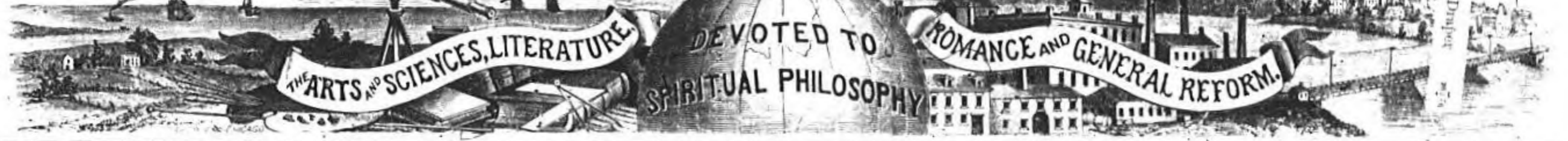


RELIGIO PHILOSOPHICAL JOURNAL



Truth wears no mask, he who in no human spirit seeks neither place nor applause, she only asks a hearing.

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Religious Upeavals Plus Licentiousness.

THE LAMENTATIONS OF LUTHER, MELANCTHON, ERASMUS CALVIN, AUFERBER AND BERR concerning the profligacy, luxury, lewdness, avarice, intemperance, gambling, drunkenness, cruelty and general lawlessness of their disciples.

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

Auferber, 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." (Auferber fol 623)

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

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

John Calvin draws a not much brighter picture: "There remains a wound still more deplorable. The pastors, yes the pastors themselves who mount the pulpit are at the present time the most shameful examples of waywardness and other vices. Hence their sermons obtain neither more credit nor authority than the flittling 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."

Gregorius 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 entirely to their interests; become the most impatient, vindictive and frivolous; changed in fact from men to vipers. I know well what I say." And again: "I see many Lutherans but few evangelists. Look little at these people, and see whether luxury, avarice and lewdness do not prevail still more among them than those they detest." Yet so friendly had Erasmus been to the reformation at first, the proverb was current in Germany that he had "laid the egg which Luther hatched."

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 this new honor, is difficult to determine. The recipient, McCloskey, may be worthy as a man; as a Cardinal, he is the representative of the Pope, and the actual head of the church in America. He consolidates the terrible power of these millions of ignorant and superstitious devotees, and is the executive of the wishes of his infallible leader. He recognizes no political authority superior to his church, and whenever there is conflict the government must go to the wall. The very freedom and generosity of that government, allows him to set up his princely court within the limits of the Republic, and will defy the power that protects him.

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

It is the tiger step of despotism, never sleeping, never acknowledging defeat, which stealthily approaches to 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 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 collective 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 furtherance of the interests of this organization will be yielded. Whatever they may grant to their adversaries is because of expediency; the day they gain the power their demands will be enforced. With every increase of numbers, their demands are more imperative and insatiable, and to their utmost the Protestant churches are working in furtherance of the Catholic scheme.

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

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

Progressive.

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

With all the books which have been written about the Bible, there seems to be no definite idea in the mind of most believers as to what is meant by its inspirations. There are mountains of commentaries treating of occult meanings, of separate passages, but a great lack of amplified and general views of the whole collection, 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 best thought of some of those divines who do not hesitate to avail themselves of the secular press to spread a knowledge of the truth.

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

Of all the Old Testament writers, the author or amanuensis of Job alone seems to have had a definite idea of what we now regard as truth, of what Christ taught as such, viz: That calamities are the evidence of God's displeasure. The eighteen upon whom the tower of Siloam fell were not sinners above others who dwell in Jerusalem; and Christ, in teaching this, was evidently striking at the still living belief in the old dogma, which bore to the Mosaic faith the same relation that salvation by faith alone now bears to the teachings of Paul.

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

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

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

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

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

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

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

The monks eagerly seized on this and similar teachings of the reformers, and the above are some of the disorders that naturally resulted among those least prepared for the liberty which he advocated. But even these are not the worst. Bigamy was quite common among them, at least for a time. They defended it, too, on scriptural grounds. Luther was appealed to on the subject. In his reply he wavers and hesitates, wishes each individual to be left to the guidance of his own conscience, and concludes his letter in these words: "For my part I candidly confess that I could not prohibit any one who might wish it, to take many wives at once. Nor is this repugnant to the Holy Scriptures. But there are things lawful which are not expedient. Bigamy is of the number." (Epist. ad K Bruck, 18 Jan., 1524)

There seems sufficient proof that fully and solemnly authorized a Protestant prince to commit bigamy.

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

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

"The noblemen and the peasants have come to such a pitch, that they boast and proclaim without scruple, that they have only to let themselves be preached at, but that they would prefer being satirized, dishonored, and despised, to being preached at. They would not give a farthing for all our sermons, put together. Then how are we to say 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)

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

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Roman Catholic writers give a long and apparently well authenticated story about a permission granted by Luther to Phillip, Landgrave of Hesse, to have two wives at once; but 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 Sickingen was another of those sportsmen, who, at the head of twelve thousand men invaded the archbishopric of Treves, tracking his path by the blood he shed and the licentious excesses of the soldiers.

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

"To the D—!" cried Luther, "with senators, manor lords, princes and mighty nobles, who do not leave for the preachers, the priests, the servants of the gospel wherewith to support their wives or children." (Table Talk cited by Jak Marx p 173)

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

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

Formerly," he continues, "when we were the slaves of Satan, when we profaned the blood of Christ, all purses were open. Money could be procured for endowing churches, for maintaining superstitions. Then nothing was spared to put children in the cloister, to send them to school. But now, when we must raise pious academies and endow the church of Jesus Christ—endow, did I say? no, but assist in preserving her, for it is the Lord who has founded this church and who watches over her,—now that we know the divine word, and that we have learned to honor the word of our Martyr—God, the purses are closed with iron padlocks! No one wishes to give anything! The children are neglected, and no one teaches them to serve God, to venerate the blood of Jesus, while they are joyfully immolated to Mammon. Again, I would wish 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—! But it would be a shame for Government to let the youth wallow in the mire of ignorance and vice." (Luther Werke, edit Altonburg, tom. III, 359)

A Story About one of God's Own Thoughts.

BY DUFF MURPHY.

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

But true love never ran smooth, and in this case, in the language of Mrs. Tilton, "the bird in her bosom began to sing." David thought he would trap Uriah, and have him come home, before he would be suspicious and inquire "Whose been here since I've been gone."

Uriah came, but as long as the soldiers were in the field, he would not lie in his house, and slept at David's door. David was put to his wits end how to persuade him to go over and stay all night at home, and at length bethought him to get him drunk; this he did on the next night, and still Uriah stood on the door step.

Here was a dilemma for this godly man—a great many godly men have been in like situation. He could not appoint a church council to clear him from the charge of allowing his benevolent interest in the welfare of the wife of his brave captain, to once run discussion, and give the appearance of bad motives. He could not 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. David wrote a letter to Job, to see that Uriah who was so anxious for light should have his fill, and to place him in front where he could not escape and then leave him to take the city alone, or be taken.

And Job carried out the order, and Uriah was slain 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 abilities, and they would now conform to the law, and she might be the chief wife of his harem.

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

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 lambs!

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

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

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

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

There is a touching beauty in the radiant outlook of a girl just crossing the limits of youth and commencing her journey through the checkered sphere of womanhood. It is all 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; shivered and dead, strew the path; and too often, ere noon-tide, the clear brow and sweet smile are exchanged for the weary look of one longing for the evening rest, the twilight, the night!

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Law, and the Plan of Salvation.

A LECTURE DELIVERED BY DR. C. P. SANFORD, AT LINCOLN NEB. N. V. 12TH 1874

How shall we escape if we neglect so great salvation. 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...

to be below its power; nothing so stupendous, even to the universe itself, but that it permeates it; it is ubiquitous; in it there is no variability or even shadow of turning. In its simplicity, unchangeableness and universality, it is infinite, yet it reveals to our comprehension all that is necessary for us to know...

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 blind and thrust us in, or that we voluntarily throw ourselves into the water...

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

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(TO BE CONTINUED.) Prenatal Influences.

MR S. S. JONES.—In your paper for January 21, 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."

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.

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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 aesthetic 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 vulgar taste, machine-made furniture, and coarse chromos and taubs. A religion has always nourished the fine arts, the author sees the new era in American aesthetic culture, as the outgrowth of a higher, purer religious and social life, and emancipations from the old blighting dogmas.

PEOPLE FROM THE OTHER WORLD. By Henry S. Olcott. Hartford, Conn. Am. Pub. House. Comp. pp. 192. 12mo. mullin \$2.50. For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

This long awaited work has made its appearance as a "subscription book," being the first Spiritualist work published in that manner. It is profusely illustrated, with sketches of the Eddy household, 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 absurdness of the juggler, the profundity of the scientific investigator, nor the acuteness 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 the admissions into bolder relief. The Eddys may be all that he claims, and every manifestation he absolutely says for. Of this we neither affirm nor deny. We could not wisely until we had ourselves investigated them. Yet he must not be offended at "scientific" if they fail to accept his statements, as they assuredly will, because they are not surrounded with the proper safeguards to prevent imposition.

I 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.

In his capacity as "reporter," he narrates what he saw and heard. He is allowed to impose few, if any, conditions, but is compelled to accept whatever is offered in its own good 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 a marked degree of 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 church member, 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 choleric. 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 unreliable, and anything not absolutely proven connected with them is of no value. Mr. Olcott seems to think otherwise, and puts all they tell him into evidence to carry favor for his case before he presents it.

The circle room, which has been remodeled for the purpose, is 37 feet by 17. Across the end runs a platform 6 feet 7 inches wide and 232 inches high, along the front edge of which runs a railing 2 1/2 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 seats, and nearly at the other end of the long hall is the kerosene lamp, 20 feet 6 inches from the cabinet (see p. 117). "The light in the room is so very bad—about as strong as that in the parlor, when we sit before the dying embers 'twixt the gossamer and the milk," 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 how positive Mr. Olcott is of what he saw and how credulously he berates the scientist who refuses to accept his testimony. It is also remarkable how the artist was able so clearly to catch the features of the "materializations." He examined the cabinet and the rooms and declared trickery impossible, or rather he did not discover any indication of it.

We need not repeat the account of the manifestations, 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 measure, which were new. He found the heights of the

different "materializations" to vary from 5 feet 5 inches to 6 feet 2 1/2 inches, and the weights to vary from 88 to 28 pounds. The "materialization" was at one time as 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. 203).

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 unprejudiced observer. Also the family really any feeling of gratitude for my disinterested defense of their character before the public, the idea apparently never crossed their minds."

"I never had a private source under test conditions and a double standard of honor, to be clinging in nowise upon the crucial test, reduced and calculated to place them in an honorable 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 confederates; that the Eddys are incapable of producing the manifestations, and do not; that the phenomena are of a primal 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 traditional lore which he has introduced into his book with such effect that it often requires a 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. Mr. Olcott 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 in the course of my long and wearisome investigation at the Eddy house" (p. 367).

It would be unjust to criticize 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 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 temperaments. 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, made at the Eddys, 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 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 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. 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 demanded, and the vigor of those tests in marked contrast to the early 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 safe 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 this 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 arrived, and is brighter and better than ever. The publishers of the Visitor are making an earnest endeavor to give the art of music a journalistic representative worthy of its importance. The principal contents of this number 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 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.

Medium's Column.

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CHICAGO, SATURDAY, MAY 22 1875.

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

The Christian religion is to a great extent founded on the miracles of the Bible, and they, in all instances, have ignorance for a superstructure...

But being "in favor" of God performing a miracle, will not induce him to do so. Miracles, however, have received various interpretations...

But of what does the miracle in Jonah's case consist? Of course, in his safe passage to the whale's stomach and in his preservation from the ordinary processes of digestion...

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...

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...

By the Sandwich Islanders this wonderful preservation of Miss Miller, will be regarded as a miracle, and it will have place in their history as such, the same as Jonah is recorded in the Bible...

From a pyramid in the desert's sand A mummy was brought to Denmark's land— The hieroglyphic inscription told That the body embalmed was three thousand years old.

It was the corpse of a mighty Queen, Examining it, they found between Her closed fingers a corn of wheat; So well preserved was this little seed, That, being sown, it put forth its blade, Its delicate stem of a light green shade, The ear got filled with ripening corn, Full-grown through sunshine and light of the morn.

That wonderful power in a corn so small— It is a lesson to each and all. Three thousand years did not quench its germ— It teaches our faith to be strong and firm, When out of that husk a new plant could be born.

To ripen in sunshine and dew from the sky, Then, human soul, thou spark from on high, Thou art immortal as thy great sire, Whose praise is sung by the angel-choir!

The husk, the body, is buried deep, And friends will go to the tomb and weep; But thou shalt move on, on wings so free— For thine is the life of eternity.

That wonderful power of so small a seed— The miracle seen in that corn of wheat; It puzzles the mind; but still it is done By the Author of Life, the Eternal One.

Jesse B. H. Shepard, the Musical Medium. Mr. Shepard is at present in this city. He is regarded by many as the greatest musician of the age. He is a medium. His great success has been achieved through the aid of spirits...

of the Grand Repertoire Lyrique, particularly in the beautiful "Robert le Diable," 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...

Don Piatt, in the Washington (D. C.) Capital, pays him this high compliment. Nor is Mr. Shepard's voice less remarkable. It is not human at all. Running from a deep, mellow bass to a soprano, where the high O is held for forty seconds...

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. Rosmer, on Saturday evening...

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...

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 an ancient Sanscrit, then a fly track, and then an Egyptian hieroglyph...

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...

Rev. B. F. Bweb, 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 language in the pulpit; that he gesticulated in such a manner that the ungodly likened the church to a theatre or a circus; that he had figuratively threatened to bury his congregation, and preach a funeral sermon over their remains; and that he used abusive and slanderous language."

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

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

clef 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 scene of lovely flowers, executed by an Italian spirit artist, through the hand of Mrs. Blair, another remarkable medium.

Hudson Tuttle.

This well-known author has prepared a series of lectures on the Great Religions of World, Brahmanism, Buddhism, 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 townspeople, which were largely attended and well received. These efforts were not so much doctrinal as literary, and were full of research and instruction. The portrayal of the life and character of 'Mohammed,' who was the subject of the second lecture, was intensely interesting, and doubtless many were surprised to behold the great religious revolutionist and enthusiast stand out in so grand and transcendent a light under the illumination brought upon him by the lecturer."

"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 Heights, Ohio, May 21. It was an eloquent effort and was received with great favor by a large audience. He intends to visit Worcester and Friendship, N. Y., and Sargis, Mich., in June.

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

Statistics have recently been published showing the condition of the Church of England. Since the year 1800 and before the year 1872 the Church of England had built 3 204 churches and rebuilt 935, 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, over 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."

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 in this city. She starts for California the 23rd of May, and will answer calls to lecture on the route. Any one wishing to do so, can address her at Indianapolis, Indiana."

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

POEM BY A PRISONER.

To the Editor of the Chicago Tribune. CHICAGO, May 7.—The verses enclosed were given me by a member of your State Legislative Committee appointed to visit the Penitentiary at Joliet. They were written by a prisoner confined at that institution. The deep feeling and more than ordinary poetic talent which they evince make them worthy of great 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, Only a patch of azure, Only a cluster of stars; Only a barren future, To starve his hopes upon; Only stinging memories, Of a past that's better gone; Only a scorn from women; Only hate from men; Only remorse to whisper, Of a life that might have been.

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

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

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

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

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

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

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

L. D. DAVIS, NEVADA, IOWA.—The columns of the JOURNAL, are and always have been open and at the service of the Brother 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 readers of this paper.

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

RESOLVED, That the Old and New Testament Scriptures, King James' translation, teaches modern Spiritualism, and sustains it in all its phases and manifestations. RESOLVED, That the church of which I, Rev. E. W. Hammon, am a member, is the church of Christ, based on identical faith and practice with the church founded by Christ and the apostles.

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

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

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

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

LOUIS B. BURNARD 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 Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained at wholesale or retail, at 232 Race St., Philadelphia.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE.

For some time past my spirit friends have been urging me to add to the Philadelphia Department, one in which they may have the opportunity of finding their thoughts to the world.

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 some that I may report as given through other mediums, whose names will be given with their communications.

Communications Through Katie R. Robinson, of 2123 Brandywine Street, Philadelphia.

AUGUSTUS EVANS, OF ALLENSTOWN, NEW HAMPSHIRE

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.

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 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 BURHAM 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 house I was there, 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 onward, though I did not forget the friends I had left behind; still there was something irresistible that drew me upwards—I was thankful when I learned that it was better that I should pass away as that again 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 little well home; it was there my spirit left the body. 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 truth. 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 operate in chrysalizing man's organic form into that refined condition that enables man's spiritual nature to express itself as it sees, knows and understands by its spiritual senses.

Quod of the important questions is to discriminate 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 whose angel world are acting as their instruments; that passive state that sinks your individuality and make 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 Nazarene 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 wisdom, 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.

A Curious Dream.

A dispatch from Georgetown, Del., says: "John Andrews, the colored local preacher 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-readers' 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 Converge with the Patient.

Mrs. A. H. ROBINSON, Healing Medium, Chicago.—As an act of justice to your mediumship I will state that the young lady whom you prescribed for at my request, for insanity caused by suppressed menstruation, 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 indifferent 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 other 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 humanity. Orono JOHNS, Burlington, Racine County, Wis., May 2, '75.

Removal. 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 Custom-house building. It being three stories higher than any building near it, and surmounted with a flagstaff, 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 on Dearborn street and west on Fourth Avenue.

Only One Dollar a Year.

That beautiful magazine, THE LITTLE BOUTIQUE, is sent free of postage to any person one year for ONE DOLLAR. Any one who will get up a Club of Five-subscribers, will have it sent to him or her free. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill.

Postage Must be Prepaid.

Occasionally a subscriber remits only \$3 to renew the JOURNAL. It requires fifteen cents more to pre-pay the postage. When \$3 only is sent, we credit that proportion of the year, which makes us trouble, and it is more difficult for the subscriber to keep a run of his credits. Always send \$3 and that will renew and pay the postage for one year.

\$1 65 cents renews trial subscriptions one year.

Post Office Address.

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 receive 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.

Bro. E. D. Babbitt's address is No. 3 Clinton Place, New York

Business Notices.

WALLACE'S Tonic Stomach Bitters, the great tonic and blood purifier, a perfect eradicator of all bilious diseases, a safe and superior tonic operating on the liver and kidneys; strengthens the nervous system; a sure cure for fever and ague, loss of appetite, indigestion, and all diseases of the blood. Try them and be convinced. Sold only by druggists and dealers—never sold in saloons.

As people learn how true economy it is to use Dobbin's Electric Soap, (made by Cragin & Co., Philadelphia), the common, adulterated, dishonest soaps are being driven out of market. Try it.

Perfectly Restored to Health by Spirit Power.

MANSTON, March 22, 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 you your money. She is a poor 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 little 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 CURD. FRANKLIN CITY, Jasper Co., Iowa, March 25th, 1875. Mrs. ROBINSON, Chicago, Ill., DEAR SISTER:—Your letter dated the 15th 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-office order for \$2.50. 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 SISTER:—I do not know as it is necessary for me to send for new magnetized papers. Since I begin 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 I shall do so. Yours truly, PETER MAJERUS, 510 North Lee St., Bloomington, Ill., March 25th, 1875.

ONE BOX CURED HIM AND HE WANTS IT TO SELL.

TAMA CITY, 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 say, tobacco chewers, try it. It will cure you. I want the agency of Tama County, Iowa, to sell your tobacco antidote. I think I can sell a good deal of it this coming year. I shall

make a business of selling it. How much will it cost me a dozen boxes?

Hoping to hear from you soon, I remain, W. F. BURTLEY

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—Mrs. C. M. Morrison.

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 CLAIRAUDIENT.

From the very beginning, hers is marked as a most remarkable career of success, such as has seldom if ever fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored.

Mrs. Morrison, becoming entranced, the lock of hair is submitted to her control. The diagnosis is taken through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspondent.

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Medical Band use vegetable remedies, (which they magnetize), combined with a scientific application of the magnetic healing power.

Diagnosing disease by lock of hair, \$1.00 (Give age and sex)

Remedies sent by mail prepaid.

SPECIFIC FOR EPILEPSY AND NEURALGIA

Address Mrs. C. M. MORRISON, Boston Mass., No. 102 Westminster St., Box 2519

v17:25 13

Married.

Married, in St. Louis, Mo., on April 2, 1875, by the Rev. C. W. Thompson, the following: Mr. WILLIAM W. HAZEN, of Dearborn, Wis., and Miss MARY J. WEST, of Wisconsin.

Passed to Spirit Life.

Passed to Spirit Life, Mrs. HAZEN, of Troy, Wis., on the 10th of May, 1875, in the 75th year of her age.

Her husband, Mr. W. H. Hazen, a Philologist, died in 1868, in the 70th year of his age. She was a devoted wife and mother, and her death has been a source of great sorrow, consolation and hope, in the Spirit world.

Deposited this 21st day of April, 1875, at the office of the Clerk of the County of Adams, Mo., for record, the following:

Married, on March 17, 1875, at Adams, Mo., of the County of Adams, Mo., the following: Mr. WILLIAM HENRY DUBOIS, aged 20 years, and Miss MARY ANN DUBOIS, aged 18 years.

He is engaged from Farmington, Ill., to Oregon, in 1875, and has been a firm believer in the Harmonical Philosophy for the last twenty years. He has a wife and one child, and to mourn the departure of a kind husband and an affectionate father.

Passed on to her home in the summer land on the 20th of April, 1875, Mrs. MARY ANN DUBOIS, nee Lisa G. Guss, after a painful illness of four months, aged 41 years.

Her bones are moldering to decay. Her flesh is dropping fast away. Beneath the cold and pulseless clay No more we gaze upon her form. Agone with life, blood, heat and warm, Death's angel rears one-eveering grin. And breathes to her the fatal psalm: 'Laid her in a lonely room in the earth. And wave her spirit a new birth. Love through the air, and gain to her. And we will be, could not heroic deum. Ours to thy liberty of her. And rest I found she found not here.

DR. H. TONGUE,

No. 193 S. Clark Street, Chicago.

DR. TONGUE has been in the city of Chicago over six months, and has had the greatest success in curing the various diseases of the eye.



HEAD, EYE and EAR,

By the Galvanic Process, which is neither painful or dangerous. First-class references can be had by calling at the office of Patients that have been cured years ago in this city, and did not get parts of the country. Those afflicted with disease of the head, such as Headache, Neuralgia, Dizziness, Catarrh of the Head, Partial Deafness, etc., by reflecting to the cure, are liable in time to find that the cure has become complete. If the disease is more in the forehead, that the eye will suffer, either by getting Granulation, or inflammation. Drops in the eye, or on the eye, is a guarantee to do by the Galvanic Process. We have had many Patients in the city who are afflicted with loss of sight, and lose of memory; also nearly blind with AMATEURISM, with such, severe pain in the eye that they could get no rest either night or day, for many months, and they generally come to me as a last resort, and have been cured in a very short time. Cure performed without the use of knife or caustic; and no glass eyes for sale, as we can cure both eyes without destroying one to save the other, as is often done by the ordinary practice. Examination free. Cure guaranteed to responsible parties. Office hours from 9 A. M. to 3 P. M. v18:25 14

THE TOLL-GATE Prize Picture sent free!

An Examination of the pictures will cost 50 cents to find. Address with stamp E. C. ABBEY, Buffalo, N. Y. v18:25 14

500 AGENTS WANTED,

in all parts of the Union, for THE NEW GOSPEL OF HEALTH. A book of great merit, of the progressive philosophy, treating of the recuperative principles of healing without drugs or stimulants. Inducements are such that no \$75 to \$100 per month can be realized. Applicable by Letter. Express postage stamp. Address Stone, M. D., Lung and Hygienic Institute, Troy, N. Y. v18:25 14

ESPIONISM, SPIRITUALISM, WITCHCRAFT, AND MIRACLE.

A Treatise Showing that Espionism is a Key which will unlock many chambers of mystery. By ALLEN PUTNAM. Author of "Spirit Works," and "Natty, a Spirit." Price 50 cents; postage free. v18:25 14

NIAGARA



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CASH ASSETS, \$1,500,000. INVESTED IN UNITED STATES BONDS, and \$100,000

The Record of this company in the city has been and throughout the West, while one of the four companies forming the late "Underwriters' Agency," is well and favorably known.

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\$200

NOW READY,

Col. Olcott's Great Work,

People from an Other World.

Full and Illustrative Descriptions

WONDERFUL SEANCES

Eddys, Holmeses.

Mrs. Compton.

The work contains a series of seances, and is the photographic copy of a series of seances, which have never before been published in book form. It is a rare and valuable work, and is the only one of its kind. It is a series of seances, and is the photographic copy of a series of seances, which have never before been published in book form.

Illustrated with some

Sixty Engravings,

Consisting of

Portraits, Groups, Landscapes, Interiors

Diagrams, Fac Similes, &c.

all of which are printed in the most beautiful style. The style is accurate, fresh, engaging, and a stimulating dramatic interest is given to the narrative of events by the literary skill of the preparator. Still there is no attempt at sensationalism. A reason is given for everything, and even the stories of the past lives, got from the Eddy family, though unnecessary, such as the author could not verify, have their place, and bearing to the general narrative and affording interesting matter for psychological speculation.

The Work is Highly Illustrated.

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An Allegory.

BY A. Y. SUDDICK

Once in the long ago, in a far country there lived a great and powerful monarch, who was exceedingly wise and rich. Among his 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 under such 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, he, by 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 instrumental 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 15th to the 23d 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 poisonous, 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 curiosity 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 ate 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 gardener, and seemed 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 affliction 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 Genesis 3d chapter and 16th verse), they would rear a numerous progeny all of whom would be alike afflicted; 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 greatly, 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 unperceived.

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 excuse 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 it of royal blood.

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 thus he accomplished in the following manner:

He caused it to be proclaimed that the only antidote to the dreadful poison that was so sorely affecting 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 it flattered 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 singing 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 fashionable, 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.

Steevilville, Mo.

A Word of Caution.

EDITOR JOURNAL.—I read weekly, with great interest, the frequent details which you give of materialization seances throughout the country. The evidence 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 exceedingly careful how we accept any alleged materialization as truth. There is, unfortunately, too much precutary inducement to tricksters, and too great an army of credulous believers, 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 wonderful 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 articles to be utterly without effect upon any mind accustomed to scientific methods of research.

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

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, how 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 usual avenues of trickery which an expert operator may invent.

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 submitted 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 seances, 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 cautious 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 attended, 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 persons 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 partition.

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

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 phenomena, 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 than those 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 sharp eyes will observe. With articles written thus we will know what they really did see, and can judge for ourselves more intelligently of the credibility of their communications.

C. M.
Pailladelphia, Pa.

Voices from the People.

BETHANY, MO.—A. Williams writes.—The JOURNAL makes its weekly visits to us, and it has become a household necessity. We could not get 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 probably tell a few of the people to think 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 titling 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 banacle of social freedom. We are rather few in number here, but strong in faith. Doctor C. P. Sanford, of Iowa, was here a few months, 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. Yodiglow writes.—We are trying to advance the cause of Spiritualism all we can, by the circulation of the JOURNAL. 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 machine 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 the "iron," when it was made manifest that the machine would work, as he 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 JOURNAL, and take great interest in the Spiritual Philosophy set forth in it. I have read hundreds of accounts of phenomena, which seem to defy all science. On the 27th day of April, 1875, at my house, in the town of Darlington, Wis., there was a "medium" incident occurred, that to my mind puts the "medium" in the shade. On the day before referred to, my daughter was sewing on a Singer machine, and all at once she obstinately refused to work, and on examination 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 six times when she became discouraged and quit. Her mother then came to the rescue, 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 bodied orthodox of the nineteenth century, who will tell me how this was done without breaking the thread, the shuttle being perfectly found, 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 these 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 held responsible for the vagaries and nonsense of shallow pated fanatics, nor for the whoredoms of lustful free-lovers. I have never been able to understand how a knowledge of the fact of spirit-communication, 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, we know, but their utterances may be true or false, foolish 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 unimproved, and the medium on the same plane, then the utterances are the reverse. I am a reformer, but I hold each individual spirit, in and out of the flesh, responsible for their utterances, and refuse to believe that Spiritualism is answerable in any 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 reformers. 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 free-love any more than oil can with water. When Spiritualists become independent enough to call and to hold Spiritual conventions, leaving out all side issues, then thousands will come forward and acknowledge themselves believers, and take an active part in them. They will hide their heads and ignore the whole thing, and who can blame them!

BROOKLYN, N. Y.—Emella Steep Seaman writes.—Before I ever heard of spirit rappings, I was completely at a stand 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 manifestations 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 now; and as you are desirous 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 been revealed to me, and I have been freed, and I taught me that the union with God, my Father, 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 unbelievers, I care not, for I know that I communicate with those who have passed to a higher life. Just let us come to our glorious Philosophy with the hearts 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 drew 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 tins 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 sinking 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 superstitious, 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 and cheering words from the other shore. Brother Colby said to me a few days since in the Evansville 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 bigotry; and let us all be true to the cause we advocate; and likewise do all in our power to sustain our mediums, for we will know the thorny path they have to travel. I often go to mediums to obtain messages for my friends, and I have 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 loving words to all. Dear friends in the west, how happy I should be to see you all, and with a hearty "abracadabra" hand say, "God bless you." Let me see your friends and relatives who despise this glorious truth! Then I can sympathize 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 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-communication. 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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Mrs. R. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1874. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp—it causing a smarting sensation. I continued the use of this preparation about three months, when I noticed the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let me state that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair.

I can fully substantiate the foregoing by 15,000 witnesses, if necessary, and will answer correspondents if desired. W. H. SMITH, Springfield, Mo.

Don't forget to send a letter stamp to pay the postage on the answer desired.

Mr. Smith enclosed a lock of his hair along with the above letter. It is about one inch in length, end of a dark brown color, soft and lively as that of a young man of twenty.

Mrs. Robinson diagnoses the case and furnishes the Restorative complete (sent by express or by mail) on receipt of a letter in the handwriting of the applicant or a lock of hair. She diagnoses each case, and compounds the *Hair Restorative* to suit the temperament of each person whose hair is to be restored.

The Restorative never fails to reproduce a good head of hair in less than one year, no matter how long the applicant may have been bald.

Address Mrs. A. H. Robinson, corner Adams street and 5th Avenue, Chicago, Ill., enclosing \$5.00, which covers full expense of Restorative, remedy, and postage express.

Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of \$1.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspaper and quack will tell you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote cleans up the system and restores it to its normal condition, as it was before imbibing the baneful desire for a poisonous weed. It is a remedy presented by a hand of chemistry long in spirit-life, and is warranted to be perfectly harmless.

This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it. Address: RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Adams Street and Fifth Avenue, Chicago, Ill., either for wholesale orders, single boxes or local sales.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years. LORENZO MEKKER.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite for tobacco. DAVID O'HARA.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me and I feel perfectly free from its use. Have no desire for it. F. H. STARK.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or hankering for it. G. A. BARBER, Oswego, N. Y.

Mr. R. T. Wyman of Waukegan, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote, and that he is entirely cured of all desire for the weed. Inclosed find two dollars. Please send me a box. Oshkosh, Wis. D. H. PETERS.

For sale at this office, \$5.00 per box. Sent free of postage by mail. Address: RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Adams and Fifth Avenue, Chicago. Dollars per dozen, but the case must accompany each order.

Contemplation on Divinity.

BY M. H. CHAVEN

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

All nations and tribes, civilized and semi-civilized, as far back as history extends, have been inspired with religious reverence for a Supreme Being, as the author of their existence...

gave no encouragement to the practice of human immolation to Deity, then common, and which was supposed by Abraham to be a divine ordinance...

The surrounding gentiles, contemporary with the Israelites, likewise depended on their gods in battle, but regarded the Lord only as a god of the hills...

Their enemies, in tolerating the use of images, did not suppose an idol to constitute the Divine Being, but merely employed such symbols to bring an idea of Deity within the range of their comprehension...

All ancient gentle denominations, like the judicious town clerk of Ephesus, believed their respective systems of theology to be of divine origin, and each equally consecrated to sacred purposes...

It was from such supernatural aspirants as Mezu, 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...

Paul worshipped the unknown God of the gentile Athenians, but failed to solve the mystical problem involved in the inscription on their altar by refusing idolatry to reconcile Mosaic theosophy with a crucified God...

Annie Denton Cridge.

[From Common Sense]

Saturday evening, March 27, at eight o'clock, Mrs Annie Denton Cridge passed to the other life, from Riverside, San Bernardino county, California, aged 49 years and 8 months...

Mrs. Cridge was born in England, and raised in the Methodist church, which she joined at the age of fifteen; but undertaking to obtain arguments to convince a free thinking relative, she reasoned herself out of all forms of orthodoxy at about the age of eighteen...

These experiments, and the resultant philosophy, have been partially embodied in a novel entitled "Is it Impossible?" contributed to the Present Age and the "Sun of Things"...

She had a peculiar faculty for teaching children, both orally and in print. For twelve months in 1859-60 she published a child's paper. She realized most intensely the need of progressive literature for children...

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 set his icy seal, were, "love is stronger than death."

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

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...

The object of this little work, "The Cross and Steeple," is to show that Christianity is founded on the ancient phallic religion of India, Egypt and Syria; and that the modern cross and church steeple were originally modeled after the emblems in use among them.

Hence the reverence for these principles—for the sexual parts (the "Phallus," male, and the "Yoni," female) as their types. These were carved or drawn, true to nature, and became symbols of the male and female principles...

In the dim and undefined pre-historic age, out of which the distinct forms of Phallician, Assyrian, and Egyptian civilizations emerge, phallic worship appears to have been universal. The supreme god of the Assyrians was Bel, the Procreator.

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."

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 their signification, the answer is not conducive to our reverence.

In reference to the developments of modern Christianity, so called, the author holds the following significant language: Christianity, founded on phallic conceptions, is, true to its origin, a religion of feeling and emotion. Its basis is the passions. To them it makes its strongest appeal; without them it is nothing.

It is not with a scuffling spirit I have studied this interesting subject, which exhibits more than any other the vital affiliations of religious systems, however diverse, and reveals the foundation of them all. Because Christianity is held to be the only true system, of divine origin, and infallible, it becomes necessary to show its human origin, and its relation to the so-called Pagan systems.

Moses Hull and the Fruits of Free Love. [From the Boston Herald.] It would seem from the article of Mr. D. W. Hull in Saturday's Herald, that to set forth the practical workings of free love is itself an "assault upon the character" of the apostles and exponents of the doctrine, such as Mr. Moses Hull.

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criticised, and if thought good followed as an example; therefore we publish it, and never yet have we had one second's regret. But when it comes to the fruit of Mr. Hull's "mode of life," he does not publish that, but tries to hide it from the light by falsehood.

What Mr. D. W. Hull says about being "for the truth and the truth only," and about the quarrel being waged against Moses & Co., "because we will not be hypocrites, because we will not be honest," comes with a very bad grace.

That Mysterious Pin. H. N. Maguire writes as follows in regard to Spiritism at St. James, Montana, Ter. Spiritism here, as everywhere else, where a spirit of free investigation has been developed, is the triumphant faith.

E. D. Babbitt, D.M. PSYCHOMIST AND ELECTRICIAN. He has remarkable success in Magnetic Healing where all other methods fail. Rheumatism, Paralysis, Epilepsy, Nervous, Female and Blood diseases treated with skill and successful cures built up.

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TRUE SPIRITUALISM. A concise, comprehensive statement of the principles of TRUE SPIRITUALISM. Understood by the author, Student of Illegitimate Appearances. The author desires that all who wish to more fully understand the True Spiritual Philosophy, should read his little work. Price, bound in cloth, 50 cents. Paper covers, 30 cents. For sale, wholesale and retail, at the office of this paper.

WANTED—An active business partner with one or two thousand dollars, to take the sole department of a manufacturing business, at which a fortune can be made by energy and perseverance. References exchanged. Call on, or address S. W. SWEET, M. D., 409 West Randolph St., Chicago, Ill.

WE HAVE IT! ATTENTION! Farmers and Gardeners! READ THIS!

The Celebrated Spanish Nut Chufa or Souchie! 150 Bushels per Acre on Poorest Land. A new variety, very large, sweet and delicious for food, fine for poultry, fattens more than forty acres of the same land in corn.

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