the Tribune. It would seem that the man who wrote them had something in him which rendered him worthy of a better fate, and it is to be hoped that he may have another opportunity afforded him, and that his future may redeem his past. Yours, L.

IN PRISON.

Dedicated to Maj. W. M. Taylor, by Col. J. W. Young.

God pity the wretched prisoner, In his lonely cell to-day. Whatever the sins that tripped him, God pity him, still I pray. Only a strip of sunshine, Glimp by rusty bars; Only a patch of azure; Only a cluster of stars; Only a barren future, To starve his hopes upon; Only stinging memories Of a past that's better gone; Only a scorn from women; Only hate from men; Only remorse to whisper Of a life that might have been.

Once we were little children, And then our unstained feet Were led by a gentle mother Towards the Golden Street; Therefore if, in life's forest, We have lost our way, For the sake of her who loved us, God pity us, still I pray.

O mother! gone to Heaven, With earnest heart I ask That your eyes may not look earthward On the failure of my feet; For even in the mansions high, The clinging tears would rise, Though the fairest hand in heaven Should wipe them from your eyes.

And you who judge so harshly, Are you sure the stumbling stone, That tripped the feet of others, Might not have bruised your own? Are you sure the sad faced Angel Who writes our errors down, Will ascribe to you more honor Than him on whom yourown?

Or if a steeper purpose Unto your life is given, A stronger will to conquer, A smoother path to Heaven; If, when temptations meet you, You crush them with a smile; If you can chain pale passion, And keep your lips from guile,—

Then bless the hand that crowned you, Remembering, as you go, That it was not your own endeavor That shaped your nature so; And sneer not at the weakness Which made a brother fall, For the hand that lifts the fallen, God loves the best of all.

Oh that I could your pity awake Throughout our land to-day; Think of the heart that is ready to break, And wipe its guilt away. Joliet, Oct. 7, '74.

The Tribune claims now that the poem is not original with Col. Young, concluding with the remark, "Under these circumstances, we must conclude that Col. Young's character for integrity is under a temporary cloud, and he has shown qualifications for an extended sojourn in the Penitentiary, which we hope future Governors will not overlook when the inevitable petition comes round for the pardon of Col. J. W. Young."

L. D. DAVIS, NEVADA, IOWA:—The columns of the JOURNAL, are and always have been open and at the service of the Brother who writes about, to make a direct and straightforward denial of charges made against him of sympathy for and advocacy of "Social Freedom." Neither circumlocution nor double entendres pass for genuine coin with the readers of this paper.

S. A. Thomas, M. D., will hold a discussion with the Rev. E. W. Hammon, Christian, of Ft. Wayne, Ind., commencing June 1, 1875, to continue four days, at West Grove Lyceum Hall, Pennville, Ind., on the following questions:

RESOLVED, That the Old and New Testament Scriptures, King James' translation, teaches modern Spiritualism, and sustains it in all its phases and manifestations.

RESOLVED, That the church of which I, Rev. E. W. Hammon, am a member, is the church of Christ, being identical in faith and practice with the church founded by Christ and the apostles.

BAETIAN AND TAYLOR started for this country the first of May. From the numerous extracts that we have published of their doings in Europe, the reader can rightly infer that their mediumship has greatly improved. Their address, on their return, will be New Boston, Erie Co., N. Y.

Dr. J. H. Randall, of Clyde, O., would be glad to make engagements to lecture, officiate at funerals, or solemnize marriages. He may be addressed as above.

The Catholic monasteries have been abolished in Germany by edict of the government. If a colored theological student in Mississippi, concludes his course of studies and gets his first sermon written without fooling around a hen coop, he is considered a promising man.

A ROMAN CATHOLIC PRIEST of Buffalo lately declared that "the public schools have produced nothing but a godless generation of thieves and blackguards."

LOUIS B. BERNARD sends \$3 to this office, but gives no P. O. address.

J. G. HOSKIN sends \$3.15 to this office, but gives no P. O. address. THE next number of the LITTLE BOUQUET will contain several charming articles. It should be read in every family.





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In ordering any of these books, to be sent by mail, it will be necessary to add 7 per cent. to the price to prepay postage.

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Vol. I. The Physician—Treats of the Philosophy of Health; the Philosophy of Disease; the Philosophy of Sleep; the Philosophy of Death; the Philosophy of Psychology; and the Philosophy of Healing. Price, \$1.50. Vol. II. The Teacher—In this volume is presented the new and wonderful principles of "Spirit and its Control," also, a comprehensive and systematic treatment of the "Existence of God." Price, \$1.50. Vol. III. The Seer—The whole ground of Psychology, Clairvoyance and Inspiration is traversed and examined in detail. This volume is devoted to the right views of marriage and parentage; woman's rights and wrongs; laws of attraction and marriage; transient and permanent marriage; and the rights of the sexes, and of divorce, etc. Price, \$1.50.

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Answers to Ever-Recurring Questions From the People—(A Sequel to "Penetration.") This is a collection of questions and answers, and contains many ideas and inspirations. All persons capable of putting a question should read this book, as it will largely serve to awaken inquiry and develop thought on the part of the general reader. Price, 50c. Children's Progressive Kyeceum—A Manual, with Directions for the Organization and Management of Sunday Schools, and Modern Schools, for the Use of the Young, and containing Rules, Methods, Exercises, Marches, Lessons, Questions and Answers, Invocations, Silver-Chain Recitations, Hymns and Songs. Seventh revised edition, single copy, 50c. Fifty copies, \$22.00. One hundred copies, \$40.00.

Death and the After Life—This volume is upon the subject of the "After Life," and is a philosophical introduction to the revelations contained in this book. This volume is upon the subject of the "After Life," and is a philosophical introduction to the revelations contained in this book. This volume is upon the subject of the "After Life," and is a philosophical introduction to the revelations contained in this book.

Harbinger of Health—Containing Medical Precepts for the Household, and a complete and correct copy of the "Magic Staff" have been sold in the United States, and the demand, instead of being supplied, is increasing. Price, \$1.75. A Clear and Concise Exposition of the Principles of theosophy with Diagrams. The descriptions of physical scenery and the constitution of the Summerland, its location, and domestic life in the spheres, are new and original, and are presented in a clear and concise form with the companion volume "Death and the After Life," cloth binding. Price, 50c.

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THE KEY THAT UNLOCKS THE GOLDEN GATES OF THE FUTURE.

It demonstrates the fact of a future existence beyond the possibility of a doubt, by appealing to one of the strongest of all our senses—that of sight. The investigation to which it has been submitted during the last twelve years, BOTH SCIENTIFIC AND LEGAL, together with the endorsement of thousands of respectable people who have had pictures taken of their spirit friends that they fully and unquestionably recognize, stamp it as a truth, and gives us a MOST POWERFUL ARGUMENT in favor of our beautiful philosophy.

Mr. W. H. Mumler, of Boston, is the medium through whom these beautiful manifestations were first given. His arrest, a few years since, in New York, for taking these pictures, his subsequent trial and honorable acquittal rendered him at once famous. Consequently his pictures have been sought for from every quarter of the civilized world. Thus he is scattering broadcast "seed that shall spring up and bear fruit," and doing an amount of good which is incalculable.

Mr. Mumler has made us SPECIAL AGENTS for the sale of his interesting pictures. As many who have pictures taken do not care to give publicity to them, Mr. M. is somewhat limited in the number of specimens; but we append a description of some of those which he thinks the parties will not object to being distributed.

Mrs. Eastman, New York. This lady is a very excellent medium. The spirit is her mother, and she is a very controlling guide, and is very kind and of a most interesting nature.

Mrs. Charter, Boston. This is a very excellent picture, the lady being a medium. The articles belong to the table, while the table, held in one hand a bouquet of flowers, requesting mentally that the spirit would rest its hand on it. As will be seen the request was granted.

Emma H. Britten, formerly Emma Harding. This is a beautiful picture, and shows the spirit of the great German emperor, standing behind the sitter and bending over her. It seems to be placing a lyre on the table, composed of flowers in her lap.

Capt. R. Montgomery of Hodgdon Mills, Maine. The spirit form represents "Mabel Warren." This young lady was assistant editor of his paper, and being fatherless was drawn to him as to a father. Mr. D. is a gentle man of wealth and high social position, and his full endorsement of this picture, makes it complete and satisfactory.

Moses A. Dow, Editor Waverly Magazine, Boston, Mass. The spirit form of a young lady to whom Mr. W. was engaged. She brings with her an amount of flowers emblem of hope, in the cross bar of which is her coronation. This picture is fully recognized, and a beautiful testimonial.

John J. Glover, Quincy, Mass. The spirit form of a young lady to whom Mr. W. was engaged. She brings with her an amount of flowers emblem of hope, in the cross bar of which is her coronation. This picture is fully recognized, and a beautiful testimonial.

Herbert Wilson, Boston, Mass. The spirit form of a young lady to whom Mr. W. was engaged. She brings with her an amount of flowers emblem of hope, in the cross bar of which is her coronation. This picture is fully recognized, and a beautiful testimonial.

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Contemplation on Divinity.

BY M. B. CRAVEN

For as I pressed by, and beheld your devotion, I found an altar with this inscription, — TO THE UNKNOWN GOD. — ACTS 17:23.

All nations and tribes, civilized and semi-civilized, as far back as history extends, have been inspired with religious reverence for a Supreme Being, as the author of their existence; while even those living in barbarism, or a savage state, have practiced rude forms of worship. But "what, or where is God?" is a question that has been reiterated by the learned and the unlearned from time immemorial, and still remains without a definite answer; involved in impenetrable mystery. Our most ancient sacred writer says, "The Lord is a man of war," to which the most modern one replies, "God is love," conclusively showing that the God-idea of one age could not be stereotyped in adaptation to the deity intuition of succeeding generations.

This predilection to divine homage was generally manifested by the use of symbols, while those rejecting them have been equally devoted to various rites and superficial ceremonies in association with worship. In the early ages, worship consisted in offerings and sacrifices, which primitive modes were abandoned as the devotional spirit matured, and became superseded by prayer, thanksgiving and praise in connection with vicarious atonement. This devotional feeling originated with Fetishism, in a remote period of antiquity, and after progressing through Polytheism, Tritheism, Dualism and Monotheism, it culminated in Pantheism; hence the most divinely studious and highest cultured mind is essentially as pantheistic as the lowest savage is fetish. The apostle Paul acquiesced with the Greek poets in this advanced philosophy on Divinity when preaching among them, — that we, as the offspring of God, live, move, and have our being in Deity, — though irreconcilable with his professed theology that "our God is a consuming fire."

The religious harmony which anciently prevailed among the nations was antagonistically confronted by an isolated exception in the Hebrew code as given by Moses, which was restricted to an absolute monotheism, claimed to have been derived from the original theism of Abraham. — Yet when he migrated from Chaldea to Canaan, the Canaanite priest Melchisedec was a worshiper of this one God, apparently in union with his polytheistic people. In assailing polytheism, Moses assumes to have first revealed this Deity by the title of Jehovah — Lord; (Ex. 6:3), though the antiquity of Job, testifies to an earlier origin. Bishop Colenso, on the "Pentateuch," in showing that Moses was not the author of the books ascribed to him, assigns a later date for the name, and imagines that Samuel may have contrived it on establishing the monarchy, for the purpose of discriminating between the deity of Israel and the idolism of the surrounding nations, whose form of government they were then adopting in preference to the theocracy.

Though the name was ignored by Pharaoh in the operations of Moses, it was plainly no other than the Deity from which the Egyptian priests (according to Josephus) gave a revelation concerning an insurrection against the government in Abraham's time, and that afterwards directed Pharaoh Necho to invade the territory of Chabachem. In opposing his march, King Josiah fell mortally wounded at Megiddo, after having been faithfully warned not to meddle with the God of Necho. (3 Chron. 35:20-24). Thus Jehovah was merely a divine title for the Israelites, identical with Ammon in Egypt, Brahma in India, the Eternal in Persia, Adonia in Phoenicia, Zeus in Greece, Jupiter in Rome, Thor in Scandinavia, the Allah of Mahometanism, and so on through the whole range of mythology, of which our theology is but a branch shot up to seed, and instead of ripening to perfection, still continues to bloom with conceit.

When viewed in the light of Astro theology, a standard idea of the ancient Godhead is comprised in Jupiter or Jova who was worshipped as Father god; and according to Hesiod, represented the ether which permeates all space, hence his omnipresence. He was adored in the image of a man, while the Hebrew god Jehovah — who was forbidden to be idolatized — was worshipped with the characteristic passions of a man; and merely constituted one of the many Joves in ancient deification, each personified in the God Almighty of Abraham.

We have historic testimony that Abraham was not settled in his religious views when he left Chaldea, and though he paid tithes to Melchisedec in Canaan, did not treat him as authority on Divinity; for when a famine prevailed there, Josephus says "he went down to Egypt to partake of the plenty they enjoyed, and to become an auditor of their priests, to know what they said concerning the gods; designing to follow them if they had better notions than he, etc. (Antic. B. 1, C. 8, Whis. Trans.) These people practiced a multifarious system of polytheism in the worship of a Supreme Being, or a monotheism in the abstract, with the use of images. The Israelites were so biased in favor of this mode of worship — a facility proclivity to which was shown by Rachel — that they did not utterly abandon idolatry until their intercourse with Persian Iconoclasts during the captivity. From them the Pharisees learned the formula of public repeating prayers, with a belief in being heard for their "much speaking," as shown by Daniel — who was enrolled with the Magi, and declined to leave them on the edict of Cyrus. After this they gradually became indoctrinated in the tritheism then so prevalent throughout the gentile world.

This divine trichotomy, known in India as Brahmah, Vishnu, and Mahesa; in Persia as the Eternal, Mithras, and Ormuzd, with different national titles in the Oriental and Occidental mythologies, was tantamount in dedication to modern trinitarianism. It was metaphysically expounded by Plato in the Hellenic schools of divinity four hundred years before the Christian era, as Supreme good, Reason or Mind, and Psyche or Soul, — Mind being synonymous with Logos, or Word, and Psyche personified in the Holy Ghost. A modification of the Platonic exegesis or this divine hypothesis was subsequently incorporated with Christian theology as a cardinal axiom of belief, consistent with the teaching of Jesus, under the title of Father, Son, and Holy Ghost. John, by becoming acquainted with Grecian philosophy at Ephesus, (where various creeds abounded) substituted the Platonic term Word for Son, as set forth in the prologue to his gospel, and specified in his first epistle. The trinal idea of Deity being so vaguely treated in the New Testament, rendered it a subject of theological controversy among the patristic Fathers; but on the triumph of Athanasius over Arianism, a consolidation of the three persons in one, was declared orthodox at the Nicene Ecumenical Council, A. D. 325.

Through the arrogant religious legislation and bigoted God-idea of Moses, the Israelites first set an example to the world of contemplating other creeds and forms of worship, — which sectarian prejudices has been inherited by their offspring, the Christians, and still practiced much to the detriment of true religion. It can be said to the credit of his ritual that he

gave no encouragement to the practice of human immolation to Deity, then common, and which was supposed by Abraham to be a divine ordinance; yet the conclusion is easily reached that if he had been arrested before he fled from Egypt for his crime, and dealt with according to a reputed command of his God, (Gen. 9:6) instead of surviving to infuse his hostile bigotry with moral laws to those semi-barbarous Israelites, succeeding generations would have been more open to the benign influence of those peaceful reformers who labored for the good of humanity from Buddha to Jesus, and thus have escaped the atrocious wars and persecution that his fanaticism entailed to Christianity and Islamism during the dark ages. In inaugurating a mode of worship claimed to be the only true one, he adopted a rude and partial idea of Deity in congruity with his ambition for conquest and possession, that gave his followers license to kill, plunder, and indiscriminately slaughter men, women and children of different professions. He sought not to convert; but to destroy them. He even gave such an inhuman command as to "leave nothing alive that breatheth," in the towns they took (Deut. 20:10); thus placing his people in open hostility with the civilized world, and superinducing the religious wars that afterwards disgraced the ecclesiastical history of Christendom. His inherent tendency to materialism, as counter cited psychology, led to a conception in exalting a Being of worship as creator of the universe, he could not conceive of such an intelligence without personality, and grossly adhered to anthropomorphism in divine attributes by descending immutability, representing God as a person that talked with him, wrestled with Jacob at a dinner with Abraham, walked about Elen called for Adam, subject to mobility and the various sinful passions of man, such as jealousy, anger, hatred, revenge, cursing and swearing, with a special propensity for fighting.

The surrounding gentiles, contemporary with the Israelites, likewise depended on their gods in battle, but regarded the Lord only as a god of the hills, who could not fight essentially on the plain (Judg. 1:19 1 Kg. 23). With his assumed help, the Israelites generally succeeded in conflict with petty tribes, but when powerful monarchs, like Sishak of Egypt, Nebuchadnezzar of Babylon, or Vespasian of Rome, marched their armies against them, they were invariably defeated — the cause of which their writers shrewdly imputed to unfaithfulness to their war-god. Though they numbered more soldiers on the plains of Moab than the combined hosts of Canaan could muster, they never could conquer the Philistines, who occupied a portion of the territory they coveted. The Lord's chosen man David came so near being slain in the attempt, that it was declared prudent for him to desist from further action in battle with them (2 Sam. 21:16, 17). "It was through fear of them that they took a circuitous route for Canaan when they left Egypt (Ex. 13:17).

Their enemies, in tolerating the use of images, did not suppose an idol to constitute the Divine Being, but merely employed such symbols to bring an idea of Deity within the range of their comprehension, feeling assured that the devotion expressed for it would be appreciated by the Being represented. The later Ephesians did not believe the image which had been taught fell down from Jupiter, to be their great Deity himself; though by using it in worship they were stigmatized as idolaters by the followers of Moses, who were equally infatuated with the Utopian idea that Jehovah came down personally on Mount Sinai, and after raising a fearful smoke, wrote an injunction with his own finger on a stone tablet, forbidding the use of emblems in worship. By blending the worship of Diana with that of Jupiter in connection with his daughter Minerva, those pagan Ephesians evinced a consistent degree of veneration for female essence in the Trinity, that is irreverently excluded in the partial male tripartite of Christian tritheology.

All ancient gentile denominations, like the judicious town clerk of Babesue, believed their respective systems of theology to be of divine origin, and each equally consecrated to sacred purposes. The followers of such reputed divine law-givers and philanthropists as Sakya Mouni, Krishna, Menu, Zoroaster, Gautama, Lao-tse, Confucius and others, who did not think the use of images a subject worthy of theological controversy, or ascribe martial qualities to Deity, were not disposed to make religious sentiment a pretext for war or aggression like the pillaging Israelites under Joshua and his successors, and consequently left a more civilized record. The code of Menu, as given in the Vedas — which is shown from the sacred Sanskrit to be older than our Bible — taught an idea of Deity quite as sublime as any conception reached through the intelligence of Christian ontology. He says: "That Spirit which is distinct from matter, is not various. He is one, and beyond description, whose glory is so great that there can be no image of him." Thus an immaterial Being, whose ubiquity is acknowledged, can have no image for an archetype in the formation of man; and instead of man being made in his image, as Moses assumes, he merely made a God in his own image. — Ex. 15:8.

It was from such supernal aspirants as Menu, Zoroaster, and the psychologists of Greece anterior to the Christian dispensation, that the founders of our theology derived their spiritual ideas of God and immortality of the soul. Though Pythagoras, Socrates, Plato, and most of the Grecian philosophers, as well as the Oriental sages and theosophical gymnosophists of India taught future life, this highly cherished doctrine was totally ignored by the Sinai law-giver, who, through the whole course of his Jehovistic jurisprudence and feigned intimacy with God Almighty, never uttered a word in confirmation of a belief in an eternal or supramundane state of existence. His religio-judicial economy limited rewards and punishment to this life only.

Paul worshipped the unknown God of the gentile Athenians, but failed to solve the mystical problem involved in the inscription on their altar by refuting idolatry to reconcile Mosaic theosophy with a crucified God. Theologians and metaphysicians may now attempt it like him, by advancing their abstract theories on a Godhead in trinity or unity, as based on the accepted inspiration of the past, and bring their recondeite theological mathematics into equational order to define the attributes of a personal First Cause and preserver of all things, but with the benefit of scientific geology in the analysis, an elucidation of the unknown Deity will doubtless forever continue to baffle all human knowledge. When thinking minds have completely traversed the conjectural domain of metaphysical speculation and become anchored on science, superstitious intuition on the subject will yield to transcendental philosophy consistent with a cosmopolitan age of universal education, but not until eternity is completed can the finite mind expect to arrive at any adequate conception of the Infinite, or comprehend what God is.

For further particulars on the subject, see author's "Criticism on the Theological Idea of Deity." Richboro, Pa.

Annie Denton Cridge.

[From Common Sense.]

On Saturday evening, March 27, at eight o'clock, Mrs. Annie Denton Cridge passed to the other life, from Riverside, San Bernardino county, California, aged 49 years and 8 months. Knowing that our readers would be glad to learn something of the life and character of one so nobly endowed by nature as was Mrs. Cridge, we requested her friends to furnish us for publication a sketch of her history, and in response have received the following from her husband:

Mrs. Cridge was born in England, and raised in the Methodist church, which she joined at the age of fourteen; but undertaking to obtain arguments to convince a free thinking relative, she reasoned herself out of all forms of orthodoxy at about the age of eighteen. Some years afterwards she came to the United States, and in 1854 united with me in all the relations of life, forming a voluntary union, which was in every respect complete. Together we thought and worked. In 1857 we commenced the publication of a radical paper — "The Vanguard" — in advocacy of Spiritualism, free thought and co-operative life, which we continued until 1860. Meanwhile she was also engaged in psychometric experiments and researches, which resulted in not only establishing a bridge between the present and the future life, but in making it all present, proving that we are, in this form, spirits, having spiritual senses corresponding to the corporeal senses. Her experiments go even beyond ordinary physical phenomena, proving not merely that we do, but that we must necessarily survive the mortal.

These experiments, and the resultant philosophy, have been partially embodied in a novel entitled "Is It Possible?" contributed to the "Present Age" and the "Sun of Things"; but the full bearings of the subject would have been more explicitly stated by her in another form had not the change of state prematurely occurred.

She had a peculiar faculty for teaching children, both orally and in print. For twelve months in 1859-60 she published a child's paper. She realized most intensely the need of progressive literature for children, which should not only negatively, but positively, embody the principles of free thought, Spiritualism and the methods of science. For this purpose she prepared in manuscript, four volumes, embodying suitable incidents and conversations from life. At the point of death, apparently, in 1867, she rallied because she felt that these volumes should be prepared and published. In December 1870 partly to raise money for this purpose, and partly to demonstrate that self-salvation for women lies in the culture of the soil, she left Washington for California to engage in orange culture. I remained to furnish such means as my salary would permit. But "hope deferred" the separation from much that was dear to her, the suspension of work in the fields of reform, "the misery of the isolated household" which she so detested, (being an ardent believer in the co-operative household) overwork and exposure finally caused a termination of her earthly life twenty years too soon.

With the body emancipated to a skeleton, her mind was clear to the last, and firm as adamant in the faith of a continued existence. Her last words to me, as I kissed her lips on which Death had set his icy seal, were, "love is stronger than death."

Since she came to California her mediumship assumed an additional phase. She saw spirits as usual, but has been latterly controlled by them to speak in private.

Her recent addresses at her funeral were delivered by Dr. J. P. Greves and J. S. Loveland. I was also enabled to relate some incidents in her experience as a medium, and to outline the purposes of her life to those attending her funeral, many of whom were orthodox. At this time my son saw her making passes over me that I might be calm. He and my daughter have subsequently seen her and heard her speak.

Thus has passed to the spirit life, twenty years too soon, a mind second to none, capable, with proper conditions, of unraveling some of the most intricate problems in psychology, over which mere scientists vainly puzzle for generations, and fill volumes with conjecture where she had knowledge. She united the intuitional with the scientific to an extent which I believe to be almost unequalled at present, and I fear, left no one capable, at once, of filling her place in the peculiar field of thought and action which she occupied.

But both her children are thoroughly grounded in Spiritualism and free thought, and of rare promise of future work. These are, my only earthly consolations for the separation from that life which was so completely one with mine.

Other progressive papers will oblige by copying so much of this notice as they may see fit. Her change of state has thrown on me such labor and responsibility in business matters as preclude me from doing full justice to her memory.

A. CRIDGE.

Riverside, San Bernardino Co., April 20, 75.

"The Cross and Steeple."

BY D. WINDER.

Our radical brother, and original and independent thinker, Hudson Tuttle, is out again with another new work, under the above title. He is one of the few investigators who search for the roots of things, and considers no question settled until harmony is obtained between the facts of history and modern philosophy. Possessing a highly positive character, his mental biases and predilections are strongly marked; and being emphatically infidel in all that relates to Christ and Christianity, his prime object seems to be the overthrow of all religious ideas in sympathy with them. In this present rapid transition of religious thought, the generator is useful in regulating the steam engine under high pressure.

The object of this little work, "The Cross and Steeple," is to show that Christianity is founded on the ancient phallic religion of India, Egypt and Syria; and that the modern cross and church steeple were originally modeled after the emblems in use among them. It seems to me that the work is defective in historic detail, and on that account will be appreciated only by the few who are familiar with the history of ancient religions. The author says: "Of all the great religions, Christianity is most purely phallic, as is distinctly shown by comparing its doctrines and symbols with more ancient faiths. By phallic is meant the worship of the generative principles, which is probably the most ancient of all religions, and which, by its universal acceptance by primitive man, has given its precepts and symbols to all others, even the most civilized people. Procreation, the most mysterious phenomenon of nature, early attracted attention; and, by analogy, primitive man sought to solve the problem of creation. As offspring came from the union of male and female, so all things sprang from the union of male and female gods, types of the active and passive in na-

ture. Hence the reverence for these principles — for the sexual parts (the Phallus, male, and the Yoni, female) as their types. These were carved or drawn, true to nature, and became symbols of the male and female principles, and their union the expression of creative energy. The devout worshippers bowed before these sculptured representatives. The uncultured instincts of primitive man saw nothing impure in the act of generation, but considered it one of the divine processes of creation. Were they impure thus to regard it? Or are we impure that we do not so regard it?"

In the dim and undefined pre-historic age, out of which the distinct forms of Phoenician, Assyrian, and Egyptian civilizations energize, phallic worship appears to have been universal. The supreme god of the Assyrians was Bel, the Procreator. The union with his wife, the goddess Mylitta, was the origin of all created things. Virgil expresses the Greek and Roman idea, when he makes the corajal act between Jupiter and Juno the cause of the productions of the earth. As at present in India, the phallus, as an emblem of the Creator, is found in all the temples, and is carried in religious processions. The Romans, when they held their festival in honor of Venus, a procession of women carried the phallus, and presented it to the goddess.

The celebrated French philosopher, M. De Voltaire, in his Philosophical Dictionary, under the head of "Emblems," says: "The farther we advance eastward, the more prevalent we find the employment of emblems and figures; but, at the same time, the images in use are more remote from our own manners and customs. The emblems which appear most singular to us, are those which were in sacred use among the Indians, Egyptians and Syrians. These people bore aloft, in their most solemn processions, and with the most profound respect, the appropriate organs for the perpetuation of the species — the symbols of life. We smile at such practices, and consider these people as simple barbarians. But what would they have said to see us enter our temples of worship wearing at our sides the emblems of destruction?"

Show these symbols of antiquity to a man of clear sense, but who has not heard them mentioned or alluded to, and he will not have the slightest idea of their meaning. It is on this account that I regard the "Cross and Steeple" defective in historic data. The plain English of the matter contained in this little book is that the Christian cross and church steeple are mere modifications of the emblems of the phallic religion of ancient nations. "It was the assembly of bishops at Nicea, in the third century, who determined that the cross should be the emblem of the Christian faith. In their hands it was given a new meaning. Thus the central symbol of Christianity was stolen from the Pagan world. The devout maiden may blush to learn that the diamond cross she wears on her breast is only a disguised phallus, and indicates almost the same idea of the more truthful symbol worn by the Egyptian ladies four thousand years ago."

When the village steeple, of a beautiful summer evening, is seen rising above the green shade, indicative of the Christian worship, we pronounce it an inspiring object, and would not have it removed from the landscape. Yet our thoughts revert to its origin; and if we ask why churches have steeples, and what they signify, the answer is not conducive to our reverence. The column, the tower, the minaret, the obelisk, all have one significance. The requirements of architecture cover the original meaning. The aspiring steeple is a type of the phallus, and connected with the "house of God," has a purely phallic meaning. If the steeple is crowned with a dome, it refers to the Yoni, the navel stone, of the Mother Goddess, of Ammon, of Delphi, of the shrines of Isis. When the dome is surmounted by the cross, there is completed the symbol of the phallic religion."

In reference to the developments of modern Christianity, so called, the author holds the following significant language:

Christianity, founded on phallic conceptions, is, true to its origin, a religion of feeling and emotion. Its basis is the passions. To them it makes its strongest appeal; without them it is nothing. Is it strange, then, that in seasons of "revival" under the phallic cross and steeple, the emotions overwhelm the intellect, and that the orgies of Babylon are repeated? Is it to be thought strange that the priests of this religion, although held in check by the civilization of our times, are, in proportion to their numbers, the most licentious class? or that the strength of the church is in the female members, held under the magnetic control of "Ministers of the Cross?" He adds:

"It is not with a scoffing spirit I have studied this interesting subject, which exhibits more than any other the vital effusions of religious systems, however diverse, and reveals the foundation of them all. Because Christianity is held to be the only true system, of divine origin, and infallible, it becomes necessary to show its human origin, and its relation to the so called Pagan systems. Superstition lurks in this stronghold, ready to clutch the throat of civilization, and to deluged this foe of mankind, and throw the light of truth through its dark dens, where dogmas are made plethoric by faith, is a necessity of the time. The Church, the Steeple, the Cross, nourish the superstition on which they are founded."

Those who desire to peruse this unique little work, can obtain a copy by sending ten cents to the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

Moses Hull and the Fruits of Free Love.

[From the Boston Herald.]

It would seem from the article of Mr. D. W. Hull in Saturday's HERALD, that to set forth the practical workings of free love is itself an "assault upon the character" of the apostles and exemplars of the doctrine, such as Mr. Moses Hull. He says he is sorry that I did not attack the free lovers "upon the logic and truthfulness of their views." What if Moses Hull has found it necessary to resort to falsehood to cover up the fruits of those views as practiced by himself — why don't you attack the logic of our views? There is no stronger logic in my opinion than that of cause and effect. Moses Hull, as long ago as August 23, 1873, published himself as one who advocated and practiced promiscuity in the social relations. He confessed, or boasted of his violation of "man made" social institutions and laws. He was only practicing what he preached when he deserted the mother of his children for another woman; and those who cannot see that the poverty of the abandoned mother and children, and their necessity of applying to the overseers of the town poor for relief, is the legitimate fruit of Mr. Hull's theories and practices, are below the level of either logic or argument. Moses Hull not only sets himself up as a teacher, but he published to the world his "experience" and the "declaration" signed by himself and that other woman, "Secured," says he (Cruelty, March 1, 1875), "we wanted the world to have the benefit of our mode of life. It differs from the world, and we claim it is truer and better than any system yet published. We want it

criticized, and if thought good followed as an example; therefore we publish it, and never yet have we had one second's regret." But when it comes to the fruit of Mr. Hull's "mode of life," he does not publish that, but tries to hide it from the light by falsehood. And why should Mr. Hull have any "regret" when others bear the burdens and endure the misery that flows from his mode of life? But it is an "assault upon character" to point out the results of Mr. Hull's free love practices. If it is an assault upon the character of those who run a juggernaut, to show the mangled victims of the sport, so much the worse for them and their juggernaut. Moses Hull further declares, in the same article, that he and the woman for whom Mr. Hull was abandoned, are bound to obey the divine law of divorce when it steps in. "We are," says he, "as positively pledged to obey the law which pulls us apart as that which brings us together." But are not children (of infantile) a legitimate consequence — the natural result of that relation? And who will support these children after the "divine law of divorce" steps in? Shall the abandoned woman do it alone; or must the tax payers of Boston help her do it? Will it be just for Moses to compel the people of Boston to support his abandoned children, while he goes off to obey the law which draws him to another woman? He will be just as much bound to obey the "divine law of divorce" in the next instance, and will be just as likely to repeat the old game of throwing the support of his abandoned babes upon the people of some other town. And if he may do such things, so may the thousands of those for whose benefit he publishes his "mode of life" to be followed, "as an example." Heaven pity the children! Mr. Hull seems to think, "the government" should support his children while he out the government in the crucible to destroy it.

What Mr. D. W. Hull says about being "for the truth and the truth only," and about the quarrel being waged against Moses & Co., "because we will not be hypocrites, because we will not be honest," comes with a very bad grace. Moses Hull finds it necessary to cover up the results of his system by falsehood, and his friends who claim to be champions on "free speech" have suppressed as far as they could the statements of fact made by those who declined to be publicly identified with him. MARGARET FLINT.

That Mysterious Pin.

H. N. Maguire writes as follows in regard to Spiritualism at Bozeman, Montana Ter.: "Spiritualism here, as everywhere else, where a spirit of free investigation has been developed, is the triumphant faith; Mrs. Mounts, the medium-mother, has clairvoyantly seen the pin in her child three weeks before it made its appearance at the surface, and when she only knew her child had swallowed it by having been so told by her spirit control, (thus proving spirit communication, as well as clairvoyance), and the pin did come out exactly at the time and place predicted by the spirits; and Spiritualists and Spiritual Investigators are to-day in the majority here, and their number is constantly increasing."

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