

CHICAGO, JUNE 6, 1874.

MY MARY.

BY HALCOLM TAYLOR.

When all nature is lulled to repose And ellence reigns, like as of death, Sweet the sound of the zephyr that blows Through the branches its balm-laden breath Like the voice of the frolicsome fairies To their queen singing some gladsome glee, Wet, no voice sounds so sweet as did Mary's When she whispered her love unto me.

When the brook in the sunny glade glides, Or the wood winds thro' darkly o'erhung, Free its laugh as it merrily hides The moss-covered rocks low among; Rippling lightly along, resting never, Yet, merrier than its mirth by half, Was the happiness true teeming ever In my Mary's free, light-hearted laugh.

When the doe from her covert upstarts At the yelp of the leash-loosened hounds, Then adown the hillside reckless darts, And o'er boulder or streamlet-span. bounds, Light her feet land, and soft is their touch, As from scent and sight seeks she to slip, Yet, to my hearing softer than such Was my Mary's light, rollicking trip.

But alasi she has gone from my sight, Yet, when I am lonely and sad, In spirit, all happy and bright, She comes my lone heart to make glad; With her whisper, her laugh and her trip, And tells me when over death's tide I shall go, in the pale boatman's ship, She will meet me in joy and in pride.

THE OTHER SIDE.

Interesting Statements in Reference to the Shakers.

LEFTER FROM AN EX. ELDER.

of God, and that theirs is the only infallible theoretic Spiritualism in this world; that they are the pure in heart who alone of all earth's inhabitants will ever see God, why is it that the abominable Woodhullism is allowed to take such deep root among them as we may truly infer, from the fact that within a few months last past, they have been pleased to speak of the female leader of the socialistic promiscuity problem in the familiar and en-dearing name of "Bister Victoria," which they surely did in a certain number of the Shaker and Shakeress; and why, if their leaders have the spirit of Christ, did not the elders— sometimes called watchmen on the walls of sometimes called watchmen on the walls of Zion, discern and forbid several of their female members from practicing Woodhull promis-cuity with the men of their choice, and by which means four babies, two of them bounc-ing twins, as we learn is actually the case from a notice we find in the Berkshire County Eugle, printed in Pittsfield, Mass., a village in the same county, and but a few hours drive from the society of Shakers where such base promiscuity took place? Agaia, why is it that the first infallible, God-willing Shaker ministry where I once lived, actually suffered a debt of forty thous-and dollars to be contracted by a man of oily words, whom they placed at the head of a family of thirty or forty members? Why, let me ask, if they have the discerning spirit of Christ, did they suffer such a catastrophe to come upon the center family of whom I was then a covenant member. The center for here backer is here they have the backer is a backer is a backer is a backer is a backer in the set is a covenant to be conter family of whom I was

then a covenant member. The center family had to shoulder the burden of liquidating all these unjust debts; besides it was the means of breaking up the family and scattering them sway, here and there, where ever the will of the ministry appointed, how ever heart-rending these separating scenes proved to old associates and dear friends.

When a company of Shakers come among you progressive Spiritualists, and talk and sing all honey and roses about their beautiful gospel religion, know you, Mr. Editor, there is quite another side to their hallucinating doctrines, which they are mighty ingenious in out of sight of their would be victims to the slavery and abject bondage which I and hundreds of others have too sorrowfully experienced to be in the least mistaken. I write from no malice towards individuals whom I have been forced to leave among the Shakers. I have many dear friends there who are still under the ban of old Bible superstition and early education. I am sorry to be de-barred from their society. But so it is, all who by any means contract religious views contrary to what the Bible supports the Shaker Brethren and Sisters in living out, must try, as best they can, to content themselves with a total separation either by personal interview or by letter, if they yield to the wishes, coun-sel and custom rigidly enjoined upon the saints. The Shaker communities are all looking fond ly as the last resource from which to sustain their numbers and religion, to the thousands of Spiritualists, great numbers of whom they are silly enough to believe will scon ignore the world, flesh and devil, and join their sombre ranks, that they may escape death, hell and damnation, as well as the frowns and ter-rible judgments of a merciful God whom, according to their belief and spirit manifesta-tions, allows himself to get outrageously angry and vindictive in his epithets against his erring sons and daughters of earth; and very especially towards all those who turn away from Shakerism to the more sensible doctrine of true Spiritualism. Of the truth of which I have just penned, I could amply convince you, Mr. Editor, by quotations from their lately revealed Bible; a copy of which I have under the title of "Divine Book of Wisdom." Said book is a very marvelous production, and heterogeneous commingling of truth and error. In it the idea of a personal Devil, an eternal self-existing being, whose great mission is, as some of their writers declare, expressly to prove by temptation, the allegiance of the saints and of the free agency of men-claiming that without a Devil, man could no be a free agent, since, as the Old Testament de-clares that "God is tempted of no man, neither tempteth he any." I was once weak enough to believe in such doctrines, and even believed I was inspired of God, or his agents to write a lengthy communication in support of that, now to me absurdity. I présume there are many Spiritualists as well as other outside of the pale of Shaker theology whose phrenologi-cal organization is well calculated to draw them into a close membership of some Shaker community. But this I know, that not more than one person out of forty abide with them until the dissolution of their earth form, no matter whether they join them in childhood, or manhcod, And what wonder is it, when their internal, rigid and intolerant rules and by-laws forbid nearly or quite all innocent recreations-but little or no visiting near and dear relations who choose to live outside-suffering but a very limited correspondence by letter with dear friends in the wide world, and even that little must be inspected by the elders of the church, before it can pass out or be circulated inside the community of celibates. In fact, one may not even visit their own religious brethren and sisters, though but the next door neighbors or family, save by permission. The rules are so very strict that no one may retain a photographic picture of their own blood relatives, however near and dear. The sacred ties of natural consanguinity have to be all dis-carded; and even a kiss of the sexes is disowned, and male and female must never pass upon the stairs, lest peradvanture, a touch,

rising to bless mankind, in so far as it goes to teach that family ties of love and affection will exist after death of our earthly forms, will exist after death of our earthly forms, they can not accept it, because it mitigates against their doctrines of Christian celibacy, which Jesus taught, and which he probably borrowed from the Jewish sect of Essenes; among whom he is said to have passed the major part of his early life. I feel it my duty to warn Spiritualists not to be deceived by any slick outside appearance, oily speeches, or novelty in the Shaker Bible theory for present or future salvation. Elder Evans has a peculiar fact in dispensing condi-

Evans has a peculiar tact in dispensing convic-tion, but infinitesimally small in his ability to retain souls in the faith, when they come to learn all about the dark or inside ways of the Shakers.

It has been rising of two years since my liberal views led me out from under the ban of Shakerism. Scon after I left, I was offered a Shakerism. Soon after I left, I was offered a liberal sum of money if I would write a series of letters for a weekly journal, published in the county of Columbia, N. Y., but fearing to hurt the better feelings of my old and es-teemed personal friends still in the meshes of false theology, I refused to write; and now even it is with reluctance I write the preceding paragraphs, knowing that it must come to the knowledge of these dear old friends; yet to caution your readers—our dear Spiritualists caution your readers—our dear Spiritualists (not those of the Woodhullites however), do I consent to give this brief expose of that egotis-tic and sincerely Bible-bound sect of Christians. I now believe that they are doomed to great disappointment so far as it regards true Spiritualists joining them in any great numbers. I also believe their existence as a people is but a matter of time; at least, unless they adopt more rational views of what must constitute a welcome and worthy religious system of life and salvation.

The Shakers unjustly withheld from me ten thousand dollars or more when I left, as I had toiled for them about forty years, and they only gave me \$160 cash, and my clothes and a few tools. I told them I ought to have at least one thousand dollars, but no, they would not have to that for I had sized their actions not hear to that, for I had signed their cove-nant under influence of a prejudicial education, therefore I am now a poor man. É. D. BLAKEMAN.

to this county by spirit direction; predicted, in the darkest hour of the revolution, the sure success of the colonies, and that God way thus working out a land of Canaan for all conscience depressed fugitives. Our govern-ment is still directed by spiritual mediumship, and disconsolate we should be if angelic min-istrations should be withdrawn. The Roch-ester rappings were expected by us long before they appeared. We are conversant with the they appeared. We are conversant with the general literature of Spiritualists, and thus got the index of the signs of their times. We were disgusted at reading the proceedings of the last National Convention held in Chicago. And upon the results of that convention every true Spiritualist should demand the line of demarcation drawn. There vulgar speeches were made; there free lusters gained control and created a complete division upon the social question, and this is just what the spirit predicted from this platform two years ago. You must draw lines, and take sides with Davis, Edmonds, Danton, Brit-tan, Hardinge, Starbuck, Waters and Nellie Brigham, the Shakers, and thousands of others, or be numbered with the Hulls and their lust incarnated rabble. There is no middle ground, for 'tis through the machinations of this ring of superlative deviltry, the angelic cognomon of Spiritualist is synonymous with libertine and prostitute, as is in too many cases mado true. We have seen the possibility of Victoris Woodbull & Go being the means of Victoria Woodhull & Co., being the means in God's hands for the largest reforms for Spirituality; and if they have sold out to the devil, they merit the supreme disgust of every Spiritualist—until they repent. But thanks be to Warren Chase who relieves our disgrace be to warren Chase who relieves our disgrace somewhat by the assertion, "We have taken ourselves clean out of Spiritualism"—true; and they now carry the flag of that scarlet woman whose home is the habitations of devils; the hold of every foul spirit and cage of every unclean bird. To the name of free-love, we make no objection; but we want to be assured make no objection; but we want to be assured that those wno carry it are not besmeared by the rage of some big-headed men, and many silly hearted women-free lust. We have free

STRANGE PHENOMENON.

Remarkable Case of the En-A trancement of a Living Person Through a Dying One:

[Translated for the RELIGIO-PHILOSOPHICAL JOURNAL, from the German of "Psychische Studien," by Dr. G. Bloede.1

In No. 3, of the new German monthly, Pro-chische Studien, Prof. Dr. Perty, of Bern, Switzerland, the well-known author of several scientific works on the mystic phenomena of, human nature, reports a well authenticated fact of the apparition to, and the entrancing of, a living by a dying person, at the distance of 100 miles. The entranced person was the wife of the Russian Imperial Counselor, Mr. Alex-ander Absolver who for more the live of the Aussian Imperial Counselor, Mr. Alex-ander Akakow, who for years has been working zealously and successfully for the cause of Spiritualism, and is now the editor of the above-named German Spiritual monthly. We give below the translation of Madame Sophia Aksakow's interesting story, as she stated if to Prof. Parts preserving as carefully stated if to Prof. Perty, preserving as carefully as possible, the character of her impressive narration.

At the time of the event I am about to re-late, in 1855, I was but nineteen years of age, and had no idea of Spiritualism, the very name of which I had never heard. Being strictly educated in the orthodox Greek re-ligion, I was far from all superstition, nor nat-urally inclined to mysticism or eccentricity, on the contrary of a steadly, serene and jovial disposition. We lived, in May, 1855, in the County-town of Romanoff Borissogliebsk, in the District of Taroslaw. My sister-in-law, married to a physician, Mr. A. T. Sengireej, at that time resided with her husband, an employe of the Crown, in the County-town of Rannenburg in the District of Rjasan. The distance which separated us was about 100 distance which separated us was about 100 miles, and in consequence of the overflowing of the streams in spring, we had been for a long time without any news from my sister-in-

ED. JOURNAL:-Being a devoted reader of your very excellent JOURNAL, and being greatly interested in the progressive development of the revealed, liberal and scientific religion of the so-called Spiritualism, now fast gaining a permanent foot hold among mankind, (in which fact I greatly rejoice, and bless you for the active zeal you manifested in promulgating the truth in Spiritual philosophy against error in the hydra-headed, if not monster-headed, Moses Hull;) I am induced to pen an article for your consideration, and publication, if you will, concerning Shakerism so strongly preached by Elder F. W. Evans, and other enthusiasts of that peculiar fraternity of Ohristians. I shall have to speak whereof I know, truths hard to be gainsaid, and for which they declare me crazy or insane; a fool and the like, and when I told one of the members of their society that my change of mind came by honest convictions of truth, and that I had as good a right to my opinion as she had, I was plainly told I had not.

Having been among that people forty years, educated when a child in their faith, and ac cording to their custom allowed no opportunity to attend any other church or schools than their own, I was greatly biased in favor of their doctrinal Old and New Testament_revealed religion, until within a few years past I found access to books and periodicals written and published by Spiritualists and liberal minded men and woman, by which the scales of bigotry and theological superstition were gradually removed from my eyes. Being of a communicative turn, I began to openly advocate what they (the Shakers) pleased to call heresy and infidelity, dangerous to their idea of salvation.

To say the Shakers have no good redeeming qualities, would be absurd; and it would be no ess absurd to say they have no failings, or that theirs is the only true religion; which latter they emphatically claim to possess.

I have no objections to their claiming all they justly deserve; but when they claim for their ministers infallibility, which they virtually do, I and all unprejudiced men must demur. Twenty of the forty years I spent among them, I labored conscientiously as an elder, a deacon, and a preceptor or caretaker of chil-dren in the first family of the first or Parent Society of all the eighteen Shaker societies in originations. existence. It is an old saying, "Our eyes are given to see from us." Educated from childhood to look upon outsiders as totally depraved and on the broad road to that place which smells of fire and brimstone, I, in union with my fellow Shakers, felt quite confident of salvation, and was made happy in my blind-ness, and continued so faithful to the rules and principles of their faith, that no fault was laid at my door, until, as I said before, by reading such publications as the Spiritualistic papers, etc., as are published by yourself and othera.

I have mentioned that the Shakers claim infallibility, for their first ministry, living at Mt. Lebanon, or more properly New Lebanon, N. Y. They, the ministry, will not, or dare not, own such high state of perfection personally; but still they allow the fisttering people to call them "The Lord's Holy Anointed." Their will in counsel is to be, or has to be, received unequivocally as the will of God to the people under their august rule. Such then are the grounds upon which they should be, and have been, looked upon by the majority of Shakers; and quite certain it is if their will is God's will, it must be infallible since God is infallible in all that he wills.

B Now, Mr. Editor, since Elder F. W. Evans and other Shaker men and women hold that the spirit of Christ is the spirit of discernment, and that they are the chosen people

Circleville, O.

"THE OTHER SIDE," FROM A SHAKER, ELDER LOMAS.

Elder Lomas of the Watervleit settlement of Shakers, and Giles B. Avery of New Lebanon, were present lately at a Lyceum Hall meeting at Troy, N. Y. In the morning Giles B. Avery addressed the meeting. In the evening Elder Lomas delivered a sermon on "The Spiritualism with which Shakers can associate." He spoke substantially as follows:

To many thousands, the association of the Shakers with Spiritualists, is an anomaly that can scarcely be surpassed. To the general mind, the Bhakers are the very antipodes of Spiritualists, the former being known as clear-shaven men, followers of an old woman, yet haters of women, while the latter have been represented as long haired spostles of his Santanic Majesty, whose highest ambition is to lust after women; while the women of either class return the compliment of men-hating and men-hunting! Some have learned the case differently. Miles Grant, the Ad-ventist, and others declare that the "Shakers and Spiritualists are half-brothers-having one father-the devill and both systems being founded on Satan's lie 'thou shalt not surely die!" die!" " Saying nothing of our chagrin, we think this is the best compliment the devil ever received; and if he has conferred and forsaken his sins, as all good Shakers do, we promise a wonderful change in society, and that poor devil will lose nearly all of his followers.

But what is a Shaker? If it means anything in truth, it is an iconoclast, a destroyer of all the isms that substitute holy prayers and goodly songs for holy living; a follower and reflector of the principles of purity, peace, united interests and worldly unspottedness. And what is a Spiritualist? He is an infidel to all the isms the Shakers would destroy; a believer in ghosts; and a positive witness, that believer in ghosts; and a positive witness, that the most Spiritual life is entirely free from all fleshly lusts. Thus I define a Spiritualist, having in my mind some of its, best represen-tative men and women, whose lives, I have good reasons to believe are just like the Shakers in freedom from fleshly lusts. Shakers and Spiritualists are one in their experi-ence of spirit communications. We are an organized body, having arrived at our father's and mother's house, while they are prodigals, who are desirous of organization, but have not yet surmounted the coast of a permanent basis, The majority confine their adhesion to the name, from the facts of spirit phenomens, and their freedom from erroneous theologies. Hence, they marry, light, drink and smoke, and worse, just as the spirits with whom they come en rapport, daily engaged in evil. To such, all beyond this life is "Summer-land;" and though it will feel more like summer than winter to them, yet they will find themselves plagued by the same habits there, and will not be permitted to walk the streets of the New Jerusalem, until they have bid all unspiritual habits good riddance.

But representative Shakers and Spiritualists receive their instructions from higher heavens than these, and depart here, from every un-spiritual practice; and this makes "Summerland." Remove from our earth all the horrors of unspirituality, and could we not have better than streets paved with gold, and chil-dren playing in them through an excess of joy?

love among the Shakers; and while it teaches us to love each other with unsurpassed freedom it nevertheless has kept me ignorant and innocent of the difference of sex, which I do not know, nor want to know; and then I challenge any man to love his lover or his wife with greater love than I do my gospel sisters! But it is not free love that these lust-mon-

gering fiends are seeking. They use the horrid tongue of the serpent to captivate the unwary into the snare of free love, and it is soon seen to mean the right to lust after and prostitute every man's wife except or besides his own. With such so-called Spiritualists we can not associate. To those married, living lives ordered by the laws of nature's God, we have no objection. We do say that this is natural, honest and right. Yet there will ap-pear to such some day, a spiritual ray, reveal-ing a higher life than this; and then, that which was right to do down cellar or in the kitchen, would be very inappropriate to do in your spiritual parlors. And thus we look upon leading Spiritualists the world over as honest, God-serving reformers. Here in Troy vou have some of the noblest men and women in Spiritual ranks that can be found looking the world over. And these have, as many others before them had, the slurs of living "too near the Shaker line of life." yet they are only too glad to have these charges true. The law of heaven is love; and though its name has been unsurped by passion, and profaned to unholy uses through all time, still its angelic principles are true and eternal.

Another Letter from Washington.

ED. JOURNAL:-Please allow me a few words in answer to J. C. Smith in your last issue, to say that I am exceedingly glad the Spiritualists of Washington do abhor the Hull tribe of Woodhullism, and I rejoice that a little printer's ink has forced the President and Society into an unequivocal position on that point

The Society is at last placed by its President on the anti-Hull platform, and the object of my rebellion is accomplished. Long may it flourish under the anti-Hull banner. J. C. S. has slightly mistaken the tenor of my reasons for withdrawal. My wife withdraw shortly after the Chicago Convention, but I waited to see what action our Society would take, feel-ing confident that suitable resolutions would be passed and published to show the world where we stood on the filthy question, and such resolutions were offered in the Society, but the resolutions were oncreat in the couchy, but the resolution that was passed, was cal-culated to satisfy no one, and was not publish-ed. Itswas a sort of Gordian Riddle that no one could unravel, but each could construe according to his fancy, some thinking it re-pudiated Woodhullism, while others thought it repudiated nothing but dictation, and avoided the main question at issue, hence the President and Vice President both resigned their positions for opposite reasons—one because it was anti-Hull, and the other because it was not. In conclusion I would say I do not object to asso-ciating with Spiritualists who abhor Hullism, so here is my hand to J. C. S. and all others who.do abhor it,... RICHARD ROBERTS. Washington, D. C.

Alluding to the Sabbath, the Christian Union says that" the only reason for keeping one day rather than another is the necessity for agreement on the part of the whole community on one day."

A Pittsburg woman says that 1000 reporters' which is forbidden, may take place. As to the beautiful doctrine of Spiritualistic and more sensible and liberal religion now Spiritualism. Ann Lee was a visionist—came (Zaoh. 8.5.) The origin and continuance of our Shaker polity had their foundation in Spiritualism. Ann Lee was a visionist—came (Zaoh. 8.5.) The origin and continuance of our Shaker polity had their foundation in Spiritualism. Ann Lee was a visionist—came

law, without, however, feeling in any way uneasy about it, because we ascribed her silence to the cause just mentioned. It was on the night of the 12th of May,

when after having said my usual prayer and taken leave of my little daughter, then six months old, whose cradle stood in my room a few yards from my bed, and in my sight, I laid down and commenced reading some book. While thus engaged I heard the large clock in the hall strike midnight. I laid my book upon the night-table near me, and raised myself up a little upon my left elbow to extinguish the candle. At this very moment I heard dis-tinctly the door of the anteroom, leading to the hall opened, and manly steps enter-ed the latter. I was sorry to have extinguished the light, being sure that the intruder could be nobody else but the valet of my husband, who then was a district-physician, and that Nicolas came to announce that some patient, as frequently occurred, had sent for the doc-tor. 1 wondered, however, that the servant had entered himself instead of any chambermaid, who was charged with the announcement in such cases. Leaning upon my left arm, I listened to the approaching steps, and as they were already heard in the parlor adjoining my bedroom, the doors of which were always left open at night, I cried, "Nicolas, what do you want?" No answer came, the steps coming nearer and nearer, and at last close upon me and just behind the screen which was standing before my bed. Then only in unutterable confusion I threw myself back upon the cushions. Before my eyes in the front corner of the room stood a shrine, before which always burnt a night-lamp, by the light of which the wet nurse used to nurse and swathe the baby whilst she slept herself in the same room behind the screen at the head of my bed. By the light of that lamp I could now distinctly discern that the intruder, who had taken a close position at my left, was my brother-inlaw, Sengireej, but in an attire totally strange to me-a large, black, monk-like gown, and with long, black hair hanging down upon his shoulders, and a big, round beard, such as I never had seen him wear since I knew him. I tried at once to close my eyes, but I could not. I felt my body becoming completely rigid, incapable of any motion, and even my voice gone and myself unable to cry for help. I retained only the full power of hearing and vision, and the faculty of comprehending what was going on around me, so much so, that on the following day I could most accurately state at what hours the nurse had arisen to nurse and swathe the child, etc. In this condition I remained from 12 o'clock till 3 in the morning of the 18th, and during this time I witnessed the following events:

The intruder stepped close up to my bed, and standing at my left and turning his face toward me, he put his left, deadly cold hand upon my mouth, saying aloud, "Kiss my hand!" Physically powerless to free myself by any motion, I mentally resisted the command with all my will-power. As if guessing my purpose, he pressed his hand closer against my lips and repeated still louder and more dommandingly, "Kiss this hand!" I, how-ever, opposed the command with increased mental energy, whereupon he repeated his mo-tion and words with still greater emphasis, so much so, that I was afraid of suffocating under the weight and coldness of the hand pressing and weight and conducts of the hand pressing upon my mouth. Nevertheless I could not and would not yield. At that moment the wet-nurse arose for the first time and I hoped she would, for some reason or other, spproach me and become aware of my situation. But my hope was bailled; she only rocked the baby without taking it up, returned immediately to

[CONTINUED ON RIGHTH PAGE.]

RELIGIO-PHILOSOPHICAL JOURNAL.

Extracts from our Exchanges.

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In order to give our readers a more comprehensive view of Spiritualism and Religious subjects, we shall publich in this Department, the ablest articles of our exchanges, which we are receiving from various parts of the world.

London Anthropological Society.

(From the Spirituslist, London Eng.)

The subject of Spiritualism came before the new Anthropological Society, at one of its meetings, held at 17 Arundel street, Strand, London, Eng., under the presidency of Dr. R. S. Charnock, F. S. A.

OPIRITUALISM AMONG UNCULTURED PEOPLES COMPARED WITH MODERN SPIRITUALISM.

Mr. A. L. Lewis, secretary, read a paper by Mr. O. Staniland Wake, on the above subject, as follows:

Whether what is known as Modern Spirit-unlism is true or false, it must have an equal Influence on those who believe it to be true. As being, then, influential for good or for evil over the lives of thousands of people, its phe-nomena are deserving of most careful attention. For the same reason, the analogous phenomena which have been from time to time observed among uncultured peoples are also tworthy of study. There is little doubt that nearly everything which has been done by modern Spiritualists has been performed from time immemorial by the Shamone, or sorcery dectors, of the Turanian and allied tribes of the American and African continents. The 6570 great essentials required in either case are the existence of disembodied spirits and mediums through whom they can communicate with man. As to the former, I much doubt whether there is any race of uncivilized men who are not firm believers in the existence of spirits, or ghosts. In most cases, and probably in all originally, these are the spirits of dead men, who are thought, for a time at least, to wander about the scenes of their material life, and occasionally to make their presence known by sounds or by a visible appearance. So great is the dread of ghosts among many of ouch peoples that they will hardly venture out of their huts after dark, and when any person is compelled to do so he invariably carries a light, although he would not have the slightest difficulty in finding his way without its aid. Nor is the medium wanting among the uncivllized races. The most influential man in the tribe is the sorcery doctor, except where he is merely a tool in the hands of the chief, and all hig influence is due to his supposed control over, or, at least, communication with the denizens of the Spirit-world. By their aid he is able to bewitch his own enemies or those of the persons who seek the exercise of his supernatural power, and on the other hand, to dis-cover the origin of the disease under which the sick man is wasting away, and to remove it from him should the spirits be propitious. The sorcery doctor of an African tribe, like the showman of the Mongol, is in fact a very oracle through his supposed power of receiv ing communications from his immaterial asoistants. Moreover, the means by which he becomes en rapport with the Spirit-world, is exactly the same as that employed by the Spiritualist, although the mode in which the mediunistic condition is induced may often be very different. Whether arrived at by a process of means of a ceremony at tended with great physical and mental excite-ment, or, on the other hand, induced by exfrome exhaustion, or whether it is caused by a kind of intoxication, the condition required is the one of trance. The most simple mode of the one of trance. The most simple mode of she woman as none, but it was not internated and waited for a long time that a small voice the Zulus of Natal, an intense concentration and abstraction of the mind, giving the clair. They were, of course, much surprised and abstraction of the mind, giving the clairvoyant faculty. Canon Calloway states that this process of "inner divination" is commonly practised by herd boys for the purpose of find ing cattle which have strayed; and it is even used as a means of escape by those who are threatened with destruction by a jealous chief. This clairvoyant power, which is intimately connected with Spiritualism, is by some people ascribed to spirit communication. Thus, says Scheffer, among the Laplanders, "When the Devil takes a liking to any person in his in-fancy, he haunts him with several apparitions. Those who are taken thus a second time, see more visions and gain great knowledge. If they are seized a third time they arrive to the perfection of this art, and become so knowing, that without the drum (the magic drum which answers to the tambourine of the Mongol and the rattle of the American Indian), they can coe things at the greatest distances, and are so possessed by the devil, that they see them even against their will. Scheffer adds that on his complaining against a Lapp on account of his dram, the Lapp brought it to him, "and confessed with tears, that though he should part with it, and not make him 'another, he should have the same visions as formerly;" and he instanced in the traveler himself, giving him "a true and particular relation" of whatever had happened to him in his journey to Lapland. He complained, moreover, that "he knew not how to make use of his eyes, since the things altogether distant were presented to them." According to Olans Magnus the Lapland Shamon "falls into an ecstacy and lies for a short time as if dead; in the meanwhile his companion takes great care that no gnat or other living creature touch him; for his soul is carried by some ill genius into a foreign coun-try, from whence it is brought back, with a knife, ring, or some other token of his knowledge of what is done in those parts. After his rising up he relates all, the circumstances halonging to the business that was inquired niter. Among the special Spiritualistic phenomena which are recognized among uncultured people are spirit-rapping, spirit-voicees, and the cord unloosening, which, when first exhibited, created in England so much astonishment. The last-named phenomenon is not unknown to the North American Indians, and is practiced by the Greenlanders and by some of the Siberian Shamons. Thus among the Sa-moyedes "the Schoman places himself on the ground upon a dry reindeer skin. Then he allows himself to be firmly bound, hands and feet. The windows are closed, and the Schoman calls upon the spirits, when suddenly a noise is heard in the darkened room. Voices are heard within and outside the court; but upon the dry reindeer skin there is regular rhythmical beating. Bears growl, serpents hiss, and squirrels seem to jump about. At last the noise ceases. The windows are opened, and the Schoman enters the court free and unbound. No one doubts that the spirits have. made the noise and set the Schoman free, and carried him secretly out of the court." We have here the noises; voices, and rope untying, which are so common in spiritualistic seances. These find a still closer parallel in the curious rites of Greenland Samanism, the object of which is to enable the spirit of the sorcerer to visit heaven or hell as occasion may require. The historian Grantz thus describes the ceremony: "First the devotee drume awhile, making all manner of distorted figures, by which he enervates his strength, and works up his enthusiasm. Then he goes to the entry of the house, and there gets one of his pupils to tie his head between his legs, and his hands be-his head between his legs, and his hands be-

hind his back with a string; then all the lamps in the house must be put out, and the windows shut up. For no one must see the interview between him and the spirit; no one must stir, not so much as to scratch his head, that the spirit may not be hindered, or rather that he may not be detected in his knavery. After he has begun to sing, in which all the rest join with him, he begins to sigh and puff and foam with great perturbation and noise, and calls out for his spirit to come to him, and has often great trouble before he comes. But if the spirit is still deaf to his cries, and comes not, his hind his back with a string; then all the lamps is still deaf to his cries, and comes not, his soul flies away to fetch him. During this dereliction of his soul he is quiet, but by and by he returns again with shouts of joy, nay, with a certain rustling, so that a person who has been several times present, assured me that it was exactly as if he heard several birds come flying over the house, and afterwards into it. But if the Torngak (spirit) comes voluntarily, he remains without in the entry. There an angekok (or magician) discourses with him about anything that the Greenlanders want to know. Two different voices are distinctly heard, one as without and one as within. The answer is always dark and intricate. The hearers interpret the meaning among them-selves, but if they cannot agree in the solution, they beg torngak to give the angekok a more explicit answer. Sometimes another comes who is not the usual torngak, in which case neither the angekok nor his company understand him. But if this communication ex-tends still further, he soars aloft with his torngak on a long string to the realm of souls, where he is admitted to a short conference with the Angekut poglit, i.e., the fat or the famous wise ones, and learns there the fate of his sick patient, or even brings him a new soul back. Or else he descends to the goddess of hell, and sets the enchanted creatures free. But back he comes presently again, cries out terribly, and begins to beat his drum; for, in the meantime, he has found means to disengage himself from his bonds, at least, by the help of his scholars, and then, with the air of one quite jaded with his journey, tells a long story of all that he hath seen and heard. Finally he tunes up a song, and goes round and imparts his benediction to all present by a touch. Then they light up the lamps, and see the poor angekok wan, fatigued and harrassed, so that he can scarce speak."

Except that the civilized medium attains to a state of trance without so much excitement, and does not, while in that state, take so distant a journey, the account given by Crantz, would almost answer for a description of a spiritual seance. Most of the occasions in which the sorcerer is consulted would seem to be cases of sickness. Illness is usually supposed to be caused by the agency of spirits, who are annoyed at something having been done or omitted, and the mission of the sorcerer is to ascertain whether the sick man will live or die, and if the former, what offering must he given to propitiate his tormentors. Among the Zulus the diviners who cat impepo medicine answer, in a measure, to the Mon-golian Shamon, although they do not profess to have intercourse with supernatural agents. This is reserved, apparently, for the diviners having familiar spirits. These people do nothing of themselves, sit quite still, and the answers to the questions put by inquirers are riven by voices at a distance from them. Canon Calloway gives two curious instances of this mode of divining. In one of them a young child, belonging to a family from another kras which had cettled in a village of this Amehlovgwa, was seized with convulsions, and some young men, its cousing, were sent to consult a woman who had familiar spirits. They found the woman at home, but it was not until they at being addressed from such a place, but soon a regular conversation was carried on between them and the voices, in the course of which the spirits minutely described the particulars connected with the child's illness-a case of convulsions. They then told the young men that "the disease was not properly convulsions, but was occasioned by the ancestral spirits, because they did not approve of them iving in their relative's kraal," and that, on their return home, they were to sacrifice a goat (which was particularly described), and pour its gall over the child, giving it at the same time Itongo medicine. This took place in the day time, and the woman did nothing but occasionally ask the spirits if they were speaking the truth: "The young men returned home." says Calloway, "sacrificed the goat, poured the gall on the child, plucked for him Itongo medicine, and gave him the expressed juice to drink;" and the child had no return of the convolsions, and is still living. During the interview with the woman, which took place in the day time, she did nothing but occasionally ask the spirits if they were speaking the truth, and, whatever the explanation of the case, one thing seems certain—the young men had not seen the woman before, as she lived on the coast, a day and a half's journey from thom. In the other instance referred to, the ultimate result was not so favorable, as the sick-ness was not removed, but it was attended with an incident by which we are again reminded of the phenomena of Spiritualism The spirits promised to dig up and bring to the diviner the secret poison which they said was causing the sickness inquired about. At the time appointed for the poison to be exhib-ited, the old people assembled in the diviner's hut, and, after arranging themselves in a line at the request of the spirits, they soon heard, first one thing fall on the floor, and then an other, until at length each person was told to take up what belonged to him, and throw it into the running stream, when the disease would be carried away. On examining the things "some found their beads which they had lost long ago; some found earth bound up; others found pieces of some old garment; thers shreds of something they had worn; all found something belonging to them." In this case, also, the voices came from above, but among some peoples the spirit enters into the body of the diviner, in like manner as with Spiritualistic mediums. This is so in China, where the spirit of the dead talks with the living through the male or female medium as the case may be-and with all uncultured peoples, in fact, who look upon their priests, or sorcery doctors, as oracles There are two phenomena known to Spiritualists which we cannot expect to find among uncultured peoples. One of these, the so called spirit writing, has been practiced by the Chinese probably from time immemorial, and is effected by means of a peculiarly shaped per held by two men, and some sand. The presence of the spirit is shown by a slow movement of the point of the pen tracing characters in the sand. After writing a line or two on the sand, the pen ceases to move, and the characters are transferred to paper. After this, if the re-sponse is unfinished, another line is written, and so on until the pen entirely ceases its mo tion, which signifies that the spirit of the divinity has taken its departure from the pen. Like the spirit drawings of modern mediums, the meaning of the figures thus obtained is often very difficult to make out. The other

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of the saints, Asiatic or European, Buddhist or Christian, who have attained to a state of

or Christian, who have attained to a state of spiritual ecetacy. At the beginning of this paper it was said that, so long as the phenomena of Spiritualism are believed to be true, they have equal in-fluence whether true or false. On the other hand, it must not be thought that, because they are accepted as true by uncultured people, therefore they are false, as being merely due to fraud or superstition. To those even who believe in a Spirit-world, the question of spirit action in connection with the phenomena is one of the utmost difficulty; and in conclusion I would refer to a possible explanation of the most remarkable of them, which, sithough not supernatural, will no doubt be thought by some persons more difficult to receive than some persons more difficult to receive than that of spirit agency itself. It has been noticed that the faces which appear at the openings of the cabinets in which the Spiritualist mediums sit are usually at first, if not ultimately, much like the mediums themselves, and yet it seems to be absolutely impossible, considering how they are secured, that such could be the case. It may, however, only be impossible under the ordinary conditions of physical life. If cer-tain phenomena said to have been observed were so in reality, the apparent difficulty is removed. It has frequently been noticed that coloring matter placed on a spirit hand has afterward been found on the hand or body of the medium. This has been established by experiments tried for the purpose. Further, it is stated that occasionally, when a light has been suddenly struck, a long hand and arm have been seen swiftly drawn in towards the medium. Moreover, the body of the medium, about day such a thing annears to be has been absurd as such a thing appears to be, has been seen to elongate, if we are to believe the state-ment of Mrs. Corner, made through the *Spirit-valist*, in connection with the medium, Miss Cook. The familiar spirit of this medium has been seen raising from her body, and some Spiritualists believe that the spirits usually, if not always, rise out of their mediums. In the instance just mentioned the spirit was said to have been visibly connected with the medium by cloudy, faintly luminious threads,

If we accept these statements as true, most of the phenomena of Spiritualism are explainable without reference to the agency of spirits. They would show that the human body must contain within itself an inner form, be it ma terial or immaterial, which under proper con-ditions is able to disengage itself either wholly ditions is able to disengage itself either wholly or partly from its outer covering. The spirit hands which appear, and which are able to move heavy weights and convey them long distances through the air would really be those of the medium. The faces and full length fig-ures which show themselves, holding conver-sations, and allowing themselves to be touch-ed, and even permitting their robes to be couch-hecome the faces and figures of the mediums. become the faces and figures of the mediums. This view receives confirmation from the Spiritualist standpoint, from the fact (if such it be), that the doubles of well-known mediums have sometimes been recognized in the presence of the originals, and (seeing that Spiritualists believe the body to be capable of elongation) it is not inconsistent with what has been observed that the spirit figure is sometimes much taller than the medium. It is consistent, moreover, with the facts, that the distance from the medium within which the spirit figures can appear is limited, and that if the hands of the medium be held closely from the first, many of the manifestations cannot be produced. This point has been in-sisted upon as proof of imposture, but assuming, for the sake of argument, the truth of what is said as to the human "double," it simply shows how intimately, associated are the external covering and the inner form which has to become disengaged to show itself. While offering this explanation of many of the most important phenomena vouched for by the advocates of Spiritualism, it must be understood that I do so simply to show that such phenomena; according to the evidence of Spiritualists themselves, do not require the intervention of spirit agency. I should not, however, have referred to the subject at all except for its bearing on the past history of mankind As stated at the beginning of, this paper, "Spiritism has a marvelous influence over the mind of uncultured man, and it has retained its influence almost unimpaired through most of the phases of human progress. A late French writer, after stating that superstition was supreme in the Roman Empire at the commencement of the Christian era, declares that magic was universally practiced, with the the spirits of the dead—power to benefit the person using it, or to injure those who were obnoxious to him. It is thus evident that the phenomena to which the modern term "Spiritnalism" has been applied are of great interest to the Anthropologist, and, indeed, of the ut-most importance for a right understanding of some of the chief problems with which he has to deal. They constitute an element in the life-history of past generations which can not be left out of consideration when their mental and moral condition are being studied; and modern Spiritualism may, therefore, be stud-ied with great advantage as a key to what is more properly called Spiritism. Not that the former can be considered as an instance of "survival," in the proper sense of this phrase. Apart from such isolated instances as that of Swedenborg, Spiritualism is of quite recent in-troduction, and it appears to have had no direct connection with its earlier prototype. It is worthy of note, however, that it sprung up among a people who have long been in con-tact with primitive tribes, over whom Spirit-ism has always had a powerful influence. It is possible that intermixture of Indian blood with that of the European settlers in North America may have had something to do with the appearance of Spiritualism, which would thus be an example of intellectual reversion, analogous to the physical divergence, to the Indian type which has by some writers been ascribed to the descendants of those settlers. Or the former may be merely a resemblance, instead of a reversion, dependent on the change in the physical organism. In either case it is somewhat remarkable that many of the so-called "spirits," which operate through Spiritualist mediums, claim to have had an American-Indian origin. I have not attempted to exhaust the subject in this communication, nor do I suppose that it will furnish any satisfactory explanation of the phenomena referred to. My sole object is to bring the question of Spiritism, in its an-cient and modern phases, before the members of this society, that it may receive at the hands of such of them as now more conversiont with of such of them as are more conversant with the subject than myself, the attention which it deserves. Whatever may be thought of Spirit-nalism and its eccentricities, experiences sim-ilar to those on which it is based, have had too wide and lasting an influence over mankind to allow of its being lightly estimated by the An-thropologist, who is concerned with it, how-ever, only under that aspect.

madness) and Heban mada (madness produced by good spirits). A person when attacked by devils, shows his aversion to everything di vine, and is very strong; when good spirits possess a person, he has always a pleasure in flowers and good smells, becomes pure and holy, and is inclined to speak Sanscrit. He obeys Brahmins with strictness, and looks coursecous. Devils know the present, the future, and what is hid or unknown. Unclean and wounded persons persons may be injured by devils. They are numerous and powerful and are believed to be the attendants or ser-vants of Shiva, and this is why the affected person has more energy and power than that of man. There are eight principal devils that torment the human species. 1st. When Deha graha, or a good spirit

enters a body, the person is always happy and contented, remains clean in his person, and wears garlands of the sacred flowers, but he has no sleep. He has a great love for Brahminf, performs the prescribed ceremonics, and attends to old customs of his ancestry.

2nd." A sur gruba. These are the enemies of the debas. When the person is possessed with them, he perspires much, speaks of the bad conduct of the Brahmins. He has no fear, his eyes are turned, he is a glutton, is not pleased with his food and drink, and is always

mischievous. And so on. Symptoms of persons possessed with devils are, their eyes are swollen, they walk fast, are always sleepy, and sometimes they are af-fected with severe shivering. During the cure, the patient should be treated kindly. The cure of a person possessed with a devil should be commenced by cleaning and anoint-ing his body with mustavd oil. he should be ing his body with mustard oil; he should be dressed in new clothes, and he should repeat three proper prayers so as to satisfy the devil. The Hindus and Pythagoras agree in the be-lief that the heaven is peopled with Gods, the earth with men, and the middle or aerial re-gions with demons. Pythagoras and his suc-cessors held the doctrine of metempsychosis, as the Hindus do the same tenet of the trans migration of souls. The Hindus, like Pythagoras, assign a subtle etherial clothing to the soul apart from the corporeal part, and a grosser clothing to it when united with the body, and called Suesma (or linga sharira). Air is either eternal as atoms, or transient as aggregates; organic aerial bodies are beings inhabiting the atmosphere and evil spirits who haunt the earth. At the moment of death, the material elements of the body separate, and the vital soul, which has an invisible body (linga sharira) resembles the form of the body it had inhabited, and retains the organs of sense and action. On separating from one it joins itself to another, and according to the actions he had performed in a former state of existence, so will be his future condition.

The old Hindoos had no notions of angels such as the Christians have. Perhaps, through Western culture, their spiritual notions will be refined in time. The idea of possession by good spirits is, I find, peculiar only to the Hindu race, and it is not traceable in the demonology of the Christians or the Jews. The doctrine of an essential body that survives the destruction of our present body, throws conpiderable light on the fifteenth chapter of Corinthians, and may in the order of Providence be a prelude to the acceptance of Christianity.

J. L. Potter's Report.

BRO. JONES:-Onward, ever onward on the wings of time, the soul is winging its way slong towards the ever-green hills of life. One after another la dropping out by the waychange is written upon every thing. Death the welcome messenger to the genuine spirit-valist, and dreaded monster to the christian exelon (to its fold the loved ones of earth. Since I visited this section of Minnesota before, three brother workers have been gathered home-Brother John Canfield, of Tauselem. Wabasha Co., and Brothers Thompson and Haskins of Granger. Thompson and Canfield went joy-ously over, saying to all, believer and Christian, we are prepared to go, thus proving to the world that Spiritualism was not only good enough to live by, but to die by also. Since my last report for March, I have lect-Charles, Chatfield, Troy, Utica, Winona, Hokah, Rushford, Etna and Granger, giving twenty-three lectures. I have added eighteen. new members to the Association; received in collections and yearly dues, \$45.72; expenses were \$6.55. At Rushford the Methodist preacher gave a discourse against Spiritualism. the night before I was to commence my lectures. The Spiritualists all felt jubilant over the matter for they thought he would come out and discuss the question, but when chal-enged to mortal combat, he sneaked behind 1st Timothy, 6th chapter, from the 3rd to the 7th verses. That was the last we heard of him during our stay there. If you ever see a Methodist preacher by the name of Wright, he may be the same fellow that will talk about us behind the pulpit, and dare not face the music in debate. With all of the ups and downs, and the big loads that have been thrown upon the cause. Spiritualism in Minnesota never prospered better than to-day. Ninety-nine out of every hundred that I meet are determined to throw the "Free Lust" load from their shoulders, and stand before the world what they are in deed—Spiritualistal Orthodoxy. dare not meet us publicly, but like the highway man always in ambush they watch for prey. Let the Spiritualists get fully aroused, and all doubtful questions will be readily settled

these statements are concurred in by witnesses whose veracity is unimpeachable. As I have not yet visited the place myself, I will defer any further relation of this strange affair for the present.

JUNE 6, 1874.

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Healing Institute and Gymnasium,

SPIRITUALISM AMONG THE BRAHMINS.

Mr. George Harris, F. S. A., then read the

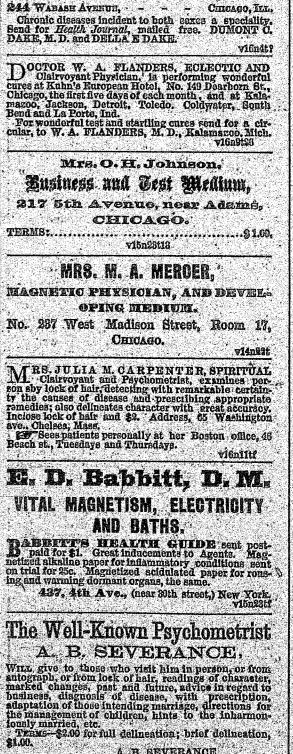
following paper by Mr. G. M. Tagore, former-ly a Brahmin, and late Prof. of Hindu Law, University College, London;-Brahmins believe that there are two kinds of supernatural beings, good and bad, which are supposed to enter the body and produce dis-case; these are called Bhut an mada (devil

Etna, Minnesota, May 1st, 1874. Permanent address, Northfield, Rice Co., Minn.

Strange Incident.

A. H. Darrow, of Waynesville, sends the following incident: About four, miles west of Heyworth, Ill., is a farm belonging to a Mr. Taylor, which has been leased for a year or more to a Mr. White. Both the parties and their families are Methodists of good standing, It is stated on good authority, that during the residence of Mr. Taylor on the farm, a rebel soldier found refuge in the house, was cared for by the family, and died there. Toward the close of his illness, he became deranged. and fancied that he was among foes who were misusing him. It seems that before his death he vowed vengeance upon the inhabitants of the house, and expressed a determination to haunt the premises. Nothing occurred, however, to disturb the fears of any one until last fall, when a curious and most unaccountsble phenomenon transpired. The floor of the room up stairs in which the

rate noor of the room up stars in which the soldier died, began to be moist, and at last partially covered with water, despite the exer-tions of the family to prevent it. This has continued for about six months, though pot till recently made known, and the peculiarity. of the water is, that it spreads in all directions, up as well as down, and on taking up one of the central boards, and laying it at one side of the room, it continued to be periodically dampened. The moistening occurs about once in three days, and the water is of a pecullar odor, so much so that it is proposed to ans-lyze it, and discover, if possible, the nature of the difference between it and other water. All



A. B. SEVERANCE, 457 Milwankee St., Milwankee, Wie. vi5n11tf

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JUNE 6, 1874.

RELIGIO-PHILOSOPHICAL JOURNAL.

Sex in Spirit Life.

BY.HENRY STRAUB.

In his article of April 4th, Mr. Tuttle says that from the number of replies to his former article on the above subject, "It seems a more than ordinary interest is felt in the discussion."

This is to be expected, for it calls in question, one of the cardinal and distinguishing princi-ples of Spiritualism. The doctrine that the Spirit-world is not a new creation, as Orthodoxy teaches, but only an improvement on this, in which all that is most beautiful and yields the highest happiness, is not only preyields the highest happiness, is not only pre-served, but rendered more pure, exquisite, real and enduring, is so natural, satisfactory, and so well attested by the spiritual phenomena, that Spiritualists, generally, will not be fright-ened into its rejection by the specter of a Mos-lem heaven or the vague charge of free love. Mr. Tuttle says, "Not only are the passions to be preserved after death, but they are to re-main productive, and families are to be reared under the 'superior conditions' there furnished

under the 'superior conditions' there furnished. If this class of Spiritualists are not believers in free love, as applicable to this life, they ac-cept it fully in regard to the next, and sigh for the 'eternal affinity,' he who awaits to welcome them on the other side of the grave. They will suffer the burdens of disagreeable companionship now, for they are constantly assured by mediums that a spirit, beautiful as a vision, longs and sighs for them in the Great Beyond! This is sublimated free love, and does not differ in the least in principle from its grosser form, as practiced in this life."

Thus, however Spiritualists may differ in regard to the function of sex in spirit life, Mr. Tuttle gathers them, nearly if not quite all, from A. J. Davis down to the humblest believer, into the fold of free love. I wonder if this sweeping statement will prove to be the justification of an honest sailor for leaving his craft when he discovers that all its crew are pirates.

Mr. Tuttle's reasons for taking his position on this question are indicated in the following passage: "Because of these views, the coarse and gross form of the conception of spiritual life, it is necessary to hold aloft a purer and nobler ideal, that it may reflect on the views entertained of this."

Mr. Tuttle has a well-deserved reputation among Spiritualists, not only for his scientific attainments, but for his efforts in establishing Spiritualism on the firm foundations of science. But I fear that in this instance, he has departed from the true method of science. In order to prevent a disastrous influence on pre-conceived opinions, he deems it necessary to prove that sex does not exist in spirit-life. Is this the bold, fearless, untrammeled spirit of science in our day, or is it not, rather, the conservative spirit of the opponents of science in a former day? The opponents of Copernicus and Gallilco contended that the new theories of astronomy could not be true, because they would prove disastrous to the infallible claims of the Bible. The earthly rotundity and the conclusions of geology were opposed on the same grounds. The doctrine of immortality is opposed on the ground that it has a tendency to divert men from improving the present life, and to a great extent this charge has been well founded; yet Mr. Tuttle does not hesitate to Conduct; yes hir. Tutto does not nested to array the facts of science in proof of a future existence. The evil tendency of the doctrine of a future state will only be removed when the proper relations of the two states of existence are better understood; and this knowledge it is the mission of Spiritualism to give to the world.

ot the province of science to assert :

the future by the past," and judging by the past, what evidence have we that such a reflection of sexless beings as Mr. Tuttle contemplates would have a tendency to elevate the race to greater purity, nobleness and happiness.

As space, will not permit I cannot notice in detail, hermaphrodites, positive and negative forces, etc. As hermaphrodites are mal-formations, I cannot see that they have any more bearing on the question of sex in the future than club-feet have on the question of immortality.

Whether sex commences away back in the cellular structure, or is first determined at a Inter period in the development, I think Mr. Tuttle yields the whole question in the following words: "In each successive upward grade these distinctions become more marked, as the offices of each become more absolutely indiviaual, and reach their highest differentiation in man."

If procreation is the only object of sex, this object is reached in the animal kingdom. What then is its object in the higher differentlation in man, where it characterizes the whole being, physical and mental. What evidence is there that this distinction which commences in the lower animals and increases until it reaches man, will then cease? None, except Mr. Tuttle's proposition, that pure spirits are sexless beings. And what is the evidence to sustain this proposition? What do we know about spiritual beings? Absolutely nothing, except what they reveal to us by their manifestations, and they universally reveal themselves as sexual beings. The question then stands thus: The dis-

tinction of eax commences in the lower animal kingdom, and reaches its highest perfection in spirit-life. What is the legitimate conclusion?

Dowagiac, Mich.

OF THEULA.

A Convert of St. Paul, and the first Christian Martyr According to Christian Testimony.

She refused to comply with her marriage yow in consequence of the teachings of St. Paul, setting at defiance the request of her mother, of lav, and of decency. Her mother, Theoclia, consults with Castellus, the govern-or of Iconium, who orders Theola to be burnt. at the stake.

at the stake. Wood and straw in abundance was pre-pared, and Theela stripped naked, and the pile set on fire, and "though the flame was exceeding large, it did not touch her," for "God caused great quantitles of rain and hail, and the rupture of the earth beneath, to extin-cuish the fire." Being free also from the bad guish the fire." Being free, she goes to Paul in a cave, and from thence goes with him to Antioch. Alexander, a magistrate there, falls Antioch. Alexander, a magnetrate there, tails in love with her, seizes her in the street and kisses her, Paul denying to him any knowl-edge of her! Theela thumps Alexander about, tears his coat, knocks his crown off his head, telling him she is a servant of God, and for this, was ordered to the den of lions. They would not touch her. She was then strint would not touch her. She was then stript, yet they would not touch her, nor permit any harm done to her!

Then attempts were made to drown her, but fire arose around her so" none could see her nakedness, being safe from all harm. She was then tied to savage bulls, and red hot irons applied to them, so their torments might more violently drag Thecla about till killed. The bulls tore about, making a hideous noise; the flames burnt off the cords, leaving her standing as unconcerned "as if nothing had happened." Trifins, one of the royal family being a spectator and dying from the effects being a spectator and oying from the ellecta of the scene, causes petitions to be sent to the governor signed by many citizens, "to have compassion on the city, and release this wo-man, lest we all and the city be destroyed; for Cæsar will certainly destroy it when he learns the cause of the death of Trifina." It is proper to note, that Cæsar was born 100 years B. C., and was assassinated when 56 years old; hence the earliest record is at least. over 80 years behind time to fear Cæsar, or connect the actions of Paul, not born until A. D. 8, with any thing done while Cæsar was living. After being released, Thecla announces herself a preacher; says "Jesus Christ is the only way to salvation, and the foundation of eternal life," upon which, the shout of the multitude reached Trifina who arose (from her grave) and ran to meet Thecla, saying, "Now I believe there shall be a resurrection from the dead." Thecla makes her home in a cave called Calamon, on a mountain, where as many miracles and wonderful acts are noted, as the preceding. Some lewd fellows conspire to debauch her, and go to her cave and tell her so. She replies, "I am the servant of the Lord Jesus Christ, and though a mean old woman, you shall not be able." They reply, "We shall do as we please," attempting to ravish her by force. She says with (the greatest) mildness, "Young men, see the glory of the Lord"-they holding her-she saying, "O God, to whom none can be likened, who didst deliver me from fire, from Alexander, from beasts, from deep waters, and been my helper everywhere, now al-so deliver me from these wicked men." They, hearing "A voice from Heaven saying, fear not, Thecla, look and see the place for thy eternal abode; the rock opened, received her, and instantly closed, not a crack visible. The men, astonished at so prodigious a miracle, had no power" more than to tear a piece from her vell. Thus suffered the first martyr and apostle of God, the Virgin Thecla, who came from Iconium at eighteen years of age; after-wards in journey and partly in a monastic life wards in journey and party in a monastic me for 72 years, and when 90 years old the Lord translated her; thus ends her life. The day sacred to her memory is September 24th, to the glory of the Father, and the Son, and the Holy Ghost, now and for evermore, Amen. The foregoing will probably seem. improbable, if not impossible to many, yet it is credit-ed by Cyprian, Euseblus, Epiphanes, Gregory of Nyssa, Chrysostom, and Severus Sulpitus,

tainted with this corrupt principles. We would except from this charge Ambrose, Hilary, Augustin, Gregory, and Jerome, but truth obliges us to involve them in the general accusation;" other vices too numerous to men-tion and too horrid, that it is no wonder the church was contaminated with shoals of profligate Christians, and the virtuous few over-

whelmed by superior numbers. I was raised to believe it an awful sin to doubt the Ohristian doctrine was not true. Its effects on my mind have been such, that I could not receive the wealth of all America; aye, and all the world added, and undergo the same again.

The only cause to induce me to use my pen, is in hopes that by it, others may be led to en-amine into the deceit and rascality of those calling themselves the servants of the Lord Jesus Christ, asserting as true that which in the nature of things, and in the face of all correct history is not true—is a monstrous un-truth—aye, horrid lies, causing unfold micery.

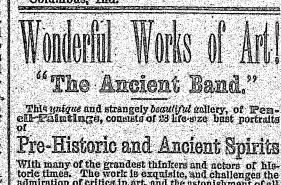
Having my work, VAVID TRUTH, arranged in chronological order, I am enabled to note the progress and effect of ideas. It is no wonder the great mass have but a faint conception of the astonishing deception palmed upon them, or the ready willingness of the clergy to continue it, for by it, they can wear fine linen and fare sumptuously every day, unless it be those not gifted with gab, or compunctions of conscience, and even such probably think it easier thus to get a living, than by honest labor.

Could the vast numbers compelled to daily toil for a subsistence, ectually see and know for themselves as plain and as evident as two and two makes four, or that lead is not as light as feathers, how outrageously they have been deceived, they would speak in tones of thunder, that enough has been paid for lies that make people miserable, and called on to extend it by those styling themselves the servants of the living God! Aye, as commanded to preach his gospel to every living creature, which if they undertook not one quarter of the world could understand their language! Even but very few could read the English language only, spelled and printed as it was but a few years ago. Knowing publishers of paper ab-hor long, dry communications, I never send one without expecting a refusal to insert. When done, I suppose the editor thinks some may be benefited.

I have many thoughts not stultified or 96 pages of Vivid Truths, at 50 cents, which might, if ventilated, be worth double the cost to those who address,

A. B. CHURCH.

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With many of the grandest thinkers and actors of his toric times. The work is exquisite, and the solution of the admiration of critics in art, and the astonishment of all beholders. Not a Spiritualist in the world should fail to possess this, the strangest and most attractive group of - ancient costumes and faces, over seen on this cost.





JEFFERSON MILLS, N. H., March 11, 1873:-PROP. PAYTON SPENCE:

1 0

DEFENSION MILLS, N. H., March I, 1573.-PROP. PATTON SPRECH: DEAL SIM-YOUK POSITIVE AND NEGATIVE POWDERS are creating a great excitances: here. It can truly becald, in my own person, that the Blind see, the Lame walk, and the Loper is cleansed. I had here. It can truly becald, in my own person, that the Blind see, the Lame walk, and the Loper is cleansed. I had the Leopress for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I showed up my sleeve to see how my arm looked, and to my nitter astonishment the head is arcested. They oned my lungs, that were tied up with Philegm and Oough. The theomastism in my muscles commenced many years ago, and by degrees ex tended all over ma, so that I could not rise my right arm to my head, or put on my year. I can now hold it in any position. My legs I sould enjy with about the Heart, and it would beat a few beats and then stop and start again. I could not it all. The powders have set it all right. Several years ago, from overstraining one eye and a blow on the other I became in my two Bores of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two prants; and his wife was sick from taking colormel. Here limbs were swelled to her been and his wife was sick from taking colormel. Here limbs were swelled to her bedy there in havo a box. He went to Mr. Bowles's that night, and after much persuasion got Mrs. Bowles, on inquiry sho said the for bowlers. Last night my neighbor came in and said where for mo-maning, that he was sit Mr. Bowles' in the morning, and easy Mrs. Bowles on to the plazza at work. He was for mo-maning, that he was site is the said the took one of Spence's Positive Powders the night botore; it eased all here pain, and was bowle shower any two persons so elated in his life. Please send me Six Down more Boxes. Your Defense the said henever say two persons so elated in his life. Please send me Six Dowon more Boxes. Your Defense Please send me Six Dowon more

A. H. KNIGHT.

WHAT DOCTORS SAY.

In the course of a large experience with the Positive and Negative Powders, I have found them almost infallible in all soute diseases, particularly Fevers of all kinds, such as the Hillions Inflammatory, Typhoid, Congestion of the Lungs, Scarlet Fever, etc. I have also found them infallible in Rowel Complaints and Nerv-Ous Headache. I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of Sores and Erysipelas.

DE. W. E. JENKS, formerly of North Adams, row of Amerbury, Mass.

One box of your Positive Powders cured David Willington of a pain in his stomach of 8 years standing. Mrs. E. Claffin was cured by the Negative Powders of Numbress, or Palsy, of 12 years' duration. The Powders cured Mrs. H. Claffin of Nouralgia. They also cured a lady of Painful

WHAT WOMEN SAY.

WITALL WORLD'N DALL. My daughter, Martha has been cured of Super-pressed Memotyrustion by the use of the Positive Powdars.-U. Coorgan, St. Johns, Ark.) Your Positive Powders have cured me of Dropsy of the Womeb of one year's standing. The tend-ency to Dropsy was inherited.--(MES, KIMA MINS, Brookiyn, N. Y.) A woman who had four Missourritages got a box of Positive Powders of me, and they took her through her next Pregnancy all right.-(O. HIMBER, Sand Spring, Iowa.) My wife is now all right in her monthly periods. As I said before, she had sufford a great deal from Irs-regularity and Floordining. She had doc-thred with seven different Doctors for three years; but there is nothing as good as your Powders.--(W. H. KERC, Smith Creek, Mich.) Your Positive and Negative Powders have cured a case of Millik Legs of IG years? standing Sickness or Fits, and a case of Dysentery.--(Fowned Halloos, Yorkville, II.) Ma Chiness Fardeeville, Wis.) No MORA Pressivering the Ham Scherwisters in the head, and coloness of the Ham. She years in the head, and coloness of the Ham. She years in the head, and coloness of the Ham. The versued with your Positive Powders, and has entirely revouced. --(Hoes L. GINES, Pardeeville, Wis.) No More neadache, Neu-

theory based on supposed consequences and then search for facts to sustain it; but, on the contrary, it is the true province of science to ascertain the facts, regardless of consequences; for the student of nature is all-confident, knowing that her facts are unchangeable and their results inevitable, and that the sooner we learn them the better it will be for the true interest of humanity. In discussing the question of sex in spirit-life, we should remember that absurd theories based on sex in the future have no bearing whatever in determining the question.

Mr. Tuttle says that "Because of these views, it is necessary to hold aloft a purer and nobler ideal, that it may reflect on the views entertained of this" life. The history of the world does not leave us in the dark as to the reflection of such a "nobler ideal," and woe to human progress if its influence in the future should be similar to its influence in the past. The ancient Oriental philosophy taught that evil resides in matter, and that, consequently, the passions and senses, including sexual love, are opposed to man's spiritual nature, and that to attain to happiness and communion with God, the soul must be free from the influences of the body, and that for this purpose the body must be subdued.

To prepare the soul for this purely spiritual passionless, loveless state of the spirit-land, men left the world with its wants and cares divested themselves of their clothing, and wandered in pathless forests or burning deserts, where free from the evil influence of the bodily senses, they spent their time in spiritual contemplation.

Contemplation. From India this gloomy philosophy spread to the West and became incorporated into the Christian Church, where it soon bore its legiti-mate fruit. Jesus said, "In heaven they neither marry nor are given in marriage, but are like the angels," and these beings were always represented as of the masculine gender, which, in the absence of the other sex is equivalent. in the absence of the other sex, is equivalent to no gender. To attain to this spiritual state the clergy were deprived of their wives as ex-amples of purity, and the deserts of Syria and Egypt swarmed with men who fied from the evil influences of the world; yet in their solitary retreats the Devil constantly tempted them with visions of tables groaning under loads of the most tempting food, and with groups of women with all the charms of the

Monasteries arose in every retired nook, where men and women, under vows of per-petual chastity, engaged in a life-long struggle to overcome their manhood and womanhood, while the barbarians of the North were pouring down upon their country, destroying the rich heritage of Grecian and Roman civilization, and handing Europe over to the long

night of the dark eges. This monastic principle has always been the chief power that animated the Greek and Ro-man churches, constituting them the con-servators of despotism and the enemies of free-dom and progress. Though there are examples of great excellence among the monastic orders, wat the excellence among the monastic orders. yet the spiritualizing process seems to be de-humanizing, for monastics and celibates originated and carried on the most cruel persecu-tions that ever scourged our race. Cardinal Himines, while destroying hundreds of thous-ands of Jews and Mohammedans, and committing eighty thousand volumes of Arabic literature to the flames in the streets of Granaits, was yet so holy that he "shunned the sex like so many evil spirits, looking upon every woman as a devil, let her be never so holy." To day the greatest enemy of progress in Rus-sia is the monssic order, who, jealous of all innovation, immure their representatives of free thought in the dungeons of Solovestk in the Frozen Sea, an Island so holy that even female enimels are set.

-all who lived in the 4th century, refer to her history as true. "Cardinal Baronius, Locrinus, Archbishop Wake, the learned Grabe, and others, consid-er the acts of Paul and Theela to have been written in the apostolic age, and as containing nothing superstitions or disagreeing from the opinions and belief of those times; in short, is genuine, and authentic history, published from Greek manuscripts at Oxford, which Dr. Mills copied and transmitted to Dr. Grabe. The history of Theela is much abridged. Here is Christian testimony, endorsed as true by the highest dignitaries in the Christian church. Who will affirm or deny, now life is safe to give expressions to doubte? It should be re-membered, that it has been but a few years that humanity could express doubts in refer-ence to the foregoing without the risk of losing life!

Mosheim, as good church authority as can be quoted, says of the doings in this 4th cen-tury, "that it was considered a virtue to defree thought in the dungeons of Solovestk in the ceive and lie, when by such means the inter-the Frozen Sea, an Island so holy that even tests of the church might be promoted. It must be frankly confessed the greatest men and most eminent saints, were more or less when the substantial bound, and sold for \$1.8. Fall the substantial test is and most eminent saints, were more or less the substantial test is and the substantial test is and most eminent saints, were more or less the substantial test is and the substantial test is and test is an

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VOICES! THE VOICES THE THREE VOICES!

WITH EPLENDID PORTRAFT ON STEEL OF THE AUTHOR

WARREN SUMNER BARLOW. -:0:-

The fact that this work has rapidly passed through Five Lance Entrious is sufficient cyldence that the book possesses merit. It would be difficult for us to speak too highly of these poems. We have ever since their first publication constantly endorsed them as one of the very BEST AND MOST EFFECTIVE MEANS with which to BATTLE EBBOB, that can be used. We have sold many hundred copies but we shall not rest satisfied until every family where our JOURNAL goes has a copy. We never FAILTO SELL a copy to our friends when they have once seen the book and read a page of it. The work contains food for all. The Philosopher peruses page after page with increasing zest and wondoment, finding therein new ideas, sound logic, and the most elevated reason, dressed in elegant and beautiful or sharp and pungent language, as the theme requires. The devont Religionist can here find new and sublime ideas of his "Heavenly Father," while the fabulous God of Old Theology is held up in all his hideous deformity.

The work clearly shows Man has over made a Gop in His image, and has conceived him to be in harmony with his (man's) own development. Hence, when man saw only through his own nature, his God was bloodthirsty and combative. High authorities assert that some of the most difficult

questions have been rendered plain in this remarkable book. For instance, the sovereighty of God and the free agency of man are for the first time reconciled. No person, whatever may be their religious bellef can

read these poems without benefit. This Volume is printed from large clear type on heavy

Dionstruction when given up as past cure. In cases of Parturition (Child-birth), I consider them of great value.

DR. JULIA WILLIAMS, Practical Midwire, East Braintess, Vi.

myself have been afflicted with Rhoumatiem and Heart Disease for three years during which , v16n10tf time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved.

DR. A. J. COREY, Great Bend, Pa. I think there is no medicine n the world like the Positive and Negative Powders.

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SCROFULA AND CATARRH Cured.

Jane Worley was cured of Scrofulz of 15 years standing with 4 Boxes of your Positive Powders, in three weeks, having had five Doctors before. Her ankles were swollen, and in running scress in fact, it was all over her body.-(MARTIN WORLY, New Petersburg, OMD.)

Ohio.) Four Borce of Positive Powders have cured a little girl of a very bad case of Sorofulz.-(R. MoRwa, May-ettenike, N. C.) The daughter of Henry E. Leppor was affilted with Sorofulous Sore Eyes for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. Ere she had taken 2 Boxes of your Positive Powders, her eyes, to all appearance, were well, and have remained co.-(ROBERT THOMAS, Osco, Mins.)

well, and have remained so.-(ROMMET THOMAS, Osseo, Minn.) The Armining Scrofulous: sores on me for 3 years, and could get no cure. I tried all the medicines I could get, but no cure or help until I took your. Positive Eowders. I am now about well.-(Joins W. KENDALL, Bethel, Ms.) I have cured Min. Anna Wright of Humeritesi Scrofuls with 3 Bores of the Positive Powders.-(Enna Primers, Bacor Dam, Wis.) Mother had the Craterris in her head so had that, when hying down, she could hear tigo drip, drip, or aring-ing. Your Positive Powders cured her. They have cur-ed my Oatarris in the head also.-(Mins E. M. BinAym, Burdington, N. J.) I have raised one man from the dead with two Bores of your Positive Powders. It is J. W. Nuttle of this place, who had what the Doctors called the Oom-sumption. They said he could not live long. He is now stwork for us, a well man.-(G. W. HALL, Ness Haven, Bud.)

Triumphant Victory OVER Dyspepsia and Indigestion,

A short time since my mother tried your Positive Powdors for Dyws p o pissits and Endigestion. If she ats a piece of apple as large as hasel out, she would not sleep a particle all night, but be very weary and nervous. She is entirely well now.--(A. G. Mowmar, Skotton, Mina.) Four years ago I used half a Box of your Positive Powdare, which took all the Dyspepsis out of me, root and branch.--(Jourd O. Harmanny, Hawland, Wis.) I have been a sufferer from Dyspepsis for mear 30 years of my life, and for many years had to re-stick myself to the most right course of dieling, not hav-ing caten a meal of hog meat, or anything that was seasoned with it, for many years. Three Boxes of the Positive Fowders relieved me of all my symptoms of Dyspopsis. I now set anything that is comman without suffering any inconvenience whatever.--(Rav. L. JULLAN, M. D. Brancketiks, Ark.)

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ralgia, or Rheumatism.

I have been troubled with the Nouraigia for the last 15 years, and at times have been laid up with for six weeks at a time. I have used your Positive Powders for Nourzelgia and Sick Headache.--Chests G. HARMET, White Hills, Conc.) I have been suffering mearly 40 years with Obrease the theadacobe, and often resorted to Obloc-oform to get tomporary relief; but the paroxysms would return as soon as the effect of the Chloroform wore of. But after using your Positive Powders, I can say with others that they came like an angel of mercy in the night time.--Mass. M. A. EARLEY, Huntsville, Alk.) I had a severe attack of Neurzelgia last work, and I stopped it in 10 minutes with your Positive Powders.--(JACOD S. RITTER, Ziver Styz, Ohio.) When I commenced taking your Powders, I had Spincel Complexing of nearly 20 years standing; also Diabetees, Sciztica, Rheumantisma and Errysipelais. I am now well of all. Oh. I do think them the most wonderful medicine over giver 20 men. While on svisit to mynister in Dover she told me that there had been almost shiracle wrongit with her in a terrible case of Neuralgia with the Positive Powders. She induced me to try them myself. I did so, with wonderful success.-(M. HUNTLEY, North Richmond, N. H.)

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RELIGIO-PHILOSOPHICAL JOURNAL.

JUNE 6, 1874

Prison Reform.

The Industrial Congress which has been in session in Rochester, N. Y., has, among other things, been bending its energies to solve the problem of prison labor. They have taken the highest moral ground that prisons were for reform, and not for mera punishment, and that the convict has a right to work and lay up money for himself, so that when his term of imprisonment expires he may have a fund wherewith to start life anew. and not be forced to return to a career of crime. They also take the very reasonable ground that skilled labor is equally valuable whether within or without the walls of a prison, and should command the same price from the contractors who desire it. The Committee which was appointed to grapple with this subject made a report, of which the following is a summary:

"Denouncing prison labor, as at present conducted, as gross injustice to the convicts, a wrong to honest labor, and a fraud on the State. Belief that convicts should labor and better that the track should labor and be self-supporting; but the great object to be reform, and not to compete with honest labor; let the wages in prisons be the same as honlet the wages in prisons be the same as non-est labor, and the profits accruing be used by the State for the payment of the fines or expense of crimes; for the support of the comvict's family during imprisonment; a fund for the convict's use after liberation; in the ab-sence of all these, to the schools of the State.

Liberal Tendencies.

A correspondent of the Ohicago Tribune. writing from Boston, gives encouraging reports of the general tendency towards Liberlism. He says:

"A few weeks ago, in a little New England village, I found among the Methodists all the principles of Spiritualism, a belief in the presence of spirits, their aid in good, and their bindrance of evil or unsuccessful action. From that small place, with its lowly wor-shipers, for most of them were mechanics, many with a difficulty about their aspirates, genuine Dissenters, to this educated commu-nity of the highest culture. I come to find the same belief expressed. Others have taken the other path, and of these the ultra-Radical prophets are Welss, Alger, and others of that ilk. It seems as if all sects were fast being merged into one or other of these widely-diverging paths, which may yet come together. even as extremes are said to meet, in a Millennium of moral ethics, which may be desirable, but, at a distance, looks as if it would be stupid,—a communiam of thought and idea, revealing a dead level of intellectual life."

Letters of Fellowship.

The RELIGIO-PHILOSOPHICAL SCOLLY granted latters of fellowship and ordination to Brothers Harry Bastian and Malcolm Taylor, on the 24th of May, 1874, constituting them "regular ministers of the gospel," and authorizing them to colemnize marriages envyhere in the United States or Territories, in due form of lavy.



Zeligio-Philosophical Journal S. S. JONES, IDITOR, FUBLISHER - - - AND PROPRIETOR. J. R. FRANCIS, - - Associate Editor, TERMS OF SUBSCRIPTION:

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If any person orders his paper discontinued, he must ber all arrearages, or the publisher may continue to send it, with payment is made, and collect the whole amount whether the paper is taken from the office or not.

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Ta making remittances for subscription, always procure a draft on New York, or Posr-Orrice Moxey Onnen, if possible. When neither of these can be procured, send the money, but always in a Registered Letter. The regis-tration fee has been reduced to fifteen cents, and the present registration system has been found, by the postal authorities, to be virtually an absolute protection against lesters when requested to do so. Elements when requested to do so. Elements and the state whether it be for a renewal, or or subscription, and write all proper names plainly. Theors are forwarded until an explicit order is received by the publisher for their discontinuance, and until pay-iment of all arrearges is made, as required by law. No names any provents.

LOOK TO YOUR SUBSCEIPTIONS.

Subcathers are particularly requested to note the ex-pirations of their subscriptions, and to forward what is due for the ensuing year, without further reminder from able office.

Upon the margin of each paper, or upon the wrapper, Will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to a Dec. 1871, it will be mailed, "J. Smith 1 Dec 1." If he has galy paid to 1 Dec. 1870, it will stand thus: "J. Emil 1 Dec 0."

CEICAGO, GATURDAY, JUNE 6, 1874.

Gross Conditions an Emanation o Nature.

How true it is that the human family advances in intellectual and moral progress, just in proportion as the physical condition of the carth becomes spiritualized or refined. Wars and internal strife existed in all their hideous deformity, in that period of the world's history where cyclones, earthquakes, inundations, volcanic cruptions, and epidemics were very common.

About the time of the crucifizion of Jesus, a terrible-carthquake shook the entire earth. The Ten Pingues devastated the world when dark crimes were committed on all sides. The Egyptians were true to the standard in which nature had placed them. In their hate towards the Israelites, they were as true to the feelingo within them, as the mother who tenderly loves her child.

When Christ was crucified, the world was not propared to receive the exalted centiments that he inculcated. True reformers are alvrove in advance of the masses, and are an evidence that the physical condition of the corth is gradually improving. Human beings

In the dim past, in the remote ages of the world, when human beings dwelt in caves and lived off of the spontaneous productions of the earth, they were on a level with the gross elements of which they were the outgrowth. A saurian monster could not exist to-day a single minute, and those huge animals that lived on this earth 100,000 years ago, could not survive a single day in the air we breath. Those who lived 100,000 years ago, who were engaged in constant wars, eating their prisoners, and living in caves and artificial holes in the ground, were true to their degree of civiliza tion. Their indulgence could not be regarded in the light of sin, with them. A repast on human flesh was as sacred to them, as the partaking of wine and bread at the communion table is to the Christian. In their gross condition, the diet of the 19th century would destroy their life in a week. The morality of to-day would be as destructive to their existence as an epidemic. Religious persecution is only one step in

advance of cannabalism. Revivals in religion always have preceded religious persecution and wars, the same as the earthquake precedes the eruption of the volcano. In various ages of the world, humanity then existing, were as far advanced in the arts and sciences, and were as moral as it was possible for them to be. As well dispense with those terrible earthquakes, volcanic eruptions, etc., that existed in primeval times, as the wars, persecutions, etc., that have befallen humanity. . The morals of religious fanatics were exalted by propageting their religion by fire and sword. To day, the morals of the nation demand life for life. In the past human life was required when a difference in religious sentiments existed. Those who belonged to the weaker church were criminals, and their life was demanded. Now, the world has advanced, and the life of that one only is required, who has committed murder. At one time in the history of this globs cannibalism was, no doubt, practiced to a very great extent. Now it only exists in isolated cases. History even extends to those remote ages when slavery prevailed

in all its deformities in every nation. During the life of Cicero, see the bloody exhibitions at the amphithestre, where human beings sacrificed their lives to satisfy the insatiate taste of a corrupt people. Such practices are almost extinct now, a remnant of which only survives in Spain at the bull fights. Humanity are advancing slowly but surely, and he who can not catch a glimpse of a glorious future, has not senses sufficiently acute to discern the condition of the past; indeed, the people are gradually becoming more temperate in their habits.

It needs, says a clear thinker, only to look back a single century, and even less, at the habits and ideas prevailing among those from whom ourselves are descended, to see that the world has passed through an appreciable space in an apward moral movement on the liquor question. The space continues to widen back-

Common Sense.

The above is the name of a new weekly paper of liberal ideas, published at San Francisco, Cal. It is a sprightly sheet, and we welcome it to our exchange list. It refers as follows to the wonderful manifestations at Oakland, Cal., an account of which we published:

"On the night of April 3rd, the family of T. B. Clark, of Oakland, was aroused soon after retiring, by the ringing of a bell. Mr. Clark went to the door, but could see no one. In a few minutes the bell rang again; and this time it occurred to him that it did not sound like the door bell. He called to Mr. Oxland gentleman who roomed in the house, think ing Oxland might be striking his clock; but he had retired. Shortly after, a noise was heard in the parlor, and, on entering, the furniture was found displaced. Soon after, the manifestations became more violent, the house trembling in every joint; heavy raps were made on the outside; a great racket was made in the parlor and dining-rooms, and finally the front door, which was locked, was burst from its hinges with a tremendous crash, and de-posited quickly at the end of the hall, without disturbing the bolt or injuring the hinges. The manifestations continued nearly all night, recurred in the morning, and commenced again the next evening, continuing in all, three days, during which, occurrences took place which would, if fully described, fill a small volume. "At present a committee consisting of Prof. Le Conte, Hon. W. W. Crane and Rev. Mr. McLean are engaged in taking the testimony of the scores of persons who witnessed the phenomena. Their report will be ready in time for the main facts to be given in our next. Until then we prefer not to publish a detailed account of the occurrences, inasmuch as the daily papers (especially the Chronicle) have devoted many columns to the matter. A great deal has been said that is untrue, but the Chronicle reports are in the main correct, corresponding nearly with a detailed account given by Mr. Clark to the editor of this paper. The witnesses generally are men of unimpeachable character, persons who could have no motive for deception; and who are above suspicion.

"Here now is an opportunity for the Cali-fornia Academy of Sciences to do a little prac-tical work, which undeniably belongs especially to them to perform. It is to make a thor-ough scientific investigation of the facts, so far as can be ascertained by the testimony of witnesses. Then, when they have learned this, let them follow the example of the Dia-lectical Society of London, and appoint a committee to ascertain the causes of similar phenomena.

We rejoice to know that the scientific men of California, are not afraid to grasp this subject. and give it a thorough investigation. To investigate it, is equivalent to becoming a believer.

The Spiritualists of San Francisco are wide awake, and their public-seances are well attended. In reference to them, Common Sense BSVS:

"For several months past, there have been held as Charter Oak Hall, on Sunday afternoons, what is called a Medium's Conference. The attendance is so large that in order to prevent disturbance by people going in and out, it has been found necessary to lock the door at 2 o'clock, the time set for the seances. An admission fee of ten cents is also charged. Ada Hoyt Foye acts as presiding officer. There are usually a dozen or twenty mediums present, grouped, near the platform the spectators being seated outside of the circle. The exercises gourrally commence with vocal or instrumental music. The audience is composed in the main of intelligent, earnest, and very quiet people. A few of the faces are noticable quite regularly, but a larger number come only occasionally. Thus there is a change of magnetic influences, and the manifestations are not always satisfactory. The following sketch of several of the meetings, will give an idea of what is usually said and done: On Sunday, April 19th, (after a statement by Mrs. Foye that without harmony good demonstrations were impossible,) there was music on the piano, then a short pause, when Mrs. Kerns, a medium, gave a description of the spirit of a blind man, who was attracted there by his child, he said was in the audience. rit not recognized. Mrs. Hendee spoke briefly, of the progress of Spiritualism generally, and particularly of the large attendance at the Charter Uak Hall seances, many being unable to gain admittance. She also referred to a spiritual society in Sacramento, recently organized by Mr. York, and which is in a figurishing condition. Soon after, Mrs. Hendee, addressing a lady, called her "mother," and described a sensation of suffocation which she felt, and said her throat was affected. The old lady said the spirit impressing Mrs. Hendee might be that of her daughter, who died of putrid sore throat. Later in the afternoon Mrs. Cummings, an-other medium, stated that the influence felt by Mrs. Hendee was that of a brother and sister, the children of the lady addressed as mother, and that the girl died of throat discase, and the boy was drowned. She was a stranger to the medium. Another medium described the spirit of a man, whose head in life was partially bald; hair sandy; blue eyes, full figure, name given as William George Wilson. Not recognized. The spirit of Edward Morgan was next decribed by a medium, as about five feet eight inches in height, long face and black hair. The spirit appeared to be draped in royal purple. The lady in whose neighborhood the spirit appeared, said she had never known any one who wore royal purple. Mrs. Kern said the spirit of a lady, who gave the name of Ra-a-mah, asked her (the medium) to speak to her husband. Mrs. K. said she did not know him. The spirit was recognized by a gentleman present, as that of his first wife. Another medium, Mrs. McKinly, told how to be become susceptible to spirit influence, relating her own experience. Mrs. Foye described the spirit of Calvin S. Greenwood; recognized by Mrs. Kerns. "Old Betsey," the spirit of a small woman, gray and lame, presented herself, but was not recog-nized. An inspirational discourse was then given by one of the mediums, in which the people were told that the spirits are endeavoring to drive out of the minds of the people the dreadful idea that the blood of Christ can re-

of the Spiritualists of San Francisco, visited the gallery. People from the interior were the principal visitors; but comparatively few of this class found time to go there, however much they desired to see the pictures. It is to be hoped the attachment will soon be released, and that an arrangement may be made to bring the pictures into town, as they are, in reality, a very strange and interesting subject for study. Can not Spiritualists assist in the matter?

Thou Shalt Not Suffer a Witch to Live.

Such is claimed to be a divine command made to Mozea. The most religious people demand obedience to the command. Prof. Patten would be expected to manifest his usual consistency, as a heresy hunter, by applauding Senor Castilla, Alcalde of Jacoba, Mexico, for his recent execution of witches It is but little over a century since men and

women were executed for witchcraft in New England. The law against witchcraft in England was repealed in 1750; in Ireland, in 1821.

Such a law is now in full force in Mexico, and as appears from a late report from that very religious country where Catholicism reigns supreme, is faithfully executed.

No heretical "Swings" are found there, to thwart the divine command, "Thou shalt not suffer a witch to live." Swing and spirit mediums would be adjudged equally deserving of burning, the former for heresy, the latter for witchcraft. Plenty of witnesses would be found to testify to the truthfulness of the charges perferred. The Alcalde, who occuples a similar position as governor of a Mexican Province to that which John Calvin occupied to Geneva in Switzerland, at the time of the burning of Michael Servetus. would look upon the torture of Swing while roasting before a slow fire, with as much complacency as did Calvin when poor Servetus was calling upon Christ, the "Son of the Eternal God," to save him.

Of religion, what enormities are committed in thy name! How very like are thy vindictive characteristics in different ages of the world1

The following is a brief notice of an execution in England in 1698, and another in Mexico in 1874; and both strictly in accordance with divine command.

Is it possible that civilization abrogates God's laws, or is it more probable that all forms of religion are outgrowth of man's ignorance, eventually to be superceded by the Philosophy of Life?

In 1698, a girl 19 years of age having eaten a leaf of sorrel, which she got from a reputed witch, fell into convulsions and vomited. She is said to have vomited needles, pins, feathers, on iron knife a span long, egg shella, etc. The accused was immediately committed. to the county jail, and at the assizes held soon after, was hanged and burned! In 1722, at Dornock, Southerland, an old woman was accused of being a witch. Her crime way transforming her daughter into a pony, and getting her shod by the Devil, of which crime she was found guilty, and burned. CITY OF MEXICO, May 18th, via HAVANA. -Senor Castilla, Alcalde of Jacoba, in the State of Sinaloa, has officially reported to the Prefect of his district, that on April 4th he arrested, tried, and burned alive, Jose Maria Bonilla and his wife Diega, for sorcery, it hav-ing been proven that they had bewitched one Silvestre Gacarias. The day before the execution, Citizen Porras as a final test, made Zacarias take three swallows of blessed water, whereupon the latter vomited fragments of blanket and bunches of hair. The Alcalde states that the people were exasperated against sorcerers, and demanded that they be burned, and the sentence was executed with his approval. He adds that he has his eye on other sorcerers against whom complaint has been made by the citizens. The Official Diario, of this city, confirms the report of the outrage, and says that several families in town have since compelled the officer to burn another old woman and her son for the same cause. The General Government has asked the authorities of Sinaloa to send a detailed report of these proceedings, and to take measures to protect the lives of persons threatened with similar violence.

are an outgrowth of matter as much as the ar reason means the architenti Nome animals are less brutal to-day, and more easily tamed than five hundred years ago, and humanity is less gross and sensual. Indeed, it is claimed on good authority that on Jan. 11, 1618, come masons digging near the ruins of a castle in Dauphine, on a field which by tradition had long been called the Giant's field, at the depth of eighteen feet discovered a brick tomb thirty feet wide, and eight feet high, on which WE9 a gray stone, with the words Thentoboch-10 Rex cut thereon. When the tomb was opened they found a human skeleton entire-Afteen and one-half feet long.

That there has been races of giants no one doubts. They were a product of gross conditions-monstrosities, and .only an outgrowth of the earth at a particular era. Their minds were as hideous as their body, and what the world would esteem as vice, was to them virtue. The day of saurian monsters has passed. The period of civilization, however, always existed in various degrees. The African has a peculiar civilization; to him it is far in advance of the whites. What is to be the future of Africa? Will the negro be civilized? To these questions Sir Samuel Baker. the great English traveler, replies in his late opeach at the Royal Pavilion, Brighton, by a very scasonable word of advice and rebuke. "It has," says Sir Samuel, "taken 18 centurico to bring the Briton to his present civilization, but the grand advance has been made in our own lifetime." Within a century and a half witches were burnt in England; and within two centuries torture still was a British inctitution. And yet, adds Sir Samuel, "our great grandfathers were as proud of their civilization as we are of ours, in spite of what we think now of their penal codes and social manners." Our railways, steamships, electric telegraphs, our gas lamps, our photography, data from yesterday or the day before; the great improvements in the sciences of astronomy, chemistry, and mechanics are almost of to-day. Let us, therefore-in the words of the great traveler-"not boast of our civilization, but only of our progress toward a desired and." Indeed, the question whether we are as yet quite clyllized might fairly be asked of ourselves. The ignorance, vice, and brutality, found in our great cities should certainly teach us to be a little more modest in our pretensions, and a little less inconsiderate in our impatience of the slow process of civilizing, or at least improving, savage negro tribés.

The different races of people exist in perfect harmony with the diversified development of the globe. There is a mental progress, intellectual improvement, in the aggregate, of all humanity. The Cannibals of Patagonia are an outgrowth of nature's savage condition. The tribal clans of Africa, when they make a repast of human flesh are only giving expression to nature in their souls? Nature is as diversified in her physical condition as the outgrowths of the same,-the human family.

ward, until we reach a time where history disappears, and there remains only tradition, vanishing, into that strange mythology of the Norsemen which exhibits a weird domain of gods and heroes engaged in "solving the infinite as one "eternal spree." Surely between those tribes of Norse barbarians, whose moral found its noblest expression in the delfication of drunkenness, and preternatural rowdylsm, and their Anglo-Saxon descendants of the present day, there has occurred an immense change for the better. And it is no inconsiderable part of the same change in the moral nature of the race that has taken place since. In England, drinking cups were fashioned so that they would not stand upright, compelling the

guest to swallow the contents at a draught. and thus aiding him to avoid the disgrace of being sober after dinner. Even in the brief experience of America, the change from a lower to a higher moral nature in this respect is a measurable one. To-day, then, we find that the human fami-

ly in the aggregate, occupy just as high a position in the scale of progress, as the condition of our earth will allow, and as heat in the atmosphere causes the thermometer to rise, so there is a condition in the physical and spiritual elements around us that opens, the avenue for the rise-advancement of the human famiily. Spasmodic efforts at reform are so many thrills of advancing physical and spiritual elements, that touch the minds of the masses, causing many to desire to suppress intemperance, and alleviate the sufferings of humanity. Such efforts, in whatever directions manifested, slways result in good. Indeed, the facts presented in this series of articles show conclusively that the dark side of life or evil is simply an outgrowth of nature, and will diminish in just that proportion that the elements in the material world become epiritualized and refined. Carl State

'Postal Money Orders.

Some of our correspondents are in the habit of sending money orders in a separate envelope from the one that contains the letter, stating what is wanted. Although such a practice is in accordance with a printed suggestion on the back of the order, it is unnecessary, and objectionable when sent to this office. It often causes delay and trouble without any benefit. No one can draw the money on orders paya ble to this office without our endorsement, 'It requires postage for two letters, when the letter and the money order both sent in one envelope, is much the better practice. We now have several money orders on hand, and no letters of instructions as to how the orders are to be appropriated, nor by whom they were sent, has yet come to hand. Send the money order and letter both in the same envelope, and always be sure to give your full post office address and signature.

About one person in fifty omits to give name or post office address. The state is much oftener omitted.

deem from sin. Various other short addresses were made, but none of peculiar interest. Rev. Winchester, who has been exhibiting the beautiful paintings of Anderson, the spirit artist, is in trouble. Common Sense says:

It is stated that the pictures composing the "Spirit Art Gallery" are in the hands of the Sheriff, an attachment having been levied on them by one of Mr. Winchester's creditors. The exhibition has not been a pecuniary success; but the result is owing mainly to the fact that the locality is too far from the business portion of the city. It required one-half day's time to go to Sixteenth street, look at

The Oakland Ghosts.

We are waiting with considerable anxiety for the report of Prof. Le Conte, Rev. J. K. McLean, and Hon. W. W. Crane, in regard to the wonderful manifestations that are occurring in Oakland, Cal. We hope that their erudition and keen discernment will enable them to comprehend the situation, without bringing to their aid poor dilapidated psychic force. If they think that the phenomenon is not of spiritual origin, but that the mysterious, incomprehensible and intangible psychic force is the cause thereof, it would be well for them to tame the wild fellow and make him subservient to the wishes of mortals. One of the most startling of the Oakland demonstrations, consisted in thrusting a large trunk through a closed door, in a manner that would bewilder anybody, and the way it traveled down the stairway, would seem to indicate that something besides blind force was the chief enginear of the occasion. If psychic force could do that, humanity should render it somewhat tame, if possible, and engage its services in porpelling cars and steamboats. Then, again, a door that was securely locked, was in a mysterious manner taken from its hinges, without withdrawing the bolts or injuring the lock. This indeed must have required great ingenuity, and demonstrates to s remarkable degree the singular intelligence and skill of Mr. Psychic, providing he did the job. Let the committee practice on that wonderful exploit, and they may succeed in inducing this highly distinguished character. Mr. Psychic, to inform them how it is done. We wait patiently for the report of this learned committee,

SEE MRS. M. S. Barber's advertisement "Old King Time cornered at last." And Mrs. the pictures and return. Not one in ten, even | O. S. Matteson's, "A Diamond Set for \$1.00.

Dr. H. P. Fairfield says: "I am moving back to Massachusetts, to my old home, Greenwich village, and you will please to so address the Journal to me. That will be my address hereafter. I will soon write you an article placing myself right in the JOURNAL. God bless you in your good work for humanity."

Little Bouquet.

The June number of the LITTLE BOUQUET will reach all regular subscribers before this number of the Journal is received. It is the best number of that gem of beauty that has yet been published. Indeed it will excel any magazine ever yet published for the enlightenment of the youth and children. Every Spiritualist and liberal minded parent should subscribe for it.

Terms \$1.50 a year. Address LITTLE Bouquer, Chicago, Ill. Specimen copies sent on receipt of five cents.

BRO. M. E. TAYLOR, of Mich., proposes to lecture to any society in the States of Michigan, Ohio, Indiana, Missouri, Illinois, Pennsylvania, New York, Wisconsin, or Iowa; three months, speaking twice on each Sabbath, for fifty dollars, provided-said society will board him and his horse free of charge during that time. Should any society wish to make such contract, it can address the same to Hanover, Jackson Co., Mich., care of A. A. Freeman, Esq.

LEVI LEWIS Writes there will be a Grove Meeting in Bedford, Monroe Co., Mich., the last Sunday in June. All true and reliable Spiritualists are cordially invited to attend. The meeting will commence at 10 o'clock A. M. All wishing to attend must come prepared with their baskets bountifully supplied with the staff of life.

BRO. J. R. RIBLETT, Editor and Proprietor of the Independent, of Ackley, Iowa, gave us a fraternal call on the 20th inst. Bro. R. is a young man of intelligence and full of vim-just the man to make his mark favorably. As a Brother Editor and Spiritualist, he has our best wishes for his prosperity, and our right hand of fellowship.

BRO. A. J. PERKINS informs us that Mrs. Parry will lecture at Plainfield, Ill., on the evenings of May 28th, 29th, 80th and 81st.

H. SHIFFER and S. Hesselgrave wrote to this office on business, but gave no post office address.

SANUEL SHIMER souds \$6 to this office, but gives no post office address.

WE received a letter from London, Minn, dated Feb. 16th, containing \$9.40, but no signature attached. Will the sender please give Dame.

BRO. R. H. WINSLOW, WE are sorry to say, is confined to his house, at home, in Batavis, Ill. He is expected to be able to go out soon. Address him at the above named place.

JUNE 6, 1874.

RELIGIO-PHILOSOPHICAL JOURNAL.

Philadelphia Pepartment HENRY T. CHILD, M. D. Subscriptions will be received and papers may be obtained at wholesale or retail, at 634 Race St., Philadelphia.

The New Church (Swedenborgian) and Spiritualism.

It has been said that family quarrels are al-ways the most bitter, and that the nearer the relationship of individuals the more intense will be their antagonism if such occur.

This is illustrated by the general tone of the members of the New Church. They claim, and we think, justly, that Emmanuel Swedenborg was a medium, while they denounce all modern mediums as impostors, or if they admit of communications, say they are all "from the hells."

We believe that Swedenborg was one of the best mediums that ever lived, and it is upon best mediums that ever lived, and it is upon his mediumship and the writings which have resulted therefrom that the fabric of the New Ohnich has been erected. We have before us a lecture delivered by Rev. Chauncy Giles of New York, one of the leading members of the New York, one of the leading members of the New Ohnich, a man of high intellectual and moral power, and we shall quote from this and make our comments. He tells us "It is not opiritism, with which it is so often confounded. It has less in common with that remarkable It has less in common with that remarkable phenomenon than it has with any other church, or form of religious belief. Our doctrines give us the means of understanding it, and clearly point out the great danger of tampering with it; but they have no accord with it; and as a church we have no sympathy with its princi-ples or practices."

This is rather indefinite, but the inference is that he refers to modern Spiritualism, under the term "Spiritism," which is generally used in a sneering way. We admit that there is, and has been, a great amount of folly and fanaticism connected with Spiritualism; that there are mediums who are not reliable, and many who do foolish things, but the spiritual philosophy is so grand that all this folly and fanaticism can not stay its onward progress. It is a religion so pure and noble in its charactor that all the fraud and dishonesty which weak men and women have exhibited in connection with it, have not tarnished its fair escutcheon.

Spiritualism' teaches that all classes and conditions of spirits can come back and communicate if they can find mediums adapted to their

cate if they can und mediums adapted to their conditions. From all these the thoughtful mind may gather profound lessons of wisdom. Mr. Giles says: "The New Church Is not Swedenborgianism. Swedenborg is no more the author of it than Newton is the author of the solar system. We gratefully acknowledge the fact that he was the dwinely acknowledge the fact that he was the divinely appointed in-strument for communicating this system of spiritual truth to men; and in doing it, we ba-lieve he has performed the greatest service that was over rendered to the world by any man. But the New Church is larger than any one man, or any society of men, as the ocean of light is broader and deeper than any plant or forest can embody, than earth or ocean reflect."

So, we say, Spiritualism is not Andrew Jack-son Davisism, or Katie Foxism, or Judge Ed-mondiam, but it is truth revealed through mediums to all mankind.

Mr. Giles says the New Church "Is a new dispensation of divine truth; a new spirit-ual age; a new era in the spiritual pro-

have in relation to man himself. From the earth, and seen darkly through the glass of nature, the spiritual world has appeared dim, vague, unreal; a realm of silence and darkness, the habitation of formless ghosts, waiting through the long night of the ages to be reembodied, and to regain substantial existence. I know there is much said and sung of the joys of heaven and the torments of hell. But, after all, it is unreal. The result is a confusion of ideas, doubts, disbellef. The real, unconscious, heart-belief of the Christian world has been, and to a very great extent is now, that we know nothing, and can know nothing, definitely and cartainly concerning the future world. But from our point of view, it is the real world. This world is the shadow, that is the substance; this is the fleeting, that is the permanent; this the vague, the indistinct, the rude, the simple; that is the definite, the clear, the complex. Its objects are more numerous, more various in form, color, quality, and more glorious in beauty than any material object can be; the lines which distinguish one object from another are more finely and sharply drawn, and the objects themselves are more distinct to every sense. The habitations of our fathers and friends who have passed on before us, are so beautiful that words cannot describe them, and all the relations of the angelic men and women to each other, and to the gene men and women to each other, and to the outward world, are adapted to the state of each one with perfect exactness. Every one rises or falls to his level, and is drawn to his place with unerring certainty, and finds these con-ditions which are absolutely the best for his good and the good of the whole community; and what is still better are the state. and what is still better, every one in the heav ens recognizes his place, and delights to be in it. Heaven is an orderly society which grows out of human conditions, human attainments, in which the freest play and the largest scope is given for the orderly delights. is given for the exercise and development of every human faculty, and the attainment of every human aspiration."

formed from an earthly point of view as we

After reading the above we are scarcely prepared for such statements as follows:

THE BIBLE A DIVINE BOOK.

"But I pass on to notice how the Bible looks from this point of view. If God is its author, and if it contains a revelation of spiritual and divine truth, it must be a very different book from one of merely human composition. It must be as much superior to any human book as its author is superior to man. An infinitely wise being could not write, or cause to be written, an imperfect book. If it contains infinite wisdom and we can find the key to its mysteries, we shall be fortunate indeed. This

will be a new step in human progress. 'To understand is to know the secret the use of fact and form. Can you understand the earth and the heavens before you have learned their secret? Can you discover the mystery in a 'thus saith the Lord' when you regard it from without, when you measure it by grammar and lexicon? Eighteen centuries of study declare that it is impossible. And now, more than ever before, are men giving up the Bible as a revelation of the thought and will of God, and regarding it as the thought of Mozes, of David, and John, because they cannot understand it. And they cannot understand it hecause they measure it by the rules of books of cause they measure it by the rules of books of human composition, and deny that it contains anything but natural facts. The New Church, on the contrary, regards it as an absolutely divine book, written in a divine style, and as much superior to any book of merely human composition as a living man is superior to a marble image of a man.

great a transformation from common opinion | and scientific data, have been increased even more on the spiritual than on the physical plane of life. Spiritualism is the religion of the age and the people, it comes with light adapted to all conditions, and is making such rapid strides that the sneers of the bigoted, the opposition of the sectarian, or the indifference of the ignorant cannot stay its progress. We rejoice to sea it permeating all conditions of society and leavening the world.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE.

[For come time past my spirit friends have been nrging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the Journal furnishes the means of reaching more individuals than any other paper on Spiritanlism. Spirits have expressed a desire that I should not only send forth the communications which they are able from time to time to give through my organism, but select some that I may report as given through other mediuma, whose names will be given with their communications. H. T. C.]

Christian Sharps.

COMMUNICATIONS THROUGH KATLE B. ROB.

INSON.

How do you do, Doctor Child? God bless you. I see now what our work is and has been, and I am glad I worked with you. These things are not now new to me. I knew that if God permitted my spirit to live after I left the form, I could return again. I regret nothing of the past, especially what I have done for mediums and Spiritualists, because that is the way to help on the good cause. My reception in Spirit-life was better than I thought I decerved.

Oh! how beautiful! Words can not express the heavenly places and homes I have already cean. I see that there is a great deal to be done yet to educate even the Spiritualists in regard to the grandeur and beauty of this home. It will be my effort to search and try to find out all the means I can to enable us to show ourselves to the people. I shall work at this with my whole soul as you know I did everything I undertook while in the form.

PROFESSOR HARE, REV. JOHN PLERPONT AND HORACE GREELEY

were present. Mr. Greeley said: I wish to tell you that a band of spirits with whom we are associated have been endeavoring to get more control of the leading minds of the press of this country. We desire to see this import-ant educational means elevated. We hope the time will scon come when spiritual truths will not be ridiculed and sneered at by the press. We are getting control rapidly. Boston is go-ing ahead pretty well. New York is rather slow. Philadelphia is coming up much bet-ter. I believe that the truth is to come out here and in the West, more than anywhere else. I love the old pioneers that are around your city, Wm. Penn and others, and we look forward to the coming centennial with much pleasure.

FATHER PIERPONT.

He said: May God bless you and enable you to give forth a light to the vorld that shall shine undimmed throughout sterhity. I am still working for the cause of Spiritualism on earth. I return with love to all, and am cack-ing to help the true Spiritualists everywhere.

MARGARET PRIOR,

of Vineland. She said, This is friend Katie's house. I remember it now. I did not know where I was. I am just as happy as I can be. Thee knows I have found George. He met me. Give my love to all my friends. Tell Thomas McClintock and Mary Ann, and Wilson Prior, that I come here, and I would like newhome.

Religion and the State, by Alvah Hovey, D. D. Boston; Estes & Lauriat. In this little work of 175 pages, the author treats on the following subjects: The Kingdom of C rist, The State, Protection of Life by the State, Protection of Liberty by the State, The Lord's Day, The Bible in Schools, Protection of Property, Charitable Establishments, General Observations and Resume. These articles were published sometime ago in the Examiner and Chronicle of New York, and were consequently directed in a course of thought best adapted to the religious constituency who were to read them. However, they are written in a spirit of loyalty, both to religion and govern-ment, and will greatly aid in clearing the minds of many good Christians who deem it sacrilege to even hint at taxation of church property, and who hold their breath in holy horror at the thought of eliminating Bible exercises from the common school. We cordially great this little book and believe it a

New Qublications.

ELENA, & novel by L. N. Comyn, Boston, Estes & Lauriat. This is an Italian tale, full of war, love and romance. Those who are partial to this class of literature will be pleased with this novel.

increases in interest.

A BRIEF nerrative of the Hutchinson Family, sixteen sons and daughters of the "Tribe of Jesse," by "Joshua." Boston, Lee & Shepard. This is a very readable history of a well known family of singers, and cannot fail to be read with interest by thousands who have had the good fortune to listen to the soul-stirring performances of the "Tribe of Jesse."

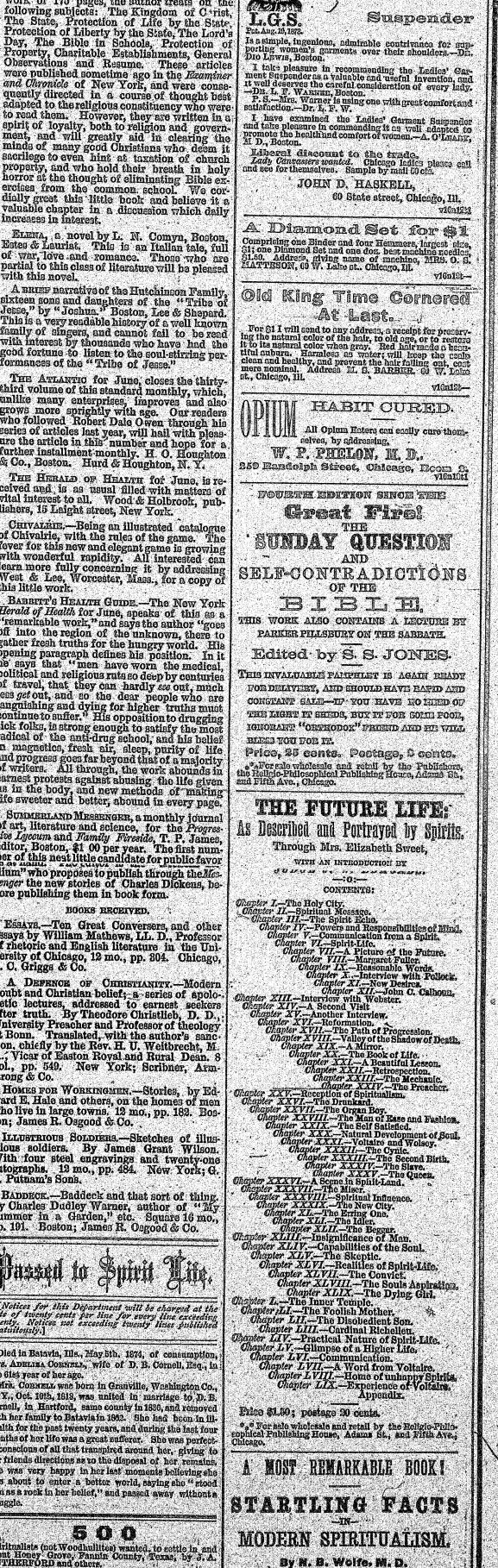
THE ATLANTIC for June, closes the thirty-third volume of this standard monthly, which, unlike many enterprises, improves and also grows more sprightly with age. Our readers who followed Robert Dale Owen through his cories of articles last year, will hall with pleasure the article in this number and hope for a further installment monthly. H. O. Houghton & Co., Boston. Hurd & Houghton, N. Y.

THE HERALD OF HEALTH for June, is re-ceived and is as usual filled with matters of vital interest to all. Wood & Holbrook, publishers, 15 Laight street, New York.

CHIVALENE.—Being an illustrated catalogue of Chivalrie, with the rules of the game. The fover for this new and elegant game is growing with wonderful rapidity. All interested can learn more fully concerning it by addressing West & Lee, Worcester, Mass., for a copy of this little work.

BABBETT'S HEALTH GUIDE.-The New York Herald of Health for June, speaks of this as a "remarkable work," and says the author "goes off into the region of the unknown, there to gather fresh truths for the hungry world. His opening paragraph defines his position. In it he says that "men have worn the medical, political and religious ruts so deep by centuries of travel, that they can hardly see out, much less get out, and so the dear people who are languishing and dying for higher truths must continue to suffer." His opposition to drugging sick folks, is strong enough to satisfy the most acce to and the anti-drug school, and his belief radical of the anti-drug school, and his belief in magnetics, fresh air, sleep, purity of life and progress goes far beyond that of a majority of writers. All through, the work abounds in earnest protests against abusing the life given us in the body, and new methods of making life sweeter and better, abound in every page.

SUMMERLAND MESSENGER, a monthly journal



5

The Ladies⁹

Garment

gress of humanity. The progress of the race is by distinct steps. It is more than development, more than ascent along an inclined plane; it is ascent from lower to higher, and plane; it is ascent from lower to higher, and different degrees of knowledge, being, happi-ness. Humanity advances in both ways—by the discovery of new principles, and then by-the development of those principles. The dis-tinct step occurs only at long intervals; it marks the eras in the life of humanity. The New Church is such a step in the spiritual life of the race.

"The New Church accepts all the great spirit-ual truths common to Ohristianity, but it makes a new use of them. It regards them from the spirit, and in the light of the spirit their real significance is seen. The promise is fulfilled, 'In thy light shall we see light.'

'Having obtained our ' place to stand,' let us notice some of the results which logically follow. Let us see how man, the spiritual world, the revelation which the Lord has made to us in the Sacred Scriptures, the Lord and this lifelook from it, and learn how they are related to each other."

By the Lord we understand he means Jesus of Nazareth, and by the Sacred Scriptures, the Old and New Testaments.

Spirits teach that Jesus was a medium, a human being, and that the so-called Sacred Scriptures are but a small part of the sacred writings of humanity, of which all nations have had more or less, and that all these are spiritual communications modified and stamp-ed by the character of the writers and the people among whom they lived. They teach that there is a living inspiration to-day superior to that of any former day, because man has progressed in knowledge and approached nearer to the Spirit-world, from whence all inspiration comes.

Swedenborgians themselves take great liberties with the Sacred Scriptures. The doctrine of correspondences, as instituted by Swedenborg, makes these scriptures all subject to the inspiration of those who read the correspondences in them, and we think it is just as it should be, for there is no inspiration that is not subject to the test of the living inspiration of to-day. We quote again from the lecture, and will say that the spirits teach us these things:

MAN MEASURED BY THE SPIRIT,

"The spirit is the real man. Man is a spirit and has a material body, which is merely a temporary garment for momentary use. As a spirit, man is in the human form, has brain apirit, man is in the luman form, has brain and heart, eye and hand, and every organ ex-ternal and internal which belongs to a human being. The body is cast into the mould of the spirit; receives all its power from it, and in every particular is merely an instrument for the service of the spirit. When man knows and heartily believes that he is a spirit, he weighs all values in the balances of the spirit. Everything is good which removes obstacles Everything is good which removes obstacles to his spiritual growth and promotes it; labor, hindrance, failure, poverty, pain. Everything is dust and polson which stimulates and feeds the natural at the expense of the spiritual, though it may be gold, honor, power. One step in spiritual progress outweighs the wealth and honor and glory of the world. From the screne point of the spirit, what contradictions are reconciled; what enigmas which have torn multitudes to pieces, are solved! Even death, that great enigms, which has been the terror of humanity in all ages, is seen to be an orderly step in life. Thus, the new age reverses common opinion, and will, in time, reverse the general feeling upon this subject. THE SPIRITUAL WORLD VIEWED IN ITS OWN

APPARENT CONTRADICTIONS RECONCILED. "The Bible is the most contradictory of books when viewed from the letter, but it is no more contradictory than nature when viewed from the circumference and judged by the cases. Get the true point of view and all the facts and particular forms fall into their places, and are seen to be perfect parts of a harmonious whole. The letter of revelations is like the windows in a grand cathedral. While we regard them from without we see bits of glass, irregular in form, various in color, artificially connected, with no necessary order or har-

mony. "Now let us pass within and get the true point of view. What a change greets us! The windows are a blaze of glory. The figures stand out in clear and living personality. We see unity of design, orderly sequence, economy and fitness of means, delicate skill in their handlings and complete success in their effect. There is no break in their connections, no bungling patchwork, no blank spaces, no contradictory effects. Light and shadow all blend in harmony; beautiful and glorious figures stand out in distinct form and clear radiance as revelations of the skill, power, and genius of the artist.

'So it is with the letter of the word. The books which compose the Bible are windows in the grand temple of the universe; earth is without, heaven within.

ANOTHER NEW STEP.

'If the New Church has found the means of substantiating the fact that the Bible is the word of God, that it is a divine truth, written in a divine style, is a revelation of divine truth, and every way worthy of its divine author; if it has discovered the key to its real meaning, the point of view in which all its apparent contradictions are reconciled, and its doctrines are seen in such a clear, rational light that they come home to the mind with undoubted conviction; and if through the parting clouds of the latter they disclose a new world, distinct, substantial, glorious, our eternal home —every intelligent man and woman will say, this is a new step in the spiritual progress of humanity; this is what we want." After speaking of Christ as being God and God Christ and declaring that the New Church

is Unitarian, he closes in the following words:

THE CENTRAL PRINCIPLE OF FAITH.

"The idea of God is central to all our knowledge and all our conceptions of spiritual and divine truths, and enters into all our motives of action and our hopes for the future. Get a clear, consistent, unitary idea of God, of God clear, consistent, unitary idea of troc, of God as a personal being, warm with human affec-tions, allied to us by human sympathies, gen-tle, patient, leving, not a cold and vague ab-straction, a mighty, invisible force; but a friend, a father, a saviour, the embodiment and source of all tender and beautiful humanities; but yet omniscient, omnipotent, the fountain of all life,-get such a view which satisfies all the demands of creation, revelation, reason and human affection, and you have set-tled all questions, you have solved the enigmas of life. The seals are broken, and the volume of infinite truth and the way of endless attain-ment lie open before you. All things become new, because they are seen in a new light; they have new meanings, new uses, new forms, new relations, and you are constantly advanc-ing to new results."

We read that Ephraim is wedded to his idols, let him alone—Swedenborg has described the Spirit-world, the heavens and the hells so that his followers get many very correct and beautiful idea of them, but as well might we take the old charts of the earlier navigators to "If we look at the spiritual world, the home of a man as a spiritual being, we shall see as means of discovery and correct observation this paper."

The materializations at Mr. and Mrs. Holmes seances have been steadily improving. May 12th, a spirit of an Indian announced his name as Romahun Roy. Then came a spirit announcing herself as Katle King. She pre-sented the most distinct form that we have ever seen materialized, either at Dr. Slade's or at Moravia. She called us all "stupid." Her voice is quite distinct and audible. She said, "Flora Cook, my medium in London, is sick to day, but not very ill."

The next day she came again and said to me, "Dr. Child, I wish you would write to. Willie Harrison of the London Spiritualist and tell him I am here in Philadelphia, and you have seen me twice." The next evening she wild for the two the Child for privile said, "I thank you, Dr. Child, for writing to Mr. Harrison. I wish you would write to my medium and tell her to come here, Tell her I am here. Her address is Miss Flora E. Cook, No. 6 Bruce Villas, Richmond Road, London East."

She called us all "stupid" again, and said, "tell my medium my hair curls," and then she showed us a long curl of fine silky hair, and permitted me to handle it. She said "I think Prof. Crooks is nonsense. He is an old maid. He has plagued my medium badly. Prof. Crooks gets all the wires and strings and lamps and everything about him. I don't like him. He is stupid."

May 15th, Katle came again. Several hands were put out and took five oranges from par-ties in the circle. She shook hands with a number of us, and requested me to write to "Mr. Blackburn, and tell him to send her medium here, as they will kill her if she stays there." Katie said she was "in London to-day and that she could come here just as quick as thought."

May 16th, Several spirits had been recognized but were unable to speak. Katie called us all "stupid;" said "Prof. Crooks is a humbug; he will kill my medium if she don't come away. Write to Mr. Blackburn, care of Willie Harrison.

I used to go to this medium's seances on Quebec street, London. In answer to ques-tions she said, "I have been in the Spiritworld one hundred years. I was eighteen years old when I went over. My father was Morgan the pirate; his real name was King, and that is my name.

Day, Colchester's Fund.

All money donated to the above-named fund is to aid Bro. Lester Day for his loss in paying Bro. Oharles Colchester's fine for not procuring a license as a Medium. Bro. Colchester is now deceased, and Bro. Day is an old man, in destitute circumstances. Send him anywhere from a dime to such a number of dollars as your ability and judgment dictate, and angels will bless you for it. Direct to Lester Day, 665 Niagara St., Bullalo, N. Y.

Z. B. Tinkum, Bridgeport, Cal..... \$1.00 G. C. Stoward, Newark, N. J..... 1.00 Mr. Howland do do 1.00

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of art, literature and science, a monthly journal of art, literature and science, for the *Progressive Lyceum* and *Family Fireside*, T. P. James, editor, Boston, \$1 00 per year. The first num-ber of this next little candidate for public favor dium" who proposes to publish through the *Mess* senger the new stories of Charles Dickens, before publishing them in book form.

BOOKS RECEIVED.

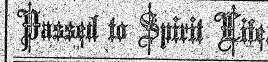
Essays.-Ten Great Conversers, and other essays by William Mathews, LL. D., Professor of rhetoric and English literature in the University of Chicago, 12 mo., pp. 304. Chicago, S. C. Griggs & Co.

A DEFENCE OF CHRISTIANITY.--Modern doubt and Christian belief; a series of apologetic lectures, addressed to carnest seckers after truth. By Theodore Christlieb, D. D., University Preacher and Professor of theology at Bonn. Translated, with the author's sanc-tion, chiefly by the Rev. H. U. Weitbrecht, M. A., Vicar of Easton Royal and Rural Dean. 8 vol., pp. 549. New York; Scribner, Armstrong & Co.

HOMES FOR WORKINGMEN.-Stories, by Edward E. Hale and others, on the homes of men who live in large towns. 12 mo., pp. 182. Boston; James R. Osgood & Co.

ILLUSTRIOUS SOLDIERS.—Sketches of illus-trious soldiers. By James Grant Wilson. With four steel engravings and twenty-one autographs. 12 mo., pp. 484. New York; G. P. Putnam's Son's.

BADDECK.—Baddeck and that sort of thing. By Charles Dudley Warner, author of "My Summer in a Garden," etc. Square 16 mo., pp. 191. Boston; James R. Osgoed & Co.



[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.]

Died in Batavia, Ills., May 5th. 1874, of consumption, Mrs. ADELIEA CORNELL, wife of D. B. Cornell, Esg., in the first year of her age.

Mra. COBNELL was born in Granville, Weshington Co., N. Y., Oct. 10th, 1819, was united in marriage to D. B. Cornell, in Hartford, same county in 1836, and removed with her family to Batavia in 1852. She had been in tilhealth for the past twenty years, and during the last four months of her life was a great sufferer. She was perfectly conscious of all that transpired around her, giving to her friends directions as to the disposal of her remains. She was very happy in her last moments believing she was about to enter a better world, saying she "stood firm as a rock in her belief," and passed away without a straggle.

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RELIGIO-PHILOSOPHICAL JOURNAL.

Items of Interest.

BRO, JONES:-May we not with pride, con-sistently and conscientiously congratulate our selves as reformers, Spiritualists, mediums, on the rapid strides that science is making in all the departments of life-s harbinger of "Peace on earth, good will to man?" Progression is the order of the day; it is written everywhere -from the sands washed by the sea, to the mountain top kissed by the fog-hank of heaven.

Progress is the modern gospel. An enlight-ened peace seems about to dawn upon the world. Where base contentions once prevailed heavenly reciprocities at last shall stand forth shining with heavenly splendor. Perhaps in no other direction does the rounding of old antagonisms into beautiful symmetry appear to better advantage than in the sphere of the wide awake physician who has the spirit of our American civilization in him-a potent power. I refer to the death-blow to quackery and msudlin swindlers by the application of the tests of advanced scientific information to the methods of applying magnetic power. The scholarly healer, starting from solid terra firma -anatomy and physiology-carries his know-ledge outward into biology, psychology and psychometry. Here he enters into the sphere of causation. Physical science resurrected becomes a savior. The processes of induction, in this higher realm, give the anatomy of a nerve, and lay down, with an authoritative (because demonstrable) voice the laws which jovern the distribution and redistribution of the nervous forces of our organic being. Un. derstanding these important data, the operator can filrect his power as scientifically as the navigator sails the seas. This, then, is the sacred unity—enlightened

ccientific data as a lamp to guide the potential curative waves of magnetic life.

"We now stand upon the threshold of a new dispensation—the most golden that ever rolled in from the sea of the centuries. We recognize the truth that the human mind is a soil, and that education is a cultivation of that soil. Education brings out that which is hidden, straightens the crooked, embellishes the unsightly, and equalizes the vigor and action of the faculties. Men's minds are imprisoned by whatsoever is false, evil, erroncous, authorita-tive, or respectable. We are here on earth expressly to grow.—A. J. DAVIS."

By this we are encouraged and incited to make new efforts; can well afford to "Labor and to wait." 'Tis' the clearness and brightness of the inner light that reflects to the coul, the knowledge, "Well done, good and faithful servant." As our feet enter new paths, offtimes the way seems dark and impenetrable; but as our pathway merges into broader fields, we as often look back upon footprints made in the conds of time, which are so easily washed from sight by the waters of misdirection, with commisseration. But hopeful for the future, with high resolves and earnest cfiorts we press forward, leaving landmarks, white tablets of immortality, that these coming after may take heart and not faint by the wayside, and their carth-lives go down into darkness and despair. Ohl how delightful it is to meet souls all iglow with reverence for the exalted spirits of the heavenly world; couls appreciating the influx of the power from the heavens, that we are feeling in this day of ours; souls full of enthusiasm by the reasoning faculties, so that

fanaticism does not frustrate the plans of the

engels. We have met many such in our earth

1

pilorimage, and trust that the future may be a repetition of the past in this respect. Last winter my system from overwork (pre Cure of husiness in my profession) needed rest and recuperation. Turning my face eastward, for the first time since I was a medium, left my husiness and took a short respite of only stopping place was my former home, Roches-ter, N. Y., where I was first developed as a medium—the spirits inspiring me with the heroism of the skies, breathing into my soul pure fragrance fresh from the love gardens of eternity, My eventful life has been filled with episodes: my career has been brilliant; my efforts in alleviating human suffering successful, and appreciated; the light that has illuminated my pathway in life thus far, has never grown dim. When physically the weakest from over exertion in healing others, then came consolation speedy and prompt. Soft spirit voices have whispered to me in the spring time, summer and autumn of life, and in the winter of years will, I know, warble sweet melodies to my heart. Our sojourn in Röchester was neces sarily brief. There are thousands of staunch. true Spiritualists in that city; also many me diums; magnetic physicians are appreciated, some of whom are overrun with business. We found this to be the case with Doctor Darrin. The doctor is a financial success., Doctor Babbitt should have had his name enrolled with Doctor Johnson's in his Health Guide. I have yet to learn that the rich exclude the poor, in receiving this heaven-sent gift of healing. Thousands of our best cures have been made without money and without price. Still we are happy and can pay one hundred cents on every dollar that we owe. When in New York we visited several medi-ums of note. We called upon Dr. Slade, and witnessed with pleasure and delight the wonderful and convincing testimony of spirit com-muning and individuality. He is a noted medium, and excites wonder and surprise in those that visit him, and withal his gentlemanly deportment has made him a host of warm friends. Dr. Slade is one of our very best and most reliable test mediums. We next called on Doc-tor Mansfield, whose mediumship is of a high order; a man of culture and refinement. He gave us test upon test of the most convincing character. We had several sittings with the doctor, and each one was to our entire satisfection. The communications were of a personal character, and would fail to interest the reader. I might mention the following, however, as remarkable tests: One morning on entering the doctor's office, his hand was con-trolled and wrote, "Do you remember I was with you, 418 Chestnut street, Philadelphis. -Benj. Rosh." This, the medium knew nothing of, and it was a most excellent test. Several relatives wrote short messages and signed their names Among the communications was one from my Indian spirit who helps me in healing. He wrote me a long communication and gave his name, Win-ka-chee, which name I have known him by for years. Being an entire stranger to Doctor Man field, this was, indeed, a remarkable test. Desiring magnetic treatment ourself, we called upon Doctor J. E. Briggs. We were very favorably impressed with the doctor. He is a gentleman of culture and an educated physician. He gave me one treatment; his magnetism was fine and soothing, and it done ns good. He has most excellent success as a healer, and we wish him God speed. By the spirits, advice we took a few treatments from Doctor Louis Schlesinger, the reformed Jew, who gave up a quarter of a million of dollars

the part of the best physicians in New York, the doctor speedily restored him. The doctor's treatments done great good.

Last, but not least, we called on Andrew J. and Mary F. Davis. This meeting gladdened our hearts not a little. Their united lives is a devotion to truth, and the harmony of their souls can not fail in finding an echo in the hearts of all truth lovers. "Well done, good and faithful servant," methinks, is already written over the gateway of heaven. We will not do homage to man, but will rejoice that human brains can be illuminated, lighting up the pathway of inspiration, for all coming generations. Everybody should get Andrew Jackson Davis' works and read them.

"Oh. Helper! Oh, Healer! whoever thou art, Let love, like an angel, abide in thy heart; Let mercy plead low for the sinful and wrong.

Let might, born of justice and right, make thee strong;

Then help shall descend at thy call from above. And peace in thy bosom shall rest like a dove. DUMONT C. DAKE, M. D.

Health Institute, 244 Wabash Avenue, Chicago, Illinois.

Male and Female Made He Them.

By attention having been called to the ar-ticle entitled: "Is the distinction of sex eternal," in the Journal of April 4th, by Hudson Tuttle, I would say that while I take no issue with the conclusions of the writer on this subject, there appears to me, an error in the premises from which those conclusions are drawn —namely: "That sex is an accident of mortal being." I have nought to do with the distinctions of sex in a future state of being. I know not whether such distinction survives our mortal change or whether it perishes with the putting off of "this muddy vesture of de-" But I think Lam - not over-bold in say-Cav ing that I do know that the sexual principle in inherent in the constitution. I will not say of the universe, though that may follow; but of the human being and not only of the human animal, but of every species and individual of the lower grades of animal life. Vegetable organisms are not under discussion in this article: neither are those higher organisms-if such exist, that are called angels or spirits. I will not retort upon this gentleman the lang-uage he employs, toward his opponents, and say, "that a slight acquaintance with the rudiments of embryology would have saved this writer from the egregious folly of such state-ments." But I will say that a more thorough acquaintance with the rudiments of sexual physiology, in the light of its later revelations, might have saved him from a possible error in

his premises. It is not at all surprising, nor at all to that gentleman's discredit, that the most important contribution to our knowledge of the laws of sex, ever made, has been made, probably, without the sphere of his observation. Other wise, he could not possibly have ignored it in his article. It has not been incorporated as yet into English or American medical literaature, nor has it been made familiar to the minds of many of the medical fraternity in this country. I allude to the discovery made within a comparatively short time, by Prof. Sixt of Germany, of the true significance of the duality of the sexual apparatusas. It is in this circumstance, the anatomical duality of the sexual organism, that the true explanation of the law of sex is to be looked for. For what purpose is the secenning, or seed secreting apparatus of the male organism made double, if not for the purpose of providing for the pro-creation of two sexes? For what purpose are the ovaries and the manime of the female made double, if not for the conception and nourishment of two kinds of human or other beings sively that the right testicle of the male se-cretes male sperm, and the left female sperm. Moreover that, in correspondence thereto, the right ovary of the female contains and sends out male ovæ, and the left female ovæ, and that the condition of the conception of male offspring is, the union or contact of male sperm with male over, and exactly the reverse for the conception of female offspring. These facts have never been successfully controverted either by argument or experi-ment. They show that the "differentiations of sex,"—so far from being an accident of the foctal stage of development, or any other stage, inhere in the nature, and are provided for in the structure of the organization. The sex of the future chick can, in most cases, be successfully predicted from the shape of the egg, it corresponding to the shape and proportions of the sex it represents. The origin of sex is, therefore, in the arrangement of the molecular atoms that comprise the germ cell of the ovum, previous to hirth, and previous to conception; and is expressly provided for in the anatomy of the organs of generation. From the experiments noted above the conclusion is that, the distinction of sex inheres in the primordial germ, ... It is true that there is great advancement in the growth of the germ before its structure reveals its sex; but this does not prove that sex is not determined before it is revealed. • Our means of observation are limited; we cannot trace a resemblance to a human being even as a whole, back to pro-toplasm, much less the distinctions of sex therein. We can only be guided to our conclusions as to the remote origin of phenomena by reason employed upon such facts as we are able to discern. Reasoning so in this casefrom the most recently developed facts, my conclusion is that the sex of things is a predeterminded condition, so far as this life is con-cerned at the least. As for the phenomenon of the hermaphrodite, he, she, or it, is the product of a double female ovum, or double ovum from the female ovaries; that is, a union of two ovæ, a male and a female, impregrated by both male and female sperm, so that the result is partly both and rightly neither. And so far from being an argument against inherent sexuality, is a good illustration of its law. That there are women with some of the mental qualities supposed to be the exclusive propery of men, and men with feminine traits of character, is true, and these are indeed, 'accidents of the organization, without special law or provision of nature, and out of the province

on the great question of Spiritual existence. Aided alone by spirit power, Mr. Home has extended his influence into the highest society which this earth affords—a personal success which might be coveted by the most anvanta-geously circumstanced. Mr. Home's address is, Poste Restante, Geneva, Switzerland. We shall give his protrait in a few weeks."

Poices from the People.

COUNCIL BLUFFS, IOWA.—Her Child writes. —My mother, Mrs. C. Follette who is 80 years of ege, has fallen in love with your paper, and wishes to take it.

Well, she may. It will carve as a lamp to her feet while the angels hold the beacon light on the other shore, towards which she is rapidly drifting. -ED. JOURNAL.

ALLEGHANY, N.Y.-C.A. Wakefield writes.-I have seen several of your papers and wish to know more of this beautiful and liberal doctrine. Please find enclosed 75 cents for three copies three months, to the inclosed names.

And this is the sentiment of thousands of the most intellgent men and women scattered all over the country. They have but to see to admire the teachings of the RELIGIO PHILOSOPHICAL JOUENAL,-ED. JOUENAL.

FAIRPLAY, COL.—E. S. Thompson writes.—I hope to pay in advance for the JOURNAL, so long as S. S. Jones edits it. I once before wrote you I would like very much to see the photograph of the most resolute and daring man in the West.

LAPEER, MICH.-A Subscriber writes.-As I have only read your paper for a short time I have but little to say beyond this—I have received more light and food for my soul in its perusal than I have from any other Spiritual paper for a year's

HOLT, MICH.-H. N. Holmes writes.-This makes eleven subscribers I have sent for the JOURNAL. It tells of a great many wonderful things that the spirits have done, but they are away off somewhere. Why don't they come aere

Thanks for all that you and others do to circulate the JOURNAL.

In reply to your question, we would say; if a few of you will join and hold circles for development, as recommended in a recent number of this paper, you will soon have plenty of good manifestations from your spirit friends, at home.—ED. JOURNAL.

SACRAMENTO, CAL.-Mrs. R. A. Dupee, formerly from Oregon, is the first one to complain to us for publishing the "Voices from the People." Our readers will agree with us that it is a very singular complaint for a true Spiritualists to make:

From week to week from the voices, the Spiritualists, through the world, learn the contiments of Spiritualists everywhere.

Those columns are the standpoints of observation, that overlook the Spiritualistic fraternity. The names and residences are always given. It affords a value ble means for correspondence with intelligent people who let their light shine to the snlightenment of the world.

Mrs. Dupee speaks in high terms of the Children's Progressive Lyceum at Sacramento. The officers are efficient, and the children are happy.

BIPTON, VT.-Bamuel Damon writes .- When people ask me my views of God. I tell them he is the great Positive; that it takes both God and

we will be pleased to meet all who may wish their health restored.

EARLVILLE, IOWA .- Austin Healy writes .-EARLVILLE, IOWA.—Austin Healy writes.— You will find by reference to your books, that I have enjoyed the reading of your paper for the last two years "without money and without price." For the benevolence and courtesy thus extended to me, you have the inexpressible thanks of a palsied old man, now past 77 years. The "beautiful home" is not far removed from the flitting, yet ever onward course of earth life, and seems now at my time of life to be luring me on seems now at my time of life, to be luring me on "over the river," with an assurance that there my journey will end. Circumstances have changed, und now at my advanced age, I find myself able to send you the money for one year's subscription. I feel thankful that I am thus situated. If I can I feel thankful that I am thus situated. If 1 can not remunerate you for the past, I can at least indemnify you for a short future—perhaps all I shall need. To be without your paper would be to deprive my remaining days of half their pleas-ure. As an old man, having a living hope in our beautiful faith, and a lively regard for the wal-fare of my kind in the future, you will pardon me for adding my tribute of aimple praise for the course you have so persistently pursued in dis-abusing the public mind of any erroneous impres-sions it may have been prone to, that Woodhull-ism and Spiritualism are connected with each other, and in teaching that the former is damnable —the latter angelic.

-the latter angelic. Thanks, venerable Brother, for the remittance, if you feel to pay it. Give yourself no anxiety about any further remittance. Good augela inspiring others who are able to sustain our hands, the JOURNAL shall go to you week after week through your natural life; laden with words of love from the supra-mundane sphere, to which we are all rapidly tending. May your pathway for the few yet allotted years in mortal life, be streven with flowers fragrant with the aroma of heaven and beauty ineffable.-ED. JOURNAL.

CHATTANOOGA, TENN.-P. R. Albert writes. -A large number of copies of the Journan having been circulated here within the past few months, has caused a spirit of honest inquiry and sincere investigation to prevail to a very great extent in our heretofore benighted community. A good our heretofore benighted community. A good lecturer and test medium was earnestly demanded, and a few souls not lacking that precious article— moral courage, succeeded in engaging the services of the semi-trance speaker, Mrs. Annie C. Torrey, of Houston, Texas, to deliver a course of four lectures on Modern Spiritualism. A crowded house greeted the speaker at her first lecture. The second lecture drew a still larger audjence and standing room was at a premium. It was a and standing room was at a premlum. It was a noticeable fact, that many prominent church people were present. All express themselves de-lighted with what they have heard: For the third lecture the largest hall in the city had to be prolecture the largest han in the city had to be pro-cured, and half an hour before the time for com-mencement every seat in the house was occupied. Among the many questions propounded by the audience at this lecture, was the following: "Are not all Spiritualists free lovers," to which Mrs. Torrey emphatically replied (in her normal con-dition and though these are some free lovers that dition), not though there are some free-lovers that believe in the communication with the spirits of the departed, there are some orthodox who believe in the doctrine of free love." The reply, so pointed, was greeted with rapturous applause; though manifestations of this kind had been strictly forbidden. Mrs. Torrey goes from here to strictly forbidden. Mrs. Torrey goes from here to Huntsvill, Ala., where she has a brief engage-ment and from there she goes to Memphis, Tenn., for a month. Mrs. Torrey has given many public scances, to the satisfaction of all honest scekers after the truth, and in leaving us, those that have heard the lectures and been present at her scances regret her early departure for other fields of labor, and are unanimous in expressing an earnest desire that she may soon return in our midst, to com-plete the good work she has begun. May God ever bless this true and noble woman.

J. R. Riblett, of Ackley, Iowa, writes: Mrs. Morse's lectures here have awakened an interest that could easily be made of great good to the cause of truth. What we need is a good test mecause of truth. What we need is a good test ince dum. Thomas Hervey, of Heron, Minn, writes: Quits an excitement has been going on here this winter concerning a peat digger; who got under spirit control and heated a woman who had been confined to her bed for over six months with a sprained anthe. Some of the neighbors think that it was accomplished by the devil while others cry humbug; but I never before heard of the Devil or humbug being used to heal the sick successfully. Timothy Phillips, of Leavenworth, Kan., says I can but express my gratitude for the able way you conduct your paper-such a noble pure Split-ualistic way. Libble Asher, of Butlerville, Iowa, pays, I like the position that you have taken in regard to Woodhullism. J. Lodge, of Junction City, Kan., says, I like your paper very well—the best of any Spiritual paper like your paper very well—the der, of Oxford, O., says that he occupied the pul-pit some 30 years of his life, and spent some \$2500 in propagating Christianity. But now he has outgrown old systems of theology, and can find a social home only in the new dispensation 'now de-veloping on earth. R. Walker, of Wauconda, Ill., writes: Things are looking more healthy in our ranks. Your generalship is good, E. E. Hoyt, of Wayland, Mich., writes: I have been a believer in Spiritual manifestations, for 25 years, but when Spiritualists or those that call themselves such, endorse free-love or Woodhullism, I have felt ashamed of the name almost, but that does not altar the fact of spirit intercourse. When I see the stand you have taken on this question, I wish every body to read your paper. Mrs. S. R. Ensign, of Bur Oak, Kan., writes: We like your valuable paper for the high stand it has taken in reference to Moses-Woodhullism. J. H. DeForce, of Cloverdale, Cal., writes: I like the stand you have taken in regard to free-love. John Adams, of Williamson, N. Y., says, "we are anxious in-quirers after the truth, and much interested in Spiritualism that is free from free-lovelsm." J. Jones orders the JOURNAL, but does not give name. felt ashamed of the name almost, but that does Spiritualism that is free from free-loveism." J. Jones orders the JOURNAL, but does not give name. of State. H. W. Power, of Centralia, Wis., writes that he likes the JOURNAL, and will remain a constant reader of it so long as it denounces the pernicious doctrine of Woodhullism. Nancy Adams, of Hartford, CL., says she is being devel-oped as a medium, and that Judge Edmonds in-spired her to write. Mrs. M. C. Culver, of Eau Claire, Wis., rejoices in the course of the JOURNAL in denouncing free-loveism. J. G. Agnew, of Millerville, O., says that reading the JOURNAL has strengthened his convictions of the truth of Spiritualism. He says we give the orthodox and free-lovers many hard blows. He induires why Spiritualist and Infidel papers are more expensive than political and religious papers. Spiritualised as those devoted to it, are not so generally circulated as those devoted to political and religious subjects, hence require a higher price. The time is not far distant when the case will be reversed, Spiritual iterature will be the cheapest in the market, in consequence of the enormous demand for it. A. S. Markam, of Washington, Kan, thinks we are donnes aread work argunst free-dovision Jones orders the JOURNAL, but does not give name consequence of the chormous demand for it. A. S. Markam, of Washington, Kan., thinks we are doing a good work against free-loyelsm. W. J. Atkinson; M. D., of Tipton, Mo., writes that he is at the service of Spiritualists, and will lecture on the "Science of Mas," etc. He will also give magnetic and medical treatment. He is opposed to promisently, and claims that drankenness leads to magnetic and medical treatment. He is opposed to promisculty, and claims that drunkenness leads to Woodbullism. All who wish the Doctor's services can direct as above. Ablaha Cole, of Mt. Blanch-ard, O., says that he thanks us a thousand times for our paper; without it he says he probably would not have learned of Spiritualism. S. S. Bellah, M. H. Carakoden, J. A. Hall, S. S. Rosies, A. G. Nichols, H. H. Post, Leonard Dow, D. Hurst and G. A. Holland write to this office, but give no post office address. Mrs. Mary Calvert, of Beloit, Wis., writes: Our good Brother, T. B. Taylor, aroused quite a spirit of inquiry among the people here by his lecture given Sunday after-ncon; on "Why am I a Spiritualists?" The cry came up from hundreds of hearts, give us a sign; came up from hundreds of hearts, give us a sign; or in other words, send us a good fellable medium for materializations, that we may know that our loved ones live. Mrs. Copeland writes from Iowa, speaking in high terms of the lectures of Mrs. H. Morae M A Hines of New Philadelphia O apeaking in might terms of the fectures of Mis, h. Morse, M. A. Hines, of New Philadelphia, O., writes: I rejolce in your firm and decided stand against Woodhullism. May Spiritualism ever battle against the dross and dirt that naturally And entered the held as a nearer. The possesses a strong, healthy physical organization, with a wonderful stock of animal life, and ought to be a most successful healer. The doctor has performed hundreds of remarkable cures. The great and well known actor, Joe. Jefferson, had lost his sight, and after repeated failures on

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back on us. Wm. Samuby, of Ellsworth, (no State given) writes that the Liberals in his section are dead set against Woodhullism. J. W. Taylor, of Morpeth, Canada, sends us fifteen trial subscri-bers. Thanks, Brother, for your efforts in our bobalt behalf.

JUNE 6, 1874

MORES-WOODHULLIEM IN A NUT SHELL, with an Appendix—42 page pamphlet for ten cents, by mail. Everybody should read it. Address RELIGIO-PHIL. PUB. HOUSE, Chicago, Ill.

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Mrs Robinson will furnish the remedy, and cand it by mail or express to all who may apply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

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Mothors, Mothors, Mothers.

aning a subserve that

of a discussion on the law of sex. H. P. SHOVE, M. D.

Mr. Daniel Douglass Home.

Knoxville, Pa.

The second s

This distinguished medium, in a private letter to a friend in England, says:

"You will be sorry to hear that my health has but very little improved, and that I will be unable to visit England this Spring, as I in-tended doing. From time to time I have had some very beautiful seances this winter, and I trust have done a little good; but I am auxious to do more. The kind guardian spirits have arranged what I am to do this summer for my recovery, and I can only hope for success."

In speaking of Mr. Home, the Medium and

man to make all things. God can not make a watch, an engine, or any such machinery, neither can man make the material from which to conconstitutes the bouy or the spirit or spiritual body, I think that A. J. Davis has the most reasonable views.

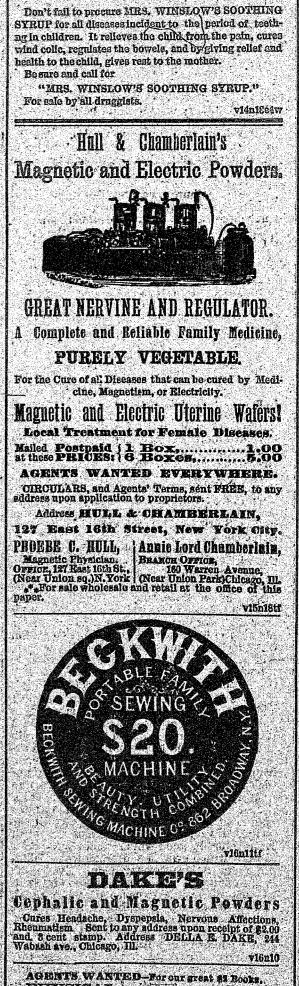
PARIS, TEX.-R. R. Roberts, M. D., writes,-1 have been out on a lecturing tour of two months, during which period I spoke in Sherman. Deniduring which period 1 spoke in Sherman. Deni-son, Whitesboro Gainesville, Pilot Point, Denton, Lionisville, and Hong Grove, giving from two to six lectures in a place. I found the people will-ing and glad to attend my lectures, except in menton, where an organized mob, headed by the officers of the law, and sustained by the miserable Christian editor of the Monitor, attempted to deter matters found they course. deter me from finishing my course, but they ignobly failed. Intolerance is a despicable crime, and one of the lingering remains of barbarism.

MORRISTOWN, MINN,-Harriet E. Pope writes.—You see by the names I send you, that we still live, and that others are trying to learn of our beautiful philosophy. The persons to whom the Journan is to be sent, are all investigators, trying JOURNAL is to be sent, are all investigators, trying to solve the problem, "if a man die, shall he live again." Thave just received a photograph of one of Anderson's pictures, which you sell, and. it is pronounced by all who see it, to be the finest specimen of work they ever saw. It seems to me that such phases of mediumship, as Anderson's, Bastian and Taylor's, and others, ought to open wide the gates of the future, that all may see and know that Spiritualism is true. Long live the JOURNAL, and all workers in the field. JOURNAL, and all workers in the field.

HARRISBURGH, O.-E. Manning writes.-I will now tell you just what occurred at the sitting I had with Sister Blair. She was immediately fu-fluenced by her Indian guide, who controls her organs of speech. She asked me no questions. During the sitting, while painting or delineating character, she is totally unconscious of all that transpires. She never had any knowledge of mainting herself, nor does she claim to be any painting herself, nor does she claim to be any thing else than an instrument in the hands of her spirit guides. She commenced a \$20 painting for me and made very, considerable progress, in an hour. Her Indian control says every flower she paints is brought there by the spirits, and copied by the painter-man, as she calls her mechanical control.

HOCKRAN'S MILLS, PA.-I have often said that after death, the spirit took a journey to a land whence no traveler ever returned. I said this in the presence of people who claimed to have seen and heard what they styled ghosts. I know, as all the neighbors here, that at a dancing know, as all the neighbors here, that at a dancing party, some twenty years ago, two individuals declared they saw is person who had been dead quite a long time. I told them they must have been mistaken—it was fancy; whereupon one de-clared, that if he had ever seen that individual in his lifetime, he saw him then and there. He also told me that he reached out his hand towards what he saw and lolity variabed. "There is an what he saw, and lol it vanished. There is an instance of a house near by, where the occupants have frequently and distinctly heard footsteps about the house; and have heard the door open and close. Yet I can't believe; I must see and understand more fully what there is in these, to me, strange phenomena.

me, strange phenomena. NEW YORK, OITY.—Dr. Thomas J. Lewis writes.—The only warmth and light the inhabi-tants of Gotham have received during the dull season, has been from one or two Spiritual Ros-trums. Instead of having but two places in a city of half a million of people, where the natural spiritual gospel of angelic truth can be heard, there should be at least fifty places. But most of the creed churches are stealing and preaching our Spiritual thunder without giving due credit to the Rochester Enockings, which has spread liss gospel over the world, and knocked a vast amount of creed nonsense out of their prejudiced brains. Brother Lyman C. Howe's meetings are well attended, and prosperity seems to attend the brains. Brother Lyman C. Howe's meetings are well attended and prosperity seems to attend the Spiritual gatherings at Robinson's Hall. My wife's health has much improved since we left Chicago, and with her truthful clairvoyant powers, gives perfect satisfaction to all akeptics who call at our office. My associate, Dr. Tryon, is no doubt the best Psychometrical reader in America, and best paychometrical reader in America,



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JUNE 6, 1874.

RELIGIO-PHILOSOPHICAL JOURNAL



Articles called by its name are dres, and it is well known that they destroy, not restore, the hair. This is the ruser and onur real restorative over dis Dawn, a Novel of intense interest to progressive while children pass hours in looking at the pictures of Birds and studying their descriptions. covered. It is as clear as crystal, pure as amber-a delleions wash; having, however, a slight dust from its perfume. It keeps the hair fresh, moist, soft, tractile. It restores gray hair to its original color by the simple process of new growth. Use it straight signg, and at SEVENTY YOU will have the hair you wear at SEVENTREN OF TWENTY-SEVEN, as its he-bitual use is a certain preventive of falling of, baldness, and grawhair. "The method of play is new and exceedingly inter-Social Evils, by Mrs. M. M. King Spiritual Philosophy vs. Diabolism, by Mrs. H. M. King Spiritual Songe, by S. W. Tucker Spiritual S Cloth Debatable Land. Hon. R. D. Owen, Diakks-A. J. 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Infaitesimal animalculas, discoverable only with a powerful microscope, infest the roots of the human hair and scalp when neglected and nahealthy. The Restors-ity contains their perfect bane, selected from Nature's tore-rooms, which ingredient the Patentee has the sole right to use. It destroys these, fremoves all impurities, fructifies and fertilizes the scalp-treating only causes. tian Union. Syntagma . "We fully and cordially endorse the above."-REL Syntagua System of Nature, or Laws of the moral and Physical World, by Baron D'Holbach Starling Ghost Stories from Authentic Sources Self Instructor in Phrenology, Paper,...... PHIL. JOURNAL. \$4 04 03 3.09 50 50 Price, 75 cents, sent free by mail. *.* For sale wholesale and retail by the Religio-Philo-sophical Publishing House, Adams, St., and Fifth Ave., Exeter Hall, a Theological Romance, Clorn.... Paper Empire of the Mother over the Character and Destiny of the Bace, by H. C. Wright. Paper Cloth.... Rectrical Psychology, Dods. 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RELIGIO-PHILOSOPHICAL JOURNAL

Rew Rort Department. BY...... D. BABBITT, D. M. Bubecriptions and Advertisements for this paper re-oelved at the New York Magnetic Caro, 497 Fourth Avenue, by Dr. Babbitt.

8

Heresy.

The Catholics had their Æcumenical Coun-cil for the purpose of the greater unity and power to meet the spread of heresy, and the Protestants goaded by the keen thrusts of the Scientists, Liberals, Spiritualists, etc., are flocking into each other's arms, and forming flocking into each other's arms, and forming bonds of unity in the shape of Evangelical Al-liances, World's Alliance, Tract Society, Sun-day School Union, etc. The hosts of truth and error are marshaling for the great battle. In this great warfare Spiritualism takes the lead, and is at the van of progress, so far ahead of most church members as to be considered by them as fearfully dangerous in its tenden-cies. It differs so widely from their views that they conclude it must be of the devil, and yet there is such an inexpressible consoand yet there is such an inexpressible conso-lation and sweetness in the thought of communing with the departed dear ones that many church members and clergymen even stray into our assemblies to get comfort. A lady ma-dium of New York, told me that many clergymen, doctors, merchants, and persons in the highest circles of society were constantly call-ing on her privately for sittings, and a medium from Philadelphia told me that five clergymen had been converted to Spiritualism by the indisputable facts and tests received through Lim. Judge Edmonds received letters from nearly all parts of the world asking for proofs. Fimmortality.

WBut the departure from old trammels is seen inside of the church, which has changed immoncely in a quarter of a century. Some of the pastors like Beecher, and your Swing of Onloago, have gone so far ahead of the gener-al church as to alarm their members, and bring about church trials, and some of the leading metropolitan press here make any amount of fun of said conventions, and tell them to mind their own business, and allow each man to have freedom of opinion. My old friend, Rev. J. Hysti Smith, a staunch Baptist, and one of their best preachers, advocates free communtheir best preachers, advocates free commun-ion; and this alarms the carnest and rather subharic and mercurial Rev. Mr. Fulton, who opposes him. The New York Heroid gives Multon al scathing notice and speaks of the puerite distinctions made by the Christian sects; the genuine Baptist insisting upon 60 gallons of water for baptism, while the others cay a few drops will answer just as well. They thus insist upon quantity instead of quality, and quibble about useless forms when they fitted be in dead carnest about how to bless the suffering people around them. lie suffering people around them.

As another evidence of sectarian decline it is surprising how generally such journals as the RELIGIO PHILOSOPHICAL JOURNAL, BANNER OF LIGHT, and Spiritual and free-thinking books cre spreading in all directions, and how the people's minds are becoming more and more indifferent to the old notions. A highly intelligent gentlemen just returned from Europa and now strending Robinson Hall here, to hear our truths and see our tests, esys he has been around the world good deal and has nover seen a religion that shows good common conso until he heard Spiritualistic truths. The ablest men of Europe as he admits, are tending cithes to Spiritualism or Atheism. This gentleman had a special reason for inquiring into the truths of Spiritualism, as he had lately lost o dear friend, and wished to know the proofs of immortality. But hundreds of other points could be given on this bide of the question which thus and space must preclude. I some-times rejoice "with exceeding great joy," when allies rejoice "with exceeding great joy," when Lees the people more and more opening their cyca to take in the higher and holler truths of life which shall so happing and beautify the whole man, healing the body and exalting the coul. By all means, let us be heretical with reference to the follies of old beliefs, but true to all their truths, and then press, forward to, the still granden truths' which and being let down from above (1 V W/ 57 16

for examples Italy, enslaved and abused for centuries and at the mercy of foreign tyrants which has shaken off or is shaking off the Ro-man yoke and coming again to the light. Spain, the nest of the Inquisition and of Je-suitical institutions, what is it reduced to? A missrable wreck. France there tax civil miserable wreck. France-there, too, civil wars, internal dissensions, continual revolu-tions. What is now that grandenation? Still, that is a Catholic country. And Ireland, of which so well Mr. Cotte writes as the land of saints, in what condition is shet In slavery, because she does not yet believe what her son, Moore, said, "The tyrant will throw of his crown when the priest his book." The fall of this religion will be nothing but an axiom when the people shall recognize these facts which have led him to renounce Catholiciem.

ROMAN CATHOLIC.

It is reported, on what is said to be good authority, that not less than 3,000 Catholic priests have left the Roman Church in this country for various reasons, and are now engaged in secular pursuits here.

William Craig, a farmer, of Augusta, Me., possessing property valued at \$40,000 or \$50,-000, hanged himself last night in his barn with a trace chain. He was aged seventy, and was one of the founders of the Baptist church in this site. this city.

NEW YORK, May 14th, 1874.

FRIME JOULS.-I send the above items, clipped from the New York Herald of last Sunday.

Mr. Cotte's letter indicates that he is in search of a better God than Papacy has been presenting for the past 1800 years. No two of the varied creed Gods are alike, and they cost the members of the churches from \$1,500 to \$12,000 per annum to get even a homeopathic dose of evidence of the existence of such undefinable male Gods.

Bome few years ago, I published my cele-brated "Creed Crusher," or "Spiritual Mill," for pulverizing creeds, a large, beautiful colored engraving, with a sermon entitled "God Found," and I have repeatedly offered \$1000 to any priest or layman who would success-fully refute the evidence of Dr. T. J. Lewis' "Defined God," but not one of them has yet dared to face the music of nature's truths; as I have presented them. My "Defined God" costs but three dollars, which is much cheaper than paying \$12,000 per annum to priests to get undefined Gods unsuccessfully pumped into their brains.

The third pious scrap indicates that the Baptist creed was not strong enough to keep him out of the world's hells, so he hauls himself into the Summer-land with a trace chain. He would have felt much better, and lived longer, by spending his money among the poor and needy, or building up Spiritual Temples and journals to disseminate the glorious truths of our spiritual science.

We are still converting souls to the spiritual faith at our scances, at 1284 Broadway, and helping undeveloped couls to progress in the Summer-land.

DE. THOMAS J. LEWIS. New York.

Quarterly Meeting.

The Spiritualists of Rockford, Kent County, Michigan, will hold their Quarterly Meeting at the Spiritual Hall in said village, on the 12th and 13th of June, commencing on the 12th at 10 o'clock, P. M. Prof. Grimes and Elder Stewart will be the speakers of that occasion. The spirit artist, Mr. Gifford, is expected to be in attendance at that time to attend to his art of the dusiness. Brother Stewart will give a lecture on Woman's Rights, on Friday evening, June 11th. A cordial invitation is extended to all to

(Continued from first page.)

her place and fell at once asleep again. Thus seeing no hope for myself, and in the firm be-lief-why I did not know-that I was going to die and what occurred was nothing but instantaneous death to me, I conceived but instantaneous death to me, I conceived the idea of saying the Lord's Prayer. This thought had scarcely struck me, when the man at my side abruptly withdrew his hand from my lips and said very loudly, "Thou willst not kiss my hand? Well, then, here is what is to befall thee!" With these words he laid with his right hand upon my night-table, close to me, a scroll of parchment of the size of a common sheet of writing-paper, and when he withdrew his hand from it I distinctly noticed the rustling sound of the unrolling of a thick the rustling sound of the unrolling of a thick sheet of parchment, and even saw from the corner of my left eye one part of the scroll, which remained in its half-unrolled state. The apparition at my side then turned away, made some strides forward, stopped before the shrine, covering with his figure the lamp in front thereof, and commenced to loudly and distinctly recite from beginning to end the words of the prayer I had purposed to say, wherewith he bowed slowly from time to time, the light of the lamp appearing and disap-pearing with every change in his position.

After he had ended the prayer, with another how he stood erect again and motionless, as if waiting for something. My own condition, however, had not changed in the least, and when again I had the mental wish to say the when again I had the mental wish to say the prayer to the holy virgin, he equally loud and distinctly began to say this as well; and the like happened with a third prayer to which I directed my wishes in thought. Between the two last prayers a pause occurred in his recit-ing, which lasted just as long as it took the wet-nurse, who had rison again, to nurse and swathe the baby; and rock it to sleep again. During the recital of the prayers I heard dis-tinctly every time the clock struck which tinctly every time the clock struck, which caused no interruption as well as every movement of the nurse and the baby, whom I longed passionately to have near me, to take leave of it and to bless it, since I expected my death. No other wish entered my mind; but even this was not to be fulfilled.

The clock struck three. Quite suddenly I then remembered that the six weeks after the Holy Easter-festival had not yet elapsed, and the time not yet passed, when, according to the Rites of our church at that hour the Easterverse, "Ohrist has arisen," is sung in all churches. I at once felt a fervid longing to hear this holy song, and, lo, as though in an-swer to this, suddenly resounded from a far distance the divine notes of the holy song as though executed by some numerous choir in unmeasurable height! The sounds came near-er and nearer, growing fuller and clearer, and I perceived an unearthly harmony, never heard before, the delight of which made my breath stop, my fear of death cease, and inspired me with a blissful hope, that those sounds would entirely swallow me up and carry me into infinite space. In the choir singing I could distinctly discern the words of the holy song, which at the same time were responded to by the apparition. Suddenly the whole room was overflowed by some blaz-ing light, totally strange to me and so dazzling, that I was unable to distinguish anything, either the flame of the night-lamp or the walls either the name of the night-samp or the wans of the room, or even the apparition. This blaze lasted some seconds, during which the counds, too, reached their highest, most deaf-ening and inconceivable power! After that the blaze became less dazzling, and I could again distinguish the figure before me, though not any more in its full length, but from its head to its waist only. Still more wonder-fully it appeared,—the outlines of the figure grew more and more indistinct, and it dissolved, as it were, in the light, just in proportion, as this became weaker, and at last extinguished. With the figure, the parchment scroll at my side vanished in the same manner. At the rate the light diminished, the sounds likewise receded, as slowly and gradually as they had before approached. I then felt that I was losing my consciousness and going into I was losing my consciousness and going into a swoon, which actually set in shortly after-ward, accompained by the severest spasms and convulsions of my whole frame. This fit awoke everybody in the house, and in spite of all medical assistance, lasted till 9 o'clock in the morning, when the convulsions were at last effectually stopped and I was restored to consciousness. I remained, however, motion-less for the next three days in consequence of weakness and exhaustion consed by a server weakness and exhaustion, caused by a severe hemorrhage from the mouth during the attack. On the next day after this dreadful event, we received the news of the illness of my brotherin-law, and about a fortnight later, that of his death, which had occurred in that night from the 12th to the 13th of May, at 5 o'clock in the morning To this I have to add, that my sister-in-law. who, a few weeks after the decease of her husband, had come with her family to live with us at Romanoff Borissogliebsk, in a conversa-tion with a lady visitor mentioned in my presence, that her deceased husband had been buried with long hair hanging down upon his shoulders, and a large beard, which had grown in a remarkable way during his illness. She made further mention of a curious idea of the people, who, instead of the poor woman whose strength had completely failed, had been charged with the funeral. Unable to find any-thing more suitable they had clad the deceas-ed in a long robe of black cloth, expressly made for the nurnege made for the purpose. About the character of the deceased Sengircej, which was a very peculiar one, and her relations to him, Madame Aksakow made some further communications, which may serve as hints to the explanation of the wonderful event. Mr. Sengireej was of a reserved disposition, very little and only reluctantly communicative, habitually melancholy and morose, though at other but rare times, given to spells of excessive hilarity. In his melancholy mood he could sit for two, three or even eight and ten hours in one place, without stirring or uttering a single word. He then kept away from the usual meals, and abstained from all food, until this spell ended by itself or some unexpected event. His mind was not particularly bright, and his views, perhaps in consequence of his medical profession, were materialistic, although he led a very regular life.zoHe believed in nothing transcendental, much "less in spirits, ghosts and the like. With Madame Aksakow, he used to be on somewhat ill-terms, because Mad. A. was in the bable of taking the part of one of his abilities habit of taking the part of one of his children, which from its very birth he had always and without any apparent reason, signally neglect ed in comparison to the others. He took of fense and was angry at Mad. Aksakow defending the poor little creature, to whom she dad takon a liking, on frequently repeated occa-sions. In his last visit with his family at Romanoff about half a year before his death, they had had a serious altercation about thiswhimaof his/and had parted with marked coolness.

Spiritualism, Old and New.

The best record of what we may call old Spiritulism is to be found in the Bible-a book filled with excellent stories of special providences, miraculous deliverances, angelic vislons, spiritual ecstasies and the like. A view of the prominence of this characteristic of the Bible may be had from the following statistics copied from the Berean, of marvelous events recorded in the Bible:

- Supernatural omens Significant dreams
- Appearances of supernatural beings Supernatural visions
- Miracles specifically mentioned 175 Direct communications from the Lord 449

778 TOTAL,

14

28

- 51

66

The light which is thrown on this phase of the Bible from many well-attested phenomena of modern Spiritualism can not wisely be disregarded by those who are sincerely loyal to the spirit which permeates the Bible.

Many of the spirits who now communicate, confess that Christ was the greatest medium that ever was on the earth. The accounts given of him in the New Testament are quite in accordance with this view. For instance, he was able to read the thoughts of those who were around him. This is a common power among Spiritualists of the present day. No-tably he was a healing medium, for he cured thousands. He had the gift of Clairvoyance, as when he said to Nathaniel, "When thou wast under the fig tree I saw thee." Christ's walking on the water was kindred in its character to the levitations of the human body exacter to the levitations of the human body ex-hibited in our days, a striking instance of which was given not long since in the N. T. Tribuns. William Crookes, F. R. S., well known to the scientific world as the editor of the London Quarterly Journal of Science, and also of the Chemical News, is publishing the results of many years' scientific investigation of spiritual phenomena. He arranges the phe-nomena in twelve classes. In class six, where he describes the levitation of human bodies, he says, "The most striking cases of levita-tion which I have witnessed have been with Mr. Home. On three occasions I have seen him raised completely from the floor of the

room. "There areat least a hundred recorded in the ground stances of Mr. Home's rising from the ground in the presence of as many separate persons and I have heard of the most striking occur-rence of this kind from the lips of three persons—the Earl of Dunravens, Lord Lindsay and Captain C. Wynne—each giving a most minute account of what took place; no fact in sacred or profane history is supported by a stronger array of proofs."

In view of such testimony as the above we can more intelligently believe the story how the Spirit of the Lord caught away Philip, while he was on the road from Jerusalem to Ethiopia and that he was found at Azotus. In this connection we might say that it is re-ported from England and believed by many that the actual transportation of a person from one town to another has been accomplished by the spirits.

the spirits. The spiritual effect of what is called a scance, was well understood by Christ. "Where two or three are gathered together in my name there am I in the midst," and the practical result of this kind of gathering is shown in the last chapter of Luke. The prep-aration for the wonderful manifestations of the day of Partecest was in modern because the day of Pentecost was in modern language a protracted scance. The order to the disci-ples was, "Tarry ye in Jerusalem until ye be endued with power from on high;" and we must remark the favorable conditions in the



JUNE 6, 1874.

THREE EXTRA NUMBERS FREE TO NEW SUBSCRIBERS.

The Jenuary number contains a remarkable crifcle by SECTOR DARWIN, con of the great naturalist, entitled Sanitary Restrictions to Marriago. livery numerical person, male or female, abould read 16.

The February number contains:-Emlightened Motherhoud,

By Lins, R. Commit-Sox im Education,

BIT LIES. MORAON LIANN.

THE HERALD OF HEALTH for March contains: 1. HEALING THE SICK BY PRAYER. By John Kelly, London.

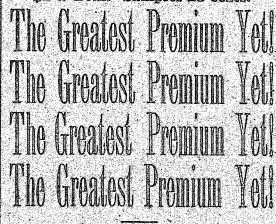
THE HERALD OF HEALTH for April contains in full that remarkable paper, by Wm. Orookes, entitled

An Inquiry into the PHENOMENA CALLED SPIRITUAL. This is probably the most remarkable paper concerning Spiritualistic phonomens yet published, and is more

startling than the wildest dreams of the imagination. THE HUBALD OF HUALTH for May contains the following valuable articles: "The Cost-of-the Sot;" "How Shall We Ventilate?" "Palmonary Consumption;" "How a Daughter was Educated;" "Brief Thoughts on Habit;" "A Sensual Life is a Miserable Life;" "Dr.: O'Flanagan and His Wonderful Cures;" "Chats with the Children." Studies in Hygiene contain interesting articles on the following subjects: "Oatmeal and Brown Bread," "Short Breath," "Backache," "Cure for Inebriates,""Abdominal Supporters," "Tobacco and Ventiletion," "Skirt Supporter," "Our Grandmothers," "Women and Temperance," "When to Send Children to School," "Weak Chest," "Furs for Children," "Crooked Folks," "Childbirth Without Pain," "Is Alcohol a Foods" "Hydropathic Treatment for Sick Horses," "Is Alcohol a Stimulant, or What?" "Cheap and Desirable Homes," "Teototalism and Health," "Experiments with Alcohol," "Sea-Sickness,"

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A Catholic's Reasons for Becoming

ATM. Cotte's letter in a late issue of the Mardid has called forth other replies more nu-merous than those elicited by the letter to which his was an answer. And among the number from which to choose we select one Number from which to choose we belect one by a native of sumy Italy who sight thinkelf "Rationalist" He was reared a Catholic; and he gives some of the reasons that induced him to give up that form of faith and accept one which he thinks is much simpler and more ra-tional." His, young mind, he says, set up an ideal. God, altogether different from the God which the cateonism and the Bible revealed as

which the catechism and the Bible revealed to him., "I felt," he says, "that the God, of a universal deluge, who acommanded Abraham to kill his son; who approved the selling at such price a plate of soup to a hungry brother, forgiving the same personage for deceiving his own father; the God destroying cities with men, women and children, by a suphurous fire; sending the plagues in Egypt, and order-ing Gideon to arise in the dark of night and murder the enemy, whom they styled enemy of God, for liaving a different religion fromof God, for liaving a different religion from-theirs, could not be mine. All this to me was not the work of God, bits or men and bid dies. Could the great Creator of the universe, d bains personifying all perfect virtues to us known and more to usincomprehensible, kill, dvate and desired life, own work? If is not more natural than for a buman, being to kill, his own offspring a thing which even the most feronicus animals do not do." Radion-alist," however, learned to believe in God and in the immortality of the soul; but he could not bring his mind for the reception of Christ, with all his philosophical, and imperiabable evangelical maxims of liberty, could not believe, that God required the mystery of a Trinity, which, he said, was borrowed from Brahma; Vishta and Siva. He could not secept in Formative cles as facts; nor could he accept the death of cles as facts; nor could he accept the death of Christang an atonement for phonenity's sine.

Christ, as, an atonement for i humanity's sine, considering that this is among the smallest and memory of all the planets in God's great uni-vage. While he believes Caristato be the createst of the great, he cannot "accept him as the Son of God in the cliving sense. "Ration-slist," has, however, a created of his own devis-ing. It is briefly this: setting of God, and the immensity and perfect harmony of the universe reveal his goodness and greatness and rever, "He believes that" there are rules for men as there are rules for planets, but the former are to be guided by their intellect and resson in the choice of sign and wrong. "Ta-tionalist" believes that rules in the lect and resson in the choice of sign and wrong. "Ta-tionalist" believes that rules in the bases of

be with us. Those from a distance will be provided for free of charge. Come all and let us have a good time.

WM. HICKS, Pres't, E. R. KEEOH, Sec'y.

Annual Meeting at Sturgis, Mich.

The Spiritualists of Sturgis, Mich., will hold their Annual meeting in the Free Church in the Village of Sturgis, on Friday, Saturday and Sunday, June 19th, 20th and 21st. A. General invitation is extended to all. The

friends at Sturgis will do all they can to entertain strangers from abroad and those that can not be thus accommodated, can find places at private boarding-houses at reasonable rates. Able speakers will be in attendance to address the people. Mrs. Blair, the spirit artist, will attend the meeting. BY ORDER OF COMMITTEE.

S Carling

.a ricar Convention.

The Second Quarterly Convention of the Iowa State Association of Spiritualists for 1874, will be held at Fort Dodge, in Berry's Hall, on the 27th and 28th of June, commenc-

ing at10 o'clock, A. M. Believing that the agitation of thought is the beginning of wisdom, we extend an earn-est and cordial invitation, not only to Spiritualists, but to all of whatever name or creed, to attend and join in the investigation of the attend and join in the investigation of the problems of the age and the search after ituthan Apeakers are Warren Chase, Dr. C. P. Sanford Mrs. H. Morse, Capt. H. H. Brown and others of Guests will be entertained as far as possible of menous EDWIN CATE, Pres't.

MRS. J. Swatn, Sec'y, **

Spirit Cures Spirit Presence. Fully Re-

MRS. A. H. ROBINSON, DEAR SISTER:-I. enclose you \$5 and a lock of hair for a diagno-sis and prescription for my son. He is fifteen years old and west sticked with rheumatism last October-alightly at first. He has never since been clear of it, but is now getting worse defined is confined in for and can scarcely. more: and a contrast of the second of the second se cured me also of rheumatism and dyspepsis; therefore I place more confidence in your mediumship than all the Alopathic of Homomediumship than all the Alopathic of Homo-pathic doctors in this Dominion: May you prosper and continue to be governed, by wise and competent spirits, who love to cure sick and subscript mortals. We have a subscript mortals in the subscript Yours fraternally, South Jordan, Canada, Oht., May 14th, 1874.

tionalist" believes also that religion is needful for man, bell even as samplen. He knows of no religion and he is sorry to say a copecially all religions and, he is sorry to say a copecially the Catholic, neve been transfigured and even revened by priors." What, so sakes will the revened by priors." What, so sakes will the this, he says, is not a utopian idea of his, but is derived fave the prior of his, but is derived fave the prior of also by priors. To fave a so sakes will the this, he says, is not a utopian idea of his, but is derived fave the prior of also by priors and a source of the prior of the this, he says, is not a utopian idea of his, but is derived fave the prior of also by prior of also by prior of the prior sent modul No investigator a

in which indicarry and then constructed by the second seco

expression "they were all with one accord in one place."

Christ's promise "I will give you a mouth and wisdom that all your adversaries shall not be able to gainsay or resist" is a promise to make speaking mediums of his disciples. The acknowledged difficulty of producing manifes-tations in the presence of skeptics is parallel to the obstruction encountered by Christ when he could do no mighty work because of their unbelief.

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