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

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[S. B. JONES, EDITOR,
FOUNDER AND PROPRIETOR.]

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NO. 13.

INSPIRATIONAL POEM.

BY ADDIE M. STEVENS.

Come, child of earth, with wandering weary,
O'er life's rough pathway lone and dreary,
Whose heart is swelled with pain and anguish;
Whose thorn-pierced feet begin to languish;
Whose eyes are weary with their weeping;
And with the watches they've been keeping;
Whose lips are moved to oft repining
At seeming ill ye may be finding;
Whose trembling hand to move's grown slow,
By grasping here so much of woe;
Whose soul is saddened with earth's sorrow,
And in its sadness dreads the morrow—
Come, list the words we have to say,
To tell you of life's brighter day.
A few more years of care and strife,
Will end your mortal scenes of life,
And you'll be summoned "o'er the tide,"
To taste life's sweets the other side.
Just as you are, your task is in,
Armed in righteousness or sin.
You weave your garments here on earth,
The loom is Time! 'tis one of worth.
And if you will, you'll weave a brilliant web,
And plait a fadeless crown to deck your head;
Then let the warp and woof both be
Well suited for eternity.
Catch all the sunlight that you can,
And weave it in with magic plan;
'Twill serve to cheer while here you roam,
And bless you in your spirits home.
The joys of earth are changing shade,
The joys of spirit never fade.
Here, spring time wakes the flowers to bloom,
Summer's sun unfolds them for the tomb,
While autumn's breath breathes but decay,
As ice-bound winter hastens on his way.
Here, those ye love and care for most,
Are on life's billowy sea, storm-tost;
Their frail barque driven by the gale
While they had thought a pleasant sail.
Here when a child doth step astray,
Doth wander from the "perfect way,"
Man censures and condemns with scorn,
That onward to a life forlorn.
But angels, knowing well the pathway trod,
Knows perfection is not, save in God;
And with an outstretched hand of love,
Would woo that child to look above.
The scoffs and jeers of sinful man,
And view within himself God's wondrous plan;
The power to save from every hell,
Lies in the simple way of doing well.
Then if you would have heaven and not woe,
You'll make your heavens as you go;
Not reach it at a single bound,
But mount the ladder round by round.
'Tis constant working with a care,
That brings an answer to each prayer;
And if you would to earth have given,
The blissful joys of higher heaven,
Be to the cause of truth and love,
True as the angel hosts above.
Work with a firm, determined will,
To labor in God's vineyard still.
Till every temple shall be quelled,
And there instead a heaven doth dwell.
Claremont, N. H.

THE MORMONS.

Woman Suffrage in Utah—Facts in Relation to Mormonism.

BY ALFRED WARD.

As the subject of Woman Suffrage has been brought up in a prominent manner in Washington in connection with the Mormons, and some of the prominent advocates of Woman Suffrage have considered themselves called upon to stand by and defend the Mormon Theocracy, it seems to be a suitable time to throw out a few ideas concerning the political system of the Mormons, which is but very imperfectly understood outside of Utah, and very much misinterpreted by many who undertake to inform the outside world concerning it, simply because they are not acquainted with the inside working of Mormonism, as a political system.

I do not intend to attack or defend Woman Suffrage, neither do I wish to attack or defend Mormonism as a religion; but I do wish to show that the aim and energies of the Mormon leaders have been devoted to the object of establishing a Despotism Theocracy in the nineteenth century, on the American Continent, under the protection of the flag of the United States,—therefore in order to accomplish this purpose, they have had to pretend great respect for Republican Institutions,—that is to the outside world; to their own people, they have taken every opportunity to disparage and belittle the American government, and held out the idea of the Kingdom of God, as the only true form of government, and the only remedy for every evil that afflicts humanity.

For this Janus-faced policy, they have been successful in the past, in deceiving many of our legislatures and statesmen and with Jesuitical adroitness they have now enlisted as their allies, the enthusiastic advocates of Woman Suffrage. If these individuals understood what a cats paw the Mormons were making of them, they would hesitate before they assisted them by their voice and influence.

The Mormon Theocratical government is the most perfect example of the union of church and state that exists; indeed I may say, that ever has existed. Now there are a large number of citizens who are not Mormons, as well as some who are Mormons, who desire to see a separation of church and state in Utah, and there is a possibility of this being accomplished by the operation of public opinion here in Utah, if those who are outside of the Territory do not use their voices and influence to maintain the present order of things.

What the present order of things is, I will briefly explain. As before stated, the Kingdom of God is the grand object that a Mormon desires to see established, and the word of the Priesthood is the supreme law to him, and the exclusion of non-Mormons from the government of the Kingdom, is a cardinal doctrine taught by the Priesthood to the faithful.

Now polygamy is extensively practiced in Utah, and the law allows every wife of a polygamist to vote—no other qualification is required. Many foreign girls just arrived from Europe are made wives and voters at short notice. If these women voted freely and understandingly, it would not be objected to, but they do not do this; they are expected to do as they are told by their husbands; and they again also do as they are told by the teachers, who leave the tickets and their orders at the houses of the Mormons.

Again, the ballots are numbered and the names of the voters are put against the numbers in a book so that should any vote contrary to orders, they can be detected and called to account for doing so. Under this system what show is there for equal rights to the minority, when the whole electoral machinery is in the hands of the dominant party? If some of our Woman Suffrage friends came here to reside, they would soon find where the shoe pinched.

Again, the church leaders always have the candidates for all offices, city, county, and territorial, nominated ready for adoption, and no Mormon has ever dared to vote contrary to orders, until the last Salt Lake city election, when for the first time a few broke through, and were truly surprised at their own boldness.

In short, female suffrage in Utah is a deception, a trap and artful dodge, adopted by the Priesthood—"not the people,"—for a twofold purpose. First, by marching women, like sheep to the polls to vote en masse for their own subservient servants, they can swamp the outside element effectually; secondly, for outside effect, to make the public believe they are great advocates for Political Freedom.

It is true that if the people were better informed, female suffrage might be made a potent influence to emancipate the people from priestly control, but the situation is such at present, that it is very difficult to get at the people to instruct them in their political rights, for through their religious belief they have in a great measure subjugated their rights as citizens, "living on the earth" in order to obtain a place in the Mormon Heaven hereafter, and it must necessarily be a work of time for them to free themselves from the tutelage and fear they have been in under their priest-hood, so that they can assert their rights socially, politically and religiously.

Doubtless many are led to believe that female suffrage was adopted by the Utah Legislature at the desire of the people, but the truth is only stated when it is said that the people were no more consulted on this subject by their masters, than so many dumb animals would have been, if a law had been thought necessary for their regulation, and if a law had been made to take away every form of voting from male and female, they would have been expected to quietly acquiesce in it, and it would have been done by the faithful and obedient followers of Brigham.

The truth is, political freedom does not exist in Utah, and a large majority of the inhabitants having come from the old countries, do not appreciate nor understand their privileges under a Republican form of government, and they have tacitly admitted and accepted the claim of the Mormon Priesthood, that they possess the "right Divine rule," to the utter exclusion of the principle that the right to rule comes from the will and consent of those who are to be governed. If the ardent advocates of Woman Suffrage in Utah would send missionaries here to instruct an ignorant but well meaning people, in the first principles of political economy, they would help to roll on the work of emancipation, and pave the way for a true understanding of the value of this suffrage to both male and female; at present they manifest nothing but their ignorance of the entire Mormon question.

I attach a few quotations from leading Mormons on the subject of government showing the claims they make for right divine rule and regulate the world.

Joseph Smith taught the doctrine, that he had received the authority to establish the Kingdom of God on the earth, which was to break in pieces, and destroy all other Kingdoms, and stand for ever.

Brigham Young claims to be Smith's legal successor in the prophetic office, and has earnestly sought to carry out his views of priestly authority, and has exercised the Divine right to rule in things temporal and spiritual, in a manner equal to any Pope of Rome that ever lived. The true history of Brigham Young and his reign over the Mormons has yet to be written.

Orson Pratt, one of the Apostles, has written extensively on this subject, and plainly says, that all kings, potentates and governments are usurpations without any authority from God to rule the people.

John Taylor, also one of the Apostles, has written a book called the Kingdom of God, in which it is claimed that a Theocracy is the only true and correct form of government, and that the Mormon Hierarchy are the only ones who are authorized to act as the officers of the Kingdom of God.

These proofs could be multiplied indefinitely, but what has been said is sufficient to show that they believe in putting God in their constitution of government, and they have done it in Utah for the last 25 years, and none that were non-Mormons, have had any rights that the ruling powers were bound to respect.

This Mormon government has received every protection, and great forbearance has been manifested towards it by the general government at Washington, and the reason is, that a great repugnance is felt against anything like religious persecution, but the issue must come sooner or later whether Republicanism is to exist here, or Theocracy is to be in the ascendancy, which Theocracy is an unbearable despotism, which must be checked by the power of the nation in a legislative capacity or the most serious trouble will arise in the near future. Unless the Mormon leaders are made to understand that Republican institutions are to prevail in Utah, they will continue their fanatical attempts to enslave the minds of the people, and their bodies also, and they are now attempting to introduce a communistic Order of Enoch, which calls for the relinquishment of all private property to the church, which is a desperate resort on their part to prevent apostasy, and the people can hardly be deemed free agents enough to resist these demands for obedience to authority is the Alpha and Omega of Mormonism.

The larger towns and cities of Utah a more liberal and independent feeling is slowly growing, and some consider it to be a greater honor to be a good citizen than a good Mormon, but in the country districts, priestly rule is in the ascendancy and a state of mental darkness and slavish fear of their rulers, exists unparalleled, except in the most priest-ridden districts of Spain or Portugal.

In fact, the great object that has to be accomplished here is to emancipate the male and female population from Priestly domination, which is, and has been, the curse of the world in all ages, and the struggle seems to be long and arduous here as elsewhere. Female suffrage is powerless to effect a change, unless the people are educated to use it to their own advantage, and our ardent friends in the East have got to learn that their pet Hobby can be, and is used in Utah to enslave a whole community numbering 100,000 persons.

These statements are facts well understood here, but very imperfectly understood away from here, hence my apology for offering what is a very imperfect outline of a very important subject.

Salt Lake, Utah.

ALFRED WARD.

MRS. STEWART'S MEDIUMSHIP.

Notes From Terre Haute Indiana.

"If a man die shall he live again?" I do not know. Materialists say "No," and their answer is worthy of respect, for they arrive at that conclusion by honest, careful and laborious investigation of all facts and principles upon the subject of which they have any knowledge. They also seek to discover new facts and new principles and by regular and easy deduction, arrive at certain conclusions. The position of the Materialist is noble; because an honest one. He fears no facts, no principles. He says to supposed facts, I will investigate you, I will apply the reason test to you; if I find you genuine, I will always be your friend and your defender.

He who believes or knows the Bible to be true, says yes; after a man dies he shall live again. The Bible contains many accounts of persons having died and returned through the instrumentality of witches, or persons who had certain peculiar powers, enabling the departed to assume the semblance of physical bodies, clothed, and in their right minds. (Example, 1 Samuel 28, 11-20). There are so many statements in the Bible, however, that are so absurd, contradictory, and wholly unreliable; for example, that of God giving Samson strength, for the especial occasion, of killing thirty innocent Philistines, so that he might get their clothes to pay thirty other Philistines, who were guilty of the horrible crime of coaxing Samson's wife to tell them a riddle, which he had given them to expound; the thirty changes of garments to be given if they succeed (Judges 14, 19); of God killing poor Uzra for putting his hand to the ark of God as it was about to fall from the cart, when the oxen stumbled at the threshing floor of Chidon (1 Chronicles 13, 10); of Christ cursing the fig tree, because he found no figs (Mark 11, 14); of Ezekiel's barley cake, which God commanded him to make and eat (Ezekiel 4, 12-16); and other instances too numerous to mention in this article.

The Bible is not an infallible book, and consequently the stories of the communications of Samuel, and others of the departed with persons remaining in this life, I cannot believe true, merely because they are in the "Holy Bible," but I am very glad that their being related there does not prove them untrue.

Socrates addressing those by whom he had been condemned, spoke of his death as a departure to the society of the good in another world, and asked "If this be true, O my judges, what greater good can there be than this? At what price would not either of you purchase a conference with Orpheus or Musaeus, with Hesiod and Homer? What would not any of you give, for an interview with him who led that mighty army against Troy, or with Ulysses, or ten thousand or others, both male and female, that might be mentioned? For to converse and associate with them would be an inestimable felicity. Truly, I should be willing to die often if these things be true."

Dr. Allen Pence, of this city, says these things are true. Says he can prove it, and will, to any reasonable person who will come and investigate the evidence which he will give. I came 130 miles, not to get the \$500, which the Doctor offers to any person who will detect the slightest fraud in any way con-

nected with the phenomena, nor the \$1,000 which he proposes to pay to any one who will produce the same phenomena, as is produced through Mrs. Anna Stewart's mediumship, but to learn the answer to the question at the beginning of this article. I have attended some of Mrs. Stewart's seances. I have at five of these seances tied a three-eighths inch rope tightly around her waist, with a hard square knot, and a succession of the same kind of knots as close as they could be tied, making a piece of knotted rope six inches long, from her waist, then with the ends of the rope put through two holes in the side of the cabinet have tied them as tightly on the outside as possible, with five or six hard knots after the last knot on the inside drawn closely to the side of the cabinet, the medium occupying a chair inside. The doors being closed, after waiting a few minutes, all in the room could see faces and hands at the aperture in the middle door, and so distinctly as to distinguish the features, and we could hear voices there quite differently from the medium's. We could also see the door of the cabinet open, by what are claimed to be materialized spirit forms, usually dressed in white, who walk out into the room, being plainly visible to all, from head to foot, one at a time, and all differing from the medium and from each other, in size, some of whom would touch persons in the room, move benches, chairs, etc. Saturday evening, May 16, after I had tied the medium as above described, forms came out of the cabinet, dressed in white, leaving the door open so that we could see the medium at the same time, sitting in the cabinet and tied as I had left her. The spirit would stay out of the cabinet eight or ten seconds and return. This was repeated eight or more times. Saturday evening, the spirit of an old lady came out of the cabinet dressed in white, and with a white cap on. While the spirit was out in the room and visible to all, we could see the medium through the open door, sitting tied as on previous evenings. The spirit walked to a table about six feet from the cabinet and took a small flower pot therefrom, holding it above her head so that we could see what she took, and then carried it into the cabinet, and in a few minutes returned it to the table.

The cabinet is a plain box 5x3 feet, and eight feet high, entirely separate and away from the walls of the room, and standing on blocks eight inches from the floor. The front is composed of doors, so that when open the entire inside of the cabinet is exposed to view. And all so arranged as to afford an easy opportunity to examine the entire inside and outside of the cabinet, which being fastened together with screws, anyone who chooses is at liberty to take it to pieces, and examine each piece separately.

At the close of each seance I have always found the medium tied exactly as I tied her or saw her tied. The medium and her husband, Dr. Pence, and all who encourage people to come and investigate are very kind, accommodating, and unselfish in their efforts to bring these facts to the minds of the people. No charge is ever made for attending the seances and witnessing the phenomena, and it requires a person of very keen perceptive faculties to detect the motives of Mrs. Stewart, her husband, or Dr. Pence, in guilting honest people day after day, and year after year.

Materialists, there are some facts in Terre Haute that it would well become you to investigate. After the change which we call death, I do not know whether we will enjoy a conscious, happy life, or not, but I am strongly inclined to think we will; and I have found my best reasons for thinking so at Mrs. Stewart's seance room.

Terre Haute, Ind.

A. H. SUMMERB.

THEOLOGY AND SPIRITUALISM.

An Aged Minister of the Gospel Speaks.

LETTER FROM D. WINDER.

BRO. JONES—I hope you will tolerate a few words of egotism, when the object is to enable your readers fully to appreciate what I have to say. I am an old man, having made my sixty-eight revolutions round the sun. For several years I have been an almost helpless invalid, expecting to pass over to the land of spirits, and join my departed friends on the other side. It seems, however, that my work on earth is not yet done; and, with your permission, I should be happy to say a few things to the readers of your free and liberal paper.

More than thirty years of my life have been spent in theological pursuits,—first in the pulpits of several orthodox churches; then, for a period of ten years in one of the churches of reformers of modern times. During the last decade, outside of all religious organizations, I have been investigating the claims of all the reform movements of the age, in search of truth wherever it might be found. My experience, in many respects, has been remarkable, if not peculiar. During my entire religious career, I always felt an internal conviction that there was something more satisfactory to the soul thirsting for truth and light than was to be found in any of the modern churches. I seldom read a chapter in that much-prized book called the New Testament, that I did not feel my own spiritual poverty, and the barrenness of all modern systems of theology. The historic records of that volume concerning the visits of ministering spirits to our earth, on errands of love and mercy, and the healing powers of the humble Nazarine and his followers, always excited within me a longing desire to realize these demonstrations

of immortality and spirit power. Under these circumstances, it was but natural that the new spiritual philosophy should command my most profound attention. Thataching void within, which had caused me so much unrest and longing anxiety seemed now about to be filled and satisfied. I eagerly sought all the light that spiritual literature could furnish, so far as my limited pecuniary means would allow. I needed no physical phenomena to convince me of spirit power, or angels' visits to our earth. I believed the records of the Bible on that subject. If the records of that book are true—that, in all ages of the world, celestial beings, in visible forms, have visited our earth, and communed with the children of men, how could I doubt their ability to do it now? If they could roll a great stone from the sepulcher of Christ, and open the massive doors of the prison, and undo the chains and fetters that bound the apostles, why should I doubt their ability to tip a table, move a chair, or even take a bolted door from its hinges? And if Moses and Elias could return to the earth in visible forms, as seen by the apostles, and converse with Jesus while he was in the flesh, why should I doubt the ability of our friends in the spirit-land to do the same?

The proposition, that angels and spirits can, do, and always did visit the earth, and commune with those in the flesh, is a truth that cannot be overthrown. No truth can; but is always established by honest investigation. The religious world feel the force of this, and make no issue on the main question. Their strength, in opposing Spiritualism, lies in the contradictions and extravagant speculations of Spiritualistic writers, who, like speculators in theology, indulge in that kind of literature.

I do not like the name, Spiritualism, or any other name terminating with "ism." The term is incompatible with the idea of universal truth. Its use at present, however, seems to be a necessity, to distinguish the Bible doctrine of spirit manifestations from the modern infidel church, who ignore and deny one of the most beautiful and satisfying doctrines in that book. That, in the providence of God—or, if you like the phrase better—in the great chain of causes and effects—the mission of Spiritualism is to restore this long ignored truth to the world, I have not a doubt. And in view of the present mental condition of the Christian world, the enterprise would seem most formidable, even hopeless. But not as much so as the cause of Christianity in its infancy. Notwithstanding the great prodigies and wonders said to attend the introduction of Christianity, so little notice was taken of it outside of the ranks of believers, that scarcely any allusion is made to it by historians of that period. In every age of the world God has chosen the weak things to confound the mighty, and his truth might stand on its own merits, and not on popular fame. The proud and well-paid clergy of modern times have forgotten the obscure and humble origin of the religion they so shamelessly misrepresent, and, like the scribes and elders in the days of Jesus, ask, "Have any of the rulers believed in it?" But this appeal to popular prejudice is fast losing its effect with sensible people. The public journals generally record the well-authenticated phenomena that are now constantly occurring, without treating with ridicule the well-attested facts, and leave their readers free to draw their own conclusions. The crisis in this modern development of truth is past; and only needs to be pruned of its morbid excrescences, common to all new and startling developments. Extremes always produce their opposite extremes. In discarding the absurd dogmas of theology, many Spiritualists have been driven by their repellant forces into extremes equally as absurd and damaging to progress.

In rooting up the tares, they destroy the wheat also. This seems to be a law of nature in the physical, mental and moral worlds. It is illustrated, physically, in the waves of the sea, and the pendulum of the clock; and mentally and morally, in the extravagance attending all great revolutions in society. It is not to be wondered at, therefore, that when the absurdity of the orthodox dogma—that Jesus of Nazareth was the very and eternal God—was discovered, that those who had no more rational views on that subject should go at a bound to the opposite extreme, and regard him as a mere man like one of us. So of the orthodox doctrine of vicarious atonement. When its absurdity was discovered, the extreme conclusion was hastily adopted, that the life, sufferings and death of Jesus had no power or influence in redeeming the world from its moral corruption, and elevating the human race. The position occupied by Spiritualists generally on these subjects, needs ventilation for the sake of consistency. Jesus uniformly claimed to be more than a man—to have pre-existed with the Father before the world was—to have seen the Father—to have all authority in heaven and earth delegated to him—to have been the only begotten Son of God, etc., etc. Now, I do not propose to decide, in this communication, whether he was, or was not what he professed to be, but common sense would seem to decide that, if he was a pure and good being, he would make no false pretenses, and consistency seems to require that those who speak of him as the "beautiful Jesus," and recommend his teaching, life and examples, and yet deny his declarations concerning his pre-existence and his authority, should explain for the enlightenment of those who are just emerging from the orthodox fogs, and honestly seeking for the truth in these great matters.

Oxford, Ohio.

Failure after long perseverance is much grander than never to have a striving good enough to be called a failure.—Geo. Eliot.

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.

SPIRIT FORMS.

(From the *Spiritualist*, London, Eng.)

During the past two or three years the "full form" manifestations have been developing in England with considerable rapidity; these important phenomena have been closely watched by us from the first, to the extent of attendance at probably more than a hundred seances in all, with different mediums, in whose presence spirit-forms are obtained. A useful purpose may therefore be served by occasionally summing up what is known, what is not known, and what it is desirable to know upon this subject.

PHYSICAL CHARACTERISTICS OF THE SPIRIT FORMS.

Before the manifestation was obtained in England, it was naturally thought that the advent of spirit-forms would settle several vexed questions hanging over the subject of spirit identity, but the first result in this respect was disappointment. When we first saw by the artificial light produced by the spirits, Mr. Williams's Katie King, she had the features of the medium, spiritualized in expression, and paler in color; when John King was afterwards seen, he had a large black beard, it was true, but on closely examining his features, as we have several times done in a good light, they were distinctly, to a large extent, the features of Mr. Williams. When Miss Cook's Katie was first seen, she also had features to a large extent the duplicate of those of the medium. Mr. Allison, who has seen much of Mr. Herne's Katie and John King in a good light, testifies also to their features being like those of the medium. Yet the media themselves were not released from the test conditions imposed, and exhibited in the trance by spirits, as they have been frequently held or seen in one place by responsible witnesses, while their duplicate forms, dressed in white drapery, were seen at the same time a few feet distant. Once we sat close by the side of Mr. Williams at a public circle, and had tight hold of his hand and arm, while the massive form of John King, robed in white drapery, was floating high up over the centre of the table; his features were clearly seen by everybody present; they were duplicates of those of Mr. Williams, but paler; his eyes and lips could be seen moving as he talked; the bottom of his bust was inclined towards Mr. Williams, on a level, and a little in front of the natural position of Mr. Williams's head. Mr. Williams was held by both hands all through the seance, was not visible on this occasion at the same time as John King, the light produced by the spirits illuminating the bust only. Whenever partial forms, such as busts and spirit hands or arms have been produced, we have never seen the end of them next to the medium, the cabinet door, or darkness, or a curtain always cutting off the view. Others may have had different experience. In the days of early development, Miss Cook was not entranced when the manifestations were going on, and she used to complain nervously, from the dark room used as a cabinet, of the unpleasantness of being shut up alone with a creature who was going about with head and arms, but no body or legs. One night recently, while Miss Cook was entranced at Mr. Luxmoore's house, and Katie could only show her head and shoulders, she said that if we could then see her legs they would be found to merge into those of the medium. The effect of entrancement of the medium seems chiefly to be to secure passivity, and to strengthen the manifestations; Miss Cook has seen the materialized full form of Katie only once or twice in her life, and then only for a few seconds, though she often sees her clairvoyantly. Mr. Williams has never seen the materialized full form of John King at all.

The materialized forms when felt, are to all intents and purposes just like ordinary human beings. We have never seen an orthodox shadow ghost, or part of a shadow ghost, and believe such to be myths so far as normal vision is concerned. A year or more before spirit faces began regularly to show themselves in England, considerable sensation was created by a report in the *Spiritualist* of Mr. Harrison having felt the head of Mr. Herne's Katie; he felt it all over, and passed his fingers over her teeth and tongue; these were wet, breath was coming out of the mouth, and the teeth could bite; in short, it was just like a human head, though placed where a human head could by no possibility be.

As all these things become gradually known, the question of spirit identity was left in as great a fog as ever. These spirits, while materialized, know little or nothing more than the medium, nor do they show more information than a mesmerist or clairvoyant could gain by thought-reading or clairvoyant powers. Are they the spirits of the mediums unconsciously acting a part in a dream, and temporarily clothed as such with matter? Apparently not, for they are clear-headed and sprightly enough; moreover, when the spirit is partly materialized and the medium wide awake, the two will argue or quarrel, or sympathize with each other, and sometimes go to the extent of playfully slapping one another, so that both the material bodies are governed at the same time by intelligence. We have never heard a voice or full form medium, and the attendant spirit speak at the same time. Sometimes they will speak in very quick succession, and enthusiastic witnesses have remarked, "There! did you hear them speaking together?" But after attending some hundreds of voice seances we never have heard them speaking together. The spirits say that they draw their power to speak chiefly from the lungs of the medium, and partly from the lungs of some of the sitters in the circle; we have known the voices of sitters at a circle to be partially weakened by the seance, though they have said little or nothing during the sitting; in one instance a clerical gentleman present could only speak in a whisper for two or three days afterwards. Some years ago at Mrs. Mary Marshall's celebrated seances at 13, Bristol-gardens, Paddington, we frequently heard John King, and the spirit calling himself Roger Bacon speaking at the same time, but not at the same time as the mediums; whether both these spirits were simultaneously drawing voice-power from her, or whether one was drawing power from Mr. Marshall, or some other medium present, we do not know.

The spirit forms themselves, and their various parts, differ considerably in dimensions at different sittings with the same mediums, and when the faces alone instead of the full forms were shown, these variations were far more marked, perhaps because the spirits could concentrate more power upon a smaller surface. To disarm premature criticisms of casual witnesses at bad seances, and to avoid the charge of exaggerating, we used to publish that the heads were merely duplicates of that of the medium. The consequence was that one evening at Miss Cook's, when the correspondent of the *Daily Telegraph* and two celebrated photographers were present, and Katie

came up with a bony cadaverous looking head, half as big again as the head of Miss Cook, though bearing points of resemblance to it, the observers were startled, and said that it was not fair to the medium to publish that there was great similarity in the features. At other seances also, on no better foundation than one evening's experience, the opposite fault would be found, and complaints made that statements were published that there was any difference at all. The self-confidence of many of the witnesses, and their perfect satisfaction that what they saw in one visit, and the inferences which they drew in addition, settled the whole question, and outweighed altogether the knowledge and the opinions of those who had had months of experience was remarkable, and was as interesting a study almost as the spirit forms themselves. The more intelligent and reliable the witness, the less hasty were the conclusions, and the less self-confident was the individual. Some had the profound conviction that if they saw such and such a test and published it (which they were perfectly ready to do if they could get it), then everybody would believe. There was never a more fatal error. These full form manifestations would never be accepted by the public on the testimony of any one man, and many of those who candidly and modestly enough expressed the opinion that their verdict would settle everything, were generally those whose flat would exercise little or no influence at all. Without knowing it, the sitters at seances are often passing through as severe a series of moral tests as the medium.

MENTAL CHARACTERISTICS OF THE SPIRIT FORMS.

Seeing that these material forms gave little evidence of the personal identity of departed spirits, the next question was, "What are their mental characteristics?" Nearly as much those of the medium's as the physical features, and there are those who have expressed the opinion that the lower mental characteristics of the medium, such as love of flattery, egotism, and so on, are chiefly duplicated in the forms. Although much may be cited in favor of this view, we think that the facts are due chiefly to the flattery and deference frequently expressed by the sitters present; we have some times heard high and good teachings given through these forms, when the tone of the circle has been such as to demand the same, though sometimes the utterances have been lower than the average level or desires of the circles. Taking the physical manifestations all the way through, their mental and moral character is decidedly much lower than the average character of spirit messages given through trance and clairvoyant mediums.

SPIRIT IDENTITY IN CONNECTION WITH FULL FORM MANIFESTATIONS.

We do not know that any of these voice spirits—any of the John Kings, John Wats, Jack Todds, Peters, Florences, or Kates have satisfactorily proved their identity; perhaps nobody has taken sufficient pains to search out old documents to verify their statements. The answers they give when questioned on the point of identity are much those which the medium might give when speculating as to who or what the spirit might be.

We have some reason to suppose that although at the various seances with the same medium, the spirit face or form is physically nearly the same, the intelligence governing the form is sometimes an entirely different one. After the recent outrage at Miss Cook's, the medium was very ill for several weeks; bad spirits sometimes controlled her; one of them spoke roughly, demanded brandy, said what circle he habitually frequented, and made her get out of bed and sleep on the cold floor one cold night. The touch of her mother, or of some other member of the family, would sometimes drive off these influences, and she would wake with a haggard look, as if from an uneasy dream. A few full-form seances were held during the first week or two afterwards, at which the Katie form appeared, but at later seances the intelligence governing what was to all appearances the same form, said that she knew nothing about the previous seances, and that another spirit had been personating her. If the intelligence behind these forms changes often, it explains why Mr. Williams's John King sometimes shows accurate knowledge of events which once took place at Mrs. Marshall's seances, but usually knows nothing about them. It was so again for Mr. Perrin's John King once being able at Mrs. Barry's, when we were present, to describe in minute detail to Mr. Peebles a boisterous seance Mr. Peebles had had years ago with a John King in America. It will account, also, for these voice spirits saying and doing good things at one time and bad ones at another. The interests and thoughts of the mediums and these spirits are very closely allied, and we know that if the medium firmly resolves to do wrong, the spirits will not only help them, but adopt subterfuges to attempt to screen them from the consequences of their misdeeds. Sometimes, again, they will strongly warn the medium against doing wrong; if the medium persists, it may be that the higher spirit is then obliged to go, and a lower one, but with the same physical voice and external characteristics, takes its place.

SENSATIONS OF THE MEDIUM DURING THE SEANCES.

Mr. Williams is in a dead trance all through the seances, and remembers nothing when he wakes up. It is usually the same with Miss Cook, but sometimes she has a dreamy recollection of having seen the sitters in the circle. Katie says that this is because she (Katie) not only uses matter from the body of the medium, but some of the thoughts and brain of the medium in manifesting, and that if she does not put these back properly, Miss Cook, on waking, finds some of Katie's recollections feebly mingling with her own. The day after the outrage at the circle, Mr. Charles Blackburn called on Miss Cook, and asked her what were her first sensations on coming to afterwards, and he thoughtfully wrote down and sent us her replies. She said she felt as if her brain was on fire, and it was this pain which caused her to give the succession of shrieks; then she thought, "I hope they have not hurt my Katie!" (This would seem to have been reflex mental action, originating in a thought of Katie; "I hope they have not hurt my medium.")

As it is absolutely certain, and scientifically demonstrated, that in these physical manifestations there are two living forms, one inside and one outside the cabinet, it is plain that if a person breaks faith and seizes one of them, he is not only committing a crime, but is committing a crime that a human being should be created by the act, and a Katie King brought down or up to live permanently in this world. Therefore, it is also not conceivable that those two forms could be violently and unexpectedly brought together, without killing or seriously injuring the medium. The spirits say that, when fully formed, they are of full weight, half of their weight being taken from members of the circle, and that the medium is half weight, a point which Mr. Crookes might do much good in determining by experiment. If the statement be reliable, it would seem more natural that the half weight should fly to the seized full weight than the reverse, but Katie asserts that she would have melted away from the legs upwards, and the medium been found dead in the cabinet. Whether this is reliable,

or whether the deep conviction of the medium governed the utterance of the spirit, we have no means of knowing. Mr. Dunphy and Mr. Bielfield, who were quietly sitting where they could see the back of the form when it was seized, agree in stating that it appeared to begin to go about the legs, but the moment was an exciting one, so that perhaps the observation should for the present be considered to establish a point of possibility rather than of actuality.

THE DRAPERY ON THE FORMS.

Where does the white drapery come from? In the case of Miss Cook's Katie it is always as white as snow, and the dress varies in shape nearly every evening. It feels material enough. Once she cut a piece off, which she said she had materialized so that it would keep. Miss Douglas took it to Messrs. Howell & James's, and asked them to match it; they said that they could not, and that they believed it to be of Chinese manufacture. Spirits can "carry solid things from place to place hundreds of miles apart, as Baron Kirkup has proved over and over again." All the attempts of those who have had experience with different mediums to pierce the mystery of the source whence the drapery comes, are conflicting in the results, and we are unable to give an approximately satisfactory answer or speculation on the point. We can give evidence that in the case of the Davenport Brothers, Mr. Williams, Miss Cook and Mr. Herne, the spirits have the power of duplicating the dress proper of the medium, or of not doing so, as they please.

A PROVISIONAL HYPOTHESIS TO COVER THE FACTS.

Our general hypothesis of the whole matter is that the manifestations are not produced by the temporarily (wholly or partially) freed spirit of the medium, but by an independent spirit, who by the mesmeric exercise of will power, and by other methods unknown, can subdue and get control of much of the brain and body and clothes of the medium, and come out and show itself limited in thought, and word, and deed, by these elements which it has again abnormally borrowed from the material world. A strong bond of self-interest unites the spirit and the medium; they appear to share each other's spiritual, mental and physical pleasures, just as in mesmerism, that the sensitive and the mesmerizer often experience each other's sensations. Perhaps an earth-bound spirit may thus live a partial earth-life over again, through a medium in sympathy with its tastes and pleasures, and sometimes possibly both medium and spirit may be raised or degraded together, by the example or teachings of the mortals around.

If the spirit most in harmony with the medium, naturally finds it easier and happier work to control him than do spirits less in harmony, it explains why so little in the way of information about the departed friends of the sitters is obtained through manifestations of this class. The controlling spirit, if it be not one endowed with a high sense of moral responsibility, may sometimes have a selfish interest in not permitting other spirits to communicate, for unfortunately the fact is indisputable that a proportion of the spirits who produce powerful physical manifestations, are not angels.

RECOGNIZABLE SPIRIT FACES.

In America there are now many mediums to whom Spiritualists go regularly for the purpose of seeing the materialized faces of their departed friends, now in the Spirit-world. This phase began once with Miss Cook's mediumship, but was checked for a time for various reasons. The faces were essentially different in kind from those of the voice spirits who so constantly attend mediums. They were shown by other spirits with the permission and aid of the said voice spirits. While they appeared the medium was not entranced, but awake, and Katie said that if she went to sleep while these strange faces were appearing, the members of the circle were instantly to wake her up and get her out of the cabinet, for she would be in danger of getting under the control of spirits who had bad motives. The faces themselves, while undeveloped, were chalky looking, and surrounded with white drapery; sometimes they were dripping wet. By giving them good conditions, by singing and otherwise, the life would come into their eyes, and mobility into their features. Thus one night, a gentleman of considerable influence in Wales, a friend of Mr. Luxmoore, saw his father's face in a strong light at one of Miss Cook's seances, and on another occasion Mrs. Cook's servant, Mary, saw her grandmother, who appeared, moreover, with spectacles, and in a white cap.

These recognizable face manifestations have yet to be developed in England, in the face, of course, of the usual impediments of suspicion, distrust, and outrage, such as have delayed the development of all the other phenomena of Spiritualism, now firmly established. It is of very little use for mortals or immortals to try to unveil truth rapidly to people who are not themselves sufficiently true or advanced to receive the same.

SPIRITUAL MANIFESTATIONS.

What I Saw and Heard at the Spiritual Meetings Held at Capt. Wm. Reed's House, at Newport, Calhoun County, on the 13th, 14th, and 15th of April, 1874.—J. H. Mott, Mo., Medium—Said Reed, the Speaker.

MR. EDITOR:—Please allow me a small space in your columns that I may present to your various readers some of those strange phenomena, familiarly called spiritual manifestations. Capt. Reed is well known to many of the citizens of Pike county—having been master of a steamboat for many years on the Mississippi river. I made his acquaintance about ten months ago, and found him a man of influence—zealously engaged in moral reform, full of hospitality, well informed, easy in his conversation, and a high-toned gentleman, but rather inclined to be skeptical on religious matters. Two rooms were occupied for the exhibition of the so-called spiritual phenomena. The medium occupied a small bed-room by himself, called the cabinet, and the spectators a large room adjacent to the cabinet, with a door common to each, called the cabinet door. The aperture of the cabinet consisted of about eighteen inches of the upper part of the cabinet door, closed with short curtains with edges meeting in the center. Mittens were put on the hands of the medium and sewed to his coat sleeves with other appliances to prevent deception by sleight-of-hand, and he retired to the dark cabinet. The spectators—about fifteen or twenty—took seats in their room in semicircular form opening to the cabinet door with joined hands.

The lamp was lowered to a dim light, yet sufficiently luminous for the spectators to recognize each other—I will here state that I had a brother and sister, long since passed away, whose names were Peter and Charlotte.

A song was then sung, and soon a mysterious hand was placed in the aperture of the cabinet.

human form, apparently clothed in a funeral garb, when the following conversation took place:

Harris—Who is this?
Charlotte—I am Charlotte—your sister.
H—Is it possible that this is you, Charlotte?
And do you still live?
C—Yes; it is truly so.
H—Do you know me, Charlotte?
C—Yes; you are my brother Hiram.
H—Are you happy where you are?
C—I am very happy.
H—Would you come back to live in earth-life, if you were privileged to do so?
C—No, no, no, no.
H—If you are my sister Charlotte, please relate an instance of our youth that I may know?

C—Once at a time brother Peter and I were sitting on a board along the fence, acting preacher; and you slipped up behind us and scared us.
H—Did you preach?
C—We did.
H—Who preached the most?
C—I did.
H—What did you say?
C—"Little boy, you needn't preach, I'll preach it all."
[Laughter.]

H—O, yes, I well remember that was it. Where is brother Peter?
C—He is here.
H—Tell him to come to me, I want to see him and talk to him.

Charlotte placed her hand upon her mouth and thrust it forward toward me three times and the form vanished.

A song was then sung, and soon another mysterious hand was placed at the aperture of the cabinet.

Speaker—Who is this?
Peter—Peter Harris. I want to see my brother.

H—Who is your brother?
P—Harris.
H—Who is this?
P—I am your brother Peter.

H—Dear brother, is it possible that this is you, and do you still live?

P—I do, I do.

H—If you are my brother Peter, please relate an instance of our youth?

P—Once you and I built a haystack and we built it crooked and it fell down and father scolded us, and was mad about it, and we got mad too.

H—True; I well remember the circumstance.

SECOND SEANCE.

A song was sung, and soon a hand was presented, almost as white as snow, in the aperture of the cabinet; the curtain parted.

S—Who is this?
Charlotte—I want to see my brother?

S—Who is your brother?
C—Harris.

H—Who is this?
C—I am Charlotte, your sister.

H—My dear sister, I am glad to meet you again.

C—(Right hand placed on mouth and thrust forward toward me) I want to see my children!

H—What are your children's names?
C—Emma and Mason.

H—You cannot see them here to-night; they are in time. (Weeps, to be heard half across the spectators' room.)

C—Brother, you need have no fear or doubt of the reality of this spirit life. It is true.

H—Is Peter here?

C—He is.

H—Tell him to come to me.

C—I will. Good-by, good-by, dear brother, good-by.

H—Who is this?
P—Your brother Peter.

H—Do you wear a mustache?
P—No. I am materialized as when you last saw me in earth life.

H—Are you happy?
P—I am, indeed. Dear brother, this spirit life is true, you need have doubt. When you pass from earth-life you will meet us here and live as we do.

H—Will you show your face to the several ladies and gentlemen present?

P—No. It would be too hard on the medium. [Three waves of the hand and the form vanished.]

Many spirit hands and faces were presented who called for their friends on earth and held sweet communion; among whom were Dr. Reed—the Captain's brother—and General Bindsee—Rebel General.

PHYSICAL MANIFESTATIONS.

At the beginning of the first seance a small drum—the size of a common bucket, was mysteriously placed in the aperture of the cabinet, where it remained for a minute, each spectator eagerly gazing with the deepest anxiety to see what it was—the light being too dim to distinguish it, when it was instantly projected into the spectators' room and struck Capt. Reed on the forehead to the great panic of all. Had a bombshell burst in our midst, or the cloven-footed monster of Milton's fabled evil one intruded there, it could not have created greater emotion.

After the close of the first seance, and we supposed those so-called seaphic visitors had taken their ethereal flight to parts unknown amid the upper deeps, Mr. Mott and myself retired to bed in the cabinet room. Soon we heard faint taps, tips and raps in our room, and then louder and more of it. I then called for a little fun, when three loud sharp raps on the headboard within six inches of my head startled me. Mr. Mott pleaded for the noise to cease and to be let alone. When I called for a bender on a small scale, they entered into a regular jolly policy of bang, slam and clatter, beat, hammer and thump all around the room. Eventually a light was brought in and all was still—no persons or strange visitors to be seen.

The sleeves of my coat were tied in knots, and the sleeves of Mott's coat had been tied together in a double knot. A four ounce bottle of asthma powder had been taken from my coat pocket, and scattered over the floor and pocket; the coats were thrown violently across the room against the wall of the house and fell harmless on our bed; the drum had received its share of abuse with other things.

In conclusion I would say to all whom it may concern that I have made the above report as near as it occurred as I could. I have omitted many strange phenomena, but related enough.

Gentle reader, you may chance to read this report, judge for yourself and come to your own conclusion as to the cause of these so-called spiritual manifestations. Can you account for them upon any other grounds, than that when a man dies he will live again? My former belief has been materialistic, that when a man dies he will not live again; but from the evidence before me I am forced from the low plain of materialism to that of immortality. The evidence, I think, is invincible, and to me irresistible.

Gentle reader, again I ask you how do you account for these strange phenomena otherwise, than when a man dies he will live again? Think for a moment, two incidents of our youth that took place with my brother and sister and myself more than five hundred miles

from Capt. Reed's! The incident related by my sister occurred about forty-one years ago; that of my brother, about twenty-eight. This brother and sister were never in this country, or further west than the western boundary of Ohio. Peter died about twenty-one years and Charlotte about four years ago.

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CHICAGO, SATURDAY, JUNE 13, 1874.

BLOOD.

The Blood of Jesus—The Philosopher's Experiment—The Blood of Bullocks.

It is a fact that no one at the present time will attempt to deny, that blood—human blood, is an essential ingredient in the so-called evangelical religion of the present age. It is the principal corner stone of all orthodox churches, and without it to rest upon they would soon totter and fall. It is really strange why so many miraculous properties are attributed to this fluid in the veins, and why it alone should be instrumental in causing the erection of churches, the enunciation of sermons from highly ornamented pulpits, and the singing of hymns in honor of him who shed his blood so that each one might commit all the devilish sins in the catalogue of crime, and by washing therein cleanse himself—make his character as white as the driven snow on the mountain top. The blood is the principle stock in trade of the various churches, and without it they would languish like a house plant without water.

A critical examination of the blood reveals nothing very peculiar about it. Supposing we had before us one thousand ounces of that precious life fluid that so gracefully circulates throughout every part of the human system, 784 ounces of the same would be water; 70 ounces albumen; one-half ounce of iron, and small quantities of phosphorus, sulphate of soda, chloride of potassium, etc. The blood of mortals of the present day possesses these ingredients, and we have no doubt that the veins of that great and good man Jesus contained all the qualities that distinguish the blood of modern times. His blood, perhaps, was far more pure and exhilarating than that possessed by Prof. Swing, Patton, or any other of the many distinguished divines of the present day, for he was not accustomed to sip poisonous wine at the communion table, thereby impregnating it with impurities.

It is true that there are many peculiarities connected with the blood that render it an interesting study, and, besides, observation has taught us that it possesses many saving qualities, and is able to transmit its life-giving properties to matter that is actually dead! The experiment of the philosopher, who grafted the tail of an old dead rat on to living one, is still, no doubt, fresh in the minds of our readers. The tail under the stimulating influence of the life-currents of blood, in a few days wagged with respectable animation, and, indeed, seemed to assume a youthful appearance. The exploit of the investigating philosopher was very pleasing and instructive to him, for he entertained the idea that the time might come when surgery would advance to that extent in skill, that the head of a wise sage, ripe in knowledge, for the sake of science, might be transferred to the shoulders of a criminal after decapitated for some heinous offense, and be made to survive the trying ordeal.

If blood, the kind that circulates in a rat, can cause a dead tail to wag, have we a right to conclude that the kind which circulated in the veins of Jesus, can save all the old sinners that ever lived? Prof. Swing who has been a disturbing element in the church of this city for a long time, insists that there is no salvation only through the instrumentality of Jesus, and that insipid doctrine he promulgates to a gaping congregation in this city every Sunday. True, there are many virtues in blood. In this city, blood was transfused from a good healthy dog to one that was sick (a sick dog always excites one's commiseration) and immediate recovery was the result, but the healthy dog suffered in like proportion. He lost all the strength he imparted, and in turn, he, too, became an invalid. Nothing was gained in the experiment in this case. The application of the blood of Jesus, however, is different—it is only in the "play." In theatrical tragedy, anger, blows, murders, poison, etc., are in the "play"—not real—something like the blood of Jesus in the magnificent plan of salvation.

Do not understand us as speaking disparagingly of blood. We are in favor of it when pure, for then it imparts luster to the eyes, rosy tints to the cheeks, animation to the brain and elasticity to the step. Wine-sippers, whether at the Tivoli Beer Garden on Clark street, or at the communion table in Prof. Swing's church, invariably have had blood; bad blood causes various diseases, physically and morally. Church members never can be rigidly moral while they sip wine at the communion table.

We never have known of a single instance where the blood of Jesus has been instrumental in saving a single soul, but we do know of cases where the blood of oxen has manifested astonishing saving qualities. In one of the Eastern States, at a slaughter pen, a valuable dog there, and when the blood flows from a good healthy bullock, each one takes a glass and drinks it, and the result is of the most satisfactory character. Though weakened by consumption, this blood will vitalize the whole system, heal the ulcerated lungs, and give an additional lease of life.

There would be more consistency in having the blood of bullocks for a superstructure of a religion—pure blood, as it gushes forth from their healthy veins, pregnant with life, than the mythical blood of a man who died 1800 years ago.

The blood of Jesus, however, according to the doctrine of church members, is only applicable to sins; for though as scarlet, through the potent instrumentality of his blood they shall be made as white as snow. You may be a villain; a miserable, low, dirty fellow; and your character may be as black as ebony, yet his blood, that which has had no existence for over 1800 years, can render you perfectly spotless and innocent in a very short space of time! Mighty convenient for you, a despicable wretch! But, then, his blood is not administered like that of bullocks at slaughter pens. It is simply in the "play,"—ministers talk about it, choir sing about it, and newspapers praise its saving qualities.

Jesus was a most excellent man. We admire his many noble qualities. A philanthropist and reformer, his soul was rich with aspirations to reform the world, and his name stands recorded high on the pinnacle of fame. We esteem him highly, but we know there is not a saving quality connected with his blood, and we who revere his name, will not dishonor it by throwing over it the garb of ignorant superstition. Church members may assign him divine qualities, and exalt him equally with God, but in so doing they do not place him in his true position, and therefore are not honoring him properly. Our reverence for Jesus is based on truth, and the place we have assigned him among the high and holy of Spirit-life, is the one he actually occupies, and on us he kindly smiles, while his votaries, the various churches, have darkened his memory by enveloping it with the garb of superstition. His blood never possessed any saving qualities.

Superstition tells us that when the Savior was being crucified, a robin plucked a thorn from his crown, which piercing its breast ever after colored it red, hence all robins at the present day have red breasts; and it was superstition, too, that ascribed to his blood saving qualities, and made him the corner-stone of all the different sects of religion that exist. True, blood has saving qualities, but not the blood of Jesus. He who would drink it would be regarded as a cannibal, and be expelled from respectable society. To have human blood transfused into the veins, is not considered objectionable in refined society.

However, the saving qualities attributed to the blood of Jesus, have had their good effects. It is an ill wind that blows nobody any good. The continual reference to the blood of Jesus, has awakened within the minds of physicians a belief that there are potent qualities in healthy blood that, when transfused to the veins of the sick, will have beneficial effects. The poor, helpless animals, rats, dogs and cats, must be experimented on first, to test the efficacy of their blood, and then, after success is established there, human beings are tried. Within the next fifty years, the blood of Jesus will become obsolete as an antidote for ills of the soul, but the blood of a healthy human being will be hourly brought in requisition to restore the sick. Blood, which is the corner-stone of religion, will become the principal remedy to restore the lost vitality to the system.

The time will come when ministers, instead of preaching about the blood of Jesus, if healthy, will become useful in furnishing pure blood for invalids, and magnetic healers, with one ounce of their own blood, transfused into the veins of one weak and debilitated, will accomplish more good than a dozen treatments by the ordinary method of manipulating. The demand for blood to promote the health will rapidly increase, and in like proportion the demand diminish for the blood of Jesus to wash away the sins.

Church Property.

We are glad to see that the Chicago Tribune has concluded at last to follow in the footsteps of the RELIGIO-PHILOSOPHICAL JOURNAL, and favor the taxation of church property. In pursuing such a course, even at this late date, it will be instrumental in throwing a fire-brand in the midst of the churches that will illuminate the same, if they are not too intolerably stupid. In a brief article, it says that "Throughout the United States millions of dollars' worth of ecclesiastical property escapes taxation. This is unjust. It is unjust because it increases the tax upon all other property. If a city's revenue has to be raised by the taxation of 100 pieces of real estate, and 10 of these are exempted, the remaining 90 must pay as much as the whole 100 would have paid. If the churches of Illinois paid their rightful dues to the State, the people of Illinois would escape a good part

of the present grinding taxation. A gentleman of this city pays \$175 in city taxes upon his home, against \$74 last year. A few doors from him there is a gigantic church, worth his house twenty times over. It does not appear in the Assessor's schedules. Is this justice? One of the principal business streets in St. Louis is owned almost wholly by one denomination. The buildings are now let on long leases. When these expire, and the church reassumes ownership, it can rent its stores and offices at lower rates than any one else, because it will have no taxes to pay upon them. It will thus have an unfair advantage over all other property-owners in St. Louis. The exemption is wrong, again, because it amounts to a direct grant of money in aid of denominational institutions. Thus the State is leagued with every church, instead of with only one. Alliance with one, much more with all, is repugnant to the spirit of our Constitution. It is not the part of the State to foster religion. The Cathedral of St. Peter, Ebenezer Chapel, the Free-Thinkers' Hall, and the Chinaman's Jose-House should be to it on a par with each other and with all other taxable things. Let it tax Trojan and Tyrian alike. History shows that the exemption of church property from taxation is apt to result in the accumulation of so much of it that the State is finally forced to confiscate it, and so get its arrears in a lump. England, France, Spain, Austria, Italy, and Mexico have done this. The lessons of the past in other countries are corroborated by those of the present in our own. Between 1850 and 1870 the number of church members in the United States did not double, but the value of church property quadrupled. It was \$67,832,601 in 1850, and \$354,498,581 in 1870. At this rate of increase it would be, in 1880, over \$1,400,000,000. We cannot afford to let such a mass of wealth escape the tax gatherer on the plea that it is used in promoting various forms of faith. Most advocates of taxing church property make one curious exception. They would not assess 'property absolutely needful for church purposes.' Who is to decide what is absolutely needful? The true principle is that everything that is protected by the State should pay for that protection. Church property is protected. Therefore let it be taxed."

Ghosts Agitation in California.

California seems to be the center of attraction at present for the spirits. The *Livermore* (Cal.) *Enterprise* gives startling accounts of their manifestations, at the house of J. L. Mitchell, at that place, lately. Tramping noises occurred in a room occupied by a young lady visitor, a Miss Cayzres, almost every night for two weeks, and the noises followed her from room to room, as her sleeping apartments were changed. The noises are described as almost deafening. Mr. Ackley, who resides on the opposite side of L. street, was called in, but he was unable to trace the raps, and finally pronounced them "spiritual." The family concluded to vacate the premises, and seek lodgings elsewhere, leaving the "what-is-it" all to themselves. Another night a repetition, or as some would call it, an encore, was had, much louder, though, than on the night previous. Several parties called through curiosity, but nothing could be learned, and the source from whence came the noise remained unknown to them. Parties slept at the house, thinking something might be found, but in this they were disappointed.

In conclusion the *Enterprise* says:

"On Wednesday, the young lady, Miss Cayzres, was taken suddenly ill, and during the night was obliged to have watchers. This night the noise ceased. On Thursday night the sound was again begun, keeping up until midnight, then ceased for the night. On Friday night a change was made in the programme, the young ladies stopping with friends on the opposite side of the street. The spirits followed them, keeping up the raps in the room where they slept, and ceased at midnight as before. Saturday night Mr. Mitchell's residence was deserted by the female portion of the family, and occupied by himself and Judge Freeman. All was quiet. On Sunday night the services of a trance medium were obtained, and the report given by him was that three little children, the oldest not more than ten years of age, were all there in sight, and they certainly would not cause the disturbance. This night a gentleman asked to sleep in the house, wishing to convince himself there was no deception. About 11:30 P. M., a terrible thump was heard in the rear room, then a grating sound and louder thumps. Mr. M. rushed into the room, but saw nothing. He then made the ladies go to the front room for a change, but the change was far from being agreeable. The thumps were twice as loud as before, and the whole house shook. The gentleman, Mr. Kelley, concluded there was no deception, and from his appearance was rather scared. On Monday Miss Cayzres left for San Francisco, possibly to escape the din and noise caused by the turbulent spirits. Last night all was quiet, and it is supposed that "what-is-it" has had enough. Several persons slept at the house this night and were very much disappointed at the stillness. Over three hundred people have called at Mr. Mitchell's house during the past week endeavoring to solve the mysterious noises, but all have proved unsuccessful."

Mediums at Terre Haute.

Mr. Allen Pence speaks as follows of the mediums at Terre Haute, Ind.:

Mrs. A. L. Brown certainly possesses wonderful mediumistic powers which, in many respects, differ widely from those claimed for Mrs. S. or any other medium in the city. Through her powers my large office table, with two large men seated thereon, is moved over the floor, in broad daylight, like a thing of life and nerves, with her hands simply touching the table. She permits a handkerchief to be tightly and closely drawn over the mouth, and while in this condition, on passing into the cabinet or any darkened room, voices will be distinctly heard, apparently in the open air, the investigator holding her hands during the time. I will briefly refer to one other phase which is more interesting to me than any other. We have, through her mediumistic powers, the glorious privilege of conversing with those whom we loved and honored in this life that

have passed from the mortal to the immortal. Let those who doubt lay aside their prejudice, call on her, and be convinced. We not only induce her as an honest and genuine medium, but a lady whose character we believe to be above reproach. Laura Morgan, to whom our attention is called, was developed in this city as a medium for physical manifestations February, 1873, since then, through the courtesy of her father, John L. Morgan, hundreds have witnessed the wonderful manifestations given through the mediumship of this innocent, inoffensive child whose skepticism has been removed. He has a cabinet at his dwelling, and never refuses a seance to those requesting. We have many other mediums in the city. Some may be humbugs. As I have not investigated their powers I am not prepared to speak of them from my own knowledge. Let me say, in conclusion, that so long as we hold Pence's Hall, in fee simple, we propose to conduct our own affairs in our own way.

DR. P. B. RANDOLPH'S NEW BOOK.

This week's issue of the JOURNAL, contains an advertisement of a forth-coming book through the mediumship of that noted and very eccentric spirit-medium, Dr. P. B. Randolph.

While we have no definite conception of the contents of this new book, we do know that when spirits of high moral and philosophical sentiments get control of Brother Randolph, they can and do give the world gems of truth, worthy of being garnered into the treasury of the mind, there to be retained as of great and intrinsic value.

Of its real merits, our readers, like ourselves, will be better prepared to judge on perusal. From a private letter we are led to believe that he entirely ignores the Moss-Woodhull "social freedom" promiscuity doctrine, that he was supposed to favor at the infamous gathering of that clan at Chicago last year. He claims to have been misunderstood and gobbled up to make weight for them when in truth he had no sympathy for them. Like "poor Tray," the Doctor often suffers from being found in bad company.

That he is a remarkably psychological subject is evident, hence his utterances are occasionally very contradictory, and while he pens great and important truths, his writings sometimes show veins of personal spleen, unworthy of the lofty phase of mediumship to which he often attains. He may be compared to a barometer, as he may have high or low surroundings—be they mortals or spirits, so each change is plainly marked by his utterances—oral or written.

Pitching in.

Every Moss-Woodhullite in America, the Gentle B. V. Wilson not excepted, pitch into the RELIGIO-PHILOSOPHICAL JOURNAL vigorously. The best joke of the season is, that the "Gentle," as soon as the Frontier Department was closed, commenced asserting that he had left the paper on "account of its personalities!"

During the whole time that he advertised himself in that "corner," we were constantly in receipt of letters recommending a change in the name of that department to "Wilson's Billingsgate and Advertising Corner."

We do not allude to this matter in the spirit of complaint. If we are not competent to conduct our paper to absolute success, despite all such opposition, and the vilest falsehoods that they are capable of uttering, we will calmly meet our defeat with the demonstrated fact staring us in the face, that *licentiousness* is more potent than virtue. Thus far the evidence is positive that civilization is the birth-right of man, and that a code of high moral ethics is the result of such civilization. Hence the RELIGIO-PHILOSOPHICAL JOURNAL, notwithstanding all such opposition, is a favorite with the people, and is meeting with unparalleled success.

FRED. H. BARNARD writes as follows in reference to Spiritualism in Rockford, Illinois: "Mrs. A. O. Smith, of Aurora, has during part of the past month been holding circles and giving private sittings for the Rockford people, and it is in behalf of this good medium and fine lady that I write this for publication in the JOURNAL. A number of my friends, besides myself, have been very much instructed and entertained during her visit here. I would recommend her to all who wish to investigate our beautiful philosophy. At three different times (public and private) she gave me most excellent tests, describing accurately each time not only traits of my own, but friends of mine both living and dead. The tests that I received from my mother and others through Mrs. Smith no amount of money could buy. Others received tests perfectly true and accurate. To any one of the liberals in the West we would honestly recommend Mrs. Smith as a lady of refinement and taste, and as a clairvoyant, healing and test medium second to none. Our people are getting quite awake on the subject of Liberalism and other topics that tend towards less slavery of any kind."

Fifty Dollars Reward.

A correspondent of the St. Louis *Globe*, who is a Presbyterian, says: "I will give a reward of \$50 to any one who will give the name of a Presbyterian minister, who is a member of a Presbytery under the jurisdiction of the General Assembly of the Presbyterian Church of the United States, who has, at any time, preached the doctrine of infant damnation; and I will give a \$50 additional reward to any one who can point out any article in the confession of faith or catechism of this church teaching this horrid doctrine. As infant damnation has been charged upon Presbyterians in an editorial of recent date in the *Globe*, the above reward is offered for the proof."

We heard a prominent Methodist divine

declare, some twenty years ago, that he believed there were infants in hell. We never heard a Presbyterian preach the same barbarous doctrine.

Charles H. Foster.

CHARLES H. FOSTER is now at Melbourne, New Zealand. The *Progressive Spiritualist* says: "He is one of the best test mediums in the world, and such a medium has been needed in these colonies. Hard-headed Materialists, skeptical journalists, and bigoted clergymen, have visited him, and received striking proofs of the existence of another world and the truth of spirit communion. Coming amongst us just as the reports of Dr. Crooke's scientific proofs of Spiritualism have reached Victoria, we may reasonably hope that, if his mediumship is as good here as it has been elsewhere, he will give a greater impetus to the movement than anything has previously done. Mr. Foster is a very genial, gentlemanly man, and will make friends wherever he goes. He is not a lecturer but a medium. We are sure we are experiencing the sentiments of all our friends when we give him a hearty welcome to our shores, and trust his sojourn here will be pleasant and beneficial to himself and the grand cause of Spiritualism. Mr. Bartlett accompanies Mr. Foster as his agent."

LAFERIE, MICH.—John L. Stines writes in regard to the marvelous tricks of the Keeler Brothers. We know nothing of them. They may imitate spirit manifestations very adroitly, and yet not have any especial mediumistic powers. On the other hand they may be very excellent mediums for control by Diakhs, who like the fun of drawing out the saints, (a quarter worth) to see what they suppose to be an expose of spirit manifestations. We have no opinion about it further than this—the agitation of thought is "the beginning of wisdom." The more opposition that the devotees of Old Theology manifest, the better. It only makes people think upon the subject the truth of spirit communion will sooner or later convince all who have brains to think. Those who have not the churches are welcome to.

Mrs. T. D. KAYNER, formerly a typo in this office, has been united in marriage to Miss MILLIE M. HOWARD, of St. Charles, Ill. Mr. Kayner is a young man of unblemished moral character, and of more than ordinary intelligence, and we wish the couple a great abundance of happiness. Miss Millie is the daughter of Mr. and Mrs. Howard, of St. Charles, Ill., prominent citizens of that place, the latter a splendid medium.

DR. J. H. RANDALL informs us that he is engaged for the next six weeks in Ohio and New York, and will be glad to receive applications for further employment—especially from Ohio and Michigan. Since he has placed himself in opposition to the Moss-Woodhull infamy he will be sure to receive applications that will require all of his time. The same remarks are applicable to Dr. H. P. Fairfield. Address Dr. J. H. Randall, Clyde, Ohio.

AVA, ILL.—Mrs. W. Brownfield says: "There is considerable interest in Spiritualism awakened here. One Woodhullite discontinued the JOURNAL. I now send you two new subscribers, and will soon send more. We will keep the ball rolling. Send me a copy of 'Moss-Woodhullism in a Nut Shell.' I want to circulate it among my neighbors as I do the JOURNAL."

J. H. HAND, of Milford, Georgia, writes: "We have organized a small society here, of twenty-two or twenty-three members; it is the second society in the State." Within the next three years, Georgia will have at least twenty-five organized societies. We have many subscribers in that State.

ST. LOUIS, MO.—We are sorry to learn that Mrs. McCord, trance speaker, who has been of late lecturing to one of the Spiritual societies in that city, accidentally fell and broke her wrist so badly that she has been compelled to surrender the desk to another speaker.

THE Annual Meeting of the Society of Spiritualists at Rockford, Mich., will be held at Free Church Grove, the 13th and 14th of June. T. H. Stewart and other speakers will be present.

THE Anniversary Meeting of the Harmonial Free Church of Spiritualists, at Sturgis, Mich., will be held on Friday, Saturday and Sunday, the 19th, 20th and 21st of June, 1874. Several distinguished speakers will be present; also Mrs. Blair the spirit artist.

DR. P. B. RANDOLPH will answer calls to lecture. He is really an eloquent speaker, and can entertain any audience. Address him at Clyde, Ohio.

A. E. CARPENTER can be addressed at 65 Washington Ave., Chelsea, Mass. Bro. Carpenter will answer calls to lecture anywhere. He is well spoken of by those who have heard him lecture.

H. BAKER subscribes for the JOURNAL, but gives no name of State.

Mrs. J. BARNES, we will comply with your request, when you state your post office, etc.

Quarterly Meeting.

The regular Quarterly Meeting of the Henry County, Ill., Association of Spiritualists, will be held in Cambridge, on the 27th and 28th of June, 1874. T. B. Taylor is engaged to speak before the association.

JOHN M. FOLLETT, Secretary.

Grove Meeting.

The Spiritualists will hold a two days' meeting in a grove four miles south of Troy Corners, in Oakland County, Michigan, on Saturday and Sunday, the 13th and 14th of June. Mrs. L. A. Pearrell and other speakers will be present. GEORGE WILLIAMS, President.

Right Hands and Left.

BY REV. M. J. SAYAGE.

There was once a race of men who, from time immemorial, had been accustomed to the use of only the right arm. The left one was bound to the side as soon as they were born. It was loosed occasionally, just enough to keep it from absolute withering and stiffness, and then bound again. This practice was maintained until the age of twenty years, when the hands were taken off, and it was set free, only to be kept from slight beneath the outer robe. By this time it was so much weaker and smaller, and in every way inferior to the right arm, that it was only capable of the slightest use, and fit for nothing that requires power and skill. It was held in comparative contempt, and served chiefly by contrast, to heighten the right arm's sense of dignity and usefulness.

The practice was continued, not only by what was supposed, from long custom, to be the natural use of the left arm, and by the jealousy of the right, but by the traditions of their religion, and by the prevailing interpretation of their sacred books. Those who ventured to assert that the left arm had any rights, or that it ought to have the same chance for development with the right, were scouted as impious and infidel. It was declared to be the "reform against nature," because it was supposed that the left arm was once cursed by their god for some blundering work it had been guilty of in the earliest ages of their history.

So custom, prerogative and religion were all against the left arm, and in some parts of the nation, the people almost wondered that there should have been any left arm created, and introduced to some extent, the practice of cutting it off in infancy.

So far did teaching and custom go, that the puny left arms themselves became thoroughly imbued with the prevailing ideas, and were proud only of their weakness and diminutive condition; and when, as would sometimes happen, the left arm received so exceptional development or training, all the other left arms would ridicule it and call it *right-armish*, and curl the lip and turn up their noses at it, because it was able to take care of itself; and then they would lament piously over it because it had got out of its sphere; and they would wonder at the presumption that gave brave the anger of the gods. Occasionally, the right arm would be crippled for life, or amputated, and then the left arm would be compelled to assume its office and do its work. Such were called, in contempt, "old made arms," because they did not grow naturally into their place, but were made, by circumstances, to do the work of another.

But after a good many years, some of the left arms began to question whether all this was right or best. They saw the left arm did grow when left to itself, and further, that it was capable of difficult undertakings and skillful labor, when exercised and trained, and they ventured to assert that they could not see why it had not the right to grow and work if it wished to. They questioned the final authority of custom and dared to give another than the prescribed interpretation to the sacred records.

But such a hubbub as it raised, and such names as they were called, it would be impossible for me to recount. Destroyers of religion, uprooters of civilization, disturbers of the peace, disorganizers, fanatics, poisoners of social purity—these were not the hardest nor the worst.

And then the right arms scornfully asked them to prove their right by their ability, and they triumphantly asked: "Where are the battles you have fought and won? What books have you written? What statues wrought? What pictures painted? When were you anything else than the puny weaklings you are to-day?" And the right arms crooked their elbows and waited for an answer.

In vain the left arms put in the plea that no chance had been given them, and that the right arms themselves could not grow bound to the side, and crushed beneath the weight of ages of custom. In vain they said that at certain periods of their history, exceptional left arms had fought battles, made statues, painted and written. These were held to be only those exceptions that are said to prove the rule. And as for their having no chance so long as they were bound, they were told no decent, modest, well-behaved left arm had ever wanted to be anything but bound, and that what they could not grow to while bound, they had no business to desire. And all the other left arms cried out, "Yes!" and "For shame!" And declared that so long as they were well cared for under the cloak, sheltered from sun and storm, that was all they wanted.

But the thoughtful left arms urged again that not for their own sake only, but for the sake of the right arms, they wanted a chance to grow and be trained. "The right arms," they said, "might be their superiors in strength and in other ways, but yet they could do their own work better with the left arms to help them." And they urged still further, "If the right arm be not our superior, then it is wrong and tyranny to keep us down. But if it be stronger and more skillful, why need it fear our competition? And if the gods have indeed decreed our inferiority, is it likely that we shall overcome or out-vit the Almighty or Allwise? So where is the harm of our having an equal chance and doing the best we can?" But the right arms answered, as strong people are accustomed to do when argument fails and they are still determined to carry their point, "But you shan't, anyway; no keep still and stay under your cloaks."

Thus the contest went on through many years. Little by little the left arms gained more freedom and recognition. They were sometimes loosed altogether several years before their twentieth year. They were not so severely stigmatized for being stronger or knowing how to do something. The right arms began to find that they were really a help in important affairs of life. And the disgrace which used to attach to those who received their assistance, began to wear away. Rumors came to them from time to time of other lands where the left arms were entirely free, and where the gods seemed to take no notice of the enormity either by signs in the heavens or by earthquakes or pestilence below. Some travelers even had the effrontery to declare that socially and politically they got along as well as they did. "Better," they whispered under their breath; but they didn't dare to say that out loud.

Of course the old and the wise shook their heads, and if they did not utter maledictions, they muttered their incredulity. The new ideas crept in slowly, the odium of heretic, fanatic and disturber gradually wore away, and the left arm began to grow and labor, and assume its natural place and natural work, as not the like but the equal of the other. They developed and were trained together, and they never came into conflict, because they found it more natural and pleasant to help each other. They found that one can do what the other could not, and that both together could accomplish what neither could alone. The right hand needed the left, and the left hand needed

the right. They were not rivals, but complementary to each other. And so they clasped and became perpetual friends. Thus after ages of misunderstanding, wrong and conflict, nature triumphed, and the purpose of God in his wise creation had its way.

Philadelphia Department

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

The Costs of War.

Among the arguments against war, that which is most potent with many individuals is its cost in dollars and cents. The war debts and expenses have often been held up as evidence of the iniquity which results from this barbarous custom. The mere expenditure in money, and the interest on this, which has been a burden to all governments, forms but a small proportion of the real cost of war. The destruction of property of all kinds, the prostration of business and the devastation of the country, blighting hundreds and thousands of homes and sending out the people to suffer, are not usually reckoned. The loss to the world of the useful labor of many of its best workers who are engaged in the armies in times of peace and war, is immense—almost incalculable. Men in the full prime and vigor of life, are taken by force from their ordinary employments, and compelled to spend years in useless, and often worse than useless, labor. Property is laid waste and the bread which should feed the hungry, is taken to supply those who are under the necessity of becoming non-producers. There are other costs of war which are not easily measured by any standard that we have.

No compensation can possibly be made for the demoralization which inevitably results from war; the indifference to life, the hatred and animosity which is engendered in that which should be a common brotherhood; the reading, ascertainment of all the sacred and holy ties of family and home, the heart rending separations and agonies which fall so heavily upon women, can never be measured by gold.

During the late war in this country, how much untold agony was felt by brothers and sisters, husbands and wives, mothers and children, as the result of the temporary or permanent separation from those to whom they were endeared by the strong ties of affection. The years are going by, and the physical wounds are mostly forgotten, but the slow and enduring torture of the mind and the affections, has left its mark upon many a poor suffering victim, and these are wounds which can not be healed by time. War lets loose the blood-hounds of human passion, while it benumbs the faculties and deprives us of the means of measuring its scathing and blasting influences.

Peace, on the other hand, awakens the soul's finer sensibilities, and draws out and strengthens those nobler qualities that ally man to the angels and to God, while war weakens all the tenderest and sweetest feelings of human nature. In estimating the value of peace as well as the cost of war, these things must be considered, and as far as possible put into the account.

Women, who feel these things more than man, protests with all her power against war, and how important it is that her voice and influence should go forth all over the world to impress upon man a sense of the terrible evils which war is entailing upon the race.

Well may our most able and eloquent women enter their earnest and faithful testimonies against this iniquity. We rejoice to have their aid, because their feelings are more keenly alive than those of her calculating brother, who sometimes boasts of raising above those sentiments which mark the best portion of our natures. In estimating the cost of war, money must not be placed first, but soul-life, purity and that happiness which flows from the best and highest social conditions in which man and woman live at peace in the family relations, cultivating the earth, or pursuing that which blesses and benefits his fellow man.

War under every aspect lays waste all these conditions, and has no redeeming traits. The idea that it is an essential means for the maintenance of civil liberty and right is fallacious, for it is only after war has exhausted itself and reason asserts itself as best it may that these things can again be reinstated.

War is the greatest mistake that man has ever made; its successes are all failures, and its triumphs defeats, and all the supposed good that has ever come from it has followed only when it has passed away, and human nature, touched with the spirit of the Divine, which is the redeeming character of man, and alone produces all the good which results in progress of the race.

It is sometimes said by superficial observers, that the late war in this country produced the abolition of slavery, at the fearful cost of over a million lives, in order to deliver four million slaves, and the expenditure of more money than would have purchased their freedom. It was not the war, nor the money that abolished slavery, but the divinity in man that triumphed even amid the obstacles of war and prepared the nation for that crowning work of the nineteenth century.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE.

[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 sending their thoughts to the world. The extended circulation of the Journal furnishes the means of reaching more individuals than any other paper on Spiritualism. Spirits have expressed a desire that I should not only send forth the communications which they are able from time to time to give through my organism, but select some that I may report as given through other mediums, whose names will be given with their communications.]

SWEET LAND OF REST.

An Inspirational Poem.

BY MRS. SELVINA L. WOODWARD.

We sing of a land of calm repose,
Where the tempest tossed soul may rest,
And find sweet solace for all its woes,
In the home of the pure and blest.

CHORUS: Sweet Land of Rest,
Calm Land of Rest,
We sing of a Land of Rest.

We sing of a land where deceit and guile,
Are things which defile it not;
For the flattering tongue and hollow smile,
Can not enter that sacred spot.

CHORUS: We sing of a land where sect or creed,
Has never a dwelling place,
Where every prayer is a soul-felt need,
And love beams from each happy face.

CHORUS.

Of a land whose fixed and changeless laws,
Are written by Deity's hand,
Where soul united in common cause,
Dwell a pure unselfish band.

CHORUS.

From that Land of Rest, oh! friends of earth,
We come, hand and soul linked with you,
We have only passed through a higher birth,
Which hides us awhile from your view.

CHORUS.

Where the web of life on earth begun,
And stained oft-times by tears,
Into shining golden threads is spun,
And woven by coming years.

CHORUS.

FREDERICK W. ROBERTSON, OF ENGLAND—
KATIE B. ROBINSON, MEDIUM.

Your country has been passing through the fiery ordeal of war, and to-day you are suffering from financial troubles, but all these conditions seem necessary to purify the human race. We believe that after all these sufferings and trials through which poor human nature passes, the result is for a great and glorious good. The sweet influence of liberty and peace and love shall rest upon mankind.

We see that a grand and glorious development has dawned, not only in this country but in my native land. I find manifestations occurring that are to bless all earth's children. I have been attracted to the medium because I long to give utterance to great Spiritual truths. I long to speak again to the working-men and working-women of your land and my land and all lands, for I love them. I long to see the time when those who move in the humbler walks of life shall be made spiritually strong.

I loved when on earth to read of the pioneers of America, those brave men and women who went forth into the wilderness among the free hills the broad prairies and lofty mountains, and breathing the free air of America, preached a religion that could not be trammelled. I have watched the progress of your nation, and I rejoice that the glorious gospel of Spiritualism, which has its birth among you twenty-six years ago, has gone forth over the world till you can not count the believers. Do you not see that it is destined to be a great and glorious power, a religion that is to free mankind from all the thralldom and slavery of ignorance and vice, and to build up a universal brotherhood of man the world over, acknowledging the Fatherhood of God. To do this we must all work together, mediums and spirits, in order that this glorious gospel may reach out and take up the downtrodden, the outcast and the lowly everywhere.

I see in the dawn of a grand and beautiful era in which peace on earth and good will shall abound. Tell the people that Frederick W. Robertson still lives, still works for the benefit of his country and the world. Say that spirit slumbers not, but whenever I can awaken an aspiration for good, there am I glad to labor.

Charles Dickens is with me now, we have clasped hands on this beautiful shore. Both of us are seeking for mediums through whom we may speak to the world. We rejoice that England and America can shake hands and unite in this glorious religion of Spiritualism.

Go on, brother; your paper is accomplishing a mighty work, and there are many spirits who are very desirous to aid you all they can in this grand work of your lives and of ours.

PROF. HARR.

I rejoice to know that you are going forward with this work. I will soon have something for this department.

GEORGE W. WILLIAMS.

Dr. Child, I want to come and tell you how happy I am in my new home. I want you to tell the Lyceum folks in New York that I can say my pieces in the Lyceum up here better than I did down there, but I am very glad they learned me to speak there. We have here some good times here. I got out and play whenever I want to. I have got a pony and a boat too. Mamma is happy too, because she is helping the poor all the time. She wants to come and tell you all about it soon. You will let her, won't you? They told me I might come now and tell you this. I often go a riding with you in your carriage. I have got a better whip than I used to have when I went with you.

I think you know when I sit along side of you. We often see the Indians riding on your horse. They stand right up on Fanny, and when she jumps, oh they are so delighted. I want to come and show myself to the people at Mr. and Mrs. Homes' circle.

Spirit Hands Felt and Relief Given.

Mrs. A. H. ROBINSON.—On applying the magnetized papers you sent me, I slept well all night, which I had not done for some months past. About half an hour after I applied the magnetized paper, it appeared to me that some one was sticking their fingers into the right lobe of my liver, under the short ribs and over the kidneys and mostly on the right side. It appeared just as natural as if there had been some one standing by my bed side making an examination. Since then I have realized similar handling.

C. STEVENS.

South Ottawa, Ill., April 18th, 1874.

SORE EYES CURED ENTIRELY BY SPIRIT POWER.

Mrs. ROBINSON.—Last fall my wife was taken with sore eyes. After trying every remedy we could think of, I wrote to you for a prescription, and about the time you got my letter and diagnosed her case, she said one eye was so afflicted as to be almost sightless, and that side of her face seemed as cold as a piece of ice. The next morning her eye was almost well. She is as sound and feels as well to-day as she ever did in her life, for which you and your spirit guides have our best wishes.

Yours in Truth, J. A. BARRY.

Canterville, Ill., March 16th, 1874.

ANTENNA OF EIGHTEEN YEARS STANDING, CURED BY SPIRIT POWER.

Mrs. A. H. ROBINSON.—DEAR SISTER.—I thought I would write you once more, and let you know something concerning my case. I think I am nearly well. I feel better now than I have for the last 18 years, (as far as the asthma is concerned), but for fear it may return again, I will consult you once more. You know not how thankful I am to you and your spirit guides for what has been done for me. I have paid over \$500 to doctors, and received no benefit from them. Enclosed please find lock of hair, for you to diagnose my case again. Send me another prescription if you think I need it. I bid you God's speed in your labors of relieving the suffering.

Yours for the Truth,

PETER BRANKMAN.

Melbern, O., April 1st, 1874.

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60 State street, Chicago, Ill. v16n131

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WHAT I SAW AT CHITTENDEN, VERMONT.

The Departed Appear to Mortal Eyes.

Having recently visited the well-known and reliable family of spirit-mediums, the Eddys at Chittenden, Vt., and witnessed the remarkable manifestations of spirit power daily for one week, I am fully prepared to add my testimony to those of the many who have visited them with similar results.

On Friday, March 13th, having arrived in safety at the home of the Eddys at four o'clock P. M., we found ourselves at seven o'clock quietly seated and awaiting some sign from the land of spirits; we had not long to wait, however, before the exercises commenced with the discarding of most beautiful music from the instruments lying upon the table, which were played upon by spirit-hands. Next followed a short discourse of a scientific nature, given by the spirit of George Dix.

Previous to entering the circle, I had placed in either vest pocket a little token of friendship which had been given me by a friend leaving home, for the spirits of George Dix, and Mayflower, the Indian girl. During the circle I apprised them of their gifts, whereupon they came to me and commenced a thorough search for their treasures. After finding them they retired to another part of the room, and laid them on the table. While thus employed they were talking and chatting to each other in a natural voice, so all in the room could hear, and were so near my face that had it all been a fraud, I am quite sure I should have known it, and exposed the imposture then and there; but I am prepared to say it was not the case.

As Sunday, March 15th, was my birthday, I had resolved not to mention it, and if possible get a test from it. Judge of my astonishment, shortly after entering myself for the evening circle, upon hearing Geo. Dix say, "Mr. D., to-day is your birthday, and I shall have to pound you." Replying, "I said, 'Do as you please, George,' and depend upon it, if I was ever sensible of a sound thrashing in my life it was then. He did not use a whip nor a club, as one would naturally suppose, but the back of a violin.

During the circle on the evening of the 19th, in which there were a dozen or more persons seated, Horatio Eddy, with his hands tied behind him, first had his coat taken off, and was then taken bodily out of the house. Soon after, hearing three distinct raps outside, on what seemed to be the clapboards, we immediately went outside and found him sitting on the chimney of the house, which is two stories high. Resuming our seats in the circle, he was soon brought in and placed in his own chair. That his hands were not untied during this time, we knew to be a fact.

For the ring test, we had Horatio, with both his hands clasped tightly over my left arm, which was bared to the elbow. A solid one inch wire ring, eight inches in diameter, was put over his arm without the slightest movement on his part. This was done with a burning lamp standing near us.

At the light circle, on the evening of the 14th, I took my seat directly before the cabinet-door. Soon the bells began to ring before me, behind me, under my chair, and once were in pretty close proximity to my ears. The tambourine was shaken before my face by a fully materialized hand, which I did not recognize.

During the light circles of the next five evenings, I plainly saw my deceased mother, uncle, sisters, brother, wife and children. Seeing my wife at one time, she was able to exchange a few words with me, and said, "Alonzo, I am happy and glad to meet you." Next appeared my mother, who took me by the hand, kissed it and said, "God bless you, Alonzo."

On retiring to our bed chamber, loud raps and tiny ones would greet us in every direction on the walls, and even on our head boards, till it seemed as if a hundred hands were rapping at once. Asking many questions of our spirit friends, we were promptly answered by the raps.

On another occasion, before retiring we locked and sealed the door, and placed a half sheet of blank writing paper which I took from my own pocket, with a pencil, on the table. Soon after retiring we heard the rattle of paper, and down it came nearly in my face. Arising and lighting the lamp, I found it to be the identical piece we laid on the table, with a written communication upon it from my daughter, who passed away thirty-four years ago, signed with her name, "Rhoda."

Another phase of manifestation was the writing of cards by spirit hands. Blank cards were placed upon a stand behind a curtain and as fast as they were written upon, would be tossed over the curtain to the floor. I have the autographs of seven deceased relatives written by their own hands, which I would cheerfully show, together with the communication, should any one desire to see them.

As dancing seems to be characteristic of the Indian race, as well as of some white folks, they do not seem to change from their old customs on leaving this material world, for I frequently saw Indians as well as white folks, dance with as much ease as one would wish to see.

As I can give you readers but a faint idea of what occurred at the Eddys, I will say that what I have related I know to be true in every particular.

As the rolling of the stone away from the door of the sepulchre by spirit hands, over eighteen hundred years ago, was a physical demonstration of spirit power, the physical demonstrations of the present day, although slightly different, are absolute facts, the same then, and founded on the same grand principle which has and will govern all things. Therefore we can and did see our spirit friends as did Jesus, the elder brother of mankind, when he went up into the mountain to pray, which proves that we do not entirely denounce the book called the Bible, as many believe, but view it from altogether a different standpoint from which do our orthodox "friends."

However unreasonable this grand truth may seem to unbelievers, I have seen the time when I could fully sympathize with them, for it is not seven years since I was the veriest skeptic with regard to spiritual matters that ever trod the face of the earth; and now I thank the angels that my eyes are opened to the truth.

In behalf of this innocent and unpretending family of Eddy children, I would say that there were more like them, the world would be better for it.

Ridge Mills, N. Y. A. DENISON.

What I Find in History.

BY DR. W. J. ATKINSON.

It was against the law to set on the table more than one course of vitals—Laws of Reform, pp. 120, 147.

In 1588 a girl, a mere child, was beheaded for stoning her parents. A lad condemned to death for threatening to strike his mother.—Paul Henry's life of John Calvin, vol. 1, page 361 of Herbert's Translations, N. Y.

A sentence of whipping upon the person who denied any portion of the Bible—for the second offense, death.—Ancient Laws and Charters of Massachusetts Bay, pp. 120, 121; date, 1656-7.

Quakers to be whipped, have the tongue boxed with a red-hot iron, and killed. Four were killed; Marmaduke Stephenson, Oct. 27th, 1659; William Robinson and Mary Dyer, June 1st, 1660; William Ledden, March 10th, 1661, killed because he refused to take off his hat in court, and said these and thou.

The two first Quakers who set foot in the Colony, Mary Fisher and Ann Austin, were seized on shipboard, their books burned by the hangmen—they themselves closely imprisoned for five weeks, and then thrust out of the Colony, July 1656. It was a crime to offer hospitality to Quakers, or even direct them on their way.

In 1660, at one court, seven or eight persons were fined as much as ten pounds for entertaining Quakers; and, Edward Wharton, for plotting them from place to place, was whipped twenty stripes, and bound over for his good behavior.—Hutchinson's History of Mass., vol. 1, pp. 180-9.

By a bull of Pope Innocent VIII. in 1498, death was for the first time announced with mercy to all who should be convicted of witchcraft or dealing with Satan. The result was that one-half of the population was either bewitched or bewitching.

About 1615, five hundred witches were executed in Geneva in three months. One thousand were executed in one year in the diocese of Como, and they went on burning one hundred per annum for sometime after. In Lorraine, from 1580 to 1595, Remegus boasts of having burned nine hundred. In France the multitude of executions, about 1620, is incredible. One historian calls it "an almost infinite number of sorceries."

Germany was so fertile a soil for the supernatural that, from the publication of Innocent's bull to the suppression of persecution for witchcraft, the number of victims could not have been less than one hundred thousand. In the town of Wetzburg alone, in the course of two years, 1627-9, there were twenty-nine acts of conflagration and more than one hundred and fifty-seven persons burnt, including not only old men, but even children as young as nine years. In Lindham, from 1660 to 1664, a twentieth of the whole population was condemned.—Comb on Constitution of Man, page 308.

It is supposed that thirty thousand persons were executed for witchcraft in England, from the year 1500 to 1732. About the year 1692 twenty persons were executed in Salem, Mass., for the crime of witchcraft.

During the period in which this fearful mania was prevalent in England, Matthew Hopkins, denominated Witch-Finder General, acted a conspicuous part. He pretended to be a great critic in special marks or signs of witchcraft. Moles, warts, scorbulous spots, were, in his estimation, tests to suckle imps, and were sufficient evidences to bring a victim to the halter. He was assisted by one John Stein, a kindred genius, and in the years 1644-5 and 6, they brought a great number of poor wretches to the fatal tree. Matthew himself hung, in one year, no less than sixty reputed witches of his own county of Essex. He received twenty shillings a head from the public authorities for every witch he discovered.—Parley's Fancifuls, art. Matthew Hopkins.

William Penn was imprisoned in 1663 for writing against the Church of England. The Moravians were put to death or cruelly thrown into prison by the Lutherans of Germany. In 1709 the Jesuits obtained an edict, reducing the Moravians to slavery.

Abner Kneeland was imprisoned in 1836 for saying "The Universalists believe in a God, I do not." He laid in jail sixty days.

In Missouri negroes have been burnt at the stake since it became a State. All the above acts have been committed by Christians, either Catholic or Protestant. "By their fruits ye shall know them." Tipton, Mo.

The Evils of Intemperance.

BY REV. G. W. GRABE.

Intemperance is one among the greatest evils in the world. There never was a time in the history of the nation when the subject of temperance was more fully brought before the people, than at the present. The crusade of our noble women against this unholy traffic has not only excited the public mind, but has entered into the halls of legislation; public opinion has been manufactured, and we trust the day is not far distant when laws will be enacted and enforced to prohibit the sale of intoxicating beverages. Every one that respects morality and religion will see, at a glance, the destroying influence of this deadly poison. Look at the destruction of life, happiness, and property, this withering engine of ruin is causing.

"Carefully compiled statistics show that 60,000 lives are annually destroyed by intemperance in the United States."

"One hundred thousand men and women are yearly sent to prison, in consequence of strong drink."

"Twenty thousand children are annually sent to the poor-house for the same reason."

"Three hundred murders are another of the yearly fruits of intemperance."

"Four hundred suicides follow these fearful catalogues of miseries."

"Two hundred thousand orphans are bequeathed each year to private and public charity."

"Two hundred millions of dollars are yearly expended to produce this shocking amount of crime and misery."

Do you ask: Is this true? I answer, the half has not yet been told. Comparisons often give the most striking comprehension of numbers.

"The clergy, in the United States, are said to cost \$12,000,000; lawyers, \$7,000,000; criminals, \$40,000,000; rum, wholesale, \$680,000,000; retail, \$1,500,000,000; with the loss of time, and industry included, on 600,000 drunkards, or 1,000,000, more or less, fatally addicted to strong drink, and an annual loss of 80,000 lives."

As a confirmation of this statement, we quote from Dr. Edmund Young, chief of the bureau of statistics:

"During the last fiscal year, the receipts from retail liquor dealers amounted to \$3,850,000."

This only from those who paid license at the rate of \$35.00 each, indicating that there were 146,000 retailers of liquors in the United States.

"By including those who escaped paying license fees, estimated at 4,000, the number is increased to 150,000, who, on an average, sold

at least \$4,000 worth of liquors each, making the enormous sum of \$600,000,000."

Are not these figures sufficiently startling? Six hundred millions of dollars! I believe that I am safe in saying, there is no one that indulges in the sale or use of intoxicating liquors, but what feels the lashes of a guilty conscience. The widow's tears, the orphan's cry for bread, and the tender pleadings of a wife with her husband, or the cries of a broken-hearted mother, weeping over her ruined son, all this, and a great deal more, speaks in thunder tones to those who engage in this life and soul-destroying business.

"Weep for the fallen; but amid your sorrow still point to the pledge that freedom can bestow; Rescue the nation from the fell destroyer, For why should youth and beauty in the grave lie low?"

Voices from the People.

IRVING, ILL.—Bro. J. M. Smith speaks in very high terms of the mediunistic powers, especially as a healing medium, of Dr. P. B. Jones.

MIDDLEBURY, IND.—S. L. Hixon writes:—You remember that I told you in my last I would try and see what I could do in getting more subscribers for the good JOURNAL, and now here comes fourteen, the result of a very small effort. Now I do think it others would give only a few hours in soliciting subscribers, that the JOURNAL might be read by thousands that don't get it now, but ought to have it.

You are right. It only requires a few hours work to get up a club of subscribers from ten to a hundred in any town. A little common sense talk will induce any thinking man or woman to try the JOURNAL three months at our liberal terms. Preachers, church members, infidels and all other sensible people are subscribers for the JOURNAL.—Ed. JOURNAL.

DALLAS, TEX.—J. Webster writes:—I read the JOURNAL with much interest; but I am especially pleased with the remarks of H. M. Smith, of Springfield, Ill., on "Religion of Christ." We, as Spiritualists, look with confidence for the religion taught in our philosophy as communicated to us from the angelic spheres, to eventually become the religion of the world; at least for the higher strata of the human mind.

MUNGERVILLE, MICH.—D. Higbie, M. D., writes:—You are doing a grand and much needed work in presenting the sublime facts of Spiritualism at a rate within the reach of the masses. The religion of the world is the consideration of it, and the priesthood are closing their eyes and denouncing it as of the Devil. The blind are leading the blind and both will fall into the ditch unless Spiritualism stops their mad career.

BENTONVILLE, ARK.—J. F. Owen writes:—I loaned Mr. Bradley a few of my papers, and he was so waked up by the stirring thoughts he received, he concluded he wanted more of it. So it is with most men, if you once get them to thinking, they can never stop. I wish we could have a good test medium here, either of the physical or clairvoyant type. I shall do what I can to enlarge the circulation of the JOURNAL, as I believe it will make men wiser and happier to read it.

GRAFTON, O.—James Hubert writes:—I fully endorse your course with regard to Moses-Woodhullism or free-lint, believing that promulgation of the sexes, without any restraining influence of public opinion or law, would result in the degradation of the race. I am an advocate of monogamic marriage, believing it to be the highest idea of a true social life, and the best condition attainable, when regulated by equal and just laws, which will give to husband and wife the same privileges.

STARFIELD, ILL.—T. Moore writes:—I have often wondered why you did not give us in the JOURNAL something in regard to the Swing muddle and bear-hug, but you gave a very satisfactory reason in No. 1, May 30th. Any part of the case, changes, testimony, or arguments published in your JOURNAL, would have been as dirty chips in a bowl of healthy porridge. The JOURNAL feeds its readers with more wholesome and necessary food.

DALTON, MICH.—H. S. Tyler writes:—I have been a firm believer in spirit communion for nearly twenty years; in fact, one of the true Spiritualists, whose faith admits of no promiscuity. The Free-Love doctrine is often the cause of the true Spiritualist. It is a putrid excrement that orthodoxy has sought to append to our beautiful and soul inspiring philosophy. I became a trial subscriber to the JOURNAL. It meets my views fully—it is correctly enlisted in the cause of progress.

COTTON GIN PORT, MISS.—Dr. I. H. G. Robinson writes:—Your JOURNAL is a bold and able defender of that truth and virtue which the God of our fathers has bestowed in the hearts of every decent man and woman on God's green earth, in opposition to that most foul, degrading and soul-destroying doctrine of prostitution of both soul and body, and its advocates should be shunned with more horror than the poison of the viper. Go on, our noble champion; fear not, you have all good men and women with you in this and every other land.

NORTON, ILL.—P. Turner writes:—I think the JOURNAL is the best thing that ever got a lodgment, to disabuse the mind of any latent bigotry and superstition which may have lurked therein. I admire its late attitude in attacking the strong holds of a barbaric superstition, which has too long acted as an incubus on the human mind. We have been too long the dupes of a false theology. Since reading the Religio-Philosophical JOURNAL, I have been highly gratified, and shall give Spiritualism a careful, an impartial, and unprejudiced examination, so as to get at the truth if possible.

SIGOURNEY, IOWA.—A. A. Davis writes:—The line of demarcation is now fairly drawn between true Spiritualism and sensualism, and the souls of the true in heart are being quickened to a more active and thorough work, and the other, as it is already a horrible stench in the nostrils of all the true, in heaven or on earth. We are strengthened to the uttermost ends of the earth, to know we have an advocate, an advocate of the beauties and purities of life in the Religio-Philosophical JOURNAL. Then, Bro. Jones, we pray, you continue to be strong of heart and true to truth, and you will be sustained. We have faith in God through man, that there is divinity enough in the creature to work out the "salvation of God."

ELYRIA, OHIO.—J. C. Potter writes:—There are quite a number of Spiritualists here but they are of the Rip Van Winkle sort. Why does not some good lecturer and test medium come among them and show them "shake up the dry bones." I am going to make an effort to get all the three months subscribers I can for the JOURNAL. That seems to be the only practical way to get the pure gospel into different families. No good sound thinking man will do without the JOURNAL after reading it three months. I should be lost without it. I never read a paper before that "filled the bill." You are doing a great work for humanity. Free-lovelism and all other immoralisms must die if such blows as the JOURNAL deals only reaches the mark. Keep on, Bro. Jones, your task is an arduous one, but truth wins and error must take a back seat.

JOLIET, ILL.—J. M. Fithian writes:—Having read this week's issue of your paper, loaned to me by a subscriber, I was very favorably impressed with the spirit of free yet respectable independence of inquiry, which seems to be characteristic of its columns; and heretofore inclosed 25 cents for a three months trial subscription. Having been an editor and publisher myself, I know the value of a paper of this kind, and I am sure the JOURNAL, proves equal to the number I have just perused (No. 5, Vol. 1). I wish to keep it on file for future reference. Please let my subscription commence with the above number, and send that for I want to keep the "abstract of Mr. Underwood's discourse at Madison, Wisconsin,

therein contained. I have tried to believe orthodoxy, but the trial has proven a miserable failure, and I grasp for every visible straw, to save me from sinking beneath the waves of Materialism, and exert all my power to shun or escape the arrogant rocks of Atheism.

MAQUOKETA, IA.—George A. Gray writes:—We have a Liberal and Progressive Association here that meets once a week for mutual improvement; also a library of Spiritual and other reform books. The RELIGIO-PHILOSOPHICAL JOURNAL and BANNER OF LIGHT are circulated extensively. We have just been furnished with a course of interesting and instructive lectures through the mediumship of Mrs. H. Morse, of Council Bluffs. The subjects were generally chosen by the audience, and were always logical and to the point. She gave in all about fourteen lectures and attended several circles to aid in developing medium, at which many excellent tests were given to our citizens. At one of her lectures the Campbellite minister asked questions relative to the resurrection of the body, to which she replied. He requested and obtained permission to lecture on the same subject before the society the next evening, with the understanding that she would review it. Her success was complete. He gave it as his opinion that she was "really a great woman" to be able to give such impromptu discourses. The cause of Spiritualism among us has advanced, and long will our sister be remembered by those who were fortunate enough to hear her. It is to be hoped that the friends will keep her employed as she is a worker and devoted to the cause.

BOSTON, MASS.—J. Bean sending a club of trial subscribers says:—These names have been procured by me without any special effort, and they are men of intelligence, standing and scientific research. One is a prominent dentist of our city, a great reader, writes for several journals, and a free thinker, but not a free-lover. Another is a member of our legislature, and at the town a few miles out of Boston, and also Town Clerk of his place, and who is inclined to treasure up valuable matter, drawn from any source. The other gentleman is a free thinker and possesses a very retentive memory and independent spirit. You may range into the hands of a few more men as these, scattered over our country, each of whom will form a nucleus, around which a band of free minds will gather, and the foundation will have been laid for universal happiness, or the millennium. The sentiments advanced in your JOURNAL of March 25th, by a Young Man to Mrs. Hull, meet my hearty approval and endorsement, and I like your paper all the more for the bold stand you have taken in denouncing and trying to crush out the damnable doctrine and practice of free-lovelism. What could be more deplorable and devastating to all human society than a belief in the practice of this vile system—even worse than Mormonism? In regard to the merits of your paper, I feel well repaid for the time and slight expense spent upon it thus far, and trust we may be still in the future of mutual benefit to each other and the world in general.

Walter Mansfield, of San Jose, Cal., writes: Spiritualism is lively in this place. Fanny Allen is here, and we understand William Denton proposes to spend for his health and rest here. He lectured in Francisco last Sunday, and at the close of his lecture he spoke earnestly against the social freedoms. The JOURNAL is highly appreciated in this place. Long may it prosper and work out its grand mission in helping purify the Spiritual philosophy. John Graves, of Wayland, Mass., writes: I am a trial subscriber, and like the JOURNAL very much. Leonard Brown, of Des Moines, Iowa, writes: I am receiving your paper as a three months trial subscriber. I like much that is in it; but I must confess that much of the phenomena reported through its columns seems to me incredible; but what I have already witnessed has been considered by me as an incredible six months ago. Lizzie Frank, of Plainfield, Ill., writes: I have taken the JOURNAL, this is the second year, and I am very much pleased to find one editor who will come out and speak the truth. I like the stand you take, so do I wish to have Letta McArthur, of Twin Lakes, writes: The dear old JOURNAL, what consolation it has been to us. C. G. Brown, of Shelbina, Mo., says: Hope you will constantly increase in circulation, and expose all persons who falsely assume the name of Spiritualist in order to carry out principles of licentiousness. Never can our best friend succeed in this part of the country, in promulgating our heaven-born philosophy. Dr. Franklin, of Los Angeles, Cal., writes: Some time has elapsed since my last in the good JOURNAL, and now I find you like to hear from this part of the Spiritual Vineyard, I will say that here for the purpose of working in and pruning of this vineyard. The Doctor is too well known to say anything more at this time. H. D. Rogers, of Detroit, Neb., says, If you know of any good test medium, that wants to take a look at Nebraska, I think they can make it pay. C. Young, of E. M., says: I am going to do all I can for you, because I like the noble stand you take against that most damnable of all heresies, free-lovelism. D. M. Crowell, of Hamlet, N. Y., writes: The people here are very much pleased with your paper and the way you deal with the Woodhull L. E. G. G. of Chillicothe, Mo., says: If it good materializing mediums would come here, they would be greeted with crowded houses. Marshal Curtis, of Oakland, Cal., writes: Oakland has had some manifestations—a chair turned over, a trunk thrown down stairs, that weighed eighty pounds, and a door taken off its hinges. Now we are having Scientific Investigation composed of learned men, with closed doors, consisting of one doctor, one divine and one professor. Lou W. Standish, of Flagstaff, Mo., says: I was much interested in Mary L. Strong's (Charlton, Mo.), account of their circle, receiving communications, to the help of a "dial." Now will she please give us directions how to make such a dial, and how it works, for the benefit of those who are far away from mediums. Capt. J. M. Titus, of Volney, Ia., writes: I will do all I can to help you in your glorious cause, for I consider you are the right man in the right place. Virtue and chastity demands of all Polygamists, Free-lovelists and Moses-Woodhullites an unconditional surrender. Lewis Christie, of Oakville, Mich., states: We have a lecture at my house every Sunday at half past 8 o'clock, by H. L. Felton, of Chicago, Ill. On Wednesday evenings, we have a circle for the purpose of developing mediums, and in fact myself and wife hold circles every night and hold sweet converse with our departed friends. Eliza E. Fracher, of Eagle, Iowa, writes: It seems to me I could not do without the right pages of the JOURNAL, filled with love and good wishes to all.

Bayham, of Columbia City, Ind., writes: Since I got out of the church, I see clearly. I see now that the preacher knew nothing about the true plan of salvation. It is all guess work with them. I can see now, that some of the ministers are as corrupt as the lowest scoundrel, and am free to say that a certain young preacher would ruin the young of my sex, by his cunning, wily deceitful manners. J. Myers, of Rose Creek, Neb., writes: My husband and myself send you greetings and thanks for the JOURNAL which we have been permitted to enjoy. Thos. Miller, of Baltimore, Md., says: I am very well satisfied with the JOURNAL. In fact, this does not half express my appreciation of its worth. D. W. Hendee, of Portland, Oregon, says that a test medium would do well to settle there permanently. O. W. Barnard, of Manteno, Ill., endorses Mrs. M. H. Farry, saying, "She delivered a course of four lectures on Spiritualism at Stratford Hall, to large and appreciative audiences. Those societies and communities who are so fortunate as to secure the services of this gifted lady, need have no fears that the cause will suffer in her hands, as she has now fully and honorably won the reputation of being one of the best lecturers in the Northwest." Mrs. M. McCord, of St. Louis, Mo., writes to us fully endorsing Brother Prentiss as an excellent lecturer. A Subscriber, of Morris, N. Y., writes: "I doubt if mediums can give us divine truth from the spirit world while they are making merchandise of their gift." How, we would ask our brother, can mediums secure a living without charging something for their services? Mediums, like all other classes, require food and clothing, hence the necessity of making charges. James Pugh, of Redfield, Iowa, says he has read this paper for three years, and is a firm believer in the Harmonical Philosophy. He will be as judicious without the JOURNAL as with it. J. W. Taylor, of Morpeth, Ont., has our thanks for his efforts to circulate the JOURNAL.

H. H. Kelsey, of Utica, Mich., says, I think the time has come when the true Spiritualists of America should organize separately from the Woodhull party. As we are better understood, our philosophy is gaining in favor with liberal minds. Hiram Rice, of Albion, Neb., says, I esteem your paper very highly for its sound reason and philosophy on scientific subjects. He speaks of attending circles, and was, to him, seriously affected and desires to know whether it would be best to continue. Perseverance will develop something in your case. J. A. McQueen, of Wicottville, Ind., says: I am very much pleased with the moral tone of the JOURNAL—but it is sometimes hard to break away from old associates, yet progression is the word. I have many friends in the spirit-world, and if I could have some such manifestation as your paper tells about, I could be a Spiritualist. I am seventy years old and want to be found on the right track. L. Graves, of Cleveland, O., says, may God and the good angels ever assist you to go deeper and deeper and unfold the seeming mysteries of the future. Give us light, more light, and yet the more we get the more extensive appears the great field.

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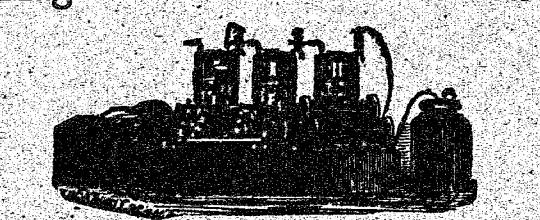
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BY.....E. D. BABBITT, D. M.
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ceived at the New York Magnetic Cure, 437 Fourth
Avenue, by Dr. Babbitt.

Some Wonderful Things.

The Vatican at Rome, which has been called the Pope's toy house, has between 4,000 and 5,000 rooms, and takes a travel of about fourteen miles to go through all the rooms, which are adorned with costly works of art throughout.

St. Peter's Church at Rome is about 500 feet high and covers nearly eight acres of ground. Its cost has been over \$30,000,000. Such buildings as this and the Vatican and the vast expenses of the Papal Church, have so exhausted Italy that half of its people are leprosy and banditti.

The Palace of Versailles near Paris, took me a whole day to walk slowly through, there being eight and one-half miles of gorgeous halls and rooms painted in splendid style. I told my guide that such a building with its park and fountains must have exhausted all France at the time Louis XIV built it. He said it did and that it cost 100,000,000 francs besides the vast expense of the paintings and the park and fountains, which latter are the largest in the world. I thought the Galleries of the Louvre, which were then four and one-half miles through them, were large enough in all conscience, but it seems that even that did not satisfy human ambition, especially the extravagance of royalty.

London is the largest of all cities, having a population of three and a quarter millions. The Zoological Gardens of London are the largest in the world. I noticed a single bird cage there which covered about half an acre of ground.

The Kew Gardens of London are the largest botanical display in the world. The Yosemite Valley of California (pronounced Yo-Sem-i-ta) is admitted by the best travelers to be the finest landscape in the world.

The Russian Government covers nearly 5,000,000 of square miles. The next to the largest government in the world is that of the United States which now covers nearly 4,000,000 square miles.

The United States though having nothing worth speaking of in the way of museums and galleries of art in comparison with Europe, yet has its share of superiority, besides having the freest of all governments.

The Central Park of New York is admitted by all travelers to be the finest public park in the world.

The Colosseum of New York surpasses the European exhibitions of that kind, shows the amazing advance that human art has attained to. When I went there I expected to see nothing but a fine stereoscopic picture, but what was my astonishment when I reached the dome to find myself as it were, in a new world, almost on a new planet. Almost any one at first thought would say that he was out of door, and standing on a great dome, that of St. Paul's London, for one can walk around on all sides of it, and find the blue sky above and around him, with the stars twinkling in their infinite distances, the moon shining and casting its shadows, while hundreds of feet below lie the world's metropolis with a thousand streets, a million gas lights, and countless buildings standing up as large as life. It has no resemblance to a mere picture, but seems to be London itself. They say it has cost a quarter of a million dollars, but that is cheap enough to pay for the building of such a great city right on the top of New York.

Sarum's Roman Hippodrome is the finest exhibition of the kind of modern ages. Having surpassed the world as a show, there was no need of publishing the lie that he has a collection of animals as large as the Zoological Gardens of London. If multiplied by ten the assertion might be true.

The new Grand Opera House in Paris is the finest temple of amusement in the world. The next to the grandest of theatrical buildings is Booth's of New York. The theaters of New York are handsome and more convenient than they generally are in Europe, and I will venture the assertion that there are more grand residences in New York than in London or Paris. This comes from the fact that in Europe the upper ten are higher than in America, but from our institutions which allow all to rise, the upper ten thousand are higher in America than in Europe.

The growth of Chicago is about as much of a wonder as any I have mentioned. To sweep into the city on one of the fine railroads, emerging suddenly from the prairie into the midst of hundreds of palatial structures where a few years since were only swamps and desolation, causes no little amazement to the traveler, and shows the unbounded energy of the American mind.

Well, I have thus enumerated from memory a few of the wonderful things of the world, but I have seen with my own eyes, palaces, flowers and beautiful objects a hundred times as wonderful as anything I have mentioned. I once thought the transformation scenes in our theaters were exceedingly grand, but since I saw with spiritual vision the exquisite and indescribable beauties of the higher life, these seem tawdry and coarse, and I take far less pleasure in viewing them. Of the wonders of the life immortal! Proctor may speak of suns and worlds and the wonders of the visible universe, the whole is but drops compared with the higher glories of the invisible and the infinite which every human soul shall yet enter upon.

Another Letter from Washington.

BROTHER JONES.—There are so many palpable misrepresentations in L. C. Smith's letter published in the JOURNAL of May 23d, as well as sneering reflections upon a man that I must ask the favor of a part of a column to correct it.

The first statement in that letter, viz.—That the substitute for Dr. Mayhew's resolution re-regulated social freedom, is false! Social freedom was not inserted in the substitute, either by word or implication. Dr. Mayhew's resolutions re-regulated the social theory principles of Mrs. Woodhull. If Col. Smith's substitute did the same, why was it introduced? It was evidently intended to deceive the society, and avoid an expression of disapproval of the free love sentiment. Col. Smith denies that there ever was any Woodhullism in the society at Washington. I will refresh his memory and show the ground of his hostility to Dr. M.'s resolution. In 1872, Dr. M. introduced the following resolution for the action of the society:

"We declare ourselves opposed to licentiousness and to the violation of the sanctity of the marriage relation, etc."

Col. Smith opposed this declaration with a most determined persistence, availing himself of all the Jesuitical sophistry of a lawyer, and defeated the resolution by a tie vote. If his opposition in this case was not a defense of the right of the members of the society to practice licentiousness, etc., then the utter-

ances of Mrs. W. and her apologists are unworthy of censure. It was also false that Dr. M. was one of the four that voted against his substitute, as all that were present know. Another falsehood in his statement is, that the platform of the society was the work of one man—Dr. M. Major Chorpennin and myself can attest to the contrary, as we were on the committee to draft it.

I leave his scurrilous reference to it, his unexplained defense of licentiousness, and his hostility to a rule against the violation of the marriage relation, to explain his reason for introducing his drastic substitute. I do not believe that the majority of the society are free lovers, but they erred in accepting a deceptive resolution that virtually ignored the vital point at issue; their action poured contempt upon a man to whom, above any other, the society was indebted for its prosperity; thus abandoned (in view of the public purity of principle and their best friends).

Dr. M. has been obliged to pay a debt of the society to the amount of 80 or 90 dollars, and has no legal means of obtaining its return, and can get no satisfaction from its officers with regard to its payment.

Col. Smith's ten fold addition may prove to be subtraction when a society is formed here that will, not as did Col. Smith, oppose a resolution of purity and sanctity of the marriage relation. Thousands outside of the ranks of Spiritualism bless you for your noble defense of social purity.

GEORGE WHITE.

Washington, D. C.

The Death Penalty.

BY C. W. COOK.

"Why, oh, it is he wrong to hang a man for the crime of murder, then I might as well throw my Bible out of the house, for that teaches capital punishment." So said a votary of this doctrine of vengeance to me one day.

The same old plea—"My Bible teaches it," said the Pilgrim Fathers when they persecuted the Baptists, and put to death the innocent people of Salem. "My Bible teaches it," said the priests in their infamous proceedings of the Star Chamber. "My Bible teaches it," said John Calvin, as he piled the blazing fagots about the body of the good Michael Servetus, and thus sent his spirit to a land where eternal principles are more potent than creeds and priestly authority. "My Bible teaches it," said the Pope and priests as they religiously (?) mercilessly persecuted the early reformers.

"My Bible teaches it," said the Jews, as they cried, "Away with him," and crucified the gentle son of Mary. "My Bible teaches it," say the votaries of the Koran, Shaster, Zenda-vesta and Book of Mormon.

What enormities has the world witnessed under the sanction of the supposed infallible revelations of the different mythological gods of history!

When will we learn to overcome evil with good, to pity the unfortunate victims of an unholy generation (birth) and untoward circumstances more than we blame them; and to instruct them with loving counsel and thus aid a reformation?

"But," says one, "Society must be protected. We have these unfortunate characters, as you are pleased to call them, and if a man assaults my life, I am justified in taking his in order to save my own. Now, the body politic, like a person, is a one, and has the same right to protect itself by taking the lives of these outlaws who endanger it."

My friend, I like your frankness, candor and logic. This brings us to the root of the matter at once. Let us examine your proposition. All will agree that society must be protected; and that you are justified in taking the life of your assailant if by no other means you can save your own. There is, too, a great similarity of the body of a person to the body politic; but are you not carrying this too far, and assuming too much when you say "society can protect itself from the murderer in no other way than by killing him," thus committing a second murder?

The person may be assailed when he is alone, or when there are no other means of saving his life than by depriving the assailant of his; but society has the murderer, not the assailant, in its power. He is unarmed and dangerous for the present. How many think you fear the murderer when they crowd the court room to hear his trial? And the criminals who still have murder in their minds at these times, are scarce indeed.

If, after impartial trial, he be found guilty of the crime charged, society has the power to restrain him so that he can not further injure it.

Here, you see, is a great dissimilarity between the body of a person and the body politic. And in restraining its criminals, I would have society put them in pleasant moral sanitariums, instead of into damp, dismal and cheerless prison cells; and I would have them surrounded by whatsoever is good, true, and beautiful, thus lovingly reforming them and cheering them onward to a better estate, instead of hatefully crushing them and urging them lower in the mire of inhumanity and consequent woe. By so doing, we practically teach them, and the world at large, that golden rule of overcoming evil with good.

Again, it is true that "Society must be protected." Now, grant for the moment your view, that the only way to do this is by revengeful punishment, rather than by loving instruction and reformation. You know how persons charged with crime are tried, and it is hard to find a jury of twelve intelligent men, who do not intuitively shrink from putting any man to death; and they show this in the disposition they manifest of giving to the accused the benefit of every slightest doubt, for, say they, "It by the least chance this man should happen to be innocent, we have caused him to be put to death." So they hesitate to bring in a verdict of guilty, and thus many who really are guilty are sent back into society not only, but are themselves robbed of that wholesome discipline and development of their better natures which a wise and more loving code would give them; I say would give them, because who does not know that if the death penalty were abolished, convictions would be far more speedy and certain than under the murderous code; for jurymen would then say, "If he should by any chance be afterward shown to be innocent, he can be liberated from confinement as you would have it, or returned to his family and society from the sanitarium, as I would have it."

"But," you say, "these fellows escape from prison to continue their depredations on society." Admitted, that unfortunately for society, and for themselves as well, a very few do escape, but this is the natural result of our cruel prison discipline. And now, mark you, this number is constantly diminishing as we become more humane, and consequently, more God-like in our treatment of these poorly organized and unfortunately circumstanced brethren of ours. And when we convert our prisons from instruments of venal torture to asylums of loving guidance, none will wish to escape; for once show a man that you are in very deed his friend, and he will be yours, bound to you by ties stronger than manacles, chains or bolts. Once convince him that you are really in earnest, endeavoring to help him up higher, and he will come to you hungering

and thirsting for that priceless jewel—Personal Harmony.

Just here will it not be well to examine a few of the facts of history bearing on this death penalty question? You know that the time was, and not in the very distant past either, when it was inflicted for comparatively trivial offenses. How long since hanging for the crime of theft was abolished in England? Has the crime increased there since? nay, but diminished, rather, says history. And here let us introduce the following testimony taken from an article in the *Phrenological Journal*:

"Actual experiment has demonstrated the uselessness of capital punishment. Michigan abolished the death penalty in 1846, and for twenty-eight years no execution has taken place in that enlightened community. We have the testimony of the highest authority that murders are less frequent and convictions more speedy and certain than when the gallows flourished in that State."

"Rhode Island abolished capital punishment in 1852, and for twenty-two years has enjoyed greater tranquility, with more safety of human life than ever before. The Chief Justice of the State, and the Warden of the State Prison concur in this view. The people of these States are nearly unanimous in similar sentiments."

"Wisconsin comes next. In 1853 she swept from her statutes every vestige of the law of vengeance. Twenty-one years experience only confirmed the wisdom of her course. Governor Washburn is emphatic in his approval of the act of 1853."

"Next comes Iowa. On the 20th of April, 1872, her legislature utterly repudiated the law of blood, and life for life. So we have the experience of these States. Look at them! Are they not in all that constitutes a State the peers of any other in the world?"

"Queen Elizabeth, of Russia, abolished capital punishment in that despotic realm in 1741. In 1791—a half a century afterwards—Count Segur declared that 'Under the operation of the law, Russia was one of the countries in which the least number of murders was committed.' George M. Dallas, our former Minister to Russia, says that none with whom he conversed dreamed of going back to the old system. The laws (he adds) are of the mildest character, and their effects are seen in the character of the people. Barbarous as they were before the mitigation of their penal code, its mildness has wrought such a change that they are now among the mildest and most peaceable people he has ever seen."

Now, if this state of things obtains under the world's present system of prisons, what glorious things may we look for when the criminal shall be kindly treated as an unfortunate brother, and placed in some pleasant, moral sanitarium, with the wise and the good to cast out the devil (diseased inharmonies) and to develop and unfold the inherent God-like qualities of his own nature? May God and his good angels, and good humans too, hasten the day when

All shall be blessed with a holier birth. Than the passions of man have yet dreamed of on earth.

Scientists and Spiritualism.

BY CLARENCE IRVINE.

In reading the remarks of certain scientists concerning the spiritual phenomena, one can not but be struck with the manifest unfairness of their dealings. By two explanations they dispose of such wonders as they can, and entirely overlook or deny others. Czermark's mode was to declare the witnesses "looked at things unequally," and performed before his classes the most puerile experiments to explain his theory. He often made most wonderful statements to his hearers, never seeming to suspect some one might retort on him. "Professor, may not you have looked unequally at your facts?" Such gentlemen assume that they alone have common sense enough to view things equally, and that the Hays, Mapes, Dentons, Crookes, Varleys, De Morgans and Kelenbachs are foolish, careless observers.

Brown-Squard explains all facts of the kind brought to his knowledge by the power of imagination. He, too, makes wonderful statements. He admits facts that the Czermarks dare not consider for a moment, and if he lives another decade, must become a Spiritualist or lose his senses. He says Dr. Hunter gave himself the gout in his big toe; that a mesmerized subject can tell the time; that the St. Medard Convulsionnaires were beat, pounded, tortured without any effect; that the stigmata were genuine, etc., but it was "all by power of imagination." He concludes by stating: "the cure of any illness where there is no disorganization of tissue can often be accomplished when the person thinks it can be done." Surely, this is a most wonderful statement! Pray, Dr. B. S., what proof have you to justify such assertion? Have you any? Certainly you must have evidence in abundance, or you would never have made it. Then, wonderful as it is to all—incomprehensible to most minds, yet there are facts proving such cures to be possible.

Now, are there not proofs equally as numerous and strong, to show cures of a like character to have been performed where tissue has been destroyed, bones broken? "Seek and ye shall find!" Give the same candid attention to the investigation of these cures as you did to the other, and you shall find the evidence too powerful to be denied; nor are these cures miraculous, though they may seem so to you now, as did the cures by imagination once seem to others.

Among thousands of cases recorded, and hundreds that may be heard of, one that occurred in this vicinity not long since, has on the body of the subject, living, daily attestation to all acquainted with the person. William Devere, of Savannah, Missouri, had the two middle fingers of one hand crushed down flat against the palm by the weight of a large cannon, which fell on them crushing them between it and a part of a caisson. For nine years they had remained flat against the palm, perfectly stiff and useless. The little finger of the other hand was cut and broken by a piece of shell so as to be rendered partially doubled up, and stiff and useless during the nine years. During last winter while in a trance condition, a spirit controlling him spoke through him, saying, "I will now cure William's fingers," and they were immediately straightened out, and made whole as though never injured. To all who ever knew this man, the present appearance of his hands is a subject of wonder.

Let me add that less than a year ago, Mr. Devere was anything but a believer in Spiritualism. He is a man of more than the average common sense, and his reputation for honesty and fidelity stands the highest. As he says of himself, "I was convinced of the truth of Spiritualism in spite of myself, and should be insane were I to deny what I knew as well as I know I exist." Of late some of the most remarkable phenomena of Spiritualism have been manifested through this man.

As a sample of the unfairness of the dealings of men like Brown-Squard, with Spiritualism, let me call your attention to the fact that he admits the Convulsionnaires of St. Medard were beat, pounded, trampled on enough to destroy life with no effect. He admits this, although the evidence is hearsay, and inferior

He pays no attention to the several cases of wonderful cures where tissue was disorganized; cases that occurred at the same time and place and were attested by the sworn testimony of men interested in discrediting them; cases that occasioned the greatest excitement and hostility from the Jesuits, and which William Howitt cites in his "History of Supernatural," letting the whole question as to the truth or falsity of these phenomena rest upon them, and the evidence of which can be found to-day in the archives of Paris. Why does he cite the one class of incredible facts, which stand on inferior testimony, and pass unnoticed the others which are so well attested they can not be discredited without discrediting human testimony entirely? If it is thus these gentlemen investigate questions of science, their results can not amount to much.

Oregon, Mo.

Finding Money.

BY H. C. PIERCE.

Can the spirits find money? Of course they can. We have abundant evidence on that point. Within the last few years, several well authenticated cases have appeared. But we must know, after all, that the rule is rather the contrary. From an experience of fifteen years, and an extensive reading upon these subjects, it is clear to our minds that it is not the object or intent of the great spiritual movement to gratify man's passion for wealth, or to descend to the work of treasure hunting. Nine out of every ten such cases will prove a perfect failure. We knew one medium who was deceived by these diabolical some half a dozen times before he began to reason and use his mediumistic powers in a sensible way. Every one who wishes to be an intelligent, reasonable and consistent Spiritualist, should read Davis' little book, *The Diakka*. If a man thinks he knows all about this new Philosophy of Life, because he has attended one or two circles, he thinks to no purpose; he needs to have a little of the self-conceit taken out of him. A careful investigator of Spiritualism should make, at least, half a dozen experiments, and twenty would be still better. And if a man seeks spirit communion to get money or find a lost treasure, he will fall in most cases. There may be exceptions, but depend upon it, that the best way to approach the spirit for tests, or evidence, is to come with a sincere desire to learn the truth. Let there be no selfish, dark, tricky, or sordid feeling in the soul. If you go to trick the spirits, you may attract a tricky class to you, and then you will find the "boot on the other foot." If you come self-confident and all-knowing there will be no use in the spirit telling you anything. You will be like to attract those of your own character. So, if your motives are not pure, your investigation will not be of much advantage to you. If you demand spirits to come through the medium to tell you about lost treasures, there are spirits who will respond, but you will not always get the truth. The law of affinity is supreme; we naturally attract those on our own plane of thought. We are not conversing with the Hebrew Jehovah, or the Infallible God; but with departed finite beings, like ourselves, therefore we reason upon all things. We do not swear to an infallible communication, but we believe, or disbelieve it, according to our reason.

Henceforth, all revelations were based upon the supposed infallible. All the old religions of the world claim to be based upon infallible revelations. Spiritualism differs from them all, since it lays no claim to Papal or Protestant infallibility. There are two chances of an error in these things, the fault may be either in the spirit, or the medium. Men are taught by the Harmonical Philosophy to reason: "He who will not reason, is a bigot; he who dare not, is a slave; and he who can not, is a fool." Spiritualism is not supernatural, but in perfect accordance with the unvarying laws of nature. It is the study of a lifetime; yea, of eternity.

We are holding circles, giving tests and developing mediums here. Several persons have been powerfully influenced of late. The work is going forward as fast as could be expected, but there is yet a vast amount of deep-rooted prejudice and mental darkness to be overcome. If Jesus were to appear to-day, we have no reason to think he would fare any better at the hands of his professed followers, than he once did at the hands of the Jews.

Dallas, Texas.

New Publications.

THE SPIRIT WORLD, Its Locality and Conditions, by the Spirit of Judge John Worth Edmonds, through the Mediumship of Wash. A. Danekin, and published at the request of the First Spiritualist Congregation of Baltimore. Such is the title-page of a little pamphlet of sixteen pages, which we find on our editorial table.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM, by William Crookes, F. R. S., reprinted from the *Quarterly Journal of Science*, by J. Burns, 15 Southampton Row, London. This highly interesting and important paper has been widely copied by the press of this country; a late number of the *Herald of Health* printing it entire. The present reprint, by Mr. Burns, is the most convenient and desirable for preservation, and contains some sixteen wood cuts, illustrating the text.

THE PERIODICAL LITERATURE OF THE UNITED STATES OF AMERICA, with Appendices, by E. Steiger, Publisher, E. Steiger, N. Y. The herculean task of gathering the periodical literature of America for the Vienna Exhibition, undertaken by Mr. Steiger, and mentioned by us sometime since, will, no doubt, be remembered by many of our readers, and with especial gratitude by those who saw the results of Mr. Steiger's energy at Vienna, where his collection attracted especial attention, reflecting great credit upon the country, from whence it came, as well as upon the man whose indefatigable energy brought it together. The catalogue now before us is a list of said collection, and is invaluable to all interested, as it not only gives a list of the names and places of publication of some 8,000 publications, but describes them accurately, giving succinctly the subject matter to which each is devoted. A limited number of this book, well-bound in cloth, are for sale, price \$1. Address E. Steiger, 24 Frankfort St., N. Y.

THE OLD AND NEW FOR JUNE, well maintains the character of the magazine for interest and significance. Hale, Perkins, Tyrwhitt, and other old friends, contribute their due share to this end.

RELIGIOUS MAGAZINE.—The June number of this magazine is at hand, and completes the first half-yearly volume for 1874, giving an Index from which the reader can understand how much permanently valuable as well as entertaining literature a single volume of the *Religious Magazine* contains. The present number has for its embellishment a fine portrait of Dr. Howard Crosby, D. D., the famous preacher.

PSYCHIC STUDIES for May, is at hand. All our German readers, and they are many, will be interested in this able magazine. E. Steiger, 24 Frankfort St., N. Y., is the American agent.

A Beautiful Spirit Picture.

Just as we were ready to go to press, we received a magnificent symbolic spirit painting from Mr. and Mrs. Blair, executed through Mrs. Blair's mediumship.

The painting was executed at the joint request of our son George and daughter Lavinia, both in spirit life. It is potent with meaning, expressive of great satisfaction on the part of our spirit friends, at the course we are pursuing in conducting the RELIGIO-PHILOSOPHICAL JOURNAL and LITTLE BOUTIQUE. We have not time and space to say more about it now, but shall hereafter.

Mrs. Blair is to be at the Sturgis meeting, and will receive renewed invitations from the friends in the Northwest.

Address Mrs. E. A. Blair, care of RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, Ill.

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.

Amount previously reported, \$386.91
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A New Hampshire Spiritualist. 1.00
M. J. King, Williamburgh, Long Island 3.00
W. H. Roberts, Olympia, W. Ter.50

The Little Bouquet Orphan's Fund.
This fund we propose to use for sending the little gem of beauty to orphans in as many different families as the donations will pay for.

Dr. T. Moody, Cotton Hill, Mo. \$2.00
A Bird, Hampton Mills, Minn. 1.00
O. R. Sylvester, Lincoln Center, Wis. 1.00

Who will next be inspired to a similar deed of noble charity. We shall report.

Passed over to the bright Summer-land, from the residence of Dr. Hulbert, in Sturgis, Mich., May 23d, 1874, Mrs. L. M. Munn, in the 30th year of her age.

Funeral services were conducted by T. E. Stewart, of Kendallville, Ind.

Married.
KATHER-HOWARD.—On Tuesday, May 26th, at the residence of the bride's father, in St. Charles, Ill., by the Rev. Holmes Blaine, Mr. T. D. Kayner and Miss Milla H. Howard, both of St. Charles.

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