

# RELIGIO PHILOSOPHICAL JOURNAL

DEVOTED TO THE ARTS, SCIENCES, LITERATURE, SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

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

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## SPIRITUALISM IN HIGH LIFE.

### The Spirit of the Strangled Emperor Paul—A Haunted Palace—Magnetic Music and its Effect—Seances in Paris during the Empire.

BY JESSÉ STÉPHAN.

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On certain days the curious old palace in St. Petersburg, within whose portals the Emperor Paul was strangled, is open for the inspection of strangers. At any time it is difficult enough to get into some of the rooms, but nevertheless I succeeded in gaining admission into the part where the ill-fated Paul

WAS MURDERED.

was seated in her superb and elegantly decorated salon sipping tea; a number of officers and nobles and other individuals, waited in and around the corridors of the palace. One only spoke with Catharine, and that was a lover, who had just come home from the wars and who had a great influence over her. "Ah! my dear friend," said the Empress, with an air of condescension and dignified command, "we shall soon see who is going to rule these nobles and serfs. I have played with them long enough, and now the time is come when action must take the place of indecision, and command the place of humble submission." With this her paramour bowed consent, for he too, was waiting till Paul was out of the way, to take command of a part of the Royal army of officers, and thereby aid Catharine in her ambitious efforts of command and tyranny over all the Russians; but he was silent, for he feared the positive woman, and expected that, after she had

CATHARINE THE SECOND

she would accuse him of the vile deed, and clear herself. "Call in Petreki and Kofaki," she continued, "I shall this very day make short work of a necessary job." And as she wrote, her powerful grey eye flashed out the fire of decision and fixed purpose, which struck terror into the vain-hearted youth at her side. The two assassins were not long in coming. Petreki who had served in the wars with the Turks and Asiatic tribes, was powerful of muscle, and well balanced in the vigor and coolness of bloody deeds; his companion was none the less so, courageous in the art of murder and assassination. He was now well up to the tact and finesse, which must be displayed in all assassinations connected with the State and Royalty. The diplomacy of murderers was in that day an art, to be studied by long experience and well qualified disposition of natural genius and ready wit, to fit them for their dark and bloody work, and those two in the service of the capricious Catharine were well tried and trusty, having come out of ninety-four secret combats without receiving a scratch. On entering, the cunning woman received them in all the dignity of her high royalty, yet with an air of familiarity and humor, well put on to win the pleasure of the murderers. "Well my noble knights," she said, "you fought well in the last battle, and I have now decided to give more honorable work after which you may settle down and enjoy a pension from the State, but if you do the work badly, or leave a trace after you, be sure, as Catharine the all-powerful lives, she will make an example of you before the world, as cut throats, and have you both quartered before the multitude." The two dark looking men bowed themselves low and avowed their capacity for any kind of work of a criminal order, and Catharine spoke further, "I will give you three days to do it. The

PAUL MURDERED.

is a traitor to the country, and forbids our free exertions in its behalf; he is also your enemy, and a man not fit to live on Russian soil; see, then, that you make quick work in moving him. It must be done without bloodshed, and without sign of murder; you understand?" This last was spoken in the dialect of the Low Eastern Russians, and in a voice which made even the callous hearts of the hard soldiers beat in fear of her Imperial threats. They knew what was before them, and knew that they were to expect, for she always kept her word, and was celebrated throughout the East for her rigid and unflinching executions of such orders. Accordingly, on the appointed night, the two assassins were at their work; all went well for them, and no one forbade their entrance to the Emperor's chamber. At a given hour all the secret servants of the Empress were in the palace, and all was arranged in harmony for their designs. The room of Paul was entered and all the corridors leading thereto guarded till he was strangled with a neckcloth. After this deed, they then hastily withdrew from the palace to acquaint Catharine of their success. She was alone, and waiting in all the calmness

EMPEROR PAUL

and self-control, for which she was so celebrated, the news of the tragedy. "Glory to God, and the Empress," they exclaimed as they entered the regal chamber of the expectant Grande Dauphine: "Here is the neckcloth with which we did the work." Catharine smiled and said nothing. She was thinking of her own triumph now. She was thinking of her royal position before the world and of her victory over those she hated. She asked for nothing more for the present, and as she turned her graceful head as she rose in the polished elegance of a great princess, and as she lifted her exquisitely moulded arm and hand, made a motion to leave the room, remarking with a cynical smile, "Tis well, come, supper!" And thus was Paul strangled, and Catharine the Great succeeded him on the throne of Russia. For the clairvoyant and psychometric medium, it was no pleasurable task, that of giving

spirits aid, as they were then. It was not very delightful to see those suffering spirits, who swarmed the halls and corridors of the palace on all sides, in the low condition of assassins, and robbers, and usurpers, waiting to be assisted in quitting the dreadful place. No wonder then, that what the great Empress told me in the palace at Gatchin sometime before, was of the greatest importance to all concerned, and especially to Catharine herself, who was the cause of the murder. An influence truly shocking pervaded the halls and salons, and I felt weak and faint from the depressing air of the surroundings as I entered. Noises and rappings, and groans, and different kinds of voices came from out of the closed rooms, and walling of the most distressing tone could be heard as of cries for help. It was a pandemonium of spirits in their dark sphere. The feelings which I took on, were of pain, torture, and spiritual agony. I never experienced such a time, and never wish to again.

DARK AND UNDEVELOPED

I now intend some accounts of what I witnessed while living in France. For lack of time many other interesting facts of seances in Russia must be omitted, otherwise my leisure moments would not be sufficient to describe them, as I had my time more and more limited as I journey West. Notwithstanding, I hope to be able, at least to copy out from my note book and diary, which I kept while in Paris, some entertaining matters connected with Spiritualism in France. Immediately after our grand farewell concert in the elegant *bijou* theatre Jerome, in New York, we set sail in the splendid French steamer *La ville de Paris*, direct for France, and here comes up the question, "Why did I go to that capricious and critical capital, Paris; the rendezvous for the concert of all Europe, and the world's conservatorium in matters of musical culture and the fine arts, before I had been tested in London, and before I could speak two words of the French language?" I can only answer that I had received my directions, and followed them. To say the truth, before I arrived in France, I had no conception of the difficulty attending a stranger's reception in that country, for I soon found that it was next to impossible to gain any kind of success, without speaking the language, and that, very fluently. I soon found out the difference between living in Paris for pleasure, and living there to engage in a profession and to enter a refined sphere of French society. I say the difference, for there is a difference, and a very great one. An Englishman or an American may go there

WORTH THEIR MILLIONS

and buy all their pleasures with money, but on the other hand they may not see anything of the interior of the mansions of the "old noblesse," and nothing at all of elegant society. It is the greatest mistake to suppose France to be a Republican country, whose people have Democratic notions, and whose nobility open their halls to receive all Americans that choose to present their cards, just because they come "from America." To thousands this proves a fatal error, and thousands of Americans every year are disappointed, at not being received at the reunions of the "ancient nobility" in the Faubourg Saint Germain, and leave Paris in disgust for Switzerland and Italy, where they hope to buy with their money, what only genius, talent, and highly polished manners could obtain for them in Paris. There are three distinct phases of French life, which I have found from analyzing them, not only from a clairvoyant insight, but from a long experience, to be apart and separate from each other. There is what is termed the nobility of the Faubourg Saint Germain, whose doors are open to but two classes; the old nobility of pure and royal blood; and the great genius in literature, music, art, and science. There is the numerous class called the

DEMI-MONDE

who, in these days mix in all classes excepting the first mentioned, and the Bourgeois, or mercantile, business, working class. It is with this class, and the fashionable demi-monde, that the strangers in Paris generally mix. The old nobility are never seen on the streets, and scarcely ever in public; but the two other classes make up what is called the "street-life in Paris." Often, when the English or American tourist is invited by some brilliant personage to a ball or a supper in some elegant quarter, he is surprised in a few days after to know that it was only the house of a rich and fashionable woman of the demi-monde, who swarms at such gatherings, only the class servants, so to speak, of her brilliant wit. It is amusing to see some people come away from Paris, with a card basket full of

the long names of Barons, Counts, Viscounts, etc., etc., all purporting to be of the most ancient families of France, when in reality, they would not be received at a second-rate club, of a first class gambling salon in their own capital.

It is that kind of people who tell us that Paris is an easy place to get into good society, and that it is—"so like Republican America," and that there is "such liberty" there. The plain truth is, but few ever see Paris

ON THE INSIDE.

and fewer Americans than of any other nation. When we came to Paris we had no letters of introduction, and I relied wholly upon that power which had brought me almost penniless, through the ordeals of a year's seances in America, to establish my name there. Not only for the medium, but for the ordinary traveler and foreigner it is difficult to establish a name in well-bred society in Paris. There is prejudice against the medium, and against the foreign visitor,—except he come from St. Petersburg or Vienna. The seal of uncouth and common vulgarisms is held, ready to stamp them as "civilized" barbarians, who import strange and questionable methods into their country, and who contaminate the elegant and refined Frenchman by their ignorant and plebeian ways. "She is flesh and vulgar," they say of most women coming to Paris from abroad, and they frequently add, "rich and ill-bred." The high toned French grandees of pure blood would as lief invite a Hottentot to their Chateau as some of those celebrated Americans who claim such renown and genius in their own country, and like the English aristocrat, they are mortally afraid of the Americans who flock abroad with their coarse and shocking customs, for they have had experience with them in some way to disgust their sensitive natures.

It is this which renders the qualified, well bred and elegant foreigner, who is in every particular worthy of a distinguished reception, to be looked upon in doubt and questioning, till they find opportunity of testing his acquirements as a true gentleman, and really fit to visit and hold conversation with a brilliant *homme de lettres*, or a retiring *seigneur*, at his Chateau.

At first, when I went into Paris, I found it cold and callous in the highest degree. I was expecting the contrary, and looked for those kind democratic friends, whom I was told would greet my advent into France, with all that cordiality and warm-hearted disposition, for which they are renowned in America, and for which they are celebrated abroad. I was disappointed and astonished, for the people treated me with suspicion, and some there were who took no trouble to even treat me politely. True; I could not speak their language but as I got on in the strange tongue, I soon found that I had not struck a wild land of Philistines, but had come into a land flowing with

MILK AND HONEY.

After resting at the beautiful summer resort of my companion at *Boulogne la reine*, we established an institution in Paris, which had for its principles,

MUSIC AND MAGNETISM.

I do not intend to dwell upon the subject in this article. The house was situated in one of the most beautiful parts of Paris, in the middle of a garden, which even in *la belle France* was considered very fine. All the conditions so necessary for the perfection of those spiritual manifestations were then found, and nothing was lacking in the way of inspiration. The first case coming under our care was that of Madame Zilberman, the widow of the famous professor of that name, who held a high office at the Paris observatory till his death. Her daughter had brought her all the way from her country residence to be treated, after having tried the best physicians of Paris. They had given her up and told her daughter that she could not live over two weeks longer; consumption and heart disease were her complaints and of a very bad order. The old lady was in advanced years, being in her 70th year, so that it will give some idea of the difficulty of curing a case like this. Notwithstanding, I said I would try with my new method of treating disease by music and magnetism. Madame Zilberman could not sit up in bed where I commenced my treatment, but on the third or fourth treatment was able to do so. The music she said, "soothed the pain, and helped her to sleep." Indeed, the effect which the music produced astonished me. It

WAS LIKE MAGIC.

From the first our patient grew better and by degrees was able to sit up and at last got out of bed to be treated. An hour's music was necessary to produce good results. I will simply add, that at the end of three weeks my patient was out of bed and enjoying herself in the garden, and by taking long walks through Paris, entirely well. Other cases of importation were treated and all in the same manner and with astonishing results. In my possession I have a valuable letter written to the editor of the *Paris Figure*, by Madame Zilberman's daughter, stating how her mother had been cured. Summer came and the heat was intense in Paris, so I accepted an invitation to go on a visit to some friends living at the beautiful town of Nancy, in the west of France. At this place many extraordinary things took place. In my next I shall give an account of my first experience in the fashionable and aristocratic world of Paris, as an inspirational musician.

St. Paul, Minn., June 19th, '75.

## Letter from H. F. Underwood.

Mr. Editor:—Prof. O. A. Burgess in the *Christian Standard*, deliberately declares that the Liberals of Cairo have not challenged him to meet me again, in debate in that city. The fact is that the Liberal Religious Association of Cairo, by a vote, last April, challenged the Professor to meet me in another debate, and the President by instruction of the Association sent Prof. Burgess a letter of which I enclose a copy herewith.

At Canton, Ohio, and Aymer, Ontario, where friends of both parties have been arranging for debates between us, Prof. Burgess declines to meet me except on the unreasonable and hitherto unheard of condition that I will promise not to have the speeches reported and published. He writes me—"You say you will not promise there will be no reporters at the Canton debate; then there will be no debate; the same true of Canton."

I have had considerable experience in public discussion, but this is the first time that an opponent has even mentioned to me such a condition, a condition that we should expect would be desired by a gang of thieves and robbers, before proceeding to a discussion of their plans and projects, but which seems strange indeed coming, from one who claims to have precious truth to proclaim for the redemption of souls, and who, in a particular sense claims to be a disciple of him who said, "Go ye into all the world and preach the gospel to every creature."

Prof. Burgess, in a kind of Indian warfare that he has kept up against me the past few months, has sought to give the impression that the Liberals at Cairo think and have admitted that I failed to sustain my position in the debate in that city, last December. So far is this from the truth, that I have received several letters from Cairo Liberals telling me that the Free-thinkers are unanimous in the opinion that I maintained my propositions, while even the more cultivated Christians admit that Burgess' attempt to meet my arguments were a failure. I will send to the *JOURNAL* for publication two of these letters, as specimens, one from Dr. Brigham, a prominent Spiritualist, and President of the Liberal Association, and the other from Mrs. Jacob Martin, a lady of talent and culture, and Secretary of the same Association. These letters were written me last March. I have permission to publish them.

Respectfully Yours,  
B. F. UNDERWOOD.

PROF. O. A. BURGESS, INDIANAPOLIS, IND.  
—DEAR SIR:—As the joint discussion between you and B. F. Underwood in Cairo last December, was not reported and published, and inasmuch as we desire that a debate on the merits of the Bible, between competent disputants be reported and published, that the real merits of the arguments of both sides may be set forth in a manner that will afford the public an opportunity to judge deliberately of the superhuman claims of the Bible, therefore we the Liberal Religious Association, having full confidence in B. F. Underwood's ability, invite you to a joint discussion with him of the following propositions:

RESOLVED, That the Old and New Testaments Scriptures are merely human compositions, abounding in errors, contradictions and immoralities, and a belief in their superhuman origin is productive of great evil.

We think that this discussion should continue at least six sessions, of two hours each. Please inform us at your earliest convenience of your acceptance of this invitation, and as to the time that will suit your convenience for the same. This discussion to be reported and published.

EXECUTIVE COMMITTEE, L. R. A.  
Cairo, Ill., April 5th, '75.

DR. BRIGHAM writes:—  
"It is the opinion of the Liberals of Cairo and vicinity, that a verbatim report of the debate would have been very advantageous to our cause, and would aid the spread of Liberal thought. Many of our cultivated Christians have admitted the same. Rev. Thayer of the Presbyterian Church said to me that Mr. Underwood was far superior to Burgess in logic, and that his (Underwood's) speeches would read far more advantageously for his side than Mr. Burgess' would for his."

Among the cultivated here Burgess was regarded as a sort of stump orator who plead his case like a conscientious lawyer. His style was impressive with the rabble, while in point of argument his speeches failed to meet the issues of the case. I think it would be greatly to your advantage, to have your speeches reported verbatim because your style is calm and dignified, and not calculated to impress the rabble, while Burgess is a regular rater of the "Jesus and him crucified" style."

Mrs. MARTIN writing me, says:  
"So far as I can hear (on a Liberal, they are strong in the belief that in the debate with Prof. Burgess, you fully sustained your propositions. It is the opinion of Liberals here, that if the debate were reported it would be an advantage to free thought, inasmuch as your honest reasoning, sound logic and close discussion of the questions at issue would be useful and instructive in published form; while Prof. Burgess' argument, shorn of the flourish and pomposity that heralded his very ordinary reasoning, would of itself be ridiculous to the questions he advocated. It is the opinion of Liberals here that in the eloquence of gesture, in the noise and sound of language, in entirely your superior, and that part of his discussion was largely composed of these accusations."

plishments. I am sure that I represent a large element here in giving expression to these sentiments."

## Catholic Outrages.

Some months ago I sent you a description of a romantic affair that occurred in Manitowoc, Wis. That account, it appears, never reached you, and through the request of several friends I have re-written a statement of facts, upon which, for general accuracy your readers may rely. A Mr. Ingalls sent his daughter to the Convent school at that city for intellectual culture. Being an interesting girl, the priest and the nuns exerted their enticing wiles and succeeded in alluring her into the Convent as a nun. To avoid parental influence and without consulting her parents, they sent her to a school in Ohio, and kept her there about a year, and until they supposed she had become sufficiently strong in her isolated relation to resist parental entreaty, when they decided to return her to the Convent at Manitowoc. The parents learned that she was expected to arrive in a steamer on a certain day, and met her on the landing. They went in a carriage to take her home, but she was unmoved by their tears and entreaties, and was hurried away by the priest and nuns, in a closed carriage to the Convent. The parents followed into the Convent yard and as the daughter alighted the mother made a last affectionate appeal to her such as a mother only could make, when the priest thrust her away as an intruder on the sacred soil of the Convent yard. Aroused by the diabolical character of priestly influence, that could estrange a child from maternal love and a parental home, the father employed White and Forest as counsel, and sued out a writ of Habeas Corpus. This firm was independent of Catholic influence, and nobly did they manage their case. The priest defied their power and assured the counsel that similar efforts had proved abortive in Chicago and Milwaukee. The priest with several nuns answered the writ, but left the girl in the Convent; he said he had no control over her or any restraint of her person. The happy thought occurred to the counsel, as the girl's advisors were in court, to send the Sheriff with a subpoena for her. The object was to get her from the Convent, and, by this strategy, place her where parental authority could control her, by force if necessary, as she was a minor.

The girl, attended by the Lady Prioresse came into court. The counsel for the parents had arranged the plan, after the court preliminaries had been settled to obtain an adjournment for dinner, and instructed the parents, when the girl had reached the street to take her forcibly, if necessary, to their home. The girl was guarded by a nun on each side and the priest as a rear guard, accompanied the girl to the street, whither a large crowd had assembled. The father and mother moved by an influence and authority that none could justly question, rushed to the rescue. Scattering the nuns on either side of the daughter, they each seized an arm of the deluded girl, and amid her struggles to get free rushed with her towards their wagon. The marshal of the city, dependent upon Catholic votes for his office, attempted to interfere for the priest, when an influential merchant, though a Catholic, cried with a commanding voice, "If he interferes break his *d—n head*." Another nobleman, a bricklayer with a club in hand, swore he would break any man's head that attempted to rescue the daughter from her parent's charge.

Removed from the corrupting mesmerism influence of the priest and nuns, the girl yielded to reason, and has now for almost a year been content to live at home.

This account the *Chronicle and Gazette* of this city refused to publish. It is fitting that your independent press should have the honor of publishing to the world what a fawning sycophantic press dare not publish. The efforts of the Catholic priesthood to subordinate the civil authority to ecclesiastical rule, is too well proved to be doubted, and should be promptly met by every friend of religious, social and civil liberty.

GEORGE WHITE.

Washington, D. C.

## Home of Mary Andrews.

DEAR JOURNAL:—I have read with pleasure the many accounts in your valuable paper of the seance of Mott at Memphis, the Eddys, Mrs. Compton, Anna Stewart, etc., etc., and have wondered not a little that not a word from Cascade has greeted my eyes for many months. Had Mary Andrews passed over the river, moved away, or had the manifestations ceased, were questions I often asked, and at last to satisfy myself and many inquiring friends, I started for her home, and all in good time, found myself safely landed at the very doors of Cascade, and was at once greeted by the afore-said Mary in her proper person, looking hale and hearty as of old, only perhaps a little worn down with constant sittings.

I found quite a goodly company of Spiritualists, and several honest earnest investigators staying at Cascade. Amongst the former I recognized that old tried and true veteran, Thomas K. Hazard, who had been some days here. Also Messrs. Thompson and Howard, of Philadelphia, Mrs. Corvin and Nichols, of Syracuse, N. Y.; W. B. Hayward and wife from Cambridge City, Ind.; Mr. Bond, and others, from Indiana; Mr. Amidon from Michigan; Charles Warden and wife, New York; and two gentlemen from Chicago, who are here preparing to give to the people of the West, through the *Chicago Times*, their experiences of a month with the Cascade spirit.

Concluded on page 15.

New York Department.

BY E. D. HABBITT, D. M. Subscriptions and Advertisements for this paper taken by E. D. Habbitt, D. M., No. 5 Clinton Place, N. Y.

Russia.

In Jesse Shepherd's interesting articles in the RELIGIO-PHILOSOPHICAL JOURNAL about Spiritualism among the Russian nobility, he speaks of the great ignorance and bigotry which rules among the lower classes of the Greek Church of that country. While the higher ranks of Russians are exceedingly accomplished in literature, music, etc., the degradation of the masses is fearful, although their condition is becoming much improved. In "Percy's Anecdotes," the following items are given:

"The Greek Churches are well known to be overwhelmed with ignorance. Among the Russians the common people were not long ago so very stupid, and the priests either so blind or so wicked, that the least excellence in art or science was attributed to some diabolical commerce, and a man ran great risk of being hanged or burned for knowing more than his neighbors."

"The Secretary of a Persian embassy for unadvisedly foretold at Moscow an eclipse of the sun that was to happen. His being able to foretell, made the Russians foolishly imagine he had the power and malice to cause this obstruction of the glorious luminary. Accordingly when it happened, the ambassador's protection was hardly sufficient to preserve his servant, whom the enraged multitude were for putting to death as a sorcerer."

"A French surgeon, in the same place, had attained to some degree of reputation; but being so unfortunate as to be skilled in anatomy, it entirely ruined his business, and had well nigh cost him his life. He had found means to procure a body, which having dissected, and cleaned the bones, he put them together and hung them up at a chamber window to dry, leaving the casement open. The wind blowing, the skeleton moved, which some very wise person seeing from a window on the other side of the way, the poor surgeon was taken up, accused of magic, and had difficulty enough to prove his innocence before the magistrate."

I think we would not have to look very far to ascertain that even in England and the United States there are a good many of us still who for having ideas in religion, medicine, etc., in advance of the old fogy standards, must necessarily receive a goodly share of persecution and distrust, from an ignorant public. It is considered a crime to be too much in advance of the people, but the good angels are ever beckoning on the children of progress and are holding out crowns of triumph for those who stand in the front of the battle for human upbuilding.

Reply to the Buckeye State Investigator.

BRO. JAMES.—On arriving home from a visit to the seance rooms of the celebrated mediums, Mr. Mott and Mrs. Stewart, I find on my table among other papers of inquiry, one signed "From the Buckeye State." Whether the writer is intended to represent the general mind of that state or not, by his falling to give any other signature, I am at a loss to know. He seems to be deeply repulsed at the thought that I with many others, should have so far diverged from his lofty stand-point in the general teaching, philosophy and demands of the age as to "write up" a history of ancient Spiritualism, because he, individually, perhaps, has outgrown the need thereof. And he, therefore, calls most earnestly upon me to state whether I know any thing pertaining to the origin of the Bible, and to "tell some facts about its divine authenticity, etc., etc."

Now, as I am thus called upon to adjust myself on these points, which, it seems, his royal majesty would imagine me to be in profound ignorance, I trust your generosity will grant me the necessary space in your excellent and fearless columns to ease his mind, and that the RELIGIO-PHILOSOPHICAL JOURNAL will no longer, to his penetrating mind, be "filled with offensive stuff," as expressed in his letter of forty inquiries. It is not a little strange that one so knowing as my anonymous friend should so completely have overlooked my reason for writing "Bible Spiritualism," as set forth in the beginning of my articles under that caption, viz: That no testimony outside the Bible, would be received as evidence by the six million professing Christians in our (so-called) "gospel-land," and that because their souls are starving for such angel food as their priestly depraved mental stomachs can digest; and also because I propose to offer them the only crumbs they, at present are prepared to receive, why, I am filling the columns of the JOURNAL with such "stuff," as heretofore described, with mythical literature, etc. while, says he, "The Index, The Truth Seeker, The Investigator, and many other papers, are loudly and earnestly calling for facts." Now, as far as I am disposed to impart, I will here suggest a few thoughts for his special accommodation, trusting that the seed thus sown, may also fall on other germinating soil. The only paragraph in his lengthy epistle, that I can notice at this time, is that pertaining to the "Divine authenticity of the Bible," leaving those pertaining to "Jesus as a myth; Paul's going out of the body; the existence, nature and character of God; the origin of the idea of Hell and Heaven; the origin and finality of the human 'spirit,'" together with that of materialization and many other points he wishes to know, unresponded until after he shall have given me his name. Then, I may, perhaps, take further notice of his epistle.

If I have not misread the Bible authors from Moses' time down to that of King James' version, its history stands about thus: That shortly after its first appearance on a site or some tables at that notable period when the triune God (Jehovah, Moses and Aaron's calf) created such confusion among the holy family, it seems to have passed into oblivion for about 800 years, leaving the peculiar people, a hand full of slaves, minus the "Word of God." But as a Priest is always looking for something where no other sensible man would, why, Hilkiah "found a book," and Chron., 34, answering to every demand of their royal Priesthood.

But scarcely a quarter of a century had winged its flight into the zone by, until the precious treasure (God's Found Word) was mysteriously missing again, and the Lambs of God, for 200 long years were obliged to go it blindly, when Ezra another priest became miraculously inspired to re-write the whole rotundum of heaven's wisdom (the Bible), so that the book, after all, is neither Moses nor Hilkiah's, but positively Ezra's Bible; and not withstanding the peculiar people, the Jews, for when the Bible was re-written, verbatim of the original, had wholly lost their language during their captivity, as Nehemiah plainly shows (see 8th.), it answered every purpose, as well as if they had fully comprehended its meaning. Again, while it is, from the readings of numerous well authenticated Christian writers these manuscripts were scattered hither and

thither among villainous Priests (whom we can prove to be such) until about the year 300 B. C., when a canon or collection was attempted; but certain it is, there could be but a small proportion of this "Word of God," collected together, as we are told by that very eminent Professor of Philosophy, Du Pin and St. Eucharis, that the Bibliotheca with much of the "Holy Word," were burnt at India during the ravages of the Chaldeans. But, again we are informed by St. Chrysostom, that the Jews themselves actually burnt many, and carelessly lost other portions of the "Word of God." So, after all, if Christians can be saved only in proportion to amount of the "Word of God," they get into their biblical stomachs, we may safely say, in the language of an eminent writer, they stand a fair chance of being "one quarter saved, and three quarters damned."

But there is yet another trouble standing in the way of Christians drinking in the pure, unspiced essence of the "Word of God." Such men as Simon the great critical historian, Bishop Marsh, LeClerc, St. Jerome and other learned Christian Bible compilers, tell us that it is utterly impossible to arrive at the true meaning of the Hebrew Scriptures. It will be remembered, that not until about 500 years A. C., according to Elias Lenita, a German Jew and Hebrew Grammarian, was there any method of punctuation, and therefore, neither verse, sentence or even a word could be distinctly defined, as vowels were not yet in vogue or use. Sir Godfrey Higgins, the learned Hebraist declares he can prove, that "every letter of the Hebrew language has four and probably five meanings," which would ever render it utterly impossible to arrive at any correct conclusion as to the true meaning. The learned Christian Professor, Du Pin, in speaking of the Septuagint version made by the Greek and Hebrew Council, under the Egyptian King, Ptolemy Philadelphus, 287 B. C., and from which version the rest of our translations have been principally taken, as also B. Lany, author of the new translations of the Bible, and Bishop Usher, a man of vast biblical acquirements, declared it to be a "spurious copy," being composed of additions, interpolations, alterations and omissions. St. Jerome and Origen, two of the most eminent Christian Fathers, in speaking of the Latin and other versions, declare that there are as many different copies as there are manuscripts. Each accuses the other of corrupting the "Word of God," by adding, changing and subtracting. Jerome even charges Origen with supplying brevitated passages from the version of Theodotian, who, says Jerome, was an infidel, and that his version was confounded with the Septuagint. The French Professor, Du Pin, speaks similarly of the same fact. Oh! what a mongrel is the "Word of God." And did it contain the many whole books, now rejected, but once composed and read as a part of the "Word of God," for instance, the book of Job, the Book of Nathan the Prophet, the Book of Gad the Seer; and especially the Book of the Wars, as there is but little mention of bloodshed, carnage and death in our present version of the Old Testament, we have no doubt but that it would appear in quite different colors from that of its present hue.

But as the New Testament is a part of the "Holy Word," say, the last Divine Fiat from Heaven's towering brow, with which the pious Christian may fan his fevered cheek or cheer with light his rayless brain, I will now take a glancing notice of the history of the origin of this sealing leaf of the "Holy Book." I trust it will not shock the faith of any reader Christian, if I tell him that the Jesus who is regarded as the "founder of Christianity as defined in the New Testament Scriptures, never so much as wrote one word nor letter of that Book. Nor did he ever order it written. Nay, more; there is not a line of evidence to show, anywhere, that a word of it was written for more than 80 years after the alleged death of that personage. And if we can credit the words of the Rev. Dr. Lardner, (Founder of Unitarianism) the four gospels were unknown until the year 183 A. C., and Tillotson and Messuret put it to 193. The Rev. I. H. Horne, in speaking of the accounts left us by ecclesiastical writers as to the time "when they were written or published declare they are so vague, confused and discordant, that they lead to no certain or solid determination." Again it is a well authenticated fact, that not until Origen (Holy Father) about the middle of the third century, conceived the idea of canonization, there was no collection or selection of the numerous Gospels then in circulation, and that at the Council of Laodicea 363 A. C., when the present canonization was received as the genuine Scriptures; no less than fifty others, previously read as the "Word of God," were forever rejected, while the small present number was received and approved by casting vote only. Suffice it to say, there were only 17 of those holy councils held, beginning with the one at Nice, 325 A. C., extending down to the 15th century, through all of which the "Holy Word," underwent similar mutilations, interpolations, additions and suppressions; sometimes whole books being voted out or in, and all these confined into the hands of lying, corrupting priests, giving them ample opportunity to alter manuscripts so as to suit their individual damning creeds; backed up with penal laws prohibiting anyone reading or even seeing them, save themselves. Printing now came into use, perhaps about the year 1510, when both the Old and New Testament Scriptures were for the first time, put into a form that the common people began to have access to their reading. Since that time, the Old Testament has undergone 54 genuine revisions, and the New Testament 51, all correcting and improving the "Word of God," the book infallible at the start; beside about 14 other, revisions with but minor improvements; and yet according to good Christian authority (Rev. Dr. Lardner) there are remaining 150,000 incorrect readings, mistakes, errors and baseless falsehoods; notwithstanding the Rev. Mr. Kettis has written a volume of 316 pages, and Bishop Newton one of 1,200, all to elucidate the few pretended prophecies concerning Christ or the man Jesus.

When we add to all this, a brief history of the character of these "Holy Fathers," from whose pens our Bibles have come, and there learn by their own priestly topped delineations, that they accuse each other of deluding the world with fables and lying narratives, asserting that a lie told for the Gospel's sake, is no sin; that some of them confess that they never told a truth during their priestly lives, that they quarreled, fought and kicked each other unto death, during the session of the "Holy Council," at Nice, where the great Constantine, Christ's Right Bower, presided as chairman, and under whose authority, the Christian Bible to-day owes its existence; Constantine, who was the murderer of no less than ten persons, among whom was his own beam companion, son and other kindred; Constantine whose sins were so black with the stain of death, that the Pagan Priest Jopatra, told him (Constantine) when he applied to him for a remission of his sins, that his God (the Pagan) could have no fellowship with him; Constantine, whose crowning history is the charge of having committed unnatural crimes. I say, when we consider deliberately and seriously all these facts, together with the one that we can show by the Rev. Wm. Smith's

Bible Dictionary, that there is not a book, beginning with Genesis, and ending with Revelations, inclusively, on which the great body of Christian compilers agree; neither as to when, where nor by whom they were written; these facts, which are but the a b c of the Bible History, we may begin to form a conclusion as to its divine authenticity.

J. H. MENDENHALL. Carro Gordo, Ind. P. S. I may notice other of your queries by and by. J. H. M.

Thoughts About Religion, and Common Sense Views of Spiritualism.

BY D. D. BELDEN.

The Christian world has been educated to the following ideas:

- 1. That death, in place of being an orderly step in the original plan of the universe, the complexion of the first little epoch in man's existence, without which he could never attain the highest possibilities of his nature, is a real curse, introduced as an after expedient to punish him for a lapse from original holiness.
2. That in place of the resurrection being a mere birth into Spirit life, the instantaneous and inevitable result of the change called death, it would be a miracle of divine power, to be exerted at some remote future period when time shall be no more.
3. That immediately upon recovering conscious existence in the other life, the soul would be arranged before Jehovah's throne, and its state of happiness or misery, as well as its place of abode, eternally fixed.
4. That in heaven the whole grand natural order of things would be suspended, and God would have there a kind of personal government, where those who should enter would enter upon a state of eternal repose. No more burden to bear; no more duties to perform; nothing to do but to sit among "the idle saints" and forever bask in the sunshine of Divine approbation.
5. That salvation was a miraculous favor to only a few who in life should have exercised "a saving faith," and that all others would be confined in a place of endless torment.

At a time when the religious thoughts of Christendom run in these channels, and such as these, true, or purported to come, almost simultaneously, ten thousand spirits from the Spirit-world, of every grade of character, visiting the earth on every side, and all avowing that they were living in a perfectly natural world, where they were as free to go and come and do as they pleased as they ever were on earth; thus proving by the fact of their communicating per se that the order of nature which has been found to rule in all things here, is extended to the life beyond, and that as the freed soul passed upwards and on forever, there will be no intermeddling with personal freedom. But that there, as here, each is and will be the architect of his own fortune.

Considering that such were the two systems of thought, and that it is only in so far as religion is irreligious that it ever entertains doubts of its tenets, the rejection of the new dispensation was, naturally to be expected. However, had the religious sense of the age been up to the idea, that religion is a great fact in nature, and that in the nature of things, there could be no other fact opposed to any true idea of it—that is, that there could possibly exist two orders of truth in opposition to each other, and that therefore, whenever a fact was established in any department of knowledge in conflict with religious opinion, that that in itself stamped the opinion as erroneous, the church would scarcely have confronted the new order with "what good does it do," or "it is opposed to religion"—again assuming that their notions, formed may be in childhood, must be the ultimate religious truth—Profundly unconscious they seemed to be, that in the so-called war between science and religion (between science and dogmatism, really) that dogmatism had not won a single battle, but had gone down, and under at every encounter.

Unconscious they seem to be that the human mind will expand, and the domain of knowledge enlarge until reason and law shall occupy every foot of soil beneath the absolute. If Spiritualism is a fact like all other discovered facts, it will work out its legitimate results and no power can stay it. There will be found no nook where the dogmas of the above five propositions can be bestowed to hide them from the presence, and crushing potency of the fact that all the departed dead are free, roaming through the universe at large, and doing what they please. This fact in itself will just as necessarily crush out all such dogmas, as the fact of the earth's motion, exploded necessarily Aristotle's idea of "a limited universe," or as "testimony of the rocks" exploded the idea of the creation of the world in the space of six days.

The personal freedom in spirit life, shown by these phenomena, and the fact that nature nowhere abandons her order, are facts which necessarily stamp such ideas as the resurrection of the body and the remission of sins, as mere dogmas, each of which, sooner or later, has to "step down." The ax is laid at the root of every such tree. No one conversant with the present status of discovery, scientific and otherwise, can fail to perceive that knowledge has outgrown the garment of religious thought. Simply the time has arrived in the growth and development of the human intellect when it takes a more enlarged view of the works of the Great Architect; and the religious thought of the age has to, and will, adjust itself to this fact. It has heretofore adjusted itself to the idea that the earth moves; and to the idea that the earth is of exceeding great age, as also to all the attendant facts. And in the future it has to, and will, embrace within its periscope the essential facts of the spiritual phenomena. Already the words of those who still preach the arbitrary dogmas of the old theology, without admittance of the more pleasing and natural philosophy of the new fall upon the people like sounding brass; and none are preaching with success but those who preach, under cover or otherwise, Spiritualism, in some of its phases.

That the old did not accept the new more generally, all at once, was undoubtedly well. Because of the calamities which befall mankind, among the great is the too sudden change of the currents of especially religious thought. In this regard the ten thousand follies committed in the name of Spiritualism, may we not hope, have been productive of some good? The eccentric characters who have taken prominent part in the advocacy of the cause have succeeded, we may say, in a remarkable degree in defeating the objects at which they have aimed; thereby causing, unconsciously, the adoption of this wise saying of Lord Bacon:

"It were good that men in their innovations would follow the example of time itself, which indeed innovateth greatly but gently, and by degrees scarcely to be perceived; for otherwise, whatsoever is new is unlooked for; and even as it mends some, it pairs others." That the essential facts of the spiritual phenomena will ultimately incorporate themselves

into the whole religious thought of the Christian world, is to my mind simply inevitable. The period when this will transpire depends much upon how long Spiritualism shall last in its present phase. Whenever it ceases to be the hobby of the eccentric and radical few, it will be more generally received by the common sense and more conservative many. But that much of the irreligious and immoral which are now so freely charged upon Spiritualism, are really the outgrowth and natural fruitage of the old theology, I have little doubt. There can be no truth in the book of nature certainly which, in themselves, are irreligious or immoral; nor yet unlawful or unprofitable to be known. And the essential facts of Spiritualism are little more than a simple phenomena of nature.

It should be remembered, also, that this charge of irreligion is by no means a new one; the old has charged irreligion upon the new all along the ages. The sun was believed to be the chariot of God, drawn by horses, and to speak against this, as the central idea of a great system of religious thought, was deemed irreligious. The earth was supposed to be the center, and all of the universe, and to say that the sun and moon and stars were not incident to it and all dancing attendance upon it was irreligious. It was no question when Galileo advanced his theory that the earth moved as to whether it was really true, but as to whether the silly heresy could be put down, it being irreligious. As Galileo had but one neck, and as it was an age of force, the church could and did compel him to retract. But the heresy spread farther and wider, until it ceased to be irreligious. Spiritualism had too many necks for the block, but it was irreligious; and the church committed the blunder of attempting to put it down by ridicule and detraction, the only force tolerated in this age.

Christianity in itself is a beautiful and a perfect thing. I believe in it and trust in it. But the history of the church, says a great orator, is little less than "a history of blunders." The church should receive whatever of good there is in Spiritualism and teach the people how to use it. She should also cast away some of her senseless, and I will say of some of them, wicked old dogmas. More than a hundred years ago Blackstone, in his commentaries on the laws of England gave utterance to the following: "For God has so intimately connected, so inseparably interwoven the laws of eternal justice with the happiness of each individual, that the latter can not be attained but by observing the former."

And before this, and before England had any laws, the pen of an inspired writer traced the following: "For God will, by no means, clear the guilty." (Ex. 34, 7). And yet, in the face of these declarations, and the fact now known, that in nature, every act of man's life, from the cradle to the grave, inevitably entails upon him its appropriate results, men are encouraged to go on in iniquity by the fallacious hope that whenever they choose to repent the results of their crimes will be blotted out. Teach a man that he is by nature a great sinner; paralyze his purpose by showing him that he is of himself nobody, and can do nothing, and even what he does do is an abomination—having no tendency to or connection with salvation. Convince him of this, and thereby remove all incentive to virtuous action, and unless he possesses natural goodness in an extreme degree, you set for him a man-trap into which he is about as sure to fall as the night is sure to follow the day. "Of all the demoralizing doctrines," says Owen, "I know of none more thoroughly vicious in tendency than this: that character and conduct in this world do not determine our state of being in the next. And on the other hand I know of no more powerful incentive to morality, at this stage of human progress, than a profound conviction that, by an inevitable law our well-doing in this state of existence decides our well-being in that which is to come." No greater error was ever committed by man than supposing that Christ's mission was, in part, to save men from the consequences, in place of solely from the commission, of evil deeds.

Teach a man that the operation of law is never suspended any where, that from the molecule to the mountain, and from the child to the arch-angel, there is no condition nor characteristic but has its adequate antecedent cause. Teach him that there is a Silent Recorder, which scrupulously registers every secret thought and evil deed, and illegorod, from the presence of which he can never escape, nor fly—that this, persistent thing will follow him into the church, and down into the water, and into the communion-table, and into the sick chamber, and over the Jordan of death, and into spirit life, and there confront him with a faithful catalogue of every thought, and act, and word. Show him, finally, that his own heart will inform against him, and that his own high and awful nature will bring him to a rigid and impartial judgment—convince him of this, and you will have done something to restrain him from evil deeds. On the other hand, show him that each kind thought and noble act, great or small, is just so much treasure laid up where moths and rust never enter; that death will never divest him of nor invest him with a single virtue; that his every moral, social and intellectual quality will pass with him into the other life, and there determine his condition. In other words convince him that he is, and forever must be, the architect of his own future and the guardian of his own happiness, and you will have done something to incite him to noble deeds. These views may seem heterodox and radical, or even harsh, but they can not be said to be lax or demoralizing. For who would not more implicitly trust his dearest interests with a man profoundly penetrated with these ideas, than with one who should think his sins may be detached by a priest, or by any other device, and sent away as by a scapegoat. Say what you will, this is the more honest way to salvation. And when the public mind shall ever reach a full conviction of it, the world will witness a greater revolution in morals than can be imagined. And this "plan of salvation," if you choose to call it a plan, is one of the essential teachings of the spiritual phenomena. It is not demoralizing, but the contrary.

Denver, Col.

A Natural and Safe Medicine.

HULL & CHAMBERLAIN. FRIENDS.—Feeling that you propose publishing a Circular of Testimonials, we need to you a true statement of our daughter's case, that you may see if you wish. When our daughter Alice was three and a half years old, she had a dreadful Lung Fever, which lasted some 2 months. In all that time she could not stand or walk. The consequence was it left her an invalid, with the right limb drawn up, so that she has always had to walk on her toes, and has suffered much pain. She is now 15 years old. Four Powders were cured her. She can now walk or stand on that foot as well as the other. While formerly it used to pain her severely to stand or walk, she can now stand or walk for hours, and it does not hurt her. She says she can't remember ever having a well day since her earliest childhood till since she took your Powders. I have suffered severely from sick Headache for 47 years and could find no medicine to relieve me until I found your Magnetic and Electric Powders. They have entirely cured me. We would earnestly recommend them to all sufferers. We feel very grateful to you and the kind angels who direct your work for the good they have done as usual. Yours truly, Louisa McMINN.

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THE REE Is no other Paper Like It in the World! The Second Volume of the Summerland Messenger. Commenced with the Dec. (1874) No. and is enlarged to 16 pages. This No. contains the opening chapter of "Spirit-Dickens's New Story," "BODILY WICKEDNESS," together with the usual variety of interesting miscellany, under the heads of Summerland Whispers, Mother's Department, Children's Department, Foreign and Domestic Notes, relating to Spiritualism, Poetry and Short Stories, especially adapted to the Family Fireside. Back numbers can be supplied to subscribers until further notice. Until further notice we shall continue to give volume entitled "Incidents in My Life," the first edition of which was speedily exhausted, and a second was issued in 1868. During the years that have since elapsed, although many attacks have been made upon me, and upon the truths of Spiritualism, the opponents have not succeeded in producing one word of evidence to discredit the truth of my statements, which have remained uncontradicted. Meanwhile the truths of Spiritualism have become more widely known, and the subject has been forced upon public attention in a remarkable manner. This was especially the case in the years 1877 and 1878, in consequence of the suit "Lyon vs. Home," which most probably was the indirect cause of the examination into Spiritualism by the Committee of the Dialectical Society, whose report has recently been published. Coincident with and subsequent to their examination, a series of investigations was carried on, in my presence, by Lord Adams, now Earl of Dunraven, an account of which has been already printed; an examination, especially scientific in its character, was also conducted by Prof. Crookes, who has published his conclusions in the "Journal of Science." I now present to the public with the second volume of "Incidents in My Life," which continues my narrative to the period of the commencement of the Chancery suit.

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INCIDENTS IN MY LIFE. BY D. D. HOME.

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All Spiritualists and Investigators will hail with delight, another volume from Mr. HOME. Although a continuation of the first series issued some years since it is complete in itself. In his Preface he says: "About nine years since I presented to the public a volume entitled 'Incidents in My Life,' the first edition of which was speedily exhausted, and a second was issued in 1868. During the years that have since elapsed, although many attacks have been made upon me, and upon the truths of Spiritualism, the opponents have not succeeded in producing one word of evidence to discredit the truth of my statements, which have remained uncontradicted. Meanwhile the truths of Spiritualism have become more widely known, and the subject has been forced upon public attention in a remarkable manner. This was especially the case in the years 1877 and 1878, in consequence of the suit 'Lyon vs. Home,' which most probably was the indirect cause of the examination into Spiritualism by the Committee of the Dialectical Society, whose report has recently been published. Coincident with and subsequent to their examination, a series of investigations was carried on, in my presence, by Lord Adams, now Earl of Dunraven, an account of which has been already printed; an examination, especially scientific in its character, was also conducted by Prof. Crookes, who has published his conclusions in the 'Journal of Science.' I now present to the public with the second volume of 'Incidents in My Life,' which continues my narrative to the period of the commencement of the Chancery suit."

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The Reviewer.

THE GODS AND OTHER LECTURES. By Robert G. Ingersoll. Cloth, 8vo 353 pp. Price \$2.00. For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

This is a sumptuously printed and bound volume, of clear grit and daring and manly thoughts. It consists of five lectures, entitled "The Gods, Humboldt, Thomas Paine, Individuality, and Heretics and Heresies. The author is bold and fearless. He never pauses to ask how his utterances will be received. He has the truth, and in his hands it is a Damascus blade, which is not allowed to rust. He scorns the weak and lying compromise. He indignantly casts aside the trammels of creeds and dogmas. The sneer of the Priest is answered by the hot sarcasm of blasting scorn.

To him the Gods are creatures of imagination, to fade in the light of knowledge. He says truthfully: "The people are beginning to think, to reason and to investigate. Slowly, painfully but surely, the Gods are being driven from the earth."

But: "The church can not abandon the idea of special providence. To give up that doctrine, is to give up all. The church must insist that prayer is answered; that some power superior to nature, hears and grants the request of the sincere and humble Christian, and that the same power in some mysterious way provides for all."

"A dirty outside of nature exists in nothing and is nothing. Nature embraces with infinite arms all matter and all force."

Swinburne, in numbers which sound like waves breaking on the distant shores of the past, has said:

"Ye are Gods, and behold ye shall die, and the waves be upon you at last."

"In the darkness of time, in the depths of the years, in the changes of things.

"Ye shall sleep as slain men sleep, and the world shall forget you for kings."

The author hopefully expects the time when the Gods being dead shall no longer torment mankind. When, "The useful shall be the honorable; when the true shall be the beautiful; and when reason, throned upon the world's brain, shall be the King of Kings and God of Gods."

The lecture on Humboldt is instructive, the author holding him forth as the exponent of the grand doctrine of science, before which the Gods are swift to obtain. Of that great man he eloquently says in closing:

"The world is his monument; upon the eternal granite of her hills he inscribed his name, and there upon everlasting stone his genius wrote this sublimest of truths. 'The universe is governed by law.'"

Of Paine he says:

"Poverty was his mother—necessity his master. He had more brains than books; more sense than education; more courage than politeness; more strength than polish. He had no veneration for old mistakes; no admiration for ancient lies. He loved the truth for truth's sake, and for man's sake."

His creed was: "Any system of religion which shocks the mind of a child, can not be a true system."

"The world is my country, and to do good my religion."

As a taste of the quality of the work, we subjoin a few brief extracts from the remaining lectures.

"Who ever has an opinion of his own, and honestly expresses it, will be guilty of heresy."

"Give any Orthodox Church the power, and to-day, they would punish heresy with whip and chain, and fire." And he sees evidence of the sad failure of missionary effort to convert the Indians, because they have never been known to whip each other for religion's sake."

"The highest type of the Orthodox Christian does not forget; neither does he learn. He neither advances nor recedes. He is a living fossil embedded in that rock called faith."

"In the name of God every possible crime has been committed; every conceivable outrage has been perpetrated."

With the church, "Every virtue has been a crime, and every crime a virtue." She has, "Burned honesty and rewarded hypocrisy."

Calvin never was sketched by a better artist. "He was of a pallid, bloodless complexion, thin, sickly, irritable, gloomy, impatient, egotistic, tyrannical, heartless and infamous. He was a strange compound of revengeful morality, malicious forgiveness, ferocious charity, egotistic humility, and a kind of hellish justice. In other words, he was as near like the God of the Old Testament as his health permitted."

"At the burning of Servetus, such men as Robert Collyer and Mill, had they been present, would have extinguished the flames with their tears. Had the Presbytery of Chicago, been there they would have quietly turned their backs, solemnly divided their coat-tails and warmed themselves."

"It is more than a century since a man of true genius has been found in an Orthodox pulpit. Every minister is heretical just in proportion as his intellect is above the average; the Lord seems to be satisfied with mediocrity, but the people are not."

The author probes to the origin of the toleration grudgingly bestowed by the sects, when he makes them say:—

"I helped make the law, not however to protect you, nor to deprive me of the right to exterminate you; but in order to keep other churches from exterminating me."

Such is the strong and manly utterances which abound on every page of the book. Its logic is unanswerable, its wit caustic, its sarcasm withering. The unique preface merits a passing word. It consists of two pictures; one representing three crosses, on which heretics are nailed, and at the foot of the central one a woman and her children are committed to the flames. This is "for the love of God."

The other, three telegraph poles, resembling crosses, on which the wires are drawn "for the use of man."

The July Atlantic

Is received in advance of all others this month and is characterized by its reference to historic anniversaries and by its remarkably fine poetic contributions. "The Battle of Bunker Hill" is narrated in a short animated account, and a paper on "Washington in Cambridge" gathers such facts and incidents as are of interest respecting the event, a hundred years ago this July 31, when Washington took command of the American army. The poems are by James Russell Lowell, Mrs. Kemple, T. A. Aldrich, O. P. Oranch, and Edgar Fawcett, whose "Fancies of Spray and Petal" will remind the reader of the extraordinary "Fancies" by the same author published last year. Charles Dudley Warner sends from Egypt a capital travel sketch, "Passing the Cataract of the Nile," there is a timely and helpful article by Professor Trowbridge on "Lightning and Lightning-Rods." Mr. James's serial, "Roderick Hudson," increases in dramatic interest, and a very clever story, "Brooks' Fall," by D. H. Johnson, will probably be one of the first papers read. Mr. Boyesen contributes a paper on "Social Aspects of the German Romantic School," Mr. Towle one on "The Russians in the East," and the editor, Mr. Howells, one on "An Obsolete Fine Gentleman," a portrait drawn from his studies in Italian

literature. The book reviews and editorial articles take up subjects which are under immediate discussion, and the whole number has a very fresh character. Published by H. O. Houghton and Co., Boston.

A WOMAN IN ARMOUR. A Novel by Mary Hartwell. New York. Geo. W. Carleton & Co.

This is a story of uncommon merit and power. It is written in a remarkably terse, forcible, picturesque style, chaste but wonderfully effective in holding the reader's attention and putting him in rapport with the author's mind and mood. It is not exactly a love story, though there is a woman in it, and quite enough for a three volume novel of the ordinary species, if its limpid sweetness were long drawn out. The aim of the tale is to bring out the injustice of the law that makes the father the custodian of children in all cases, without regard to his character or fitness for the trust. And the writer makes the reader feel something of her own intense repugnance to the statute. Miss Hartwell is a new author. This is her first book. But its great merit, its deep feeling, its ingenuity of plot and admirable style and skillful management of situations, indicate the possession of unusual powers and promise.

LITTLE'S LIVING AGE. The numbers of the Living Age for June 12th and 19th, contains The Covenanters, Charles II, and Argyle, from the Contemporary Review; Gaspard de Colligny from the French Quarterly Review; Paris VIII and IX of The Auldrie of Snow, from Blackwood; Eton Thirty Years Since, from Macmillan; Isaac Casaubon from Blackwood; The Idea of Chester on Fashion; An Italian Spring in England; and The Aesthetic Modifications of Dissent, from the Spectator; The Success of Humburgs, Saturday Review; The Future of Europe, Pall Mall Gazette. With instalments of Fated to be Free by Jess Ingelow; Three Feathers, by William Black; and the Marriage of Moira Fergus, and the usual choice poetry and miscellany. A new volume began April 1st. Little & Gay, Boston, Publishers.

THE SCIENCE OF HEALTH for July commences volume seven of this vigorous, solid and most instructive monthly. Its contents are more than usually diversified, opening with an interesting sketch and fine portrait of the late publisher, Mr S. R. Wells. The interest is well sustained throughout. Price 20c. By the year \$2.00. An excellent premium is offered to those who subscribe for the year. Address S. R. Wells & Co., 737 Broadway, New York City.

SHIFTLSS FOLKS. An undiluted love story, by Christabel Goldsmith. 12mo. cloth, 454 pp. price \$1.75. New York. Geo. W. Carleton & Co. London; S. Low, Son & Co.

This is a spicy and original story, the writer is not hampered by any fears of criticism for leaving the old stereotyped and worn out path of her numerous predecessors and contemporaries. She depicts her characters as she understands them, using no whitewash to dress them up for the public. The end is unsatisfactory and incomplete, betokening that a sequel is to follow.

Books Received.

THE MYSTERIES OF THE HEAD AND HEART EXPLAINED. An improved system of Phenology, Mesmerism, Trance and Spirit Delusion. Ghost seeing and Mind-reading. Illustrated. By Prof. J. Stanley Grimes. Chicago: W. B. Keen, Cooke & Co.

THE FOOTPRINTS OF TIME, and a complete analysis of our American system of Government, By Charles Bancroft. Burlington, Iowa: R. T. Root.

THE MORALS OF ABON BEN ADHEM. By D. K. Locke. Boston: Lee & Shepard.

A DOUBLE STORY. By Geo. McDonald. New York: Dodd & Mead.

SEA SIDE VIEW OF THE CITY BY THE SEA—ATLANTA CITY. Philadelphia: J. B. Lippen-cott & Co.

THE GOSPEL OF THE KINGDOM According to the Holy Men of Old. By the author of "Samson, a Myth Story of the Sun." 12mo. pamphlet, 84 pp. Boston: Coby & Rich.

"The World's Sixteen Crucified Saviors."

AN EXPLANATION IN ANSWER TO OBJECTION

It was stated in a former article that a chapter (formerly a part of chapter 32) crowded out of the book for the want of room, as stated on page 340 and 361, contains a full and satisfactory explanation and answer to the two principal objections which have been urged against the work,—that of "blundering by confounding Brahminism and Buddhism together," and "representing the savior of one religion as teaching the doctrines of the other." According to promise we now furnish the extract containing that explanation; it is as follows:

"Brahminism and Buddhism have a relation to each other similar to that of Judaism and Christianity. A hostile feeling existed in each case between the opposing sects. And as Christians have taken the liberty to arrange the doctrines and teachings of the Jewish Bible (the Old Testament) under the head of Christianity, we in like manner have assumed the liberty to quote from different Hindoo Bibles and teachings as constituting a part of the religion of Christianity (to borrow a new term). As our purpose is not to set forth the religion of any sect, any system or any savior, but to show that all the doctrines of Christianity can be traced to ancient India, and shown to have been taught by some of its numerous sects, and whether called Brahmin or Buddhist or Lamaist, it is no part of our purpose, and is not necessary to inquire. Indeed, our end can be better attained by arranging them all into one system. And viewed as the religion of a populous nation, the fifty different and conflicting sects of India, known as Brahmins, Buddhists, Lamaists, Vishnuites, Sivautes, etc., etc., really constitute but one system. Hence for our present purpose we assume them to be such."

The above extract from the unpublished portion of chapter 33, it is presumed, fully explains "the blunders" in our confounding Brahminism and Buddhism together, and will set aside all objections with respect to representing the savior of one religion as teaching the doctrines of the other. The antagonistic systems of Roman Catholicism and Protestantism are often arranged together under the head of Christianity, when a distinction does not appear to be necessary and thus are confounded together in the same sense we have confounded Brahminism and Buddhism together. No charge of "blunders" is necessary to account for the act in either case where such an explanation is given, as we have now furnished in the case of Brahminism and Buddhism, and no objection to such a classification can be entertained by any reader in view of the reasons we have assigned.

It may be well to note here that several errors have crept into the work, either by the mistakes of the type-setters, or the lady who copied most of the work for the printer.

As for example, "Sakis" in one instance is called a "Brahmin," and "Christna" in a few cases is called a "Buddhist." But these are errors of the copyist or printers. The original manuscript, now in the hands of the author contains none of these errors or any other error which have been pointed out in the work. It is true the author has in a few cases used the word Buddhist in application to the Hindoo God Christna to imply his deification and the Buddhist character of his teachings, which the copyist or printer (leaving off the last syllable of his rendered Buddhist, which is not so strictly correct, as he lived before the establishment of Buddhism proper. With respect to the work being "a compilation of Higgins' Anacalypsis," it may be remarked—this can only apply to a few chapters of the work, as it is believed that all the matter or facts derived from the Anacalypsis would not occupy more than fifteen pages of the 400 of the "World's Sixteen Crucified Saviors." It is true the author is largely indebted to Higgins, but still more indebted to 200 other authors. If it shall be suggested that the evidence is insufficient to prove the crucifixion of as many as sixteen gods, the reader may be apprised that the author did not wish to prove one case as a matter of fact, but merely to show that the belief in the crucifixion of Gods prevailed in oriental countries long prior to the advent of Christ. And this fact can be as well established by citing one case as a dozen; six will prove it as well as sixteen. We have cited the authority in each case and left the reader to decide for himself whether it is fact or fiction, and how many cases are proved.

As the foregoing exposition accounts for all the errors and supposed "blunders" to be found in the work, and shows that there has been no blundering on the part of the author, it is presumed the friendly reviewer will now withdraw his objections.

Here let it be noted that all the errors which have been pointed-out (all attributable to the copyist and type-setters) were discovered and corrected by the author before the criticism was published, as it was not convenient for him to read the proof-sheets so as to correct them while the work was going through the press, and the errors are not considered important, and are easily detected by the reader.

Richmond, Indiana.

"Giving it a Religious Character."

BY S. L. MILLER OF THE TROY CHURCH.

Religion is a good and proper thing in its place, but the business of making every public occasion one of religious observance and public worship is becoming somewhat monotonous. The din about God in the Constitution has not ceased, yet we begin to hear a new clamor in favor of giving a religious character to the Centennial. There are some people interested in the Centennial who do not claim to be religious, and do not take much stock in the patent religion, as peddled out by the churches. It would be a nice thing to make a religious celebration of the Centennial Anniversary of American Freedom, and place it in the hands of those who long ago consigned the authors of that freedom to Hell! For instance, let priests control the celebration in honor of the Declaration of Independence, the author of which was an infidel, and hated priestcraft with an honest hatred. Perhaps no man did more for Independence, from first to last, than Benjamin Franklin, a sceptic in religion. How it would please him to come back and see into whose hands his work had fallen! Old Ethan Allen, who took Ticonderoga, was an infidel, and wrote an infidel book. His soul has been raked over in the pit of fire and brimstone many and many a time from the pulpit, notwithstanding the fact that he commanded the surrender in the name of the Great Jehovah first.

But the soul of American Independence—the brain of it—who cheered the desponding hearts in the darkest hour of gloom; who encouraged them to try again and again, when they were about despairing; who, in poverty and want, wrote encouraging and burning words, and then shouldered his gun and shared the hardships which he exhorted others to bear—was Thomas Paine. Without detracting from the merits and claims of other glorious patriots, it is perhaps safe to say that but for Thomas Paine the Declaration of Independence would probably never have been made, nor the freedom of America established. Yet no man that ever lived has ever been so foully abused by the Church and the priesthood as has Paine. He has been called filthy and beastly, yet there is not a filthy or beastly sentiment in his whole writings. He believed in a God, but did not believe that the Scriptures were inspired by God, or were any credit to such a being as he believed God to be. It was he who uttered the noble sentiment, "Any system of religion that shocks the mind of a child can not be a true system." He was full of humanity and love for his race—his whole life was spent in disinterested labors for the good of mankind. While he did not believe in the divinity of Christ, he believed that Christ was a noble and pure man, and spoke of him in the highest terms of respect, as a human being. But those men who want to give a religious character to the celebration of Thomas Paine's work, would take a supreme delight, if in their power, to make a part of the celebration the digging up of Paine's bones, making a bonfire of them, and scattering the ashes to the four winds of heaven! Speaking of the hatred of the Church towards the memory of Paine, the accomplished and eloquent Robert G. Ingersoll, of Illinois, says, with burning sarcasm:—

"Paine denied the authority of Bible and creeds, this was his crime, and for this the world shut the door in his face, and emptied its slops on him from the windows." "I challenge the world to show that Thomas Paine ever wrote one line, one word, in favor of tyranny—in favor of immorality; one line, one word, against what he believed to be for the highest and best interest of mankind; one line, one word, against justice, charity, or liberty; and yet he has been pursued as though he had been a fiend from Hell. His memory has been exalted as though he had murdered some Uriah for his wife; driven some Hagar into the desert to starve with his child upon her bosom; defiled his own daughters; ripped open with the sword the sweet bodies of loving and innocent women; advised one brother to assassinate another; kept a harum with seven hundred wives; and three hundred concubines; or had persecuted Christians even unto strange cities."

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CHICAGO, SATURDAY, JULY 3, 1875.

The Mysteries of the Head and the Heart Explained.

The above is the title of a book of 360 pages, by J. Stanley Grimes; W. B. Keen, Cooke & Co., Publishers, Chicago. Prof. Grimes has for many years been before the public as a teacher of Phrenology and Mesmerism.

Religious prejudice existed against Phrenology and Mesmerism, with unmitigated violence, until Modern Spiritualism began to attract public attention. Prof. Grimes entered the field as a teacher of the former science long before the time of the ushering in of the latter through the mediumship of the Fox girls, at Hydesville, N. Y.

With that discernment which is common to unscrupulous tacticians, he saw that by catering to the prejudices of Sectarians, he could not only secure churches and school-houses for his public Phreno-Mesmeric exhibitions, free of expense, but that he could also secure thousands of admission fees from those who would otherwise denounce Phrenology and Mesmerism, as new-fangled humbugs, designed only to bring into disrepute the Bible and Christianity.

His success financially, as well as in making converts to the truth of Phrenology and Mesmerism, is evidence conclusive that Professor Grimes is no slouch as a tactician. His posters have for years served as keys for unlocking churches and hodkins for unloosening the purse-strings of stingy bigots.

Finally, the Professor has published a book, the title of which we have given above. It is mechanically well executed, and he has not departed from his stereotyped policy in the matter it contains. It is a very readable book. It contains facts worthy of being read and treasured up no less by Spiritualists than by their opposers. The work contains a summary of the results of more than forty years of study and experience concerning mental phenomena. Part first consists of what the author and his friends regard as a greatly improved system of Phrenology. Part second contains an entirely new account of the relations of the body and mind to each other, including several discoveries concerning the physiology of the emotions and their beneficial effect upon the heart and other vital organs. Part third is devoted to an application of the principles previously explained.

Spiritualists will find the work one of great merit in showing the action of mind upon mind, and yet the author seems to deny that fact, while his experiments demonstrate its truth. The philosopher claims nothing more than that, in spirit entrancement and spirit inspiration. The religious bigot knowing nothing about Spiritual Philosophy, assumes that if mediums can be controlled by Prof. Grimes' mind, that that is evidence that all mediums are subject only to persons yet in the form—mere mind readers.

The author caters to that sentiment throughout the whole volume. He has flattered bigots and superficial thinkers, for over a quarter of a century, with the idea that he did not believe in the power of departed spirits to control mediums, but during all that time he has performed a good work by arousing thought favorable to two kindred sciences, which were the forerunners of, and paved the way for, the ushering in of modern spirit communion. Now his book comes in just at the proper time to carry out more fully the work he has so long been engaged in lecturing upon.

The opposers of Spiritualism will be captivated with the cuts aptly illustrating his subject, and will read his mode of conducting

Mesmeric exhibitions with a relish and at once set themselves at work to develop Mesmeric subjects. Tens of thousands will experiment upon subjects who will prove to be good mediums for spirit control, that would never follow the same directions if dictated by a professed believer in Spiritualism.

The Spiritual philosopher will thank Prof. Grimes for all he does to rid the ranks of Spiritualism from charlatans and impostors.

The exhibition of the action of mind in the body upon receptive or negative individuals, is evidence of vast importance in demonstrating the truth of our Philosophy.

The Philosophy of Life as taught and believed in by Spiritualists, teaches that the mind of man changes not by the death of the physical body, nor does it leave its old surroundings, nor lose its power to act upon other minds, just as forcibly as it could while embodied in the flesh.

Hence it will be seen that Prof. Grimes' experiments all tend to teach exactly what Spiritualists know to be true, viz: that mind does operate upon mind, sometimes so powerfully that the operator is master of his subject, to the extent of the latter's yielding up his individuality and wholly manifesting the thoughts of the controlling spirit; be that spirit Grimes embodied, or a disembodied spirit.

In view of these facts we hail Prof. Grimes' book as a valuable accession to the Spiritualistic literature. We can well afford to overlook the assumptive arguments of the Professor that there is no evidence of immortality displayed through trance mediums, where he does so much to lay the foundation of our well demonstrated philosophy. We take his own demonstration of the fact of mind acting upon mind, rather than his assertions to the contrary.

We know well that there are millions of well-meaning people who through the prejudice of early education will not give a listening ear to any argument which they suppose favors Spiritualism, while they may be led to investigate in that field of philosophy unawares, and thereby get out of the rut which prejudice has so long held them fast in.

Our friends in Spirit-life are awake to all important measures of reform—seeing the end in view, they do not hesitate to make use of necessary means to accomplish important objects.

The work is admirably adapted to the further important end.—There are thousands of believers in the truth of spirit communion who receive every mental manifestation of mind upon mind, as evidence positive that some disembodied spirit is controlling the medium. A. J. Davis, in several of his valuable treatises upon Spiritualism, has warned investigators against being misled by appearances only.

Although his advice has not always been cordially received and endorsed by Spiritualists, yet it has done much good, and more extended experience has demonstrated to the minds of many, the truth of his declarations. Prof. Grimes' book will awaken similar thoughts, and whether so intended by him or not, will lead the minds of investigators to discriminate between communications of a supermundane and mundane origin.

Let no one fear for a moment, that Spiritualism will suffer in the least degree from the most exacting crucial ordeals. A system of philosophy that shrinks from every conceivable test of its truth, is not worthy of a moment's consideration.

But on the contrary if our premises are true, that man is immortal, and loses none of his powers by the death of the physical form, then evidence of the action of mind upon mind in the form, tends to substantiate the fact of spirit communion, and that is just what Prof. Grimes' book will do, despite his arguments to the contrary.

On page 283, he tells the reader how to make a vision-seeing medium. He says:

"To make a vision-seeing medium, you have only to say to the subject, while his eyes are closed, 'See, yonder in the sky is a beautiful rainbow, there it is. Do you not see it?' He will point to it and say yes. Tell him that the river Jordan is rolling beneath the rainbow, and that on the other side of the river is the beautiful spirit-land. He will declare that he sees them. 'Now tell him to look and he will see the forms of the spirits, and that among them he can recognize one of his own departed friends, and he will instantly do so. Now ask him to listen and he will hear the spirits sing something that he knows, and that he must join and sing with them, and if a good singer he will do it. In the same manner he can be made to converse or shake hands with the spirit of any departed friend, you suggest. These scenes can be, and sometimes are, made exceedingly solemn and even pathetic; so much so that it is difficult for one unacquainted with the subject to believe that it is all a mere dream. If the subject has an active mind and a cultivated practical taste, he will sometimes proceed spontaneously and without further suggestions to point out the beautiful things of which he is dreaming."

"I see a beautiful rainbow, and beyond, beneath the arch, I see the spirit-land, and I hear the spirits sing." He then listened and beat the time of the music with his hand. I asked him if he knew the tune; he said, "No; but it surpasses all the music I ever heard." I then requested the spirits to sing something that he knew, and after listening a moment he joined with them to sing:

ARIEL. "O, could I speak the matchless worth, O, could I sound the stories forth That in my Saviour shine, I'd soar and touch the heavenly strings, And vie with Gabriel while he sings In notes almost divine."

As soon as he began to sing, several other entranced persons who were on the stage joined and sang with him, to the infinite delight of the audience. Now let the operator suggest something that is absurd, ridiculous and impossible, that the spirit-land is full of buffoons and monkeys, or that on the rainbow his sweetheart eating peas and throwing the shells at him, and hitting him in the eye; he will instantly dream this, and act and suffer accordingly. Persons who voluntarily put themselves into the reverential dreaming state, can proceed to speak or write or perform in any manner

which they had previously resolved that they would. The speaking mediums, among the spiritists, often perform the same feat. In some instances, I presume that they really believe that they are actually inspired by spirits.

TWO OPPOSING WILLS.

"We are now prepared to understand another class of experiments, to which I have not before alluded. Say to the subject, 'You can not put your hat on.' He takes the hat and tries to put it on, but his hand moves the hat to one side and then to the other side, but will not obey his will. He seems to make great efforts and nearly succeeds, and then repeats his efforts, but in vain. Tell him that he cannot sit down, or get up, or open his eyes, or speak, and he tries and falls in the same manner. The modern spiritists, and some others, assert that there are two wills contending; that one is the will of the operator, and the other that of the subject; but it is easy to prove that this is not so. Any one who will perform the experiment, will find that the mere unexpressed will of the operator is ineffectual. The truth is, that both the contending forces are in the brain of the subject himself—one force is his own proper and normal will, and this is rendered abortive by the superior force of the conforming faculties."

The assertion of Prof. Grimes that the will of the operator does not prevent the subject from placing the hat upon his head, is a declaration not founded in truth. The very moment he says to him, "There, you can now put it on," the hand of the subject will follow the expressed will of the operator and place the hat upon his head.

These are but specimens of facts which are introduced to demonstrate the action of mind upon mind. All, and much more, are conceded by Spiritualists. Immortal minds thus manifest through mortal lips to loved ones of earth.

This book is for sale at the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Price, \$2. Postage, free.

In God We Trust.

It appears that enterprising parties in Birmingham, Eng., have engaged in the lucrative business of counterfeiting the nickels of this country. By choosing that place, they avoid danger of arrest, and at the same time can maintain an appearance of respectability. Of course, they put the glowing sentiment on the counterfeit nickel,—"In God we trust," and it is only by the use of a peculiar acid, that their spurious quality can be detected. There are, base counterfeiters, and adulterers, all place implicit trust in God, or pretend to do so, and they use his name in connection with all their nefarious transactions.

Does any one suppose that God takes any delight in the frequent use of his name by the various religious denominations? And does he smile with pleasure when he sees a puny child of earth go to a foreign country to convert those whose honesty and integrity of character, is fully equal to that possessed by any of the Christian nations? What does he think when he is "called" upon to bless this or that enterprise, or to favor this or that army in its effort to destroy human life? "In God we trust," engraved on our coins, circulates everywhere. It buys tobacco, intoxicating liquor, opium and other poisons, to render mankind miserable. It settles down in the till of the dirty saloon keeper, with the same silver-like complexion that it does in the contribution box. Wherever it goes, and whatever it is instrumental in doing, it wears the same complacent expression, seemingly taking the same pleasure in doing evil that it does in accomplishing good.

This sentence on our nickels, is one step towards having the Deity more fully acknowledged by the constitution of the United States. Using his name in such a common manner, placing it where it glistens in the pools of licentiousness, and jingles in the till of the bunko dealer and gambler, is well calculated to have it lose its divine effects. Supposing God to be a personal being, and in visiting earth, should frequent houses of prostitution, and low dens of licentiousness, and allow himself to be caressed by those who are afflicted with loathsome diseases, and associate with thieves, drunkards, and those who possess no evidence of moral worth and integrity of character, and during his associations should remain perfectly silent, what would they think? Simply that he was out of place, and calculated to bring himself into disrepute. Personally, he is not present as described, but his name is there, and is associated with the most damnable and brutal transactions. "In God we trust," ploughs a deep furrow of iniquity, and purchases the influence and services of the minister, and the outrageous conduct of the highwayman. We claim, then, that the too common association of God with the affairs of men, weakens that exalted respect for him that would otherwise be entertained. Place his name in the constitution, use it still more frequently, and it will be connected with high-handed outrages of government,—with its frauds, peccadilloes, wars, etc., until it will cease to have the respect of even the common honest clod-hopper.

For the present deplorable condition of society, we are indebted to those who have "God on the brain," who would not only have his name engraved on our coins, but connected with all the trivial circumstances of life. If he is such a holy personage, possessing such unbounded power, remarkable wisdom, noble generosity and magnanimous impulses, his name should only be used on special occasions, and then only with the greatest reverence and solemnity! But how is it now? Why, he is regarded in an unenviable light, and becomes a common subordinate, a sort of servant to the capricious whims of prayer, as uttered by millions of religious adherents. Looked upon as a servant, a sort of being whose generous impulses stimulate him to run to the assistance of this one and that one, he descends from the majesty of a God, to the common career in a restaurant or a drinking

saloon. Should we go in to a restaurant, we ask the waiter to bring us this or that luxury on which to regale our palate and recuperate our physical system. The wide world is a grand old restaurant, and we ask God to become a servile waiter, and do what we can't get done for a few nickels, or by our own exertions.

We claim, then, that the more frequently God's name is used, the more it will come into disrepute, and the less influence it will have on the conduct and morals of men. We hope the time will soon come, when humanity will tune up their morals and every-day conduct just as Ole Bull does his violin, so that no discord can be heard emanating therefrom in the daily walks of life, in the shape of swindles, frauds, murders, etc. God will not do this. Man must tune himself, and as he walks through life, giving expression to various acts, there should be no discord to mar his happiness, immutable law rules, and as it moves forward, producing this and that phenomenon, man should remember that this world is not a saloon or a restaurant, in which God is the waiter, to answer every puny prayer that may be uttered.

Hyperboles, or Lies.

There is, perhaps, no greater evil in the world, than bad use of metaphors, or figures of speech. They are generally a sort of uncertain problem, that admit of thousands of different explanations. When Addison spoke of the Master gazing at the water, and it blushed (alluding to the time when he turned water into wine) he gave expression to a senseless assertion, and added nothing brilliant to our literature. Water is immobile—expressionless—so far as representing any human quality is concerned. In the poetry of the present day, and in the prose also, figures of speech hold supreme sway, until one is led to cry out against the use of that system of writing, which leads a person into the unknown and unknowable. The foolishness of these figures of speech, is beautifully illustrated by an exchange in giving an anecdote of Rufus Choate, the celebrated lawyer. It appears that he was examining a witness who had been called to the stand, and who was one of those itinerant preachers who are sometimes met with in the far West. The witness was a character; he was tall and gaunt in person, was dressed in a full suit of ill-fitting and faded black, his long neck encased in the voluminous folds of a limp white cravat, and his bony wrists stuck out several inches beyond his coat-sleeves, while his feet were encased in a large pair of cowhide boots that he brought down with emphasis as he stepped upon the witness-stand. "What is your business?" asked Choate, as he proceeded with his examination, scanning the curious character before him with a searching gaze. "I am a candle of the Lord," was the reply. "A what?" asked Choate, bending forward as if he had misunderstood the reply. "A candle of the Lord," replied the witness in a loud, nasal voice that rolled through the court-room, attracting the attention of all, and causing an audible titter. "Of what denomination are you?" inquired Choate. "The Baptist persuasion," replied the witness. "A dipped candle, your Honor," replied Choate, looking towards the Judge as he made a note on his brief, amid the involuntary laugh that was heard in the court-room.

The expression of the witness that he was a Candle of the Lord, conveyed no adequate idea of his profession, as he did not resemble a tallow candle, or one made from sperm, oil. This hyperbolic method of speaking is only so much nonsense to the practical man, and puts one in mind of a prevaricating witness, who wishes to avoid the truth by a skillful system of exaggeration.

The indulging of metaphorical expressions is really too common, and leaves the truth, if it exists, under so much rubbish, that the labor of unearthing it, is altogether too great. As an illustration: a Paddy desired to know what kind of church was that over the way. His companion remarked that it was one of those kind that was trying to knock the bottom out of hell. So common have figures of speech become, that even the lowly Irishman freely uses one in describing the character of a building.

The Bible, too, is extensively hyperbolic. Job says, "By the breath of God, frost is given, and the breadth of water is straitened. (Job 37:10). One poet says that "All matter is God's tongue," and Job has discovered certain potent qualities of his breath. Beasts are represented as saying amen in Rev. 6: 14. And the heavens rejoice, and the fields are joyful. (Psalms 11: 12).

It is in the Bible particularly that metaphorical expressions can be found, in regard to which no two agree. In view of the fact that God's breath does not cause frost; that God's tongue is not "all matter;" that beasts never say amen, and the heavens and fields never rejoice, we can come to the conclusion that those who gave utterance to such expressions were given to hyperbolic exaggerations, and, of course, told a falsehood.

We live in a world of pictures and fantastic display of the imagination. In order to render poetry acceptable, brilliant lies are necessary; the more fascinating the falsehood, and the more gaudy its colors, the more popular the writer becomes.

"Oh! how happy are they, Whom the Savior obey, And have laid up their treasures above."

This is one of those flights of fancy that a devoted religionist indulged in, and which has been sung in hundreds of churches. Everybody knows that treasures are generally put in vaults, and that no one thinks of opening an account with the Bank of Heaven; in fact, such a business arrangement would be an utter impossibility, and in light times no one

has any idea of placing specie where he can not lay his hands on it at any moment. If we understand matters rightly, God is not a banker, and never has been engaged in such business.

What the world wants is solid facts. We have had too many hyperboles, and too many brilliant metaphors, for the good of humanity. The stomach don't relish the shadow of a good pumpkin pie, or the picture of a luscious apple dumpling. The substantial article makes the bone and muscle. The mind, however, has been fed so long on fiction and hyperboles, that it could not change the regime at once, and it must, perhaps, remain in this sickly condition for ages to come.

A Grand Camp Meeting.

The Spiritualists of Iowa, Illinois and Wisconsin will hold an Inter-State Camp Meeting in Dubuque, Iowa, commencing June 29th, and holding over July 5th, 1875.

The following speakers from abroad are engaged for the occasion: James M. Peebles, of Boston, Mass.; Mrs. Mattie Hulet Parry, of Beloit, Wis.; Samuel Maxwell, of Chicago; Giles B. Stebbins, of Detroit, Mich.; Elder Asa Warren, of Dubuque; and the State Lecturers for Iowa, Illinois and Wisconsin, and other interesting and eminent speakers are expected to assist at the meeting.

First-class test mediums will be in attendance, among them Mr. Jesse Shepard, the great musical medium from London; also John Harvey Mott, the materializing medium from Memphis, Mo.

The following are the names of the committees for each State:

For Iowa: W. W. Skinner, Des Moines; Joel P. Davis, Des Moines; Edwin Cates, Anita; Alonzo Wardall, St. Ansgar; Hon. M. P. Roscreans, Clear Lake; Ira Phillips, Keosauqua; J. H. Davenport, Cherokee; Will S. Shoemaker, Mo. Valley; John A. McKenney, Logan; Mrs. E. Price, Smithland; T. C. Ransom, Forest City; J. Dunton, Algona; Hon. A. Jenkins, Estherville; A. E. Gram, State Center; W. A. Curtis, Harkersburg; A. J. Case, Waverly; Mrs. L. A. Worth, Hesper; B. Parsons, Waterloo; G. Farnsworth, Denver; B. Wilson, Manchester; P. L. Hinkley, West Union; T. C. Moore, Fredericksburg; John M. Dean, Waukon; Eli Barne, Tripoli; L. E. Jenkins, Cedar Rapids; C. L. Patrick, Independence; Valentine Parch, Elkader; W. B. Fields, Strawberry Point; Mrs. Mary Webster, Janesville; A. W. Harbaugh, Toledo; B. F. Shaw, Anamosa; Wm. Hunt, Center Point; John G. D. Wolf, Mt. Pleasant; Mr. Voorheis, Keokuk; Hazen Wilson, Fort Madison; Wm. Abbot, Ft. Dodge; A. Banker, Washington; John W. Giles, Burlington; E. B. Tilden, Prairie City; Wm. Cowley, Eddyville; Dr. J. Webster, West Liberty; J. R. Riblett, Ackley; J. O. Bump, Iowa Falls.

For Illinois: T. M. Church and Winter Hastings, Springfield; B. B. George, East St. Louis; J. M. Norris, Rock Island; Wm. Curtis, Ottawa; Lizzie Frank, Plainfield; Dr. J. W. Fields, Monmouth; Mrs. Mary Barber, De Kalb; F. K. Parmenter, Knoxville; Charles J. Simpson, Keithsburg; A. F. Benedict, Aurora; A. G. Humphrey, Galesburg; Wm. P. Myers, New Boston; C. W. Cook, Warsaw; J. H. Hand, Alton; F. J. Briggs, Bloomington; E. S. Holbrook, Joliet; John C. Hunt, Sterling; G. Gilbey, Nunda; Ira Sessions, Waynesville; A. Martin, Olney; B. Simmons, Napoleon; Dr. J. M. Smith, Irving; M. A. Stewart, Decatur; E. M. Hill, Norris; Maria Jackson, Vermillion; J. G. Mussels, Irvington; J. Antis, Morris; W. F. Miller, Watska; P. Turner, Norton; Mrs. I. Kinney, New Lebanon; W. M. Black, Dry Hill; Margaret Jones, Centralia; P. Turner, Gardner; N. Perry, Carpenterville; Mrs. J. Jordan, Risard; W. B. Laud, Blandinville; A. J. Howard, Odin; N. Mendenhall, Mulbury Grove; J. M. Tolley, Chandlerville; John C. Bundy, Chicago; H. Bidwell, Belydere; Hiram Waldo, Rockford; R. B. Kaufman, Paris.

For Wisconsin: George M. Huntly, Madison; W. Whitam, Janesville; T. W. Burt, Grand Rapids; M. F. Hubbard, La Crosse; O. H. Wheeler, Beaver, Dam; Samuel Clegg, Dodgeville; J. B. Burr, Milwaukee; S. C. Trowbridge, Platteville; Mrs. M. O. Culvey, Eau Claire; Mrs. Mary Culvert, Beloit; Eli King, Prairie du Sac; Mrs. M. M. Green, Markesan; D. Vanill, Baraboo; J. B. Reaves, Columbus; Mrs. S. Rice, Portage City; Mrs. E. E. Smiley, Hudson; H. Thurston, Berlin; James S. Ordway, Oconto; Don Clute, Mauston; George Hale, Sr., Kenosha; B. N. Lawrence, River Falls; Alden Hoyt, Lake Mills; E. D. Peak, Jamestown; J. A. Luies, Pardeeville; L. E. Heberd, West Salem; Matilda Snow, Geneva Lake; C. Rogers, Kingston; O. R. Sylvester, Lincoln Center; Mrs. Yeaton, Brookside; H. W. Power, Centralia; J. N. Blanchard, Sherwood; T. A. Wentworth, Fontabelle; Wm. Herreman, Marcellon; M. E. Ingham, Tunnel City; Mrs. M. A. Potter, Hingham; Henry Fowle, Oak Creek; D. B. Hulbert, Loganville; Solon P. Best, Tiffany; C. M. Younglove, Woodman; S. C. Stedson, Rest; C. L. Marga, Sylvester; J. Williams, Washburn.

It is expected that the above committees will interest the friends in their vicinity, either by seeing them, or by cards or letters invite them to attend. It is also expected that they will request all newspapers in their vicinity to give a notice of the meeting. We expect a grand jubilee, and hope all the friends in these States, and elsewhere, who can do so, will bring their tents and be early on the grounds. We have held one such Camp Meeting in Iowa, and it was a grand success, and we expect this will rival that in numbers and interest.

No pains will be spared by the local committee in preparing the grounds and furnishing facilities for comfort and pleasure, and intellectual enjoyment. The meeting will be held

in a beautiful grove on the bluff, half a mile from the business center of the city. There will be a boarding house to supply meals on the grounds at reasonable rates.

The Illinois Central and its branches will sell tickets at regular fare to Dubuque, and upon presentation of the proper certificate, tickets will be sold at one-fifth regular fare returning, good from the 28th of June to July 8th. The Chicago, Dubuque & Minnesota, and Chicago, Clinton & Dubuque and their branches, and their connection at Clinton to Chicago, full fare to Dubuque, and on certificate to return at one-fifth fare, from June 28th to July 8th. The Western Union, one and one-fifth fare. Burlington, Cedar Rapids & Minnesota, round trip tickets, one and one-fifth fare. Central Railroad of Iowa, full fare going and one-half fare returning. Dubuque Southwestern one-half fare. Certificates for return tickets will be signed on the grounds. Arrangements with other roads are being made, and will be published in due time. Come to the meeting everybody.

The Coach Whip Band will furnish music. DR. C. P. SANDFORD, Iowa City, Managers. WINTHROP CHANDLER, Dubuque, Managers.

Philadelphia Department

BY HENRY T. CHILD, M. D. Subscriptions will be received and papers may be obtained, at wholesale or retail, at 534 Race St., Philadelphia.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE.

[For some time past my spirit friends have been trying 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 JOURNAL furnishes the means of reaching more individuals than any other paper on Spiritualism.

Sermon by Mr. Barrett, of the New Jerusalem Church (Swedenborgian) on the Occasion of the Funeral of Adam Anthony.

We are gathered here to-day, friends, to pay the last tribute of respect and affection to a beloved and departed friend, to offer our sympathies to the bereaved, now widowed wife, and to mingle our prayers with hers. The first thought that crowds itself upon our minds, is that we are now always in the presence of one who is infinite in love and wisdom, and that this divine being governs the universe, every part of it through perfect love and according to perfect wisdom; that his providence is in every single event of our lives, not a sparrow falls, nor a hair from one of our heads without his notice or permission. Another thought, full of strength and comfort, is that the Lord in all his dealings with the children of men, has primary regard to their future and eternal, not their temporal welfare. He suffers no event to befall us in time, but what he sees will be for our highest good.

If we could see the end which the infinitely wise and loving father has in view, even in the darkest sorrows and bereavements by which we are ever visited, the good that is to be ultimately wrought out through suffering, we should recognize the hand of a wise and loving father in them all. We should see that all his chastenings are prompted by the tenderest love, that through sickness, pain, disappointments, losses and bereavements he is forever seeking to draw us upward nearer to himself, seeking to remove some barrier between himself and our own souls, and to mould us more completely into the divine likeness. It is not because the Lord hates, but because he loves us that he sometimes comes and robs us of our sweetest earthly joys; his all-seeing eye takes in the whole boundless future of our existence, and all the infinite and complicated relations of our own being and myriads of others; he knows just when it will be best for us to pass through the gate of death, from the natural to the spiritual world, and his love provides that no one shall undergo this change one moment sooner than will be for the benefit of every one. Such is the assured faith of every Christian; such is the divine providence taught in the Holy Scriptures, and more fully set forth in these latter revelations which enable us to understand this more clearly; in the light and joy of these our departed Brother lived and died. It is a blessed privilege to believe this doctrine, to feel assured in our darkest hours, and most agonizing sorrows, that the events which darken our skies, and rend our hearts, are permitted by an all-wise and loving father, who alone knows what is best for his children, and who in all his dealings with us forever seeks our eternal welfare. A still greater privilege is it to have such an abiding faith in the goodness of the Lord as to be able to say at all times, "though he slay me, yet will I trust him."

Then how greatly do these revelations to which I have alluded, which the Lord has been pleased to make in these latter times concerning man's immortality, and life and death, how do these revelations, I say, change the aspect of that which we call death. Viewed from the outside—from the merely material plane, as the natural mind is accustomed to view it, there is no event so melancholy as that of death, but viewed from the other side as the angels in heaven view it, as those who see it by the same heavenly light are beginning to view it on earth, it is seen to be a very beautiful, rational and divine providence, whereby man's higher and nobler part is transferred or translated to the higher and better world; it is seen to be the gate to the higher life.

By the revelations to which I have alluded, man—a human being, never dies, only the body dies. Only the outer vestment of clay is laid off. This is not the real man, the material body does not think, will, remember, reason or love; it is the soul that does these, the soul is the immortal part, the soul is a spiritual organization in the human form, having an intimate and vital connection with the material organism during man's life here on earth. This spiritual organism being human in form, is gifted with human faculties; it is also endowed with the senses, seeing, hearing, feeling, etc., far more acute and perfect, too, than those of the body. These senses are commonly closed during our earthly pilgrimage. The spirit is organized of spiritual substance, as our material bodies are of material substance, from its nature therefore it properly belongs to the spiritual world. It lives in that world while clothed with material flesh and blood. When the organs of the other body cease to perform their appropriate func-

tions, then the spirit is released from all connection with it, and goes out consciously into the world in which it had previously dwelt unconsciously. Its senses are then opened, and it sees the objects and people of that world just as it had previously seen those of earth. It remembers, thinks, reasons and loves as when in the flesh. It has the same dispositions, desires and feelings as it had; it likes goods and uses as it did when on earth. The character of every individual man, woman or child, is not any way changed by that change we call death. Why should it be, since it is only the release of the spirit, the real individual from the material? What we call death is but the laying off of this outer garment of clay, which is no more a part of the real individual than is any other garment. It can not add to our wisdom or love, to our mercy or charity, to our affection for the good and true, or our desire to serve the neighbor, it works no change whatever. It lands each individual in the other world the very same in thought, disposition, purposes and feelings that he had in the flesh. But as the Spirit-world is a higher and more interior realm of being, therefore all who enter into it, having a sincere desire to improve their characters; to become more wise, unselfish and useful,—more like the divine master, have a greater opportunity, more enlarged facilities than they ever enjoyed on earth; they are lifted into a region of clearer light; their perceptive faculties are more keen, their ability to understand and receive truth is greatly increased; their powers of thought and reason and imagination and love are invigorated and enlarged; their powers increase in a corresponding ratio to their progress in truth, and to the perpetual flowering forth of the higher interior elements, and they grow and steadily advance towards a higher and more perfect angelhood. This is the glorious destiny of all who have begun on earth to live the life of heaven,—to all such death is a joyous and most delightful change.

By the law of affinity, he seeks in that life the society of kindred spirits, those like himself. He is drawn irresistibly towards those who are nearest akin to him in spirit; drawn by spiritual attraction. He goes among those most like himself, because he loves their society, and they are spiritually near and akin to him. It seems to him as though he had been with them and known them always, and this indeed is not far from the truth, for he has been spiritually, though unconsciously, associated with them; it may be for a long period their thoughts have been his thoughts, their dispositions and feelings, their desires and purposes precisely like his own; thus it may be strictly true that interiorly and spiritually he has known them and been in their company for many years.

In the society of such kindred spirits therefore he is free, his social wants are completely satisfied; there he feels perfectly at home, and if his ruling love be love of the Lord and the neighbor, love of truth and right and justice for their own sake, then his home is in heaven, and his associates are the angels; but if his ruling love be for this world, then his associates are selfish, and evil spirits like himself. The world into which these good and true are ushered by death is one of ineffable brightness and beauty. They behold around them objects and scenery far more magnificent than any here on earth. And the beautiful things they look upon are but embodied forms of the world within themselves. For the inner and outer worlds there correspond, like cause and effect, the one being the exact counterpart and reflex image of the other. For the same reason all objects seem overflowing with gladness, for the angels are full of bounding life and buoyant joy, nor is the world into which the regenerate, or regenerating soul is introduced at death one of idleness or inaction, but one of intense activity; ample scope is there afforded for all the soul's faculties, and all these are actively and usefully employed, and in just the kind of occupation which their tastes qualify them to perform. Their duties are always delightful, and the better they perform them the more delightful do they become. The highest happiness of heaven is found in the faithful performance of good and useful deeds, and without exercising the faculties in doing something good and useful, and loving the neighbor, there can be no happiness in heaven, or on earth, but all the uses are spiritual uses; they all have primary reference to the highest welfare of the human spirit in that world and in this. For happiness in heaven as on earth can not exist apart from the performance of good uses, from love of the uses. Every one there has a mind corresponding in quality with the uses he performs, and in degree with his love of the use. The final result is that the state of all those who enter the higher, or heavenly world becomes one of indescribable joy and bliss, and their joy is unending, not only so, but fresh accumulations are being added to it throughout the ages. Another truth in the revelations to which I have referred, is that all who pass in advanced years into the Spirit-world do not grow older, there and more decrepit, as they do here, but they begin to grow younger; they begin to rejuvenate; old age puts off its wrinkles there and returns to the freshness and bloom and buoyancy of early manhood. Such is the beautiful home which the Lord has prepared for all his faithful and obedient children. Such is the happy state which all are made capable of attaining,—which all at last do attain who begin on earth to live the life of heaven by religiously keeping the divine commandments, and shunning all evils as sins against the Lord. Blessed are they that do his commandments and they may have the right to the Tree of Life, and may enter in through the gates into the city.

These are a few of the truths concerning death, the resurrection and the life beyond, that our departed friend and Brother believed in, rejoiced to know. He lived for more than thirty years in this belief, and died in the joys of it at last.

I have been at this goodly place nearly a week and have about concluded to remain for the summer. Some of the manifestations here have never been equalled I think. I have been in some circles already, and by the records kept of the seances, I find that nearly twenty faces of departed loved ones have been seen and fully recognized, besides the faces of Jackson, Houto, Doctor Baker, and others of the controlling band.

Spirit voices whisper to us their words of love and cheer; join with us in singing and evoke choicest blessing on us. Spirit hands touch us and clasp hands with us, pass their fingers through our hair, play musical instruments, move material things from place to place about the room, and shower us with spray. Spirit lights gladden about the room and sometimes expand into spirit-faces, answer questions, either mental or oral, by appearing and disappearing. It would afford me great pleasure at no distant day to give you and your very many readers, a more full and extended account of the tests and perfect proof of spirit communication that have taken place here in my presence. I must not however close this letter without referring to mine host, Armstrong, and his es-

timable lady. The Cascade home under their management, is fast becoming noted as one of the pleasantest places for a sojourner of months, weeks, or even days. We have found their table spread with a bountiful hand; their rooms clean and comfortable. Ever kind and courteous to their guests, they strive in every way to make their stay pleasant.

Cascade has fine fishing, boating, etc., etc., and from the manner it is thus early filling up, I predict for them a successful season. Success to Cascade and its managers, say I.

Cascade, N. Y.

JESUS OF NAZARETH \$1.66, postage paid. "SIXTEEN CRUCIFIED SAVIORS" for \$2.20, postage paid.

Mrs. CALKINS, healing and test medium, has been in the city, attending to professional business. She is, no doubt, doing a good work.

Mrs. M. J. WILCOXSON is still lecturing in various parts of Colorado. She is to visit Modoc P. O., and Niwot Station. Her address for the present will be Boulder, Col.

JOHN COLLIER, from England, late Sunday Lecturer for the Midland Spiritual Institute, Birmingham, England, delivers Radical lectures on Spiritualism and Cognate subjects, gives readings and recitals from spiritual and progressive poetry with music, and singing at each service. Address Lock Box 157, Springfield, Mass.

THE DUBUQUE CAMP MEETING.—Not among the least of the attractions, there will be the presence of the Musical Medium, Jesse Shepherd, and the Materialization Medium, John Harvey Mott, of Memphis, Mo. The managers write us that they will both be there. With the grand array of speakers and mediums to be present, the friends can not fail to have a grand good time, and the meeting must be a success.

SISTER S. A. N. KIMBALL, of Sackets Harbor, we understand, is still confined to her bed at Howlett's Hill, N. Y., having lost about fifty pounds of flesh, and unable to sit up only a few minutes at a time, consequent upon a derangement of the whole system occasioned by her fall. It is said this affliction is for a greater development. A new Indian spirit undertook to float her through the air and mistaking his power to do so, let her fall and broke her leg. Surely, then, the laborer exposed to such dangers for the good of mankind, "is worthy of his hire."

DR. N. B. WOLFE, accompanied by his accomplished and beautiful daughter, was visiting last week at his old home in Columbia, Pa. The Herald of that city gives him a warm welcome and high eulogy, all of which we know the doctor deserves and appreciates. We shall have the edition of his remarkable book "Startling Facts" ready for delivery in a few days. The great pains taken by the author in carefully revising the plates has somewhat delayed the work.

Passed to Spirit Life.

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

Passed to Spirit-life, from Plymouth, Amador County, Cal., on the 7th of June, 1875, ARY AMELIA, only child of Robert L. and Mary J. Whitacre, aged 2 years, 3 months and 13 days.

During her short earth life she had endeared herself to all who knew her, but the angels came and bore away our beautiful girl (too fair for earth), to bow down in the Summer land. While watching the spirit of her darling preparing for its flight, hoping against hope, it might be spared a little longer to earth, the mother saw a beautiful spirit hand reaching down as if to enfold it in its embrace, when she exclaimed, "The angels have come to bear my darling home. I can keep her no longer."

Business Notices.

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

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Medical Band use vegetable remedies, (which they magnetize), combined with a scientific application of the magnetic healing power. Diagnosing disease by lock of hair, \$1.00. (Give age and sex). Remedies sent by mail prepaid.

SPECIFIC FOR EPILEPSY AND NEURALGIA. Address Mrs. C. M. MORRISON, Boston, Mass., No. 103 Westminister St., Box 2519, v18n1213.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Prescription. A. H. ROBINSON.—MEDIUM.—CHICAGO.—I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting, it is to the edge of my eye brow. Some physicians

think it a cancer and others the reverse. I am a man in my thirty sixth year, have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other.

Enclosed please find three dollars with lock of my hair. If there is any thing that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I remain, Yours with Respect, LEWIS C. POLLARD. Los Nietos, Cal., Oct., 3rd, 74.

Mrs. Robinson diagnosed and prescribed for the case, and the results will be seen by the perusal of the following letters.

Mrs. A. H. ROBINSON.—Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe you will succeed in curing it. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I remain, Your Humble Servant, LEWIS C. POLLARD. Los Nietos, Cal., Dec. 9th, '74.

Mrs. A. H. ROBINSON.—I write to you again and send lock of hair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself, Yours with Respect, LEWIS C. POLLARD. Azdas, Cal., May 29th, '75.

A Spirit Physician Materializes and Cures His Sick Patient.

Mrs. A. H. ROBINSON, Medium, Chicago.—Will you please send me some magnetized papers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large tall, broad shouldered Indian with me all the time I wore them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He knelt on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was totally unconscious. The next morning when I awoke I was lying flat upon my back (a position I never take in sleeping), the clothes drawn nicely and smoothly over me. I thought first I had awakened in the Spirit-world, I was so free of pain.

Yours respectfully, MRS. H. I. PRICK. Topeka, Kas., April 13th, '75. Box 651.

Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent by any part of the country by mail, on receipt of \$3.00. It is prepared and put up in the most perfect manner, when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from gambian root. It is false. Gambian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before inbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of angels long in spirit-life, and is warranted to be perfectly harmless.

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

TESTIMONIALS.

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

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

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

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

Oswego N. Y. Mr. R. T. WYMAN, of WARREN, informs me that he has cured, one box of Mrs. A. H. Robinson's Tobacco Antidote, and that he is entirely cured of his desire for the weed. Inclosed find two dollars. Please send me a box. D. H. FORBES.

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Of herself she claims no knowledge of the healing art, but her spirit-guides are brought to her, and a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Persons who also, through her mediumship, discern the disease of any one who calls upon her at her residence. The facility with which the spirit controlling her accomplishes the same, is done as well when the spirit is absent, as when it is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

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Her Secretory, all energy applications, to insure a reply, must contain a return for the expense of return correspondence and postage.

Mrs. A. H. Robinson will never give up a patient unless in one way. If privacy is required, it must be by letter, and the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

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LETTER TO A MINISTER. His Absurd Position Fully Answered.

BY J. F. KNIPER.

BROTHER FREEMAN—In replying to your letter I suppose you will allow me to call you "brother," on Adam's side, if not as a unit in one of the many disagreeing churches, and "as in Adam all have sinned," you will perhaps allow me, in addition, to claim you as a brother sinner. Your letter gives evidence that you are an educated man in the usual theologic superstitions, and as you are undoubtedly (mis)reading a flock of Biblical "sheep and goats," and your favor attacks Spiritualism, and its principles and facts, with an orthodox prejudice and bigotry worthy of the meek and murderous Moses (paradoxical but true). I take the liberty of addressing my remarks through the JOURNAL, for the benefit of yourself and the unhappy subjects of your ministerial concern. The aforesaid Moses, by the way, who was formerly "the law and the prophets" to his successors, you remember, says himself, he was the meek, and of men, and therefore he slew a fellow-man, buried his body in the sand, and became a fugitive from justice, but a favorite of Deity, and the first to break all the commandments at once. Do you think you would have served the hand work of God thus?

Your first question is: Does not "the faith of Christ, truly believed and truly followed, undoubtedly lead us to the fountains of living waters?" I say, Yes. But what was the faith of Christ? He not only believed in angels for spirits, but held sweet intercourse with them. "Know ye not that I could pray to my Father?" etc. If the history is correct, he communed with them just as we do to-day, and with similar satisfaction; and as in his day the people called him deceiver, or the servant of Beelzebub, the Devil, so now you "ministers of (dis)grace," and many of your followers, when speaking of similar faith and practice, credit the same to the (D)evil. Now, if Jesus is your example, as you profess, and he believed in and communed with spirits who ministered unto him, why do you not so believe and commune, especially when you hear of millions who do? If the principle or practice was worthy of your master, is it not worthy of you, or do you feel yourselves unworthy of it?

"These things shall follow them that believe." What things? Miracles, so called—curing the sick by laying-on of hands, speaking in divers tongues, discerning of spirits, etc. Do they follow you? If not, you are not a true believer, according to this promise. As a disciple himself of the Esopian sect, practicing their philosophy, Christ never married. Are you a married man? If so, you do not follow Christ. Indeed you should leave father and mother, sister, brother, and friends, leave all, and follow him. You say his life was an example for all men and all times. He was opposed to money exchanging in the temple. Are you not?

BARTERING AND GAMBLING In your church fairs, and exhibitions? He reviled not again. Do you follow him there? If his short but radical public life was the result of his opposition faith, and the result of his teaching and doings were first correctly reported two hundred years after his untimely and unjust death, are you willing to imitate him in his life and death? Are you willing to preach old gospel, or a new one, without money and without price, without a church or hall and with no place for your head at night, rejected even by your friends, because you don't agree with their faith and narrow knowledge, without a

SINGLE RELIABLE CONVERT during your life, willing to defend you against your enemies, and finally die in an "unpopular cause after the manner of ordinary criminals? I do not say it is necessary or desirable for you to follow Christ in all these respects, but in several regards all men might with spiritual advantage, but if you pretend to do it, and if you have not the spirit of Christ, you are none of his.

Why do you and all the faces of modern civilization avoid these privations? Is it not because your opportunities for comforts and successes have increased with the march of progressive enlightenment and science? As well might you say that all men should continue the rudeness and ignorant status of the Indian, the African in his wilds, or of the ancient biblical barbarian. If men have advanced their nature since a few of them taught and wrote of the light they possessed hundreds of years ago, it is not because they have believed in and practiced the polygamy or the other virtues of the little heroes, but because they have progressed after a realization of their human yearnings for knowledge, in spite of Christianity.

Religion, or its aspirations, is universal; Christianity forms but a small quota of the various professors of various forms of religion, and is the consequence of an advocacy of the peculiar but noble aims and teachings of the man Jesus, and a few zealous, strong natures, to whose imagination and superstition, his supernatural professions were, long years after his death, peculiarly fascinating.

Verily DISTANCE LENDS ENCHANTMENT to all these dreams, while similar and greater realities have been daily occurring and increasing, and exciting, just as in the life of the bold reformer, first persecution and death, then incredulity, then a quiescent indifference, then curiosity, and finally, acknowledgment, and joy in believing and knowing. Now I ask, if you believe in progress in all things temporal, why not in things theological? Do not facts alter theories? If you can improve your phonography, for instance (and I perceive by your letter you might) why not your school habits? If your text book says God is a spirit, the same to-day, yesterday and forever, with whom is no variableness nor shadow of turning, is it proper for you to say that the day of spirit inspiration is past, that the great God had his favorites at one time among a few Jews (and fishermen); if so, when did this partiality commence, and when did it end, and why? Have we not the same necessity to-day for compelling the attention of the world to things spiritual, the Bible history notwithstanding? My humble belief, is, that the "Bible" (book) is but a small part of the solemn literature of that day, as the action of Constantine

IN BURNING many other gospels, and printing what we have, will testify; and that these several books were written by men out of their natures, as then educated, under the sources of inspiration then existing, the natural and the so-called supernatural. Spiritualism teaches, however, that

the Infinite Spirit their companion, while modern sensitives more consistently and less superstitiously know themselves to be the instruments of different spirits of different calibre. Hence the contradictions and falsifications of the prophecies, from "the Lord." And instead of attributing threats, promises, repentance, etc., to the "Lord" of the Universe, we entertain higher conceptions of Omnipotence, and properly ascribe all inconsistency to nature, risen, but similar to ours. But even as we have opportunity for advancement into better states or spheres of conception and action, so have they in Spirit-life.

This rational and beautiful SYSTEM OF PROGRESSION you must confess is far superior to permanent punishment inflicted for vengeance, and not as a remedy. If "Hell" is a permanent school of correction what is the object of it? Is anything ordained for usefulness? Which is the better source of inspiration to a better life, threats or love? If the element of love predominates in your nature, you are apt to prefer the theory of Universalism; if your nature is vengeful, you incline to sulphurous Methodism; and so on. Is it not so? Of course, education in contrary directions will somewhat but never wholly modify the promptings of nature.

When you speak of "fountains of living waters," do you use a figure, simply a quotation of an unmeaning phrase, or do you refer to waters here or hereafter, or both, and where do we have dead waters? What else constitutes your heaven? And would your heaven be everybody's heaven? Suppose you were to write down to-day what you would like for a heaven, how many changes would you make in it in less than a month? If each nature has necessity for its own peculiar satisfaction, how can you

QUANTER OFF A HEAVEN somewhere, for a throne, three rulers, and the myriads of the "dead" of the past; and of those to come? Would you not like to know more of the heaven you expect to go to? If I ask you many questions, Yankee-fashion, I hope you will repeat them to your inner self. If you lose a dear friend or relative, would you not like to know something of his or her condition? Does your theology give you any definite assurance on the subject, or answer any of the numerous practical questions of inquiry you would like answered? Why does not the book you profess to be guided by, give you some satisfaction on this important point? The "old" Scriptures tell us much about the peculiar life of many then living, and of their death, and there leaves them.

Is not the information gained in Spiritualism sufficiently compensating for all the frauds that have been practiced in the name of this practical, scientific religion? Can you not see, hear, reason, and be convinced, as in other pursuits? Which is more estimable, faith or knowledge? Conjecture or Conviction? "Come, let us reason together,"—"prove all things." Is not the testimony of millions of educated, living witnesses, in this enlightened age, as valuable in the court of reason as the reported testimony of a few superstitious fishermen? Who is greater than the great God, and who is next greater than his children? And have not the children the right as well as the disposition to inquire

and workings of the Father towards them? You ask, "Is not such a consummation (believing in and following Christ) a thousand times better than the boasted benefit of your pretended Spiritualism—a Spiritualism which works in the darkness, and like those whose deeds are evil is afraid to show its face in the bright light of day, and away from suspicious curtains and cabinets, and all the paraphernalia of the most jiggery," referring to the testimony of Col. Olcott. You call it jiggery; he calls it real; he has been an army detective, you the agent of the Lord; he has seen and weighed these things carefully and daily, you have been at home fulminating general damnation to all innovators upon your business profession! Whom shall we sooner believe?

The facts of Spiritualism are not pretences, but a real and eternal answer to the doubts and fears of men, inspiring and promising the best hopes and grace of the best religion, charity, justice and knowledge. That it works in the daylight is evident from the experience of clairvoyants and trance mediums, who bring us the "oil of gladness" by day or by night, in messages of identification, affection and warning. Are the gifts of "discerning of spirits," healing the sick by laying on of hands, prophecy, strange tongues, etc., limited to darkness and curtains? There are some suspicious characters and doings, truth compels us to say, and every honest truth-seeker will confess it, and try to detect and remedy the evil, but it is no evidence that all conditional performances are jiggery, since spirits risen, like spirits unrisen are compelled to use certain processes for their effective control of earth-matter. Do you know how many "miracles" of spirit-power were performed in Bible days, in the night? Count them, and you will see the great majority of spirit appearances and acts were seen and

DONE IN THE DARK. Why do we have to retire to a dark room to develop a picture? Why is the sunlight death to the process? And why should not decastrate minds require conditions for their spirit chemistry? Even as we grow to understand how to control the lightning, etc., so do our spirit-friends advance in knowledge and power; and they inform us they will be able before long, not only to materialize, for a few minutes in the absence of the penetrating sunlight, but to tarry with us in the bright light of day, and perhaps to take away the occupation of the false prophets. And we have good reason to believe them when we contemplate the increasing instances of materialization of the human form divine, in part and whole figure, throughout the world.

You seem to think because mediums are often instruments for performances that can be imitated by incarnate spirits, that there are no genuine manifestations of a physical order. Thunder and lightning are easily counterfeited; also, clerical virtue. This is a bad year for ministerial judgement. Shall we say then there is no virtue in the profession? Do you believe Mr. Necromancer Moses was empowered by God himself to perform the "miracles" before Pharaoh, when they were so easily imitated by the magician tricksters? And if the crowning acts were done by God, why should He send Mr. Moses, and yet defeat His object repeatedly by hardening Pharaoh's heart?

Was not Sampson a PHYSICAL MEDIUM? Did he not, whenever he went to a strange city, take a strange woman? Did he not kill twenty promising men (like you and me) for pumping one of his wives, and sending out his puzzle? Did he not kill a thousand men at another time; and was not "the Lord" his familiar spirit all the time, according to the text; and if his strength is exaggerated, his virtues are not; and the "Lord" should have sought better company. If Sampson's performances were not "tricks" but genuine acts, do you believe the infinite spirit of love, and the Superintendent of the Universe of worlds,

made himself the intimate of such a libertine murderer? Will you not allow your modern conception of Deity to improve upon that ideal? (Why do we not hear the Jonathan Edwards now a days? Why did the Jews' Jehovah hide himself in an ark or cabinet, in the curtains of the tabernacle, or on the mountain top, while only Moses or the Priests were allowed the key to the residence of God? And why was only Moses (contrary to the statement that no man hath seen God at any time) allowed to see His "back parts"? Why didn't Moses photograph those parts, or give us a life size portrait? Why didn't he get some extra tables of stone, with the instructions preserved against accident, by lithography; or why did he not report the very important conversations he had for forty days and nights with the Infinite, by means of shorthand, so there might have been no doubt or dispute about these matters, and no need of the committee of divinely inspired ministers now in Europe revising the Bible? Well may we inquire if the Bible "the infallible word of God, notwithstanding former translations, copyings, interpolations and omissions, and if it is why this present revision by these men, unless they are inspired.

You ask, "Whom does it (Spiritualism) make better in his physical, moral or spiritual nature?" For one, we can say the advantages in these three respects have been marked; first because of the proof of immortality; second in the revelation of the conditions of that life, and its relative dependency upon this; third, in its wise counsel from friends and relatives as to the laws of physical, moral and spiritual growth. The long list of evidences afforded would not convince you, although you accept many other made untruthful stories, second hand. Only a personal investigation will or should satisfy you. A revelation to St. John is none to me; a revelation to me is none to you. Yet there is no reason why you should not accept my word for my communion with spirits as soon as you would the testimony of others in ancient history which you can not verify by inquiring of the witnesses or their friends. But you can work out your own salvation from errors by proper means.

Again you say: "When God allows His servants to speak from the other world, the manner in which they approach is worthy of their exalted dignity, and without any arts which are liable to be abused to purposes of deception.

Do you believe they are now allowed to approach, and if so what is the manner of their dignity? Do you allow the "arts" to be allowable if they are abusive? Is there anything undignified in trance speaking, or in giving mental tests, or in writing by inspiration? "Rapping" was and is but the primitive mode of inviting attention to the super-sensuous, but remember, we are progressing in this life as our friends are advancing in life continued. Suppose you have a dead friend, and you desire to identify him or her, would you wish him to approach you with an exaltation beyond his deserts, or foreign to his well known character, simply to suit your notions of the supernatural? How would you know him? You forget that spirits above were once spirits below, and are but one step removed in degree. If you should die tonight you would be Mr. Freeman to-morrow, and so continue until your exercise of what now constitutes your individualism shall make you something better. You would be much disappointed in not seeing God, except in the revelations of His mighty Universe. If God were a personal Deity there would be no room for everybody or every spirit to get in seeing distance.

You speak of Paul's conversion amid LIGHTNING AND THUNDERINGS, when the earth shook and men were struck dead with fear, just as positively as though you were present, and know as a fact that these men's lives were frightened out of them, evil being done that a supposed good might come of it, just as a calamity of death by lightning or flood (except in the case of good ministers) is a direct dispensation of Providence, providing death and improvidence that His majesty may be vindicated.

You quote David, that pure man, "after God's own heart," before whose face "a spirit" passed in the night, when the hair of his flesh stood up. Why in the night? Was it extraordinary for the hair of his flesh to stand up if he was unaccustomed to seeing ghosts? But your point is, he could not discern the form thereof; that spirits are not able, therefore, to exhibit their form so as to be plainly discerned. Do you acknowledge that spirits are to be seen even indistinctly? How about the "man" that talked to Manoah's wife, and then to her husband after she called him from the house, and who went up out of sight after he talked with them? And how about that beautiful example of a father with his daughter, Lot, who entertained two angels for the night, perhaps "unaware" angels eating with him, and whose company the children of revelation desired for Bodomitic purposes? Did they not desire the "form" of these angel men?

You quote Jesus' remark after his resurrection, that a "spirit hath not flesh and bone, etc."

In the light of modern spirit appearances we reasonably conclude Jesus suddenly appeared with his "spiritual body," and materialized himself for identification; that his friends might feel sure it was He, their attention is called to the fact that he had every appearance of his former flesh and blood,—"as ye see we have." But if you object to this, and say, not proven, and you believe it was real flesh and blood, did he take that body to heaven, and bring it back, and return with it after his sudden disappearance, and what becomes of the divine revelation that "neither flesh nor blood can enter the kingdom of heaven?" You remember, or rather read, also, that when his friends were going to Emmaus, Jesus suddenly appeared among them, but some of them (not clairvoyant) did not see him, and declared that the others did not see him. Why did not all have the same privilege? Was he not equally dear to all of them? And could not all of them see flesh and blood?

You want a dignified and exalted exhibition to justify your conception of the right appearance of a spirit. You preach from Scripture that Jesus was one-third God,—God himself,—the Savior of the world. How about the other worlds innumerable,—have they all a Bible and a Jesus, or is our three month's travel of a globe the only care and limit of Omnipotence? Why did Jesus appear to only a few Jews? Why not overwhelmingly, in view of the world, and establish immortality? So you ask now, if Spiritualism is true, and from God, why didn't the spirits astonish the world and establish its truth at once?

The same sympathy and love that led Jesus to seek recognition of his friends, induces spirit friends to-day to manifest first to dear friends and relatives. To suit his dignified and exalted God-head and your notions, why did he call on the fisherman, materialist, and call for a dish of broiled fish? Was that a refined, dignified, exalted, heavenly plate? In principle or fact what difference was it from the call for tobacco and the smoking of a pipe by an Indian spirit at Chittenden, Vt., as recorded by Col. Olcott, in the New York Daily Graphic. Where, then, is the consistency of

your criticism of spirits eating and drinking, etc.?

Your best point would be decisive if the truth of spirit appearances depended on the single experiences of the Spiritualists of modern Philadelphia. Many honest successes have been preceded and succeeded by failures. The proportion of doubtful issues is small in comparison with the multitudes of undoubted successes in the different phases of late years, particularly in private life, among Churchists as well as worldlings. Mr. Owen has done much for his nation and for truth, and will do more before he sheds his shell. Because he found a worm in one kernel he will not repudiate the whole orchard.

Speaking of failures what do you think of "the Lord's failure," as recorded in Judges I: 19. "And the Lord was with Judah, and he drove out the inhabitants of the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron." If it were in any other publication, would you not call it blasphemy? There is plenty more of the same sort, but I wait for your answer to the few questions already asked.

Pure David said, "All men are liars." Though my experience, in certain things, does compare with his, I do not agree with him in this. I believe there is a spark of divinity in every son of man, that we are all the sons of God, the children of a common father, the fruit of his seedling—some specked, however, according to location, but all capable of improvement.

Again, you say, "the secrets of the invisible world are revealed to us by the mouths of his holy prophets." Distance lends enchantment to the Bible views. Prophet means something more than fortune-teller in a Bible sense; and in a modern spiritual sense we are compelled to believe it synonymous with "medium."

And is not everything that God has made holy?—holy prophets, "lying" prophets or mediums (as well,) holy ghosts or spirits, holy water, holy Moses!

I attended a Catholic seance on Christ mass day (a doubtful birthday; history says it should be in the Spring) and there I saw

A BIG DOLL BABY on straw, and the money basket beside it; then the communion service. You know the faith, that they have the real flesh and blood of Jesus Christ in the wafer as manufactured at the time by the holy father. I have heard of a young lady shouting in a revival that she had Jesus in her bosom, but these must have had him in their stomach! Why should they, who outnumber all the Protestant dissenters by millions, be any more in error than you? You speak, also, very knowingly of the "Devil," and quote the warnings and threats of Scripture. If "all shall be made alive," what difference if we are dead in trespasses? I do not profess much actual acquaintance with the aforesaid gentleman. If there is such a creation, and God made all things, he made the Devil. The Bible says he creates evil. Then why punish evil or evil promoters if it and they are God-created? But if "evil" is an evil, and the father of it is the Devil, then why in the name of heaven does not God kill the Devil, whether he made him, and afterwards repented, or not? Why did not Almighty wisdom and prescience quench the old fellow before he ruined all creation? But if the ruin of God's good work was intended, why condemn the Devil for doing God's intended work? He then becomes God's special agent, and not his rival and equal or master. Could not Almighty Power keep his "handy-work" in good order, or did he prefer to let in ruin and compel the death of himself? Great is the mystery of foolishness! If God saw that all he had done was good, and yet he "repented" a little while after, where are his Omnipotence, Omnipresence and perfection? This Almighty rival of Deity is said to have quoted Scripture. So do you. One writer of the New Testament says Jesus was led up of the Devil to be tempted; another, that he was led of the Spirit to be tempted of the Devil. So that the "Spirit" and the Devil are partners. The serpent sinned and was cursed to creep on his belly. How did he creep before—on the end of his tail!

Adam Clark, the Methodist Bible commentator, says the tempter of Eve

WAS A MONKEY. Darwin says the monkey was our forefather. Have you no sympathy for your relatives? Do Christians, so-called live as though they feared a Devil; and if there is such an enemy to God and us, is not God himself just as anxious as you are to have us avoid him? Then why not quench him at once and stop all this fearful scare and expense of preaching the necessity of hell-fire to blister the bodies of spirits?

Another conundrum: If Christ's death was intended, why did he pray for his hangman? If he was to die anyway, why did they need his prayers? And if he was God, "very God," why did he cry: "My God, my God, why hast Thou forsaken me?" And under this law of intention, is not Judas the best agent of our salvation? and are not the Jews the dearest friends of God and humanity?

In conclusion, you say, "By all your hopes of heaven, as well as by all your fears of hell, if you entertain either one or the other, I implore you, and beseech you, come out from these most pernicious and destructive circles, and never again touch the unclean thing. Remember I pray you, if ever you come to suffer, in this or the other world, any sad, distressing and disastrous consequences from your present dealing with sorcerers and necromancers, that I warned you in time, and tried to do my duty by you in rescuing you as a brand from the burning. I know that my office is a thankless one, and that perhaps you will curse me in your heart, but I can not allow your letter before me, in which you profess your belief in this terrible delusion, to go unanswered, and had I not endeavored to make you turn from darkness to light, and from the power of Satan unto God, your soul might have been required at my hands."

Thanks! What would have become of me if you had not given me this warning in time? Did I increase your chances of misery by making your recent epistolary acquaintance? And if you bring this possible damnation on yourself by my existence, and you should hear of a few more like me, what will become of you? If such be the result, better let the heathen alone.

Our point of departure is, that you do, and I do not, believe that the will and workings of the Infinite Spirit are impeded between pastebord, that the manuscripts selected and bound up by Constantine and his angry debaters, also bound up all the wisdom necessary for our enlightenment and improvement for all time; that these MSS are evidences of Almighty wisdom and consistency, without contradiction or injustice.

Personal enlightenment and revelation will open your spiritual eyes. If ever you get into the heavens, and you find your sphere a natural one, that you still live with all your natural faculties of mind and spirit, and fall to discover the smoky density you now preach, visit me in my room, and identify yourself to sight and by reference to this correspondence, etc. I trust you may yet become a fine man in fact as in name.

that a spirit from the Lord, came unto Joseph, saying:

- 2 Arise, and go unto thy brother, Freeman, and say unto him,
3 Thus saith the Lord through the mouth of one of his media, Get thee hence out of the myths of thy childhood; abide no more under the shadow thereof, and of ancient superstition.
4 Behold the ladder let down, and the spirits of men ascending and descending.
5 They bring tidings of great joy to all people; they tell of the condition of the life to come, of hopes revived, of friends restored.
6 Of the love of an impartial Father, and of a new coming gospel of Universal Peace. Amen.
New York City.

CHAUNCEY BARNES the orphan son of a sailor, the veteran medium whom the spirits have guided and guarded from a cabin boy through subordinate offices on shipboard, to that of commander-in-chief—and from that of a rum seller to a temperance lecturer; the same eccentric Chauncey Barnes that warned the clergy of Chicago just before the great fire, of the fact of the impending danger, and was by them, (headed by the "evangelist Moody,") snaked out of the old stone church because he opened his mouth as a prophet against them, will attend the spiritual camp meeting at Dubuque, and give some of his marvelous tests of spirit-power, and perhaps say and do many other things peculiar to himself only.

Spiritual Grove Meeting.

There will be a grove meeting on the premises of Dr. A. Underhill, twenty-four and one-half miles North of Akron, Ohio, on Sunday, July 4th. O. P. Kellogg and other speakers will positively be present. Exercises to commence at 10 A. M. All are invited with their baskets well filled. A. UNDERHILL, Sec.

Contents of Little Bouquet for July.

The Fairy's Discipline, A Lesson in Faith, Who we can Trust, Antioch, Mediumship of Infants, Eris and the Mouse, Amusing the Baby, Ghost or Nightmare, Will Spring Come Again, A Musical Prodigy, Are Children Ever Nursed by Wolves, Ugly Gregg, He Heard an Angel Chorus, The Boa, The Snake and Squirrel, "Five Twices," A Blind Man's Skill, Dog Conscience—Have Dogs a Spirit, Items of Interest—Eating Bread and Milk—A Tiny Pet—An Eccentric Star—Mother's Darling, Age of Birds, True Story of a Horse, Simplicity Beautiful, The Ghost of the Swede, Faithful unto Death, About Birds and Animals—Animals not Naturally Afraid of Men, Lessons from Animals, Giraffe's Affection, A Wise Trespasser, The Religion of Childhood, Picking Cherries, Baby's Stockings, The Philosophy of Life, Origin of the Names of States. This number is really a gem, and should be introduced into every family in the land. Terms \$1 per year. Address RELIGIO PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

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