Aruth wears no mask, bows at no human shrine, seeks weither place nor applanae: she only asks a hearing.

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NO

(From our New York City Correspondent.) Religious Upheaveals Plus Licentionsmess.

THE LAMENTATIONS OF LUTHER, MELANCTHON. ERASMUS CALVIN, AURIFABER AND BUCER CONCERNING THE SELFISHNESS, LUXURY, LEWDNESS, AVARICE, INTEMPERANCE, GIME-LING, UNBELIEF, CRUELTY AND GENERAL LAWLESNESS OF THEIR DISCIPLES

ED. JOURNAL:—The following extracts from the writings of Martin Luther and the other leading Protestant reformers, are of exceeding. 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 have will it joyment was over. So, may we hope, will it he 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 solonial advance of human thought.
Samuel Leavitt has been opened up by science and the gener-

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 Lamerarius. "Woe, however to him who would reject the doctrine on account of the sins of the teacher." Erasmus account of the sins of the teacher." 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 revels, while 100,000,000 peasants descend to the tomb." This same savan often dilates the tomb." This same savan often dilates

sermons and works against celibacy led. He represents certain cities of Germany as warming with spostate monks, who drank beer to excess, canced and sang in the public atreets, and gave themselves up to all manner of riot. He says that "if they could get except to eat He says that "if they could get enough to eat and a wife, they cared not a straw for any-thing 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-aday 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 flash." He also informs us that "these ex-monks, after having become the most zealous partizans of the reformation, subsisted 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 licentousness." 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 celibacy." (Luther 6 Opp. tom I pp. 526

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 wavers and nesitates, where 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 avari-cious, 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 wroter heing only of disentivalled from the 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.)

Bo 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 Lutheranice vivenus." "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 following characteristic language: "I would not be astonished if God should open at length the gates and windows of hell, and snow or the gazes and windows of hell, and snow or hail down devils, or rain down on our heads fire and brimstone, or bury us in a flery abyes, as he did Sodom and Gomorrha. Had Sodom and Gomorrha received the gifts which have been granted to us—they would yet be standing. They were a thousand times less culpable than Gormany for they had not heard the weed of 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 rize up against God. Since the downfall of Poperry and the cessation of its excommunications and apprint a present the second humidations. 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 Wercke, Elit.

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 good works—having no relish for them. (De

Regno Christi.).
John Calvin draws a not much brighter pleture: "There remains a wound still plorable. 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 fictitious tale uttered on the stage by the strolling player.
. . . . I am astonished that the women and children do not cover them with mud and filth." (Livre, sur les Scandales p. 128)

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, begin to speak of girls, flock to games of hazard, throw aside prayer, give themselves up entire-ly 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 evangelicals. Look little at these people, and see whether luxury, avarice and lewdness do not prevail still more among them then 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 epochs which have followed the overthrow of

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 cupidity 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 Sickengen was another of those sporters, 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 Melanethon 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,

cited by Jak Marx p. 175)

In his characteristic style he poured forth a plaintive jeremiade, 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

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

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 her,—now that we know the divine word, and that we have learned to honor the word of our that we have learned to honor the word of our Martyr—God, the purses are closed with iron-padlocks! No one wishes to give snything! 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 if 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—l. 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 550) 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 150 000 000 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, can find to rejoice over in this new honor is difficult to deor anybody else, except a Jesuit, cannot to re-joice over in this new honor, is difficult to de-termine. The recipient, McCloskey, may be worthy as a man; as a Cardinal, he is the rep-resentative 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 confliction the government must go to the wall. The very freedom and generosity of that government, allows him to set up his princely court within the limits of the Ropublic, and will defy the power that protects him.

Aiready 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 emblazoned coat of-arms, drawn by four coal-black horses, with s 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 sleep ing, never acknowledging defeat, which stealthily approaches to throttle 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 confessional of anything known by the rank and file. It is not to be admitted for a moment that any measure for the fur-therance 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 increasement of numbers, their demands are more imperative, and insatiate, 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 close their hands and refuse to provide for grumbler called conscience have good grounds their pastor and preacher, and even to support I for putting in his roar.

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

Progressive.

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, of 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 hot thought of some of those divines who do not hesitate to avail themselves of the secular press to spread a knowledge of

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 Through all the books of the Pentateuch, the leading dogma is that wealth and power are the rewards of righteousness. The man who obeys Gcd 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 less 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 Mossic theology; and, for some twenty centuries, this cenogy; 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 e 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 prospercus 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 green and not until he "want into the ing 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 ca lamities 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 in disputable works are so full of harmony should have revealed a system of religion at one time. so contradictory to that which was to follow

How can it be that the same God should for centuries and centuries teach as truth that which He occupies all the succeeding centuries n 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 spring 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 Greator 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 disobeved.

Of what consequence was their corn and wine, their milk and honey, and independent nationality, if, through all eternity, they were to saffer 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, earthy, that they had no existence after death, excapt 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 geolo-cial periods of formation. This would have monize with the theory of evolution also, and the Jews of long ago become the connecting link between the highest type of animals and

Nay, not only the Jaws, 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 developmedt of created intelligences; but, as addressed to people who would only begin to live when its rewards and punishmenis 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 insurance. 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 af inspiration.

A Story About one of God's Own— Thoughts. BY DUFF MC DUFF.

David was a man of Gods own heart, nevertheless he would have been arrested, now adays, 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 conwas his boss. He had so many wives and concubines, that he had to have a secretary to tell him their names, and being full of human nature, the older he become the younger he wanted them. One moonlight evening while he was meandering over his house-top, he cought 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 Urish the Hitle, one of his most faithful captains, who was away fighting 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 Sheba over to his house, and then

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 trap Uriah, and have him come home. before he would be suspicious and inquire Whose been here since I'se been gone.

Urish 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 Urian staid on the door step.

Here was a dilemma for this godly mana great many godly men have been in like situ-ation. 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 silence 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. Divid wrote a letter to Job, to see that Uriah who was so anxious for fight shou'd 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 much 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 smilities, and they would now conform to the law, and she might be the chief wife of his harem. God became displeased with Divid and

killed the baby, after which he was perfectly satisfied and the next product of this criminal union, originating in treachery and lust, and paptized 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 sbout seven hundred, more or less.

THOUGHTS. 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 lambal

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

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 reeive 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 outlook of a girl just crossing the limits of youth and commencing her journey through the checkered sphere of womanhood. It is all dew-sparkle 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 noontide, the clear how and sweet smile are ncentide, the clear brow and sweet smile are that class of beings who are to outlive the sun. | 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. 12TH, 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 szure, as they move in regular order to and from the same way. 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 express we are led to ever in the starlight and blue, in an express we are led to ever in the starlight and blue, in an express we are led to ever in the starlight and blue. blue, in an ecatasy we are led to exclaim, Order permeates them all.

When we descend from our celestial coarings, 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 flowreta 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. 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 ones, 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 unpretentious springs and spires of grass, we behold order revealed in them all; they each have their bounds, and each performs its part in ful filling the purpose for which it was designed. When we leave the contemplation of the heavens, and casting 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 a bony covering; the heart, in its central position, with its surroundings of overlapping timbers, as it were, to keep the currents of life from harm; the stomach and its viscers, 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 corpuscies 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 singers, "Man

fearfully and wonderfully made.¹¹
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, sye, all the universe, in its multiform 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 retort 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 coexistent 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 raysels to us the fact or set 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 com-pelled 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 appertaining 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 revelator, 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 ununderstand 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 hillock as in the mountain; as present in the brooklet as in the river; as tangible in the little flowest under our feet as in the giant oak, king of the forest trees; as really present in the dew-drop, which reflects the scintillating rays of the rising sun,

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 varisbleness 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 dimined with tears, pleeding with all passers by for but one penny 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, lossens 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 inetant. 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 place 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 parallels 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 to go on the passing to go on the passing to go of the passing to go of the passing ing 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 unshaken in its purpose and intention, aye, more so, than these walls, and that when we would break them, they invariably break us. No matter whether we are as rich as Crossus, 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 obsdience, and if we improve upon this knowledge, this will be one step towards our

The law also reveals to us that in its operations there is no forgiveness. Our creeds have never taught us thus, 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 s 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 re-membered 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 but 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 for-given. Our sin is remembered. We are not sayed 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 peremptorily 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 with hold its blessings when it is obeyed; and thus the conviction comes to us that if we are saved,

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 law, we mean to be understood as reterring 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 reg-ulate 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 act upon our fears and superwhere they can act upon our tears and super-stitions, 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 con-victed of open-faced egotism and deception. trees; 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 meteor's glare. There is no thing or place so small as attitions credulity.

our salvation is not by the creeds.

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 men 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 owench our thirsts. Taba 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 poised 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? Pois on. 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 swal-low 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 helieve in prayer? Most assuredly we do. We helieve 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 honied words of an empty-handed 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 creedal blindness 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 ex-pect 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 caprice or caterings of man made creeds or dogmas. If we pray we may soften our own feelings, and prepare our selves 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.

Prenatal Influences.

Mn S S. Jones:—In your paper for January 2d, 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 Hinchcliff—a physician and a Spiritualist—at Eight Mile Point, was shot by some Christian (?) Bushwhackers, 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 after-wards Mrs. H. gave birth to twins, both of which were dead, and one of which bore all marks of the murdered fethers are bullet below 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 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 frieghtened; 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 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, G. W. 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 broth-er 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 guaw 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 pieces; the whole head felt soft as if it had been

smashed, and it had eyes exactly like a rac-coon; 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 steeltrap, as though it had actually been caught in the same. Contrary to the expectations of everybody, this unfortunate creature lived aix months and then died. Its mother was the sister of the Rev. Wm. Green, a Bap'ist minis. ter, 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 carneatly kope that some one capable of furnishing light to an envious world, will give us high particular to an envious 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 shotholes in his dead body. The same wounds on her husband are found upon one of her off-springs. Why was not the same wounds on both the children? Why were they not in-jured alike? I can't tell. Will some one tell me? The eye of the mother sees a bullet-hole in the alligator, or in the dead man's bodythe eye throws the force upon the mind of the mother, and creates bullet holes through her offspring. What a force there must be in 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 mys tery 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 convevance for him as a messenger to Nineveb; 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 1152 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, distance of more than 11,000 miles. Talk about Bible mysteries, when we have constantly 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 snift 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 PHILO-SOPHICAL JOURNAL on these cases of Psychology, using as few mysterious technicalities an

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, arms 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. * 100

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, Minnelsk, Homer, Hokah, Rushford, Wykoff, Springvalley, Eina, York, LeRoy, Austin, Rose Greek and Lula mining in Allahaman and tin, 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

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 gen-uine Spiritualist is ever working for the upbuilding 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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Recent Publications.

THE CULTIVATION OF ART, and its Relations to Religious Puritanism and Money Getting. By A. R. Cooper, Pamphlet, pp 48, 12mo. Chas. P. Somerby, New York.

This neat pamphlet is "the substance of a paper read before the Louisville Library Association," and while it laments the defectiveness of esthetic culture in America, it points out the obvious reasons and the means of attaining a higher and more correct taste. As yet there is too much rough work to do to allow our people time and means for the culture of high art. The money getters are the conquering heroes of the age. They lavish their gains on houses, which are eye sores; dresses that are illustrations of crude and yulgar taste, machine made furniture, and coarse chromos and daubs. As religion has always nourished the fine arts, the author sees the new era in American exthetic culture, as the outgrowth of a higher, purer religious and social life, and emancipations from the old blighting

PEOPLE FROM THE OTHER WORLD. By Henry S. Olcott. Hartford, Conn.; Am. Publishing Company. Pp. 492, 12mo. muslin \$2.50 For sale by the Religio-Philosophical Publishing House, Chicago.

This long expected work has made its appearance as a "subscription book," being the first Spiritual work published in that manner. It is profusely illustrated, with sketches of the Eddy homestead, its rooms, portraits of the mediums, and of the various "materializations," as they appear, and mechanically is everything to be desired.

As is well known, Mr. Olcott was commissioned by the N. Y. Graphic to visit the Eddys at their home in Chittenden, Vt., and report the strange occurrences said there to be taking place. His letters created considerable interest, and drew attention from quarters where it was least anticipated. These articles are the basis of the present book, which gives only a brief space to the "Holmeses," and the "Compton Transfiguration."

Mr. Olcott says in his preface, "This work was not written from the Spiritualistic standpoint."..." It aims neither to display the trained shrewdness of the juggler, the profundity of the scientific investigator, nor the acute was of the police detective. ness of the police detective; but to reflect the careful and patient method of the average layman, whose sole object is to get at the facts, that he may have the means of forming an opinion for himself upon matters for which he finds no explanation at the usual sources of knowledge." (IX.)

Mr. Olcott was a believer from the beginning, and he only says adverse things as a foil, or to cast his admissions into bolder relief. The Eddys may be all that he claims, and every manifestation be absolutely as set forth. Of this we neither sffirm nor deny. We could not wisely until we had ourselves investigated them. Yet he must not be offended at "scientists" if they fail to accept his statements, as they assuredly will, because they are not sur-rounded with the proper safeguards to prevent

imposition.

It is said of spirit manifestations that they came to meet a demand for positive knowledge. If so then they must be given in a positive form. Mr. Olcott's legal and literary training disqualifies him for scientific investigation. He constantly sneers at the scientist, and as constantly invokes his assistance.

stantly invokes his assistance.

In his capacity as "reporter," he narrates what he saw and heard. He is allowed to impose few, if any, conditions, but is compelled opportunity. The story is sprightly and interesting reading, although the "scientist" will repay the sneer of the author with a smile at his attempts to institute crucial tests. Instead of adhering to his plan of recording what he sees and hears, he launches into the broadest sea of disputation, and one is made to feel constantly that our advocate is maintaining his point at all hazards, and giving his client every advantage. Had the Eddys sought the world over for some one to "write up? their manifestations, they could not have been served better. His method is the antipode of the scientific, and strongly contrasts with the experiments of Prof. Crookes.

The Eddys reside in a locality which has not felt in a marked degree the influence of modern thought. Their neighbors are hard, bigoted religionists, who regard the spiritual manifestations as of the devil. The family of five children inherit their wonderful mediumship from their mother. The first hundred pages of the book is devoted to their early experiences, and depends, it appears, on their word, Mr. Olcott writing down and embellishing what they told him, seated around the kitchen fire with their "pipes" This is interesting ghostly reading, but the author need not

be told proves nothing.

He is received in a spirit far from friendly. The Eddys are not a polite family. Their father was a rough, cruel churchmember, who attempted to whip the devil out of his children and family, hired them to traveling showmen, and they were abused by investigating committees and mobbed by unbelieving townsmen, until they have become suspicious and churlish. Seven or eight years ago they gave exhibitions exposing "the commoner tricks of mediums, themselves included" (p. 20). "Thus cheated the public with a sham exposure," says Olcott, granting which, their word is un-reliable, and anything not absolutely proven connected with them is of no value. Mr. Ol-cott seems to think otherwise, and puts all they tell him into evidence to curry favor for his case before he presents it.

The circle room, which has been remodeled for the purpose, is 37½ feet by 17. Across the end runs a platform 6 feet 7 inches wide and and runs a platform 6 feet 7 inches wide and 28½ inches high, along the front edge of which runs a railing 2½ feet high, which is much in the way of vision and bitterly complained of. The kitchen chimney comes up at the back of this platform, and forms one side of the cabinet, which is made by partitioning off the corner from it to the side wall.

In front 12 feet 9 inches, is the first row of

In front, 12 feet 9 inches, is the first row of seats, and nearly at the other end of the long hall is the kerosene lamp, 29 feet 6 inches from the cabinet (see p. 117). "The light in the room is so very bad—about as strong as that in room is so very bad—about as strong as that in the parlor, when we sit before the dying embers 'twixt the gloamin' and the mirk,' before the lamps were lighted—that it is impossible to see the features of Honto, etc." (p. 139). Again, "The light has been dim—very dim—and I have not been able to recognize the features of a single face. I could not even swear to the lineaments of certain of my own personal friends who presented themselves" (p. 163). Under such circumstances it is singular sonal friends who presented themselves" (p. 163). Under such circumstances it is singular how positive Mr. Olcott is of what he saw! and how gratuitously he berates the scientists who refuse to accept his testimony! It is also remarkable how the artist was able to so clearly which the same artist was able to so clearly which the same artist was able to so clearly which the same artist was able to so clearly which the same artist was able to so clearly which the same artist was able to so clearly which the same artist was able to so clearly which the same artist was able to so clearly which the same artist was able to so clearly which the same artist was able to so clearly which the same artist was able to so clearly which the same artist was able to so clearly which is the same artist was able to so clearly which is the same artist was able to so clearly which is the same artist was able to so clearly which is the same artist was able to so clearly which is the same artist was able to so clearly which is the same artist was able to so clearly which is the same artist was able to so clearly which is the same artist was able to so clearly which is the same artist was able to so clearly which is the same artist was able to so clearly which is the same artist was able to so clearly which is the same artist was able to so clearly which is the same artist was able to so clearly which is the same artist was able to so clearly which is the same artist was able to so clearly which is the same artist was also artist which was also artist which was also artist which was also artist was also artist was also artist which was also artist was also artist was also artist which was also artist which was also artist was also artists which was also artists whi

catch the features of the "materializations." He examined the cabinet and the rooms and declares trickery impossible, or rather he did

not discover any indication of it. $_{fi}$ We need not repeat the account of the manffestations, as the readers of the Journal are familiar with them by the numerous narratives already published in its columns. Mr. Olcott instituted two tests of weight and messure, which were new. He found the heights of the

different "materializations" to vary from 5 feet 3 inches to 6 feet $2\frac{\pi}{4}$ inches, and the weights to vary from 88 to 58 pounds. The "materialization was at one time so perfect that Mrs. Cleveland, an old lady of the Eddy circle, cut off a lock of Honto's hair which was preserved! This may be regarded as a crucial

test, but it proves entirely too much.
Of the Eddy's Mr. Olcott says: "But it is a waste of words to talk to them about their reputation as mediums, their duties to the public, or their treatment of visitors. Their reply is that the house is their home, they invite none to come,"....and "as to their reputations, they profess to care nothing for what is said of them, good, bad, or indifferent. They are a strange family, and seem to reserve their worst treatment for those who are most desirous of befriending them" (p

"So far from the importance of my labor being recognized, and all reasonable facilities afforded, I was constantly held at a distance, as though I were an enemy instead of an un-prejudiced observer. As to the family realiz-ing any feeling of gratitude for my disinter-cated defense of their character before the public, the idea apparently never crossed their minds."

"I never had a private seance under test conditimes and a decrease seance under test condi-times and a decreasing the first and a decrease appear the honor of the me-diums, but calculated to place them in an hon-orable light, and satisfy the most doubting skeptic of the genuineness of the phenomena, were not even mentioned by me, for fear that I might get my dismissal before my work was done."

Again of "Mayflower," of the dark_circle: "I have no conclusive evidence to offer a scientific investigator that she ever spoke a word, or drew a breath, or took a step; and if my reason could be satisfied upon certain points, I would be ready to admit that every feature of these dark circles may be a trick." There are five of the Eddys, but only two are conspicuous; William for "materializations," and Horatio for the dark circles. The

manifestations in these are quite distinct. Mr. Olcott is assured that there are no con-Mr. Olcott is assured that there are no confederates; that the Eddys are incapable of producing the manifestations, and do not; that the phenomena are spiritual in origin, which he believed in the beginning. He investigated the subject for two months, staying with the family and smoking the peace "pipe" in their kitchen, gathering up a store of traditionary lore which he has introduced into his book with such odd effect that it often requires a second reading to delect the observed from second reading to detect the observed from the hearsay.

Mr. Olcott is enough of a lawyer to know that as evidence all this hearsay would be ruled out, and after the character he has given the family, anything else, but what he absolutely proves. Once he sought to predetermine the conditions by placing a tumbler over a table bell placed on the tambourine. But he was not allowed to hold the tambourine. Wm. Eddy held it. After the lights were turned down, the bell was faintly struck twice or more. Mr. Olcott remarks:

"This inconclusive result of what should have been an interesting experiment, is of a piece with many things that happened to me

piece with many things that happened to me in the course of my long and wearisome investigation at the Eddy house" (p. 367).

It would be upjust to criticise Mr. Olcott's deficiency in thoroughness, for he was not allowed the opportunity. He was kept at a respectful distance by the constant threat of expulsion, and the boorishness of the Eddys. He will say in his preface:

"What a waste of golden opportunity the unfriendly behavior of the Eddy has

unfriendly behavior of the Eddy boys has caused!"

Had they frankly allowed him to institute the tests Prof. Crookes demanded of the mediums through whom he investigated, the whole matter would have been forever set at rest. There would have been neither room nor need of argumentation. Their claims would have been substantiated beyond dispute, or proven false. This was not allowed, and hence all that was permitted to Mr. Olcott was to peer around as best he might for any appearance of deception, and sit in his seat and witness whatever might be presented...

Much as Prof. Crookes is lauded by Mr. Olcott, and honored as he is with the dedication of this book, we are assured that he would not have remained more than a single evening, thus bound hand and foot. He would have said, "The conditions must be such as to make deception impossible or I will not waste my time." Mr. Olcott is of different temperament. He could not obtain what he desired in the manner he desired, hence accepted what was allowed him in its own time and manner. A volume of researches after Crookes' method. whereas the Eldys, would be invaluable, whereas the present is simply a successful literary production. We rejoice in every new effort which tends to enlarge and ennoble the sphere of 'Spiritualism. But every attempt which claims more than it performs, weakens that cause and brings it discredit. The Eddys may be and perhaps are genuine mediums, and all that Mr. Olcott narrates may be true. No one would more joyfully receive such assurance than ourselves. This is not now the question. The "manifestations" are so far beyond the received opinions and beliefs they must be supported by rigid demonstration. This we claim Mr. Olcott has not given, as he himself admits.

After completing his task with the Eddys, Mr. Olcott was invited to investigate the mediumship of the Holmeses, who had recently been ignored by Mr. Owen and Dr. Child. Mrs. Holmes submitted to every required test, presenting in this respect a marked contrast with the Eddys, who submitted to none, and as she was accused of fraud, they were of the most stringent character, and the manifestations occurred unimpeded. The experiments with her have a far higher scientific value than all those with the Eddys. Yet Mr. Olcott is not content to record in plain language his experiments, which amounts to a demonstration. He forgets that what we now want to draw He forgets that what we now want to draw and hold the attention of skeptics, is facts, and devotes the greater portion of his pages to a plea for his new client. It would be excellent in a court of law, but quite out of place in its connection. He attempts to break down Mr. Owen's testimony and Dr. Child's, especially the latter's by aregial pleading.

mr. Owen's testimony and Dr. Child's, especially the latter's, by special pleading.

He introduces a likeness of "Mrs. White" and of "Katie King," to show that they could not possibly be the same. If the engravings are correct they prove the very reverse of what he intends they should. Their position is different but otherwise they are the same. is different, but otherwise they are the same. Yet Mr. Olcott says after all the evidence.

"I confess that I am completely unable to decide whether there ever was such a thing as a false personation of the spirit at all!" and nothing but a full confession by the Holmeses to the fact, backed by corroborative, proof, will throw light upon the foggy subject."—(p. 450).

We confess that we can not understand why the Holmeses themselves, could not be believed, without "corroborative proof!"

The short chapter devoted to the "Compton Transfiguration," is the most "scientific," and wonderful in the book, and the willingness with which this lady submitted to all tests de-manded, and the vigor of those tests is in marked contrast to the surly insolence of the

Eddys. The chapter is only too brief, for it opens up a boundless field for research and speculation.

As very few desire the purely scientific method of treatment, and the many are better pleased with the literary, "People from the Other World" is sure of a vast audience. Aside from the criticisms we have made, it has great value, and will awaken attention and gain a hearing in quarters where no other book on its subject has found admission.

While it is not all the scientific investigator demands, yet to the Spiritualist, already convinced of the truthfulness and source of the manifestations, it is fully acceptable, for he is assured of its probability, and if its statements are not proven, he has already established those of parallel character. He will read its sparkling pages with delight, and they will be convincing to him not from crucial value of their facts, but an appeal to his intuitional consciousness, and in thus presenting his subject. the author has a rare faculty. He is himself convinced by this method, and so thoroughly saturates his pages with his spirit, his readers are convinced by the same.

More May Magazines.

CHURCH'S MUSICAL VISITOR for May has ar rived, and is brighter and better than ever. The publishers of the *Vivitor* are making an earnest endeavor to give the art of music a journalistic representative worthy of its importance. The principal contents of this num ber consist of interesting articles on musical topics, by W. S B. Mathews, John Howard, Dr. Chomet, F. Crowest, and others. The correspondence is unusually full, and a prominent feature is the space given to information concerning the Cincinnati May Musical Festival. Specimen copy will be sent to any one on the receipt of one stamp, by the publishers, John Church & Co., Cincinnati, O.

THE CANADIAN MASONIC NEWS is the name of a new periodical, of which the April number, just received, is the first. Rev. E. M. Myers is the editor. His address is 106 German street, Montreal. Mr. Myers has long seen the need of a journal devoted to the interests of Canadian Masonry, and deems the present an auspicious time to begin the enterprise. His first number is highly creditable in prise. His first number is highly creditable in matter and appearance.

Psychische Studien for April is just at hand, and fully maintains the deep interest of the former numbers. Our German speaking readers should look into this meritorious magazine. Leipzig: Oswald Mutze, publisher. New York: Ernst Steiger,

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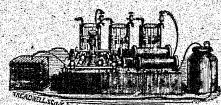
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CHICAGO, SATURDANTIAY 22, 1875.

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 personal being observes 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 innecent fawn from the jaws of rapacious 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 flower to a preservation of Miss Miller, will be regarded starving soul. We never heard of his sending o bushel of grain to the famine-stricken regions of Kansas and Nebrasks, 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 use 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 whole would then have had the cholera morbus or spinal meningitis, and the probability is that Jonah would never have seen daylight sgain.

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 enclosing him, and the whale must have been astonished at the obstinate refugal of Jonah to digest. There is where the miracle comes in. We are willing to call this remarkable presexvation 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.

But of what does the miracle in Jonah's case

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 Wai-ki-ki, a celebrated watering place near Honolulu, and also noted as the summer residences of the Hawalian Kings. It is a great place for surfbathing—almost every hour of the day during season shools of dusky figures being visible bathing among' the breakers. The waters near the shore are considered safe, but outside of the reel are taboord, on account of the oberka, which abound it immense numbers. Wôs to the daring awimmer who ventures that far. Once beyond the reef he may us 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

sbarks of a police court.

One day Miss Miller was enjoying a surf. 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 os a diver. While so engaged, one girl proposed they should swim out to the reef. The auggestion 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 cance passed them, the natives in it shouting, "Mano! Mano!" (shark! shark!) also urging them to hasten to the cance 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 naiad upon its back, when it suddenly plunged downward, forcing its fair rider to let go her hold, and leaving her unscathed after her perilous adventure. She was soon picked up by the cance, and, with her companions, returned in safety to Wai-ki-ki. This adventure raised Miss Miller highly in the estimation of her country people, by the bulk of whom the chark is held sucred, and still worshiped, and the incident was regarded as a miracle. The Kanakas will not kill a shark except in self defense, 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 as a miracle, and it will a 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-neven 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

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 spark from on high, Thou art immortal as thy great sire Whose praise is sung by the angel-choir! The busk, 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 ald him in his mas. terly 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 superbs, and certainly one would suppose that he possessed a baritone

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 Murska 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

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 nigh 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. * * Genius seems to have a law of its own, and it generally acts up to that law. The necessity of practical rules which common minds are always subjected to, is in toto 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; só 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 nigher sphere of creation and endowment. Mr. Sacpard 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 Saturballe and beillient day evening. For two hours we had brilliant operas, 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. 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

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

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 Harmonial 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. Further on along the margin of a river majestic palms rear their stately tranks 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 bayous 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 northlike 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 ground is a boulder of immense size. It is

cleft as if nature had made an effort to chisel the features of a giant head to mark a promontory in the bend 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 acane 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 propared a caries of lectures on the Great Religious of World, Brahmanism, Buddhism, Zoroasterism, 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 towns-pso-ple, 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 transcendant 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 fill standing 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 Hights, 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 Sturgis, Mich., in June.

Thomas Merriman Stetson of the Lexington Centennial said, "And must we now and henceforth omit to great 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 Churca 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 \$8 267,230 England had 5 000 parsonages in 1835; now there are 11,000. From 1839 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 if 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 C.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 langunge 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 lan-

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 22nd of May, and will answer calls to lecture on the route. Amy one wishing to do so, can address her, at Indianopolis, 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 inclosed 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, Cleft 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 I gone to Heaven, With earnest heart I ask That your eyes may not look earthward On the failure of your teak; Hor even in those mansions The choking tears would rise. Though the fairest hand in heaven

Should wipe them from youreyes. And you who judge so harshly, Are you sure the stumbling stone, That tripped the fest 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 you frown?

Or if a steadier 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 weekness 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 posm 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:-Thecolumns of the Journal, are and always have been open and at the service of the Brother you write 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 read-

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 ques-

RESOLVED, That the Old and New Testament Scriptures, King James' transalation, 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

Bastian and Taylon 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 solomnize 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 late. ly 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.

Philadelphia Pepartment

..... HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained at wholesale or retail, at 634 Race St., Philadelphia.

The Spirit World.

V DESCRIMENT, LOB COMMUNICATIONS LBOW IND innur-Live,

[For some time past-my spirit friends have been urging me to add to the Fhiladelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the Journal furnishes the means of reaching more individuals than any other paper on Spiritualism.

Spirits have expressed a desire that I should not only send forth the communications which they are able from time to time to give through my organism, but select come that I may report as given through other mediums, where names will be given with their communications.

H. T. C.]

Communications Through Katie B. Robincon, of 2123 Brandywine Street, Philadelphia.

AUGUSTUS RVANS, OF ALLENSTOWN, NEW HAMP-Well, I don't know as you will understand who I am. I was not one of your religious folks when in the body, but I think I had a good heart, if I had not any religion; I tried to do the best I could. I am here, not understanding anything about Spiritualism, to send a word to my wife Mary, and to my mother, and those that I know will be glad to hear from me. I lived in Allenstown, and the dear old place is still attractive to me. I was a little wayward in some things. I had my peculiar habits, and yet I don't think there is any one who lives there but what remembers me with kind feelings. Tell Mary that Gus is happy. I see how lonely she is sometimes. I will admit that I did not make everything as pleasant as I might, still I think I did about as well as some who profess a great deal more than I did. I was no hypocrite; if I did not like a person I told them so, and if I did they soon found it out. I spent many happy days in that dear old place. I now know that there was a certain influence around me from my childhood up. I also know that there were some things I did which I could not help I was acquainted with the medium's husband, and I loved him as I did my own brother. I knew that she was a medium, but I did not believe nor care much about it, and paid no attention to it. I am beginning to take an interest in Spiritualism now, though I have been a long time about it. I could not understand how I was to get here and do this until I had studied this. I know my folks have often called me, but I could not find my way back. There are a lot of old friends there I would like to talk to, Flink, and George Blazel and old Uncle Andrew, they used to call him squire. He and I have had many a good joke on the other side. Tell Mary and mother he is about the same. Why, it seems like old times to speak with friends on the other side. Father, he has come over since I passed away. I tell you he was just about as much surprised as I was to find himself alive and in just about the same condition as when we lived with you. I know that he is happy, and we understand each other better now. Say to mother and Mary that we are after together with them. that we are often together with them. You can just tell them not to worry for me; I have not gone to hell, as some Christians thought I would. I will be hanged if I think there is any such a place. Just tell Mary to say to the folks that will be there next summer, that Gus may sometimes be there in spirit. If I can ever give Brice and my brother proof of my presence, I will do it. Tell him to go to Char-lie Foster. I met my friend Brot, and gave him a test, and I will try to give him such a test that he will know that I am his brother Gus. Tell mother I have met Martha, and gometime I will tell her something that will be very strange concerning matters past; shewill know what that means. Tell them I hope to have the old circle of friends gather together this summer; and tell Mary to ask for me and I will try to be with them. Why, I am often in the old home; it is the dearest spot on earth

This was followed by a very quiet influence, giving the name of.

to me. Tell Mary Gus don't forget her kind-

ness, and how faithfully she attended upon me, and when you come to this world that I

now know is a very beautiful one, Gus will be

the first to meet you and make you happier than you ever were before. Tell poor old mother that I still live and am often with her.

Father is beginning to see how things are; in

fact, we are all together now. I hope some day to be able to show myself to the friends

at home. I tell you, friends, it is not always

those who live in the smooth life and make the

most profession that get to the best place up

here. We fellows that sometimes rough it in

your life have a welcome, thank God, on the

other side. I want to be true in returning, so

you must not mind if I am a little rough; that

was my way, and I want them to know it is

me. Tell Mary I send my love to her. God bless her. She was a true and faithful wife,

and I think when she meets me here I shall prove that I love her more than I ever did on

earth. Tell her I have met Charlie; she knows who that is: Well, I feel very happy, and will be very thankful if you will send all this to

CLÁBA EVANS.

Would you just please send a few words to my friends? I am from the same place. I would like to say to my husband, Michael Evans, it seems like a dream that in spirit I return to-day, but my old friend who has just given a communication has opened the way for me. I knew him well in life. Oh! how swiftly time flies. I see the changes in my home. Tell Michael his wife still lives and loves him. I love to think of the past, and still more of the future, when we shall all come home. I have met dear mother, who has come to join us, and it is very pleasant for her to be free from pain. Tell them mother is happy, and we wander together where there are no clouds and storms. Tell them I see the changes that have taken place. One by one the dear old friends are crossing life's sea. Tell them I know there are times when they think of me. Say to the dear ones I am so happy. It seems like a beautiful dream as I sit in my quiet home, and I look forward to the glorious time when we shall all meet and be free. Dear old Allenstown; many happy days have I spent there. How pleasant it is that we can come and send words to our friends. I think your spiritual truths are to be much better understood. Many are anxious to send messages to their friends from beyond the commence of the co the grave, to fell them not to look for us in the old graveyard, for we are living where all is beautiful. I was very glad to find this was a place where each one can go on with the work that is right for them to do. Heaven is a place where each soul is made happy by doing good—where all may find peace and rest. Tell my husband I want him to be interested in these things. It would brighten the autumn years of his life. He would know that we

can return, and that I would help him [all I can. I see that he is lonely at times, and I know that he has thought much about these things, and he feels sometimes as if the form of his spirit-wife would appear to him. Many, many loved ones have joined me since I came here. Tell them there are loved ones here that I know. If the opportunity is given they will send messages home. I feel now as if I could send up a prayer that would leave its blessing upon the loved ones at home.

JAMES BURNHAM, OF LOWELL MASS.

In the middle of the day, full of life, young and happy, I left home to attend to my daily duties. I remember going down to the railroad, and of some terrible crash or shock throwing me one side. The first thing I knew my spirit stood outside of the mangled body, and I wondered what had happened, it was so real to me. I felt for a time that that could not be my body. Then I thought if it was, what will poor mother think? What will be the result of the news when, in a few moments, they will go to her and tell her James is dead? This brought such sorrow, such anguish to me, that I felt that I would give all the world if I could gather up that body and again take possession of it, and, before the messenger reached my home, say to mother it is not true; but when they reached the home I was there too, though I could not take possession of my poor, mangled body. When I felt the terrible shock it brought to mother, it was far worse than what I had experienced, and I felt that I must speak and say, Mother, it is not true. But I could not. It was very strange to me, I felt so natural, and was so really myself. Having peculiar ideas about death, I could not understand that I had not my earthly body. The terrible sorrow and gloom held me for days about my earthly home; even when the form was laid away I could not leave my mother. I followed her for days, until kind angels came and took me away, saying it was better for both of us I floated upwards to some place that was new, and strange to me, still it seemed to be a world that was natural, and I met friends and former companions. Again I felt this was so real; I am not dead. I live, and I will go home and tell mother. Still I was borne higher and higher, until I became satisfied that I was really out of the body. I seemed impelled to go up-ward, though I did not forget the friends I had left behind; still there was something irresistible that drew me upwards. I was thank ful when I learned that it was better that I should pass away at that age than if I had lived longer in my mortal body. There were temptations that were coming to me that I might not have withstood, but as an angel I could make my mother happy. I love my Lowell home; it was there my spirit left the bedy. I have often in later years returned to mother and others of the family. I have met those who went before me. We are not always together, for I am engaged in a peculiar mission. Tell sisters if they form a circle I will try to report to them. Spiritualism is the key that opens the door for us to return. If God gives us that key we feel thankful. I have learned many things since I passed to the Spirit-land. I am a happier man. The Spirit-world is a world of fruth. No masks are every worn there. We are known for just what we are.

Gems of Thought.

Matter results from the compression of the sublimated elements by the forces of the spirit into a primordial condition. The spiritual working in this condition evolves the various forms of animated nature, and reaches up to man, in whom it unfolds the mental, and through that mentality the individual spirit forces ope rate in chrystallizing man's organic forces into that refined condition that enables man's spiritual nature to express itself as it sees, knows and understands by its spiritual senses. —Dr. Paxson,

One of the important questions is to dis-criminate between the false and the true manifestations that to-day are being given to earth's children. The passive and the positive conditions must be better understood by those whom the angel world are using as their instruments; that passive state that sinks your individuality and makes you receptive to those influences that would use you for their own selfish ends should be avoided, whilst you should seek for that passive condition that comes from your own interior desire to know that which will benefit not only yourself, but mankind universally. This is the state in which the Nozarene lived and expressed when he said, "Not my will, but thine, be done." Only in that state can we gain access to the fount of windom, from whence all truth must flow. Then we would have each one of you aspire after that passive condition in which your own interior nature is the active power that governs and controls, for by so doing you shut off the physical that controls for selfish ends — Ibid

A Curious Dream.

A dispatch from Georgetown, Del., says who murdered his wife on last Sunday night was discovered through a remarkable dream of Henry James, one of our white citizens, last night, who had, with others, been in search of the assassin. No one knew of the colored church having an attic, but after James dreamed that he found Andrews there, he took some friends and a ladder, and discovered an aperture leading to the church loft, which he opened and called out 'John come down.' A full blooded echo came back, 'I will if you won't hurt me,' which caused Mr. James to take two steps-one down the ladder, the other one clear into the street. Notwithstanding the 'dream-reader's' fright, his friends ascended to the attic and captured the 'echo,' darky and all, and have him incarcerated in our jail at the present time."

Insanity Cured by Spirit-Power— Spirits Converse with the Patient.

Mrs. A. H. Robinson, Healing Medium, Chicago:—As an act of justice to your medi-umship I will state that the young lady whom you prescribed for at my request, for insanity caused by suppressed menstruction, and for which the M. D. could give no relief, was restored to her wanted health in body and mind through your treatment. Two ancient female spirits approached her bed one night and looked upon her, and asked her a few questions in regard to the manner of her injuring her health. They then conversed with each other in what she termed a gibberish. They then withdrew from sight. The young lady is a German, she and her parents are Lutherans in their religion. About the time of your last note, the very strong desire she had to commit suicide abated, and she took to her bed remaining several days in a listless indif-ferent state of mind. During this time she was restored to health.

If the above statement or any portion of the same is of any value to you, or any others who may be suffering from like causes, you are welcome to publish it. With kind regards for your future usefulness and health, I subscribe my name in the cause of suffering huRemoyal.—At Home.

We can now be found at our new RELIGIO. Philosophical Publishing House, two blocks south and in plain view from the south and east fronts of the new Postoffice and Customhouse building. It being three stories higher than any building near it, and surmounted with a flagetaff, can be designated anywhere on Dearborn street, from South Water to Twenty-Second streets. The building stands just south of Harrison street, and fronts east

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We are constantly reminding our readers of the prime necessity of giving their P. O. address when writing us, still, not a day passes that we do not receivé valuable letters-in some cases urgent-with no address, and frequently not even the name signed. We now have a considerable number of such letters, the writers of which are probably, impatiently awaiting the fulfillment of their orders. 4º

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Perfectly Restored to Health by Spirit Power.

Maneton, March 22J, 1875.

MRs. A. H. ROBINSON, My DEAR FRIEND AND SISTER:-You may perhaps remember I wrote you last September in regard to my own health. I am happy to inform you that through your aid and that of your guides I have entirely recovered my lost, health. I do sincerely think that I should now be in Spirit-life, only for you. Your raising me to health is what induces a friend of mine to send to you now. She is a poer woman and can only send you two dollars at this time, but says she will try and send you more as soon as she can. Her family are all Seven day Adventists, and are bitterly opposed to our beautiful faith, hence her getting me to write for her. She also desires you to send the prescriptions in my name or to me. I want you to do the very best you can, for she has been to several physicians here without receiving any benefit whatever, and her family being so opposed to Spiritualism, I want you to show them a lit-tle what the spirits can do. [Then followed a

description of her case]. I will inclose an order of two dollars and a lock of her hair. I have become partially developed within a few weeks, and have been thinking that it might help me if I were to send to you for some more of your magnetized papers. Please let me hear from you as soon as possible, as my friend will wait anxiously for a letter. Direct to Mrs. M. A. Leonard, Manston, Wisconsin. Gratefully yours, M. A. Leonard.

A CASE OF CHRONIC INFLAMMATION OF THE STOMACH CORED.

PRAIRIE CITY, Jasper Co., Iowa,

March 25:h, 1875.

Mrs. Robinson, Chicago, Ill., Dear Sister:

Your letter dated the 15:h of this month, with magnetized papers, is at hand. My wife is now well, and the remedies she takes will last about two days more. She thinks that she will get along without taking any more. Inclosed you will find a post-cffice order for \$2.00. Please accept this with best thanks. I remain yours in truth,

Edward Schulenberg.

NO MORE FALLING OFF OF HIS HAIR.

MRS. A. H. ROBINSON, CHICAGO, DEAR SIS MRS. A. H. ROBINSON, UNICAGO, DEAR SISTER:—I do not know as it is necessary for me to send for new magnetized papers. Since I began to use your remedies my hair has quit coming out. You have done me more good than all other doctors I have ever tried, and they are many. May you continue to be successful in your noble work. If you think that I should wear new magnetized papers longer Vaball do no. Yours truly. that I should wear longer I shall do no. Yours truly, PETER MAJERUS,

510 North Lee St., Bloomington, Ill., March 25th, 1875.

ONE BOX CURED HIM AND HE WANTS IT TO

SELL. Tama Crry, Tama Co., Iowa, March 14th, 1875

MRS. A. H. ROBINSON:-I sent to the RELIGIO PHILOSOPHICAL PUBLISHING HOUSE, Chicago, in February, for a box of your tobacco antidote, which came in due time. I followed the directions on the box, and it has cured the hankering desire for tobacco on me. I would or your future usefulness and health, I sub-cribe my name in the cause of suffering hu-nanity.

Groups Jones
Burlington, Raoine County, Wis., May 2, '75.

Burlington, Raoine County, Wis., May 2, '75.

Burlington, Raoine County, Wis., May 2, '75.

make a business of selling it. How much will it cost me a dezen boxes? Hoping to hear from you soon, I remain, W. F. Burley.

Reply. You can have them at wholesale rates—\$12 per dozen, and order one-half dozen at a time, if you wish to do so. Mrs. A. H. Robinson.

Chicago, April 12th, 1875. The Wonderful Healer and Clairvoyant-

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This celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. The placing of her name before the public is by request of her Controlling Band. They, through her organism, treat all diseases and cure in every instance where the vital organs necessary to continue life are not destroyed. Mrs. Morrison is an UNCONSCIOUS TRANCE MEDIUM, CLAIRVOYANT AND CLATBAUDIENT,

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Married.

Married, in Nicholsville on April 16th, 1815, by the Rev. C. W. Thorp, (spiritualist), Mr. William W. DEMOSS, of Decatur. Van Buren Co., Mich., to Miss HATTIE J. WIST, of Lawrence, same county and State.

Passel to Spirit Pile.

[Notices for this Department will be charged at the rate of twenty tents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.

Passed to Spirit life, Smon Richmond, of Troy, Wis, on the 1st day of May, 1875, in the 77th year of his age. He commenced to investigate the Harmonial Philosone commences to investigate the harmonial Philosophy four years ago. Since then his belief in the truth of Spiritualism, has statily increased. One of his lagtacts in earth life, was to call for his heloved Journal. His caviction of the truth of the religion it leaches, has been a source of great comfort, consolation and hope, in his declining years.

Departed his Earth Life, at Asteria () egon, on the 20th of March, 1875, William Henry Berry, eged 55 years. He emigrated from Farmington, III.; to Oregon in 1845, and has been a firm be lever in the Harmonial Philosophy for the last twenty five years. He leaves a wife and one gaughter to moun the departure of a kind husband and an eff. ctionate Father.

Passed on to her home in the summer land, on the 24th of April, from Marcellon, Wis., Rosa L Ginss. after a painful illness of four months, aged 43 years.

> Her hones are moldering to decay, Her fisch is dropping fast away,
> Beneath the cold and pulseless clay.
> No more we gaze upon her form
> Aglow with life blot d, tresh and warm,
> Death's arg.l came one evening calm
> And breathed to her his fatal psalm,
> Collect her in a lease from the satth And breathed to her his latai paam, Called her in s lence from the earth And gave her spirit a new kirth.
> Loss though to us yet gain to her;
> We would us t, could not, hence demur—
> Gone to that liberty of sphere
> And rest of mind she found not here.

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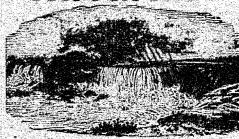
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An Allegory. BY 9. T SUDDICK

Once in the long ago, in a far country there lived a great and powerful Monarch, who was exceedingly wise and rich. Among ble vast possessions, was a beautiful garden, where, morning and evening he was accustomed to go and walk

As well as being rich, he was also very vain and much desired that all his subjects should worship and praise his name forever. So to accomplish this desire of his heart, he procured a man, and placed him in the garden, as he said to cultivate and dress it. But this was not the true reason, as will be seen in the sequel; because he was a mighty magician, as well as King, and by word could command a shrub or bush to grow in a certain manner and it would do so, or cause the whole garden to bloom in an instant of time, so of course he had no need of a gardener; but the real motive was to place this person undersuch obligations to him that he and his posterity would praise and extol him forever, for his wonderful kindness and love to them. So to accomplish this design, hezby his great power caused the fruit of one of the trees in the garden to be exceedingly poisonous in its nature, so that all who partook of it, would eventually die a lingering and horrible death. Now to prevent anyone from blaming him for being instru-mental in this suffering (in case they partook of the poisonous fruit.) he called the gardener and told him that it must not be eaten, and that even to touch it would produce death. So time passed on and the man did not even so much as go near the tree. The great King now, finding that the man did not eat of the fruit, placed a woman in the garden to help him, as he said, to till it, and as she knew nothing of the command (Read Genesis second chapter from the 16th to the 28d verse, and you will find that the woman was not created until after the command with regard to the fruit was given) concerning the poisonous fruit, she might have eaten of it any day but from some cause she did not do so. The King then permitted one of his messengers to go to the garden and communicate with the woman, and he told her that the fruit was not poleonous, but that it possessed the wonderful property of imparting to those who partook of it, the great knowledge and mighty power of the King himself. The great curiosiby of the woman, implanted in her by the King, no doubt for this very purpose, together with the persuasion of the tempter, prevailed, and she are of the fruit, and gave to the man who also partook of it, and in a short time they were both in mortal agony.

The King who had (unseen by them) been watching the whole proceeding from his palace window, now came into the garden and called loudly for the gardeners, and ccemed very much surprised when he saw the condition they were in, and also pretended to be very wroth with them, and upbraided them for having disobeyed him, and brought this dreadful sfil ction upon themselves and their posterity, for the poisonous substance instilled into the fruit was of such a nature that It did not kill directly, but kept the person who ate of it, lingering along a great while, and as it excited the organs of generation greatly. (see Genesia 31 chapter and 16 h verse,) they would rear a numerous progeny all of whom would be alike efficted; the diseases thus engendered being transmitted to them by their parents, thus causing the innocent to suffer for their

transgressions. So the King when he had cursed them greaty, drove them out of the garden, thus bringing them to great destitution, shame and misery. Now this was evidently just what he intended to do in the beginning, but his work is only half finished, and he let these poor people suffer on and on for a long while until a great number of children had been born unto them, and the evil effect of the diseases he had caused had almost filled the land. He then went in the night-time to a small town in the country, entered a house where a virgin slept,

and seduced her during her sleep, and got away

upperceived. Now this virgin was engaged to be married to a poor mechanic of the place, and as time passed on, they were married, but what was his astonishment and mortification when he found his wife, whom he supposed to be perfectly virtuous, to have been otherwise. You may be sure he was greatly distressed, as he loved her very tenderly, and his mind dwelt on the circumstance with sadness, and he was very much disturbed on account of it. His honor demanded that he should put her away, yet his love for her was such that he was ready to make any excuss for her in his power. so while he slept, the King appeared to him at his bedside and told him what he had done, and at the same time charged him not to put her away, for he intended in the course of time to set the child she should bear upon the throne of his power, and he should be a great king, and as soon as the child was born, he sent some of his servants to anoint it, and proclaim

Now he had no intention of making a king of this child, as the sequel will show, but only to cause its death in a cruel and horrible manner, and cause its parents to see great and sore afflictions on his account, and this he accomplished in the following manner:

it of royal blood.

He caused it to be proclaimed that the only antidote to the dreadful poison that was so sorely offecting them was contained in the veins of his son, and although he loved him very dearly, yet he was willing to have him sacrificed so as to rid the world of this terrible disease. He then influenced some men to take the child, who had by this time grown to a young man, and put him to death, by nailing him up to a tree and piercing him with a spear to let the blood flow out; the pouring out of this blood, he said; would cure the disease, and he afterwards sent men to make the people believe that they were really cured by this great sacrifice, and on account of this they were under many obligations to this kind and generous monarch, so those that these persons made believe were entirely healed would meet together one day out of every seven, to praise the King, for his wonderful kindness, and composed many songs in his praise, and sung them, but others did not believe in the efficacy of the blood of the King's son to heal them, and one great reason of their disbelief was caused by watching closely the ones who said they were healed, and those who were the loudest in their praise of the great King; and by so doing, they found they were not really healed, and that their sores would sometimes break out and run, and that most of them wore a garment to hide the sores. This garment was a kind of cloak and became very fashions. ble, but it was very thin; and men whose eyes were good could see through it, and distinctly discern the festering sores beneath.

Now did this King deserve any praise for his actions, or do you not rather think he should have the deepest hatred and detestation of the people he so greatly wronged. Steelville, Mo.

81.50 pays for this paper one year, to new trial subscribers, and 15 cents pays the postage one year, which has to be paid in advance, making \$1.65, which must be remitted in advance. A Word of Caution.

EDITOR JOURNAL -I read weekly, with great interest, the frequent details which you give of materialization searces throughout the country. The evidences of this greatest of spiritual manifestations seem to be rapidly increasing, and the facts chronicled to be of such varied and wonderful character as to leave hardly a loophole for doubt, yet the many false professors of these strange powers who have already been detected, cautions us to be excessively careful how we accept any alleged materialization as truth. There is, unfortunately, too much pecuniary inducement to trick aters, and too great an army of credulous be-lievers, for readers to be satisfied with any account of such manifestations unless proved beyond the possibility of doubt.

Permit me to remark that many of your correspondents, when chronicling these won-derful phenomena, neglect to give the details of the seances with that precision which alone can be fully convincing to a reader. They seem so fully satisfied in their own minds with the reality of what they have witnessed, that they fail to mention the minor details which have largely aided in convincing them, seemingly taking it for granted that the broad results are all that readers require.

This is a glaring mistake, and one which causes many long and carefully written ar-ticles to be utterly without effect upon any mind accustomed to scientific methods of re-

I have read at least twenty articles describing minutely how the audience seated themsalves in front of the cabinet how faces and forms appeared, many of which were recognized, and how other wonders were enacted amply sufficient to prove the truth of the apparent facts, if only the chances of fraud were

Yet I confess to having thrown down the paper vexed and disappointed at not finding a word of satisfactory evidence that the writer had not been gulled. Not a word given as to the character of the cabinet, of what materials it was made, bow put together, where placed, whether with door, window or other opening behind it, whether it stood against a wall or out in the room, what examination of cabinet or medium was made, what tests applied, what was done to obviate the thousand avenues of trickery which an expert operator may in-

I write this seriously, as I wish not only to believe intelligently myself, but to have the many readers of the JOURNAL, accept or reject intelligently the numerous details of seances aubmitted to their criticism. Better have the advance of Spiritualism retarded, than to have a dangerous progress through too ready an acceptance of possible fraud. There are some steps forward which are equivalent, in the end, to double as many steps backward.

Your correspondents may indeed say, as they sometimes do, that a full description of the cabinet is not necessary, since it has already been described. They reason on weak premises here. There can not be too constant and full details given of the minor particulars of seances, and for two very good reasons. First, to satisfy the reader that the writer has not been a credulous swallower of mysteries. but has critically watched, examined, and tested every point at which deceit could enter: second, to awaken others, who are about to attend scances, to the necessity of investigating these essential details. Many a temporary career in fraud would have been brought to a sudden close, had all its dupes been awake to the necessity of applying tests, and instructed in the best modes of investigation.

Some of your readers may imagine that I am over captious in regard, to this matter, and that the numerous seances described, with details of recognition of faces, etc., ought to be amply sufficient. I certainly acknowledge that the testimony of a multitude of observers is far stronger than that of one observer. Yet the story of a thousand observers, none of whom convince me that they have had their eyes wide open, and none of whom I know, would not be satisfactory evidence of the claims of materializing mediums.

As for recognition of faces, I know of at least a dozen faces being fully recognized at the seances of Henry Gordon and of the Holmes mediums, and by worthy and intelligent people, and yet we know now that they were deceived. I have been, myself, present at seances with Dr. Slade, and with Mr. and Mrs. Holmes, and have so thoroughly learned the need of applying the strictest tests, that I have ventured to give these words of caution

to your correspondents. At the several Holmes seances which I at tended, I examined the cabinet inside and out, the adjacent room, and Mr. Holmes' person, and could find no loophole for trickery to enter, yet, while the rooms were filled night after night with credulous observers, while persous at my elbow were fully recognizing faces in which I could scarcely trace a defined feature. I remained in doubt, from the fact that a possible opening existed into another room adjoining the cabinet, with nobody in that room to watch the apparently innocent parti-

tion. The event showed that my doubts were not ill-founded. Through that close partition the most bare-faced rascality stalked into the cab-

 Dr. Slade's materializations were equally unsatisfactory to me, though I saw too little of them to give any positive opinion on the subject. As to his slate-writing and other manifestations, the Journal has already given my opinion of them. I need only repeat here that I believe them to be spiritual.

Out of the great number of writers on materialization phenomens, I can only at present name two writers whose descriptions, evidence the true spirit of investigation, namely, Col.

Olcott and Prof. Crookes. In consequence of their careful testing of the phenomena, the descriptions of these writers have had more weight with the public thanthose of all other writers combined. I hope to induce your correspondents to use a similar. completeness of investigation. Let them tell us not only what they saw, but under what conditions they saw it; what degree of light they had, how, where, and of what the cabinet was constructed; what tests they applied; how the medium was secured against fraud, and, in short, the thousand and one details which share aver will observe With certicles. which sharp eyes will observe. With articles written thus we will know what they really did see, and can judge for ourselves more in-telligently of the credibility of their communications.

Pailadelphia, Pa.

Our Best Benefactors.

.C. M.

BY MRS MARIA M KING

"I was sick and ye visited me; I was in prison and ye came unto me." Patient, watchful, tireless guardians, angel visitants! I was sick and ye visited me; I lauguished in pain and weakness, and silently

ones sickened; fell disease, breathed its pesti-lential breath upon them, and they were prostrate, seemingly at its mercy. Again was heard the assuring voice from within the veil, whispering, 'Lo, I am with you, fear not;' and I was strengthened to my task of watching and ministering. Ye were more than physical and ministering. sician and friend; ye were angels that stood in God's stead to me and mine, ministering of his strength and comfort to the burdened spirit, and of his healing balm, or the renovat-

spirit, and of his healing balm, or the renovating forces of nature, to the diseased body.

I looked into other house-holds and beheld where disease had laid its iron hand, and where humanity, enduring all sorts of ills, needed just the aid I had received. Did I doubt that such aid was being bestowed, though perhaps all unconsciously to the recipient? Ah, no! I said in my heart, Who can tell how much heavier these burdens might seem were they not lightened as mine have been by unseen not lightened as mine have been by unseen helpers? Who can tell where Death would stay his hand were not the skill of the earthly physician assisted by that of the heavenly? I see angel footprints at every fireside; bear angel voices in every home, and speaking to every human soul, as I scan what are termed God's providences, or special interpositions of providence. I know such special interpositions are very common among all people, and my own experience teaches me what is their character, and that they are as natural as the mother's forethought to save her child from calamity. If life itself is not an "hallucination," then is it true that from an unseen world in telligences interfere in the affairs of men?

I hear people talk of God's angels as though they were beings strange to us mortals, or cast in a different mold from earth's inhabitants I ask myself if this be so, how they be minis tering spirits to us? Can they be "touched with a feeling of our infirmities" and temptalions, having never been tempted or endured like sufferings? What is woe to one who has never tasted it? What mortal trial and care to those who have not lived the mortal life, that they should know how to assuage it?

The still, small voice that speaks to me from the spirit in times when I most need an arm stronger than a fleshy one on which to lean, is as that of my mother, or father, brother, child, or of another that declares himself to have been "of my brethren" of earth. Nevertheless, this voice is still an angel voice—the influence is angelic, and as sacred as aught can be, since it is the dispenser of God's own blessing to me. My mother was my angel on earth: is she any the less so now that she is glorified? My father, my brother, my child, they loved and were ever ready to bless me according to their ability on earth. Do they love me any the less, and are they any the less ready to bless me now that they are in the spirit, and with hearts and understandings quickened, can better comprehend my state and my wants? God speaks to us in these spirit voices as plainly as he ever spake to prophet of old, since I recognize this as the channel through which the highest communicates with men; and hence spirit communion is to me a sacred thing. Alas, that men should spurn their best benefactors! Alas, that they should, with eyes tightly closed, walk in the golden light of spirit presence and know naught but darkness and vacancy!

Poices spom the People.

BETHANY, MO —A. A. Williams writes.—The Journat makes its weekly visits to us, and it has along without it.

PLUM HOLLOW, IOWA.—John S. Shirley writes.—We are to be favored with a series of 3 lectures at our county seat, next Friday, Saturday, and Sunday, by the big gun, B. F. Underwood. He will probable set a few of the people to thinking for themselves.

NEVADA CITY, CAL.—Mrs. Jane Ludby writes.—I can not do without the Journal any more than I can without material food. Hope good angels will give you strength and health to spread the true gospel to man in the form to prepare him for the future state.

RINARD, ILL —Mary Pittman writes.—I have been perusing your Journal for four months, and I have begun to have a good deal of faith in Spiritualism. We have been trying to commune with the spirits, and have succeeded. At first we only could commune by tilting and wrappings on the table, but now we get responses by calling over the alphabet. The first word that we got was "God," which was very readily spelled; the next was the sentence, "Be truthful in all things."

LITCHFIELD, OHIO.-Rufus Moses writes .-I am eighty-one years old, and able to do a day's work any time. I have been a Spiritualist over twenty years. I like your paper for its persistent opposition to the barnacle of social freedom. We are rather few in number here, but strong in faith. Doctor C. P. Sanford, of Iowa, was here a few days ago, and gave us six lectures. Ministers and church members turned out to hear him, and they were so interested in the subject presented by him in his style of presentation, that the audience increased every evening.

WOODMAN, WIS.-C. M. Younglove writes.-We are trying to advance the cause of Spiritualism all we can, by the circulation of the Journar. I would like to tell you of a little circumstance that happened in February last at the house of J. Milburn, our near neighbor, who had a sewing ma-chine out of order, and he took it to pieces to fix it, but put it together wrong, and it would not work at all. About this time they were in the practice of going to one of their neighbors, to hold circles, when it was made manifest that the machine would work, as a spirit said he had fixed it. On going home, Mrs. M. examined the machine, and found that it had been tampered with. Some of the wheels had been taken off and changed, and the needle threaded, and it was in perfect running order.

DARLINGTON, WIS.-I. D. M. writes.-I am a reader of your excellent Journat, and take great interest in the Spiritual Philosophy set forth in it. I have read hundreds of accounts of phenomena, Make read nundreds of accounts or phenomena, which seem to defy all science. On the 27th day of April, 1875, at my house, in the town of Darlington, Ind., there was an incident occurred, that to my mind puts the ring test in the shade. On the day above referred to, my daughter was sewing on a Singer machine, and all at once it shetingtally valued to make and all at once it obstinately refused to work, and on examina-tion she found that the thread that passes through the side slide, and back and forth through the little holes on each side of the shuttle, and then over the top of shuttle and under side wing, and thence to the eye of the needle, had come out of all these holes and slides, but remained under the wing, but the thread was not broken; she re-adjusted the thread with precisely the same result. She fixed it some aix times when she became discouraged and quit. Her mother then came to the rescue, declaring that there might be a spirit unrescue, declaring that there might be a spirit unthreading the shuttle. After she had adjusted
the thread, she finished the garment without further trouble. Now, sir, if there is any man of
science among the boasted orthodoxy, of the nineteenth century, who will tell me how this was
done without breaking the thread, the shuttle being perfectly sound, then I will acknowledge myself largely their debtor.

OAKLAND, CAL .-- R. B. Hall writes .-- Spiritualism is a knowledge of man's immortality. It teaches, first, that man lives beyond the grave, an intelligent, rational personality; second, that he has the power to, and does communicate under certain conditions, with persons of earth-life. This is my idea of what Spiritualism is, and all those who subscribe to there facts are Spiritualists, as the dew drop falls, your loving ministrations were bestowed upon me, yielding strength and refreshment; even as the dew refreshes the thirsty plant that has languished in the broad glare of a scorching sun. My loved is my idea of what Spiritualism is, and all those who subscribe to there facts are Spiritualists, whether they like to be called so or not. Spiritualism can mean nothing more or less. Under this definition Spiritualism is not, nor can it be cution the broad glare of a scorching sun. My loved

shallow pated faratics, nor for the whoredoms of lustful freeloyers. I have never been able to un-derstand how a knowledge of the fact of spiritcommunion, can make men worse than they naturally are; to be confident that your dear spirit father, mother, brother, sister, son, daughter or friend can commune with you, and are about you, will have anything but a demoralizing tendency, and this is Spiritualism The fact of their immortality, and power to communicate, is one thing, and what they do communicate, is another. That they do communicate, is another. That they do communicate, we know, but their utterances may be true or false, fucilish or wise. If the spirit is educated, and a high moral loving soul, and the medium fully inspired, their communications will be of a high moral order, full of love and wisdom; but if the spirit is ignorant and unprogressed, and the medium on the same plane, then the utterthe medium on the same plane, then the utter-ances are the reverse. I am a reformer, but I hold each individual spirit, in and out of the desh, responsible for their utterances, and refuse to believe that Spiritualism is answerable in any manner for what they may say. I have been led manner for what they may say. I have been led to these remarks by the mixed convention recently held in San Francisco, called the Anniversary of Spiritualism, where Spiritualism was declared to teach everything in the catalogue of reconvention. formers. When Spiritual conventions are held, let them be Spiritual conventions; when Free-love conventions are held, let them be Free-love conventions. These mixed or mongrel conventions, are neither the one nor the other; nor can Spiritualism mix with freelove any more than oil can with water. When Spiritualists become independent ent enough to call and to hold Spiritual conventions, leaving out all side lesues, then thousands will come forward and acknowledge themselves believers, and take an active part in them, that now hide their heads and ignore the whole thing, and who can blame them?

BROOKLYN, N. Y.-Emelia Steele Seamans writes.—Before I ever heard of spirit-rappings, I was completely at a stard still, having outgrown my old creed, and in answer to the oft repeated question, "What are you going to do? You have given up all religion," I said I am waiting, for I believe God has something in store for me that I can rely upon; something not founded in ignorance and error; and at the first mention of the manifes-tations at Rochester, I exclaimed with joy, this is what I, in faith, have waited for; and I was then as fully convinced of the manifestations as I am as fully convinced of the manifestations as I am now; and as you are desirons of tests, I will give you one. It is a golden test, and the best I ever had, which is this: After years of suffering and sorrow in consequence of false teaching and the doctrine of an eternal hell, for all who did not believe in a certain creed, Spiritualism came to my soul as a voice from heaven, saying, "The truth has come at last," I felt that I was free. And it taught me that the union with God, my Father, had never heen broken; and from that hour my had never been broken; and from that hour my faith has never faltered, but I have under all circumstances been sustained by this gospel; and although I meet the scoffs and ridicule of unbelieved. ers, I care not. If Katle King is a failure that is nothing to me, for well I know that I communicate with those who have passed to a higher life. Just let us compare our glorious Philosophy with what we are taught in the churches. I will here give a short extract from a sermon which I heard preached by an Orthodox minister. His subject was the parable of the sheep and the goats; and he draw the picture of the dreadful separation between husbands and wives, parents and children, brothers and sisters, in such vivid colors, that women sobbed aloud, and he further said, "That the smoke of the damned in hell would arise around the throne of God, with more beauty than the tints of the rainbow." I did not hear the rest the tints of the rainbow." I did not hear the rest of the sermon. Such doctrine is not fit to teach a Hottentot. Now I am bold to say, that much that is called preaching at the present day, is a curse to mankind; giving false ideas of God and ainking the soul in despair. I have taken Spiritual papers for twenty-five years, the first in 1850, called the "Spirit Messenger," printed in Springfield, Mass., neatly bound, and ten dollars can not buy it. I always expect to take one as long as I live, and I am willing the world should know it. I think it the duty of every Spiritualist to take some Spiritual paper, and give up some superfluities, if need be, to accomplish it. I prize pure and holy principles more than fashion or all the fading pleasures of earth, for nothing else will feed the soul. How our editors toil night and day, and meet with bitterness and scorn, to send us glorious meet with bitterness and scorn, to send us glorious and cheering words from the other shore. Broth-er Colby said to me a few days since in the Baner Colby said to me a few days since in the Ban-nus office, "If a man is an editor of a Spiritual paper, he is a martyr." And now dear brothers and sisters, let us sustain them in their labors to emancipate the world from superstition and bigo-try; and let us all be true to the cause we advocate; and likewise do all in our power to sustain our mediums, for we well know the thorny path they have to travel. I often go to mediums to obtain messages for friends who are living many miles agan, who have no opportunity themselves and I messages for friends who are living many miles away, who have no opportunity themselves, and I feel amply repaid, for by doing good to others I receive a blessing myself. That is what Spiritualism teaches, as I understand it, to not live for ourselves wholly; but to do good to others, to lift up the down trodden, to comfort the mourner, and to speak kind and loying words to all. Dear friends in the west, how happy I should be to see you all, and with a hearty shake of the hand say, "God bless you." Have you friends and relatives who despise this glorious truth? Then I cansympathize with you. Have you friends who are united with you? So have I, and no doubt our experiences are alike, and although we are so far separated that we can never meet here in this life, yet we know that in the great gathering of the family above, we shall all meet, where songs of rejoicing will gladden our souls. I look forward to the day that shall bring me face to face with the dear friends who are already there, and waiting

dear friends who are already there, and waiting for me. I repeat it again, of all things of which I can think on earth, honors, wealth, pleasures, or fame, nothing is so near my heart as the communion of angels. O glorious consolation! It fills my spirit with rapture that words can not express. And now, dear friends, may you ever abide in the sweet enjoyment that you have found in spirit-communion. Let us be up and doing, and be noble defenders of the truth, though it costs popularity, and although we may be despised by the outside world, yet we will stand in the strength of eternal truth which can never fail.

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Quincy, MASS. The spirit here represented is Mr. Glover's mother, and fully recognized by all that knew her. In comparing this with a picture of Mrs. G., which parties can have if desired, the likeness is seen to be every remarkable and satisfactory.

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Mr. Winslow,

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This is certainly a most wonderful picture. The sitter was impressed to place her arms in the attitude of ho ding a child, while behind stands the spirit husband, and places the spirit babe in its mother's arms.

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Contemplation on Divinity.

BY M B CRAVEN

For as I passed by, and bekeld your devotion, I found an altar with this in cription, -To THE UNKNOWN GOD. Acts 17:28

All nations and tribes, civilized and semicivilized, 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 learnd 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 deific intuition of succeeding generations.
This predilection to divine homage was gen

erally 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 sacrific a-which primitive modes were abandoned as the devotional spirit matured, and become superseded by prayer, thanksgiving and praise in connection with vicarious atonement. This devotional feeling originated with Fetichism, in a remote period of antiquity, and after progressing through Polytheism, Tritheism, Dulism and Monotheism, it culminated in Pantheism; hence the most divinely studious and highest cultured mind is essentially as panthe-istic as the lowest savage is fetich. 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 consum-

The religious harmony which anciently pre vailed among the nations was antagonistically confronted by an isolated exception in the Hebrew code as given by Moses, which was re atricted to an absolute monotheism, claimed to have been derived from the original theism of Abraham. Yet when he migrated from Chalden to Canaan, the Canaanite priest Melchisedec was a wors tiper of this one God, apparently in unison 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 Colenge, on the "Pentateuch," in showing that Moses was not 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 elohim of the surrounding nations, whose form of government they were then adopting in preference to the the-

Though the name was ignored by Pharaoh in the operations of Moses, it was plainly no other than the Deity from which the Egyptian priesta (according to Josephus), gave a revelation concerning an insurrection against the government in Abraham's time, and that afterwards directed Pharach Necho to invade the territory of Charchemish. In opposing his march. King Josiah fell mortally wounded at Megiddo, after having been faithfully warned not to meddle with the God of Niche. (2 Chron. 35:20–24). Thus Jehovah was mereve divine title for the Israelites, identical with Ammon in Egypt, Brahma in India. the Eternal in Persia, Adonia in Planicia, Zus in Grecca, Jupiter in Rome, Thor in Scandinavia, the Allah of Mahometanism, and so on through the whole range of mythology, o 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 Japiter or Jove who was worshiped 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 idolatrized -was worshiped 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 Chaldes, 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 Ezypt 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. (Antiq. B. 1, U. 8, Whis. Trans) These people practiced a multiform 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 family proclivity to which was shown by Richel—that they did not utterly abandon idolatry until their intercourse with Persian Iconoclasts during the captivity. From them the Pharisees learned the formula of publicly 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 become 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 delification 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 exegesls or this divine hypostasis was subsequently incorporated with Christian theology as a cardinal axiom of be-lief, 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 Delty 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 percone in one, was declared orthodox at the Nicene Ecumenical Courcil, A. D. 325.

Through the arrogant religious legislation and bigoted God-idea of Moses, the Israelites first set an example to the world of contemning other creeds and forms of worship,—which sectarian prejudice 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 Delty, 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 first 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 en-tailed 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 corquest and possession, that gave his followers license to kill, plunder, and indiscriminately slaughter men, women and children of different profession. 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. 20:16); 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, so counter cted psychological preconception in excogitating a Being of worship as creator of the universe, he could not conceive of such an intelligence without personality, and grossly adhered to anthropopathy in divine attributes by discarding immutability, representing God as a person that talked with him, wreatled with Jacob ate dinner with Abraham, walked about Elen calling for Adam, subject to mobility and the various sinful passions of man, such as jeal dusy, auger, hatred, revenge, cursing and swearing, with a special propensity for fight-

The surrounding gentiles, cotemporary 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 sucressfully on the plain (Judg. 1:19 1 Kgs. 23). With his assumed help, the Israelites generally succaeded in conflict with petty tribes, but when powerful monarche, like Shishack of Egypt. Nebuchadnezzar of Bibylon, or Verpasian 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 kings of Canaan could muster, they never could corquer the Philistines, who occupied a portion of the territory they coveted. The Lord's chosen man David come 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 ook a circuitous route for Cansan 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 sympols to bring an idea of Deity within the range of their comprehension, feeling assured that the devotion expressed for it would be appreclated by the Being represented. The later Ephesians did not believe the image which they 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 lehovah 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 consistent degree of veneration for female essence in the Trinity, that is irreverently excluded in the partial male tripartite of Christian triology.

All ancient gentile denominations, like the judicious town clerk of Lohesus, 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 pullanthropists as Sakya Mouni, Chrishna, Menu, Ziroaster, Gaulama, Laotse, Confucius and others, who did not think the use of images a subject worthy of theological controversy, or ascribe martial qualities to Delty, 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. 15:3.

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 gym nosophists 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 be lief in an eternal or supramundane state of existence. His religio-judicial economy limited rewards and punishment to this life only.

Paul worshiped 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 abstruse theories on a Godnead in trinity or unity, as based on the accepted inspiration of the past, and bring their recondite 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 god-ology in the analysis, an elucidation of the unknown Deity will doubtless forever continue to beffle 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]

Oa Saturday evening, March 27, at eight o'clock, Mrs Annie Denton Cr'dge passed to the other life, from Rivers'de, 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 Oridge, we requested her friends to furnish u for publication a sketch of her history, and in response have received the following from her

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 rela-tive, 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 Van guard—in advocacy of Spiritualism, free thought and co-operative life, which we con-tinued until 1860 Meanwhile she was also engaged in psychometric experiments and researches, which resulted in not only establish ing a bridge between the present and the future life, but in making it all present, prov ing that we are, in the form, spirits, having apiritual senses corresponding to the corporea sonses. Her experiments go even beyond or dinary spiritual phenomena, proving not mere ly that we do, but that we must necessarily, our vive the mortal.

These experiments, and the resultant philos ophy, have been partially embodied in a novel entitled "Is it Impossible?" contributed to the Present Age and the 'Soul 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 papaper. She realized most intensely the need progressive literature for children, which should not only negatively, but positively embody the principles of free thought. Spirit ualism and the methods of science. For this purpose she prepa ed in manuscript, four vol umes, emboding suitable incidents and con versations 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 remaining to furnish such means as my salary would permit. But "hope deferred," the sep aration 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 emaciated 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 get his icy seal, were, "love is stronger than death."

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

Eliquent 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 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

Thus has passed to the spirit life, twenty rears too soon, a mind second to none, capable, with proper conditions, of unraveling some of the most intricate problems in paychology, 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 unequaled 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 sphere of action he is useful to society in its present rapid transition of religious thought. the governor is useful in regulating the steam engine under high pressure.

The of ject 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 de-tail, 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 religious, 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

ture. Hence the reverence for these principles—for the sexual parts (the Phallus, male, and the Youi, female), as their types. These were carved or drawn, true to nature, and be-came symbols of the male and female principles, and their union the expression of creative energy. The devout worshipers 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 dlm and undefined pre-historic age, out of which the distinct forms of Prænician, 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 corjugal 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 sloft, 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 implements 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 tymbol 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 iden 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. Phe requirements of architecture cover the orig inal meaning. The aspiring steeple is a type of the phallus, and connected with the "house of God," has a turely phallic meaning. If the steeple is crowned with a dome, it refers to the Yoni, the navel stone type 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 mcdern 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 overmaster 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 pro portion 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

"It is not with a scoffing spirit I have studled this interesting sufject, which exhibits more than any other the vital affiliations of religious système, 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. Super-stition lurks in this stronghold, ready to clutch the throat of civilization, and to dislodge 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 Chu ch, 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 Publish ING HOUSE, CHICAGO.

Moses Hull and the Fruits of Free

Love.

[From the Bo ton Hera'd.] 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 false. hood 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 effec. Moses Hull, as long ago as August 23, 1878, published himself as one who advocated and practiced promisculty in the social relations. He confessed, or boasted, of his violation of "man made" social institu tions 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, "Because," says he, (Crucible, March 1, 1875), "we wanted the world to have the benefit of our mode of life. It differs benefit of our mode of life. It differs from the world, and we claim it is truer and better gods, types of the active and passive in na- | than any system yet published. We want it

criticised, and if thought good followed as an example; therefore we publish it, and never yet have we had one second's regret." 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 Mrs. 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 infantcide) 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 put 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 ard must 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 cham-plons 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, did clairvoyantly see 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 communion as well as clairvoyance); and the pin did come out exactly at the time and place predicted by the spirits; and Spiritualista and Spiritual Investigators are to-day in the majority here, and their number is constantly increasing.

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