

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.

THE OAKLAND MYSTERY.

More Wonderful Demonstrations in the Clark Mansion.

From the San Francisco (Cal.) Chronicle, April 27th. A Chronicle reporter was sitting at his desk yesterday, at noon, when the following telegram was handed him:

OAKLAND, April 27th. Mr. Clark's office, San Francisco—Come over at once; spirits particularly lively again last night. Bring your friends. We give you possession of the house to do as you or the devil please. Last night's performance let us out. T. B. CLARK.

The Chronicle man seized his overcoat and fled for the Oakland boat. Arriving at Castro and Sixteenth streets he found a large crowd in front of the house, eager and anxious to get a sight or sound of the mysterious influences. Men and women stood and stared at the green billows with breathless interest, and the wildest rumors flew about concerning the terrible doings of the night before. In accordance with his previous determination, Mr. Clark admitted no one but his own personal friends, and so the throng failed to see the effects of the wonderful doings upon the walls and banisters.

MR. CLARK WEAKENS AT LAST.

The reporter rang the bell. No sound was heard, but in a moment Mr. Clark himself appeared. "Ah," he said, "I am glad to see you; I had to take the bell off to prevent being annoyed to death. But come in. I tell you what it is; we had the devil's own work here last night—all previous performances were cast in the shade. We have all been pretty cautious so far, but I am free to confess that last night's doings let us out. We're done. We propose to give the house over to the devil or whoever else it is, and say no more about it. The ladies are going to leave this afternoon. Oakland and Bayley say they'll stay as long as the house stands on its foundation. I don't want to see any more, but I suppose I'll have to stay, too, though I tell you it is pretty rough. Haven't had any sleep, and we're all pretty well used up."

Reporter—But tell us, Mr. Clark, what the show was last night—what did they do? Mr. Clark—Well, I'll tell you all about it. We had quite a party of gentlemen here. Let me see; there was the Rev. Dr. Ellis, H. W. Stevens, Hawaiian Consul, Mr. Sherman, Sub Assistant Treasurer, Col. J. B. Howard, Charles Kellogg, who lives right across the way, here; Charles and Frank Palmer; and Col. George R. Vernon, partner of the gentleman who owns the house, and five or six others whose names I can't recall just now.

THE FIRST VISITATION. Reporter—I suppose they all came here to wait for the manifestations and see for themselves.

Mr. Clark—Exactly so. We all sat in the parlor about 7 o'clock waiting for something to come, but nothing appeared. We sat and got bored, but there was no sign of anything for an hour. Finally Dr. Ellis began to grow impatient and thought of going home. Indeed, some of us had any idea that there would be anything. All at once there were three tremendous thumps right under the dining-room floor. They were heavy and dull in sound, but were distinctly heard by all present. "There they are," I said, and I and Dr. Ellis started for the dining-room. The rest of the company followed. The moment we got outside the parlor door and into the hall Dr. Ellis looked up and shouted, "See that chair!" I looked and there was

THE DEVILISH CHAIR at the head of the stairs turning and twisting around like a top. It is the same chair that started to walk down stairs on Friday night. Well, I can tell you, there was some excitement after that. We went out into the dining-room and to the rear of the house, where we made a critical examination of the passage-way underneath the house, but everything was securely bolted and barred, just as it usually is. The thumps were not repeated, but, though we did not happen to be in the room at the time, there could be no mistaking them. They sounded exactly as if some one was beneath the floor pounding against the beams with a muffled sledge-hammer.

Reporter—What was the next thing you saw or heard? Mr. Clark—Well, we all went into the parlor and waited for ten or fifteen minutes. Dr. Ellis and the others who had not seen anything before, were very much excited and stood talking the thing over. The ladies had not yet retired, and they were in there too.

A LIVELY BATTLE. Pretty soon the bells all over the house began to ring. This little silver gong stood in the china closet, and gave out a succession of peals which sounded all over the house. Some of us started out again to the dining-room, when all of a sudden two boxes—one of them a hat-box—and a small basket came bounding over the banisters and fell to the hall below. The boxes stood up there in that little narrow passage, where the chairs which came down on Friday night were. In a moment or two afterwards the big stuffed chair up there at the head of the stairs came crashing down with a force which shook the whole house.

Reporter—It seems to me that by this time your party must have been getting nervous. Mr. Clark—Well, yes. Some of them thought they had enough. Dr. Ellis, for instance, soon after this took his hat and left; he could not stand it.

THE DEMONSTRATIONS UP STAIRS. Indeed, there were two or three that left about this time. Soon after the big chair came down, the heavy bureau, which, you see, stands there at the head of the stairs, dashed forward with a crash and fell directly against the banister. The bureau is mahogany and very heavy. The drawers slid half way out when it fell forward and the glass became detached, but not a thing was broken. Some of us straightened the bureau up again and moved it back again to its place. My daughter said, "Pa, you'd better put a chair there, or if you don't, they will throw the bureau and all down stairs." I took her advice, and moving the bureau away, put in its place the same stuffed chair which went flying down the stairs before. In an instant the chair again went whirling through the air, and landed at the bottom of the stairs. This time it broke one of the legs off, and I carried it out to the wood shed, and left it. That chair didn't annoy us any more. Meanwhile the furniture in Oakland and Bayley's rooms was going about in a most eccentric way. The boys had by this time laid down to sleep, if they could, but there was no rest for them. The chairs and tables were marching about the rooms, books and boxes were thrown down, and the devil raised generally.

MR. OXLAND'S FLYING TRUNK. And now I come to one of the most wonderful of all last night's doings. It was about 11 o'clock. The ladies had all retired, hoping that the devils would let up long enough to enable them to get some rest. Oxland's furniture was particularly animated, and sleep, of course, was out of the question. Finally, he got mad, got up and came down stairs. Before doing so, however, he carefully closed his door. Bayley was in his room, with his door open. From his bed he could keep his eye on Oxland's door all the time. Oxland had not been down five minutes before a huge trunk came crashing down the stairs with a noise that startled the whole neighborhood. In its flight it struck the wall, making a great indentation, as you can see, knocked out one of the banister-rails, and fell

A MAN OF SPLITTERS at the foot of the stairs. This trunk was Oxland's. It stood in his room, and was filled with books, painter's materials, paints, bits of canvass, and all that—you know Oxland is something of an artist. The trunk was heavy—more than one man could begin to carry. Reporter—How did the trunk get out of Oxland's room? Mr. Clark—Ah, that is a conundrum! Bayley was lying in his bed all the time wide awake. He had his eyes on Oxland's door, and he swears the door was never opened, and he did not see the trunk, nor think of it till he, with the rest of us, heard it come crashing down the stairs. Now how it ever got out of the room is more than I can tell. I leave that, with all the rest of these terrible things, to the solution of wiser heads than mine.

Reporter—And the trunk, you say, was broken. Was anything else injured? Mr. Clark—Nothing inside of it was even scratched, but the trunk itself was broken to pieces.

THINKING OUT THE SPECTATORS. Reporter—What effect did this demonstration have upon the spectators? Mr. Clark—Well, I rather thinned them out. They all left soon after this but Charles and Frank Palmer and Colonel Vernon. They wanted to go to, but I wouldn't listen to it. To tell the honest truth, I was getting somewhat nervous myself. Besides, I wanted some help to pick up the things. Once I know I carried the hat-box back to its place and it came flying down again as soon as my back was turned. The three mentioned consented to remain with me all night. After awhile the house got quiet and remained so, I guess, for half an hour or more. Once in awhile we would hear a sound, but we didn't pay much attention to it. The family, including Oxland and Bayley, were all in bed, though of course not sleeping soundly. We four men were in the dining-room smoking, and talking in low tones, so as not to disturb the people up stairs. By the way, I forgot to mention that all the early part of the evening there was considerable of a crowd outside the gate, and, by the way, they all heard many of the demonstrations; but at the time I now speak of, every soul had gone away.

THAT HORRIBLE, HORRIBLE SCREAM! As I said, we were all sitting there, smoking and talking, and the house was quiet. There had been no demonstration for more than half an hour. All at once a long, wild, shrill scream—a woman's heartrending wail—rang through the house like a bugle's tone. Every man of us started to our feet, our faces as white as chalk, and I know our limbs shook—at least mine did—like tottering reeds. I tell you, sir, I have heard women scream before now; but I never, in all my life, heard such a terrifying wall of anguish as that. The sound seemed to come directly from the hall, at the foot of the stairs.

Oh my God, that wild, horrifying shriek, will linger in my ears as long as I live. After the first shock was over we rushed for the door. I heard a noise up stairs and hastened up. Everybody, of course, heard it and came rushing out. My daughter was nearly in hysterics. "Oh! Father," she said, "that horrible, horrible scream. For God's sake, what was it? Oh! Father, I saw her face—that woman's face—and I heard that horrible scream. She seemed to be out there in the hall, and oh! such an agonized face as it was. Her mouth was wide open, and her great eyes stared at me, and the terrible sound seemed to come clear from her lungs. Oh! Father, take me from this!"

THE WHOLE PARTY WEAKEN AT LAST. I quieted her as much as I could, but I made up my mind that that house would not hold me or mine many hours longer. By this time, I tell you we were badly frightened. After that horrible scream of agony there was not another sound in the house, though of course after that there was no sleep for anybody. That scream completely unnerved us all. My wife and daughter are even now sick. Indeed, the younger one has gone away from the house, and nothing in the world would induce her to come back.

WHAT THE AWFUL CRY WAS LIKE. Reporter—What became of your friends? Mr. Clark—Oh, they staid with me till daylight, and then they left. But they told me before they went away that they had enough of it.

Reporter—What was this terrible scream like? Mr. Clark—Oh! don't ask me to describe it. It was the last despairing cry of a drowning woman. The wildest yell of anguish and suffering that it is possible for the human throat to utter could not approach this in intensity—its thrilling tone. Ah! I never want to hear such a cry as that again.

Reporter—Have you heard any sounds since? Mr. Clark—Nothing since that awful scream. That was the last.

Reporter—What effect, besides a terrible start, did the cry have upon you all? Mr. Clark—Oh! at the instant there seemed to come a white flash across our eyes, but it vanished in an instant. As I say, my daughter

SAW A WOMAN'S FACE, and I think, therefore, she was more awfully impressed with the affair than any of us. Indeed, it has given her nerves a shock that she won't get over.

Reporter—Where was she when this cry was heard? Mr. Clark—In her own room, at least twenty feet from where the sound came. We all heard the scream. Everybody in the house heard it, and congregated around the spot at once.

Reporter—What are you going to do now, Mr. Clark? Mr. Clark—Oh! leave the house this very day. I shan't stay here another hour—not another hour. I have sent for a hack to get the sick lady out of the house, and we will all go at once. You may have full swing here tonight; I turn the house over to the full possession of the devils, and if they choose to let the public in, why, all right.

After thanking Mr. Clark for his offer and saying that he would certainly be on hand when night came, the reporter left the house.

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The Rise and Progress of Spiritualism.

From the Brighton (Eng.) Daily News.

For a long time past a discussion has been kept up in these pages on Spiritualism, one of the most perplexing subjects which has ever taken its rise among the nations. It has been taken up by newspapers which desire to set before their readers absolute truth, without bias, upon all subjects whatever. On the one hand, large numbers of people assert that the spirits of the dead are now giving sign, and appeal to humanity by methods governed by scientific laws not yet understood; on the other side, stands the *prima facie* glaring improbability of such statements being reliable, even when endorsed, as they are, by many persons eminent in the ranks of literature, art, and science. Under these circumstances, perhaps the fairest thing we can do is to quote what Spiritualists assert to be hard facts, and to give a bird's-eye view of the progress of the movement from the commencement.

Modern Spiritualism is said in spiritualistic literature (see the Hon. Robert Dale Owen's "Footfalls on the Boundary of Another World," London: Rubner and Co.) to have taken its rise more than twenty years ago in Hydeville, New York State, through the mediumship of a little child, Miss Kate Fox, now the wife of Mr. H. D. Jencken, barrister-at-law, Goldsmith-buildings, Temple, London, E. C. Noises were heard in the homely farmhouse, more especially at night, and in the chamber where Kate Fox slept with her little sister Maggie; the first explanation of the puzzled parents was "rats," but as time passed on the noises grew more obtrusive, till one night nobody in the house could get any sleep because of the disturbances, and by way of finale the children screamed that a cold clammy hand had been passed over their faces. The parents who were strict Methodists, prayed that the curse might be removed from them. Once, while the noises were going on, and after some of the terror of the family had worn, mischief-loving little Kate Fox said, "Now then, old Splitfoot! Rap three times!" The raps were given, and the intelligence was discovered to be connected with the noises which father and mother reverently questioned by the alphabet was called over, and a rap was given at particular letters. By this means the unseen intelligence claimed to be the spirit of a dead man, a pedlar, who said that he had been murdered in the house by former tenants, and that his body had been buried in the cellar. Long before this, Hydeville had been in an excited state about the noises, which had been heard by many; but when, after digging in the cellar, a skeleton was found, and it was remembered that a pedlar had mysteriously disappeared some years previously, the excitement reached its highest pitch, and the position of the earlier tenants was rendered anything but enviable, though of course the statements made by the raps would have had no weight in a court of law. The noises further told the Foxes how to sit round the tables, to give the alleged unseen intelligences facilities for producing the phenomena in this way, the first circles were formed in America. Now there are many millions of believers in Spiritualism in the United States, and the list of names and addresses of lecturers on the subject often occupies a column and a half of the BANNER OF LIGHT, there being some hundreds. Spiritualism in America has two leading weekly newspapers—the BANNER OF LIGHT (Boston), and the RELIGIO-PHILOSOPHICAL JOURNAL (Chicago); there are several other periodicals.

One of the first mediums who came to England, some eighteen or nineteen years ago, was a Mrs. Hayden; she was visited by Sir Charles Latham, Bart., by the late Professor de Morgan (President of the Mathematical Society of London), and by others, who, for the most part, published their conviction of the reality of the phenomena. Afterwards came Mr. D. D. Home, who at first took humble lodgings over a chemist's shop, but afterwards became the welcome guest of most of the crowned heads of Europe, including the late Napoleon III. also the present Emperors of Russia and Germany; all three of these potentates have, by word of mouth, testified to the reality of the phenomena. The Dialectical Society of London, under the presidency of Sir John Lubbock, Bart., M. P., recently appointed a committee consisting of men of science, lawyers, and professional gentlemen, to investigate the matter, and, after three years' experimental inquiry, the committee reported that the phenomena of Spiritualism were real, and were governed by some unseen intelligence; they did not give any opinion as to what was the source of the intelligence. Mr. Cromwell Varley, F. R. S., Mr. A. R. Wallace, and Mr. William Crookes, F. R. S., are among the eminent scientific men who have said, after investigation, that the phenomena are real. There are now three or four societies of Spiritualists in London, and others in Liverpool, Edinburgh, Manchester, Glasgow, Newcastle, and other large towns. The Spiritualists of the United Kingdom are banding themselves together, by forming a National Association, the first meeting of which, in London, will be held next Thursday, under the presidency of Mr. S. G. Hall, F. R. S.

According to the reports in the Spiritualist newspaper, there has been much excitement among the faithful during the past few weeks. Mr. C. F. Varley, F. R. S., the Atlantic Cable electrician, describes in its pages how he tried some curious experiments a few weeks ago, by passing an electric current through the body of an entranced medium, while a spirit which had "materialized" itself by means of vital invisible emanation taken from the sleeping girl, appeared in the drawing-room of Mr. J. G. Luxmoore, of 16, Gloucester-square, Hyde Park, W., where it was clearly visible to Mr. Varley, Mr. Crookes, and other observers. Further, the Spiritualist of last week contains an article by Mr. William Crookes, F. R. S., and editor of the Quarterly Journal of Science, and of the Chemical News, stating how he held the hand of the same entranced medium, while the spirit stood by her side, and looked at him smilingly. These are astounding statements, made by men who have everything to lose and nothing to gain by their testimony, so that it is clear that in Spiritualism we have either the greatest truth or the most diabolical delusion or imposture that has perplexed thinking men in the present century. It is not our business to decide what Spiritualism really is, but men of science ought to settle the question, and we think that the Royal Society and the British Association are greatly to blame that they do not give the public authoritative information on the point; it is their duty to do so, and they have shirked the responsibility.

These particulars we have collected for the most part from the Spiritualist newspaper, a scientific journal, published by E. W. Ansell, 11, Ave Maria-lane, E. C. The Spiritualist is the oldest newspaper connected with the movement, and among those who have contributed to its columns are Mr. C. F. Varley, F. R. S., Lord Lindsay, F. R. S., the Hon. A. Bakof (Russian Imperial Councillor at St. Petersburg), and Chevalier of the Order of St. Stanislaus, the Baroness Vay (Austria), Prince Wittgenstein (Wiesbaden), and barristers and literary men. Spiritualists are now getting up a semi-public testimonial to the editor of this

Journal, who has neglected orthodox scientific literary work the last five years, in order to attend to Spiritualism; about £900 have been guaranteed within the past few weeks, and it is anticipated that the total amount will reach £2000.

Thus, from Spiritualistic sources, we have compiled a brief summary of the main facts recorded in the literature of Spiritualism; whether these facts can be shaken by legal or scientific investigation we can not tell, but whether modern Spiritualism be true, or delusion, or imposture, it has spread among so many millions of people all over the civilized world, that in any case it is a very serious subject. Science ought to deal with it authoritatively.

The Devil.

Bro. Jones.—Please allow me a little space in the good JOURNAL, to give Rev. Ed. Beecher some important advice. We all know that the Rev. doctor has been giving expression to his thoughts in the Christian Union (?) to prove that many old writers on religious matters (the Christian religion), in the dark ages, did actually believe that their benevolent God, who is not willing that any should perish, but that all should have life, did really so order things, for "He maketh all things after the counsel of his own will," that he should have the pleasure of seeing a great majority of the souls he created, forever tormented in a burning hell. I say this is the great effort of Doctor B. to prove that some men have in past ages believed this horrid, devilish doctrine, and he makes the Christian's Orthodox Devil perform a very essential part in producing this effect, and he puts this devil in a great many conspicuous positions. If we could take a real personal, tangible devil, out of the Doctor's brain, he could never have written a single sentence in this, his pretended, important work. I presume he expects this to be his chief work to connect his name with the coming ages, as a very profound theologian, and I predict that within one hundred years, this work will be looked upon by the sensible students of that period, as the production of a blind, stupid, benighted intellect. The Doctor, the reader of his book (it will be a book by and by) will see—is really troubled with Satan on the brain.

My attention was called to this great effort of Doctor Beecher by reading Mr. Massey's remarks on his very important question, "Why does not God kill the Devil?" If I were called upon to answer this question, I should say that it was because, if he should do so, the Doctor would be obliged to stop his great, learned (?) work, instantly. He could not find material enough in all the boundless universe, to make one single sentence.

I see that Professor Massey has, by one bold swoop, annihilated Beecher's church devil. He says in plain English, "The ancient Hebrews were never guilty of the invention of the Orthodox Devil. The devil of theology is the offspring of theology." Now, I ask Doctor Beecher, who shall decide when doctor's disagree? He says, substantially, that God made the Devil, or that his Satanic Majesty made himself. Doctor, please tell us which? And as we find no mention made of any Satan in the Bible, until we get to the 1st Chronicles 21:1, I conclude he was made about that time. But the learned Doctor B. maintains: that this ever-present Satan was really at war with God in the earliest dawn of creation, even in the garden of Eden before and at the fall. The first place we find Mr. Satan mentioned in that inspired volume is, as above stated, where he "stood up," and provoked that godly man, David, to number Israel. Now, Doctor B. stoutly maintains that this Satan is the identical Satan, that told Grandma Eve so much truth in Eden, nearly 3,000 years before he "went up" to bother Uncle David. Now, ridicule and sarcasm aside, this is just what Doctor B. and all Orthodox churches believe and teach. Perhaps I can show the Doctor that he is entirely mistaken as to his identity. Doctor B. says, "Satan entered into the serpent, or did he pronounce his anathema upon Satan?" O yes, they say, he cursed Satan; here is the very language: "On thy belly shalt thou go," etc., but we find the Satan that provoked David, was "standing up" like a man, and we find this same Satan again in company with God; dear children (as related by Job), "going to and fro in the earth and walking up and down it." We find the Orthodox Satan generally in good company wherever we find his name mentioned in the Bible, and here he was "walking up and down" the earth, even with the "sons of God."

Here we have Mr. Massey, one of the best scholars of this or any other age, standing up before the most intelligent auditors in the world, and giving the lie to the existence of Doctor B.'s and the Orthodox Devil, declaring him (it) a man-made, imaginary myth. Now I will close this letter by saying that neither Doctor B. or any other D. D., either in this country or Europe, will dare undertake to deny what Mr. Massey asserts in regard to the Satan of the Bible and bring a man-made devil, made by old fossils of theology to help the Christian church, propagate and sustain their pet doctrine of endless damnation. Now let us wait and see if they dare open their mouths. Yours for the truth. T. J. MOORE.

Starfield, Illinois.

Books for the Children of Spiritualists and Liberalists.

Of the extensive library of Spiritual and Reform books, few are adapted to the wants of children. The need of books such as Liberalists desire to place in the hands of their children, has been repeatedly urged, yet the want has been only partially answered. Some school libraries are a dreary resource for the Spiritualist, and to call from secular literature books free from taint of superstition or theological bias, is a difficult, if not impossible, task. Our connection with the Progressive Lyceum has forced this demand constantly on our attention, and we anxiously awaited for some of the many able writers in the ranks of reform to supply the want. Brother Newton opened a useful and inexhaustible field which we had hoped before this to have been extended to all the sciences. Mrs. Brown has published two books of stories, which with two or three other books, completes the scant list. Our lyceums are forced to select books written and published for the promulgation of ideas and sentiments often quite opposed to Liberalism and Spiritualism. We have been urgently solicited by many prominent Spiritualists to assist in the arduous task, and two years since, announced the first number of a series in preparation. The Boston fire, by the destruction of our books and plates, with the financial uncertainty, has delayed the appearance of the work until the present. Unexpectedly, facilities are offered us by Mr. P. H. Bateson, publisher of The Lyceum, and we are thus enabled in conjunction with him to carry forward our favorite project. Briefly we shall under the general title of The Lyceum Series, publish collections of stories for children, designed to entertain and instruct them, and wholly free from superstition and dogmas. It is our intention to issue these books as

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Essays, etc., on the Social Question, will be published in this department, if deemed worthy, and in the order received from contributors.

A Voice from Brighton, Old England.

Mr. Editor.—As I am a reader of your valuable paper, which is an exposé of the fallacies of the Carnalites, called Free Lovers, allow me to say, England with all her faults, is too advanced to receive the female "John the Baptist," now almost creeping into people's houses and introducing the filthy production issued at New York, as "Woodhull and Claflin's Weekly." We consider it reflects disgracefully on the morals and practices of their sex, and should be scouted as the broad road to universal lust, and prostitution of all that should be very sacred to woman. The wordy trash and masculine impudence, which the paper contains, may ensnare the weak and wicked and puff the empty and vain. If Mrs. Woodhull has been sufficiently victorious to discard Dr. Woodhull, and has an affinity in Col. Blood, why does she not bear his name, as one not ashamed of her new choice? "Is to us suspicious, that when tired of him, when he does not pander to her dogmatic or pupmatic impudence, that she may contemplate throwing him overboard for some other bundle of blood and bones, still calling herself "Mrs. V. Woodhull."

The simpletons, I learn, admire her for her brazen and immodest daring, galling some with the idea that Mrs. Petticoat ought not only to be equal to the men, but is from her angry flights of fancy, superior to them. For masculine and self-conceited persons, this may please, but for modest and pure minded women this will not be received. The petticoated forerunner of Mrs. Woodhull, to Europe, tells her own tale, and the indecencies involved in her remarks, astonish our youths—call forth a burst of laughter at the attempt to teach disgusting ideas. I had been told that such a person had come to London on such a mission—received a visit from her. Her calm reserve and cautious manner showed how carefully she played her cards, to instill the same kind of teaching. Just while conversing the post brought me your Religio-Philosophical Journal, and as the key note she sounded was "Victoria Woodhull." I turned to an article of your paper explaining and exposing the cloven foot covered by the feminine cloak and cackle. Of course she knew you, and questioned my opinion of the unkind remarks of Mr. Peebles on it. I instantly placed myself in the same position, and pronounced it a subject far beneath the support of sensible and virtuous persons, in fact really carnal, sensual and devilish. The attempt to soften down by some spiritualistic notions, or to deceive by the extended clap trap of political equality, is so much cunning to allure and entrap into the meshes of unfaithfulness to a husband, whom the fickleness of an unstable woman may strive to cancel, by calling him the very ugly thing she may be herself, thereby aiming to remove all the suspicion from herself to him. Let them be equal in love, striving to master themselves, and conquer every unholily kindling from such a Weekly Gospel. Let them be spiritualistic in honesty, covering no crime by spirit, but in all honesty and humility, sincerity and gentleness, prove that they are not ruled by fleshly lusts which war against the soul.

We of England thought the Mormon dodge of many wives, base enough, but to find women of America, low enough to take the other side, and say what the Weekly advocates, regarding the fair sex to the foulest position of the animals that run our streets, is indeed a sad state of affairs, and will, I hope, meet its end in the masses scolding it, as below the life which images forth the father of our spirits. One young gentleman on whom the female missionary had attempted to instill free love, said he considered it worse than common prostitution.

It is to be hoped that your continued exposures of these scavengers of carnality will not only show them to be no Spiritualists in the true meaning of the word, but a casting crew, who wish to sail under false colors, fishing for popularity by straining and strangling the truth, to magnify our social evils, that their enormity, may give a pretext to a change, which can only make bad worse.

The best of us, need not fancy ourselves "Simon pure," and the worst of us need not take the other extreme of promiscuity under the ever changing theory, which may well suit the fickle and unfaithful leeches in low society by saying "she is my affinity." Imagine a case, and such will be ever taking place, if the carnalites prevail. A young couple liking each other, unite in marriage. The road runs smoothly for a time. Reverses come, and the tolling husband looks careworn and pale, his cheerful face is full of thought, and his very garments show it is not courting days. I will not say who was to blame for the change—perhaps both; but so it is. They are prevailed on to attend some party, and they both think it may drive away the monotony of life as now felt. They are there, and every smiling face looks glad, as though no aching heart could be found there. The fondly loved Hubbs is not so blithe and gay, as when his coat was younger, his absent eyes makes his face shine less, but the volatile wife received the politeness of the polished young Parisian, who smiles and put on his best manners, and capers like a dancing doll. He is so respectable—a good family—who can't refuse a dance with him—he is such a nice figure and dancer, besides, his eyes are brighter, his teeth are whiter, how neat his step, how sweet his lips—he is rather tall, my Hubbs's small—his patents bright, his hands are white, his hair how black—Hubbs now must have the sack, with him how happy I could be, for he is my affinity. To carry this out, satisfactorily the new comer is everything that is amiable and good, and Hubbs is a wretch, a monster, a good-for-nothing cruel Devil. He has not bought me half the bonnets or dresses, or anything else as he would have done, had he been my affinity. That's a mistake altogether and not till now do I feel happy. But few moons were before the fickle happy finds though she got a divorce and united with second affinity, she is not balanced yet, and so the wretched lives of men and offspring may be ever on the winds of change and chasing a shadow until an over-quiet mind is obtained, loving and honoring one husband, to the end of life's journey. Much can be said against bad husbands, and equally much of bad wives.

And while we all admit the great influence of a woman on the sterner sex, but few cases exist in my opinion, where the wife by kindness and good example, can not recover the worst of husbands. But if the cat and dog affinity is to supersede a better usage among mankind, good-by to all that is of good report, to all modesty and virtue.

OBSERVER.

Letter from Washington. DEAR BROTHER JONES.—For the past twenty years of my life, I have been earnestly and unsparringly devoted to the extension of the knowledge of Spiritualism, its facts and principles, feeling that nothing could so much bless humanity, as a life of purity and devotion, in

accordance with its divine teachings. Often have I thought with pride and joy on the noble army of good and pure souls, constantly laboring to administer those teachings, and it would be futile for me to attempt to describe to you the sorrow that has come upon me, in beholding the terrible falling away of many of our most earnest laborers, their departure from all that the good in our nature commands, and the advocacy and practice of that which is unholy and defiling to their own spirits, and those of all who sit at their feet to learn.

The fruit of the seed they sow must be degradation, disease and death, the utter demoralization of the present youthful race, and of unborn generations. The parents accepting, or tacitly assenting to, or I will say more—not openly and avowedly opposing themselves to the degrading (so called sexual freedom) doctrine, to which I refer, will assuredly reap an abundant harvest of desolation and sorrow in their own home circles, and an aggravated accumulation of remorse and shame in this, and in the future life.

Now I pray the friends of "purity and order who belong to the spiritual ranks, to act decidedly in this matter, and in a way which can not be mistaken. It appears to me that the true way will be without delay to organize societies under the designation of "Monogamic Spiritual Societies," or some other name equally explicit, adopting the broadest platform, with regard to all reforms, showing their desire to co-operate with all others of whatever denomination, in forwarding the great reforms of the age, in all things choosing that which is good and pure, and eschewing that which in their judgment is unholy and impure. Progressive ever in the highest sense of the word, but retrogressive never! Such a name adopted would at once mark the dividing line; and men and women in the exercise of the right of private judgment will then place themselves under whichever banner they may elect, and be estimated in accordance with that election.

I know that a great cry will be raised against Spiritualism. I do not like Spiritualism; you do not like Spiritualism, but it is forced upon us by those who by their lives and teachings, cast the stigma of sensuality on all Spiritualists alike, which they must bear, or be compelled to separation and distinctive organization, which we now recommend. We can not, should not submit to bear this stigma, while our souls abhor the doctrine. Much, therefore, as I dislike anything approaching to Spiritualism, I will welcome it kindly as it is to be for the out spoken advocacy of virtue, or opposed to vice.

I know that many who read this will scoff and jeer; call me and others who stand with me Saints, and sneer at our progression. Verily, if saintliness consist in morality as opposed to immorality, progression in advancement instead of degradation, and spiritual growth in developing our spiritual nature, while holding the animal in subjection, then let us all be saints. The reproach intended is not realized. Let us be content and let not these things deter us.

This organization of local monogamic spiritual societies should not be delayed, and will be the work preparatory to national organization, which will then follow as a matter of course.

Let us organize, then, and report our societies as soon as organized to the RELIGIO-PHILOSOPHICAL JOURNAL and EDITOR OF LIGHT. I hope soon to report from this city.

Yours for Truth and Humanity, JOHN MAYHEW.

Letter from Minnesota.

DEAR SIR.—There were arrangements made with R. Hoyt Winslow at the convention of Spiritualists held last fall at Minneapolis, Minn., to come to Winona, and give a course of lectures sometime during the fall. The Unitarian Church was secured for the purpose. He did not come, but Mrs. Colby did, and wanted to lecture; her first lecture filled the church to its full capacity, which is about two hundred. Her lectures were well attended and well received, and paid expenses, and when eight had been given the house was able to hold those that came to hear her. One of the largest halls was then secured. She gave two lectures there, but failing to pay expenses they returned to the church and charged an admittance fee at this door. She gave two lectures which paid expenses. Then she went to St. Paul with Victoria C. Woodhull, R. Hoyt Winslow coming about this time. An effort was then made to prejudice the minds of the people against him. He gave two lectures and a matinee, which were well received, especially the latter. A fearful storm however, was raging at the time and he failed to quite pay expenses.

Mrs. Colby returned from St. Paul after some two or three weeks, and Mr. Potter was advertised to give four lectures. At the close of Mr. Potter's second lecture, Mrs. Colby requested the privilege of reading a communication written by Mr. Flowers, of St. Paul, in regard to herself, claiming that great injustice had been done her; but her friends felt that by her remarks that evening, she did herself a much greater injustice. She claimed when she came to Winona that Spiritualism was down, and she had raised it to a grand and glorious position; that she could not find but three that were willing to own that they were Spiritualists when she came, when as the facts are, as near as I can ascertain, there were twenty or more, and have been during the last five or six years, willing at all times and places to own they are Spiritualists. She said that three dollars and a half that she put in the treasury, went to pay Mr. Winslow. The facts are, I am told, that she left one dollar and thirty-seven cents, the balance in treasury being for membership in joining the association. She said there could not be an audience gotten out at Pomeroy Hall in Minneapolis, on account of the Spiritualism that had been spilled on its walls, whereas the facts are, as she should have known, as she just came from there, that forty two dollars at twenty-five cents admittance had been taken in at a matinee of R. Hoyt Winslow, only about three or four weeks before she lectured there. She accused Mr. Potter, when she attended his lecture at St. Paul, that he did not treat her with the respect that one lecturer should another; that he did not come and introduce himself to her. She then made sport of Mr. Potter for lecturing to so small an audience of about thirty, before she brought in her friends to hear her speech. I have been informed that she circulated a paper to get names of those that would use their influence to suppress the Religio-Philosophical Journal, unless it would publish certain articles that had been sent there. I would like to have you publish the names of those that would suppress the JOURNAL. I think from what I have heard, that some that signed the paper would not be in favor of suppressing the marriage law.

A lecture was advertised for Mrs. Colby for the following Sunday evening, which lacked seven or eight dollars in paying expenses. The following Sunday she lectured on temperance at twenty-five cents admittance, and only three dollars and twenty-five cents were taken at the door. We thought "Oh! how are the

mighty fallen." The question is asked, What killed her in Winona? With many her endorsing the "social freedom" question, when she went to St. Paul with Victoria C. Woodhull; with others by the injustice of her remarks at the above time mentioned. The following Sunday evening Mr. Potter was here and lectured to a full house. Having heard that impartial justice could not be had through your paper, I thought I would test it by giving you a few facts of which I have been taking cognizance this winter.

Winona, Minn. J. H.

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JEFFERSON MILLS, N. H., March 31, 1874.—PROF. PATTON SPENCE.

DEAR SIR—YOUR POSITIVE AND NEGATIVE POWDERS are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Lepers are cured. I had the Leprosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I shoved up my sleeve to see how my arm looked, and to my utter astonishment the scabs would cleave off easily and leave all smooth and now my head and body are clean. The Leprosy in my head is cured. They cured my lungs, that were tied up with Phlegm and Gout. The Phlegm in my chest in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could only walk with difficulty get off any way. I now travel quite easily. By overdoing last fall, I brought on a Fever about the Head, and it would heat a few hours and then stop and start again. I could not lie on it all. The Powders have set it all right. Several years ago, from overexerting one eye and a blow on the other I became Blind, so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years, about the Head, and it would heat a few hours and then stop and start again. I could not lie on it all. The Powders could do nothing or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used them and seen their good effects. I for him have a Box. He went to Mr. Bowles that night, and after much persuasion got Mr. Bowles to take one Box of Positive Powders. He said he had never seen two persons so elated in his life. Please send me Six Dozen more Boxes. Yours truly, A. H. KNIGHT.

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In the course of large experience with the Positive and Negative Powders, I have found them almost infallible in all acute diseases, particularly Fevers of all kinds, such as the Billious Inflammation, Typhoid, Congestion of the Lungs, Scarlet Fever, etc. I have also found them infallible in Bowel Complaints and Nervous Headache. I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of Sores and Erysipelas. DR. M. H. JENKINS, formerly of North Adams, now of Amherst, Mass. One box of your Positive Powders cured David Willington of a pain in his stomach of 8 years' standing. Mrs. E. Clavin was cured by the Negative Powders of Numbness, or Palsy, of 13 years' duration. The Powders cured Mrs. E. Clavin of Neuralgia. They also cured a lady of Paralytic Hemiplegia when given up as a case. In cases of Parturition (Child-birth), I consider them of great value. DR. JULIA WILLIAMS, Practical Midwife, East Syracuse, N. Y.

A woman in this place has used the Positive Powders for falling of the womb, and is high in praise of them.—(Mrs. J. GUNSON JONES, Fairmont, Mass.) My daughter, Martha, has been cured of Dropsy of the Lungs, and is now well.—(Mrs. J. GUNSON JONES, Fairmont, Mass.) Your Positive Powders have cured me of Dropsy of the Lungs of one year's standing.—(Mrs. J. GUNSON JONES, Fairmont, Mass.) A woman who had four Miles carriage got a box of Positive Powders of me, and they cured her next pregnancy all right.—(M. H. JONES, Sand Spring, Iowa.) My wife is now all right in her monthly periods. As I said before, she had suffered with Dropsy of the Lungs, and is now well.—(Mrs. J. GUNSON JONES, Fairmont, Mass.) Your Positive Powders have cured a case of Milk Leg of 16 years' standing, also a case of Rheumatism, a case of Falling Bladder or Pile, and a case of Dysentery.—(Mrs. J. GUNSON JONES, Fairmont, Mass.) Miss Lena Austin was taken with Strepococcus of the head, and colored of the limbs. She was cured by your Positive Powders, and has entirely recovered.—(Mrs. J. GUNSON JONES, Fairmont, Mass.)

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A short time since my mother tried your Positive Powders for Dyspepsia and Indigestion. If she had a piece of apple as large as a basket, she would not sleep a particle all night, but be very nervous and nervous. She is entirely well now.—(A. G. WOODRUFF, New Petersburg, Ohio.) Three years ago I used half a Box of your Positive Powders, which took all the Dyspepsia out of me, and I am now well.—(JOHN O. HARRISON, Fairmont, N. Y.) Your Powders have cured me of Dyspepsia in two weeks. I used one Box of the Positive Powders. My Dyspepsia was chronic and of 20 years' standing. During the last ten years I could not use butter, pork, or peas of any kind; but now they agree with me as well as they ever did.—(P. F. MERRILL, E. M. Maple Springs, Ohio.) I have been a sufferer from Dyspepsia for near 20 years of my life, and for many years had to restrict myself to the most strict course of dieting, not having eaten a meal of any kind for many days. This was my case for many years. These Boxes of the Positive Powders relieved me of all my symptoms of Dyspepsia. I now eat anything I wish, and I am now as well as I ever was.—(Mrs. J. J. JONES, M.D., Newburgh, Ark.)

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4. In making remittances for subscription, always procure a draft on New York...

5. These sending money to this office for the Journal should be careful to state whether it is for a renewal...

6. Papers are forwarded until an explicit order is received by the publisher...

7. No names entered on the subscription books, without the first payment in advance.

8. Subscribers are particularly requested to note the expiration of their subscriptions...

9. From the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made.

10. If he has only paid to 1 Dec. 1873, it will stand thus: "J. Smith's Dec 1."

CHICAGO, SATURDAY, MAY 30, 1874.

The Dark Side of Life or Evil an Emanation from Nature.

NUMBER ELEVEN.

In our previous article we alluded to the fact that mankind, in the aggregate, were just as good as the physical condition of the earth...

Crime seems to be the natural product of human nature. "No one is without sin," is a declaration enunciated by one of the inspired writers...

To-day Spain is engaged in a hand-to-hand conflict. A fratricidal war exists there, casting a dark shadow over the people.

The mountains of Italy breed bandits and robbers. The mountain districts of Mexico are no better.

The climate that can affect the physical organism, also acts upon the mind. The descendants of Plymouth Rock differ from their ancestors.

A hostile army never engendered feelings of love. A famine deteriorates the virtue of humanity.

An epidemic makes men selfish and envenoms. A drought makes Christians even skeptical in regard to the goodness of God.

France requires a standing army of 400,000 men. Germany also requires hundreds of thousands of well disciplined soldiers.

Professor Nallen well said that if you read the latest works of our savants you will find plenty of evidences that they are wide awake as regards the workings of nature's occult forces.

Buckle tells you that it is a fact that climate, and especially the relative height of man's abode above the level of the sea, have a great influence upon his development.

He shows that the religious or spiritual nature of man unfolds almost naturally upon high and dry plains, and that the animal nature thrives in low and marshy regions.

travels among the wild tribes of the world, harmonize perfectly with the deductions of Draper. In our own country we know that the descendants of the Plymouth Rock Pilgrims have considerably elongated, so much so that a competent European physician has predicted that the American race would die out, killed by consumption, as the chests were getting too narrow for the lungs.

Nature here only admits of a certain degree of moral, intellectual and spiritual development. Human beings in the aggregate progress as rapidly as her laws will permit.

John Selby Watson, an aged minister, incalculated the most sublime and exalted precepts, and as his steps were tottering on the verge of the grave, he cruelly murdered his wife. To say that he could have been better, is equivalent to a declaration that God could do better than arrange laws so that the eruptions of Vesuvius would not occur, killing hundreds. Crime is as contagious as disease.

There are moral contagions as well as physical contagions. There are infectious germs that act upon the mind alone. The very atmosphere at times is impregnated with the seeds of crime. Nature is as hoisterous at times as the infuriated Internationals that afflicted France.

An earthquake is a riot on the part of nature's forces. When a whirlwind takes place she is incriminated, and becomes an infuriated demon, destroying everything that comes within her reach. An exchange gives an account of a storm at sea: "The North German brig Calow Stetow, a small vessel, not 300 tons, left New York for Constantinople last August, and a hurricane struck her. She was taken unawares, and went over on her beam ends, where she lay for an hour and a half, the crew lashed on to her port bulworks, unable, apparently, to cut away the shrouds and stays. Six nights and five days the poor fellows were kept in their hard plight, without a morsel to eat or a drop of water to drink, the sea perpetually sweeping over their deck, and roaring certain death at them if they tried to come down to find a scrap of nourishment. On the sixth evening, like a tiger that has howled itself to exhaustion at the foot of a tree, the fierce billows quieted, and the weak, cramped wretches, six days starved, crept down and rummaged for food. They found a case of preserved meat, some wine, lime juice and beer, and it helped them to live. In spite of this, and a little more which they afterward extracted from the spoked cabin, they had still a dreadful time to pass. There was no shelter, and nothing to be had to support life but an odd tin or two of provisions; and first the boy died, then the boatswain, and afterward a sailor. For six days they had tasted nothing, and during ten days more the survivors had lived on the scantiest scraps, when a Spanish vessel, the Amable Assunon, came in sight. She boarded the water-logged, masted brig, and found upon her deck four living men, two weak to heave the dead ones into the sea-garment, speechless, famished creatures—too far gone even to wave a flag or handkerchief, though they saw the Spaniard and his signal. The Dons were kind and clever, and fed the poor creatures so carefully on board their bark that the fluttering spark of life burned up again, and captain, mate, carpenter, and a seaman were saved and brought in fair condition to Vigo." But what bitterness is there in death which these poor souls had not tasted, aloft six days, night and day, in gnawing hunger above that howling, tiger-like sea; and, after the storm, starving more or less on the shelterless deck for another ten days, with the dead, who must have seemed so much more fortunate, lying among them!"

When nature treats humanity right, then harmony will prevail. Nature is comparatively a savage, a wild beast of prey, and when you navigate her waters you are in constant danger from the furious cyclones she sets in motion. When the winds, lightning, earthquakes, volcanoes, epidemics, etc., cease to commit murder, then human beings will cease to murder each other, and not till then!

If the lightning strikes a little girl playing on the village green, who is the murderer? If a cyclone carries a little girl, whose heart knows no guile, half a mile and then dashes her into jelly on the ground, who has committed an offense?

If the waters of the ocean are so agitated that mountain waves exist, and hundreds of vessels are wrecked, who is to blame?

If an epidemic surges over the country, destroying the lives of thousands, and casting a shade of sorrow everywhere, who is the guilty party?

If an earthquake demolishes a whole city, involving all its inhabitants in ruin and death, shall no one be accused of perpetrating a wrong?

All the forces of the material world manifest their peculiar properties in the physical organization of human beings, and their crimes are on a par with those of human nature.

We say, then, that evil, if it may be so called, is in the constitution of the human family, the same as in the material world, and it will not cease to exist in the latter until it does in the former. Corruption in governments has always existed. If possible to have a pure government, perfect honesty among officers, why hasn't it been accomplished? The experiment has been tried, and invariably failed. Human nature is like material nature, deceptive. If nature could have done so, she would have made instinct in animals, noble in its manifestations. The instinct of the rattlesnake facilitates it to bite you; that of the bee to sting you; that of the lion to kill you; while insects constantly annoy you. Antagonism everywhere! Perfect harmony, apparently,

nowhere! Is it at all strange that a dark side of life exists; that heinous crimes are constantly being committed and that wars have never ceased?

True, the dark side of life is an emanation of nature, and nature is an emanation of God.

A Marvelous Spirit Painting.

Spirit artists are being developed in various parts of the country, and they are doing a grand, good work, in presenting beautiful views of the Summer-land. Charles L. Fenton, of Chelsea, Mass., gives evidence of superior artistic skill, when under spirit influence. The "Universe," of Boston, says, that he has just completed one of the most interesting spirit paintings, and alludes to it as follows:

"An artist by nature and cultivation, the spirits were enabled to use his powers with wonderful effect; and this coincides with some remarks we made last week in relation to mediums generally. As a rule, they are contented with their first unfoldment, and make no effort on their part to cultivate their spiritual gifts and, therefore, make no progress. Spiritualism, like everything else, ought to be assiduously cultivated so that the heavenly powers may be enabled to give mediums higher and higher revelations. Transport a New Zealander from his native wilds to London, and show him through every part of it, and then take him back, without educating him to understand what he saw, how could he give his countrymen an idea of London? In like manner many Spiritualists have their inner sight opened and range at large through the world of spirits, but being ignorant of the uses of the various objects which they see, give but an incoherent account of them."

"Now, Mr. Fenton has had the good fortune to cultivate his spiritual faculties, which have enabled the higher powers to give him, perhaps, the grandest spirit painting in existence. It is six by seven feet, and gives a bird's eye view of the universe. In its centre is the spiritual sun, and on it the Lord Jesus Christ, showing not only the incarnation, but the union of the human and divine, by which God became man and man became God, the creature, energy and controlling force of all forces, the uncaused cause of all causation, whence emanates the power which controls the universe. Radiating from the centre may be seen the faces, represented in dotted lines, which give laws to the heavenly bodies which are ranged in order around the margin of the painting. This earth and its moral and physical condition is also represented according to the law of correspondences. The follies, the oppressions, and other evils are symbolized under human conditions, and shown to be evanescent, and truth and virtue only eternal. These forces are represented drawing all toward the central sun, whence emanates the light of heaven. To give a detailed description of this wonderful painting, would occupy a volume; therefore, we can only allude to it in general terms. It was presented to Mr. Fenton, piece by piece, as he progressed, by heavenly artists. When he commenced, he had not the remotest idea of what he would receive, but went on from day to day, as he had leisure, for sixteen years, and has now finished it."

"Mr. Benj. F. Shillaber and two other gentlemen, one of them an artist, have seen it, and speak of it in high terms, but they say those only who are familiar with Spiritualism will be able to apprehend its merits. The public at large, like the New Zealander, already alluded to, would fail to have any correct idea of its marvelous grandeur, however much they might admire its artistic excellences. Mr. Fenton and his daughter, who is also an artist of rare merit, have the open sight continually, and by their superior culture, comprehend the qualities of all they see."

That Infamous Traffic.

It has been estimated that the amount of money spent for liquors throughout the United States for 1870 was \$1,487,000,000, which, if increased by \$80,000,000, the estimate criminal fruits of liquor drinking, would reach the astonishing sum of \$1,567,000,000. Even Massachusetts' share of this was directly \$7,979,876. New York spent \$246,617,520. On the other hand, the country spent in flour and meal, cotton goods, boots and shoes, clothing, woolen goods, newspaper and job printing, \$905,000,000. It was estimated that the amount of liquor consumed was sufficient to fill a canal four feet deep, fourteen feet wide and eighty miles long, and the number who drank the steam dry, would, if formed in a procession five abreast, make an army 130 miles long.

In this estimate, we presume the amount sipped by pious devotees at communion tables, was not included. That would, if reckoned in the general estimate, raise the liquor in the supposed canal at least one-sixteenth of an inch. The poison is this canal, imbibed by occasional drinkers, confirmed toppers, and communion sippers, leads down to perdition, and is the broad road alluded to in the Bible that goes directly to hell. In fact, it is the only direct route to pandemonium, where snakes, lizards, serpents, and other diabolical creatures become visible to the eye. Though phantoms, they are real and tangible to those who see them, and the excruciating torments they inflict, excite the most acute pains. It is really annoying that ministers and church members should contribute to swell this canal one-sixteenth of an inch, thereby rendering access to a real infernal region? Now, the only way to dry up this canal or obstruct travel thereon, is to reform the Church first, and prohibit wine drinking there. Then make it a penal offense for one to sell liquor, and equal as heinous a crime to become drunk. Make the buyer and seller equally guilty in the eyes of the law, confining the guilty party in jail 30 days for each offense. Ministers who use wine at the communion table, we would prohibit from preaching, as unworthy of such a high calling. Let church members become strictly temperate, heathen moral influence that they can exert will be far greater than at present. Is it not aggravating that the navigation of the canal which leads to hell, should be rendered easy by those who are considered the children of God? When will religionists become conscientious?

Remarkable Phenomenon.

Bro. Jones:—I wish to ask a question, but first I must tell the circumstance that leads me to it. My husband and myself were in the house alone. We were reading. I sat listening—a wind was stirring—all was very quiet. Presently, there came a crash, as of brush—then like the bounding of a log or body of a tree, and this so loud that it jarred the house. I immediately arose and looked for the cause, but found none and went about my work. It was not long, however, before a neighbor came in and told me that my brother was dead, he was killed by a tree falling upon him, and it was done at the same time we heard the singular noise. He was killed about a mile from here—our line. This occurred the 10th of February. Now I wish to know if that was a communication from the dead, or the tree, or what? I have often desired to see spirits, or have some communication from them, but the table or stand does not work for me, and I only see or hear from friends in dreams. I am somewhat skeptical in regard to holding converse with the departed, yet I believe in the immortality of the soul. I wish I could be convinced of the truth about it, for if what is called Spiritism is true, and I could be convinced of it, I should be very happy? H. HOLDEN, Oremel, N. Y., May 1st, 1874.

The above state of facts is no new phenomenon. Premonitions of death have been common in all ages of the world. Many mediumistic persons see the departed at the very moment of death.

The philosophy of the phenomenon we shall not at this time speak of. It is a great truth that no mortal passes to spirit-life, whose change is not foreseen and prepared for, by friends—immortal. They, foreseeing the event, have the power to represent it symbolically to mortals through proper mediums, and do so, as a species of evidence of immortality.—[Ed. JOURNAL.]

Questions and Answers.

Plato T. Jones, of Illinois, N. Y., inquires whether there is any probable way for him to see or speak to a sister of his, now in spirit-life. Many persons both see and converse with their dearest friends who have passed to the spiritual plane of life. In Bastian and Taylor's seances, as well as in the seances of many other mediums, they stand face to face and converse with spirit friends.

A careful perusal of this paper from week to week, would furnish all necessary information upon the subject of inquiry.

The next question is, Do the spirits of children ever appear and show themselves? Our reply is, They often do so appear. We have seen many children at seances for materialization.

He further desires to know whether spirits ever weep over the sins of relatives and friends? Our reply is, Friends do not lose their love and sympathy for the dear ones of earth, by reason of the change called death, nor are they separated from them. Yes, they often weep over the transgressions, and their sympathetic natures are aroused for the suffering of loved ones, exactly as if they were still possessed of physical bodies.

It should be borne in mind that the spirit-life is every way a natural life. It is as real and tangible as this is to us, and a thousand times more beautiful to the eyes of the well-developed and thoughtful spirit, than mortals can conceive of.

An Inquiry.

Mr. Jones:—I have written a letter to you and locked it up in my desk. Now, if your philosophy be true, please by the aid of spirits to answer. Yours Truly, EZRA MILLS, Washington, Ill.

"Answer not a fool according to his folly, lest he be wise in his own conceit." Ezra Mills is not the only person destitute of any proper conception of the laws of life. Superficial thinkers judge of spiritual matters from a very material standpoint.

Mr. Mills does not seem to apprehend that spirits work by, to them, natural laws, as much as he does. He does not seem to comprehend the fact that media are required by spirits to manifest both mentally and physically; hence that it would be necessary for such media to exist, for the purpose of obtaining the desired information.

A spirit that could get entrapped with us, might find himself so, absolutely repelled by the magnetism of Mr. Ezra Mills, that it could not even approach his house, to say nothing of getting at his writing, which he has placed in his desk, and even so with the spirits that could get entrapped with him, might not be able to reach us.

The New Spiritual Phenomena.

Under the above head the San Francisco (Cal.) Chronicle, alludes to the "Spiritual" manifestations that have been startling the people on the Pacific coast. The editor does not pronounce them, the result of hallucination, but seems to think they were of a character demanding serious consideration. In order to give our readers an idea of the character of the phenomena transpiring there, we have copied from the Chronicle the result of its reporter's experience. It will be read with thrilling interest. In connection therewith the editor says:

"In that most delightful of biographies, 'Southey's Life of John Wesley,' we have the earliest reliable account of what are now known as 'spiritualistic' phenomena. No one who has read that charming narrative, with the corroborating letters and particulars contained in the appendix to the volumes, can doubt the authenticity of the facts given without undertaking to question the well-settled and universally accepted principles governing the value of human evidence. The phenomena were in the main similar to those which recently occurred in Oakland, as attested by the evidence of half a dozen intelligent witnesses of high character. Over twenty years ago the whole of New England was thrown into a state of intense excitement by the extraordinary 'manifestations' at Stratford, Connecticut. Hundreds of persons interested in the subject made pilgrimages from Boston, Hartford, New Haven and New York to witness with their own eyes the astounding and inexplicable phenomena which were declared to be taking place at Stratford. The bulk of testimony to the alleged facts was such as to overcome the incredulity of the most skeptical. Hundreds of men and women of the highest character and intelligence declared that they saw just such sights and heard just such sounds as made night hideous to the inmates of Mr. Clarke's house at Oakland, on Thursday and Friday last. There are at least a score of old residents of San Francisco, who affirm that they witnessed, many years ago, at the residence of J. P. Manrow of this city, manifestations of a no less startling character. We will not undertake to theorize upon the alleged facts; we simply state them upon what seems to be satisfactory evidence. Whether the phenomena are natural or supernatural; whether they are to be referred to electricity or to some as yet unknown property of matter, or to the agency of disembodied spirits, is a question that it would be rash to grapple with until there has been a patient investigation by competent and unbiased minds uncommitted to any preconceived theory.

Prof. Swing.

We have not heretofore alluded to the fact that Prof. Swing, of this city, had been arraigned before an ecclesiastical tribunal for promulgating liberal views. He is an attaché of the Presbyterian Church, but has outgrown his orthodox clothes, and yearns for a more liberal suit. To our readers, an account of his trial would not be interesting. The whole proceedings are puerile, and the stale sophistry used for argument by both sides, was degrading to a thoughtful Spiritualist. A third-rate country literary society discussing the question, "Resolved, That when a hen cackles after laying an egg, she does so in honor of the event, rather than from relief experienced," would be of more interest to the philosopher than the arguments employed by either Prof. Swing, or those opposed to him. Still the event is an important one, and shows to a remarkable degree the rapid advance of liberal views among the various orthodox churches.

Prof. Swing is too tightly held, however, in orthodox bondage, to defy the discipline of the church. His defense reminds us of the whimperings of a whipped Spaniel, rather than the candid arguments of a master mind. He still wishes to remain in the church; though others hold the lash over him.

Bastian and Taylor

These excellent physical and mental test mediums conclude their circles at our seances rooms this week, and it is with the regret of the numerous friends they have made here by their gentlemanly deportment and genuine powers, they take their departure for England, carrying with them the best wishes for their success and prosperity.

During their stay in Chicago, at their circles attended by the intellectual and refined people of the city, some of the most remarkable tests and strongest materializations ever witnessed have been given through their instrumentality, several of which we have published in this paper; and with indisputable proofs of spirit presence, they have convinced hundreds as to the truth of the immortality of the soul. Knowing them as we do, and having had them under our surveillance for some time, with every opportunity of proving their powers and testing their honesty, we can faithfully say, they are true mediums in every sense of the term, those worthy the patronage and good fellowship of good Spiritualists in England and throughout the world, to whom we cheerfully recommend them.

A. E. GREENBERG is preparing to make arrangements to lecture anywhere during the coming season. The past winter has been a very busy one with him. He has lectured almost every night to large audiences, and has started some regular revivals in Spiritualism. Many new mediums have been developed by his assistance. Those desiring his services as a lecturer, can address him at 55 Washington Ave., Chelsea, Mass.

A widow wishes to give for adoption, a bright and active boy, four years old. Best of references required. For further information, address G. W., care of this office.

G. W. NERT, of Union Centre, please give name of State, and we will then comply with your request.

G. W. BURNES sends eleven new subscribers for the Journal, but does not give name of State.

SEBASTIAN CURTIS of LITTLE ROCK, Tenn., sends us a club of trial subscribers, for which he and many more, for like good deeds, have our thanks. Will all the friends who have sent trial subscribers, endeavor to secure renewals of the same for three months more at fifty cents each, and greatly oblige.

SEBASTIAN CURTIS of LITTLE ROCK, Tenn., will be sent to any address on receipt of five cents just one-half of the actual first cost. We make this generous offer for the purpose of giving every reader of this paper a chance to know what a gem of beauty it is. Those sending for other books will do well to send for it at the same time. Address BURNES-PRINCIPAL, Religious Publishing House, Chicago, Ill.

BURNES or LITTLE for sale at the office of this paper.

Philadelphia Department

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 23 Race St., Philadelphia.

The Materialization of Spirit-Forms.

There are few subjects that involve more profound philosophy, or awaken a deeper interest than this. It is a fact that chemists and philosophers in Spirit-life are acquainted with many of the subtle laws of force, which have hitherto been beyond the lines of our knowledge—perhaps as the poet has it, "Not dreamed of in our philosophy."

The operation of materialization is performed by certain spirits who manipulate the elements that have been aggregated through the influence of the medium. They do this in the dark and are more or less successful in making a correct representation of the life form of the spirit, these are brought into the light so as to be seen for a few seconds, and after repeated experiments they can sometimes remain longer.

At first the faces are fixed, like models, but after a time the features move, and under favorable circumstances, vocal organs are constructed and the spectral image not only presents the form, but holds converse with those who are present. Many persons are very much disappointed in these manifestations, because they do not at once realize all that they had anticipated, and if they allow suspicious feelings to come in, they will certainly fail.

We have seen and recognized many spirits, and have no doubt of their power under favorable conditions thus to appear. We would say to all, be patient and, truthful and you will succeed. Form circles of those in whom you have confidence, and meet regularly until the fairest opportunity is afforded for the spirits to accomplish that which they so generally desire, an appearance such as will be fully recognized.

This form of manifestations requires an immense effort on the part of spirits, and we should be willing to give a corresponding portion of time, and above all those genial, truthful and harmonious conditions which bring the two worlds into absolute proximity and enable us to see each other face to face.

weakens the manifestations, but suspicion or deception are sure to interfere with them. Honest skepticism is only asking for evidence of truth, but a suspicious or deceptive individual tells the medium and the spirits that they are false and deceptive, and if it be true that this world is a mirror which reflects whatever we look for, it is still more true that the Spirit-world is such, for the faintest shadows are often reflected and intensified.

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comply with the conditions intelligently. We have been moving along gradually, because we have had many lives, and have been incarnated in it, and had gone many times faster. The spiritual teachers and reasoners are preparing the way and sowing the seeds day by day.

I am John Emerson, of Newburyport, Mass. When I was in the form I preached there, and I can now tell that I came very near to Spiritism, when I was there, though I did not know it then. I passed away with consciousness. Sometimes I would take one text, and another would come to me, and now I find as I look back I was truly inspired and directed by a band of noble spirits, and when my work on earth was finished, I was not satisfied; I felt a desire to return and speak to the people, so I was attracted to this medium and became one of her guides.

I should like to speak again at Newburyport, for I see that the seeds of Spiritualism have been sown there. I can see them springing up by the way side, and in the churches in every town and village. I was much pleased to meet our good Brother Sharp when he came here. I had often spoken to him through this medium.

DEATH, A VISION BY N. J. T. BRIGHAM. Seated in a easy chair in a pleasant home, I saw an old lady—her fingers were moving listlessly as she was knitting to pass away, the time. No one was present save the invisible who are always with you when you think you are alone.

Presently she passed into a dreamy state; the fingers moved more and more slowly, and soon stopped, the head reclined forward, and then I saw the spirit formed over the body—it rose up a beautiful counterpart of the body that sat on the chair, only that it was more youthful and beautiful, it looked as she did in her youthful days. She looked at her body in astonishment. She looked all around the room and it was beautiful, the golden sunlight was shining there, and the light fell upon her motionless body—the house in which she had lived, the dusty tenement was there, but the spirit had passed away. While looking dreamily, and wondering how this could be, her daughter came and said, "Mother are you asleep?" No answer came. The daughter drew near and gave one look, and laid her hand upon her brow, and said, "She is dead!" "Oh no," the mother said, "my daughter I am here, I am alive!" But the daughter heard no word. There stood the spirit when all the family came in, and she said, "Don't grieve for me, I am now dead."

You may call this death, but she had only passed out of the body, into the beautiful morning of the Spirit-land. The little boat which had been tossed on the tempestuous sea of life at last had come to rest, like a cradle that was still. The angels stood around that little boat as it was moored there, and helped the one who had lived in it, so long, to come up out of it on to the shores of their beautiful home, and you call it death. We call it life, as we welcome them to our home; it is life everlasting.

If we only had the power to show you just for once what we have seen, we would show you that there is no death.

RENEDICTION. Oh! Thou who art the sunshine and the light, Give us strength to guide our souls aright, And may we turn like flowers to the sun, And say, "Forever may thy will be done."

Japanese Peas—200 Bushels to the Acre—Something New. Farmers and gardeners, read this. Agents wanted to sell the Japanese Pea. These peas have recently been brought to this country from Japan, and prove to be the finest Pea known for table use or for stock. They grow in the form of a bush, from 3 to 5 feet high, and do not require staking. They yield from one quart to a gallon of peas per bush. A sample package, that will produce from 5 to 10 bushels of peas, with circulars giving terms to agents, and full directions as to the time and manner of planting, will be sent, post paid, to any one desiring to act as agent, on receipt of Fifty Cents. Address, L. L. OSMENT, Cleveland, Tenn.

TESTIMONIALS. We have cultivated the Japanese Pea the past season, on a small scale, and we are convinced they are a perfect success. Their yield was enormous. For the table and for stock they are unsurpassed by any other pea. They grow well on thin land and are bound to be a No. 1 fertilizer. A. J. WHITE, Trustee, Bradley County, E. Ark. A. E. BROWN, P. M., Cleveland, Tenn.

I have cultivated the Japanese Pea the past year, and raised them at the rate of 200 bushels to the acre. The bloom excels buckwheat for bees. F. E. HARDWICK, J. P. Bradley Co., Cleveland, Tenn., Jan. 23, 1874.

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. G. Bloods, New York City, \$100. Elizabeth Young, of Champaign, \$25. Who will next be inspired to a similar deed of noble charity. We shall report.

Passed to Spirit Life. (Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty lines. Notices not exceeding twenty lines published gratuitously.) Departed this life, on the morning of Jan. 29th, 1874, in the 31st year of her age, Mrs. Sarah Oshman, in the 31st year of her age. Many friends gathered to her funeral, and she was buried in the place on such a occasion. The intensest interest and feeling was manifested by the able speaker, Mrs. Smith. She departed as she had lived peacefully and calmly. Although short her stay she was much beloved by all who knew her.

Passed to spirit life, on the morning of the 8th of May, 1874, the youngest daughter of Finley Letta McArthur, aged 18 years and 80 days. Her sickness continued for two years and six months. She longed to be free, and with a loved brother that had gone on before. "She was loving, kind and tender." Mrs. M. McARTHUR.

MRS. JULIA M. CARPENTER'S SPIRITUAL MEDIUMSHIP. (Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty lines. Notices not exceeding twenty lines published gratuitously.) Mrs. Carpenter, of Newburyport, Mass., has been afflicted with a disease which rendered her unable to perform her ordinary duties. She was cured by the use of the "Spiritual Mediumship" of Mrs. Carpenter. Her cure was effected by the use of the "Spiritual Mediumship" of Mrs. Carpenter. Her cure was effected by the use of the "Spiritual Mediumship" of Mrs. Carpenter.

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CANCER CAN BE CURED. DR. C. D. BEERE, formerly Medical Director U. S. Army, and well known as a surgeon of the highest skill and reputation, may be consulted regarding cases of Cancer or any Tumors, the nature of which is not fully understood. Dr. Beere has had a remarkable degree of success in the treatment of Cancerous Diseases, and is able to guarantee a radical cure in a large proportion of cases. Call between 10 a. m. and 6 p. m., at address 27, BEERE, M. D., 263 S. Wabash Ave., Chicago, Ill.

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AHEAD GIVEN AWAY OF ALL! Handsome CROQUET SETS! I will furnish every new subscriber to The Excelsior Magazine, (issued monthly, subscription price \$3.00 per annum) a Handsome Set of Croquet, consisting of Balls, Mallets and Mallets, striped in bright colors, Arches and Stakes complete, sent in a neat case with handles, (worth at retail \$4.00) upon the receipt of \$2.00 which is only 50 cents above the subscription price of the magazine. Remember, you are getting a set of Croquet and The Excelsior Magazine for one year worth together \$5.00, for the low price of \$4.50, being five cents above the subscription price of the magazine. I am enabled to offer this great inducement to subscribers for a limited time, through a special arrangement with L. G. Bignall, of "The Bignall Mfg. Co., New York City, Chicago. Extra subscribers will be supplied direct from the Eastern Mfg. Co. Such a Magazine is needed. Literature and the sets, in combination, are not represented to-day in this country. Agents wanted. Enclose money or P. O. order to M. GARLAND WALKER, Editor and Proprietor, Room 59, No. 27 LaSalle St., Chicago, Ill.

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Wonderful Works of Art! The Ancient Band. This unique and strangely beautiful gallery of Pictures and Paintings, consists of 28 life-size bust portraits of Pre-Historic and Ancient Spirits. With many of the grandest thinkers and actors of historic times. The work is exquisite and challenges the admiration of artists, and the astonishment of all beholders. Not a Spiritualist in the world should fail to possess this the strongest and most attractive group of ancient pictures that have ever been on this earth. Price \$10.00. Address, J. WANCHESTER, Box 454, San Francisco, Cal.

Beautiful Photographs. GARD and CARTER sizes, have been made of these Pictures and are now for sale, singly or in sets, at the following extremely low prices: (Cards—Single one, 25 cents; three for \$1; ten for \$3; full set for \$10.) (Albums—Single one, 75 cents; three for \$2; ten for \$8; full set for \$14.) Address, J. WANCHESTER, Box 454, San Francisco, Cal.

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 to send their thoughts to the world. The extended circulation of the JOURNAL furnishes the means of reaching more individuals than any other paper on Spiritualism. I have therefore not only send forth the communications which they are able from time to time to give through my organism, but select some that may report to their mediums, whose names will be given with their communications. H. T. C.)

The Water Lily.

AN IMPROVISATION BY MRS. NELLIE J. T. BRIGHAM.

Dark beneath the eaves of winter, Lie the sluggish water lily, While the sombre clouds above it, Drifting masses, come and go; And beneath the silent water Lies a germ that is at rest, Waiting near the slimy darkness, While hope whispers in its breast.

Soon the ice of weary winter Melts and passes all away, And unfolding buds and blossoms Pave the fragrant path of May, And the golden sunbeams quiver On the river, shining through, Telling all the happy story, "Earth is fair and skies are blue."

Calling, "Oh! thou child of Heaven Light is given for thy way— Rise! the winter has departed, Night has passed, to it is day, Then the listening lily rises, Climbing upward to the light, Till amid the leaves encircling Comes the blossom into sight.

Whence comes all the wealth of whiteness, And the beauty of the snow, With its heart of golden glory, Where the treasured sunbeams glow; From the dark and silent waters, From the ooze and mud below, It arose with patient toiling, Till God clothed it white as snow.

So in all your grief and doubting, In this winter world of sin, Take the lesson of the lily, All your weary hearts within. Hope through all your nights of sorrow, For a morning bright and fair, Where the soul is lifted upward From the waters of despair.

Rise though sorrow's waves are bitter; Rise, from darkness and from wrong; Thou shalt find the smile of Heaven And thy soul shall bloom ere long, And within the land of beauty, Thou shalt find rejoicing there, Blooming like the water lily, From all earthly grief and care.

JOHN EMERSON, OF NEWBURYPORT, MASS.— GIVEN THROUGH KATIE B. ROBINSON.

I am in hopes, friend, to be able to give you something good connected with the philosophy of Spiritualism. I have long wished for this opportunity to give forth to the world the positive evidence of truth. We want to present through the JOURNAL the living word of God, that coming generations may read it with pleasure and profit. The time has come when mankind are awakening to a more profound interest in this great subject, which lies so near the well-being of the race. The time is coming when people will become so spiritual that they will compare the two books, the inspirations of the past and the inspirations of the present—then will they discover that the mediums in all ages have mingled more or less of their own ideas with the inspirations which have come through them, and that in the present day as mediums become more enlightened, these inspirations will become more pure. Mankind will lose the idea of "shoredness" as belonging to that which is old, and learn the important lesson that truth alone is ascertained, that it is now, always has been, and always will be. The Spirit-world has more power over the human world to-day than it ever had in the past, not only to give forth its truths through inspiration, but to correct the errors which are sometimes mingled with these. There are bands of spirits around mediums to-day, who have a better understanding of the laws of inspiration.

The Spirit-world is learning, better than your world needs, and they are earnestly working to send such communications as shall meet the demands of humanity. There are many persons already prepared to receive the spiritual thoughts that come through our mediums, while there are others who need the spiritual manifestations on the physical plane. We see that the people are very desirous to see the faces of their departed friends, therefore the Spirit-world is preparing many mediums for this peculiar form of mediumship, which is not new, but a distinguishing feature of the day is that all the manifestations are coming to be more perfect, because they are better understood, and you are enabled to

weaken the manifestations, but suspicion or deception are sure to interfere with them. Honest skepticism is only asking for evidence of truth, but a suspicious or deceptive individual tells the medium and the spirits that they are false and deceptive, and if it be true that this world is a mirror which reflects whatever we look for, it is still more true that the Spirit-world is such, for the faintest shadows are often reflected and intensified.

The operation of materialization is performed by certain spirits who manipulate the elements that have been aggregated through the influence of the medium. They do this in the dark and are more or less successful in making a correct representation of the life form of the spirit, these are brought into the light so as to be seen for a few seconds, and after repeated experiments they can sometimes remain longer.

At first the faces are fixed, like models, but after a time the features move, and under favorable circumstances, vocal organs are constructed and the spectral image not only presents the form, but holds converse with those who are present. Many persons are very much disappointed in these manifestations, because they do not at once realize all that they had anticipated, and if they allow suspicious feelings to come in, they will certainly fail.

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This form of manifestations requires an immense effort on the part of spirits, and we should be willing to give a corresponding portion of time, and above all those genial, truthful and harmonious conditions which bring the two worlds into absolute proximity and enable us to see each other face to face.

Among the conditions, honest skepticism which only asks for satisfactory and positive evidence, is the best. Too much credulity

A Strange Funeral Discourse—Or the Difference Between Presbyterianism and Spiritualism.

BY A. J. FISHER.

MR. EDITOR:—As the discourse to which I call attention was one of the most remarkable to which I ever listened, and the sad event that called it forth of general interest to this community, I am sure you will allow me space in your paper to offer a few words of hope and consolation to the bereaved widow and sorrowing friends:

At first, I am glad I can say that the speaker said many good things; and, furthermore, that the intention of the discourse was good, I have full charity to believe. Nor have I one word of blame or censure for him; for as it was the circumstances of birth, early influences, education, habit, and so on, that caused the sad, premature death of Brother—, so we see clearly that the influences of birth, education, etc., etc., on the Rev., caused him to be about what he is; and especially to be a preacher of the horrible and frightful theology of Presbyterianism. What, then, was the essential, obnoxious feature of the discourse under review?

We answer, it was void of hope for the departed. Not one ray of light followed him whither he had gone; but all was dark, dark, dark! Demons were to be his companions forever, and the pit of eternal torment his everlasting abode.

True, the speaker told us that "there is hope for the living as long they live," (meaning up on this earth) but no hope for the departed beyond the grave! And still further, to render the picture more frightful and make it truer to his theology, he strongly intimated that our departed Brother took his exit to the land of horror and despair with a banditti of devils within and about him!

And has Presbyterianism nothing better than this to offer in this sad case? The speaker descended largely upon the weaknesses and frailties of our common humanity, and the swiftness of human life. But not a word did he say about a God of love—a God of pity! Infinite mercy was dead above, and the Father of all, the source of unbounded love was without compassion. Unthankful, thoughtless, if the Presbyterian God is void of pity and compassion for the weak and erring, Presbyterian mothers are not! Can we believe that there is no hope for all those who quit this life from causes of gluttony, intemperance, tight-lacing, fornication, prostitution, and so on? Is there no chance for reformation after death? Does probation end with earth-life?

Presbyterianism says that every man who dies in sin is lost forever. Yes, the creed says more than this; it says that God created some men and angels to be saved, and others expressly to be damned! And the number of each can neither be added to nor diminished. Those whom God created to be saved, can not be lost, and those to be damned, can not be saved! And hence if Presbyterianism is true, it is as clear as the noon-day sun that God created our departed Brother to be born just as he was, to live just as he lived, to do just what he did, to say all that he ever said, and to die just as he died!—and to go to God we could do just as he did!—What then? Why, this we are taught to believe, that the Father of all this world has not only to what he was, and do what he did, but to be a demon in hell forever! and that, too, for God's own glory!

Nature's Interior Unfoldings.

BY D. G. MOSHER.

NUMBER TWO.

This earth must be considered as an infinitesimal of "the stupendous whole," as is the smallest conceivable molecule, millions of which are required in the formation of a single fibre of a human muscle or organic infinitesimal of a human organization; yet, this atom, molecule, or organic infinitesimal, is comparatively a "stupendous whole," embracing all the parts, paraphernalia, planetary systems, worlds with their inhabitants, and the inconceivable variety of animated existences from the mastodon down to the animalcule, infusoria and comparative infinitesimals, thus onward ad infinitum. Each grain or atom of the primeval granite, (which granite is no less than the osseous formation of our earth) embraces, also, all conceivable existences, possessing life, animation and incomprehensible intelligence. These are the primeval germs, which, by the laws of progression, development and unfoldment, produce the innumerable variety of forms, constituting the muscles, sinews, veins, brain, and mental organism of our earth, which, as yet, is in many respects in an undeveloped condition. Each human, animal, vegetable, and mineral organic form of our degree, are not infinitesimal, but evolved from the primeval granite, but they have become the constituents of the living and intellectual organism of mother earth, and these may be considered as the organic infinitesimal of the "stupendous whole."

After writing No. 1, of this series of articles, and about to commence this, I received the JOURNAL containing the startling array of facts and ideas, in relation to the "Hollow Globe Theory," which have a significant bearing upon the subject I am writing, and are timely, coming in as a helping hand in corroboration of the truth of my peculiar ideas; sustaining me in the view, that not only this earth, but the "stupendous whole," has organs and organic functions analogous to those of animals. Professor Maury, in a work written many years ago, explanatory of the gulf stream and numerous other oceanic currents, and corresponding atmospheric currents, suggests the same idea as related to this earth, and consequently the same must apply to all other earths or planets. These ideas are no less than the primary principles of the grand and sublime idea of the living organic structure of the universe or a "stupendous whole," and ratifies the truthfulness of the expression, that "all are but parts of one stupendous whole, whose body nature is, and God the soul." Now, I propose to analyze this "body" and this "soul," which can but illuminate, exalt, expand and unfold the minds of those who may appreciate and comprehend these grand and sublime principles, and profit thereby. Every form is a "body," and every "body" is an aggregation of innumerable bodies, of all forms and degrees. The "stupendous whole" is a "body." The universe is a "body." Each planet is a "body," and each inhabitant of a planet is a "body." The universe is a "body." Each planet is an atom. Each inhabitant is an infinitesimal intellectual entity, and each of these is instrumental, in some way, in the construction, formation and elaboration of worlds, as parts of a universe, and a universe is a part of the "stupendous whole," which is formed of numerous universes, and consequently, is formed and elaborated, virtually, by the animated and intellectual forms which inhabit the innumerable planets (comparative atoms) that constitute the "stupendous whole," and these inhabitants, and these builders and elaborators, are placed in the same relation to the "stupendous whole," that do the infinitesimal intellectual entities that build up the various organic structures and tissues of the human or animal organization. These infinitesimal entities, then, are entirely beyond the reach or recognition of the general, or outer sensual organs of such human or animal organizations, as belonging to our degrees, atoms, entities and were evolved from the primeval rocks, having passed progressively up through all the intermediate grades of organic forms; and here the important principle should ever be born in mind, that these intellectual entities and the spherical atoms, (corresponding to planets) are never separated throughout the endless ages of eternity, only as will be hereafter explained in its appropriate place, in connection with the subject of progressive celestial changes, as there will be less chaos or confusion of ideas, to treat only of the physical in the primary illustrations.

Death and the destructive processes in nature, are all important in producing progressive changes. The primeval granite is first reduced to powder by various mechanical means; divinely instituted for the purpose, as exhibited throughout the geological changes. Earthquakes, volcanic eruptions, tornadoes, floods, ebbling and flowing of tides, and modes too numerous to mention, by which the best-up infinitesimals are evolved, preparatory to the development of living and intellectual forms that form the muscular and nervous network that is to envelop the exterior surface of all planets. It is suggested that I use germs and germinal in place of infinitesimal, which the reader will bear in mind.

The exterior surfaces of all planets, when fully developed, are analogous to the outer surfaces of the interior organs of all organized animated and intellectual forms. In the development of these forms the germs thereof after being first evolved from the earth's rocky formation, with the atoms of spherical germs to which they belong, are involved in so much gross, or unrefined material,—the latent animation and mentally too little developed, to form into any other than the lowest type of vegetation; too gross for any other apparent purpose than to further develop the primeval germs, preparatory to their entrance into higher or more animated forms. The death or dissolution of the organism into which these germs had entered on probation, or for further development, are set free, and are attracted to, and unite with, other organizations, in accordance with their progressed condition. When these germs are sufficiently intellectualized, new forms are organized; on a new base; thus onward until the climax of human form is produced, of which each and all the lower organized forms are prophetic. Each higher organization is first conceived in accordance with the demands of germinal unfoldment; just as improved institutions for education or development, are brought into requisition in the world of our degree; in other words, the external world, as recognized, by our external organs of sense.

Spirit Forms.
At the close of a seance held at the residence of Mr. J. O. Luxmore, 16 Gloucester square, Hyde Park, Eng., Miss Showers being the medium, the following test was obtained, showing the rapidity with which under favorable conditions, the spirit manifesting in the "full form" can change conditions. The spirit Florence, standing in her flowing white robes, in a good light, in front of the curtain, directed one of the sitters to take the hand lamp from the table, and follow her as she went into the dark room used as a cabinet. This

was done, but Florence had vanished. Only the medium in her black silk dress, lying entranced in her chair, was to be seen. After carefully examining the room, the gentleman resumed his seat outside, and again Florence came out in her white robes, asking him to repeat the experiment more quickly. He did so, but Florence had disappeared, the medium being found entranced as before. Another sifter was then allowed to do the same, with a like result. This almost instantaneous appearance and disappearance of the spirit Florence was a remarkable and satisfactory test.—Spiritualist.

Voices from the People.

NEW YORK.—Robert Winthrop writes.—Places tell us if there is any virtue in the "Japanese Crystal" (sold in Boston), in developing clairvoyance. How is it to be used?

When the mind is crossed upon a single thought, and yet not active, but simply passive in contemplation, it is an easy matter for a spirit of positive mind to establish upon such a person's organism, and manifest spirit power through such mediumship.

The crystal serves the purpose of harmonizing the mind—any object of equally fascinating beauty would serve the same purpose.—Ed. Journal.

HANNIBAL N. Y.—Mrs. E. Laveale writes.—My Woodhull friends say to me when I quote the JOURNAL, that you have not preached what you practice, but so long as his preaching and the teaching is all right, I am satisfied.

OKOONA, MISS.—E. D. Hall writes.—If you can succeed, as you are now doing, in convincing the world of what Spiritualists do not believe in, and also of that which is not true, I should like to see you take good care for which all true Spiritualists, and truth loving people will thank you.

ALBION, NER.—Hiram J. Rice writes.—We had another circle last night, but had no manifestations of any kind. Does it make any difference whether we hold circles in different rooms, or would it be best to have them in one room all the time? Does it receive certain lights to communicate spirits, or will any night do? Do the mediums have anything to do with Spirits communicating?

It is always best to continue the circles in the same room. Meet regularly on the same nights of the week. Make your appointments, and the spirits will respond, but if you meet at no regular periods, the manifestations will be indifferent. The condition of the atmosphere should never interfere with your regular hour of meeting. Perseverance and patience will accomplish all you desire.

BROOKLYN, TEX.—R. W. Burns, M. D. writes.—Although the JOURNAL contains and maintains some ideas to me, I believe, yet it is the most peculiarly interesting paper I ever read. It is like a visit from an old friend, and when it falls to reach me promptly, as is frequently the case by reason of irregularity of mails, or detention by theft, the seven days between mails appear like a month, and always impatient to get it. I have taken it for some time. To lay aside all other claims that it may have upon the respect of all good people, its course upon the subject of "freedom," that foul blot, the licentious offspring of ravished honor and criminal lust, would be sufficient commendation.

ALTOONA, KA.—Wm. Witten writes.—I like your bold, independent style. Your writers are mostly persons of advanced ideas, who are willing to be criticized, as well as to criticize the acts of others. I like it because it provokes deep thought in the minds of its readers. I like it because it treats of matter that every mortal is interested in, the condition of mortals after death. Although I am not a professed Spiritualist, am ready, and willing to do so, as well as to receive the money of my neighbors. If your Spiritual Philosophy is true, it will doubtless prove a great blessing to mankind. If true, it is a good thing and not from the Devil. If true, it is the greatest step the world has ever made towards knowledge.

Begin by holding developing circles, all alone, if you can't get any serious investigator to join with you. By perseverance you may be developed to a first class phase of Mediumship.—Ed. Journal.

WASHINGTON, CITY.—M. C. Edson writes.—Our Society (The First Society of Progressive Spiritualists of Washington, D. C.) was never in a more prosperous or flourishing condition, and has not changed its title to "one styling it a Liberal Organization," as was erroneously indicated in the communication of the Rev. Richard Roberts, published in the JOURNAL of the 18th ult.; nor is the society at all inclined to accept, uphold, or even to tolerate the anti-progressive and unwholesome doctrine of Moses-Woodhullism, as is very unjustly alleged by John Mayhew in his letter, also published in your issue of April 18th. As a body it is strongly in favor of the promulgation of truth, and is strongly in favor of a strictly Monogamous marriage relation. All here who read the JOURNAL are well pleased with the decided stand you have taken against Woodhullism, and heartily wish our excellent paper and its worthy editor an abundant success.

NEW YORK.—Dr. Thomas J. Lewis writes.—Since we have opened our Clairvoyant Business and Medical Temple at 184 Broadway, New York City, we have formed a circle for the scientific investigation of Spiritual subjects; and the results thus far are truly wonderful, and when fully tested, will be given to the readers of the JOURNAL. It was through the medium of the JOURNAL, that an old Chicago medium, Dr. H. Crocker, of the old Chicago Spiritualist, and the editor of the Spiritualist, and extending the circulation of the JOURNAL. The fearless and radical manner it handles all progressive subjects meets with great favor among the Gethsemanites. The leading Episcopal Church of N. Y. City, has a copy of the JOURNAL of Spiritualism, and the needs of its members, and in the aggregate many more millions are required for the other creed Christians, while on the other hand the sincere Spiritualists avoid all imaginary local heavens, hells and purgatories, and commune with angels, without the help of priests, or mediums, or any other kind of intermediaries. In the form, he would swing his hat and shout "amen," at the rapid growth and ultimate universality of our glorious Spiritual Philosophy.

N. G. Fields, of Kent, Iowa, writes, "I thank you very kindly for the degree of forbearance you have shown me. I like the character and style of your paper, and hope to be able to pay more promptly in the future." James Egan, of Stratford, Ill., says there is about a wall between different views between Spiritualists. H. Rockway, of Wickburg, Mich., says it is somewhat amusing to see the squinting among the clergy of his place under the load of JOURNAL, that come weekly into that office. He is not as yet thoroughly convinced of the truth of Spiritualism, but he thinks that any honest mind has only to peruse the pages of the JOURNAL to be at once convinced of the purity of its teaching, and the glorious consoling influence of the religion it promulgates. A. M. Lewis, of Mound City, Kan., says "The Spiritualists in this vicinity rejoice in the course you have taken in regard to the new departure doctrine. May it forever take its departure from the ranks of all true Spiritualists, who strive to be governed by the higher faculties, that we may aspire to hold communion with spirits of truth and purity from the higher spheres of the Sun-land." That he is glad that we without fear, favor, or affection, stand up so nobly and manfully for what we conceive to be true, just and right. Mrs. James Gould, of Bangor, Me., says Spiritualism is answering to the call, "Onward March," in Maine. Your paper is our appreciated medium to advance the cause of the "Idealists," she writes, "I write to beg of you not to stop my paper, for, Sir,

It is the only consolation that I have. It is to me the guiding star of my life, and I hardly know what I would do without it. Please send it to me a little longer, and I will most assuredly send you the money for it just as soon as I possibly can. It is as good as yours, that we are always pleased to take into account, fully realizing from your assurance that you are worthy of the credit you ask for and will promptly pay in due time. J. H. G. Robinson, of Cotton Gin, Miss., writes I can not close, Mr. Editor, without adding a word of commendation of your many courses in showing up to just contempt, that foul, dark and damning doctrine, known as Blood, Hull and Woodhull excesses. Julia Cleveland, of Heron, Wis., says her heart bleeds for those poor darkened minds, whose animal instincts have so overcome the reason, that they mistake the hammering of their sad passions "for the voice of God in the soul." Theodore F. Price, the inspirational speaker and poet, has just finished a course of three lectures at Moline, Ill.; he also gave two lectures at Dar's Hall, Rock Island, Iowa, and at the same time the lectures were well attended, both places. Since leaving Chicago, Mr. Price has given a course of three lectures at Joliet, also one at Morrison, Ill. At the former place he also has a month's engagement in the fall. After a five month's missionary tour, Mr. Price is now on his way to the States in Leavesworth, Kansas, where he may be addressed by C. E. Atkins, of Pine Bluff, Ark., says "We would like to see the proof of continued life beyond the grave, which the JOURNAL claims to be constantly transpiring. We can not refute the mass of testimony, yet it would be more satisfactory if we could see such cases. I frequently hope that spirit intercourse is a fact; wish I could know it." M. G. Hiley, of Decatur, Neb., writes that our religion—Spiritualism—is being eagerly examined by the people. He says some of the orthodox only dare read the JOURNAL "on the sly." Poor James, they dare not be otherwise than obedient to their master, the clergy. Henry Bestard, of Nashville, Tenn., sends for Babbitt's Health Guide, speaking of his theory of healing in a very favorable light. Some one sends for "Death and After Life" from Weyauwage, Wis., but gives no name. Maria Phelps was very expressive for me for denouncing the infatuation of Woodhullism. Geo. of Algona, Mich., says that each additional number of the JOURNAL is better than any that preceded it. Haldam Garland, of Dubuque, Iowa, sends an article clipped from a European paper, where two persons imitate the Davenport Brothers and others. Their performances are extraordinary, he thinks. Prof. Pepper in this city formed artificial ghosts, by the aid of mirrors, Maskelyne and Cooks, of England, do the same thing. They can not, nor is it possible by artificial means to produce genuine spiritual manifestations. G. C. G. says that he has seen the condition of the Bender family in the Spirit-world. Deplorable, of course. They will be in darkness until they realize there is a higher life, and that they have perpetrated awful crimes. The effects of evil deeds can only be obliterated by the use of good deeds. The latter is only a cure for the former. When they learn to do good, then they will progress. Sister D. W. Lucy, of Putneyville, N. Y., wishes our readers to beware of one Prof. Owen, who has sham photographs which he exhibits as spirit-pictures, and then presents them to the rabble, boasting how he has taken spirit pictures. He is the biggest fool himself. He will learn some day. Sarah Ann Eople, (give no address) writes lamenting the death of Judge Edmonds, but thinks he will appear in greater grandeur hereafter than ever before. M. Parin, of Lena, Ill., speaks in high terms of the Liberator, and the Liberator of scientific subjects—viz: Origin of Life, Nature's Waste and the Origin of Species. W. W. Tucker, of Watertown, claims that precept or theories in morals are always in advance of practice. Such is undoubtedly the case to-day, to a great extent. Each one who wishes to do good, but strange influences or circumstances lead them astray. The propensities to do good, are always far in advance of our power to execute. You aspire to relieve all the suffering in the world, but your power is insufficient to do it. What is true in that respect is also true when applied to yourself. You aspire to lead a blameless life, but you can not do it in all things—you find it impossible. Hence prevent will always be in advance of example. Dr. W. L. Jack writes that he is not permanently located at Haverhill, Mass., but hopes to be in Chicago, the beginning of 1875. S. F. Davis writes a note to the Liberator, Neb., dated "I see in your last evening's issue that Tenthus Clavin is in the city soliciting subscribers to that dirty sheet called Woodhull & Claflin's Weekly." Now I would advise all before subscribing to, or paying their money for that paper to know what they are doing. It is the worst of "free love" literature, and a delusion. Victoria G. Woodhull in her speech here some time since, told the people that free love was "to love each other freely." Now I ask any candid, honest-minded man or woman to read her Chicago speech, then decide what her speech here had to do with her free love, and you will see both sides of the question. I subscribe for the Hespero-Panopaeon Journal, published at Chicago, which shows her up in her true garb, 25 cents for three months on trial." Abner Slison, of Anita, Ia., writes, "We appreciate the course you have pursued in regard to the so-called 'free love' doctrine of those who think we do not understand her will soon find out that they do not understand her themselves and will be glad to get back upon a better footing. He says that Mrs. Slison is a good trance speaker, is controlled by pure spirits, and they all cleared Woodhullism." W. M. King, of Ellsworth, Me., gives a full account of the holding of a good work in clearing the rubbish of free-love out of Spiritualism. He is correct in that respect, as attested by thousands in this country. He says that there is not one Woodhullite among the Spiritualists here. Mrs. Dalley, of Murphyboro, Me., gives a full account of a man, who, by the influence of liquor, rose to the graveyard, and like a demon, demolished the grave-stones over his relatives graves. He was finally arrested. Of course, intemperance is the greatest evil of the age. J. Swank, of Crawfordville, says that Jennie Customer applied to Graham Granger, No. 609, but her application was rejected—certainly she was being made against her. After a full investigation, all the charges were found to be groundless. Mrs. Gurner is a medium; hence the prejudice. Joseph Parrot, of Oregon City, Oregon, writes that the Spiritualists of Backus County, have organized, and elected John H. Moore, President; C. H. Hanagan, Secretary; T. H. Buckman, Vice President; and A. F. Beals, Treasurer. The society is loyal to true Spiritualism, and will not employ lecturers who are opposed to the monogamous marriage. They passed resolutions denouncing grandeur, and will soon commence erecting buildings for holding meetings. We are glad to see this evidence of prosperity on the part of Spiritualists of Oregon. W. A. Gleason, of Lena, Or., a trial subscriber, renews, saying that the JOURNAL furnishes him the most substantial food. A. H. Darrow, of Yanesville, Ill., says that some typographical errors occurred in his article, which we published. "God of vegetation" was improperly used for "Goddess of vegetation"; "our apostle" for "one apostle"; and one or two other minor errors. Mrs. M. A. McCord, of St. Louis, Mo., writes about a Spiritualistic reunion there. Several mediums were present. Bro. Crocker, of Minnesota, lectured. Mrs. McCord sang under inspiration. Dr. Doty, of Louisiana, was entranced and lectured; then a stranger brother, of Ohio, was induced to speak; others participated in the exercises. J. L. Sweet, of Athens, O., writes that the Spiritualists there have a simple which is proper. The spirits are not always their hands, and write on a slate—a very nice manifestation. Mrs. Adele Cary, of Marilla, N. Y., says there is a regiment of volunteers ready to assist us in word and deed to put down this demoralizing influence of Woodhullism. Yes, and they are a "hundred thousand strong," and are constantly sending us new volunteers. James N. Leavangton, of Peabody, Ka., writes that he is a free-thinker, and would like to witness manifestations through a medium. E. S. Wheeler, of Baltimore, Md., wishes to explain. He says that he is not in the arena discussing the question whether the universe contains spirits, or not. He says that he does not write for Woodhull & Claflin's Weekly, hence Hudson Tuttle's reference to him was uncalled for. It was E. Wheeler, that wrote the article referred to, while E. S. Wheeler received the castigation. E. S. Wheeler asks his name to be kept out of the paper, and is dissatisfied by mistake. He says, "I will quickly wait until I am 'Diakko,' to see if I am to be neutralized"—that is, dissexed. Mrs. M. A.

McCord, of St. Louis, Mo., writes, "We are going to have a Spiritual Jubilee here. Brother Prentice is to be the speaker; a good time is expected. Mrs. S. A. Rogers, Hayward, of Haverhill, Mass., says that our opposition to Woodhullism has made the JOURNAL popular. Loyal Griffin, of Mound City, Ka., deploras the loss of his wife, with whom he had peacefully and joyfully lived for 25 years. She is still with you, brother, in spirit, to cheer you on in the journey of life. Thomas G. Peashey, of Telegraph City, Cal., speaks in high terms of C. Fannie Allen's lectures. Her answers to questions and improvisations, he thought were grand. He has lived in California for 20 years, but never before heard a Spiritual lecture. H. J. Rice, of Allion, Neb., formerly a skeptic, has become a medium. The spirit spoke through him at the first circle. A. Eldeback of Indianola, Tex., would like to have a good healing and test medium visit that place. A. J. Calhoun, of Olinmar, New Mexico, desires to know if test mediums can tell anything about living persons, by having their names and address? Sometimes, if the names and address is in their own hand writing. A lock of hair is preferable. E. Raymond, of Mayville, Wis., thanks us for our firm stand against Woodhullism. Says his town would be a good place for physical manifestations. A society of Free Religionists there. David Fulford, of Oak Grove, Texas, prays that we may uphold the truth in the future as in the past. Most assuredly, brother. M. E. T. of Leslie, Mich., sends us several trial subscribers, for which he has our thanks. He is much pleased with a spirit picture 3x2 1/2 inches, painted through the medium of Mr. Gifford. C. C. Potter, of Elvira, O., says he shall continue the good work until he can number the JOURNAL by dozens that go to his office.

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