

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

#### S. S. JONES, EDITOR, FUELISHEE AND PROPRIETOR. VOL. XVIII.

## CHICAGO, MAY 29, 1875.

#### EXPERIENCES IN HIGH LIFE.

A Seance at the Imperial Palace of Paul in Russia.

#### BY JESSE SHEPARD.

In trying to give a description of what I saw while in St. Petersburg; I hardly know where to commence, for there is so much to be said concerning this peculiar country and people, that were I to write a volume it would hardly hold one half of what I would like to say. My first impressions when arriving in St. Peters-burg, where strange indeed, nothing I saw around me seemed like any thing I had ever seem before; the cold was intense, yet unlike the cold of America. The snow, too, seemed un-like the snow of other countries, and sitolike the snow of other countries, and alto-gether the scene which presented itself while I was being driven to my hotel in a little sleigh by a veritable Russian mujik, was enough to awaken one out of those extatic reveries of southern bliss, which the dreamy are so naturally inclined to, and usher the bewildered spirit into a land of polar winds, virgin white, and oriental ease. Rather a dif-ficult place for an influx of inspiration I thought, while the sleigh flew past the differ-ent places of regal proportions, and covered with snow and blocked up with it on every with snow and blocked up with it on every side, but I was soon in an element of warm re-pose and calmer soliloquies, as we descended at the elegant and comfortable Hotel de France, where every thing looked like Paris, and the servants spoke French. I can not here stop to give a description of general life in St. Petersburg, for, were I to do se, I am afraid the work of describing more important things would be left undone. Suffice it in this letter, Russia is unlike any other country in the world, and its people correspond with the world, and its people correspond with the country. I must pass over several months of an intensely interesting sojourn in St. Petersburg-months of luxury, comfort, elegance and the strange fascination of Russian grand deur, and come to a time in summer when the buds where in bloom, and when the whole face of that snowy country was green and fresh, and giving out fragrance. This was now the time for inspiration, and now had come the hour for work and manifestation. It was in the morth of July when I received the first letter of invitation from the Emperor's intimate friend and adviser, the Baron Levin, to visit the Imperial palace of Paul the First situated at Gatchin, near St. Petersburg; the court had not yet left for the Crimea in the court had not yet lete for the orimon in the south of Europe, and were waiting until the Empress was sufficiently strong to under-take the journey. At first I felt rather unwil-ling of the arduous task of appearing before some of the most fastidious and difficile grandees in all Europe, as I had been singing al-most every night during the winter which had past, and felt weary and worn after so many ordeals of fatigue; notwithstanding I was in duced to make the visit, accompanied by an amiable and talented Princess, whom the Baroness Levin requested should attend the first spiritual reunion at the palace. The day was lovely, and balmy winds blew through the northern pines mingled with the perfume of Russian wild flowers, giving to all around a freshness, which induced a peaceful inspira-tion to settle, and invited the higher denizens of spiritual control to come a little nearer earth, and mingle with her worshipers at nature's ungilded shine. My companion and myself both felt this refreshing influence, for now the time and the circumstances seemed to suit well the peculiar occasion, and the divine powers above gave a willing assent to the programme of the day. We arrived at the station and knew there was a strange power which joined us when we entered the train, which was to take us to the station near the palace. The Princess N----- remarked that some thing would happen the train before we should arrive at our destination, but I paid little attention to this, until we were about half-way there, when all of a sudden the engine stopped and some one cried out that we could go no further as the engine was broken. Sure enough, we were planted there in a lone country, in danger every moment of a collision with another train which was expected in a short time. The women became frantic and were getting out of the train, when I heard a voice say in Russian "cara sho," which means all right, or go ahead; immediately the conductor told the passengers to get in, and the engine started again at a slow rate, as if there was just enough power to make it move and no more; finally we arrived safe, but the engine would go no further, and we felt most thankful for this escape, believing it to be due to a great power brought to bear on the engine to make it move. But we were still to experience another sens ation, in which two full-blooded Russian steeds bore us flying through the wild pine forests, up the hills and down the ravines to the palace, in danger every second of being dashed down wild steeps of the mountains. On the horses galloped with augmented fury and swifter speed, making the dust fly on all sides, and tearing the carriage through the roughest places in the rough road. The Princess all the time saying Russian prayers and calling upon saints for safe arrival, while I, with an odd appreciation of the curious sur-roundings, strange scenes, and ludicrous situa-uation, laughed as I hardly ever laughed, for I knew we should arrive safe at the palace garden, and was sure that the horses were hurried on with double speed by an unseen power. The driver, who was one of the Emper-ors's servants, said he never before had seen the

the court yard of the grand old palace, and were received by the Grand Marshal of Russia and his Princess, were welcomed into a state apartment in the west wing of the palace, and there were refreshed with Russian wine and all the delicacies of a Russian table. After resting, the Marshall with all the courtesy of a true born prince and the freedom of an Amercan, invited me to a walk with him through the halls of the splendid palace. We were not to assemble for a seance till late in the evening, so there was time to see something of the grandeur of Russian architecture and the lux-ury of its nobles.

First of all we entered a sumptions suit of apartments, once graced by the presence of the handsomest man in Europe, the Emperor Nicholas. There was a small, low bed, made of iron, with nothing about it to mark the Apollo-like form which once reposed upon its humble and plebeian looking frame, just as the great Emperor left it and the room just as its great Emperor left it, and the room just as it was when occupied. The old Marshal on en-tering the room kneeled down, crossed him-self, and then kissed the bed in token of reverence for the godlike Emperor; when he did this a form passed near the bed and a communication was given in Russian; the Marshall was surprised and full of wonder, but after a little explanation was able to understand more fully the import of such things. We walked through the palace for over three hours, through about 600 apartments of regal

hours, through about 600 apartments of regal elegance and oriental splendor, through so many different fields of magnetism, so many spheres of psychological influences, so many elements of past glory, of grand scenes, of gay knights and brilliant women, of stately splendor and princip mag-nificence, loading the vary air of the place with the memories of wild joys, silent sorrows, love tales of beauty, triumphant songs, romantic illusion, tragic acts, and frightful scenes, which once in the long and silent past were born and nourished within its mysterious halls. I came out of these apart-ments with an influence weighing me down ments with an influence weighing me down with a feeling of sadness and pent up grief. So much I saw and felt could not be uttered in speech nor told with the pen; the palace was filled with immortals ready and anxious to give utterance to some of their thoughts, and praying for deliverance from the bondage: from which they were suffering. In the evening were assembled in the east wing of the palace, in the apartment occu-pied by the Baroness Levin (first lady of hon-or to the Empress) shout fifty lowids and ladies or to the Empress) about fifty lords and ladies of the Russian Empire. The Baroness greet-ed me with the most pleasant smile and hearty welcome, saying, "I knew you would come for the spirits have been here before you; they told me to have everything ready for you, and who to invite." I had not said to anyone at the palace that I intended accepting the invitation, so that this to me was a test of the lady's mediumistic powers. When the Baroness heard of our experience on the way, she said the spirits had told her as much and assured her no harm should come to us on the way. Immediately on my taking a seat with the Baroness Levin in a corner of the salon, German control came and gave the names of three of the Madame Levin's children, a son and two daughters, and on calling for paper the full names were written out in the German language. The Baroness was made very happy and contented by this, as she was not ex-pecting anything of the kind, having looked forward to music and not to an individual demonstration. The Baron Levin now came to the table and received a communication also, which served to make him think, if nothing else, being a great skeptic. After this two Italian spirits came and giving their names in full were recognized by a friend, a Dutchess from the court of Italy. The rest of the evening was spent in music which was given in a grand salon on the sec-and floor, a room full of magnetism and power and inspiration. The time-satiated walls, covered with quaint old portraits of ancient warriors, who fought for Peter the Great, and who regaled themselves on the fat of Russian victories and Muscovian triumphs, threw off an element which seemed to forbid one becoming influenced by the control of higher powers, yet at the same time giving an influence of its own not altogether contrary to the medium. As soon as we reached the top of the grand staircase, I was greeted by a host of the great musical stars in the firmament of imgreat musical stars in the itrmament of im-mortal glory and song. There stood the di-vine Catalani; the great and wonderful Mali-bran, who sang her life out in her song. The lovely Sontag, beautiful in her spiritual sweet-ness, and so inspiring in her magic influence; and the all-powerful Gabrelli who raised to the portals of her heaven her hearers, who crowned her immortal. Supreme amongst those stood her immortal. Supreme amongst those stood Beethoven the god of Symphony, who seemed to direct the whole, and wave his magic wand of melody and sound while all the rest ob served in silent measure the harmony of his majestic command. The music was now to commence, and the chosen invited guests of the palace took their seats in due order, following the will of the medium. (I may here state that only a few of the princes and mem-bers of the court were admitted to this musical scance in the grand salon, because of the order which I received from one of my order which i received from one of my control. This incident created not a little jealonsy and strife among those present for all asked to be admitted, and many were sadly disappointed). The first control was that of Malibran, and never do I remember being con-trolled with more ease and freedom as on that present were shell hound and a horses in such a state of excitement, and could not understand it, but wanted to know why I felt so gay over the exciting and dangerous drive. However, we were placed in safety in

displaying a marvelous power of vocaliza-tion and expression. Then came Catalani who saug a duet with Lablache, the great basso. who sang a duet with Lablache, the great basso. This was considered by all to be the most wonderful test of the evening, and at the last received the most hearty congratulations from the Baroness Levin and the Princess Belselski. The success of the seance was complete, and nothing was wanting to add to the perfection of the whole. Several communications were given of a secret nature, which I am not at liberty to name. During the singing of Son-tage a large portrait was seen to move, which tag a large portrait was seen to move, which caused a sensation in that part of the room. I found it as a whole very orthodox in Russia, for there everything is bound by the law of the Greek church, which is very rigid in its cus-toms and rites; besides this the Russians are extremely fastidious and difficult to please, not only in music but as regards Spiritualism. Of those nobles whom I visited, I may mention the Prince Guidionoff, member of the Imperial court; the Count Alderberg, also present at the palace during the scance. The Count is the greatest senator in Russia, and I believe a Spiritualist. Prince Dolgarouki, Prince Nameneski, Galechin, Abamelik, Baron Keller, Senator, General Count Jourafski, Marshal Senator, General Count Jourassi, Marshal Bousolf, The Grand Duchess Marie, The Grand Duchess Helene, The Grand Dukes Constan-tine, Czearovitch, and all the members of the Royal family. In a another letter I intend giving a descrip-tion of how the Russian Spiritualists conduct a sceance, and also what their notions are con-

cerning American Spiritualism, and I may add my second seance at the palace. Chicago, Ill., May 15th, '75

## Spiritual Revival in Boston.

CLOSE OF MUSIC HALL COURSE-DR T. B. TAX LOR-REVIVAL-MRS. MAUD LORD-WONDER FUL TESTS-SPIRIT FAIN FING, -ETC., ETC.

#### [Letter from Observer.]

The Music Hall course of lectures for the resent season closed some three weeks ago. Last year's course was not as great a success as the management could have desired. The audiences had run down to a comparatively small number. Some object to the hall though Beethoven is a new and beautiful hall, and in a good location. It was intended to close the course by our popular Brother Thomas G. Forster, but his health was so poor he was compelled to decline. The mana that t, with some misgivings, engaged

Mrs. Levitt. I lived at No. 3 Forest avenue. I would be glad to have a Spiritual minister to speak at my funeral. But as all my people are strangers to this religion, they will probably get Rav. Mr. Cheney. He is liberal and good, but I would be glad to have some one to assist him, that understood this Philosophy, for it would help me." And it was all so. The next day all these facts were developed. She had died at half-past 3 o'clock that night; Rav. Mr. (Cheney was engaged to preach the funeral, etc., etc.

#### ANOTHER CASE.

ANOTHER CASE. Mrs. Lord, on Friday, April 15th, was walk-ing through the hall of her own house, and heard a spirit say: "Frank's father is dead." "Emma, who is Frank?" This question she asked of the young lady that was doing the housework. "Why do you ask?" she replied. "Why, I heard a spirit say Frank's father is dead." The young lady burst into tears. Frank is her ——, well, I don't know what the people call it, now-a-days; would have been called "betrothed" in Bible times. A dispatch soon reached the parties from Balti-more, Md., disclosing the whole sad story. KIND TOKENS.

#### KIND TOKENS.

People this way are more given to dem-onstration than they are West, perhaps. It is a good thing to encourage the poor itinerant in his labors, when he proves himself to be worthy. The friends in Boston have given Dr. Taylor two very hearty "receptions," on the augmeise plan

Surprise plan. At the last, it was not kind words only, but a good substantial token of the high apprecia-tion in which they held this worker in our cause. A few days ago he was invited to make a little visit to Haverhill, Mass., and while there his friends did him handsomely at the rooms of Drs. Rich & Jack, late of Philthe rooms of Drs. Rich & Jack, late of Fill-adelphia. Your readers will remember Dr. Jack as the meduum of the "Circle of Light," in Philadelphia, Penn. The Dr. (Taylor) was invited to Haverhill by the request of the spirits that he might be honored, as the recipient of a great favor—to mit, the unveiling of a magnificent spirit

wit: the unveiling of a magnificent spirit painting. This was a part of the programme, after which, in a next little speech, Dr. Rich esented a souvenier to Dr. T. of a very substantial character, as a token of love and re-spect by his Haverhill friends. The following is an imperfect sketch of the magnificent painting: " OGABITA," This is an oil painting representing the rescue of a little child who is gathering waterlilies, and becoming so absorbed in securing them, loses her balance and falls in the water and is drowned. In the foreground is seen a cance with the spirit of the child speeding its way to the Spirit land, holding in its hand's beautiful water-lily, while emerging from the mist is seen the spirit of Ogarita, one of (Dr. W. L. Jack's guides, who is the medium of the Circle of Light, of Philadelphia), and in her band bearing a bouquet of beautiful flow-ers, the most prominent being a calla-lily of rarebeauty and symmetry, with other rich flow-ters, in the act of offering them to the child in the cance while to the left of the spirit, is seen a dove descending from the Spirit-world, and on either side a beautiful grove representing the Summer-land and Spirit-world. Suspend ed over the rocks are beautiful twining flow ers, of richest hue. This is painted by Dr. 8 K. Rich under influence, he having painted many others under the same conditions, and are works of rare value and prized highly.

with his Satanic mejesty. He is a man of much reading and thought, of unimpeachable character, in his county of Washington; yet for his belief in the power of spirits to return and hold communion with mortals, many of his neighbors have long extended the cold shoulder to him. This state of facts was ob-servable to the casual looker-on, of many who attended at the grove meeting, holding a ro-spectable distance between themselves and the spectable distance between themselves and the

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Dublic speaking. On going to the Doctor's house to dinner, about a dozen of us halted in the orchard, to inspect and partake of the fine fruit there in abundance; directly I observed a young Miss approaching us, and as she came in speaking distance, she inquired if there was a gentleman present by the name of Edwards. I answered to that name. She replied that a spirit had just informed her to tell me she was here. I asked her who she was, and what were the circumstances of getting the information. She replied that she was Miss Henderlyter; could see and hear spirits talk. She says, while I was in the orchard, as she was going about the house, she felt some one taking hold of her arm, and lead off in the direction of the orchard, when the spirit whispered into her ears, and requested her to deliver the message, above and requested her to deriver the message, above stated, giving my name as well as the name of the spirit. I had never seen or heard of Miss H, before arriving at Dr. Hobbs. I had known her father forty years previous, but he had long since passed away, and now controls the band of spirits that have this medium we den under charge. A durk seance was held in the evening,

A dark scence was held in the evening, about thirty persons present. There were various kinds of musical instruments laid upon the table, performed upon by the spirits. Several of the company held conversation with their spirit friends. I also observed spirit voices joining in the singing. It was then re-quested that the spirits sing for us, unaccom-panied by mortal voices, which they did very distinctly, to the gratification of all present. After the dark scance was over, Miss H. went into the cabinet for materialization. A face into the cabinet for materialization. A face appeared at the aperture, but too far off from where I sat to be identified. Although de-lighted with the dark scance, I felt somewhat disappointed over the me through Mrs. Hawkes. So in the morning after breakfast, in company with the medium, went into the cabinet alone; no others permitted; even the room door locked inside. We had not taken our seats long before a spirit apparently stood between us, and held aprotracted conversation with me, in audible whispers, remarking that the dark seance on last evening had so exhausted the power of the medium, she was unable to gather sufficient strength for materialization purposes. After conversing about family affairs, she uttered many words of comfort and cheer; of a home in the Summer-land, and of the inspiring and elevating truths of spirit philosophy, and of the bold stand I had taken for the truth. Miss. H. is about twenty years of age, re-sides in Jackson County, and near neighbor to Dr. Creed T. Wilson, whom I knew forty years ago, as a successful practitioner of medicine, when he was located at Leasville. Dr. W. has become an old man, long since retired from the practice, and for many years past, a devoted Spiritualist, who has rendered Miss Henderson much assistance in ther development in her mediumship. I do not think in all my travels, I have met a medium who posall my travels, I have met a menum who pos-sesses as many phases of mediumship as Miss H. / If she continues to develop in the future as she has in the past, she will astonish the denizens along the waters of White River. On the whole the visit to the grove meeting of Dr. Hobbs, was pleasant and instructive. It is strange, nevertheless true, I have come across a number of persons in my travels, who have sought many opportunities to obtain satisfac-tory tests of spirit power to return and communicate with them, who have never received any tests, while in my case I have received innumerable tests of the most palpable, marked character. Others may act and believe as they may think best; as for myself I could not if I may think best; as for myself I could not if I would, doubt our ability to hold communion with the Spirit-world. All the lessons I have learned from spirit teaching has been of the most pure and elevating character, and whatever people in their bigotry and preju-dices may have to say of a subject they have had bittee or no experience in there are those had little or no experience in, there are those by the hundreds of thousands in this country who know for themselves, that the cardinal doctrines of the spiritual philosophy, is as true as any proposition that can be demonstrated by human senses J. EDWARDS Washington, D. C.

#### DR. T. B. TAYLOR,

of your city, for two Sundays, with the prom-ise that, if Mr. Forster was not able to be on hand, he should close the year's course. I have said the management engaged Dr. Taylor with some misgivings. This is true, as I learn, not that any one had any objections to him, but because he was an entire stranger to 

by his strong and telling discourse, and his audiences have steadily increased. We hope the hall may be filled on the occasion of his last lecture."

His lectures were reported for the BANNER by John W. Day, who in closing the report of the second discourse, says: "The speaker closed amid the hearty plaudits of his audi-ence, which signs of pleasure were renewed, when it was announced by the Chairman, Mr. Lewis B. Wilson, that he had secured the services of Dr. Taylor for the closing lecture

of the course—Sunday, March 28th.". The closing lecture was largely attended and the enthusiasm continued unabated. The second step in this

#### REVIVAL

was the "moving of the spirit" to bring together, in social meetings, a few choice friends at private houses. They have usually been conducted by Dr. Grover, Dr. Currier, or Mr. Hatch, all of whom are excellent workers in the good cause. The first Sunday after Dr. T. closed the Music Hall course of lectures, he mooted the question of building a Spiritual Temple in Boston. This movement is now absorbing everything, and is assuming propor tions that are really very promising, more than 50,000 dollars have been pledged already, though no one has been formally called upon. Mr. Dow, publisher of the Waverly Magazine, gives \$25 000 to begin with. The meetings have all been well attended—

and a very great interest has been awakened. I will enclose to you by and by the plan of incorporation, so as to afford your thousands of readers to see that, at last, Spiritualism has taken a position worthy of her adherents, and the grand Philosophy she teaches.

#### MEDIUMS AND MEDIUMSHIP.

New mediums are being developed in all parts of the country in a most wonderful man-ner. In this puritanic city of Boston they are numbered by the thousands; for there is scarcely a Spiritualist family in which there is not more than one member that is medium-istic, and many that are well developed, and new phases of mediumship are beginning to show themselves among some of the old mediums. For example,

#### MRS MAUD LOED,

though a young woman, has been a medium and in the field for a long time, yet a few

Upon the whole, Spiritualism in New England, is on the ascending plain, and the people are commencing to learn that Spiritualists are among the very best people of the country, and will bear comparison as to wealth, culture, learning, social position, etc. Boston, Mass.

#### Letter from Washington.

In connection with my personal experience s an investigator of the truths of Spiritualism, desire to render a simple act of justice to a young lady medium, whose name I have not is yet seen mentioned in a public manner. One autumn evening last year, I was sitting in the parlor of Bro. J Kimball, of New Albany, Indiana, when I had the pleasure of an intro duction to Mrs Amanda Hawkes, of Louisville. Ky., who was on her way to attend a grove meeting of Spiritualists, at Dr. Hobb's, 'near Salem, Indiana, some thirty miles distant. Mrs. Hawkes is a medium for independent slate writing, and for this phase of phenome-na one of the best I have ever met with. I na one of the best 1 have ever met with. I was not intending myself to engage a private sitting, but when she had finished for those who had come for the purpose of having sit-tings with her, she observed that there was a message on the slate for me, which purported to be from my spirit wife, and which was to the effect if L would enout to Dr. Hobb's and the effect, if I would go out to Dr. Hobb's, and attend the grove meeting, she would try and materialize herself, and also hold conversation with me, and pressed upon me to go. I had not heard of any medium in that section of the country for materializations. However-I consented to accompany a party of friends to Salem to see what I could see. On arriving at Dr. Hobb's, about twenty of us, were in-vited by the Doctor to partake of his hospitalities. Dr. H. was a regular graduated physician of Transylvania University, Lexington, Ky., but having secured a fine tract of land near Salem, though a young woman, has been a medium and in the field for a long time, yet a few nights ago she was awakened out of sleep about half-past 4 o'clock in the morning, by the presence of five spirits who stood by her bedside, one of whom a Mrs. Levitt, said: "I passed from earth-life at half-past 3 o'clock this morning, just one hour ago. My name is

## Origin of the Word Protestant,

With the month of April is associated the lerivation and dissemination in a formal and official manner of the designation of Protestant. The Emperor Charles the Fifth called a diet at Spires in 1529 to request aid from the German princes against the Turks, and to devise means for the allaying the disputes growing out of Luther's rebellion against Catholicism. The Diet condemned the reformers and issued a decree in support of the dectrines of the andecree in support of the decree six Luth-cient Church. Against this decree six Luth-ern princes and the deputies of thirteen towns of the Empire formally protested on April 17, 1580. From this act the designation of Protestant, which was then given to the followers of Luther, is derived. The Calvinists were subsequently included, and the title became

## RELIGIO-PHILOSOPHICAL JOURNAL.

## Bew Bork Department. BT.....E. D. BABBITT, D. M. Subscriptions and Advertisements for this paper re-ceived at the New York Magnetic Cure, at No. 5 Clin-ton Place, by Dr. Babbitt.

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#### Our New Location.

While the RELIGIO PHILOSOPHICAL PUBLISH prod headquarters of Spiritualism for the prond headquarters of Spiritualism for the West, I have myself chosen a new location, and that in the literary centre of New York city. My present headquarters at which advertise-ments and subscriptions for the JOURNAL and BOUQUET will be received, are at No. 5 Clinton Place, four doors from Broadway, and about a block from the Bible Building, the Mercantile Library, Cooper Institute Library, the Astor Library, and almost as near the Great Methodist Book Concern, the Society Library, the Union Theological Seminary Library, the Union Theological Seminary (Presbyterian), the N. Y. University, the Woman's Free Medical College, and ever so many other important places. Situated thus in the midst of orthodox religion, as well as orthodox medical institutions, we are opening up beacon lights in various directions which will offset some of these influences, and lead men into more beautiful pathways. A little below, at 24 East Fourth street, is the liberal publishing house of Andrew Jackson Davis & Co. At 189 East Eight street, near Broadway is another liberal publishing house, that of Chas. P. Somerby, at which such works as Comte's, Bradlaugh's, Thomas Paine's, Buechner's, Frothingham's, and several of the leading Spiritual publications are kept. In the same building Dr. Cowan has his rooms, and sends out his inspirational and radical thoughts through the hands of many hundreds of agents. His leading work is the "Science of a New Life," which advocates an exalted standard of purity, precluding sexual use excepting for the propagation of the race, and shows how humanity should be born in order to attain to a sublime manhood. Clinton Place is a continuntion of Eighth street; westward from Broad-way and St. Mark's Place on which is the Woman's Free Medical College, is the eastern part of Eighth street; about two blocks from my office, in Plimpton Hall, the Liberal Club meets every Friday evening and their keen intellects grind into powder many of the superstitions of the past.

#### WONDERS OF THE DAY.

The JOURNAL teems with wonderful phenomena and its series of articles on "Death." is rich with marvelous and most cheering items about what should interest intensely overy human being.

In New York alone wonders are transpiring daily, enough to fill the JOURNAL and triumphantly sustain our cause. On this very Clinton Place, an old school physician, who is now becoming so much of a new school man as to practice . psychomany in many cases, has strange antics performed by the furniture of his room, etc. He puts a slate in a drawer without a pancil and after awhile a noble communication appears on it, written so delicately and minutely as to require a microscope to read

He rubs it out and it gradually comes to full view again. He continues the erasure and learns that the invisibles are using some chemical process which far transcends the knowledge and skill of mortals. Let the chemists

attempt comething of the kind At the residence of Mr. Henry Newton, President of the N. Y. Society of Progressive Spiritualists, and a gentleman of high standing in the city, spirit pictures have been produced by the aid of Dr. Blade which eclipses all efforts the kind that have thus far been given to

ing to the laws of amalgamation, half God and half man. This half-breed difficulty the early fathers of the church saw, and in order to get out of the difficulty, and make Jeaus God in full. - A'Phot in part, they declared Mary im-mile to ; born without sin, and in her moral mathic God's equal, especially born to be the P other of God, and Queen of heaven." Now, dear reader, can you look at these two genealogies, as an impartial judge, and not say the witness is impeached? The first\_impeaches the second in that it declares that Jesus is the son of David through the line of descent, of which Joseph must be the father in order to make the genealogy hold good, and the second impeaches the first, in that it most positively declares that Joseph had no part in it, by making Jesus the son of God direct, thus setting aside Matthew's first proposition.

We will now examine Luke and sea if he comes out any better, after which we will no-tice some of the absurdities of this second genealogy, through which Jesus is made God. LUKE'S TESTIMONY,

as recorded in the 1st and 3d chapters of his gospel, though in some things contradicting Matthew, especially in the genealogy from David to Jesus, being totally unlike, making fifteen generations more than Matthew. Still his main propositions are like Matthew's, with this difference, that he reverses the genealo-gies, giving the one direct from God first, and the natural descent last, commencing the line of descent with Joseph and running back through David, Abraham, and still on back through Noah and Adam to God, showing that by this natural line. Jesus was not only the son of David and Abraham, but also of God in the same sense that every other man is the son of God.

Now, reader, if you will examine the above chapters carefully, I think you can not fail to see that Luke gives two genealogies, as does Matthew; and that the one as fully impeaches the other; for, if Jesus be the direct son of God. begotten of him by the direct overshadowing of the Holy Ghost (Luke 1: 35), then is he not the son of God in the sense of Luke's second genealogy, which begins with Joseph and ends with Adam, which was the son of God. Reader, our second witness, is impeached, and what can we do with their testimony. The witnesses have either impeached themselves, or some later hand in order to deify Jesus, or reduce him to a level with mankind, has added the first or second genealogy to the testi-mony of each of these witnesses; nor do I know as it matters which, for one makes the testimony as unreliable as the other; for if Matthew and Luke have each impeached their first propositions. they may have and result first propositions, they may have each impeached their first propositions, they may have erred as much in every other; or, if a later hand has by inter-polation destroyed these witnesses' first propositions, they may by interpolations have changed the character of every other proposition in their testimony; therefore, in opinion, as honest jurors, we can only accept so much of their testimony as reason and common sense shall dictate to us as reasonable; one of the genealogies may be true, but both can not according to these witnesses.

"But," says an objector, who is zealous for infallibility, "Many of our eminent commenta-tors make the line of descent from Abraham tors make the line of descent from Abraham and David, and come down through to Mary, who they suppose (and it is mere sup-position) was of the house and lineage of David, thus making both genealogies meet in Mary." Pretty shrawd this; but hold on, sir I These commentators are impeaching both Matthew and Luke over sgain, for they both declare that the line of descent is through Jos-eph and not Mary; besides, Luke as good as tells us that Mary was of the tribe of Levi. In Luke 1:5, we read that Elizabath was of the daughters of Aaron, and consewas of the daughters of Aaron, and consequently of the tribe of Levi, And Luke 1:36 tells us Mary was her cousin. Now, the line of relationship as well as de scent was invariably carried through the male, for had it not have been, they could not have kept the tribes separate from each other, as they were permitted to intermarry; but by as they were permitted to intermarry; but by carrying the genealogy through the male only, the difficulty was avoided and the tribes kept distinct; therefore the fathers of Elizabeth and Mary were brothers, and of the tribe of Lavi. "But," says one, "do not his works show him God?" John testifies that Jesus said that "the works that I do shall ye do also, and greater works than these shall ye do, because I go to the father." Were they that followed, and did these greater works divine Godst and are all the great healing mediums of the present divine, and God's equals? I think none will admit it. The first genealogy as given by Mathew and the second as given by Luke, may be taken as true, and no violence be done to either reason or common sense. But to be-lieve Matthew's second and Luke's first, does violence to both. Let us examine briefly some of the absurdities of Matthews' second genealof the absurdities of Muthews second generations ogy. It makes God an adulterer, and conse-quently a sinner. "But," says one, "has not God, as the great lawgiver, a right to do as he pleases?" I answer no, by no means unless he pleases to do right. Sin is transgression of her indicates the lawgiver transgresses he is of law, and if the lawgiver transgresses, he is as much a sinner as the merest subject. The words of Jeaus to the rulers of the Jews, are equally applicable to God if the narrative be true, "Thou that savest a man should not true, "Thou that sayest a man should not steal, dost thou steal?" "Thou that sayest a man should not commit adultery, doest thou commit adultery?" Theologians tell us that Satan transgressed. and by his transgression became the Davil, and was cast out of heaven. Then, in reason, if God should transgress laws, would he not become a devil? God has declared, according to the Bible, that everything shall bring forth after its kind, and there is a law given that whoever shall lie with a beast shall be put to death, and why? Evidently because they are a lower order of being, and should they generate, the result would be evil. So would the result be if God should cohabit with a lower order than himself. According to his own laws he would be worthy of death. "But," says one, "if Jesus be but a man, how can he save from sin, or atone; and how can God forgive?" We answer, if some of the reasonable and common sense passages of the Bible be true, then there can passages of the Bible be true, then there can be no atonement, no forgiveness of sin, nor any salvation in any orthodox sense whatever. "But," says the objector, "the Bible teaches both atonement and forgiveness?" I admit it. I have already shown that it teaches oppol' sites, and this subject is no exception. Bat can they both be true? and if not, which is true't that is the overtion. true? that is the question. In Romans2: 6, we read, "who will render to every man according to his deeds." (Again Gal. 6: 7, "For whatsoever a man soweth that shall 6.7, "For whatsoever a man soweth that shall he also reap." I could produce some 150 cor-roborating texts, but these two are sufficient for my illustration. It seems to me that every reasoning mind, whether Jew, Mohamedan, Pagan, Christian, or Infidel, will admit that the gentiment of the above texts are eminently instant work would be accounted to the second the sentiment of the above texts are eminently just, and what would be expected from a just and perfect ruler. Now if these texts be true, where comes in the atonement, and forgivness of size and salvation by proxy? What can a crucified Jesus save us from? Not from sin, even in the least degree; if so, then shall swe

divine savior in the Christian sense would be a superfluity. Neither could the forgiveness of sin by any means make us morally any betof sin by any means make us morally any bet-ter. If the governor pardons a murderer, and lets him go free, he may rejoice in his freedom, but does it make the pardoned criminal any less a murderer? Has it charged his moral nature in the least? I think it must be a selfevident proposition, (not ignoring in the least the helps that are thrown around the heips that are thrown around us,) that mentally and morally, we are just what we make ourselves. Every man works out his own salvation, is his own savior. I have endeavored to impartially examine the record of the sonship of Jesus, and to my wind the prepared of orticance is in favor

mind the preponderance of evidence is in favor of his humanity, and not his divinity. But as the evidence is destroyed through the impeachment of the main witnesses, I have only my reason and common sense to guide me in the matter. Edinburg, Ind. e 1.40

#### A Monument to Jesus of Nazareth —The First Spiritual Martyr.

#### BY CHARLES C. WILSON OF. PHILADELPHIA.

Paul the apostle, years after the crucifixion of Jesus of Nazareth, explained to the people of Athens, something about the "unknown God" whom they worshiped. The people of that great city were intelligent, and it is won-derful that within the first century, they erect-ed an alter to the "unknown God." By this it would almost seem as though they had never heard anything of the teachings of Jesus, who spoke by the spirit within him. Theologians may explain this want of knowledge on the may explain this want of knowledge on the part of the people of Athens, if they can, with truth divested of modern sophistry. That truth, divested of modern sophistry. That something ought to be done towards spreading the everlasting glories of spiritual truths in various sectarian churches, is becoming more and more evident every day. About 27 years ago, the first intelligent tiny rap was recog-nized by an artless innocent little child, in a lowly, rough tenement at Hydesville, N. Y. Since then the glories of Spiritualistic truths, wonderful as they certainly are, and past the comprehensive powers of the human mind, have spread over the broad continent of America, lighting up many a household, and even tes, inglaing up many a nonsolid, and svon prison cells, relieving many a poor mortal from the darkness of orthodox bigotry, by the intro-duction of spirit light. To the calm, contemplative philosophical spiritual christian the me-diumship of Jesus, comes like a golden beam of the morning after a long night of dark ness and despair.

I must confess I could never realize until with in the past year the value of the New Testament. I thought it entirely impossible that after Jesus was put to death, for him to appear again on earth, take a seat at the table, break bread, speak, and present himself in different places at different times among different people. The narrative was like a dream indeed. began to think it mythical. But within one short year, although brought up in boyhood deys in the Presbyterian church, the creed of which I never did believe, I have had the eyes of my spiritual understanding opened, and now I firmly believe that the appearance of Jesus on earth after his death was literally and ababcolutely true. I have been redeemed from error, by the light of Christian Spiritism, and although I know little about it, yet I have seen enough of its beauty and glory, as well as apparently nonsen-sical and somewhat terrifying phenomena, in several varieties, that I would rather abandonall my earthly possessions, than to relin-quish the happiness of heart, the content of mind in regard to the great hereafter, resulting from a sincere desire to ascertain the truth as developed by Spiritualism and the sure communication we can have from the spirits of departed relatives or friends. Facts are stub-born things, and better than all the theory of theologians. Orthodoxy must finally take a back seat. Mark the prediction. Spiritualism means progression, if I understand it. It means "peace on earth and good will to men." To this I am a subscriber. Now the first thing we, as American Spiritualists should do, is to have a standard, something that will rivet attention and bring the subject more properly before the world. With this end in view, allow me to suggest the following as a preliminary guide to erect a monument to the memory of Jesus of Nazareth, the first intelli-gent martyr to Spiritualism. What society in gent martyr to Spiritualism. What society in this broad and beautiful country will take the initiative? Let the suggestion go broadcast to the world through the columns of your JOURNAL and all other Spiritual papers. I can not say positively, but I am inclined to think, from what I have heard, that a small site on Mount Calvery, now within, but where Jesus was crucified, was outside the walls of Jerusalem, can be had at a cheap price. The Turks have possession of the place, and Turks have possession of the place, and pay no deference to it. Perhaps when they become spiritualized they will see things in a different light, and help to erect the monument.

Resolved. That in commemoration of his vlolent and untimely death, by a rabble horde of priest-ridden skeptics and idol worshipers, that a committee be appointed, to enquire into the feasibility of purchasing a site on Mount Calvary, and to erect thereon a plain monument, to be appropriately inscribed to the memory of Jesus of Nazareth, the first martyr to intelligent spiritual philosophy.

#### A NEGRO LOVE FEAST.

How the Colored Moodys and Hammonds Preach and Pray under Religious High Pressure.

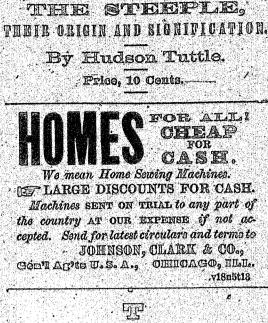
#### [Elississippi Correspondence Cincinnati Commercial].

We give the reader a few specimens of a prayer and an exhortation we heard in a revival meeting among the colored folks, and a anatch or two of the native music. A shining black preacher, glossy as a varnished beaver, gave us a characteristic article in this line. Be ginning his prayer in a low voice, he addressed the Deity as "Thou" and "You," indiscriminately, sometimes indulging in the doubtful grammar of "Thou knowest," and "You knows." Soon his words were uttered as a kind of wailing chant, with a prolonged sound in higher key on emphatic words and syllables. Imagine the effect of such sentences as the following, which we copied as they fell from his lips, the words and parts of words hyphened indicating the word walling of the prayer:

#### INVOCATION.

"Oh, Thou bressed Jesus, who has mot wid dy c-h-i-l'-n so m-a-n-y times befo', come dis way jus' one time mo'-jus' one time mo'. Pull away de cubtains ob dy mojesty, an' fol' back de doahs ob dy g-r-e a-t glory, an' come down dis way jus' one time mo'. Yo knows de poor paniten's is tremblin' in dare sins, like de leaves a tremblin' in de sto'm. You knows how dey's a cryin' an' a weepin' in de dark midnight ob der gloom; you knows de moon turn into blackness an' de stars all blowin' out in de breff ob de tempes' sweepin' roun' de in de breff ob de tempes' sweepin' roun' de sky ob sin. O thou g r e-a-t Light ob de worl', po' in de floods ob de mohnin' upon dure trouble' souls. You see the backslidah trip-pin' an' a stumblin' on his way to hell. O M-a-s-i-a-h, come one time mo'; put on dy beautiful gahments, and come a-trampin' down on de clouds ob dy majesty, and stan' on old Gal·i·l·e·e long time ago; come an' put dat han' where de nall was driv' an' bleedin' an' a-hurtin' sore—oh, come an' put dat han' on de back-slidah's shouldah now, an' stop dat man dis night. Did'n you promise to wipe away his drippin' teahs? You heahs de mouhn ah's cry; you see his drippin' teahs. O turn r-o-u n' Zion's wheel jus' one time mo', an' let down de glory! When de poor mounah call to-night. -when he come a-creepin' an' a-weepin' to de altah, sa ve, sa ve, o h m.m.m.m (a wailing chant by all) sa ve by de blood ob de lamb, (The people respond, 'Sa ve by de blood'). 'Turn de wicked clar' roun'. Tell him whar to go wid his trouble' min'; show him what to do wid his poor broken heart. Comfort de weepin' Rachels; let de weary John lean on dy breas'; hush de stormy seas ob sin; blockade de road to hell; s-a.v.e, Mastah, o.h. s-a.v.e by de bloed ob de lamb. When you hears de wailin' Marys, tell dem dare dead brudders shall come out'n de grave and live; tell de poor chil'n dare sins is all forgiven; tell de a n-g e l s to take up de harps an' de trumpets ob glory; fro wid-e open de mansions ob de New Jerusalem for de jubi-le-e over de one sinner who turns to de Lord to-night."

The prolonged and chanting intonation of the words was indescribable. The effect was at times thrilling. Some parts of an exhortaeloquent, were certainly very practical. The preacher struck nails square on the head as he hammered away.





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-AND-

"Swing low, sweet chariot,

Or, again, in soft refrain:

this paper.

the public. Every feature stands out almost as clearly as in an ordinary flesh and blood carts de visite. He takes no pictures for the general public, but it is to be hoped that he will allow prints to be struck from some negatives which he has on hand and offered for public sale.

Judge Carter showed me some remarkable writing in letters of light on a black ground which were done by a system of spirit photo-graphy without the aid of instrument or pen. through the mediumship of Mr. Evans, of 392 Bowery, near the Cooper Institute. His spirit pictures are admitted to be remarkable and are aken in the dark as well as in the light. With Anderson, the spirit artist, and Slade.

and Mansfield and Foster, which last is now absent in Boston, and many other mediums for healing as well as for tests and materializatioa. New. York is becoming an important centre of Spiritual influence.

> Jesus-15 He Man or God? BYC K H SFORD.

MR. EDITOR:-I wish to lay before your readers, a few plain thoughts, as to the testimony of the New Testament writers, in reference to the Christian Deity, Jesus Christ; as to whether he be Deity or not.

I am well aware that there are many of your readers that believe Jesus to be something more than man-and I wish to say in the outset that it is far from my desire to hurt the sensi-bilities of any one, but as an earnest seeker after truth, I wish to lay these thoughts before your readers.

Every investigator after spiritual truth and opirit communion, receives from the Spirit-world the intelligence, that all in that world are rewarded according to their deeds. Our Christian friends tell us that all such commumications are delusive and devilish; for say they no rewards can be given only through the merits of a crucified Jesus, who, in order to have power to save; must be "very God." In order that there may be no confusion we will take one witness at a time.

MATTHEW'S TESTIMONY.'

In the 1st chapter of Matthew we have two genealogies. The first, a very long one is given in proof that Jesus by line of natural descent is the son of David and Abraham, descent is the son of David and Abraham, in accordance with promise or prophecy. This genealogy begins with Abraham, —runs down through David, and on down through Joseph, "who was the husband of Mary of whom was born Jesus." In accordance with this genealogy, if Joseph be not the father of Jesus, then is the renealogy worthlest condition Jesus, then is the genealogy worthless; and the very, thing Matthew starts out to prove, to very, thing Matthew starts out to prove, to wit: that Jesus was the son of David and Abraham, is whelly untrue. But if this gene-alogy be correct and Joseph be-the father of Jesus, then it must be clear to every thinking mind, that he was just a natural man, and nothing more. For according to this geneal-ogy he comes in a natural line, and in the same way as every other one of the line from Abra-ham down to himself. It seems to me that the ham down to himself. It seems to me that the above statement is clear and to the point. Nuw let us examine the

SECOND GENEALOGY.

This is short, and entirely sets aside the first genealogy, denying in toto the premises laid down in it, as well as the proof to substantiate it, to wit., that Jesus is the son of David and Abraham, and makes him the son of God direct, by the generative powers of God, coming in direct contact with Mary, and most posi-tively declaring that Joseph had nothing to do with it whatever, thus making Jesus, accord-ness of sin for the same reason; therefore a

#### THE MONUMENT.

It being generally conceded by Christian Spiritualists that Jesus of Nazareth was the first well developed Spiritual medium, whose mission was well inderstood to be "peace on earth and good will to men," which, as the principle of the New Jerusalem, or Spiritual religion, has ever been strangely misunderstood by sectarian organizations and improperly applied in enforcing their different creeds o merely human origin, thus blinding their fol-lowers and keeping them in the darkness of bigotry and slavish fear of the Jewish God of terror and revenge, and, whereas, it is well de-monstrated by evangelical writers that Jesus of Nazareth and his immediate disciples were spiritual mediums, who suffered death in their efforts to establish the truth which ema-nated from the God of love and mercy, nated from the God of love and mercy, instead of revenge and terror; and, where-es, in the land of intelligent America, the abiding place of civil and religious lib-erty, the first dawn of Modern Spirit-ualism, emerged from a lowly suburban cabin, similar in some respects to the manger, from which the sublime rays of the spirit of truth and love first issued, nearly pineteen conturies and love first issued, nearly ninetcen centuries ago, therefore

ago, therefore Resolved, That as American citizens, fully believing that "God is a spirit" as distinctly stated by the "son of man," Jesus of Nazar-eth, practically exemplified and beautifully illustrated by him during his life time on earth; and that his second coming, has been and will be more fully developed, in this en-lightened age of the 19th century; that there-fore it is our solemn, and impressive duty to igntened age of the 19th Century i shat there fore it is our solemn and impressive duty, to make manifest to all nations, tongues and kin-dred, our firm and everlasting conscientous convictions of the sure spiritual development of the heaven born truth, the glory of which will eventually illuminate the world, and by its luster rearen the nationary of pleasantness. its luster reopen the pathway of pleasantness, reason and love to our misguided fellow creatures, who have made merchandise of Christi-anity, and turned temples, solemnly dedicated to the worship of God, into places of self-ag-grandisement and personal gain, at the ex-pense of the principles so plainly explained by Jeaus of Nazareth, the first martyr to the glor-ious truth, or coming from the God of Love.

#### EXHORTATION.

"Now, bredren an' sisters, we want moun-abs heah to night. No foolin'. Ef you can't mouhn for your sins, don't come foolin' roun' dis altah. I knows ye. You's tryin mighty ha'hd to be convarted 't'hout bein' hurt. De Lord 'spises mockery. Sometimes you sin-nahs comes foh'rd an' holds your head too high a-comin'. You come foah you's ready. high a comin'. You come foah you's ready. You starts too soon; you don't repent; you's no mounah. You's foolin' wid de Lord. You come struttin' up to de altah; you flops down on your knees, an' you peeps througn you fin-gahs, dis way, and cocks up you eahs to see whose makin' de best pray'r. You's 'tirely too peart for peniten's. You's no mounahs. Ef you comes here to fool, you betah stay away. Bettah go to hell from de pew a sleepin', or from your cabinet a swearin.' dan from de mounah's bench a foolin'. Ef you's not in earnes', keep away from he'eh; don't bodder us. Do you want us to make ouhselves hoase us. Do you want us to make ouhselves hoase an' weah out our lungs a prayin' for you when you knows you's only a foolin' wid de Lord? I tells you to be mighty cahful. I want to see you a comin' so buhdened by de weight ob you sins dat you can't hold up you heads. I want to see you so heart-brok'n dat you knees want to see you so heart brown dat you knees knock togedder when you walk. You mus'be low minded. De Bible lays great stress on de low. You's got to be low down in de dus'. De good book says 'Low (Lol) in de vollem ob de book it is writ.' Now, min' dat an' be low." 'Then, addressing the members of the church particularly, he said: "Bredren in de Lord, you must he airnes' prayin' fob dese poor ain.

you must be airnes' prayin' foh dese poor ain-nahs. You mus' wake up. In dis spring time ob de yeah, when de leaves is comin', an' de flowahs is a winklin' an' a bloomin', what does de leaves an' de flowahs say? Dey says, 'Git up!' ['Amen! dat's so,' from an old brother in the corner]. It is mohnin'; de day is breakin.' Git up! Wake up in de mohnin'. ['Amen! wake 'em up, Brudder Clinton,' from the corner]. Too many ob you 'lessahs ob 'ligion has been sleepin' on de wheels ob time. Git up an' put youh shoulder to de wheels. Den when you kneel roun' dis alfah to comfoht de mounans, don't holler. ['Amen! hallelu-vah,' yelled a sister from the women s side]. vah,' yelled a sister from the women's side]. Every time you hollers de Dabble he put an-other thought in you heart You'd bettah whisper to de Lord dan to holler at de Dabble. Talk low. Let de mounans pray for dem-selves. You bodder dem wid your hollerin'. Git down lon' side dem, an 'struct dem when dey ask, but don't waste breff over any who's peepin' roun' listenin' for nice talk. Don't tell de mounant to watch for visions an' wait for de mounah to watch for visions an' wait for miracles. Jus' show dem how to res' on de wohd an' resk de promises." THE SINGING,

interspersed through the other exercises, was interspersed through the other exercises, was unlike anything we had ever heard. Led by a single voice for a line or two, until the hymn and time are ascertained, the immense congre-gation join in the chorus. A circle of men and women standing close around the prone mourners at the altar, words of song become the expression of a faith strong enough to move mountains. In pulsing rhythm with the music the whole body of the singer sways to and from as if the tune coursed along the yeins and fro, as if the tune coursed along the veins and played upon every nerve. The psalmist of old never offered more acceptable service in the Hebrew, nor touched sweeter melody from his royal harp, than did these Mississippi negroes when they poured forth their joy in such simple lines as:

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#### Book Notices.

WHAT YOUNG PEOPLE SHOULD KNOW The Reproductive Functions in man and the lower animals. By Burt G. Wilder, with 26 11-lustrations. Boston: Estes & Laurlat. 12mo. Cloth. 200 pp. Price \$1.50.

Cloth. 200 pp. Price \$1.50. The complete title of this invaluable book should be, "Some of the Things Young Peo-ple Should Know," for it treats of a subject that should be explained as soon as it can be understood by the young, which is at a far earlier age than most people are apt to think. There is a healthy knowledge and an unhealthy ignorance, and the parent or guardian should see that their children are in possession of the former, and master of a subject most vital to themselves, the regulation of which, if left to chance, may and often does result in the most deplorable physical and moral evil. This book deplorable physical and moral evil. This book is in no sense a medical work, but is designed to embody in the simplest form for students and non-professional readers the latest results obtained by the most eminent investigators in this branch of knowledge. It includes nothing but what every intelligent person should know and can comprehend. The author is widely and favorably known as Professor of Comparative Anatomy and Zoology at Cornell University, and lecturer at the medical school of Maine, and takes highest rank in his special field of science. We can unhesitatingly en-dorse the publishers in their laudable efforts to raise the standard of scientific knowledge among the masses, and can commend the pres-ent work even more highly than some of their previous publications.

ECCE FEMINA, or The Woman Zoe. By Cuyler Pine. New York: G. W. Carleton & Co., Pub-lishers. London: S. Low, Son & Co. 12mo. cloth. Beveled edges, red borders. 133 pp. Price \$1.59

Some years ago a satirical poem entitled "Nothing to Wear" had a tremendous run. A young lady by the name of Peck, daughter of a yankee clergyman, claimed the author-ship, and accounted for Mr. Butler's possesship, and accounted for Mr. Butler's posses-sion of the manuscript in a way not very cred-itable to him. Miss Peck dying a short time since, left a posthumous work, entitled Ecce Femina, or the Woman Zoe. This book is a sharp and clever satire on the "fashionable religion" of the day, and certainly has much of the brilliant and cutting sarcasm which is so strongly marked in "Nothing to Wear." The story is short, but all too long for the "Or-thodox" people whom it flays.

THE ELECTRIC PHYSICIAN; or self-cure through electricity. A plain guide to the use of electricity, with accurate directions for the treatment and cure of various diseases, chronic and acute. Pp. 59, equare 12mo. By Emma Hardinge Brittan. For sale by the RELIGIO-PHILOSOPHICAL FUBLISHING HOUSE, 'Chicago. Drine 50 cents Price 50 cents.

Although Mrs. Brittan has not wholly for-saken the rostrum, where she has won such enviable success, she has, in connection with her husband, Dr. William Brittan, established an Electrical Cure and school, in Bostov. This little book details her method of treatment of all the more common forms of disease, and contains many exceedingly valuable sugges-

THE PERSONAL EXPERIENCE OF WILLIAM H. MUMLER IN SPIRIT PHOTOGRAPHY. Written by himself. 12mo. Pamphlet, 68 pp. Boston: Colby & Rich. Chicago: for sale by the Reingio-Philosophical Publishing House. Price 25ets, postage 2cts.

In these days of earnest inquiry, the au-thor has done well to give a short history of his fourteen years' experience in spirit-photography. His pamphlet is made up of the hisnumerous cases where the photographs have been unmistakably recognized by their friends, the names and residences being given, so that the reader can still further verify the truth if desirous.

is shown by Tertullian, who extatically ex-claims: "How shall I admire, how laugh, how exult, when I behold so many proud mon-archs, so many fancied gods' groaning in the abuse of desired a later

arcas, so many fancied goos groaning in the abyes of darkness," etc. The work is so condensed that it is unjust to make extracts, but its bold and fearless spirit may be learned from the foregoing. With clear and terse sentences, the author fearlessly expresses his ideas. There is no compromise. There is never an ambiguous sound. The reader rises from its perusal refreshed and strengthened. strongthened.

## "Startling Facts in Spiritualism."

#### BY D. WINDER.

BRO. JONES:-From a notice in the JOUR-NAL, I perceive that a second edition of Dr. Wolfe's remarkable book is about to be published. I am glad to learn this fact, as I regard this work, as far as the phenomenal as-pects of Spiritualism are concerned, as the most illustrative and demonstrative of any single volume ever issued from the press. I have read this volume carefully through, and with the most intense interest; and regard the "facts" it contains not only "startling," but, under all the circumstances, the most conclu-sive tests of the truth of Modern Spiritualism ever presented to the American public. I am constrained to believe that, to the appreciative mind, the realities of Spiritual phenomena are more clearly demonstrated in this book, are more clearly demonstrated in this book, than are the prodigies of primitive Christian-ity in all the documents now in existence. It is-a large volume, nearly five hundred and fifty pages, which renders the work rather expensive for general circulation. It is to be hoped that the time will come when Spiritual-ists will have circulating libraries, through which their literature can be more generally brought before the public; in other words, when the "poor will have the gospel," etc. The following brief extract from the author's introduction will illustrate his style, which is remarkable for its terseness, pungency and in-dependence. The author is easily understood, as his ideas are clear and definite and forcibly expressed. In reference to his object in pre-senting his experience and thoughts to the world, he says: "I have the honor of placing on record some startling and significant phe-

on record some startling and significant phe-nomena occurring in Modern Spiritualism, which, to my mind, herald the dawn of a new and important era to the world. This is why I give them the prominence I do." "Some men have personal opinions; among them, I. These I have expressed without reserve throughout this volume. It is of no consequence whether the reader likes them or not. I have not printed them for his approbation, I have not printed them for his approbation, but because they are crystallized convictions of my own mind. Would you have me think one thing and write another? Would you have me preach what I dare not practice? Make me a slave, but do not teach me to be a villain. Lacerate my back, but do not brook my spirit to falsehood. I am that I am. All men should speak their bravest thoughts in the cause of turth." cause of truth."

An important feature in the history of the "Startling Facts" recorded in this book is the

following: Dr. Wolfe employed Mrs. Mary J. Hollis, one of the most efficient and remarkable mediums in the United States, at his own expense, for more than one-fourth of her time, during a period of two whole years. The investiga-tions were conducted at his own home in Cincinnati. To these investigations many of the more prominent citizens of the Queen City more prominent chizens of the cuten only were invited, among whom were the proprie-tors and reporters of the leading journals. The only condition demanded of those who

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# Medium's Column.

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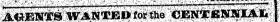
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DR. CYRUS LORD. 180 E. Adams St., Room 4, Chicago.





# ANTIQUITY OF CHRISTIANITY. By John Al-berger. Pp. 61, 12mo. New York: Charles P. Somerby. 36 Dey St.

Whenever orthodox authors have written of the origin of Christianity, they have suppressed every quotation which would appear adverse to its interests. In consequence their works have only the value of an *ex parte* examination, and that by most interested and prejudiced parties. Assuch, church histories, without ex-ception, are unreliable. Mr. Alberger has in this little volume supplied what the orthodox writers have omitted. Small as it is, it indicates profound research, and by a wonderful power of condensation the author presents all the most important information, passages from the early fathers and Pagan writers. It should be read by every Christian who regards his belief isolated and distinct from the preceding Paganism. It is a megazine of facts to the free-thinker. It is a book worth its weight in gold. The first sentence is the key-note on

which the book is composed: "The origin of Christianity is involved in so much obscurity that the most distinguished fathers of the primitive church explicitly de-clared that it had existed from time immemo-

Justin Martyr, born A. C. 90, writes: "If, then, we hold some opinions nearer skin to those of the poets and philosophers in most repute among you, why are we thus unjustly hated? You, in saying that all things were made in this beautiful manner by God, what do we seem to say more than .Plato? When we teach a general configration, what do we teach more than the stories? By opposdo we teach more than the stories? By oppos-ing the work of man's hands, we concur with Meander, the comedian; and by declaring, the Logos, the first begotten of God, our Master Jesus Christ, to be born of a virgin, without any human mixture, to be crucified and dead, and to have risen again, and ascended into heaven, we say no more in this than what you say of those whom you style the sons of Jove." Eusebius says in his Eccleaiastical History "the religion delivered to us. in the doctrines

"the religion delivered to us, in the doctrines of Christ, is not a new and strange doctrine." Amobius wrote: "If Cicero's works had been read as they ought to have been, there would have been no need of Christian writers."

have been no need of Christian writers." "Faustus, a Manichean bishop, addressing St. Augustine, says: "You have substituted your Agare for the sacrifices of the Pagans; and for their idols your martyrs whom you serve with the same honors; you appease the shades of the dead with wine and feasts; you celebrate the solemn festivals of the Gentiles, their calends and their solstices; and as to their manuers, those you have retained with. their manners, those you have retained with-out any alteration. Nothing distinguishes you from the Gentiles except you assemble apart from them."

Thus through a long list of eminent author-ities, and Mr. Alberger concludes most truth-fully that: "A brief sketch of ancient Pagan mythology will establish the existence of the fundamental principles of Ohristianity in the

fundamental principles of Onristianity in the remotest periods of antiquity." His answer to the question, "By what means, then, did the Pope and his monks effect the conversion of the European barbarians?" strikes at the very root of the matter: "By polemical artifice, political and domestic in-trigue, foreign intermeddling, military mis-sionaries and the apostolic exterminating word of converted and unreformed kings." The spirit of the religion of love and peace

attended these free circles, was that they should tell the truth, and make a fair report of what they saw and heard. How far these very rea-sonable terms were complied with, on the sonable terms were complied with, on the part of those who evjoyed these free entertain-ments at the Doctor's expense, will be seen by reading the book. Some of those who are most ready to impeach the testimony of Spirit-ual mediums, proved themselves destitute of the principles of common honesty and truth. But it is all the better for the cause of true Spiritualism that it receives not honor from merely worldly men, who worship only money merely worldly men, who worship only money and fame. Their patronage could not fail to corrupt the celestial fountains of the cause. I wish to say in conclusion, to all the read-

ers of the JOURNAL who may attach any im-portance to my judgment, that they can not make a better investment in Spiritual litera-ture than to purchase a copy of "Startling Facts in Modern Spiritualism."

Carthage, O., April 27th, '75.

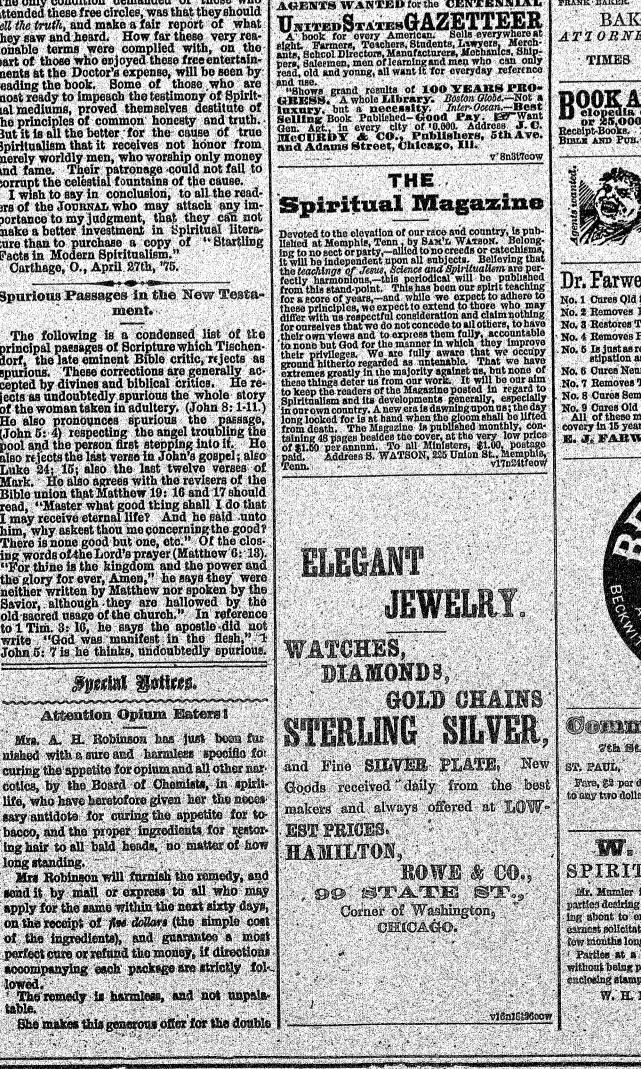
#### Spurious Passages in the New Testament.

The following is a condensed list of the principal passages of Scripture which Tischen-dorf, the late eminent Bible critic, rejects as dorf, the late eminent Bible critic, rejects as spurious. These corrections are generally ac-cepted by divines and biblical critics. He re-jects as undoubtedly spurious the whole story of the woman taken in adultery. (John 8: 1-11.) He also pronounces spurious the passage, (John 5: 4) respecting the angel troubling the pool and the person first stepping into if. He also rejects the last verse in John's gospel; also Luke 24; 15; also the last twelve verses of Mark. He also agrees with the revisers of the Bible union that Matthew 19: 16 and 17 should read, "Master what good thing shall I do that I may receive eternal life? And he said unto him, why askest thou me concerning the good? There is none good but one, etc." Of the clos-ing words of the Lord's prayer (Matthew 6: 18). "For thine is the kingdom and the power and "For thine is the kingdom and the power and the glory for ever, Amen," he says they were neither written by Matthew nor spoken by the Savior, although they are hallowed by the old sacred usage of the church." In reference to 1 Tim. 3: 16, he says the apostle did not write "God was manifest in the flesh," " John 5: 7 is he thinks, undoubtedly spurious.

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## **RELIGIO-PHILOSOPHICAL JOURNAL**

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ORIGACO, BATURDAY, LIAY 29, 1675.

#### A Tempest in a Teapot.

PAWLINGS, N. Y., May 7th, 1875. To THE EDITOR, S. S. JONES:--I take this opportunity to let you know that I do not want you to gend me your infidel paper any longer. I have not read but two or three of the numbers you have already sent me, and what few I did read made me think that those who write such blasphemous language, ought to be hanged by the neck until they are dead i dead!!

MISS MARY E. DIBBLE.

Individuals, like nations, may be divided into distinct classes, viz.,-enlightened, civilized, half-civilized, "barbarous, and savage The enlightened are those who ascribe to God the possession of a philanthropic spirit; who entertain the idea that he never places, either in this world or the next, a single obstacle in the way of those who desire to reform. His countenance is all ablaze with benevolence, and he never frowns on the erring; never points the finger of coorn at those who are wallowing in the filth of licentiousness, and he needs no law to compel him to act justly towards all. His mind is towering in its grandeur, noble in its aspirations to alleviate the misfortunes of humanity, and his presence sheds sunshine over those who need encouragement. It is needless to say that there are very few that balong to that class, the truly enlightened! You will not find them in the churches, standing in a pulpit beautifully ornamented, read ing out of golden bound hymn-books and Bibles, and receiving a salary of ten or fifteen thousand dollars a year. They despise ostentatious religion; they turn with horror from extravagant outlays in building towering steeples, and they oppose the employment of 61,000 ministers of the Gospel to promulgate a system of moral ethics which neither feeds the hungry nor clothes the naked. He feels kindly, however, towards all humanity. His magnanimous heart knows nothing of real hate towards a fellow-being. He loves the erring minister in the pulpit who promulgates false theories and advises unwise practices, equally as well as the culprit who forfeits his life at the demands of an outraged law! The little curly-haired girl, with rosy features and sparkling eyes, who has fallen into evil ways, he loves with a pure devotion, and with all the appliances that he can bring to bear, he tries to redeem her! His love is as broad as the universe, and his aspirations. only to do good. His labors in behalf of the unfortunate is one constant prayer. The sermon he preaches consists of good deeds, and his religion embraces all humanity within its ample folds. He feels kindly towards his enemies; he would assist those who hate him with the same smile beaming on his angelic features that characterizes him when ministering to the wants of those he truly respects. Indeed, no pen can picture the beauty of his nature. We come now to the other extreme, the savage. She may have the appearance of an angel, the majesty and bearing of Queen Elizaboth, the attractiveness of an Anne Boleyn, and the wincome ways of a Cleopatra. Her smiles may be as pleasant as the sunshine, and her voice as aweet and clear as the melodious notes from an Ællian harp, and yet she may be a savage. The one who wishes to see those hanged who differ with her in opinion, can not be ranked with the enlightened, civilized, half-civilized, or barbarous; but she is a firstclass savage, whose aspirations are as low, vile and damnable as those possessed by the Indians, who tie their victim to a tree, and then after piercing his flesh with poleonous arrows, apply the burning torch to the wounds. In the heat of flery passion a man may commit murder; under the influence of poisonous liquors he may perpetrate an awful crime, and be regarded as a living monster. For such there is some excuse, and from our inmost soul we pity him. But the woman who is so devilish in nature; who is so lost to all refined feelings that she would delight in seeing those hanged by the neck who differ with her in opinion, is a fiend, an impure monster, a devil incarnate, a hydra-headed serpent in the shape of a female, a walking mass of bad aspira- and hearty, after a vigorous winter campaign.

tions, a combination of all the foul stenches that ever collected together in the pools of licentiousness; a human being with the heart of a vulture, the aspirations of a hyena, the tongue of a viper, the rapaciousness of a wolf, and the devilishness of a malicious monkey! Wish that a human being might be hanged by the neck until dead! Oh! what an unholy wish. What an uncharitable expression! What a devil in heart one must be, to send forth on the wings of the wind a wisha prayer-of that kind, to reverberate in the corridors of heaven, and touch angel hearts that always are tremulous with loving sympathy for all humanity!

## THE ABOVE LETTER.

She a "Miss," perhaps just blooming into womanhood, and moving in society, where she wishes to be esteemed, ready to put a rope around the neck of those whom she considered as erring, and cruelly murder them!

But we wish no person any ill. We would not hang her; we would not injure a hair of her head; we would not put an obstacle in the way of her happiness; on the contrary, we pray that she may restrain her impetuous nature. cultivate her benevolence, until she can truthfully say, "I love all of God's creatures, and pray from my inmost soul that all may be redeemed, and be made happy."

The statement that certain persons who dif. fer with her in opinion ought to be hanged, is a horrible reflection of one's nature. It is not the erring one who drifts from the paths of virtue, and occupies a room in a low brothel, that are the worst beings living. You may visit all the fallen women in the city, and calmly talk with them, and not one will exhibit the vindictive, revengeful, despicable spirit that the one does who writes the above letter. The Savior forgave the Magdalen, and showered down upon her the benedictions of his smiles. but here is a woman, or a thing, who cends forth her hate towards those who differ with

her in belief. It is woman, like the one who writes the above letter, that gives birth to murderers, thieves and assassing. No woman should take on the sacred mission of maternity who feels unkindly towards a human being. During the French Revolutions, see the monsters that come into the world nursed by hate in the bosom of the mother. That woman who hates any one, or worse still, who would like to see those who differ with her in opinion, hanged until they are dead! dead! I is in no wire in a fit condition to assume the holy conditions of married life and maternity.

Over this unfortunate woman we would throw the veil of charity. . She wishes our life destroyed. We hope that she may live to a goud old age, enjoy all the comforts of life, be instrumental in doing good, and that she may so change that she will feel kindly towards all who differ with her in opinion. She would like to see us strangled with a rope. We from our inmost soul pray that she may never meet such a fate that she wishes us. May her noble impulses, if she has any, be awakened, and nav her life then be as serene as a midsun mer's day, and may she deeply regret that she ever thought ill of any person. We have no unkind wish to manifest towards this unfortunate woman. In fact, we do not believe she is as bad as her letter appears. We can not believe that she is a murderer at heart. The blame probably could be traced to a disreputable minister of the Gospel, who had instilled within her mind his own pernicious teachings, and induced her to write the above atrocious letter.

THE TWO SIDES.

Spiritualism Vindicated against the Unfounded Aspersions of the Rev. T. DoWitt Talmage, D. D., of Brooklyn, New York, a First-class Sophist.

#### DISCOURSE DELIVERED IN GOSWELL HALL, GOSWELL BOAD, LONDON, ON BUNDAY RVEN ING, APRIL 11TH, 1875, BY GEORGE SEXTON, MA, LLD., FZS, FAS

"A false witness shall not be uppunished, and he that epeaketh lies shall not escape."—Proverbs xix. 5.

This is an age of sensationalism. Nothing goes down with the public but that which is calculated to startle and surprise. The most popular men of the day are not the profoundest thinkers, the greatest scholars, the most renowned scientists, the most brilliant writers, or the most distinguished orators; but the men who pander to the wretched taste for sensation now so prevalent. In every department of life this is apparent. In literature, works con-taining grand and lofty thoughts dealing with the profoundest problems which force them-selves upon the human mind are little read, whilst the trashy novels of Miss Braddon, and the other members of the school to which she belongs, are circulated by tens of thousands and perused with an avidity that is lamentable to witness. In poetry, bewildering rant pre-dominates, and unmeaning balderdash is mistaken for lofty sentiment and keen penetration into nature. On the stage, Shakespeare no longer draws, or if perchance occasionally some one of his plays should prove an attraction, it is only in connection with the accessories of scenery and show, or may be what is called a new personification of some leading character, the newness of which consists in the wretched travesty of the original, which the actor has not brains enough to understand. In science, matters fare but little better. The great men with the public are neither profound thinkers nor discoverers of new truths, but men who endeavor to please the populace by talking scientific twaddle, and startling audiences with magic lantern shows, " brilliant ex-periments," and verbal paradoxes. Philosophy, statemanship, and every department of knowledge, are subject to the same rule. Sensation carries off the palm, and the line on the play-bill announcing startling effects, fitly de-scribes the end had in view by almost all those who aim at gratifying the public taste. This is a lamentable state of things, but so it is. And now we find this same sensationalism dominant in the pulpit, and taken advantage of by conspicuous religious teachers. In America, perhaps, this is the case to a greater extent than in England, yet even here it would not be difficult to name half-a-dozen men whose popularity depends entirely upon their persistent attempts to pander to this morbid public taste. The American clergyman with whom I have to deal to-night is foremost among the sensational religious teachers. Everything that he does is studied for effect with as much care as a theatrical manager would employ in arranging the scenes of his play, or a showman resort to in planning his advertisement. Not content with sensational titles to his discourses he, in common with some other Americans, adopt the preposterous and ludicrous custom of elevating into capital letters, placed in separate lines, a few startling words, selected here and there from different parts of the discourse, making them look as though they were the headings of paragraphs, when in truth they mark no separate division in the sermon whatever, and are simply thus throws up for effect. His discourses are, as ans aware, published wee week in this country in the Christian Age, a paper which has a large circulation, and has been until recently, respectably conducted. Should it continue the course, however, that it has adopted within the last two or three weeks of outraging the feelings of great numbers of its readers, its circulation will soon be considerably diminished. For my own part, I am thoroughly astonished, as well as pained that a respectable publisher like Mr. Dickinson and a liberal-minded editor like the Rev. G. Hunt Jackson, should have allowed the pages of their publication to become contaminsted by the vile and disgraceful garbage with which Dr. Talmage has recently been feeding his flock in Brooklyn. One week we had an attack upon Universalism, a sermon in defence of the eternity of hell, containing not the smallest vestige of argument, or the slightest trace of reason or logic, but consisting exclusively of misrepresentation, denunciation and abuse. Next, an attack was made on Unitarianism, about which Dr. Talmage knows as little as he does of good manners and gentlemanly behavior, and last week Spiritualism came in for an amount of scurrilous abuse from this gentleman, which eclipses everything that he has done before. The sermon was entitled the "Religion of Ghosts; a Denunciation of Spiritualism," and a denunciation it certainly is with a vengeance. Seldom, indeed, has anything so villainously false as many of the statements contained in it issued from a Christian minister. The religious sensation-mongers seem to have considered it so unusually good as to be deserving of wider circulation than it could obtain in the *Christian Age*, and they have consequently issued it in a separate form, and distributed it far and wide. The merits of this elegant production you will be able to judge of as I proceed. The objections urged against. Spiritualism by Dr. Talmage, are some of them very curious and novel. Several of them might be answered by being placed one against the other so fistely do they contradict each other. All of them, however, show how thoroughly ig-norant he is of the entire subject upon which he speaks. If the large numbers of people who assemble Sunday after Sunday in the Brooklyn Tabernacle are satisfied to waste their time in listening to such a display of ignorance, slander, malignity and falsehood, we can only pity their taste and hope for their ultimate' improvement. Sermons redolent of vulgarity, coarseness and slang, and overflowing with false and calumnious statements reing with take and cauminous statements a specting other people, many of them, in every sense of the word, the superiors of the preach-er, may please the depraved taste of a gaping mob, but can hardly redound to the honor of the minister, the credit of the church, the edi-fication of the congregation, or the glory of God. However, I will deal with these charges corratim.

could read a book, has been found to have had a bottle of phosphoric oil, by the light of which any-body can read a book; and ventriloquism, and legerdemain, and slight-of-hand, and optical de-lusion accounts for nearly everything. Deception being the main staple of Spiritualism no wonder it chooses the depress? chooses the darkness Of course, this is all clear enough, and easy

to be understood, and were this the only objection urged by Dr. Talmage against Spirit-ualism, we should have no difficulty in ascertaining his whereabouts. The whole thing is resolvable into a series of conjuring tricks, effected by means of sleight of hand, or mechanical contrivances. Spiritualists are one-half fools and the other half knaves, all the honesty and wisdom in the world being confined to the Brooklyn Tabernacle. I fancy I have shown, in a small publication that I issued two years since, entitled, "Spirit Mediums and Conjurors," that this theory of legerdemain is utterly incompetent to explain the phenomena that take place in the spirit circles. Probably Dr. Talmage has not seen my publication; I will take care, however, that he has a copy of it with this discourse. Not that it is very important, for, as we shall see presently, he disproves the conjuring theory himself. The statement about producing the letters on the arm by means of an iron pencil is copied, with a slight alteration, from Dr. Carpenter. It is, however, preposterous in the extreme. No such effect can be produced by any hard substance, either iron or wood, as is here describ-ed. Let Dr. Talmage try the experiment for himself. Let him take a nail, or any piece of blunt iron, in the form of certain letters, and then compare the result with the writing that makes its appearance on the arm of Mr. Foster, the medium, and he will see how to-tally unlike they are. Even were they, however, exactly similar, the former would form no explanation whatever of the latter, because in Mr. Foster's case the name appears of a deceased person of whom he has never heard. In the case of Laman Blanchard, who visited Mr. Foster when in this country in 1862 in com-pany with some friends—well known public men—the medium had no idea who his visitors were, and yet the name William Blanchard-Mr. Laman Blanchard's father-appeared upon Mr. Foster's arm, and afterwards the figures 27 came out upon his hand, in answer to the question of how many years Mr. William Blanchard had been in the Spirit-world. The letters appeared in the presence of the visitors and faded away before their eyes. Clearly no theory about scratching the arm with an iron pencil is of any svail here. And still more wonderful cases than this are recorded of Mr. Foster, as happening in Dr. Talmage's own country, on the authority of men who are above suspicion. A recent instance has been published by Dr. Eugene' Crowell, of New York, which Dr. Talmage and other people who adopt the iron pencil theory would do well to consider. The case, as recorded by Dr. Crowell, is as follows:-He visited Mr. Foster unannounced and unexpected, and took his seat without saying one word, further than that he desired a seance. On Mr. Foster's consenting without having the slightest idea as to who his visitor was, Dr. Crowell wrote on a paper the question, "What is the name of my firstborn child?" Whereupon Mr. Foster bared his arm immediately, and there appeared upon the clear skin the letters formed before his eyes in scarlet, E. W. C. These being the correct initials of the name of the child to whom the question referred, and who had passed away at the age of about four years, Dr. Crowell inquired if the full name could be given, when the medium immediately seized a pencil, and wrote Eugene Wharton Crowell. The Doctor remarks in reference to this:-" There were but two persons this side of the grave who knew the middle name, and

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ifestations after eating "hot mince pie," nor do they find that antibilious medicine will produce any effect upon the phenomena. Their experiences do not come in dreams, but when all concerned are wide awake. Nor do mediums select night, in order to work their marvels under cover of the darkness, many of them having as strong a liking for daylight as Dr. Talmage himself, though if the whole thing be the result of imagination, the mediums-or witches, as Dr. Talmage chooses to call them-have little, indeed, to do with the matter. If we are the victims of hallucinations, then no medi-ums are required, since the "hot mince ple," and the indigestion which follows, can accomplish everything that is required. The theory of imagination is, however, a thousand times more absurd than the hypothesis of deception. To say that soher, respectable, rational, dis-passionate, cool-headed, intelligent men, halfa dozen at a time, imagine that they see things which have no existence, is to set aside all the laws of evidence, and to render certainty in the most simple matters utterly impossible. Sergeant Cox, who, bear in mind, is not a Spir-itualist, says in reference to a large number of the facts and manifestations upon which Spir-itualism is based: "Here is evidence which in any court of justice in the world would be held to be conclusive proof of the fact asserted by the witnesses, whose honesty and capacity nobody has questioned. If so palpable a fact as the motion of an untouched table can not be received on the testimony of so many observers, specially charged with the duty of noting and testing, truth in any matter must be unattainable, and treatise on evidence a mockery. All the facts of Science must equally be denied, for not one of them is established by better evidence than is this fact of motion without contact." Now, Sergeant Cox is a judge in a criminal court, and should be, therefore, tolerably competent to form an accurate opinion of the value of evidence. What think you would be his opinion of a council who should endeavor to destroy the evidence of a number of intelligent and impartial witnesses in a law case by declaring that they were suffering from a disordered imsgination caused by eating too much minca ple, as was proved by the fact that he himself ate pork chops for supper the night bafore, and dreamt that the Chancellor of the University of Oxford came to him, and pressed him for the loan of twopence. But enough of this. Such imbecile drivel is utterly unworthy of notice.

III.-SPIRITUALISM IS THE RESULT OF SOME OCCULT FORCE, WHICH MAY BE HEREAFTER DEMONSTRATED.

Dr. Talmage remarks:

"Some of the performances of spiritual medi-ums are not to be ascribed to fraud, but to some occult law that after awhile may be demonstrated."

It appears, then, that there are phenomena that can be accounted for neither by trickery nor by imagination, but will have to remain unexplained until some occult, and at present unknown law is brought to light. We should be glad to be informed what Dr. Talmage knows of this occult law, or the phenomena which it is supposed to be capable of explaining. He has given abundant evidence that he is utterly ignorant of the nature of the manifestations that take place in spirit circles, and his opinion as to the agency by which they are caused is as worthless as the rest of the twaddle to be found in this wretched discourse. What does he know about occult laws of nature that may be hereafter demonstrated. Not being demonstrated at present, he is clearly in no position to resort to them as explanations of anything. This theory of occult law we have met with before-Dr. Talmage has but borrowed it for the occasion-and we have always considered it to be a miserable subterfuge for avoiding the conclusion to which a due consideration of the facts inevitably leads. What would the Brooklyn preacher think of a sceptic who should object to the Ohristian miracles upon such grounds and in such a spiritas he displays towards Spiritualism. True, the unbeliever might say, there are events in con-nection with the early history of Christianity. especially in the life of its Founder, which I can not explain by any natural law but which. after all, are probably due to some occult force which may be discovered heresfter. We venture to say that Dr. Talmage would call this the lamest of all lame arguments. If you admit the facts, he would say, you are bound to accept the conclusions to which those facts irresistibly lead And he would be right. Eighteen hundred years ago occurred a series of cffects whose cause lie outside the domain of natural law, known or unknown, and which pointed unmistakably to the supernatural. To-day, similar events happen in our midst, and to talk about explaining them by "occult law" is to show a desire to avoid the truth by a miserable subterfuge -which, for a time, may serve to bolster up a sceptical phil-osophy, or a no less sceptical theology, but must in the end be crushed and overwhelmed by the advancing truth. IV. - SPIBITUALISM IS WITCHCRAFT, SOR-CEBY, NECROMANCY AND COMMUNION WITH THE UNSEEN WORLD CONDEMNED BY GJD, AND MER-TTING THE PUNISHMENT OF DEATH. Piling up the agony with the view of horrifying his congregation on the subject of Spiritualism, Dr. Talmage goes on to remark:-"Nothing in the Spiritualistic circles of our day has been more strange, mysterious, and wonder-ful than things which have been seen in the past centuries of the world. In all the ages there have been necromancers, those who consult with the spirits of the departed; charmers, those who put their subjects in a meameric state; sorcerers, those who by taking poisonous drugs see everything, and hear everything, and tell everything; dreamers, people who in their sleeping moments can see the future world and hold consultation with spirits: astrologers, who can read a new dispensation in the stars; experts in palmistry, who can tell by the lines in the palm of your hand your origin and your history. From a caye on Mount Parnassus, we were told, there was an exhalation that intoxicated the sheep and goats that came anywhere near it, and a shepherd approaching it was thrown by that exhalation into an excitement in which he could fortell future events, and hold conversa-tion with the spiritual world. Yes, before the time of Christ the Brahmins went through all the table-moving, all the furniture excitement, which table-moving, all the furniture excitement, which the spirits have exploited in our day; precisely the same thing, over and over again, under the mani-pulations of the Brahmins. Now, do you say that Bpiritualism is different from these? I answer, all these delusions I have mentioned belong to the same family. They are exhumations from the un-scen world. What does God think of all these delusions? He thinks so severely of them that He never speaks of them but with livid thunders of indignation. He says: "I will be a swift witness indignation. He says: 'I will be a swift witness against the sorcerer.' He says: 'Thou shall not suffer a witch to live.' And lest you might make make some important distinction between Spirit-ualism and witchcraft. God says, in so many words: 'There shall not be among you a consulter of familiar spirits, or wizard, or necromancer; for they that do these things are an abomination unto the Lord.' And He says again: 'The soul of those who seek after such as have familiar spirits, those who seek after such as have familiar spirits, and who go whoring after them, I will set myself against them, and he shall be cut off from among his people.' The Lord Almighty, in a score of passages which I have not now time to quote, ut-ters fils indignation against all this great family of deinsions. After that, he a Spiritnalist if you darel"

## Jesse Shepard.

In our previous issue we gave several extracts from leading papers in this country, showing their views of Jesse Shepard, the musical medium. Since then we have listened to his soul-inspiring music, and we do not think that the extracts alluded to overrate him in the least. He is really a prodigy, and we are glad to say he has made arrangements to travel and hold seances. On Friday, Sunday and Tuesday Evenings, May 21st, 23rd, and 25th, he will hold a seance at Dr. Maxwell's, 409 West Randolph street. We advise our readers to go and hear him. As Mr. Shepard intends to travel, it would be well for Spiritualists to open correspondance with him, with the view of engaging his services. He may be addressed in care of this office.

E. Lightstone, a Clairvoyant, test and healing medium, will accompany Mr. Shepard, and at his musical seances will describe spirits, give tests, etc. 4 -

#### The Little Bouquet for June.

The LITTLE BOLQUET for June contains the following:

Angels Saw the Tear, by Madge Truthful; A Midnight Peril in Florida (illustrated); An Earthly Angel; Heavenly Consolation; A Cnild's Dream of a Star; Kite Flying in China; Angel Guarded; No Death; Faces; Growing Old; In the Bottom Drawer; Chide Mildly the Erring; A Vision; Nip's New Year's Vis ion, by C. D. Gardette; Laura, by John G. Suze; Saved from Suicide by a Dog (illustrat-ed); the Pailosophy of Life, and many other choice articles.

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## Dr. Dean Clark.

Dr. Dean Clark has just issued a spicy little pamphlet, entitled " The Two Ways of Salvation, the Theological and the Rational." It is well worth its price, 25 cents, and Spiritulists. who send for it, Will not only get the worth of their money, but aid the Doctor who is in poor health. Address him at San Francisco,

#### B.F. Underwood.

Cal.

This distinguished Materialist and Liberal lecturer gave us a call last week, looking hale I.—SPIRITUALISM IS AN IMPOSITION PRO-DUCED BY TRICKERY. Dr. Talmadge remarks:

"Nine hundred and ninety-nine out of every thousand achievments on the part of spiritual me-diums are arrant and unmitigated humbug. The mysterious red letters that used to come out on the medium's arm were found to have been made by an iron pencil that went heavily over the flesh, not tearing it, but so disturbing the blood, that it came up in great round letters. The witnesses of the seances have looked the door, put the key in their pocket, arrested the operator, and found out by searching the room, that hidden levers moved the tables. The sealed letters that were mysteriously read without opening have been found to have been cut at the side and then afterwards ally put together with gum arabic; and the medi-um, who, with a heavy blanket over his head,

What becomes of Dr. Talmage's iron pencil theory in the face of such facts as these? The nonsense talked about the levers that moved the tables, the phosphoric oil, ventrilcquism and legerdemain, all go to show the thorough ignorance of this clerical critic. Had he taken the slightest trouble to investigate the subject he would have seen the utter impossibility of producing what are called spiritual phenomena by means of any kind of conjuring: To tell us who have seen these manifestations occur in our own houses, in the midst of our own family circles, in the absence of ventriloquism, phosphoric oil, and mechanical contrivance, that clumsy jugglery has anything to do with the matter is an insult to our intelligence. Dr. Talmage knows nothing whatever of the subject about which he talks, and his sermon is only another illustration of a very old aphorism: "There came a wise man and a fool; the wise man heard, investigated and decided; the fool decided.

rsons were the parents of the child."

II.-SPIRITUALIEM IS A HALLUCINATION PRO-DUCED BY EATING HOT MINCE PIE, AND TO BE CUBBD BY BILIOUS MEDICINE. The Brooklyn. preacher proceeds:---

"You have seen strange and unaccountable things in the night. Almost every man has at some time had a touch of hallucination. Some time ago, after I had been over tempted to eat something indigestible before retiring at night, after retiring I saw the president of one of the prominent colleges astride the foot of the bed, while he demanded of me a loan of five cents! When I awakened I had no idea it was anything supernatural. And I have to advise you, if you hear and see strange things at night. stop eating hot mince ple and take a dose of bil-ions-medicine. > It is an outraged physical organism, and, not to deceive the very elect after sun-down, does nearly all its work in the night. The witch of Endor held her seances at night; so do all the witches.

This is to resolve the whole thing into a disordered imagination. So, then, copjuring tricks after all, despite the parade that has been made of them, will not serve to aid in solving the problem. We should be glad to be informed how any phenomena can be at the same time objective trickery and subjective illusion. Dr. Talmage, in resorting to these two methods of explanation, simply refutes himself. Had he adhered to one or the other, he might have clung to it and preserved his consistency; but in advancing the two he displays his utter incapacity for reasoning and proves too much. Worse still, however, he has more theories yet, as we shall see as we proceed. Now what are we to understand by this miserable balderdash about "hot mince pie," and " bilious medicine;" elegant subjects. in all truth, to introduce into a sermon professedly evangelical to the highest degree. Dr. Talmage was tempted to eat something indi-gestible—which is certainly not much to his credit; had he been a Spiritualist, he would probably have paid some attention to the laws of dist-and then went to bed and dreamed of a retiring President sitting astride his bedstead, begging for the loan of twopence-half penny. In the morning he awoke, and had not, he tells us, the slightest idea that anything supernatural had occurred. Great heavens! How marvelous, to be sure, to think that a man should eat too much supper, go to bed and dream of the President of a college begging him to lend him a few coppers and not immediately conclude that something ru-pernatural had happened! Verily, this Dr. Talmage must really be the Sapientum octavus. But what has all this pulpit twaddle to do with Spiritualism? Indeed, one might ask with a good abow of reason, what has it to do with religion? Spiritualists do not get their man-

Here is a violent explosion for you. Spiritualism is, it scoms after all, what it professes (Continued on 88th page.)

## MAY 29, 1875

## RELIGIO-PHILOSOPHICAL JOURNAL.

## Philadelphia Pepartment HENRY T. CHILD, M. D. BY.

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#### The Spirit World.

A DEFARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE.

For some time past my splittriends have been urging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the Journan furnishes the means of reaching more individuals than any other paper on Spiritualism. Bpirits have expressed a desire that I should not only send forth the communications which they are able from time to time to give through my organism, but select come that I may report as given through other mediums, where names will be given with their communications. H. T. G.1

H. T. C.]

#### Od Force-Aura-Psychometry.

#### CHAPTER'SECOND.

In our last we entered upon the considera tion of this interesting and important subject, and were speaking at the close of magnetic physicians. One of the most important phases

of magnetic healing, and one that is very lit-tle understood, is *presence action*. It is self-evident that everything has an in-fluence by its presence, and it is well known that the greater the power possessed by any-thing, the more marked will be this presence action. In the case of human beings, espec-ially in the treatment of diseases and in the production of these, this may be considered as one of the most potent agencies. We need only appeal to the universal experiences of mankind to prove that such a power has always existed, although its application has been but little understood. It is a well-known fact that when the good and true meet with pure and holy aspirations, they always strength-en each other. It is the "two or three gathered in his name" that Jesus promised that the power would be with them; and it always is. All religious organizations have been based upon this. The idea of general prayer for the sick and for other objects is the result of an experimental belief in this influence. Other organizations, even those of a corrupting nature, have their origin in the same principle. The simple action of the presence of an individual, has been very little understood. We have known for a long time that there are certain patients under our care who find in our presence and conversation that which is essential to their speedy restoration to health, and if this fact were better understood there would be much more of this kind of treatment. We should all learn to analyze carefully our feelings, and know whether this presence action is beneficial or injurious. The aura or atmosphere around individuals, is the only atmosphere around individuals, is ind only means of explaining these phenomena. The silent blending of these atmospheres will be heneficial to both parties when the proper re-lations subsist between them. This is a sacred and holy action, in which there can be nothing selfish or sensual; either of these will pre-vent any good results. There is no more ef-fectual mode of transmitting health and strength to cur fellow beings than the presence action of those whose lives are pure in all things. Disease is also communicated in like manner from improper associations, and when we understand the subject we shall learn to avoid those associations which are injurious to

It is well known that the mind has a power-

and reach up the highways of the Infinite to feel the pulse of God, and while we wait on thes in humble reverence, and essay to put our emotions into words, we would collect these words into holy sympathy with our devotion, and meet face to face with the unseen and in-finite who feed upon thy love. Our Father, we ask only to be drawn nearer to thy nurmite who leed upon thy love. Our rainer, we ask only to be drawn nearer to thy pur-poses, and to understand thy law, that our hearts may serve thee, and we may know a rising from the mortal into the light and sweetness of the immortal, the infinite, and thus baptized with life and sweetened with wis-dom, our thoughts shall express the power of godliness, and in them thy will shall be done. THE MISSION OF MEDIUMBHIP.

What is the present position of Jesus Christ in the Spirit-world? In answering all questions we endeavor to make them consistent with your understanding and your knowledge. We might say many things which would be true, but without evidence that satisfies your true, but without evidence that satisfies your reason they would not convince you. Our ob-ject is to give you such truths, and in such a manner as will convince your judgment, and then they become food for your souls. Hence in all these subjects we labor in the first place to establish our positions by appeals to your own knowledge, your own experience your to establish our positions by appeals to your own knowledge, your own experience, your own convictions, and then we may lead you into realms unexplored, which, though you may not fully indorse, you will be enabled more correctly to grapple with, from having the ground, work laid in your material life. What can we reason but from what we know ( and our object is to impart knowledge, not by superficial authority, but by that authority which we can call out of nature and your own souls. We do not wish our declaration to be binding, but rather suggestive, and in that way they will be profitable. The terms, me-diumship, or medium, or mediator, are nearly synonymous. To mediate is to go between, to act or stand between two parties; a mediator is one who occupies the medium position between opposing parties, to reconcile these. Theology has believed in and taught medium-ship in this sense at least ever since the days of Jesus. Even before that Mosts was recognized as a medium, standing between the re-bellious Israelites and God, and so Mohammed and the Pagan theologists were all recognized as mediums. All mediums are not alike; no two are alike.

Some are higher in their phase, and some lower: some stronger and some weaker, delower; some stronger and some weaker, de-pendent upon the constitutional qualities, both of mind and body; also somewhat dependent upon the forces from above which are able to control them only in accordance with law. Jesus said it is not I that speaketh, but the spirit that speaketh in me. He believed he was a messenger sent by God on a certain mis-sion. He also believed in spirits—angels, and their power to aid and direct his life. He not only believed in this, but he proved his belief only believed in this, but he proved his belief by his practice. He healed the sick; cast out devils. He exhibited his clairvoyant powers, and astonished the multitude by his wonder ful insight: He spoke as one having authority. He declared that he could pray to his Father and he would send him twelve legions of angels. He demonstrated his mediumship in the transfiguration upon the mount, when Moses and Elias came and talked with him. What they said has not been handed down to us, nor are we told that it was known to those who beheld the wonderful transfiguration. The mission of Jesus was a sympathetic and lov-ing one. He entered into such rapport with the people that he was able to minister to them. The mission of mediumship is to bless and exalt mankind through a million channels. It is to bring together the seemingly distant and antagonistic world of matter and the world of mind. It is progression. It is to unfold every nan soul from iron the tangible to the intangible; and thus to demonstrate a future life as a continuation of this life-to prove that the human soul retains this life—to prove that the human soul retains its identity in that life. The mission of me-diumship is not only to bring the angels in rapport with man, but to bring man into a consciousness of their presence, and also to satisfy him that it is by and through natural law. There is a discipline in mediumship that may not be at all understood. It may and sometimes does plunge the individual into ex-treme auffering, but their feelings are enlarged. treme suffering, but their feelings are enlarged. and they have a broader range of life, a keener appreciation of all the relations of life; they feel more for humanity in the flesh and out of it, but when they come under the cloud of human weakness they suffer intensely. Mediumship may be said to be a new thing in one sense, as it was so little understood prior to the advent of Modern Spiritualism; the name was applied within the last quarter of a century. There is no branch of Modern Spiritualism more important than a knowledge of mediumship, the means of its culture, and the benefits which will accrue from a knowledge of it. The sufferings of mediums from misunderstanding and improper treatment has been greater than from any other cause. When we come to understand more of the laws which govern this, and can appreciate its value to humanity, mediums will be respected, es-teemed, and treated as they should be; then will mediumship come to be a far greater blessing, not only to the individuals, but to humanity. Let us pray for that harmony and purity of life that shall develop in all of us those mediumistic powers and qualities that will bless the world, and by spreading the glorious truths of immortality before mankind tend to bring about that condition in which peace and harmony shall reign. I would say to all mediums, stand firm for the right and the true, though we may often have to suffer. Let us remember that this has been the experience of mediums in all ages, and out of these trials and sufferings has come the pro-gress of individuals and of the race.

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**t1.** 

MRS. A. H. ROBINSON, My DEAR FRIEND AND SISTER:-You may Ery DEAR FRIEND AND SISTER: -- You may perhaps remember I wrote you last September in regard to my own health. I am happy to inform you that through your aid and that of your guides I have entirely recovered my lost health. I do sincerely think that I should now be in Spirit-life, only for you. Your raising me to health is what induces a friend of mine to send to you now. She is a noor woman and to send to you now. 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, for a letter. Direct to Last Manston, Wisconsin. Gratefully yours, M. A. LEONABD.

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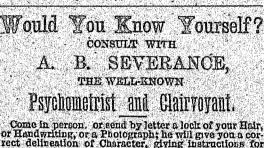
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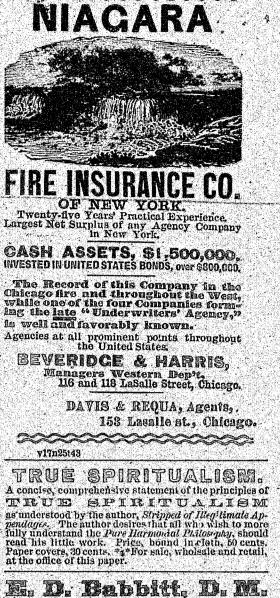
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proqu ig and removing disease and it is through these atmospheres that it acts. Psychometry, or the science of meas-uring the soul of things, operates through these spheres, and measures the soul of anything by the emanations which radiate from it. In the human being these lines radiate from all parts, but the most important are those coming from the nervous system and the brain. It is to be regretted that so few intelligent and able observers have turned their at-tention to this important and interesting sub-We should have the most careful analyiect. sis of this subject by the very best minds. We need to gather the facts, to arrange and classify them so that we may safely make our deduc-tions from them. Dr. Buchanan, the discov-erer of psychometry, has done a good work for mankind, and is still laboring in the field, yet there is abundant room for others, and a rich harvest lies within the reach of those who will bring the proper talents, energy and perseverance, without prejudice or partiality, to bear upon this important subject, important in all its bearings, and of the most practical value to humanity, in its progressive unfoldment in this age, not only as a means of preventing and curing diseases, but also as that by which human development shall be carried. forward to the grandest and most desirable results.

From the lofty heights of the angel world come the loved ones, and as we are strictly careful to prepare ourselves—these physical bodies which are to become the temples of the living God-these mental natures which are to discover the laws and principles that gov-era mind and matter, and these spiritual na-tures which are to reach out into infinitude and grapple with the great problems of im-mortality and eternal life, their presence ac-tion becomes to us a grand and living reality, and brings that peace and love which crowns

life with its highest glory. It is essential that we should understand this, for we are to select the presence action, not only of our fellow beings in this life, but in the angel world; and in that selection we shall find that which shall either sink us in the scale of being, and render our lives unhappy and unprofitable, for the time being, at least, or that which shall make them gloriously beautiful, and fit us for the companionship of the angels, even while journeying in this life of mutability. Let us give heed to the study of these atmospheres that are around us, for we may rest assured they are the reflection of the interior conditions from whence they come, and let us so live that we may discriminate clearly and wisely upon these. This subject is as boundless as infinitude. We can only hint at a few points, and if we have opened the way for any one to know themselves better, to have a clearer conception of these beautiful laws, we shall be glad. The field that lies before us is full of grand possibilities. The whole future of immortality is to be the scene of these labors, and the results are to be continued and unceasing happiness for man, the individual and the race, and the angel world in which we are, as really the living workers now as we ever shall be, and if we do our parts faithfully and carnestly, we shall have our heaven here and now in as perfect reality as we can possibly receive it.

Abstract of a Lecture by Lyman C. Howe, at Lincoln Hall, Philadelphia.

INVOCATION.

Ohi thou who art our anchor and our promise, we would open the avenues of feeling anew. I awaiting the fulfillment of their orders. \*

SAMUEL WATSON, D. D., author of the "Clock" series of books, and editor of the Spiritual Magazine, is making a tour through the South. He lectured on Spiritualism at Bryan, Texas, on the evening of the 17th ult.

#### Anniversary Meeting.

The anniversary meeting of the Harmonial Society, of Sturgis, will be held at the Free Church, in the village of Sturgis, on Saturday and Sunday, June 19th and 20th. Services will commence on Saturday, at 10 o'clock A. M. J. G. WAIT.

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#### 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

#### A CASE OF CHRONIC INFLAMMATION OF THE STOMACH CURED.

#### PRAIRIE 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 \$2.00. Please accept this with best thanks. I remain yours in truth.

#### EDWARD SCHULENBERG.

NO MORE FALLING OFF OF HIS HAIR. MRS. A. H. ROBINSON, CHICAGO, DEAR SIS-TER:-I do not know as it is necessary for me to send for new magnetized papers. Since I began to use your remedies my hair has quit coming out. You have done me more good than all other doctors I have ever tried, and they are many. May you continue to be successful in your noble work. If you think that I should wear new magnetized papers longer 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 OELL.

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 any, tobacco chewers, try it. It will cure you. I want the agency of Tame County, Iows, 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. BURLEY.

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

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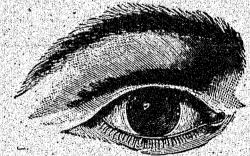
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# RELIGIO-PHILOSOPHICAL JOURNAL.

#### Law, and the Plan of Salvation.

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

#### (CONTINUED)

We have taken the poison, and we show our good sense, as prompted by the revelations of the law, in our observations or experiences in not loging time by useless prayers and repinings, but by sending for a physician to assist nature in restoring us from the wrong we have thus been made to suffer. This suffering is the fuger post of the law by the pool of death, pointing to the path of life and true happiness. Pain is the voice of the law admonishing us to obey. True pleasure is but the law calling us to the paths of peace, which wisdom has strewn with the sweet flowers of a contented

Again, as a further illustration of the effects of the violation of the law, either willfully or ignorantly, we may fancy ourselves in a ball room. Here are gathered the elite of our soroom. Here are gathered the clite of our so-ciety, among them, like a fragrant rose bloom-ing in a bed of pinks, is the belle of our town. She is not only the beauty, but is peerless in her example, as being discreet and virtuous. Mothere mention her name with pride to their daughters, as one worthy of their imitation. Here, also, is the model young man, one to where hopsel and anyions parents point. as a whom hopeful and anxious parents point, as a pattern of every manly grace, and ask their cons to emulate his faultless example. In all the party each one vies with the other to see how much of pleasure they may gather from the inspirations of the hour, by following to the music of the viol the ever changing steps of the waltz, polks or quadrille. Foremost among them may be seen the model pair, of whom we have spoken. The exercise has brought the red blush of a pure life to their faces, and a consequent heated state of their blood has driven the pearly drops of perspira-tion to their forcheads, and over the whole surface of their bodies is diffused a warm moisture. The music ceases, and all retire from the floor to rest and refresh themselves. This happy pair, full of gles, rush to an open win-dow and seat themselves where the air comes pouring in with a temperature far below zero. What is the consequence? In vulgar phrase, they take a violent cold. The result? Incip-ient consumption. The sequel? Confirmed consumption and death. And does it matter, so far as the finale is concerned, whether they, in their joy of each other's society, thought-lessly, or that they knowingly committed this violation of the law of health? They die, and the reverend minister comes to pay the last and tribute of respect to departed worth, cut down so young, and he, with deep clerical emphasis, exclaims: What a wonderful dispenation of divine providence! Death loves shining mark, a signal blow, which, while it exceptes, alarms; and preaches a lengthy germon upon the awful sin of dancing, and warns the young people to abatain, for death is on their track, and as an evidence of God's displacement of analytic amazing he displeasure at such unholy amusements, he hes anatched the fairest flowers from their garden of delights, and nipped the most promis-ing buds from their social rosebed. Ohl the awful sin of indulging in such idle pleasures. God has spoken, beware! Look at the beautiful faces, so recently the life of your sinful gatheringa. Stop in your mad career, before it shall be everlastingly too late. And so he will go on to the end of the chapter of what the law has revealed as nonsensical nonsense; for, instead of its being a wonderful dispensation of Providence, it is a patent manifestation of thoughtless ignorance, or barefaced, presumptuous improvidence on their part. And instead of its being an evidence that death loves a shining mark, it is an evidence that beauty nor worth command any mercy from the law, but that all who dare its consequences will reap its effects. It is no respecter of per-sons; and instead of its being an awful sin to dance, we know that in the act of dancing there is no more harm nor sin than there is in walking, if each are properly indulged in. The dancing did not kill them. They brought death upon themselves by disobeying, either knowingly or ignorantly, an important law of their bodily health. If knowingly, they com-mitted suicide. If ignorantly, it was their misfortune, probably occasioned by their giving more heed to the teachings and commandments of men, like the preacher referred to, than by learning the lessons of a true life, as taught by their own experiences and observations We have sometimes thought that ministers would be doing a vast deal more of good if, instead of continually talking to the young and old, particularly the young, so much about dying, and presenting the pale horse and his rider, the skeleton figure of Time with his forelock, with scythe ready to cut them down at any moment, they would teach them the laws of life and health and how to live, and thus have good bodies, in which they might develop good souls; and instead of warning them against the awful sin of dancing, tell them the truth, that there is not a blessing, privilege, or pleasure which we may par-ticipate in or erjoy, but that may be made a curse to us by our abusing it. It is not in dancing or in any other amusements that conelets the sin, but it is in carrying them to excess. They would do much more good by teaching them temperance in all things. If they would teach parents how to properly gen-erate their offspring, the children would never need regeneration, but would lead pure, holy and considerat lives free from crime and its and consistent lives, free from crime and its consequences. We sometimes think it would be better for the children who attend Sunday-schools, if their superintendents, instead of requiring them to commit passages of Scripture which neither understand, would learn themselves, and teach the children where their brains are and what they are for; where their hearts are, and their use; where their stomachs are, and their office in the perpetuity of life, and the harmful effects of improper food and drink; and teach them the use of every member of their bodies, their hands and feet, and the positive consequences of an improper use of any and every part of their physical system; in fact, to teach them how to properly develop them-selves physically. We believe little, if any, immorality would spring from an uniform well developed body, consequent upon correct instructions given to, and received by the young. If Sunday school officers and teachers would take this course, we believe crime would cease, and they might thus assist in the salva-tion of our race. Open the doors to the knowledge of the true principles and application of law, and impress these truths upon the minds of the coming men, and error and su-perstition will vanish like mists before the rising sun. Healthy bodies would give us healthy souls, and healthy souls would harmonize the world, and disease, moral or physical, would be seldom if ever known, and when discov-ered, the remcdy to save would be at hand in the form of a course of mental or physical regimen, which would bring the unfortunate into harmonious relations to the law. Love would be the keystone to the archway of life, and modesty and virtue would be faithful attendants to open the gate to the elysian fields of purity and happiness.

naw goes with us there also with its ever true revelations; and it tells us there are two con-sequences entailed upon its violation, or perhaps we may say but one, with a different de-gree of intensity. The one is regret; the other remorse, which may in reality be regret intensified. Regret is the consequence of the sin committed in ignorance; remorse the consequence of our willful sins, and the depth, force and duration of our regret or remorse will be in proportion to the knowledge we may possess or acquire of the just claims of the law of right which we may have violated. We have been taught that we can sin against God, but we fail to comprehend how it is possible, by any means whatever, for finite beings to bring themselves into such a relation to an infinite being, as to malign, traduce, impugn or trespass upon him to his injury. Therefore we can not admit, the assertion as true, and more especially when the social law of the family brotherhood of mankind reveals to us that every time we sin, violate the moral law, we either sin against ourselves or our fellow men, and generally against both. We can not sin against God. Our arm is too short to do him injury. Our thoughts are too feeble to cops with the Infinite. We can not quarrel with the Delty, nor can we disturb his peace, nor move Infinite love to ire, so that we shall need to conciliate or make peace with him. Conciliation and peace making applies to our-selves. We are the actors, and if we sin we are the sufferers. The wrong is in ourselves, and we must make it right with each other. So the law reveals it to us, if we will rightly interpret its manifestations. In the moral plane of action it holds us responsible to each other, and to ourselves, for every act, however trivial. It is just upon this plane, as well as upon every other. We are its subjects, and we must obey or we must endure the conse-quences of our disobedience. There is no for-

When we enter the moral field of action, the

At first thought to our minds, prejudiced by our early teachings, this may not seem true. But let us see. We may live in a community until they are perfectly confident that we are a lover of peace, good order and right. We may learn that a man by the name of James Reid is coming from a place in which we formerly lived to establish himself in some business or profession among this people. We know him, and as a person interested in the best good of society, we warn the people against him. We tell them that he is not a fit associate for their young men, for his footsteps lead to the places where the streams of liquid damnation are poured in at the mouth to burn up all the finer sensibilities of the soul, and that his mouth speaks uncouth oaths and Billingsgate slang. We say he is not the 'proper companion for their young ladies, because his lips utter guile and his words are seductive. He is lax in his morals and prone to evil. We leave the place for six months and return. We meet a prone. He says to us, you must have made a serious mistake. The man James Reid has come here and established himself in business, and he is the exact counterpart of what you have represented him to be. We are proud of him. He has raised the moral status of our young people at least twenty-five per cent. by his persevering efforts in interesting them in things entirely above the nonsense so common in fashionable life. He has made them to see that the cultivation of their minds is of far more consequence than fine dress or merely outside appearances. Just at this point in our conversation a stranger appears, and is intro-duced as Mr. James Reid, the man we were talking about. It is not the man to whom we referred, but who of all the community knows it, save ourself and him? We have traduced racter unintentionally, and how do w feel? Have we sinned 'against God, or him? It is him against whom we have sinned. We can but feel to regret it, and the depth of this regret is in proportion to what we know or may learn of the injury we have done him. But, and if, supposing we had known him to be just the man he is and has proved himself to be and from malice or jealousy we had told this same story of warning to prevent his being received there to supplant or rival us, then how would the case stand? Remorse, keen, knowing remoise, must be the consequence. We are a sinner, and we can not look him in the face or even think of him without the blueh of shame and remorse tinging our cheeks, or the stinging convictions of wrong doing going down into the secret recesses of our conscious ness. Let us turn which way we may, we meet the society we have wronged, or the person against whom we have sinned. The creeds have told us that all sins can be forgiven. We enter into our closet and shut the door, and while the bitter tears of sincere repentance chase each other down our cheeks, we pray to our Father in secret, and thus with none but God to hear, we importune, until we feel, in the confidence inspired by our creeds, that we are forgiven. We arise from our knees and go into the street, and the first man we meet is him against whom we have sinned. The same sense of guilt comes up to us from our confciousness. What must we dof. We are not forgiven. We have not sinned against God, and he can not forgive us. We can not be forgiven. Our only hope is in following nature as the law has revealed it to us. When any law has been violated. Nature's process is to restore. We have received a wound, either by contusion or laceration. Nature, by law, begins the cure; fever ensues in the wound which calls an extra amount of flesh-making material to the parts, and one after another little globules arrange themselves, side by side, until the whole abrasion is filled, the parts are restored, and nothing remains but an eschar to show of the injury. Our only hope, then, is in restoration, and the restoration must be to the party injured. We have not is jured God, but it is our fellow-man, society and ourselves, sgainst whom we have sinned our fellow man in that we have maligned his good name; society, in our warning them against a man whose coming might be a bene-fit to them; ourselves, by lowering our standard or plane of usefulness and self-respect, fand by causing society to lose confidence in our stability and integrity. How must we restore? We have asked God and he has not helped us. Hence, if we would be redeemed, we must redeem ourselves. There is but one way. How-ever humiliating this may be, it is the only true way by which we may expect redemption. If we would occupy the place in society from whence we have fallen, or thrust ourselves, and be respected by our fellow-man, we must first go to the man we have wronged and confess, in the first instance, our regret, and in the second, our removes at the mistake, or the intended words, by which we have injured him, and make a clean breast to him, and pledge him to restore him all, to the best of our ability, and ask him to assist us for the future in being a true man. We must go to the society and correct our error, and for our intended wrong confess our guilt, and assure them that we propose to redeem our good name, and ask them to judge by our future acts whether we are in earnest and honest in our intentions. We, in this act, have restored confidence in ourselves to do a good act, and if we live up to our good promises and reso-lutions, in the course of time the man and so ciety will respect and trust us again, and we will be happy in the knowledge that right do-

ing brings peace of mind more positively than much praying. Repeating the rituals of a creed may soften the feelings, but if we would feel the full pleasure of well doing, we must work out our salvation by deeds as well as words in the every day affairs of life. But after all are we forgiven? Is our sin remembered sgainst us no more? We will find, if after months, or even years, we, in this society, shall, by an unguarded word, even accidentally, by a slip of the lip, speak that which may by distortion be construed as against this man, the first offense is remembered, and the last accidental trivial offense brings it up afresh in his memory and before society, and we lose our standing, and have our first work to do over again, to be repeated as often as we are so unfortunate as to sin. We are taught that God can forgive us our sins. But do we sin against him? We meet the minister and ask him, If we steal a hundred dollars from a ask him, If we steal a hundred dollars from a friend, can God forgive us? He answers yes. But we say, How about the hundred dollars? He says after God has forgiven us he will so trouble our conscience that we will have to pay our friend the money. The law of right doing says that if we pay our friend and make it right with him, it will be right; we have re-stored to him against whom we have sinned. stored to him against whom' we have sinned. The matter rests between him and us, and not between us and God. Therefore, when we have made it right with our brother, it is all right, and God does not trouble himself about it, and we need not trouble him with it. It must be settled between the parties interested; so says the law. It also says that if we would not fall, we must take heed while we stand. There is no forgiveness, and at each time we fall we lessen the confidence of society in us, and weaken our confidence in ourselves. Yel if we have confidence in the law, although we may fall seventy times seven, we may rise again, for by our experience we have learned that the true meaning of forgiveness is to re-store, and our only hope of peace and salvation from sin, in every instance, is that so soon as we discover the wrong, to use our best efforts to restore to the person against whom we have sinned by doing deeds of repentance, and ever living in correspondence with our pretentions. It is lawful to do good at all times, and the law says that those who do right shall have their reward. The law is just, and we can trust it for our salvation. It says our every good work shall be rounds in the ladder of our redemption, by which we may go up higher and higher, until we may govern our passions with absolute sway, and walk with the lovers of right in the fields of glory, feeling to be kings and priests, ruling supreme over our moral and physical natures, with soul and body free.

#### (CONCLUDED NEXT WERK.)

#### Is Spiritualism a Science?

Science, from seio to know, in a general sense means knowledge; and knowledge is a "clear and certain perception of that which exists, or of truth and fact." In a special sanse a science is a collection and systematic same a persence is a contection and systematic arrangement of the facts belonging to a sub-ject. Facts are unalterable and indestructible entities, and equally cognizable by all same minds under similar circumstances. Hence the more evident the facts sustaining a theory the more unanimity among all classes in its adoption.

Not faith, nor theory, but facts, are the de-mand of this investigating age. Even the church is reading the signs of the times, and its leaders are using all possible efforts to reconcile religion with science. They recognize the fact that what can not be reconciled with ence or dut o WITT RO or later go down in this scientific age. It is at this juncture that Spiritualism comes on the stage and challenges the attention of the world. It claims to demonstrate man's immortality, and his relation to a future state. by living facts, instead of basing these questions on old and doubtful records as the church does. Hitherto the converts to Spiritualism have been chiefly among the masses, but few scientific minds giving their attention to it. This arises from several causes, the chief of which are, the radical position of Spiritual-ism against the claims of the church, and the puerilities and absurdities connected with it by impostors and unscientific minds whose zeal is not according to knowledge. Happily, however, for Spiritualism, it is passing out of the rudimentary state. Facts, in any department of nature can not long be ignored by science. Phenomena current and known to thousands and millions in the most enlightened nations of the world for a quarter of a century, are beginning to arrest the attention of the world's greatest scientists. Urooks and Wallace, among England's most scientific men, are collecting and arranging the facts of Spiritualism with the same critical acumen that distinguishes them in the fields of the physical sciences. Their example will be followed by others, and the day is not far distant when out of comparative chaos will arise the no-blest science that ever shed its luster on the world. The remarks of Alexander Winchell, former professor of geology, zoology and botany in the University of Michigan, published in his Sketches of Creation four years ago, are so appropriate in this connection, that I quote them at length : "There is nothing which it is reverent to pronounce inscrutable among the works of God. It remains for us to penetrate the world of invisible things. We have already sundry rumors and pretenses—shadows cast before, perhaps—but as yet unsatisfactory and unin-telligible, and, above all, unreduced to a philosophy. There must be a substratum that has not yet been sounded, lying beneath the confused and apparently capricious phenomena of clairvoyance, mesmerism, dreams, and spiritual manifestations. With much imposition, there is much which can not be scientifically ignored. It remains to resolve the mystery of these sporadic phenomens-to reduce them to law, and to open under the law some regular and intelligible intercourse with the unseen world. The unseen world is destined to become like a newly discovered continent. We shall visit it—we shall hold communion with it—we shall wonder how so many thous-and years could have passed without our being introduced to it. We shall learn of other modes of existence—intermediate, perhaps, between body and spirit—having the forms and limitations in space peculiar to matter, with the penetrability and invisibility of spirit. And who can say that we may not yet obtain such knowledge of the modes of existence of other bodies as to discover the means of ren-dering them visible to our bodily eyes, as we now hold conversation with a friend upon the shores of the Pacific or in the heart of Europe, with it-we shall wonder how so many thousshores of the Pacific or in the heart of Europe, or fly with the superhuman velocity of the wind from the Atlantic to the Mississippi valley. Then may we not at last gaze upon the spiritual bodies in which our departed friends reside, and discover the means of listening to their spirit voices, and join hands consciously with the heavenly host? Does the reader smile? I believe these are the suggestions smile? 1 believe succe in faucy. more of philosophy than of faucy. H. STRAUB.

#### God in the Constitution.

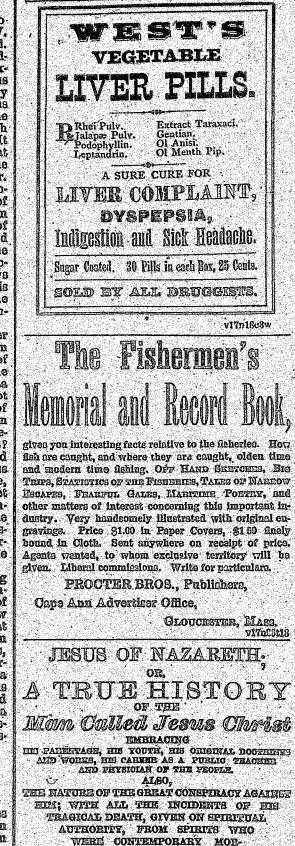
The House of Representatives of North Caro lina has expelled one of its members, J. W. Thorne, for non-belief in the existence of God. Many liberal people think that an amend-ment to the Constitution recognizing the ex-istence of God would produce no injurious results—that such a measure would simply gratify the religious vanity of an over zealous class, while it would not interfere with the rights of any one. It is to be hoped that such will be convinced by the logic of facts. It will be convinced by the logic of facts. It was a maxim among the early Christians that "the blood of the martyrs is the seed of the church;" let us hope that the expulsion of Mr. Thorne will open the eyes of the American peo-ple to the danger of this invidious enemy of human rights. The resolution for expulsion was introduced by a colored man. The act of despotism is no more flagrant in a colored man than in a white man; but it reminds one of the lesson of history, that, when an oppressed class gets its freedom, it is always ready to oppress another class. But this is not only an act of despotism, but. so far as the colored members who supported it are concerned, an act of gross ingratitude.

Does Hon: Hanson Hughes not remember that the God-Idea embodied in the American church, was for many years the oppressor of his race?-that the priests throughout the country rivited the chains of slavery by a "Thus saith the Lord?" And does he not know that for years the strongest advocates of the freedom of his people were generally men of liberal minds in religion, who were perse-cuted and denounced as Atheists and Infidels? Doubtless should the crisis come many colored people would be found on the side of religious freedom; but they are a deeply religious race, and the larger portion of them have not yet risen to the full stature of enlightened manhood, owing to their recent degradation in the house of bondage, and are just in that imprea-sible condition when bigoted priests and cor-

sible condition when bigoted priests and cor-rupt politicians can influence them to use the ballot to the injury of free institutions. The God-in-the-Constitution party is making such little progress that many treat it with con-tempt; but we should remember that some of the greatest revolutions of history were slow and feeble in their beginning. We know that the essential elements of religious despotism still exist in the old theology that still pravails. still exist in the old theology that still prevails, and it needs only the necessary exciting cir-cumstances and master mind to organize a party that may prove formidable to religious liberty. The great conflict between reason and theology has just begun; and if it will end in a bloodless revolution and perfect religious freedom, it will mark the brightest era in the history of the human race. Dowagiac, Mich. H. STRAUB

#### Curious Customs.

In Wendish, Prussia, there are villages where certain old customs are still observed on the death of the head of a family. If the man should happen to have been a beekceper, one of the family goes to the hive and striking the comb, exclaims, "Bees, arise, your master is dead." A similar custom prevailed, and pos-sibly still prevails, in parts of Eugland, and furnishes the idea for an interesting poem by Tennyson, entitled, "Telling the Bees." The English custom was based on the supposition that unless the bees were told of any death oc curring in the family would quit the premises; and the manner in which the information was conveyed was by placing a black cloth over the hive. In the Prussian villages already alluded to, it is the custom on the morning of a funeral of a farmer, for the men to proceed to the cattle sheds and after causing the cattle to get upon their feet, place cheese before



MAY 29 1875

TALS WITH JESUS WHILE ON THE EARTH. By Paul and Judas, THROUGH

Alexander Smyth. Medium.

of Philadelphia, by the spirits taking possession of him about one hour in every twenty-four, neurping all his powers, giving a continued series of well connected scenes, presenting scenery, characters and personages, dialogues and actions in their regular order and success-sion, embracing all the most important personages and the incidents which occurred during the sojourn of Jesus while upon parth. There was publishy no book ever while upon earth. There was probably no book ever written in which such perfect life pictures occur; every city and country village, every river, brook and moun-tain, and scenery in general, is so vividly portrayed that an actual journey through the country could hardly be more interesting. The characters in this unerampled

- Dowaglac, Mich.

them, and solemnly announce to them that the body is about to be taken away.

Poices from the People.

BRADLEY, ARK,-Frank M. Marks writes. BRADLEY, ARK, Frank M. Marke writes.— Three years ago I was thoroughly convinced of spirit-communion. My father's spirit gave me a test that I could not doubt, since which time I have done all Icould, both publicly and privately, to promulgate the truth. I am happy to inform you that a great many have embraced the truth, and are holding communion with the dear ones that have passed to spirit-life.

NEW YORK .- Mrs. E. Rackett writes .- My admiration for your valuable paper is unbounded, I am sorry to give you so much trouble in chang-ing my/address, but I really can not live without the JOURNAL.

CARTERVILLE, ILL.-R. Hill writes .- Your paper is interesting to me whenlit speaks of the Phi-losophy of life, the laws of nature, and the ruling powers of the universe. As to the manifestations reported, I don't know what to think of them. I have never had the opportunity of witnessing any.

DETROIT, MICH.-J. H. Wood writes.-I have now read the JOURNAL for five months, and find it advocating the very principles and truths that have grown with me from my earliest recollection upon the subject. My father thought himself a Universalist, and was so liberal in all of his reigious ideas that I was never told to believe anything that my reason after investigation could not freely sanction. I have therefore no shackles to loose; no prejudice to overcome:

Bro. Wood gives an account of a test received from a medium, wherein the death of his brother was accurately described.

PERU, NEB.—Willis Carter writes.—I can not do without the JOURNAL; it is food for the mind.

SILVER CREEK, KAN.- Charles W. Saunders writes.—I came to Kansas in the year of 1858, and have been a permanent settler here over since. Have lived through drouths and grasshopper times, but I never saw Kansas in so tight a place as at the present time. I know of families here that have not had any bread in their house for months, only what they begged. We are holding circles at my house once or twice a week, when the weather is not too cold, and the folks can turn out, and we have the very best of communications. My wife and daughter, and son of ten years old, are all good mediums. There are several other good mediums in the neighborhood.

GREENUP, ILL.—D. Kester writes.—We are doing what we can in our way to sustain the great and glorious principles of our beautiful philosophy. The JOURNAL is read by many in this vicinty who are not subscribers, but no doubt will be ere long.

WINNEBAGO CITY, WIS,-Helen G. Thacher writes,-The JOURNAL is to me food of inestimable value.

GRATTAN, MICH.-Jennie Storey writes GRATTAN, MICH.—Jennie Storey writes.— Each week we read the angel teachings of the JOURNAL, hoping and trusting that we may be the better for it, and may the loved ones that have gone before ever guard and guide us, until we too, shall cross the mystic river, where we all will meet and know each other on the other shore. "Death, or the Pathway from Earth to Spirit-life," to me, is very interesting. Hope you will publish it in book form, so we will know who the author is. uthor is.

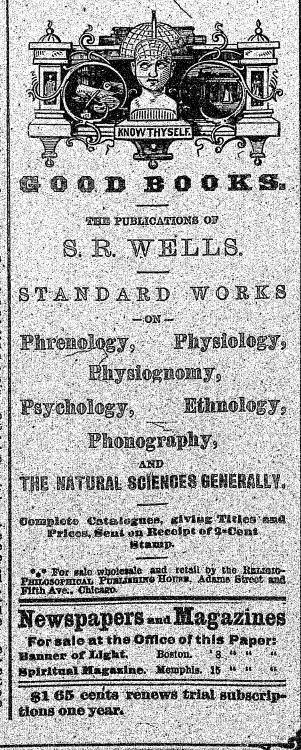
WACO, TEXAS.-R. P. Walden writes.-I like the way you express yourself in opposition to cer-tain lams. I am an outspoken Spiritualist in the this in this, I am an outspoten spintuatist in the little city of Waco. I have no doubt good test mediums would find it greatly to their interest to come here. The harvest is plentiful though the laborers are few.

more interesting. The characters in this unexampled drams are so faithfully portrayed, that, as you are intro-duced to each in turn, you seem well acquainted and de-lighted with your company; and the many points of in-terest you are called to visit. The book is replets with interest from, beginning to end and had already pas-sed through several editions when the plates were entirely destroyed in the Great Fire, since then we have had a very great demand for the work from our subscribers and the trade. The edition about to be issued will be far superior in mechanical appearance to any of its prede-cessors and we shall print a large edition to enable us of supply standing orders and all new demands. If mo. 356 pages, cloth bound. Price \$2.00: postage free. Price \$2.00; postage free.

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#### MAY 29 1875.

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actor as important in the Brahminical system of re-ligion, as Christis "in the plan of salvation" institut-ed by the Jews' Great Jehovah, believed in by Christiana. His coming was forefold, even as was Christ's. At the age of sixteen, Krishna began to preach, and was like Christ, the founder of a new religion. Prior to the great Chicago fire, the RELIGIO-PHILO sophical. Possibilished the Bhagavad Gita, from a translation of the Sanskrit, by that cele brated scholar, Charles Wilkins. Nearly two editions of that work were sold when the fire-field came and de-stroyed the stereotype places. The demand for the work being so great, we were induced to send to England for-a copy of a more recent translation by J. Cockburn Thomson, member of the Asiatic Society of France, and of the Antiquarian Society of of Normandy. The translator accompanied the work with copions motes, which are doubtless of more or leas value, as ex-planatory of the text, but the reader will take them for ust what they are worth-nothing more is expacted. The text as correctly translated, contains gems of thought, transmitted from antiquity, which are ed real intrinsic value to the thoughtful people of the spe-and to them the work is most respectfully recommended by the American Publisher. by the American Publisher.

#### Press Comments on the Bhagavad-Gita.

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"This translation of a Hindoo poem, dedicated by Mr. Thomson, to his sometime instructor, Professor Wilson, of Oxford, is one of a class of works demanding all the consideration and assistance that scholars everywhere can afford. It belongs to a class of books believed by great numbers of our fellow-men, to have been supernaturally inspired and trusted by them for their guidance in the ways of this life, and for light to pierce the dividing darkness between death and a future existence.

No such book can in the nature of things have been thus esteemed by rational beings without having in itself much that is intrinsi-cally valuable for comfort and instruction in righteousness, or at least, considered at its lowest, much that is curious and suggestive, asaffording insight into the desires and needs of the souls that found therein their bread and water of life,"-Overland Monthly.

This is an unusually interesting publication. Mr. Thomson has rendered good service to the more thoughtful class of readers. There is a peculiar charm about ancient literature of the profounder sort. The old Hindoos were an intellectual people. The poem before us is probably older than the time formerly fixed in Christian chronology for the creation of the world. It breathes a lofty spirit of unselfish devotion to good objects.

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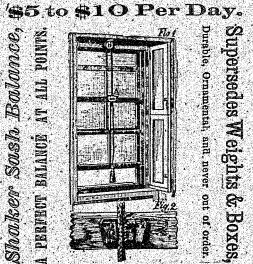
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Jeans. Increase of the second for tobacco.

#### DAVID O'HARA.

87

JAVID O'HARA, I have used tobacco between fourieen and fifteen years. About two months since, I procured a box of Lirs, A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no do-sire for it.

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#### 88

## RELIGIO-PHILOSOPHICAL JOURNAL.

#### [Continued from Eighty-Fourth Page.]

o be, communion, with the unseen world. First it was trickery, then it was imagination, then there was a certain small residium of it which "occult law" had to be called in to explain, and now-ye gods, where is this man's consistency?-we are told that it is the witchcraft of necromancy prohibited in the Mosaic law, and, therefore, really and truly what it professes to be, communion with those who have undergone the change called death. It is clear that if Spiritualism fulfills the conditions of Cld Testament necromancy, it is neither juggling, nor illusion, nor "occult law." Despite, then, all the nonsense talked by this clerical mountebank about tables moved by levers, letters written on the arm with iron pencils, a disordered imagination produced by "hot mince pie," and such like twaddle, Spiritualism is, after all, a great re-ality, and consists, in truth, in what those who believe in it profess, communion with the spiritual world. We are glad to have brought Dr. Talmage to this point at all events. He and we are agreed as to the cause in which the phenomena have their origin. So far he has replied to his own objections about trickery,

delusion, and occult law. Spiritualism, being genuine, must be got rid of by another method. No longer able to dis-pute the reality of the phenomena, a number of men of Dr. Talmage's turn of mind have arrived at the conclusion that the spirits who communicate are devils, and the intercourse with them prohibited on pain of death in the Scriptures. Nor is this a very unsuccessful method to adopt with nervous and weakminded people. If you can not reason men out of their convictions, you may frighten them into silence with regard to the advocacy of them. Butler said, long ago, in Hudibras:

#### "He who complies against his will Is of the same opinion still."

And the numbers of persons that this line of argument frightens out of the practice of Spiritualism will, in theory, remain Spiritualists still. Dr. Talmage found that his congresation was largely tainted with this modern heresy, and fearing that they might learn to prefer the wisdom of intelligent spirits out of the flesh to ignorant rant and fustion, coming from so, called teachers in the flesh, he sounds the tocsin of alarm, waves the red rag of hellfire before their eyes, and bawls out. till he is well-nigh black in the face, about God's prohibitions of sorcery and witchcraft. It will not do, however; the blessed truths of Spiritualism have taken too firm a hold upon human nature for this sort of rodomontade to have any effect, except upon the minds of the nervous and timid.

Now, in the first place, there is no analogy whatever between witchcraft—either ancient or modern-and Spiritualism, as could the easily shown had I the time to devote to the subject. A witch, according to the ordinary acceptation of the term, was a woman who employed a disembodied spirit to aid her in carrying out some malignent designs of her own. She, in her normal condition, was actuated by hatred, or animosity. against some one at whose hands she had suffered a wrong -real or imaginary—and resorted to spiritual beings as agents for avenging herself upon the aggressor, in which case you see the spirit was the medium employed by the witch. In modern Spiritualism the human being is the medi-um through which the disembodied spirit speaks, and the wishes and desires of the former are, for the time being, completely subjugated by the will of the latter. This dis-tinction is a most important one. Neither is there any evil influence exercised over mankind through modern mediumship at all analocous to that which constituted. a few centu ries ago, the crime of witchcraft. In dealing with this question, Dr. Talmage takes his text from the passage describing the visit of Saul to the woman of Endor, and gives a very glow-ing description of this event, drawn entirely from his own fertile imagination. The woman he speake of as 4 haggard, weird, and shriv-elled," aiting by a table on which are "divining rods, and poisonous herbs, and bottles, and vases;" and the circumstances attending the appearance of Samuel are described in minute detail, for the account of which Dr. Talmage must, we should think, have consulted a spirit medium; since he certainly did not obtain his information from the Bible. Who told him that this woman was a miserable old hag, such as he has described, or that she used poisons at all in carrying on her tradet. The Bible does not even speak of her as a witch, and this man who talks so loudly about other people being wise above what is written should be more careful himself in his interpretation of the sacred record. Certain it is, that if she was old and haggard she was rather amiable than otherwise in her disposition, for she risked her life in the exercise of her craft to serve the King, and when she saw him exhausted and fainting through want of food, she pressed him to take refreshment, and in the end killed the fat calf that she had in the house, kneaded and baked bread, and induced him to eat. These do not look, to say the least of it, like the acts of a malicious and diabolical poisoner. Nor do we learn that she had communion with the inhabitants of the infernal world, for the spirit that she called up was a prophet of the Lord, who came not for the purpose of practising deception, but to deliver to Saul a most truthful, although a very terrible, communication. That communion with the dead was prohibited under the Mosaic law no one sttempts to deny. The only questions that arise in connection with the subject are why this was, and how far the law is at present binding upon us? A great portion of the Mosaic law was only applicable to the people to whom it was first given, and no Christian at the present day considers it incumbent on him to obey its mandates. Even Dr. Talmage, I take it, eats hare and pork, and in a dozen other ways, vi-olates the strictest commands of Moses. Sabbath-breaking, in common with witchcraft was punished with death, as was also disobedience to one's parents. Sabbath-breaking, in the Jewish sense of the word, is practiced throughout Christendom, for the command distinctly states that the "seventh day is the Sabbath," and the law enforces that it shall be kept from sunset on Friday to the same hour on Saturday. The day has been altered, you say: True, but in that very alteration you have disregarded the Mosaic law. In no case, however, is the crime of breaking the Sabbath, sither Jewish or Ohristian, punished as the old law enjoined. Certain principles enforced under the Old Testament dispensation were of universal application, and related to morality in its broad and general sense. These are eternal in their obligation upon mankind. Certain other principles, appertaining to Old Testament times were limited in the obligation they imposed, and referred principally to the state of things then existing, and the conditions by which the people concerned were surrounded. These latter are no longer bind-ing. Then was the prohibition of communion with the dead, a principle intimately bound up with morality itself, and appertaining, therefore, to the ethical code that should be binding upon all men in all ages? Or was it limited to the Israelites under the Old Dispensation, and called into existence by some spec- well to emulate.

ial circumstance adapted to their condition at that time? This question I will endeavour to answer.

It must be borne in mind that communion with the dead, and the practices usually associated with it, per se, were not prohibited under the Mosaic law. The case of Saul going to inquire respecting his father's asses is a case in point, for he did no wrong, as far as we can learn, in the performance of that act. In reverence to this very event the Bible remarks:--

"Beforetime in Israel, when a man went to in pline of God, thus he spake, Come, and let us go the seer: for he that is now called a Prophet, was before called a Seer."-1 Sam. ix. 9.

And, we might add, is now called a spiritmedium. Moreover, Saul, in the very case in which the woman of Endor is concerned, before going to her, sought for a communication from the Spirit-world by what was evidently a egitimate method—

"And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets."—1 Sam. xxxiii. 6.

There was clearly no wrong in this, and hence there must have been two kinds of spirit communion, one of which was prohibited and the other permitted; and it was only after Saul had tried the latter and failed, that he, in desperation, resorted to the former. If all in-tercourse with the Spirit-world had been prohibited under the Mosaic dispensation, then Moses himself must have been the greatest of all offenders, to say nothing of the repeated transgressions in this respect of Samuel, Elijah, Isaiah, Ezekiel. Daniel, etc. And in the case of our Lord Himself, He held com-munion with Moses and Elijah on the Mount, in the presence of Peter, James, and John—an instance which of itself is sufficient to refute the charges so frequently made that Spiritual. the charges so frequently made, that Spiritual-ism is criminal in the eyes of God.

Nor is there any difficulty in gathering the reasons that necromancy was prohibited in certain cases under the Old Dispensation. The Israelites, in their communion with the heath-en nations, were perpetually falling into evil practices, and adopting the wicked and idolatrons rights of these peoples. From them they learned polytheism, and from the same source they acquired the sinful practice of sac-rificing to the dead. "They joined themselves unto Basl Peor, they ate the sacrifices of the dead." In truth, with them, communion with departed spirits culminated in the worship of deified dead men. And it was to destroy root and branch this practice that necromancy was prohibited on pain of death. We repeat, therefore, that intercourse with spirits was not altogether prohibited under the Mosaic law; and that where the prohibition did exist it was for a special reason applicable only to that time, and that it is altogether beside the question to quote the passages which denounce witchcraft and necromancy as though they had any application to modern Spiritualism. Com-munion with the Spirit-world was, as I have shown, practiced with the approval of God throughout the whole of the Old Testament Dispensation; indeed, it is even made the basis of the Dispensation itself. A sceptic may object to it, but a Christian minister can hardly do so without betraying the grossest inconsistency.

V.-Spiritualism is a social and marital CURSE.

Dr. Talmage proceeds to fulminate his de-nunciations of Spiritualism as follows:—

"I indict Spiritualism also, because it is a social "I indict Spiritualism clso, because it is a social and marital curse. The worst deeds of licentions-ness, and the worst orgics of obscenity, have been enacted under its patronage. The story is too vile for me to tell. I will not pollute my tongue nor your ears with the recital. Sometimes the civil law has been evoked to stop the outrage. Families innumerable have been broken up by it. has pushed off hundreds of young women into a life of profilgacy. It talks about elective affini-ties,' and 'affinital relations,' and 'spiritual matches,' and adopts the whole vocabulary of free-love-ism. In one of its public journals it declares: Marriage is the monster curse of civilization. It is a source of debauchery and intemperance. If Spiritualism could have its full awing it would turn this world into a pandemonium of carnality. It is unclean, adulterous, damnable religion, and the sooner it drops into the hell from which it rose, the better both for earth and heaven." What can we say of this vile, scandalous. disgusting and mendacious statement. The man who vomits forth from his own foul mind such venomous filth, and then charges it upon other people, hardly deserves to be noticed, and but for the fact that there are large num-bers of evil disposed people who will swallow with avidity these false and malicious slanders, he would receive no notice from me. Shakespeare has admirably remarked-

VI.-SPIRITUALIEM IS A FRUITFUL SOURCE OF INSANITY, LEADING TO SUICIDE.

#### Dr. Talmage observes:-

"I further indict Spiritualism for the fact it is "I further indict Spiritualism for the fact if is the cause of much insanity. There is not an asylum between Bangor and San Francisco which has not the torn and bleeding victims of this delusion. Golinto any asylum, I care not where it is, and the presiding doctor, after you have asked him, "What is the matter with that man?" will say, 'Spiritual-ism demented him;' or 'What is the matter with that woman? he will say, 'Spiritualism demented her.' It has taken down some of the brightest intellects. It sweet off to mental midnight judgher.' It has taken down some of the brightest intellects. It swept off to mental midnight judg-es, senators, governors, ministers of the Gospel, and one time came near capturing one of the pres-idents of the United States. At Flushing, near this city, a man became absorbed with it, forsook his family, took his only fifteen thousand dollars, surrendered them to a Spiritual medium in New York, attempted three times to put an end to his own life, and then was incarcerated in the State Lu-natic Asylum, where he is to day a raying maniac. natic Asylum, where he is to day a raving maniac. Put your hand in the hand of this witch of Endor, and she will lead you to bottomless perdition, where she holds her everlasting scance."

After what we had on the marriage, ques-tion, we are in a pretty good position to judge of this man's veracity. He scruples at noth-ing that is calculated to support his position and pander to the depraved appetites of his hearers. The truthfulness' of this statement about the insanity is on a par with the one concerning the marriage question. It is simply false. Spiritualists are no more mad than other people, frequently perhaps, less so; and most certainly do not supply as many victims to Asylums as so-called orthodox Christians. The statement, so frequently repeated, about the Asylums in America being full of Spiritualists has been disproved by facts again and again: Dr. Talmage knows this, or ought to know it, before hurling abroad his denuncia-tions. I know nothing of the individual cases to which he refers. They may, or may not be true, but whether true or not, they certainly prove nothing to the purpose. What if a Spiritualist did attempt three times to commit suicide? Was he the first man who was ever thus guilty? It would not, methinks, be difficult to name a few ministers of the gospel, as orthodox and as narrow-minded and bigoted as Dr. Talmage himself, who have done the same thing. A man leaving his family, and giving his money to some person who has exercised over him an undue influence, even if it occurred, is not so exceptional an instance . of human credulity that it deserves to be brought conspicuously in the foreground, when it happens in the case of a Spiritualist. Heaven mows it is common enough the class of people to which the Brooklyn minister himself belongs. We have already had attention called in this country to the increase of insanity caused by the preaching of Messre. Moody and Sankey, and in one case, a frightful suicide has been traced directly to this source, but any man who should, on that ground, condemn the entire revival movement, would display alike a lack of intelligence, and a disregard of justice. Spiritualism does not drive people mad. On the contrary, it brings them to their senses. If you want to learn of a real cause of madness, you will find it in your monstrous, inhuman, unscriptural, and God-dishonoring doctrine of eternal torment, and in the Oalvinlatic bugbear of reprobation to damnation of millions of men before they were born.

VII.-SPIRITUALISM RUINS THE PHYSICAL HEALTH AND CAUSES ALL THOSE WHO BELIEVE IN IT TO BE CADAVEBOUS, WEAK, AND NERV OUS

"It ruins the body. Look in upon an audience of Spiritualists. Cadaverous, weak, nervous, ex-hausted—hands clammy and cold. Nothing prosperous but long hair—soft marshes yield rank grass. Spiritualism destroys the physical health. Its disciples ever hearing startling news from the other world. Strange beings crossing the room in white. Table fidgetty, wanting to get its feet

intelligence may have enabled him to possess, It is difficult to see how it can be wrong, for the same man, after he has thrown off his material body, and attained to a position in which his intellect is sharpened, his knowledge increased, and his experience widened, to do the same thing for which now he is evidently much better fitted than he was before. And, of course, if the question be taken out of the field of reif the question be taken out of the held of re-ligion into that of science and philosophy, to which, after all, it more properly belongs. Dr. Talmage's remarks about the Bible would ap-pear all the more preposterous and absurd. The same objection might be urged with equal force against the discovery of every new truth from whatever source it came.

IX.-SPIRITUALISM EFFECTS THE BUIN OF THE SOUL.

Dr. Talmage's words ara:-

"I bring against this delusion a more dam aging indictment; it ruins the sout immortal."

Again, waving the red rag of hell fire, which priests in all ages have found effectual for the purpose of arresting progress, and destroying everything like freedom. There has seldom been a great discovery made, or a new truth brought to light, but the threat of damnation has been hurled at the head of the man who was instrumental in bringing it about. It is the story of Galileo over again. In his day the world moved on despite the thunders of the Vatican, the anathemas of the priesthood and the threats of everlasting damnation to al concerned. And to day Spiritualism will progress despite the fury of the Jupiter Tonans of Brooklyn and the very small thunder with which he tries to display his wrath. Spiritual ists are quite competent to look after the affairs of their own souls, and require no advice from so pigmy a Pope as Dr. Talmage. Let him look after his own soul, which, judging by the vulgarity, malignity, and violation of truth displayed in this discourse, will require a good deal of improving before it can be fitted to gain admission into the region where only that which is holy and pure shall be allowed to enter, and he will find the task sufficient without troubling his head about Spiritualists and Spiritualism.

X — Spiritualism is adverse to the Bible The Brooklyn oracle remarks:-

"You can not keep the Bible in one hand, and Spiritualism in the other. One or the other will slip out of your grasp, depend upon it."

Some of us have a no ion that we can hold Spiritualism and the Bible both in one hand so closely do they accord, and so thoroughly are they in harmony the one with the other As Dr. Talmage does not point out the instances in which Spiritualism and the Bible disagree, save a reference or two to some rep uted communications from Wesley, Bunyan, and some other eminent Christians-who are said to have changed their religion since they entered the Spirit-world-which are, of course containing to the purpose, one hardly knows which is the best way to reply to this statement. I have already shown you, in an earlier part of the discourse, that the passages in the Old Testament prohibiting witchcraft, usually as triumphanting ground against Subjects so triumphantly quoted against Spiritualism have no bearing whatever on the subject. When a man, therefore, says that Spiritualism is opposed to the Bible, and gives no reason for his statement, his objection might very properly be dismissed without further notice But is Spiritualism opposed to the Sacre Record? Why, the Bible is the most spiritual hook that has ever appeared in the history of the world, as must be obvious to any person at all accusinted with its contents-spiritual in the very sense in which that term is used in reference to the modern manifestations. On every page may be discovered indications of its spiritual origin, and in thousands of instances phenomena are recorded of a character speaking lies in hypotrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, "-1 Tim. 

Now, we should be glad to be informed what possible connection there can be between what possible connection there can be between the event here predicted and Modern Spirit-ualism. Spiritualists neither forbid marriage, nor abstain from those "meats which God hath created to receive with thanksgiving," neither do they speak "lies in hypocrisy," nor are their consciences seared. Whether they have departed from the faith by giving heed to seducing apirits we aball see presently. seducing spirits we shall see presently.

Supposing the prediction to refer to the present time, which there is not a shadow of reason for believing, it would be interesting to inquire what classes amongst all those in existence most nearly fulfill the conditions there-in set forth. Depart from the faith! What faith? Assuredly if words have any meaning, it refers to the faith, which the early Christians-some of them then living-had received from Christ. Now one fact, and a most important one in connection with that faith, was that the powers given to the Church wera to remain with it. The following passage will

"And these signs shall follow them that balleve, "And these signs shall follow them that balleve, in my name shall they cast out devils, they shall speak with new tongues; they shall take up ser-pents; and if they drink any deadly polson, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark xvi. 17, 18.

These are signs by which believers were to ba known. The miracle performed by the great Master Himself were to be repeated by His disciples after he had left the carth, and in truth, the promise is that they should do even greater works than He had done.'

"Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my father."—John xvi. 12.

If such were to be the characteristics posseased by believers, a departure from the faith would be indicated by the absence of these powers. Let Dr. Talmage who talks so glibly about Spiritualists having departed from the faith, and being influenced by doctrines of devils, tell us whether he is capable of exercising any one of the miraculous powers just enumerated, and if he confess—as he no doubt would—that he is unable to perform any of these acts, is that not a tacit admission that it is he and his party, and not we who have departed from the faith. I hurl back the charge of departure from the faith, in the teeth of these sham teachers of Christianity-gigantic semblances, offering to the people a husk from which the kernel has been extracted-and tell them that it is they, not we, who have been seduced away by doctrines of devils, and that we who are Christian Spiritualists have preserved intact, the pure and undefiled religion of Jesus. They tell us that the miraculous gifts were limited to the Apostolic sge, and that, with the death of those who received the commis-sion direct from the Lord, they ceased. I re-ply that not only is this a pure assumption unsupported by the smallest title of evidence of a Seriatural character, but that it is dismet of a Scriptural character, but that it is diametrically opposed to historical fact. There is no intimation given in the New Testament that the powers were to cease at the passing away of the Apostolic Age, and that they did not, we are very well assured, for we find them exercised repeatedly for centuries afterwards. Let us, therefore, hear no more about our having departed from the faith, when it is, in truth, our accusers and opponents who are in that position themselves which they unjustly ascribe to us.

The next and last objection of Dr. Talmage's that I shall notice, is one of the most curious that it has ever been my lot to come across. It is that: XII.—Spiritualism binds its victims Amongst those who are in trouble and disrazes. Of Saul, Dr. Talmage remarks:-"He did not know where to go for relief. After awhile he resolved to go and see the witch of En-dor. He expected that somehow she would afford him relief. It was his trouble that drove him there."

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## "Wisdom and goodness to the vile seem vile, Filths savour but themselves."

Unless we find in this fact the explanation of Dr. Talmage's outrageous charges against Spiritualists and Spiritualism, it is difficult to magine where to seek them. He knows perfectly well that the statement he makes, if applied to the great mass of Spiritualists, is a deiberate falsehood; and I hurl the atrocious lie back in his teeth. If Spiritualism were the abominable thing that he describes it to be it could not exist for an hour, for a society which is at bottom usually sound upon moral questions, would not allow its presence among them. That there is a small band of people calling themselves "Free-lovers," among American Spiritualists—in England there are American Spiritualists—in Angland there are none—I do not deny. But in the first place, these have, I believe, been grossly misrepre-sented in their views and practices; and, in the second place, the great bulk of the Spiritual-ists in all parts of the world are thoroughly op-posed both to their opinions and their doings. To charge the faults of this small number of To charge the faults of this small number of people upon Spiritualism at large can only proceed from a feeling of the bitterest malignity and an utter disregard both of fair play and of truth. If Dr. Talmage will take the trouble to read Mr. Hepworth Dixon's work on Spiritual Wives," he will find a description of everal sects of Christians, quite orthodox in their faith in every other respect, who disre-garded entirely the marriage law. Father Noyes and his community at Oneida Creek go Noyes and its community at Oneida Orecz go to a much greater extreme in this matter than the most ardent "Free-lover" among the Spir-itualists, yet they call themselves "Bible Christians," and profess to base their whole system upon Pauline teaching. Now, what would Dr. Talmage say to a sceptic who should charge the practices of this small community upon the aptica Christian would. Why upon the entire Ohristian world? Why, that such a man was a vile slanderer, a lying cul-minator, spitting forth the vile venom from his own heart upon better men than himself. And he would be right. Apply the principle to Spiritualism and you have an exactly anala-gous case. Dr. Taimage knows perfectly well. that there are thousands and tens of thousands of Spiritualists as good husbands, wives, fath-ers, mothers and children as any member of his congregation, and that the disgusting charges that he brings against them are both scandalous and false. One wonders that his entire congregation, on the occasion of the delivery of this sermon, did not rise and leave the place en masse, to show their contempt for a man who could thus degrade the sacred office of the preacher into that of a vile sladnerer, a lying calumniator, hurling about dirt and filth at the character of men whom he would do

lose as if to dance. Voices sepulchral and ominous. Bewildered with raps. I never knew a confirmed Spiritualist who had a healthy nervous system. It is incipient epilepsy and catalepsy," So says this Brooklyn clerical demigogue So says this bitokiyn cicital utingogue. So we are not simply periling our eternal wel-fare, by embracing Spiritualism, but running our physical constitutions as well. Poor simpleton. To what straits he must be driven to find arguments against Spiritualism. I kave addressed larger audiences of Spiritualists and more frequently than perhaps any other man in this country, and I had a notion, judging from my observation, that we were, as a rule, an unusually healthy class of people. The reason for this is obvious. One principal characteristic which marks the teaching of the spirits is the importance of attending to the laws of nature implanted by God in the physical constitution of man, and avoiding all kinds of foods and drinks of an injurious character, obtaining pure air, taking exercise, and in other ways resorting to those practices which are invariably conducive to health. Everyone who has had experience of Spiritualists knows perfectly well, that as a class, they are unusually particular about matters of this kind, and that, consequently, they possess the Mens sana in corpore sano in a larger degree than most other people. Almost all the spirits who communicate make a point of insisting upon the necessity of mediums obeying the laws of health; and the great mass of Spiritualists, in Obedience to the distinct injunctions of the spirits, carry out the strictest hygienic principles. Spiritualists "weak, nervous, ex-hausted," with cadaverous countenances and clammy hands! Well, this is amusing! I fancy some of us are quite equal to Dr. Talmage, or any member of his congregation in physical stamina, and I should myself, although fifty years of age, be delighted to try an encounter with him in any athletic sport he may like to name. As to the twaddle about incipient epilepsy and catalepsy, why Spiritualism has cured more cases of those diseases than all the colleges of physicians that have every that have everexisted.

VIIL-SPIRITUALISM IS THE CUSTOM OF PRYING INTO GOD'S SECRETS WHICH WE HAVE NO BIGHT TO KNOW.

#### Dr. Talmage goes on to say:-

"If God is ever slapped square in the face. [ele-gant and reflued language to use in the pulpit] it is when a spiritual medium puts down her hand on is when a spiritual medium puts down are hand on the table, invoking spirits departed to make a rev-elation. God has told you all you ought to know, and how dare you be prying into that which is none of your business? . . Remember Spiritual-ism at the best is a useless thing; for if it tolls what the Bible reveals it is a superfluity, and if it tells what the Bible does not reveal it is a lie."

How has this man become so well-informed as to what are God's secrets, and what are not? The fact that the communications to which he refers are made should be sufficient proof that they are no longer secrets, but appertain-ing to the "revealed things" which are the birthright of ourselve and our children. The objection urged here about that being useless which teaches what is in the Bible, and injurious which communicates what is not, think we have met with before. An entire Eastern library was burned in consequence of a conclusion that was arrived at in reference to the Koran, by this miserable process o reasoning—if reasoning it can be called. I the plain letter of the Bible be sufficient for guidance even on religious matters why are commentaries ever written, or why does Dr. Talmage preach? If it be lawful and desira-Talmage preach? If it be lawful and desira-ble for a man in the flesh to throw such light upon spiritual subjects as his superior heed to seducing spirits, and doctrines of devils;

ous to those which takes to-day.

It is, of course, impossible on this occasion to dwell at length upon the numerous instances recorded in which phenomens took place of precisely the same character as the modern manifestations. All that can be done, therefore. is briefly to refer to some few cases with which you will be tolerably familiar. Spirit lights are seen again and again, the most palpable instances being probably the pillar of fire which guided the Israelites by night, the light that was seen by all present at the conversion of Paul, and the "cloven tongues like as of fire," observed on the day of Pentecost Spirit voices are heard so frequently by the writers of the books of the Bible that simply to record the instances in which they occur would occupy half the time that I have to devote to the whole discourse. Spirit-writing is also an exceedingly common occurrence, the most remarkable case being that in which the ominous words were inscribed on the wall at Belshazzar's feast, on which occasion not only was the writing, but the hand itself seen, a circumstance exactly analagous to what frequently occurs in our own day. Daniel is rec orded to have had strength imparted to hin by a spirit touch. Spirits move material ob jects repeatedly, as in the case of the angel who released Peter from prison, and the au pernatural beings who removed the atom from the sepulchre in which the body of Jesus had been entombed. Inanimate substances were often made the vehicles of spiritual power, as they are to-day. A dead man was raised to life by touching the bones of Elijah, and miraculous cures were effected by means of the articles of dress that had been worn by Paul. Materializations, so ridiculed in our day by people who think themselves possessed of great stores of wisdom, were of common occurrence. Angels appeared to Abraham in the plains of Mamre, walked home with him, and partook of material food. An angel wrestled with Jacob, dislocating the patriarch's thigh. An angel—on this occasion having a drawn sword in his hand—appeared to David by the threshing floor of Ornan; and another, of exactly similar character, was seen by Joshua. Did an analagous case to these two latter occur in modern times, sceptical critics would demand with a chuckle to know whether the sword was a material sword, if so whence it had been obtained, and if not, how it was manufactured so as to appear like one or whether it was the spirit of a material sword. Instances of the levitation of human beings are also to be found in the Bible. Ezekiel was lifted by the hair of his head and carried to Jerusalem, where he met seventy spirits of men who had lived and passed away from earth long before. And the case of Philip who was carried through the air to Azotus is familiar to every one. In point of fact, the whole of the modern phenomena were of frequent occurrence in ancient times. and are referred to repeatedly in the Bible. To say, consequently, that Spiritualism and the Bible are not in harmony is to display gross ignorance, either of the one, or the other, or both. XI.—SPIRITUALIEM IS THE FULFILLMENT OF

THE APOSTLE'S PROPHECY CONCERNING THE LAST DAY. Not only Dr. Talmage, but a score of other men of the same turn of mind, and equally ignorant of that with which they ought to be best acquainted, are constantly in the habit of stating that the Apostle Paul had Spiritualism in his mind when he penned the following prophecy:-

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and the

#### He then adds:-

"And I have to tell you now that Spiritualism finds its victims in the troubled, the bankrupt, the sick, the bereft."

I venture to say that such an objection as this has never been urged against Spiritualism or anything else. The fact that a principle can bring comfort to those who are distressed consolation to the sorrowing, hope to the desponding, and solace to the wounded spirit and the troubled mind, should assuredly be considered one of the highest recommendations that could be presented in its favor. Yes, it is quite true, that many persons have gone to Spiritualism for succor and support in affliction or sorrow, and the fact that it could supply them with the balm they needed, I think tells largely in its favor. Imagine a Christian minister bjecting to any system on the ground that it s calculated to soothe the suffering, cheer the ircoping spirit, and take the sting from the intensest pain that humanity has to experience. What would such a man have said to the lessed invitation of Ohrist to the weary and heavy laden to come to him for rest. He would probably have objected that a system which was adapted to "the troubled, the bankrupt, the sick and the bereft," must be based upon error. What sort of people one wonders does Dr. Taimage preach to. Folks, we sup-pose, who have no troubles, no cares, no afflic-tions. Well, it is lucky for them, for the religious teaching emanating from the pulpit in the Brooklyn Tabernacle/is not much calculated to supply consolation to those who need it. The doctor may charge us with imparting solace and comfort to those who are "troubled," and endeavouring to aid the "sick and bereft," we are sorry we can not return the compliment.

In conclusion, I have only to say that Spiritualism is one of the most glorious truths that has ever been made known in the history of the world. It comes from God, and God's work is being accomplished by it every day. It aims not to supplant religion, or to overthrow Christianity, but shows itself the best ally of both by working for the same grand end. It has shaken Atheism to its foundation, humbled the most stiff-necked skepticism, and crushed Materialism beneath its feet. Our lot has fallen upon glorious times, to hear the news that we have heard, and see the things which we have seen. The glory of the olden days has come back again, intercourse with the Spirit world is re-established, communion with angels is again an every day occurrence, and we now see the swelling of the wave which carries on its crest righteousness, and truth, and love, and the worship of God, and the brotherhood of man, and which will roll on, until that ancient prophecy be fulfilled, that. "the earth shall be full of knowledge of the Lord, as the waters cover the sea."

"Countless cords of heavenly music, Struck ere earthly sounds begau, Vibrate, in immortal concord, v lorate, in immortan concord, Thro' the enswering soul of man: Countless gleams of heavenly glory Shine through spirits pentin clay, On the old men at their labors, On the children at their play. We have gazed on heavenly secrets, Supped ourseling in heavenly secrets, Sunned ourselves in heavenly glow, Seen the glory, heard the music, We are wiser than we know."