





Woman and the Household.

BY HENRY M. POOLE. (Metuchen, New Jersey.)

In its mad, eager search for the real, The age needs the ideal...

PERSONAL.

Mrs. Emma Jay Bullens will soon start on a westward trip...

Mrs. Martha J. Lamb's History of New York City, absorbed a great share of fourteen years...

Mrs. A. S. Dunway has a review of Miss Hardaker's paper, 'The Ethics of Sea'...

Abba Gould Woolson, the accomplished lecturer and historian, will soon bring out a new book...

Frances Power Cobbe, who last year gave a series of lectures to a class in London...

Mrs. A. M. Dias, so much loved by children for her little books...

Mrs. Ellen J. Foster, of Indiana, is one of the counsel for the defendant in the trial of a woman for murder...

The daughter of England's Prime Minister, Helen Gladstone, has given an electric shock to all staid and conventional England...

Mrs. Wilson, who was recently appointed to a position as inspector in the custom house of New York City...

She was born in the Bay of Bengal, and her father, who was the captain of a Boston ship, reared her on shipboard...

In English as well as American schools, the battle over the question of the introduction of a scientific course...

When clear of the wreckage, our heroine shaped her course for Bermuda. Having but little sail left, and only a foremast complete...

Mlle. Dodu, Mme. Abicot and Mlle. Rosa Bonheur all wear the ribbon of the Legion of Honor...

against a number of armed Prussians; the third was, of course, decorated for her heroic achievements...

At the twelfth annual meeting of the Massachusetts W. S. A., excellent addresses were made by Col. Higginson, Mary F. Eastman, Rev. J. W. Bassford...

The following extracts from a letter dictated by Sojourner Truth—the most remarkable woman which the colored race has produced—to the 'Inter Ocean'...

Dear Friends, More than one hundred New Years have I seen before this one, and I send a New Year's greeting to you all...

Philosophy of Education.

INTRODUCTORY.

To the Editor of the Religio-Philosophical Journal: Feeling a deep interest in the subject of education, I have devoted some effort to the investigation of its philosophy...

First, the importance of the subject demands a passing notice.

In English as well as American schools, the battle over the question of the introduction of a scientific course, has been fought with great vigor for a score of years...

The merits of the controversy will become more apparent, if we ask whether men two thousand years ago, had better means, taking all things into consideration, for investigating and becoming acquainted with the universe about them...

gation and of thought, with which they had to deal, it was impossible to make those deep researches which have been accomplished in our day and generation...

But all systems of education have been necessarily more or less adapted to their time and country. Whatever the ruling spirit of a nation, of course that must dictate the form in which its children shall be instructed...

Coming down, however, to the present time, and examining the system of education in our own country, have we not great reason to ask if it is in consonance with the ideas which lie at the basis of our government...

Life may be said to resemble, in an important sense, a day's journey which each one must undertake without, at the commencement, equipment of any kind...

Philosophy of Education.

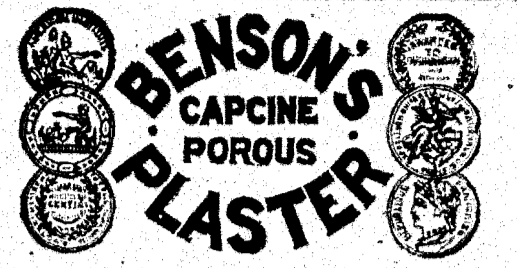
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THE BHAGAVAD-GITA

OR, A DISCOURSE ON DIVINE MATTERS, BETWEEN KRISHNA and ARJUNA.

PRINCIPLES OF NATURE

BY MRS. MARIA M. KING. These volumes are a continuation of the exposition of the LAWS OF UNIVERSAL DEVELOPMENT...

LIFE AND SPIRIT

as was unavoidable in the presentation of the subject. The following is the table of contents of the two volumes...

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By SHERMAN & LYONS. This book contains many startling ideas that are calculated to dispel the mysticism and unravel the numerous difficulties...

THE WATSEKA WONDER

A STARTLING AND INSTRUCTIVE PSYCHOLOGICAL STUDY AND WELL AUTHENTICATED INSTANCE OF ANGELIC VISITATION.

Religio-Philosophical Journal

JOHN C. BUNDY, Editor. J. B. FRANCOIS, Associate Editor

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NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate many old subscribers who through neglect or inability do not keep paid in advance, the credit system is continued, but we wish it clearly understood that it is purely as a favor to our patrons; as our terms are PAYMENT IN ADVANCE.

Over Six Thousand Dollars Due.

In spite of the continuous attempt to get our subscription list upon a prepaid basis, there is still due from subscribers regularly receiving the paper SIX THOUSAND, FIVE HUNDRED AND SIXTY SEVEN DOLLARS. True, this is a less amount than has been due at any previous time in the last nine years, and one third less than a few months since, yet it is altogether too much.

Subscribers in arrears will please remember that when we reduced the price of the JOURNAL from \$3.15 in advance, or \$3.95 on credit, to \$2.50 per year, we fixed the price for those who continued in arrears after June 1st, 1879, at \$3.15 per year.

Friends, pledge yourselves on reading this that before the next anniversary of the Advent of Modern Spiritualism, you will cancel your indebtedness to the JOURNAL, and renew for a year in advance.

"What must we do to be saved?" the most admirable and eloquent of all of Ingersoll's lectures, has been thoroughly revised and corrected by its author, and issued as a pamphlet of 90 pages, in large type, on good paper, by C. P. Farrell, publisher, at Washington.

Nathaniel Randall, M. D., of Vermont, one of the pioneer Spiritualists, who, in the early days of Spiritualism, had his house mobbed on account of his belief, is spending the winter in this city where he has three children.

How to Make an Infallible Book Still More Infallible.

It has been preached and prated by the Protestant churches the world over, that the New Testament (as the combination of twenty-one little pamphlets is called), was an infallible book. No matter who doubted or disputed the assertion, it has been rung continually and authoritatively from every Protestant pulpit as well as private circle, while the doubters and disputers have been insultingly dubbed "infidels," and consigned to most uncomfortably hot quarters in the kitchen department of the great hereafter.

The London Record recently commenting on the progress made, says: "Anxiety has been felt that confidence would be shaken in the old book or version, which would, indeed, have been a world-wide calamity." We do not agree with our respectable London contemporary.

This is not so very bad. "Infallibility" is very likely to be made more infallible by close study and brilliant scholarship; but in our judgment there is another element required to complete the prescription, namely, a strong infusion of discriminating common sense.

When a discriminating common sense is applied to form a correct judgment of the claims set up by theologians for their various infallible books, the claims themselves will be set aside for the time, and not be allowed to bias the mind of the investigator.

It will then be clear to the discriminating investigator that Paul and Barnabas quarrelled to such a degree they could not travel the same road together; that Peter and Paul disagreed over the dinner table till Paul "withdrew the former to his face;" that James and Paul disagreed in an emphatic manner concerning the merits of faith and works relatively, and that Paul forgot his cloak at Troas, and that a set of pamphlets written by such men and bound into one book, one or more centuries later, never did and never could have originated from one mind.

In the Wisconsin legislature the bill to tax church property came to a sharp fight on Wednesday of last week, on an amendment to exempt church property to the value of \$10,000; thus applying the principle of equal taxation only to the wealthier churches.

In another column will be found a letter from Mr. Tice, of Brooklyn, in reference to a traveling show gotten up to fleece Spiritualists whose gullets have been abnormally developed. One look at the handbill of the "Original and only wonderful Guernellas" is enough to show any person whose brain has not been muddled, that the concern is a fraud.

The Court of Appeals in Paris has been the scene of a most remarkable spectacle. A young man named Didier was lately arrested for an offense in the Champs Elysees and sentenced to three months' imprisonment.

Mesmerized in Court.

Dr. Mottet, followed by the magistrates and the prisoner, retired into a side room. Here, by the usual means of rapid passes of the hands before his eyes and a strong, fixed gaze, the unhappy "subject" was mesmerized. Didier was then left in charge of two of the Municipal Guards on service, the doctors and the judges returned to the court and the door of the room was shut.

According to the London Record, the new English "New Testament" is copyrighted in England by the Universities of Oxford and Cambridge. Queer, is it not? "The word of God" copyrighted by "English universities! There was an American committee consulted in the work; but the Englishmen finally decided the 'word of the Lord'—how it should be. It is to be settled hereafter.

Mr. and Mrs. H. J. Horn, of Saratoga Springs, have been on a visit at New York City, during the last five weeks.

Mr. A. J. King sends an answer to Mr. Tuttle's article on Organization too late for this issue. It will be published next week.

Prof. Denton will lecture in Cleveland, Ohio, on the 7th, 8th, 9th, 10th, 11th and 12th of March, in Chamberlain Block, corner of Superior and Bond Streets.

Just as we were ready to go to press, we received the new work by Prof. Denton, "Is Darwin Right?" We will give it due attention in the future.

Calling upon Mrs. Ira B. Eddy one evening last week, we were pleased to find her fully recovered from her recent illness, and having more calls than she could well attend to.

Mrs. O. A. Bishop, long and favorably known in this city as an honest, trustworthy trance and test medium, has been suffering severely this winter with rheumatism, but is now quite well again.

A Chinese minister when negotiating a treaty once said: "The British cannot be Christians or they would not seek to force opium upon us by fire and sword; no they cannot be Christians."

He was mistaken, they are Christians—but not either believers in or followers of Jesus of Nazareth, Jesus's doctrines are one thing, Christianity's doctrines are another thing. Spiritualism is much nearer the teaching of Jesus than what is to-day called Christianity.

E. Searle has commenced the publication of a splay little sheet called Old and New, at Morrison, Ill. It is devoted to Spiritualism, politics and general reform.

Mrs. Maria M. King, Hammon, N. J., starts for Colorado about April 1st, and will answer calls to lecture on the route. Mrs. King is too well known to our readers as a writer and lecturer to need any introduction.

G. W. Macatee, of Polo, Ill., writes: "Dr. A. B. Dobson, of Maquoketa, Iowa, was here two weeks ago to display his powers as a slate writer. He is a test medium in the true sense of the word. The circle was satisfied with him, and have arranged to have him back here in the latter part of this month."

The Northwestern Christian Advocate, bidding for subscriptions among the faithful says: "The last infidel wave, since the invention of printing, was a book and pamphlet wave. The present one is a newspaper wave.

C. Fannie Allen will remain at Detroit, Mich., until the middle of next month. She will attend the spiritual convention to be held at Flint, Mich., March 23rd. She has an engagement to lecture at Flint for two or three months.

Mrs. Emma Hardings-Britten is at present stopping at 31 Derby Terrace, Upper Moss Bank, Cneetham Hill, Manchester, Eng. She writes to us as follows: "We had a wonderful, good passage; the spirits promised we should, and at present we are resting at my sister's home."

The Bulletin of Sydney New South Wales, says that, "Archbishop Vaughan, in his address at the Jesuits' College, said that the rising generation ought to be steeped in a 'strong brine of Christianity.' Charles Bright said, on Sunday evening, that 'we have had enough of this salting in the past. What secularists desire is to take their children 'fresh' from the teachings of Nature.'"

Mrs. E. L. Saxon writes us from 144 Carondelet Street, New Orleans, that she has recovered from her illness and will take the lecture field on the 1st prox. She goes first, we presume, to Texas. We bespeak for her a warm welcome and hearty support. She is an eloquent, earnest woman with much to say and the art of saying it well. She is a tower of strength to any movement she interests herself in.

An Adventurer Exhibits His Stale Tricks Under the Auspices of the Everett Hall Conference of Spiritualists—Mr. Tice Protests Against the Recognition of the Trickster by Spiritualists.

The Editor of the Religio-Philosophical Journal: An individual styling himself "Guernella" is at this time giving what is called seances in Brooklyn, N. Y., in which he claims to produce various results through spirit power. He declares himself in his advertisements to be the "only and original" "Guernella," "the wonderful medium," "the best in America," and in various ways demonstrates that he does not lack in "cheek," however much he may in genuine mediumistic endowments.

This man admits that at one time he was engaged in publicly showing up Spiritualism to be a "humbug." No one here knows anything of his antecedents. No one has any positive assurance that the clever tricks which he performs are not the identical ones which he heretofore exhibited as evidences of the fraud of mediums, and the gullibility of Spiritualists; and yet, in view of all these facts, under the auspices of certain Brooklyn Spiritualists, he has been introduced to the Everett Hall-Conference, and the public has been officially invited to attend at its regular meetings to witness this man's peculiar ways of demonstrating spirit presence and power.

On the evening before mentioned (last Saturday), I happened to be present, and being invited to manipulate and secure the rope on "Guernella," by himself personally, I acceded to the request. I tied him in this manner: "Three turns around the wrist snug, and then a square knot; placed the wrists behind the back, then placed wrist over wrist, tied in same manner with the one piece of rope, finishing in front by bringing the ends around his person, and again a good square knot on his waist. The committee then tied a piece of rope to mine from his waist down to the lower part of his limbs and under his foot, after which he went into the cabinet and had the lights put out. In a few minutes he said, California Joe is here," and then remarked, "I'm being untied." After a while he called for a light, saying he would show what had been done, and he stepped near me, when I observed and remarked that it was off his limbs, but the knots were not untied.

He then went into the cabinet again and stayed awhile, then remarking that the power was not strong enough at that time, but that he would try it again later in the evening. He called for lights and asked the committee to untie him, and when done he said that he would go into the cabinet and see what the power would do, and then he tied himself and went through a number of tricks, I making the remark that if it was spirit power, that it was very strange that they could tie, but not untie. Of course I was calling the attention of the audience to that fact, so that they would understand that it was all a fraud.

Another part was supposed, or rather called, musical phenomenon. He had a handkerchief stuffed in his mouth and another tied around his head over his mouth to keep the other in; but again I called the attention of the audience to the fact that the performer was projecting his chin as far front as possible, (with the intention of drawing in his chin and freeing himself of the supposed gag). The lights were put out and then there was playing on the organ and singing, and after it was done and the lights called for, the medium was found (of course) in the same condition; but the President of the Society called the attention of persons present to the fact that the power that worked through Mrs. Elyse, was also working through this medium, and that it was one of the finest exhibitions of spirit power. I will now conclude by saying that under the circumstances, I feel it to be my duty as a Brooklyn Spiritualist, wishing well to the cause, to enter this public protest, against the recognition of this person or his performances, as having any connection with the demonstration of the truths of Spiritualism. I hold it to be a crime of great magnitude, to degrade or speculate upon the grand truth which it embraces.

THOMAS S. TICE. Brooklyn, N. Y.



Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONICAL PHILOSOPHY.

Sitting Alone with Conscience.

I sat alone with my conscience. In a place where time had ceased; And we talked of my former living; In the land where the years increased. And I felt I should have to answer The question it put to me, And to face the answer and question Throughout an eternity.

A School to Teach Women Household Industry as well as Literature.

From the Detroit Post and Tribune we copy part of a letter by G. B. Stebbins, after a visit to St. Clair, a pleasant town sixty miles north of Detroit on the noble river which links Huron to Lake Erie. The motto on the circulars of this school is, "Non-Sectarian—Aim, Symmetrical Development;" and its idea is excellent and worthy of attention.

Mischievous Spirits.

To the Editor of the Religio-Philosophical Journal: My experiences in Spiritualism are a little peculiar, judging from the printed reports of others. I know a medium whose powers, not remarkable but evidently genuine, are known to less than a dozen others.

Brooklyn (N. Y.) Spiritual Fraternity.

The announcement that the veteran medium, Dr. J. V. Mansfield, known throughout the civilized world as the "Spirit Postmaster," would be present at our Sunday evening meeting and speak at Mrs. Lillie's lecture, and, perhaps, give tests, attracted a unusually large audience.

Mr. Franco, the Materializing Medium.

To the Editor of the Religio-Philosophical Journal. I enclose herewith a testimonial in relation to the manifestations given through the mediumship of Mr. Franco, which was sent to me by the request of the editor of your publication.

The Existence of a God.

To the Editor of the Religio-Philosophical Journal. As Mr. John A. Dickson, in an article under the heading of "The Existence of a God," appears to be largely exercised over the question of God and his attributes, and as he manifests a desire to be put right in regard to sundry questions he propounds to Spiritualists, and in a teachable spirit asks for light, I, as a Christian Spiritualist, will endeavor to answer his questions.

A Medium's Dream and its Fulfillment—Kindly mention of the Journal's Contributors.

To the Editor of the Religio-Philosophical Journal. For several weeks past I have been confined to the house, (a part of the time to my room) by a severe attack of inflammation of the lungs. For several weeks before I was taken sick (from illness in my family, and other adverse conditions I suppose) I had heard no "spirit voices," as had been my wont. To say that I missed them, but faintly expresses my feelings.

COMMUNICATION FROM LIZZIE PRINDLE.

AUBURN, Jan. 30th, 1881. DEAR FRIEND, MISS BRINDLE: Mr. Franco wished me to write to you and tell you what wonderful things he has done for me since he came to Auburn. He rested two successive evenings, and it worked wonders for him. The evening you left, Thursday, I told you that I was to sit in the cabinet with Mr. Franco, which I did about thirty minutes.

On Friday evening he sat at Mr. Goodwin's on Washington Street. There were very good manifestations. A spirit came who said that this was the spirit of the late Mrs. M. C. Gale, who was in the cabinet with her hands upon me, and I felt sensitive to their touch as though they were in the body.

On Saturday he held a séance at Mr. Rupert's. There were twenty-two persons present. The usual hands and flowers came, and then Pocahontas materialized her horse. She brought it up to the aperture first, then she pulled aside the curtain and we saw the head, fore legs and breast; it looked rather halter. He would lay his ears down or stick them up just like animals that you meet daily. There were German ladies present who talked to their friends in German.

Extract from an Address by J. B. Cone.

Joel Clark, of Rancho, Texas, writes as follows, speaking of the reply of J. B. Cone, to an orthodox minister, Rev. S. S. Cross: His sermon to which the lecture from which I extract was a reply, was a labored effort to prove the doctrine of future endless misery true.

God is not the "spirit of nature," any more than a clock is the spirit of the maker; nature is the work of his hands over which he rules in the sovereignty of his will; nature is not God. Mr. Dickson says his spiritual eyes were once opened and he saw a being near him that was all radiant with purity and love, and he powerfully impressed upon his mind the thought that he was his brother's Savior, his God.

The concluding part of your article reads: "Let us follow reason if it lead us into pantheism or religion, but let us not follow the lead of the knowable superstitions of the past." You are quite right, friend D. In regard to the safety of human reason as a leader, if led alone by it you are as likely to fall into one grave error as another.

We, the undersigned citizens of Auburn, N. Y., respectfully request you to publish in your valuable paper the following article: At a materializing séance held on the evening of Jan. 29th, 1881, at the residence of Mr. Rupert, No. 15 East Geneva Street, Auburn, N. Y., under the management of Mr. Franco, the following medium, the following manifestations under strict test conditions, did take place according to a previous promise made by Pocahontas, that with proper conditions she would show us her pony.

Concerning the falling off in church attendance, the New York Evangelist says: "One of our daily papers estimates that half a million people in this city of church-going age are absent from church every Sunday. And one of the reasons it assigns for this sad decline in church attendance is that the pews are owned or let, and that in some churches strangers are not heartily welcomed. Now, it is hard to believe that any one in New York is deterred from going to church because he does not own or rent a pew.

Philadelphia, Pa. S. D. WILSON. The New York Times, considering the relation between Christianity and the religions of the East, says: "Why does not Christianity better fill the place left by these ancient faiths? We believe there are two very palpable reasons, without considering many other possible explanations. One is that the practical example set by the followers of Christianity in these and other countries, of the results of its truths, has disgusted the intelligent Oriental mind. The Hindus have seen the vices and rough brutality of the ordinary British soldiers or sailors in their ports. The Chinese have seen the debauchery and the drunken saloons and cheating dealers in their ports, and the efforts of the British government to force opium upon them, or through the emigrants' report of Christian treatment in California.

A Philanthropist wants the Industrial School at South Evanston Investigated.

To the Editor of the Religio-Philosophical Journal: It is like the JOURNAL to give its aid to the "Industrial School for Girls," by republishing the appeal made to the people for aid by the Executive Committee. The RELIGIO-PHILOSOPHICAL JOURNAL never fails to lend its columns to any form of charity that it believes to be judicious. Permit me, as one who believes in and puts into practice "charity" to the extent of all the time and means at her command, as one who hopes for no reward, save the reward the very act of doing a good deed brings to any one, as one who asks no favors, and fears no frowns, who looks not to a Redeemer to shoulder the consequences of her misdeeds, should she unwittingly or otherwise, commit any, but who knows she and she alone must answer for them, permit this insignificant woman to lay out the following little story which has a bearing that will be left for you to apply: Away down in the extreme Southern part of this State lives, or lived a twelve month ago, a widow woman, industrious, healthy, strong and willing; a resident of one of the best and most desirable streets in her little city where my story is located. This woman had adopted a child, a handsome, bright little girl, who, at the time of which I write, was a well informed, well dressed, well cared for miss of twelve or thirteen years, and, apparently as well beloved as any child could be. Through the representations of one of the leading women in this "Industrial" enterprise, Mrs. H.—we will call her—was induced to let this girl of her care and adoption be brought to Evanston and there located. Finding things any way but as she and her mamma had thought to find them, she returned home, and, from her own lips, the facts as here stated, were gained. Now, Mr. Editor, it is with such children as this one, that that institution is filled? Children who are well cared for, who are loved, fed, sheltered and clothed by a hand willing and able to do it, prompted by a charity that certainly is it for such children this call for aid is made? Are the really needy there, at all? Or must the "ladies" drum up, as it were, girls to fill up the home that they have established under the name of charity? Would it not be well to "investigate" the matter, and see that the children who are investigated with our mediums, and accept of our good in it as we do in them, denouncing all the fraud or deception in each.

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THE TRUTHS OF SPIRITUALISM. Immortality Proved Beyond a Doubt, by Living Witnesses. BY E. V. WILSON, THE SEER. Compiled from twenty-five years' experience of what he saw and heard.

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Vertical text on the right edge of the page, including "KIDNEY PAD" and "CURE BACK ACHE".

Religion and Blasphemy in Delaware. A LAY SERMON.

To the Editor of the Religio-Philosophical Journal: There have been quite recently some singular promulgations from persons occupying high official positions in our midst, that seem to many of very doubtful propriety. No one pretends to question the right and duty of a Chief Justice, in his charge to a Grand Jury, to call their special attention to any crime or class of crimes, that he deems prevalent or in danger of becoming prevalent in the community. And to the Grand Jury belongs the co-relative right and duty of responding to the call of the Judge, and giving to that crime, or class of crimes such special notice as may be lawful and proper.

But since the spirit of all criminal law is, that "every one shall be presumed innocent until he is proven guilty," it becomes not the office of a Chief Justice to single out any individual and impute to him malicious motives that have not been proven; holding him up to public reprobation and to injury of character. Especially should this be avoided in the case of one who in all the relations of a citizen, a husband and a father, appears to stand broad and high. Especially, also, does it seem improper in any Judge, to go on gratuitously, of his own motion, to convict, tried, give judgment, and almost, it might be said, to pronounce sentence.

It is not such a course contrary to the spirit of impartial justice, standing blindfolded with her scales in hand, when it may become the duty of that same Judge to sit in judgment, should the individual ever be brought to a legal trial in our State, before a jury of his peers? So, also, is it not equally lamentable, that a Grand Jury, fresh from the people, should so forget themselves as to follow the lead of the Chief Justice, and throw themselves open to the charge of slandering a fellow citizen; even descending, in their official capacity, so low as to revile with injurious epithets? Shade of Hampden, whither are we drifting!

The Lord, the Creator of the ends of the earth fainteth not, neither is weary (Is. 40:28). A second class seem to catch the spirit of the following simple texts: "For in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed" (Ex. 31:17). "And it repented the Lord that he had made man upon the earth, and it grieved him at his heart" (Gen. 6:7). "Cursed be Canaan, a servant of servants shall he be unto his brethren" (Gen. 9:25). "For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the 3rd and 4th generations" (Ex. 20:5). "I make peace and create evil; I the Lord do these things" (Is. 45:7). "The Lord is a man of war" (Ex. 15:3). "Now go and smite Amaleck, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and sucking" (1 Sam. 15:2, 3). "The Lord thy God is a consuming fire" (Deut. 4:24). "Thus saith the Lord God of Israel. Put every man, his sword by his side and go in and out from gate to gate, throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor" (Ex. 32:27). "And thou shalt burn the whole ramp on the altar" (Ex. 29:13). "A sweet Savor unto the Lord" (Lev. 1:9). Judging from the varying tenor of these two classes of texts, it would appear that there might be widely different ideas of God formed in the minds of the people, and yet all claim to believe in a "Bible God." Many professed Christians seem to have imbibed the inspirations of their actions from the character of God inculcated by the class of texts last written.

The dungeons, the chains, the inquisitorial torture, the burnings, the massacres, the religious wars, that have for ages followed in the train of Christianity, so-called, have been, we think, the legitimate fruits of a belief in the God whose attributes are thus pictured. Men, in acting after the manner seemingly ordered and approved by him in these texts, could well believe that, while venting their own vile lusts and passions, they were doing God service. John Calvin, who seems to have taken his inspirations from this source, could doubtless as well believe the "error" arising out of God, from the "vomiting forth of M. de Saragosa," was as "unto him as that from the flesh of "frams" "Seruetus" was an earnest and learned man, beloved by many friends, even of the church. His heresy, his "blasphemy" was the construing of scripture texts differently from the church authorities—differently from "Calvin's Institutes," which the Council of Geneva had decided to be "the holy doctrine of God."

Let us cast a sorrowing mantle over the past; but let neither judge jury nor people seek to recall the dark shadows which a progressive world has measurably grown from under. Woe be to those churches or people, who would look in any degree toward a union in this country, of the ecclesiastical with the civil power, and thus "mingle blood and suffering with their wine of sacrament." Allow us to quote one other class of texts—quote them to Ingersoll, to Caldwell, to judge and jury to myself and the people at large, from the 13th Chap., 1st Corinthians. Let us all read the whole chapter: "Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass, or a tinkling cymbal." "Charity sauffereth long and is kind." "Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly." "Thinketh no evil." Doth not even vaunt them as the ignorant? "For now abideth Faith, Hope, Charity... but the greatest of these is Charity." Possibly some of Mr. Ingersoll's opponents believe "no faith should be kept—no charity exercised towards heretics, for there appears less of that cardinal virtue in their writings, than in his own."

In conclusion, we of Delaware, who prefer to venerate a divine being—a God not only "of the hills and the valleys" of our little world, but of the grand infinite cosmos—whose attributes to us seem best defined in the class of texts first above quoted, intend, with all confidence in the Honorable Judge, to also claim the protection of law, if need be, for the freedom of our speech, should we, in obedience to that instinct, strong in the human heart, for the promulgation of truth, seek to defend the honor of our God, of love, justice, steadiness, mercy and peace; not for his sake, whom no man can dishonor; but for the sake of the well being of his creatures. Yeat claim protection from the persecutions of our misguided fellowmen, who seek our injury because we do not see as they do. And we have a right to look for this protection, even though in our efforts to enlighten our brethren and lift from them the dark mantle of superstition, we may be led to use at times, not irreverently, the keen weapons of ridicule, as best fitted to arouse them from the influences of false educational prejudices, that cling to the soul with the tenacity of barnacles, a hindrance to the heavenward voyage through the sea of truth.

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