

# RELIGIO PHILOSOPHICAL JOURNAL

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NOTED TO

ROMANCE AND GENERAL REFORM

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

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### MY MARY

BY MALCOLM TAYLOR

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

When the brook in the sunny glade gilds,  
Or the wood winds thro' daisy o'erhung,  
Free its laugh as it merrily bubbles  
The moss covered rocks low among;  
Kipling 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 down the hillside reckless darts,  
And o'er boulder or streamlet-span bounds,  
Lighter her foot land, and soft is her 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 alas! 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.

LETTER FROM AN EX ELDER.

ED. JOURNAL.—Beloved 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 foothold 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 Hall.) 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 Christians. I shall have to speak whereof I know, truths hard to be gained, 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 according 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 women, 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 less 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 children in the first family of the first or Parent Society of all the eighteen Shaker societies in 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 blindness, 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 others.

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 flustering 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.

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

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 infer from the fact that within a few months past, they have been pleased to speak of the female leader of the socialistic promiscuity problem in the familiar and endearing name of "Sister 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 Zion, discern and forbid several of their female members from practicing Woodhull promiscuity with the men of their choice, and by which means four babies, two of them bouncing twins, as we learn is actually the case from a notice we find in the *Berkshire County Eagle* 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?

Again, why is it that the first infallible, God-willing Shaker ministry where I once lived, actually suffered a debt of forty thousand 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 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 away, here and there, wherever the will of the ministry appointed, however 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 keeping 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 debarred 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, counsel and custom rigidly enjoined upon the saints.

The Shaker communities are all looking fondly 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 soon 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 terrible judgments of a merciful God whom, according to their belief and spirit manifestations, 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 declares 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 presume there are many Spiritualists as well as other outside of the pale of Shaker theology who, for polemical 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 manhood.

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 discarded; and even a kiss of the sexes is disowned, and male and female must never pass upon the stairs, lest perspiration, a touch, which is forbidden, may take place.

As to the beautiful doctrine of Spiritualistic and more sensible and liberal religion now

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, they can not accept it, because it mitigates against their doctrine 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 sleek outside appearance, oily speeches, or novelty in the Shaker Bible theory for present or future salvation. Elder Evans has a peculiar tact in dispensing conviction, 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. 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 esteemed personal friends still in the meshes of false theology, I refused to write, and 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 (not those of the Woodhullites however), do I consent to give this brief expose of that egotistic and singularly 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 \$100 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 hear to that, for I had signed their covenant under influence of a prejudicial education, therefore I am now a poor man.

—Circleville, O. E. D. BLAKEMAN.

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

Elder Lomas of the Watervliet 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 Shakers 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 apostles of his Sanctified 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 Adventist, and others declare that the "Shakers and Spiritualists are half-brothers—having one father—the devil and both systems being founded on Satan's lie 'thou shalt not surely die.'" Saying nothing of our chagrin, we think this is the best compliment the devil ever received; and if he has confessed 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 laws 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 laws the Shakers would destroy; a 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 representative 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 experience of spirit communications. We are an organized body, having arrived at our father's and mother's home, 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 phenomena, and their freedom from erroneous theologies. Hence, they marry, fight, drink and smoke, and worse, just as the spirits with whom they come in 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 unspiritual practice; and this makes "Summer-land." Remove from our earth all the horrors of unspirituality, and could we not have better than streets paved with gold, and children playing in them through an excess of joy? (Zech. 8:5.) The origin and continuance of our Shaker polity, had their foundation in Spiritualism. Ann Lee was a visionary—name

to this county by spirit direction, predicted, in the darkest hour of the revolution, the sure success of the colonies, and that God was thus working out a land of Canaan for all conscience depressed fugitives. Our government is still directed by spiritual mediumship, and disconsolate we should be if angelic ministrations should be withdrawn. The Rochester rappings were expected by us long before they appeared. We are conversant with the general literature of Spiritualists, and thus get 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 result 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, Dinton, Brittan, Hardinge, Starbuck, Waters and Nellie Brigham, the Shakers, and thousands of others, or be numbered with the Hulla and their incarnated rabble. There is no middle ground, for 'tis through the machinations of this ring of superlative deviltry, the angelic cognomen of Spiritualist is synonymous with libertine and prostitute, as is in too many cases made true. We have seen the possibility 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 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 that those who carry it are not besmeared by the rage of some big-headed men, and many silly hearted women—free lust. We have free 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-mongering 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 appear to such some day, a spiritual ray, revealing 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 you 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 usurped by passion, and profaned to unholiness 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. B. has slightly mistaken the tenor of my reasons for withdrawal. My wife withdrew shortly after the Chicago Convention, but I waited to see what action our Society would take, feeling 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 resolution that was passed, was calculated to satisfy no one, and was not published. It was a sort of Gordian Riddle that no one could unravel, but each could construe according to his fancy, some thinking it repudiated Woodhullism, while others thought it repudiated nothing but detestation, 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 associating with Spiritualists who abhor Hullism, so here is my hand to J. C. B. and all others who do abhor it.

Washington, D. C. RICHARD ROBERTS.

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' souls could dance upon the point of a needle. This question of the size of angels' souls was frequently discussed by the medieval monks.

### STRANGE PHENOMENON.

#### A Remarkable Case of the Entrance of a Living One Through a Dying One.

Transcribed from the *Religio Philosophical Journal*, from the *Journal of Psychical Science*, by Dr. G. B. Wood.

In No. 3 of the new German monthly, *Psychische 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 entrance of a living by a dying person, at the entrance of 100 miles. The entranced person was the wife of the Russian Imperial Counselor, Mr. Alexander Akakow, who for years has been working zealously and successfully for the cause of Spirituality, and is now the editor of the above-named German Spiritual monthly. We give below the translation of Madame Sophia Akakow's interesting story, as she stated it to Prof. Perty, preserving as carefully as possible, the character of her impressive narration.

At the time of the event I am about to relate, in 1855, I was but nineteen years of age, and had no idea of Spirituality, the very name of which I had never heard. Being strictly educated in the orthodox Greek religion, I was far from all superstition, nor naturally inclined to mysticism or eccentricity, on the contrary of a steady, serene and jovial disposition. We lived, in May, 1855, in the County town of Romanoff Borisogliebik, in the District of Tarasow. My sister-in-law, married to a physician, Mr. A. T. Sangreel, at that time resided with her husband, an employe of the Crown, in the County town of Rannenburg in the District of Rjwan. The 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-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 distinctly the door of the ante-room, leading to the hall opened, and many steps entered 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 doctor. I 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-in-law, Sangreel, 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 13th, 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 commandingly, "Kiss this hand!" I, however, opposed the command with increased mental energy, whereupon he repeated his motion and words with still greater emphasis, so much so, that I was afraid of suffocating under the weight and coldness 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, approach me and become aware of my situation. But my hope was baffled; she only rocked the baby without taking it up, returned immediately to

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Extracts from our Exchanges.

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

London Anthropological Society.

(From the Spirituallist, 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.

SPRITUALISM AMONG UNCULTURED PEOPLES COMPARED WITH MODERN SPIRITUALISM. Mr. A. L. Lewis, secretary, read a paper by Mr. C. Stansland Wake, on the above subject, as follows:

Whether that which is known as Modern Spiritualism 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 phenomena 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 worthy of study. There is little doubt that nearly everything which has been done by modern Spiritualists has been performed from time immemorial by the Shamans, or sorcery doctors, of the Turanian and allied tribes of the American and African continents. The two 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 such 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. Not is the medium wanting among the uncivilized 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 his 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 discover 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 shaman of the Mongol, is in fact a very oracle through his supposed power of receiving communications from his immaterial assistants. 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 preternatural condition is induced may often be very different. Whether arrived at by a process of mesmerism, or by means of a ceremony attended with great physical and mental excitement, or, on the other hand, induced by extreme exhaustion, or whether it is caused by a kind of intoxication, the condition required is the one of trance. The most simple mode of attaining it is probably the self-mesmerism of the Zulus of Natal, an intense concentration 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 finding 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 Schaffer, among the Lapslanders, "When the Devil takes a liking to any person in his infancy, 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 see things at the greatest distances, and are so possessed by the devil, that they see them even against their will. Schaffer adds that on his complaining against a Lapp on account of his drum, 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 Olaus Magnus the Lapland Shaman "falls into an ecstasy and lies for a short time as if dead; in the meanwhile his companion takes great care that no goat or other living creature touch him; for his soul is carried by some ill genius into a foreign country, 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 belonging to the business that was inquired after."

Among the special Spiritualistic phenomena which are recognized among uncultured peoples are spirit-rapping, spirit-voices, 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 practised by the Siberian Shamans. Thus among the Samoyedes "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 rapping, which are so common in spiritualistic seances. These find a still closer parallel in the curious rites of Greenland Shamanism, the object of which is to enable the spirit of the sorcerer to visit heaven or hell as occasion may require. The historian Crantz thus describes the ceremony: "First the devotee drums 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-

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 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 coming 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 themselves, 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 extends 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 Angekok poglit, i. e., the fat or the famous wise ones, and learns 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 harassed, 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 be given to propitiate his tormentors. Among the Zulus the diviners who eat impenetrable medicine answer, in a measure, to the Mongolian Shaman, 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 given 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 kraal which had settled in a village of this Amahlongwa, was seized with convulsions, and some young men, his cousins, were sent to consult a woman who had familiar spirits. They found the woman at home, but it was not until they had waited for a long time that a small voice proceeding from the roof of the hut saluted them. They were, of course, much surprised 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 living 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 man 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 convulsions, and is still living. During the interview with the woman, which took place in the day time, she told 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 them."

In the other instance referred to, the ultimate result was not so favorable, as the sickness 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 exhibited, 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 another, 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; others 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 practised by the Chinese probably from time immemorial, and is effected by means of a peculiarly shaped pen 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 response is unfinished, another line is written, and so on until the pen entirely ceases its motion, 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 phenomena is the rising and floating in the air which Mr. Home is, or was, so great an adept. This in all ages has been the privilege

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

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 influence 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, although not supernatural, will no doubt be thought by 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 Spiritualistic mediums sit are usually at best, 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 certain 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, absurd as such a thing appears to be, has been seen to elongate, if we are to believe the statement of Mrs. Corner, made through the Spirituallist, 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 luminous 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 material or immaterial, which under proper conditions 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 along distances through the air would really be those of the medium. The faces and full length figures which show themselves, holding conversations, and allowing themselves to be touched, and even permitting their robes to be cut, 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 insisted 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 object of acquiring, by means of "demons"—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 "Spiritualism" has been applied are of great interest to the Anthropologist, and, indeed, of the utmost 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 studied 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, Spiritism is of quite recent introduction, 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 contact with primitive tribes, over whom Spiritism 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 Spiritism, 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 Spiritualistic 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 ancient and modern phases, before the members of such society, that it may receive at the hands of the subject matter itself, the attention which it deserves. Whatever may be thought of Spiritism and its eccentricities, experiences similar 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 Anthropologist, who is concerned with it, however, only under that aspect.

SPRITUALISM AMONG THE BRAHMINS.

Mr. George Harris, F. S. A., then read the following paper by Mr. G. M. Tagore, formerly a Brahmin, and late Prof. of Hindu Law, at 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 disease; these are called Bhut an mada (devil

madness) and Heban nads (madness produced by good spirits). A person when attacked by devils, shows his aversion to everything divine, 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 courageous. 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 servants 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 Deba 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 Brahmin, performs the prescribed ceremonies, and attends to old customs of his ancestry. 2nd. A sur graha. 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 affected 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 anointing 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 belief that the heaven is peopled with Gods, the earth with men, and the middle or aerial regions with demons. Pythagoras and his successors held the doctrine of metempsychosis, as the Hindus do the same tenet of the transmigration of souls. The Hindus, like Pythagoras, assign a subtle ethereal 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 shartira). 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 shartira) 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 demology of the Christians or the Jews. The doctrine of an essential body that survives the destruction of our present body, throws considerable 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 along towards the ever-green hills of life. One after another is dropping out by the way—change is written upon every thing. Death the welcome messenger to the genuine spiritualist, and dreaded monster to the christian churchman, is ever on our path, gathering 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 Tauselom, Wabasha Co., and Brothers Thompson and Haskins of Granger. Thompson and Canfield went joyously over to the spirit world, and I, too, am prepared to go, thus proving to the world that Spiritism was not only good enough to live by, but to die by also.

Since my last report for March, I have lectured in the following named places: St. Charles, Chestfield, Troy, Utica, Winona, Hokah, Rushford, Eina, and Granger, giving twenty-three lectures. I have added eighteen new members to the Association; received in collections and year dues, \$45.73; 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 challenged to mortal combat, he sneaked behind 1st Timothy, 6th chapter, from the 3rd to the 7th verses. This 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, Spiritism 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—Spiritualists! Orthodox 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.

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

Strange Incident.

A. H. Darrow, of Wayneville, 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 mistaking 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 unaccountable phenomenon transpired.

The floor of the room up stairs in which the soldier died, began to be moist, and at last partially covered with water, despite the exertions of the family to prevent it. This has continued for about six months, though not 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 peculiar odor, so much so that it is proposed to analyze it, and discover, if possible, the nature of the difference between it and other water. All

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.

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Sex in Spirit Life.

BY HENRY STRAUSS

In his article of April 4th, Mr. Tuttle says that from the number of replies to his former article on the above subject...

This is to be expected, for it calls in question one of the cardinal and distinguishing principles of Spiritualism. The doctrine that the Spirit-world is not a new creation...

Mr. Tuttle says, "Not only are the passions to be preserved after death, but they are to remain productive, and families are to be reared under the superior conditions there furnished..."

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...

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 a purer and nobler ideal..."

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...

It is not the province of science to assert a 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...

Mr. Tuttle says that "Because of these views, it is necessary to hold aloft a purer and nobler ideal, that may reflect on the views entertained of this life." The history of the world does not leave us in the dark...

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...

From India this gloomy philosophy spread to the West and became incorporated into the Christian Church, where it soon bore its legitimate fruit. Jesus said, "In heaven they neither marry nor are given in marriage..."

Monasteries arose in every retired nook, where men and women, under vows of perpetual chastity, engaged in a life-long struggle to overcome their manhood and womanhood...

This monastic principle has always been the chief power that animated the Greek and Roman churches, constituting them the conservators of despotism and the enemies of freedom and progress. Though there are examples of great excellence among the monastic orders...

To-day the greatest enemy of progress in Russia is the monastic order, who, jealous of all innovation, immerse their representatives of free thought in the dungeons of Solovestk in the Frozen Sea, an island so holy that even female animals are not allowed to visit its atmosphere...

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, hermaphroditic, positive and negative forces, etc. As hermaphroditic are mal formations, I cannot see that they have any more bearing on the question of sex in the future than club-foot have on the question of immortality...

Whether sex commences away back in the cellular structure, or is first determined at a later 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..."

If procreation is the only object of sex, this object is reached in the animal kingdom. What then is its object in the higher differentiation 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...

The question then stands thus: The distinction of sex commences in the lower animal kingdom, and reaches its highest perfection in spirit life. What is the legitimate conclusion?

Dowagiac, Mich.

OF THECLA.

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

She refused to comply with her marriage vow in consequence of the teachings of St. Paul, setting at defiance the request of her mother, of law, and of decency. Her mother, Theoclia, consults with Castellus, the governor of Iconium, who orders Thecla to be burnt at the stake.

Wood and straw in abundance was prepared, and Thecla stripped naked, and the pile set on fire, and though the flame was extending large, it did not touch her, for "God caused great quantities of rain and hail, and the rupture of the earth beneath, to extinguish the fire." Being free, she goes to Paul in a cave, and from thence goes with him to Antioch. Alexander, a magistrate there, falls in love with her, seizes her in the street and kisses her, Paul denouncing to him any knowledge of her! Thecla triumphs 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 stripped, 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. Trifina, one of the royal family being a spectator and dying from the effects of the scene, causes petitions to be sent to the governor signed by many citizens, "to have compassion on the city, and release this woman, lest we all and the city be destroyed; for Caesar will certainly destroy it when he learns the cause of the death of Trifina."

It is proper to note, that Caesar was born 100 years B. C., and was assassinated when 50 years old; hence the earliest record is at least over 80 years behind time to fear Caesar, or connect the actions of Paul, not born until A. D. 8, with any thing done while Caesar 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 Calmon, on a mountain, where 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 also 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 veil. Thus suffered the first martyr and apostle of God, the Virgin Thecla, who came from Iconium at eighteen years of age; afterwards in journey and partly in a monastic life for 73 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 credited by Cyprian, Eusebius, Epiphanius, Gregory of Nyssa, Chrysostom, and Severus Spilitus, all who lived in the 4th century, refer to her history as true. Cardinal Baronius, Loctrinus, Archbishop Wake, the learned Grabe, and others, consider the acts of Paul and Thecla to have been written in the apostolic age, and as containing nothing superstitious 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 Thecla 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 doubts? It should be remembered, that it has been but a few years that humanity could express doubts in reference 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 century, "that it was considered a virtue to deceive and lie, when by such means the interests of the church might be promoted. It must be frankly confessed the greatest men and most eminent saints, were more or less tainted with this corrupt principle. We would except from this charge Ambrose, Hilary, Augustine, Gregory, and Jerome, but truth obliges us to involve them in the general accusation; other vices too numerous to mention and too horrid, that it is no wonder the church was contaminated with shoals of profligate Christians, and the virtuous few overwhelmed by superior numbers. I was raised to believe it an awful sin to doubt the Christian 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 it hopes that by it, others may be led to examine 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 untruth—aye, horrid lies, causing untold misery. Having my work, Vivid 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 pointed upon them, or the ready willingness of the clergy to continue it, for by it, they can wear the 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, actually 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 abhor 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 95 pages of Vivid Truth, at 50 cents, which might, if ventilated, be worth double the cost to those who address, A. B. CHURCH, Columbus, Ind.

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Religio-Philosophical Journal

EDITOR, PUBLISHER AND PROPRIETOR. J. R. FRANCIS, Associate Editor.

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LOOK TO YOUR SUBSCRIPTIONS. Subscribers are particularly requested to note the expiration of their subscriptions...

CHICAGO, SATURDAY, JUNE 6, 1874.

Gross Conditions an Emanation of Nature

How true it is that the human family advances in intellectual and moral progress just in proportion as the physical condition of the earth becomes spiritualized or refined.

About the time of the crucifixion of Jesus, a terrible earthquake shook the entire earth. The Ten Plagues devastated the world when dark crimes were committed on all sides.

When Christ was crucified, the world was not prepared to receive the exalted sentiments that he inculcated. True reformers are always in advance of the masses...

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.

To-day, then, we find that the human family in the aggregate, occupy just as high a position in the scale of progress, as the condition of our earth will allow...

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...

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.

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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.

Religious persecution is only one step in advance of cannibalism. Revivals in religion always have preceded religious persecution and wars, the same as the earthquake precedes the eruption of the volcano.

During the life of Cicero, see the bloody exhibitions at the amphitheatre, where human beings sacrificed their lives to satisfy the insatiate taste of a corrupt people.

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...

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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.

Another medium 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 recognized.

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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.

"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.

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.

It is 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 superseded by the Philosophy of Life?

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.

Mrs. Hendee spoke briefly, of the progress of Spiritualism generally, and particularly of the large attendance at the Charter Oak Hall seances, many being unable to gain admittance.

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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.

Such is claimed to be a divine command made to Moses. The most religious people demand obedience to the command.

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.

No heretical "Swings" are found there, to thwart the divine command, "Thou shalt not suffer a witch to live."

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.

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.

CITY OF MEXICO, May 18th, via HAVANA. —Senor Castilla, Alcalde of Jacobs, in the State of Sinaloa, has officially reported to the Prefect of his district...

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.

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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.

"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 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 honest 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 convict's family during imprisonment; a fund for the convict's use after liberation; in the absence of all these, to the schools of the State.

A correspondent of the Chicago Tribune, writing from Boston, gives encouraging reports of the general tendency towards Liberalism. 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 hindrance of evil or unsuccessful action."

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 communism of thought and idea, revealing a dead level of intellectual life."

LETTERS OF FELLOWSHIP. THE RELIGIO-PHILOSOPHICAL SOCIETY granted letters of fellowship and ordination to Brothers Harry Baetan and Malcolm Taylor, on the 24th of May, 1874, constituting them "regular ministers of the gospel," and authorizing them to solemnize marriages anywhere in the United States or Territories, in due form of law.

REMOVAL. Dr. H. P. Fairchild 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 exceed any magazine ever yet published for the enlightenment of the youth and children. Every Spiritualist and liberal minded parent should subscribe for it.

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.

Bro. J. R. Ribley, 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, 30th and 31st. H. SHIFFER and S. Hesselgrave wrote to this office on business, but gave no post office address.

SAMUEL SHIMMER sends \$5 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. With the sender please give name.

Bro. R. H. Winslow, we are sorry to say, is confined in his house, at home, in Batavia, Ill. He is expected to be able to go out soon. Address him at the above named place.

Philadelphia Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained at wholesale or retail, at 614 Race St., Philadelphia.

The New Church (Swedenborgian) and Spiritualism.

It has been said that family quarrels are always 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 bells."

We believe that Swedenborg was one of the best mediums that ever lived, and it is upon his mediumship and the writings which have resulted therefrom that the fabric of the New Church has been erected.

It 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.

So, we say, Spiritualism is not Andrew Jackson Davisism, or Katie Foxism, or Judge Edmondson, 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 spiritual age; a new era in the spiritual progress of humanity."

"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 life, look from it, and learn how they are related to each other."

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.

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."

"If we look at the spiritual world, the home of a man as a spiritual being, we shall see as

great a transformation from common opinion formed from an earthly point of view as we 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 re-embodied, and to regain substantial existence.

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."

"To understand it is to know the secret of 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."

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 essence."

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 as a personal being, warm with human affections, allied to us by human sympathies, gentle, patient, loving, not a cold and vague abstraction, a mighty, invisible force; but a friend, a father, a saviour, the embodiment and source of all tender and beautiful humanities; but yet omnipotent, omnipresent, the fountain of all life,—get such a view which satisfies all the demands of creation, revelation, reason and human affection, and you have settled all questions, you have solved the enigmas of life. The seals are broken, and the volume of infinite truth and the way of endless attainment 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 advancing 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 ideas of them, but as well might we take the old charts of the earlier navigators to lay out the geography of the world, as to take the writings of any seer of the past, when the means of discovery and correct observation

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 see it permeating all conditions of society and leavening the world.

The Spirit World.

For some time past my spirit friends have been urging me to add to the Philadelphia Department, one in which they may have the opportunity of expressing their thoughts to the world. The extended circulation of the Journal furnishes the means of reaching more individuals than any other paper on Spiritualism.

Christian Sharps.

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 deserved.

Oh! how beautiful! Words can not express the heavenly places and homes I have already seen. 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.

FATHER PIERPONT. "He said, May God bless you and enable you to give forth a light to the world that shall shine undimmed throughout eternity. I am still working for the cause of Spiritualism on earth. I return with love to all, and am seeking to help the true Spiritualists everywhere."

The materializations at Mr. and Mrs. Holmes' seances have been steadily improving. May 12th, a spirit of an Indian announced his name as Rumanah Roy. Then came a spirit announcing herself as Katie King. She presented the most distinct form that we have ever seen materialized, either at Dr. Bladé's or at Moravia. She called us all "stupid." Her voice is quite distinct and audible. She said, "Frook Crooks, 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 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.'

May 15th, Katie came again. Several hands were put out and took five oranges from parties 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 the 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.'

Day, Colchester's Fund. All money donated to the above-named fund is to aid Bro. Lester Day for his loss in paying Bro. Charles 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, 865 Niagara St., Buffalo, N. Y.

New Publications.

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 Christ, 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 Resumes. These articles were published some time 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 government, 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 greet this little book and believe it a valuable chapter in a discussion which daily increases in interest.

A BRIEF narrative 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 series of articles last year, will hail with pleasure the article in this number and hope for a further installment monthly. H. O. Houghton & Co., Boston. Hurd & Houghton, N. Y.

CHEVALIER.—Being an illustrated catalogue of Chevalerie, with the rules of the game. The fever 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.

HERBERT'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 rags 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 radical of the anti-drug school, and his belief in magnetism, 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 in the body, and new methods of making life sweeter and better, abound in every page.

SUMMERLAND MESSENGER, 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 number of this new little candidate for public favor is a gem. The 'Mesenger' is a 'medium' which proposes to publish through the Mesenger the new stories of Charles Dickens, before publishing them in book form.

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

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

The Ladies' Garment Suspenders

I take pleasure in recommending the Ladies' Garment Suspenders as a valuable and useful invention, and it will deserve the careful consideration of every lady. Dr. L. F. WAGNER, Boston. I have examined the Ladies' Garment Suspenders and take pleasure in commending it as well adapted to promote the health and comfort of women.—A. O'LEARY, M. D., Boston. Liberal discount to the trade. Ladies' Garment Suspenders Chicago ladies please call and see for yourselves. Sample by mail 50c.

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Items of Interest.

BRO. JONES:—May we not with pride, conscientiously and conscientiously congratulate ourselves as reformers, Spiritualists, mediums, on the rapidly striding life-science making in all the departments of life—a harbinger of "Peace on earth, good will to man?" Progress is in the order of the day; it is written everywhere—from the sands washed by the sea, to the mountain top kissed by the fog-bank of heaven.

Progress is the modern gospel. An enlightened 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 mudlin 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—atomy and physiology—carries his knowledge 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 govern the distribution and redistribution of the nervous forces of our organic being. Understanding these important data, the operator can direct his power as scientifically as the navigator sails the seas.

This, then, is the sacred unity—enlightened scientific 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, even erroneous, authoritative, or respectable. We are here on earth expressly to grow.—A. J. DAVIS.

By this we are enlightened and incited to make new efforts; can well afford to "labor and to wait." The clearness and laboriousness of the inner light that reflects to the soul, the knowledge, "Well done, good and faithful servant." As our feet enter new paths, oftentimes the ways seem dark and impenetrable; but as our pathway merges into broader fields, we as often look back upon footprints made in the sands of time, which are so easily washed from sight by the waters of misdirection, with commiseration. But hopeful for the future, with high resolves and earnest efforts we press forward, leaving landmarks, white tablets of immortality, that those coming after may take heart and not faint by the wayside, and their earth-lives go down into darkness and despair.

Oh! how delightful it is to meet souls all aglow with reverence for the exalted spirits of the heavenly world; souls 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 angels. We have met many such in our earth pilgrimages, and trust that the future may be a repetition of the past in this respect.

Last winter my system from overwork (pressure of business in my profession) needed rest and recuperation. Turning my face eastward, for the first time since I was a medium, left my business and took a short respite of only stopping place was my former home, Rochester, 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 Rochester was necessarily brief. There are thousands of staunch, true Spiritualists in that city; also many mediums; 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 Babbit 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 mediums of note. We called upon Dr. Slade, and witnessed with pleasure and delight the wonderful and convincing testimony of spirit communicating and individuality. He is a noted medium, and excites wonder and surprise in those that visit him, and with 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 Doctor 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 satisfaction. The communications were of a personal character, and would fall to interest the reader. I might mention the following, however, as remarkable tests: One morning on entering the doctor's office, his hand was controlled and wrote, "Do you remember I was with you, 418 Chestnut street, Philadelphia.—Benj. Ruess."

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 Mansfield, this was, indeed, a remarkable test.

Desiring magnetic treatment myself, 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 us 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 and entered the field as a healer. He 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

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 love for the sinful and wrong, Let might, born of justice and right, make thee strong; Thy help shall descend at thy call from above, And peace in thy bosom shall rest like a dove."

DUMONT C. DARR, M. D. Health Institute, 244 Wabash Avenue, Chicago, Illinois.

Male and Female Made, He Them.

My attention having been called to the article 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 sought 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 vessel of decay." But I think I am not over-bold in saying that I do know that the sexual principle is 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 language 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 statements." 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 literature, 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 apparatus. 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 secreting, or seed-secreting apparatus of the male organism made double, if not for the purpose of providing for the procreation of two sexes? For what purpose are the ovaries and the mammae of the female made double, if not for the conception and nourishment of two kinds of human or other beings? It is not surprising, therefore, that the right testicle of the male secretes male sperm, and the left female sperm. Moreover that, in correspondence thereto, the right ovary of the female contains and sends out male ova, and the left female ova, and that the condition of the conception of male offspring is, the union or contact of male sperm with male ova, and exactly the reverse for the conception of female offspring.

These facts have never been successfully controverted either by argument or experiment. They show that the "differentiations of sex,"—so far from being an accident of the fetal 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, if 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 birth, 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 protoplasm, 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 as in this case—from the most recently developed facts, my conclusion is that the sex of things is a predetermined condition, so far as this life is concerned at the least. As for the phenomenon of the hermaphrodite, be she, or it, is the product of a double female ovum, or double ovum from the female ovaries; that is, a union of two ova, a male and a female, impregnated 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 property 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 of a discussion on the law of sex.

H. P. SNOVA, M. D. Knoxville, Pa.

Mr. Daniel Douglass Home. 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 intended 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 anxious 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 Daybreak of England, says:

"The sympathy evoked by Mr. Home's sufferings is intensified by observing the eagerness with which he desires to avail himself of the wonderful powers which Providence has bestowed upon him for enlightening mankind

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 advantageously circumstanced Mr. Home's address is, Poste Restante, Geneva, Switzerland. We shall give his portrait in a few weeks."

Voices from the People.

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

Well, she may. It will serve 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 enclosed names.

And this is the sentiment of thousands of the most intelligent men and women scattered all over the country. They have but to see to admire the teachings of the RELIGIO-PHILOSOPHICAL JOURNAL.—Ed. JOURNAL.

FAIRPLAY, COL.—E. S. Thompson writes.—I hope to pay in advance for the JOURNAL, so long as 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.

LAPPEER, 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 the past than I have from any other Spiritual paper for a year's time.

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 here?

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. Dupece, 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 Spiritualist to make.

From week to week from the voices, the Spiritualists, through the world, learn the sentiments 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 valuable means for correspondence with intelligent people who let their light shine to the enlightenment of the world.

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

RIFTON, VT.—Samuel Damon writes.—When people ask me my views of God, I tell them he is the great Positive, that it takes both God 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 construct a watch, an engine, or any such machinery, or any other thing. It is the spirit, or spiritual body, I think that A. J. Davis has the most reasonable view.

PARIS, TEX.—R. R. Roberts, M. D., writes.—I have been out on a lecturing tour of two months, during which period I spoke in Sherman, Denison, Whitesboro, Gainesville, Pilot Point, Denton, Louisville, and Hong Grove, giving from two to six lectures in a place. I found the people willing and glad to attend my lectures, except in Denton, where an angry mob, headed by the officers of the law and sustained by the miserable Christian editor of the Monitor, attempted to prevent 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 JOURNAL is to be sent, are all investigators, trying to solve the problem, "If a man die, shall he live again." I have 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 ever published. It seems to me that such phases of membership, 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.

HARRISBURGH, O.—E. Manning writes.—I will now tell you just what occurred at the sitting I had with Sister Blair. She was immediately influenced by her Indian guide, who controls her organs of speech. She asked me no questions. During the sitting, while speaking or delineating character, she is totally unconscious of all that transpires. She never had any knowledge of anything that she does not claim to be any thing more than an instrument in the hands of her spirit guides. She commenced a \$30 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 colored by the painter-man, as she calls her mechanical control.

HOCKMAN'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 party, some twenty years ago, two individuals decided they saw a person who had been dead quite a long time. I told them they must have been mistaken—it was fancy; whereupon one declared, 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 lo! it vanished. There is an instance of a house near by, where the occupants have frequently and distinctly given credit to 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.

NEW YORK, CITY.—Dr. Thomas J. Lewis writes.—The only warmth and light the inhabitants of Gotham have received during the dull season, has been from one or two Spiritual Rotundas. 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 out their own light, and giving due credit to the Rochester knowledge, which has spread the 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 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 applicants who call at our office. My associate, Dr. Tryon, is no doubt the best Psychometrical reader in America, and has completed a large work on the science of Psychometry, for the instruction of others, which will soon be published. Our office is now located at 1284 Broadway, cor. of Thirty-third St., where

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

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 fitting, yet ever onward course of earth life, and seems now at my time of life, to be closing me on "over the river," with an assurance that there my journey will end. Circumstances have changed, and 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 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 pleasure. As an old man, having a living hope in our beautiful faith, and a lively regard for the welfare of my kind in the future, you will pardon me for adding my tribute of simple praise for the course you have so persistently pursued in disabusing the public mind of any erroneous impressions it may have been prone to, that Woodhullism and Spiritualism are connected with each other, and in teaching that the former is damnable—the latter angelic.

Thanks, venerable Brother, for the remittance, if you feel to pay it. Give yourself no anxiety about any further remittance. Good angels 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 strewn with flowers fragrant with the aroma of heaven and beauty ineffable.—Ed. JOURNAL.

CHATTANOOGA, TENN.—P. R. Albert writes.—A great number of copies of the JOURNAL 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 lecturer and a medium was earnestly desired, 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 audience and standing room was at a premium. It was a noticeable fact, that many prominent church members were present. All express themselves delighted with what they have heard. For the third lecture the largest hall in the city had to be procured, and half an hour before the time for commencement 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 condition, not though she were some free-lover that believed 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 Huntsville, Ala., where she has a brief engagement and from there she goes to Memphis, Tenn., for a month. Mrs. Torrey has given many public seances, to the satisfaction of all honest seekers after truth, and in leaving us, those that have heard the lectures and been present at her seances 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 complete 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 medium. Thomas Harvey, of Heron, Minn., writes: Quite an excitement has been going on here this winter concerning a peat digger, who got under spirit control, and exhibited a woman who had been so long dead, to her bed for over six months with a spirit control. Some of the neighbors think that it was accomplished by the devil while others cry humpbug; but I never before heard of the Devil or humpbug being used to heal the sick successfully. Timothy Phillips, of Leavenworth, Kan., says I can not express my gratitude for the able way you conduct your paper—such a noble pure Spiritualistic way. Libbie Asher, of Butterville, Iowa, writes: 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 I have seen. D. Winder, of Oxford, O., says that he occupied the pulpit 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 developing 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 take the fact of spirit intercourse. When 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 indeed to have the truth and much interested in 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, Ct., says she is being developed as a medium, and that Judge Edmonds is coming to write Mrs. C. C. Culver, of Eau Claire, Wis., rejoices in the course of the JOURNAL in denouncing free-loveism. J. G. Arneg, 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 inquires why Spiritualist and infidel papers are more expensive than political and religious papers. Spiritualism is comparatively young yet, and, of course, papers 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 literature will be the cheapest in the market, in consequence of the enormous demand for it. A. S. Markam, of Washington, Kan., thinks we are doing a good work against free-loveism. W. J. Atkinson, M. D., of Tipton, Mo., writes that he is at the service of Spiritualists, and will lecture on the "Science of Man," etc. He will also give magnetic and medical treatment. He is opposed to promiscuity, and claims that drunkenness leads to Woodhullism. All who wish the Doctor's services can direct as above. Abba Cole, of Mt. Blanchard, 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. B. Bellah, M. H. Carskeden, J. A. Hall, S. B. Rouse, J. A. 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CATALOGUE OF BOOKS FOR SALE BY THE Religio-Philosophical Publishing House.

All orders, with the price of books desired, and the additional amount mentioned for postage, will meet with prompt attention.

Table listing various books for sale, including titles like 'An Hour with the Angels', 'A Discussion on Mr. E. V. Wilson's Spiritualist', 'Artificial Somnambulism', etc., with prices listed in dollars and cents.

Table listing various books for sale, including titles like 'Life of Thomas Paine', 'Unprecedented Demand for a new and greatly enlarged edition of MOSES-WOODHULLISM IN A NUTSHELL', '3000 WORDS, PRONOUNCING HANDBOOK', etc., with prices listed in dollars and cents.

Advertisement for 'THE AVILUDE OR GAME OF BIRDS' by G. W. Carleton & Co., Publishers, New York. Includes an illustration of a bird and text describing the game as 'The only game ever published in the interest of science'.

Advertisement for 'THE KIRBY HARVESTING MACHINES' by Kirby, featuring 'Self-Raking Reapers', 'Combined Reapers & Mowers', and 'Two-Wheel Mowers'. Includes text about 'A COMPLETE VARIETY' and 'SIMPLE! STRONG! DURABLE! LIGHT DRAFT! PERFECT WORK!'.

Advertisement for 'DR. CARVIN'S CATARRH POWDER' as 'A Safe and Reliable Remedy for the Cure of Catarrh in the Head'. Includes text about 'The Levant' and 'I would not take less than one hundred dollars for an ounce of this powder'.

Advertisement for 'The Wonder! NATURE'S HAIR RESTORATIVE!' by 'TRADE-MARK'. Includes an illustration of a woman's face and text: 'RINSE OUT THE OLD, RINSE IN THE NEW'.

Advertisement for 'JESUS OF NAZARETH, OR A TRUE HISTORY OF THE Man Called Jesus Christ' by Paul and Judas, Alexander Smyth, Medium. Includes text about 'THE NATURE OF THE GREAT CONSPIRACY AGAINST HIM'.

Advertisement for 'Mrs. Robinson's Tobacco Antidote'. Includes text: 'The above named sure remedy for the appetite for tobacco in all its forms' and 'I have used tobacco, both chewing and smoking, about twenty years'.

Advertisement for 'DEATH AND THE AFTER-LIFE' by G. A. Barker. Includes text: 'Just issued another edition of the sequel to the "Stellar Key", which is almost universally known as'.

Advertisement for 'WOMEN AND THEATERS' by G. W. Carleton & Co., Publishers, New York. Includes text: 'No investigator's library is complete without these complete volumes'.

Advertisement for 'MRS. A. H. ROBINSON, Healing Psychometric & Business Medium'. Includes text: 'MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly'.

Advertisement for 'A Good Head of Hair Restored by a Spirit Prescription'. Includes text: 'I have been almost entirely bald for about six years'.

Advertisement for 'NEW BOOKS' by G. W. Carleton & Co., Publishers, New York. Includes text: 'DICKENS, SELECT NOVELS-The select novels of Charles Dickens'.

Advertisement for 'FANNY FERN'S EXPERIENCES' by Fanny Fern. Includes text: 'By Ann S. Stephens, a new book by this ever popular author, who has written such books as Fashion and Fame'.

Advertisement for 'JESSAMINE-A capital new novel by Marion Harland'. Includes text: 'JESSAMINE-A capital new novel by Marion Harland, author of "True as Steel", etc.'.

Advertisement for 'MANY J. HOLMES-Edna Browning'. Includes text: 'A new novel by Mrs. Mary J. Holmes, author of "Luna Hill" and "The Camp at Sandringham" etc.'.

Advertisement for 'WOMEN AND THEATERS' by G. W. Carleton & Co., Publishers, New York. Includes text: 'No investigator's library is complete without these complete volumes'.

New York Department.

BY E. D. BARRITT, D. M. Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Barritt.

Heresy.

The Catholics had their Ecumenical Council for the purpose of the greater unity and power to meet the spread of heresy, and the Protestants, led by the keen thrusts of the Scientists, Liberals, Spiritualists, etc., are locking into each other's arms, and forming bonds of unity in the shape of Evangelical Alliances, World's Alliance, Tract Society, Sunday 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 tendencies. It differs so widely from their views that they conclude it must be of the devil, and yet there is such an inexpressible consolation and sweetness in the thought of communing with the departed dear ones that many church members and clergymen even stray into its assemblies to get comfort. A lady member of New York, told me that many clergymen, doctors, merchants, and persons in the highest circles of society were constantly calling 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 him. Judge Edmonds received letters from nearly all parts of the world asking for proofs of immortality.

But the departure from old trammels is seen inside of the church, which has changed immensely in a quarter of a century. Some of the pastors like Beecher, and your Swing of Chicago, have gone so far ahead of the general 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. Hyatt Smith, a staunch Baptist, and one of their best preachers advocates free communication, and this alarms the earnest and rather superstitious and mercenary Mr. Fulton, who opposes him. The New York Herald gives Fulton scathing notice and speaks of the party distinctions made by the Christian sects; the genuine Baptists, resting upon 60 gallons of water for baptism, while the others say a few drops will answer just as well. They thus insist upon quantity instead of quality, and quibble about useless forms when they should be in dead earnest about how to bless the 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 are spreading in all directions, and how the people's minds are becoming more and more indifferent to the old notions. A highly intelligent gentleman just returned from Europe and now attending Robinson Hall here, to hear our truths and see our tests, says he has never seen a religion that shows good common sense until he heard Spiritualistic truths. The ablest men of Europe as he admits, are lending either to Spiritualism or Atheism. This gentleman had a special reason for inquiring into the truths of Spiritualism, as he had lately lost a dear friend, and wished to know the proofs of immortality. But hundreds of other points could be given on this side of the question which time and space must preclude. I sometimes rejoice "with exceeding great joy," when I see the people more and more opening their eyes to take in the higher and truer truths of life which shall so happily and so beautifully the whole man, healing the body and exalting the soul. 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 grander truths which are being let down from above.

A Catholic's Reasons for Becoming a Rationalist.

A. M. Cotte's letter in a late issue of the Herald has called forth other replies more numerous than those elicited by the letter to which his was an answer. And among the number from which to choose we select one by a native of sunny Italy, who signs himself "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 rational. His young mind he says, set up an ideal God altogether different from the God which the catechism and the Bible revealed to him. "I felt," he says, "that the God of a civilized people, who commanded Abraham to kill his son; who approved the selling at such price a plate of soup to a hungry brother, forgetting the same personage for deceiving his own father; the God destroying cities with men, women and children, by a sulphurous fire; sending the plagues in Egypt, and ordering Gideon to arise in the dark of night and slay the enemy, whom they styled enemy of God; for having a different religion from theirs, could not be mine. All this to me was not the work of God, but of men, and bad ones. Could the great Creator of the universe, being personally all perfect, virtuous, to us known and more to us incomprehensible, kill, abuse and destroy his own work? It is not his natural bias for a human being to kill his own offspring, doing which even the most ferocious animals do not do." "Rationalist" however, learned to believe in God and in the immortality of the soul; but he could not bring his mind to the conception of Christ; with all his philosophical and imperishable evangelical principles of liberty, equality and truth as the Son of God. He could not believe that God required the mystery of a Trinity, which he said, was borrowed from Brahmins, Vishnu and Siva. He could not accept miracles as facts; nor could he accept the death of Christ as an atonement for humanity's sins, considering that this is among the smallest and wisest of all the "miracles in God's great universe." While he believed Christ to be the greatest of the great, he could not accept him as the Son of God in the divine sense. "Rationalist" had, however, a creed of his own devising. It is briefly this: "The existence of God, and His unity and perfect harmony of the universe reveal his goodness and greatness and power. He believes that there are gifts for men; there are rules for them; but the former are to be guided by their intellect and reason; the latter are to be followed by the "Rationalist" believes that that religion is best for man, be it even an idolatry. He knows of no other that he should do wrong; though all religions have been manufactured and even imposed by power. Why he calls himself a Rationalist? "Genuinely willful." And this, he says, is not a utopian idea of his, but is derived from the principles of history. He quotes a living and prolific descendant of a nation professing that religion, and cites

for examples Italy, enslaved and abused for centuries and at the mercy of foreign tyrants which has shaken off or is shaking off the Roman yoke and coming again to the light. Spain, the nest of the Inquisition and of Jesuitical institutions, what is it reduced to? A miserable wreck. France—there, too, civil wars, internal dissensions, continual revolutions. What is now that grande nation? Still, that is a Catholic country. And Ireland, of which so well Mr. Cotte writes as the land of saints, in what condition is she? 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 Catholicism.

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 city.

NEW YORK, May 14th, 1874.

FRIEND JONES—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 Papsy 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.

Some few years ago, I published my celebrated "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 successfully 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 hell, 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 seances, at 1234 Broadway, and helping undeveloped souls to progress in the Summer-land.

DR. 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 13th and 14th of June, commencing on the 13th 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 part of the business. Brother Stewart will give a lecture on Woman's Rights, on Friday evening, June 11th.

A cordial invitation is extended to all to 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. KERR, 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.

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, commencing at 10 o'clock, A. M.

Believing that the agitation of thought is the beginning of wisdom, we extend an earnest and cordial invitation, not only to Spiritualists, but to all of whatever name or creed, to attend and join in the investigation of the problems of the age and the search after truth. Speakers are Warren Chase, Dr. C. P. Sanford, Mrs. H. Morse, Capt. H. H. Brown and others. Guests will be entertained as far as possible.

EDWARD CARR, Pres't.

Mrs. J. SWAIN, Sec'y.

Spirit Cures—Spirit Presence Fully Realized.

Mrs. A. H. ROBINSON, DEAR SISTER—I enclose you \$5 and a lock of hair for a diagnosis and prescription for my son. He is fifteen years old, and was attacked with rheumatism last October—alightly at first. He has never since been clear of it, but is now getting worse. He is confined in bed and can scarcely move. If you can do any thing to relieve him send an answer as soon as you get this. I feel almost confident you can, as you cured my wife of said rheum of 23 years standing. She even felt the spirits working with her. You cured me also of rheumatism and dyspepsia; therefore I place more confidence in your mediumship than all the Allopathic or Homeopathic doctors in this Dominion. May you prosper and continue to be governed by wise and competent spirits, who love to cure sick and suffering mortals.

Yours fraternally,

Wm. B. GOULD, South Jordan, Canada, Ont., May 14th, 1874.

A. LINCOLN, of Unionville Center, O., gives an account of the wonderful mediumship of C. O'NEIL. He says that spirits he said unto him, entrance him, speak different languages through him, take him out of the room when every entrance is securely fastened, and carry him twenty miles in broad daylight, and then return him to his seat securely tied.

(Continued from first page.)

her place and fell at once asleep again. Thus seeing no hope for myself, and in the firm belief—why I did not know—that I was going to die and what occurred was nothing 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 wilt not kiss my hand? Well, then, here is what is to befall thee!" With these words he laid with his right hand upon my right-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 sheet of parchment, and even saw from the corner of my left eye one part of the scroll, which remained in its half-rolled 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 disappearing with every change in his position.

After he had ended the prayer, with another bow 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 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 reciting, which lasted just as long as it took the wet-nurse, who had risen again, to nurse and soothe the baby, and rock it to sleep again. During the recital of the prayers I heard distinctly 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 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 Easter-verse, "Christ has arisen," is sung in all churches. I at once felt a fervid longing to hear this holy song, and, as though in answer to this, suddenly resounded from a far distance the divine notes of the holy song as though executed by some numerous choir of unmeasurable height! The sounds came nearer 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 blazing 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 of the room, or even the apparition. This blaze lasted some seconds, during which the sounds, too, reached their highest, most deafening 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 wonderfully 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 a swoon, which actually set in shortly afterward, accompanied 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, motionless for the next three days in consequence of 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 brother-in-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 Borisogolebik, in a conversation 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 anything more suitable they had clad the deceased in a long robe of black cloth, expressly made for the purpose.

About the character of the deceased Benjreej, 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. Benjreej 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. He 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 habit of taking the part of one of his children, which from its very birth he had always and without any apparent reason, signally neglected in comparison to the others. He took offense and was angry at Mad. Aksakow defending the poor little creature, to whom she had taken a liking, on frequently repeated occasions. In his last visit with his family at Romanoff, about half a year before his death, they had had a serious altercation about this whimsical idea, and had parted with marked coolness.

In a later article we will communicate the views of Prof. Dr. Fritz, about this singular and highly interesting case of the far reaching and entrancing influence of a dying upon a living and healthy person.

Spiritualism, Old and New.

The best record of what we may call, old Spiritualism is to be found in the Bible—a book filled with excellent stories of special providences, miraculous deliverances, angelic visions, 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 *Beecher*, of marvelous events recorded in the Bible:

Table with 2 columns: Event, Count. Supernatural omens 14, Significant dreams 233, Appearances of supernatural beings 51, Supernatural visions 66, Miracles specifically mentioned 175, Direct communications from the Lord 449. TOTAL 778.

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. Notably 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 exhibited in our days, a striking instance of which was given not long since in the N. Y. Tribune. 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 phenomena in twelve classes. In class six, where he describes the levitation of human bodies, he says, "The most striking cases of levitation 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 are at least a hundred recorded instances of Mr. Home's rising from the ground in the presence of as many separate persons and I have heard of the most striking occurrence of this kind from the lips of three persons—the Earl of Dunraven, 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 reported 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 spiritual effect of what is called a seance, was well understood by Christ. "Where two or three are gathered together in my name I am in the midst," and the practical result of this kind of gathering is shown in the last chapter of Luke. The preparation for the wonderful manifestations of the day of Pentecost was in modern language a protracted seance. The order to the disciples was, "Tarry ye in Jerusalem until ye be endued with power from on high;" and we must remark the favorable conditions in the 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 manifestations in the presence of skeptics is parallel to the obstruction encountered by Christ when he could do no mighty work because of their unbelief.

The reports of modern phenomena give us fresh conceptions of the descriptions of the Bible, and help us to realize that it is not a book of the dead past, but, in Spiritualism at least, leap with the times.

There are parts of the Bible that it is impossible to comprehend and very difficult for many to believe without the light that is thrown upon them from the modern well attested phenomena of materialization. The feeding of five thousand with five loaves and a few fishes is of this character. When we know that through modern mediums phantom flowers are produced, it does not seem irrational that through the powerful mediumship of Christ permanent objects might be formed.

The testimony of witnesses of eighteen hundred years ago as to the appearance of Christ after his resurrection, seems much more easy to believe after reading the report of the London Dialectical Society, and the book of N. B. Wolfe, on the materialization of the human form.

J. B. H.

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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. Crookes, entitled

An Inquiry into the PHENOMENA CALLED SPIRITUAL.

This is probably the most remarkable paper concerning Spiritualistic phenomena yet published, and is more startling than the wildest dreams of the imagination.

THE HERALD OF HEALTH for May contains the following valuable articles: "The Cost of the Soul," "How Shall We Ventilate?" "Pulmonary 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 Indigestion," "Abdominal Supporters," "Tobacco and Ventilation," "Skirt Supporter," "Our Grandmothers," "Women and Temperance," "When to Send Children to School," "Weak Chest," "Pain for Children," "Crooked Feet," "Childbirth Without Pain," "Is Alcohol a Food?" "Hydrophobic Treatment for Sick Horses," "Is Alcohol a Stimulant or What?" "Cheap and Desirable Homes," "Tetanus and Health," "Experiments with Alcohol," "Sea Sickness."

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