

### CHICAGO, MAY 30, 1874.

#### (29.09 A YEAR, IN ADVANCE; ) CHICLE COPIES BLOHT CENTER ) NTC

### FANCIES AND FALLACIES ABOUT GOD. A Discourse Delivered Before the Free Boligious Society of Chicego.

BY B. F. UNDERWOOD.

"How knowest thon aught of God, Of his favor or his wrath? Can the little fish tell what the lion thinks Or map out the eagle's path?

"For sucht that my eye can discern Your God is what you think good; Yourself flashed back from the glass When the light pours on in its flood.

"When the fish swims out of the water, When the bird soars out of the blue,

Man's thought may transcend man's knowledge And your God be no reflex of you."

It is the fashion at the present time, says John Stuart Mill; to disparage negative logic; that which points out weaknesses in theory or errors in practice without establishing positive proofs. Such negative criticism would be proofs. Such negative criticism work as a poor enough as an ultimate result; but as a means to attaining any positive knowledge or conviction worthy of the name it cannot be valued, to highly; and until people are again systematically trained to it, there will be few great thinkers, and a low average of intellect in any but the mathematical and physical de-partments of speculation.--Mill, or Liberty, page 87.

No subject, by reason of its sacredness, can claim; exemption from criticism. "Question with boldness even the existence of a God," wrote Jefferson to a friend, "for if there be one he must more approve of the homage of reason than that of blindfolded fear." In this spirit I purpose to examine some of the positions and reasonings of theologians regarding God, indicating what I consider their weaknesses and inconsistencies, without attempting to present any positive views as to the charac-ter and attributes, or even the existence of "Incology teaches that there was a time when God abuse wished. Not's sun not a planet, not a satellite revolved through all the meas-wreless ficture of space. Possessed of infinite power, able by a dictatorial word to summon a universe into existence and to make it teem with life, and to make that life joyful beyond the power of man to describe or imagine, yet as the ages rolled by he chose to remain in the solitude of his own thoughts, the sole denizen of illimitable space. At length, after a period that can be spoken of only as beginning. less, he aroused from his masterly inactivity and by a magic flat, exercising for the first time his splendid nowers, "created the heavens and the earth." According to the theological view which makes God the author of everything save himself, there was a past eternity— a time extending into the past infinitely from the moment of the first creative effort—in which there was nothing of an objective character to claim the attention of Jehovah; neither the heavens nor the earth; neither angels to require his care, nor devils to plot against him, nor men to provoke him to wrath. One can not help wondering why so many millions, billions, trillions of ages were allowed to pass without one glean of life, one ray of light, or one particle of matter throughout all the vast realms of space. And how can we reconcile this fancy-for it deserves no better name-with the unchange ableness which is ascribed to God? A greater charge than this view supposes, it is hardly possible to conceive. It implies that at a cer-tain time, God for the first time; assumed a new character-the character of a creator and gov. ernor of worlds, that he exercised for the first time his noble powers, of which he had never before been practically conscious. Again, such a creation implies dissatisfaction with his previous condition. His own nature, it would seem, was insufficient to ren-der him perfectly contented. New desires are inconsistent with perfect happiness. Deity desired a universe. Had he been all sufficient to his own happiness there could have been no motive to impel him to call worlds into existence. If he created a universe because he felt a want, or experienced a desire to see worlds and sentient beings, and the creation afforded gratification of that want or desire, it must have been an addition to his happiness. But this implies that his happiness was incomplete before the joyful moment of the crestion; that moment which witnessed the transformstion of nonentity into countless millions of revolving worlds, beauteous in brilliancy and teeming with living beings. Are theologians willing to accept the conclusion? Theologians generally still hold to the theory of an absolute creation of everything from nothing. Yet they are unable to offer even the shadow of an argument in favor of their assumption. The sum total of matter has never-so (ar as we know-been increased or diminished to the extent of even an atom, and as Sir William Hamilton so forcibly shows, an absolute creation is not even conceivable by the human mind. The assumption that mind can or ever did create matter, has no possible foundation, for nather experience nor analogy can be adduced in its favor. "All things," says the devotee, "are possible with God." Supposing this to be the case, there is no reason to believe that the instart which now exists was ever brought from nonentity. But when it is said "all things are possible with God," the statement should be qualified somewhat. Two acts which involve an absolute contradiction can not be performed. We may repeat the question which the little boy asked his Sunday school teacher, "Can God make a three year old colt in a minute?" Certainly

bor of giving a reason for his belief, declares "all things are possible with God," proves only that his reason is in bondage to his the ology. *Re :nihild nihil fit:* was taught as a maxim by the profoundest sages of antiquity and it commends itself to the unperverted mind to day.

God, we are told, is everywhere; no more bounded in space than limited in time. Yet he is a personal being. How a personal being which it seems to us must necessarily be an individual existence, distinct from all other objects, circumscribed, and therefore limited, having a "centre," as Paley says, "in which perceptions unite and from which volitions flow," can at the same time be an omnipresent being, is to our unregenerate mind not apparent. It seems to us that consistency demands theology give up either the personality of God, the absence of which surely implies the absence of intelligence or the omaipresence the absence of intelligence or the omappresence of God, the surrender of which involves the surrender of his infihity. If he is not personal, how can he possess a distinct individual in-telligence and character? If he is personal, is he not necessarily limited? "Personality is a selfhood," says Strauss, "fenced in against outsiders." The difficulty cannot be avoided by making a distinction between human and divine personality. "The word must have the same meaning," as Morton observes, "whether used of man, or angel, or divinity. To deny human personality to God, or person-ality like that of man, is to deny a personal God." Personality is necessarily circum-scribed, limited, and therefore, finite. Emer-God." Personality is necessarily circum-scribed, limited, and therefore, finite. Emer-son characterizes belief in a personal God as a "theological cramp."

. Yet this is the only conception of Deity that possesses any significance for the devotes, or that can, in the present intellectual condition of man, be made the basis of religious worship. Who cares for the God of Fichte? An anthromorphic being-one that thinks, reasons, feels and suffers, alone can satisfy the great mass of religionists. When the mind begins to question AUGEDEL GOG 15 & Dersonal being, it is on the way to Athelam and has but little need of a God to worship. Theology teaches the existence of a being of infinite power and infinite benevolence. But the difficulty which has glared into, and tortured the mind of the theologian in all ages, still presents itself, like some frightful vision of the night to disturb the happy dreams of the Theist to say, Why does evil exist? For countless ages the earth, the ocean and the air, have been full of strife and murderous death Thousands: of animals are so constituted that they can live only by the death of others. In almost every species the number born is such that a majority die of starvation. How reconcile these facts with unlimited power and love, The human body is the habitat of two or three dozen species of parasites, some of which. are the cause of great suffering, and often of death to man, "Shall we say" asks Herbert Spencer, "that man, 'the head and crown of all things,' was provided as a habitat for these parasites? Or shall we say that these degraded creatures, incapable of thought or enjoyment, were created that they might cause unhappiness to man?" Continuing our inquiries we might ask the theologian to tell us how, consistently with his theory, earthquakes are permitted to swal-low up cities or volcances to bury them in ruins? Why millions, including the innocent; the gentle and the good, perish every year by war, famine and disease? Why tempests and tornadoes sweep over prairie and rage over occans, destroying houses and crops on the land, and ships and merchandise and human life on the seaf Why the drought is allowed to rob the hard-working farmer of the, fruits of his honest toil, sending poverty to the homes and grief to the hearts of multitudes of the struggling poor? Why millions are permitted to, he, kept in slavery, whole nations trodden under the heel of tyranny and vast regions of the globe enveloped in mental and moral dark-Contemplate the philanthrophist pining away in a loathsome dungeon, or the slave writhing under the lash of a merciless master, or a martyr for his devotion to truth, expiring amid flames, or a mother dying in the agonies of maternity or weeping over the dead body of her first born, and then tell me how you can believe that a being whose love is so great that ours, in comparison with it, is but a dewdrop to the mighty ocean, can permit these spectacles of suffering, when a single volition were sufficient to restore peace and happiness to every human breast. Some derive temporary satisfaction from viewing the world through the sunny Claude Lorraine glass of optimism. But how can any logical mind accept that doctrine as a solution of the problem of evil, and still hold to the theory of a being of infinite power and goodness? If a man has a child and punishes it to reform it, because he is unable to attain that end without the infliction of pain, his limited power exempts him from the charge of cracity. If he possessed the power to educate and develop his child without such means, the infliction of pain would surely indicate crucity. Infinite power and infinite goodness could produce a universe only in which was perfect happiness. If it be said that happiness can be attained only by permitting a certain amount of evil, what becomes of God's omnipotence? if it be said God could have made a perfect universe, without using evil as a means, but iniverse, without using evid as a means, one has not chosen to do so, what becomes of his infinite love? "It is useless" says Winrood Reade, "to say that pain has its benevolence, that massacre has its mercy. Why is it so or-dained that had should be the raw material of three year eld ooit in a minute?" Certainly good? Pain is not less pain because it is use-not. And he who says this universe was made from nothing and to relieve himself of the la-

upon the hand still and all; the perfume of Arabia will not sweeten it.

Arabia will not sweeten it. ( ) Theology teaches that God is not the author of evil. But what sense or logic is there in the statement that there was a time other God alone existed, that he made from thothing, everything that existed, and yet is not the cause of evil? Did he not, according to the Christian system, create the universe, with all its forces, whether latent or active? Did he not make man and angels with certain consti-tutions, with certain tendencies? Supposing the fable of Eden be true, did not evil exist before the Fall, embodied in the serpent, that appeared to our ancient mother? Whence the evil? Was the serpent that introduced sin into this world, the Devil in reptilian form? Whence the Devil? Was he an angel of light who kept not his first estate, who rabelled who kept not his first estate, who rabelled against his creator, and who in punishment therefor was hurled from heaven? The Christ-ian theology so teaches. But if this angel was disobedient and rebellious, was not his conduct owing to the disposition and tendency of his mind? Since he came direct from the hand of God, was not God the author of his disposition? Would the angel that became a devil have been guilty of the act of rebellion, had there not been something in his nature to prompt him thereto. If the angel, who fell and lost the favor of his Maker, sinned, must he not have been an imperfect being? If he were a perfect being and sinned, does it not follow that a perfect being can be the author of evil; that imperfection can come from peror evil; that imperfection can come from per-fection? On such a supposition, why may not God, as a perfect being, be considered the author of evil? Nay, if a sinless, perfect be-ing, can become a Devil, what assurance has the theologian that God himsel? will not, one day, fall and become a Devil? If the angel that first sinned were an imperfect being, was there not evil, positive or persive in his conthere not evil, positive or negative, in his con-stitution? Does not imperfection imply avil? But if the angel were an imperfect being when he came from his Maker's hand, was not God

of life that reaches from the lowest forms of the vegetable kingdom, up to man? How much more wonderful that an infinite being should exist without any cause—a being who is infinitely more admirable than the universe itself.

Again, the plan of a work is as much evi-dence of designing intelligence as the work which embodies the plan. For instance, the plan of a steam-engine in the mind of Fitch, of a locomotive in the mind of Stephenson was as much evidence of design as the piece of machinery after its mechanical construc-tion. If God is an infinite being, if he knows everything, if no addition can be made to his knowledge, his plans must be eternal, without beginning, and therefore uncaused. If God's plans are not eternal, if from time to time new plans originate in his mind, there must he an plans originate in his mind, there must be an addition to his knowledge; and if his know-ledge admits of addition, he must be finite. But if his plans had no beginning, if like him-self they are eternal, they must like him be in-dependent of design. Now the plan of a thing,

dependent of design. Now the plan of a thing, we have already seen, is as much evidence of design as the object which embodies the plan. Since the plane of Deity are no proof of a designing intelligence that produced them (for they are supposed to be eternal), the plan of this universe, of course, was no evidence of a designing intelligence that produced it. But since the plan of the universe is as much evi-dence of design as the universe is as much eviance the plan of the universe is as much evi-dence of design as the universe itself, and since the former is no evidence of design, it follows that design cannot be inferred from the existence of the universe. The absurdity of the *a posteriori* argument for a God consists in the assumption that what we call order, harmony and adaptation are

for a God consistent in the assumption that while we call order, harmony and adaptation are evidence of design, when it is evident that, whether there be a God or not, order, harmony and adaptation must have existed from eternity, and are not therefore necessary proof of a designing cause.

The reasoning of the Theist who employs this argument is precisely like that of the Hindu

is some analogy between some of the product tions of nature with whose cause we are init-acquainted, may we not reasonably infer that the latter, like the former, have been produced by a conscious, intelligent, designing being? There is in our opinion no sufficient analogy \*\*\*\*

to warrant any such conclusion, and besides, such reasoning leads necessarily to a reductio ad absurdam.

As Atkinson says, "Man designs; Nature is." Unquestionably there is the appearance of design in some of nature's productions, but of design in some of nature's productions, but the design evidently exists only in the human mind. "It is reflecting reason" says Kant, "which brought design into the world, and which admires a wonder created by itself." Or as Humboldt expresses it, "man uses na-ture as a mirror wherein are reflected the properties of his own being." Man calculates, contrives, forms plans, and uses means to ac-complish his purpose, because he can neither perceive all truth at a glance, nor carry out his wishes by a mere flat, and because he thus designs, he supposes God does the same, for-getting that contrivance and the use of means imply ignorance and weakness. If In like manner because man has intelligence and love, he ascribes these qualities to Deity.

and love, he ascribes these qualities to Delty. As a rigid analysis of our conceptions of God shows that the predicates of God are only our shows that the predicates of God are only one own qualities, so I believe, that reduced to its simplest form, the belief in God is but a belief in our own existence; that in affirming God's existence, we but indirectly affirm our own; hence, anthropology is the true key to the-

hence, anthropology is the true key to the-ology. The complicated and beautiful forms of na-ture are indeed wonderful; but the believers in a Deity, in order to sustain their position, have something more to do than to go into ecstacies over these productions. The theory of Darwin, if true, and it is gaining ground every day among scientific men, pretty effectually dis-poses of the teleological view of nature, and takes from the popular illustrations of the de-sign argument, nearly all their force and appesign argument, nearly all their force a

the author of his imperfections, and the cause of all the results consequent on his existence? Again, we ask, how can the existence of evil be reconciled with infinite power and infinite goodness?

That there is an intelligent being who creat-ed and governs this universe, it is said, is evident to every thinking mind. "The heavens declare the glory of God, and the firmament showeth his handiwork." The order, harmony and adaptation observable in nature, it is said; prove design; design is evidence of a designer. and a designer must be an intelligent being. It is absurd, we are told, to suppose that this orderly world, containing such admirable adaptations of means to ends can exist independently of a being who made and controls it. Nothing could have come by chance, it is said, and therefore it is inferred that this universe must have been created or fashioned by a God. Let us view this famous argument for a moment.

God is something or nothing. To say he is nothing, is to say there is no God. If he is something, he is not merely a property or quality, but an existence per se, an entity, a substance; whether material or immaterial, is substance, whener material or immaterial, is unimportant. If he is a substance, a material or spiritual being, there must be order, har-mony and adaptation (or fitness) in his divine nature to enable him to perceive, reflect, de-sign and execute his plans. If Delty does not reason, but perceives truth without the labor of investigation and contrivance, he must then possess an adaptation or fitness thus to perceive as well as execute his designs,

To say God is without order, harmony and adaptation or fitness, is equivalent to saying that he is a mere chaos, worse than that imaginary chaos which theologians assure us would result if divine agency were withdrawn from the universe. If a being without, order, harmony and adaptation, or a divine chaos, so to speak, can create an orderly universe, there is no consistency in declaring unintelligent matter could not have formed itself into the objects which we behold.

If order, harmony and adaptation 'do exist in the divine mind (or in the substance which produces thought, power and purpose in Deity) they must be eternal, for that which constitutes the essential nature of God, must be the eternal basis of his being.

If the order, harmony and adaptation in God are eternal, they must be independent of de-sign, for that which never began to exist, could not have been produced, and does not admit of design,

If order, harmony and adaptation are inde-pendent of design in the divine mind it is certain that order, harmony and adaptation exist that are no evidence of pre-existent, designing intelligence. If order, harmony and adaptation exist which were not produced by design, which are therefore no evidence of design, it is unreasonable and illogical to infer designing intelligence from the fact alone that order, harmony and adaptation exist in nature. It the order, harmony and adaptation in Deity, to produce his thoughts and to execute his plans are eternal, why may not the forma-tion of matter into worlds, and the evolution of the various forms of vegetable and animal life, be the result of the censeless action of self existent matter in accordance with an eternal principle of adaptation? Is it more reasonable to suppose that the universe was created or constructed by a being in whom exist the most wonderful order and harmony, and the most admirable adaptation

(which order, harmony and adaptation, had no beginning) than to hold that the universe in its entirety is eternal and the self-producing cause of all the manifestations we observe? Is it wonderful that matter should be self-existent, that it should possess the power to form suns and planets, and to construct that great ladder.

in accounting for the position of the earth. Whatever exists must have some support, he said. The earth he imagined resting upon the back of an elephant, and the elephant upon a huge tortoise. He forgot that his own premise. that whatever exists must have some support, required that the tortoise should rest upon something. The inconclusiveness of his reasoning is apparent to a child. ...

The Theist says order, harmony and adapta-tion are evidence of a designing intelligence. The earth and its productions show order, harmony and adaptation.

Therefore the earth and its productions are the result of designing intelligence.

Just as the Hindu stopped reasoning when he fancied the earth upon an elephant and the elephant upon a tortoise, so the Theist stops reasoning when he says God made the world. But as surely as from the premise that what ever exists must have some support, follows the conclusion that the tortoise rests upon something, as it rests upon the elephant, does it follow from the proposition that order, harmony and adaptation are proof of an intel-ligent designer, that the order, harmony and adaptation in a supposed Deity are evidence of an intelligent designer who made him, as the various parts of nature, adapted or fitted to one another, are evidence of an intelligent designer who produced them. ' If we grant the premise, we are led to the conclusion that there has been a succession of creative and created gods in the beginningless past.

-Men who attempt to explain the mysteries of the universe by the theory of an intelligent designer, and who argue from the order and fitness in the world, remind me of the ostrich that, having buried his head in the sand so as to render itself invisible to its pursuers, fancies there is no further need of exertion to escape from the dangers and difficulties that surround 16.

"Design represented as a search after final causes, until we come to a first cause and then stop," says F. W. Newman, " is an argument, I confess, which in itself brings me no satis faction.

"The proof of the existence of a God derived from the external universe, as perceived through the senses, is" says Fichte, "impossible and contradictory."

Works of art are evidence to us of intelli gence, not, as is popularly supposed, because they show beauty and fitness, but because we have learned that they are the work of intelligent beings. We trace the connection from design up to an intelligent being, because we have previously traced the connection down from the designer to the design. An artificial machine is proof of human agency because we have learned man made the machine, or because we know that other machines are constructed by man, and that the particular work referred to, while it is different from the productions of nature, has sufficient resemblance to other inventions known to be of human origin, to enable us to infer that it, too, was made by man. Had we not ascertained that men make machines, or if the work in question did not resemble some of the productions known to be the result of intelligence, its exknown to be the result of intelligence, its ex-istence would not be evidence to us of a human origin. We have seen a natural chair, formed of roots at the base of a tree, which was almost as convenient for use as though it had been constructed by man. But its fitness was no proof of design, because there was too little similarity between it and chairs made by man to allow the inference that it was the work of an intelligent being. Mere adaptation, how-ever complex, is not necessarily evidence—is

not evidence a priori of intelligence or design. It may be said, however, that when for the first time, we see a work of art, we infer from its resemblance to other human productions that it was made by man; and since there

siteners The mind under the influence of teleological

teachings-insists that there are facts which the existence of a desinging intelligence alone can explain. Why, it is asked, do animals in cold regions have thicker fur than those in warm climates? Why are the legs of the timid deer adapted to run faster than the more courageous animals need to? Are not the feet of the mole especially designed for digging? Is there not design in the instinct of the cat to catch mice? Are not the wonderful bodies of animals and especially of man evidence of wisdom and skill more admirable than are possessed of by us? To which wereply, it seems to us more reasonable to believe that the coverings of animals are determined by the tem-perature and other natural conditions, than by the foresight and skill of a personal Being, that in the struggle for life those with the thickest fur, would in a cold climate stand the best chance to survive, while those most thinly clad would perish; that by the law of heredity the surviving animals would transmit their advantage, and by a process of selection, so admirably illustrated by Darwin and Wallace, aumiraty interface by bound have naturally in course of time we should have naturally and without any design, races of animals in the north with thick, heavy fur, fitting them for a cold climate. The same principle of selection will'explain why animals are thinly clad in warm regions,

Instead of supposing God gave the deer a timid disposition and long legs to get out of the way of danger, we think it more reasonable that the entire structure of the animal is the result of accumulated advantages, acquired through ages, in the great struggle to live, in which varieties with unfavorable variations died out, and that the animal instead of being endowed with long legs to run fast, simply runs fast, as Buechner remarks, because it has long legs to run with, its ability to run rapidly and avoid the necessity of combat, has probably produced the timid disposition that it possesses. If unable to get out of the way, quite likely it would be more courageous than now is.

Instead of supposing cats were made to catch mice, we should say with Huxley, "there was no express construction concerned in the matter, but that among the multitudinous varieties of the Feline stock, many of which died out for want of power to resist, opposing influences, some, the cats, were better fitted to calch mice than others, whence they throve and persisted in proportion to the advantage over their fellows thus offorded them." The habit which had its origin in hunger of the animal and its surroundings, in the course of generations, by the law of heredity became permanently fixed as an instinct, a part of the nature of the animal.

Animals generally having the greatest number and the most important advantages, triumph. In the carnivora the advantage is for the one that has good claws, strong teeth, sup-ple and vigorous muscle. To those animals such color as best serves them to escape from their focs or to spring upon their prey, is a decided advantage. Hence we should expect to find desert colored animals in deserts. Such is the case. The animals and birds in the deserts of Africs and Asia resemble the average color and district in which they abound. Rev. Dr. Tristram in his Ornithology of North America says, in the desert with-out exception, the plumage of every bird, whether lark, chat or sand grouse, and the fur of all the smallest animals and the skins of all the snakes and lizards are of one uniform isabelline or sand color; and as we should expect, the animals that have survived in the struggle for life in polar regions are white. The polar bear is the only bear that is white. What other color would be so favorable to ex-[CONTINUED ON RIGHTH FAGE.]

### RELIGIO-PHILOSOPHICAL JOURNAL

### MAY 30, 1874.

### Extracts from our Exchanges.

A BRIEF WE STREAM AND A

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

#### THE OAKLAND MYSTERY.

**Monderful Demonstrations in** the Clark Mansion.

From the San Francisco (Cal.) Chronicle, April 97th.

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A Chronicle reporter was sitting at his desk yesterday, at noon, when the following tele-gram was handed him:

### OAKLAND, April 23th.

The Ohronicle man seized his overcoat and fied for the Oakland boat. Arriving at Castro and Sixteenth streets he found a large crowd front of the house, esger and anxious to get a sight or sound of the mysterious influences ifen and women stood and stared at the green blinds 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 bannisters.

#### THE OLARK WEAKENS AT LAST.

The reporter rang the bell. No sound was heard, but in a moment Mr. Clark himself ap-peared. "Ah," he said, "I am glad to see you; had to take the bell off to prevent being anhoyed to death. But come in. I tell you what is; we had the devil's own work here last night-all previous performances were cast in the shade. We have all been pretty courageous 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 class it is, and say no more about it. The ladies are going to leave this afternoon. Oxland 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' had any sleep, and we're all pretty well used

Reporter-But tell us, Mr. Clark. what the

Mr. Clark-Well, I'll tell you all about it. We had quite a party of gentlemen here. Let me see; there were the Rev. Dr. Eella. H. W. Soverance, Hawaiian Consul; Mr. Sherman, che Assistant Treasurer: Col. J. B. Howard; Cherles Kellogg, who lives right across the way, here; Obarles and Frank Palmer; and Col. George R. Vernon, partner of the gentlehisn who ownsthe house, and five or six others whose pames I can't recall just now.

the first visitation. "Reporter-I suppose they all came here to whit for the manifestations and see for them-

Hr. Clerk-Exactly so. We all sat in the parlor shout 7 o'clock waiting for something to come, but nothing -appeared. We sat and cas, but there was no sign of snything for an hour. Finally Dr. Lells began to grow im-Estient and thought of going home. Indeed, none 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. Eells started for the dining-room. The rest of the company followed. The moment we got outcido the parlor door and into the hall Dr. Eells looked up and shouted, "See that chair!" I looked and there was

MR. OXLAND'S FLYING TRUNK. And now I come to one of the most wonder And now I come to one of the most wonder-ful of all of last night's doing's. It was about it 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 furni-ture was particularly animated, and sleep, of course, was out of the question. Finally, he got mad, got up and came down stairs. Be-fore doing so, however, he carefully closed his door. Bayley was in his room, with his door 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 Oxiand's door all the time. Oxiano had not been down five minutes before a huge trunk that must have weighed nearly 200 pounds came crashing down the stairs with a noise that startled the whole neighborhood. In its flight it struck the wall, making a great in-dentation, as you can see, knocked out one of the bannister-rails, and fell

A MASS OF SPLINTERS

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 Ox-

land's room?

Mr. Clark—Ah; that is a conundrum! Bailey was lying in his bed all the time wide awake. He had his eye 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

Dieces. THINNING OUT THE SPECTATORS.

Reporter-What effect did this demonstra-

scratched, but the trunk itself was broken to

tion have upon the spectators? Mr. Clark—Well, it 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 some-what 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 sgain as soon as my back was turned. The three mentioned consented to remain with me all night. After awhile the house got all 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 consider-able 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 hed 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 -s 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 a totte 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 atairs.

### The Rise and Progress of Spiritualism.

#### From the Brighton [Eng.] Daily News.

For a long time past a discussion has been 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 best newspapers which desire to set before their readers absolute truth, without bias, up-on all subjects whatever. On the one hand, large numbers of people assert that the spirits of the dead are now diving sign, and appeal to of the dead are now giving sign, and sppeal to humanity by methods governed by scientific laws not yet understood; on the other side stands the prima facis 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: Trubner and Co.) to have taken its rise more than twenty years ago in Hydesville, New York State, through the me-diumship 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 farm-house, more especially at night, and in the chamber where Kate Fox slept with her little sister Maggie; the first explanation of the puz-rled mergenia was tracts " but as time passed on zled 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 off, mischief-loving little Kate Fox said, "Now then, old Splitfoot! Rap three times!" Three raps were given, and thus intelligence was discovered to be connected with the noises, which were then most reverently questioned by the father and mother. 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, Hydes-ville 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 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 in-telligences facilities for producing the phe-nomena. In this way the first circles were formed in America. Now there are many mil-lions of helievers in Shiritualism in the United lions of believers in Spiritualism in the United States, and the list of names and addresses of lecturers on the subject often occupies a col-umn and a half of the BANNER OF LIGHT, there being some hundreds. Spiritualism in Americs 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 meaning who came to ha bhenomena. 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., don, under the presidency of Sir John Lubmatter, and, after three years' experimental inquiry, the committee reported that the phedid not give any opinion as to what was the vestigation, that the phenomens are real. There are now three or four societies of Spiritualists in London, and others in Liverpool, According to the reports in the Spiritualist electrician, describes in its pages how he tried some curious experiments a few weeks ago, by 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 grandest truth or the most diabolical delusion or imposture that has perplexed think-ing men in the present century. It is not our business to decide what Spiritualism really is, most part from the Spiritualist newspaper, a scientific journal, published by E. W. Allen, 11, Ave Maria-lane, E. C. The Spiritualist is the Alder

land, some eighteen or nineteen years ago, was a Mrs. Hayden; she was visited by Sir Charles Isham, 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 also the present Emperors of Russia and Ger-many; all three of these potentates have, by word of mouth, testified to the reality of the phenomena. The Dialectical Society of Lonbock, Bart., M. P., recently appointed a com-mittee consisting of men of science, lawyers, and professional gentlemen, to investigate the nomens of Spiritualism were real, and were governed by some unseen intelligence; they source of the intelligence. Mr. Cromwell Var-ley, F. R. S., Mr. A. R. Wallace, and Mr. William Crookes, F. R. S., are among the em-inent scientific men who have said, after in-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. C. Hall, F. S. A. newspaper, there has been much excitement among the faithful during the past few weeks. Mr. C. F. Varley, F. R. S., the Atlantic Cable passing an electric current through the body of an entranced medium, while a spirit which had "materialized" itself by means of vital innac "materialized" itself by means of vital in-visible emanation taken from the alcoping 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., editor of the *Quarteria Journal of Science*, 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 but men of science ought to settle the ques-tion, 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 Constitution. 11. Ave Maria-lane, E. C. The Spiritualist is the oldest newspaper connected with the movement, and among those who have con-tributed to its columns are Mr. C. F. Varley, F. R. S. Lord Lindsay, Mr. A. R. Wallace, Mr. William Orookes, F. R. S., the Hon. A. Aksakof (Russian Imperial Councillor at St. Aksakof (Russian Imperial Councillor at St. Petersburgh, and Ohevalier of the Order of S. Stanialas), the Baroness Vay (Austris). Princee Wittgenstein (Wiesbaden), and barristers and literary men. Spiritualiast 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 £300 have been guaranteed within the past few weeks, and it is anticipated that the total amount will reach £600.

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 sub-ject. 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. Beech-er 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 acually 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 sges 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 pre-sume 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 of Doctor Beconer 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, instanter. He could not find material enough in all the boundless universe, to were one single sentence.

to make one single sentence. I see that Professor Massey has, by one bold swoop, aninhilated Beecher's church devil. He says in plain English, "The ancient He-brews 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 dis-agree. He says substantially, that God made agree? 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 Ohronicles 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 carliest 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 "stood up" to bother Uncle David: Now, ridicule and sercesm eside, 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 their identity. Doctor B. says, "Satan entered into the ser-pent.", Very well. Did God merely curse the erpent, or did he pronounce his anathema upon Satant. 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" not creeping, even with the "son's of God." Here we have Mr. Massey, one of the best scholars of this or any other age, standing up before the most intelligent audiences 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.

ists and Liberalists.

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SEALED LETTERS ANSWERED BY R. W. FIANT. S. 19 West Min SL, New York. Terms \$3 and three S

#### THAT DEVILISH CHAIR

as the head of the stairs turning and twisting around like a top. Its the same chair that started to walk down stairs on Friday night. Well, I can tell you, there was some excite-ment after that. We went out into the diningcoom 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 counded exactly as if some one was beneath the floor pounding sgainst the beams with a mufiled 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. Folls and the others who had not seen anything before, were very much excited and food talking the thing over. The ladies had not yet retired, and they were in there too.

#### A LIVELY HAT-BOX.

Pretty scon the bells all over the house be-ion to ring. This little silver gong stood in the chine 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 o,has-box-and a small basket came bounding over the bannisters 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 offerwards 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. Eells, for instance, goon after this took his hat and left; he could 101 stand it.

#### THE DEMONSTRATIONS UP STAIRS.

Indeed; there were two or three that left about fils time. Boon after the big chair came down, the heavy bureau, which, you see, stands there at the head of the stairs, dashed forward with a orash and fell directly against the bannister. The bureau is manogany and very heavy. The drawers elid 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 her advice, and moving the cursad 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 they broke one of the legs off, and I car-ried it out to the wood shed and left it. That chair didn't annoy us any more. Meanwhile, the furniture in Oxland and Bayley's rooms was going about in a most eccentric way. The boys had by this time laid down to aleep, 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.

Ohl 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 rush ing out. My daughter was nearly in hysterics. "Ohl Father." she said, " that horrible, horri-ble scream. For God's sake, what was it? Ohl Father, I saw her face-that woman's faceand I heard that horrible scream. She seemed to be out there in the ball, 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 day-light, 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 suf-fering that it is possible for the human throat to utter could not approach this in intensityits thrilling tone. Ahl 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 BAW A WOMAN'S FACE,

and I think, therefore, she was, more swfully impressed with the affair than any of us. In-deed, 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.

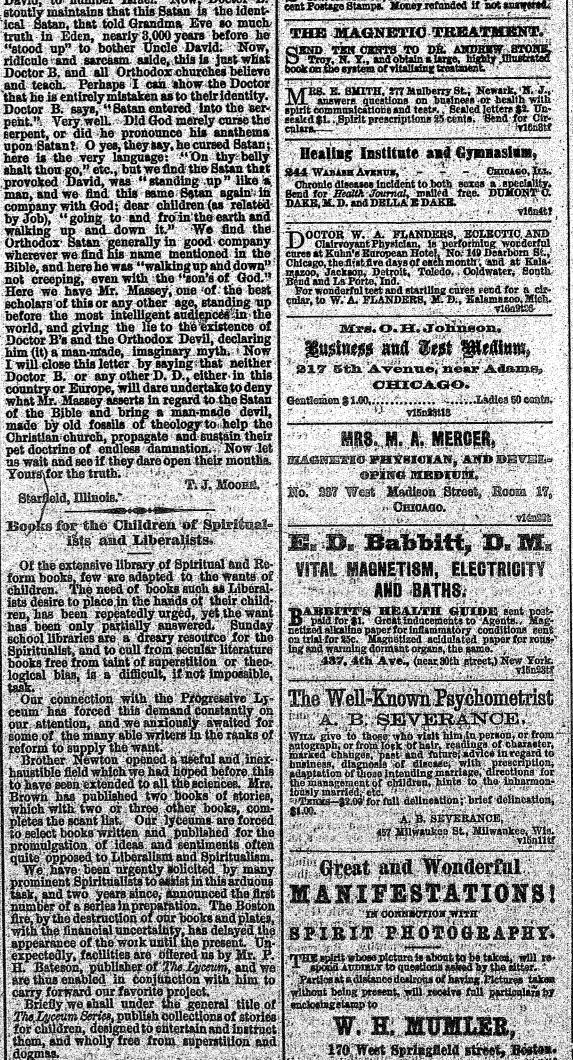
Reporter-What are you going to do how Mr. Clark?

Mr. Clark-Oht leave the house this very day. I shan't stay here another hour-not an other hour. I have sent for a hack to get the sick lady out of the house, and we will all go st once. You may have full swing here tonight; I turn the house over to the full posses sion 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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### MAY 30, 1874.

### RELIGIO-PHILOSOPHICAL JOURNAL.

#### Receys, 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.

Mn. Enrron —As I am a reader of your val-uable paper, which is an exposer of the falla-cies 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 slimely creeping into peo-ple's houses and introducing the filthy produc-tion issued at New York, as "Woodhull and Claffin's Weekly." We consider it reflects dis-gracefully 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 trash and masculine impudence, which the paper contains, may ensure the weak and wicked and pull 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? 'Tis to us suspicious, that when tired of him, when he does not pander to her dogmatic or pupmatic impudence, that she may contemplate throw-ing 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, gulling some with the idea that Mrs. Petticoat ought not only to the idea that first first but is from her crazy flights of fancy, superior to them. For mas-culine and self-conceited persons, this may please, but for modest and pure minded wo-men this will not be received. The petticeat-ed forerunner of Mrs. Woodhull to Europe, tells her own tale, and the indecencies involv-ed 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 came kind of teaching. Just while conversing the post brought me your RELIGIO-PHILOSOFH-trat. JOHENAL, and as the benefits of the second rCAL JOURNAL, and as the key note she sound-cd 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 Mr. Peebles on it. I instantly placed mycelf in the same position, and pronounced it a subject far beneath the support of sensible and virtuous persons, in fact really carnal, sen-sual and deviliah. 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 en-trap 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, there-by aiming to remove all the suspicion from herself to him. Let them be equal in love. striving to master themselves, and conquer evory unholy kindling from such a Weekly Oess-pool. Let them be spiritualistic in reality, cov-

ering no crime by cant, but in all honesty and humility, sincerity and gentleness, prove that they are not ruled by fleshly lusts which war egainst the soul. We of England thought the Mormon dodge

of many wives, base enough, but to find wo-men of America, low enough to take the other side, and say what the *Weekly* advocates, re-ducing the fair sex to the foulest position of the animals that run our streets, is indeed a

accordance with its divine teachings. Often have I thought with pride and joy on the no-ble army of good and pure scula, constantly laboring to administer those teachings, and it would be futile for me to attempt to describe would be futule 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 com-mends, and the advocation and practice of that which is unholy and defiling to their own spirits, and those of all who sit at their feet to learn earn.

The fruit of the seed they sow must be deg-radation, disease and death, the utter demoral-ization 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) doc-trines, 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 equil-ly 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. Pro-gressive ever in the highest sense of the word, but references in a probut 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 whichsoever banner they may elect, and be estimated in accordance with that election. I know that a great ory will be raised against Sectarianism. I do not like Sectarianism; you do not like Sectarianism, but it is forced upon us by those who by their lives and teachings, cast the stigms of sensuality on all Spiritua-lists alike, which they must bear, or be com-pelled to separation and distinctive organization, which we now recommend. We can not. should not submit to bear this stigms, while our souls abhor the doctrine. Much, therefore, as I dislike anything approaching to Sectari-anism, I will welcome it kindly as it is to be for the out spoken advocation 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 aneer at our progression. Verily, if saintliness consist in morality as op-posed to immorality, progression in advance-ment instead of degradation, and spiritual growth in developing our spiritual natures, while helding the same in subjection than left 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 spir itual societies should not be delayed, and will be the work preparatory to national organiza-tion, which will then follow as a matter of course.

Let us organize, then, and report our socie-ties as soon as organized to the RELIGIO-Pail-CEOPHICAL JOURNAL and BANNER OF LIGHT. I hope soon to report from this city.

> Yours for Truth and Humanity, JOHN MAYHIW.

Letter from Minnesota.

mighty fallen." The question is asked, What killed her in Winona? With many her endors-ing 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 im-partial justice could not be had through your paper, I thought I would test it by giving you few facts of which I have been taking cognizance this winter. J.H.

Winona, Minn.

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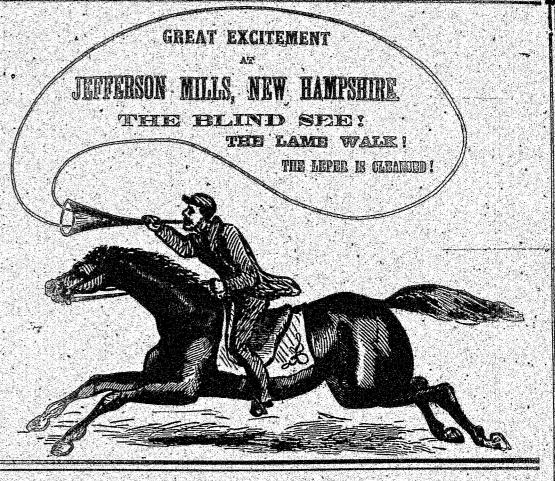
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by Richard Coule and Looms J. Campbell

### Press Commonts.

We wish several hundred thousand copies might be disposed of with a view to daily consultation.—The Con-preparionalist. The correct pronunciation is indicated by an similar bly simple system of phonetic spelling.—The Harvard

It might be profitably used in schools as well as by pri-vace learners.—Albany Evening Times. In the education of youth, we think expected attention should be given to this collection of words.—The Flot. It should find its way into our schools, and be in daily use in our homes.—Workster Falladium. We venture the prediction that ninety-nine persons out of every hundred to any average community, who school look this list through, would be greatly suppleed to find how many words they are misprenouncing every day.—Vermon's Phoenix. deceals. It might be profitably used in schools as well as by pri-



JEFFERSON MILLS, N. H., March 11, 1871:-PROP. PATTON BERNON:

DEAR SIR-YGURE POSITIVE AND NEGATIVE POWDERS are creating a great architement have. It can truly bessid, in my legs, arms, head, and nearly all over my body. After taking your Fostive Powders about four days I showed up my sleeve to see how my arm looked, and to my uttax astunishment is reabs would cleave of early and leave all smooth; and now my head and body are clean. The Catarraw is may head is arrested. They cured my lungs, that were tied up with Phlegram and Comgh. The Hacoware Stame in my muscles commonced many years ago, and by degrees ar tended all over mo, so that I could not raise my right arm to my head, or put on my yest. I can now hold it in any position. My legs I see all a early with about the Heart, and it would best a few bests and then stop and start again. I could not his on it all. The powders have so it all right. Several years ago, from overstraining one eye and a blow on the other I became Hilmeulty get of any way. I now travel quite easily. By overdoing last fail, I brought on a Fraine powders have so it all right. Several years ago, from overstraining one eye and a blow on the other I became Hilmed, so that I could not know a person in the same room. Now I can read the large words in your Grazies and his wife was sleik froms taking calcomed. Hear I imakes were swelled to have been bedy. Be could not do anything or go about the house. I could no 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 effort. I be for dary that my neighbor came in and said he have measing got Mrs. Bowles to take one of the Fowders. Last night my neighbor came in and said he having measing of Mrs. Bowles to take one of the Fowders. Last night my neighbor came in and said he having measing of Mrs. Bowles to take one of the Fowders' have my to Mrs. Bowles out on the plazes at work. He was greatly suprised, on inquiry she said she took one of Spence's Fostive Fowders he night before: If eases all he or pain, and she alley 11ke a pla

A. H. KNIGHT.

### WHAT DOCTORS SAY.

In the course of a large experience with the Positive and Negative Powders, I have found them almost infallible in all soute diseases, particularly Fevers of all kinds, such as the Hillous Inflammatory, Typhoid, Congestion of the Lungs, Scarlet Fever, etc. I have also found them infallible in Howel Completients 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 call kinds of Sores and Erysipelas. DR. M. E. JENKS, formerly of North Adams,

now of Americary, Mass.

One box of your Positive Powders cured David Willington of a pain in his stomach of S years' standing. Mrs. H. Clafin was cured by the Negative Fowders of Nambness, or Palety, of 12 years' duration. The Powders cured Mrs. H. Claffin of Neuralgia. They also cured a lady of Palmial Menstruation when given up aspast cure. In cases of Parturition (Child-birth), I consider them of great value.

DR. JULIA WILLIAMS, Practical Midwite,

WHAT WOMEN SAY.

sad state of affairs, and will, I hope, meet its end in the masses scouting it, as below the life which images forth the father of our spir-One young gentleman on whom the fe-128. male 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 canting 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 toiling 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 Hubbe is not so blithe and gay, as when his coat was younger; its absent gloss makes his face shine less; buts 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 respecta-ble—of a good family—she can't refuse a dance with him—he is such a nice figure and dancer, hesides, his eyes are brighter, his teeth are whiter, how nest his step, how sweet his lips —he is rather tall, my Hubbe's small—his patents bright, his hands are white, his hair how black, Hubbe 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 new comer is everything that is aniable and good, and Hubbe is a wretch, a monster, a good-for-nothing cruel Devil. He has not bought me half the bonnets or dresses, or any-thing 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 wane before the fickle hussey 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 even quiet mind is obtained, lowing and hon-oring one husband, to the end of life's journ-ey. Much can be said against bad husbands, Much can be said against bad husbands, ey, Much can be said against i and equally much of bad wives.

DEAR SIE:-There were arrangements made with R. Hoyt Winslow at the convention of Spiritualists held last fall at Minneapolis, Minn., to come to Winons, 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, loctures were well attended and well received, and paid expenses, and when eight had been given the house was una-ble to hold those that came to hear her. One of the largest halls was then secured. She of the largest halls was then secured. She gave two lectures there, but failing to pay ex-penses they returned to the church and charged an admittance fee at the door. She gave two lectures which paid expenses. Then she went to St. Paul with Victoris 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 esand a matinee, which were well 'received, es-

pecially 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 reguested the privelege of reading a communication written by Mr. Flowers, of St. Paul, to the RELIGIO-PHILOSOPHICAL JOURNAL, in re-gard 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 Winons that Spiritualism was down, and she had raised it to a grand and devices position, that she could not find but glorious position; that she could not find but three that were willing to own that they were three that were willing to own that they were Spiritualists when she came, when as the facts are, as near as I, can assertain, 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 be-ing for membership in joining the association. ing for membership in joining the association. She said there could not be an audience gotten out at Pomeroy Hall in Minneapolis, on ac-count of the Spiritualism that had been spilled on its walls, whereas the facts are, as she should have known, as she just came from ahonid have known, as and just came from there, that forty two dollars at twenty-five cents admission had been taken in at a mati-nee 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. 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 in-formed that she circulated a paper to get names of those that would use their influence to suppress the Baywaya Part score to suppress the

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BY ROBERT DALE OWEN Author of Foot-falls on the Boundary of Another World, "Beyond the Breakars," etc. -:0:-

#### CONTENTS:

Profetory address to the Profestant cl rgs. BOOK I Touching Communication of Re-ligious Knowledge to Man. BOOK II. Some Characteristics of the Phe-

nomens.

BOOR III Physical Manifestations.

Boox IV Identity of Spirita. Boox V The Crowning Proof of Immortality. Boox VI The Spiritual Gifts of the first Century appearing in our times.

And while we all admit the great influence of a womation the sterner sex, but few cases exist in my opinion, where the wife by kind-ness and good example, can not recover the worst of husbands. But if the cat and dog at finity is to suppress the kind been seen there. I would publish certain articles in ankind, good by to all that is of good report, to all modesty and witre. DESERVER. Destroy of my life, I have been earnestly and un-sparingly devoted to the extension of the knowledge of Spiritulism, its facts and princi-at the door. We thought, "Oht how, are the state door. We thought, "Oht how, are the

Rast Braintres, Vt.

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

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

MRS. DR. GARRISON, Naplon, N. J. In Ague and Chills I consider them unequaled.

J. P. WAY, M.D., Benent; IL.

Your Positive and Negative Powders seem to be quite a maystery-no marked sction-yet they cure. I have some patients who can't live without them, as nothing else has ever benefited them. O. D. R. KIRK, M.D., Fors Springs, Miss.

They are peculiarly adapted to the female constitution.

DR. L. HAKES, Coro, N. Z.

### Consumption, SCROFULA AND CATARRH

### Cured.

Jane Worley was cured of Sorofala of 15 years standing with 4 Borce of your Positive Powders, in three weeks, having had five Doctors before. Her ankles were swollen, and in running sores; in fact, it was all over her body.--(MANTIN WORMLY, New Petersburg, OMO.) Four Boxes of Positive Powders have cured a little

were swolen, and in running sores; in fact, if was all over hor body.-(MARTER WOMMLY, New Petersburg, OMO.) Four Boxes of Positive Powders have cured a little girl of a very bad case of Sorefulm.-(R. Mollma, Fay-sticells, N. C). The daughter of Henry E Lepper was afflicted with Scrofulous Sore Eyes for several years. Much of the time she could not hear the light, and had to be shut up in a dark room. Eyeshe had taken 3 Boxes of your Positive Powders, her eyes, to all appearance, were well, and have remained so.-(Rommer Themas, Ossoo, Mens.) Thad running Scrofulous sores on me for 3 years, and could get no cure. I tried all the medicines I could get, but no cure or help until I took your Positive Powders. I am now about woll.-(Journ W. KERDALL, BetAd, Mc). I have cured Mrs. Anna Wright of Imberisses forofuling with 3 Boxes of the Positive Powders.--(Emar Panduz, Baccor Dam, Wie). Mother had the Osstarrin in her head so bad that, when lying down, she could hear it go drip, drip, or a ring-ing. Your Positive Powders. It is J. W. Nuttle of this place, who had what the Doctors called the Com-summptions. They said he could near (G. W. HALL, New Hauss, Dad.)

### **Triumphant Victory**

### Dyspepsia and Indigestion.

A short time since my mother tried your Positive Pormiers for Byre por posits and Imedigesticar. If she ats a piece of apple as large as a hand-rut, the would not alsop a particle all right, but be very weary and nervous. She is entirely well now.-(A. G. Mownuk, Skoton, Afres.) Four years ago I used half aBox of your Positive rowders, which took all the Dyspepsia out of me, you and branch.-Gours O. Emmany. *Heritand*. They Your Pewders have cared me of Dyspepsis. In two weaks. I used but one Box of the Positives. My Dys-positive as then years I could not use butter, pork, or pastry of any kind, but now they agree with me as well as they syst did.-(P. P. Mutane, P. M., Mayle Springe, Wist)

Wis.) I have been a sufferer from Byspepsia for mean BO years of my life, and for many years had to re-striot myself to the most rigid course of disting, not hav-ing eaten a meal of hog mest, or anything that year geneousd with it, for many years. Three Boros of the Fossitive Powders relieved me of all say symptoms of Dyspepsis. I now est anything that is common without suffering any inconvenience wasterer. -- fire. L. JULIAN, M.D., Jourschwild, Ark.)

# No More Headache, Neu-

## ralgia, or Rheumatism.

I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with for six weeks at a time. I have used your Positive Powders for Neuralgia and Bick Headaches, -(Lunau 6.) Hanner, White Hills, Come.) They been suffering mearly 40 years with the Discould be the second to the other feedback of the Chlorotorn wore of the context of the second to the night inter as soon as the effect of the Chlorotorn wore of But after using your Positive Powders, I can say with others that they came like an angel of mercy in the night inter. -(Mas. M. A. EAMART, Huntsville, Ala.) That a secone attack of Neuralgia Last work, and I stopped it in 10 minutes with your Positive Powders, - (Jacos S. Rivras, Elser Sigz, Ohio). When I commenced taking your Positive Fowders, I had Spinsh Uemaplesint of nearly 30 years standing; also Discherces, Sciatics, Elseumanstam and Errysipeleis. I am now well of all Oh. I do think there the most wondertal medicine ever given to men. While on a visit to my sister in Dover alse too men. While on a visit to my sister in Dover alse to men. While on a visit on y size in Dover alse to in a torrible case of Neuralgia with the Positive Powders. Alian at an index of the myself. I did so, with wonderful success.-(M. Huwrter, Merk Elchmond, N. H.)

**Negative Powders Cure** 

### Blindness, Deafness,

### Paralysis, Lameness,

Loss of Smell.

Loss of Taste,

### Loss of Voice.

### Typhoid and Typhus Fever.

The FOSTINVES cure NEURALEIA, Headache, RHEUNATION, PAINS of all kinds; Diarrhoes, BYREUTER, Vomiting, DYNYERSIA, Flatalsone, WORRA; all FR-MALE WRAKHESSES and Derangements; Firs, Cramps, Sr. VITUS' DANUE, Spasner, all high grades of FRVING, Bmail POY, Mesales, Scarlaitas, Brysipelas; all LEFAAN-MATORS, scute or chromit, of the Ridneys, Liver, Langs, Womb, Headler, or any other organ of the body; CATARER, Communities, Asympta, SUMPLING Colds, Schopfuna, Mervousness, Asympta, SUMPLING Mass, str.

Count, Schortun, Previousnes, Antalans, Marshall The NEGATIVES cure PARALYSIS, or Palay, whether of the Muscles or of the senses, as in Balminessas, Danywass, loss of tests, smell, feeling, the motion; all Low Fevers, such as the Tryration and the Tryrate. Both the POSETIVE AND NEGATIVE are needed in Cantic and Favers.

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OHICAGO, SATURDAY, MAY 30, 1674.

The Dark Side of Life or Evil an Emana tion from Nature.

MUMBER ELEVEN.

In our previous article we alluded to the fact that mankind, in the aggregate, were just 13 good as the physical condition of the earth will permit them to be. He may strive to improve in morality, virtue,—in all that makes the trac man, but beyond a designated point he can not really go. "A certain degree of promness is absolutely essential to life here. When you pass an established point in spiritual growth and development death, so-called, is sure to take place. A certain degree of grossness is essential to longevity. The re-Fulsd age of our ancestors, some attaining an age of five hundred years, is no idle tale. As the earth becomes refined, spiritualized and offerwise improved, the nature of man will in MED manner be more highly developed. "

It would be utterly impossible to eradicate all evil from the world within one million of ycars. You might kill all who have ever stolen, murdered, or committed any heinous

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 nerrow 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. Religious sects will cease to persecute each other when the forces of the material world become less barbarous. Precept will always be far in advance of example, for the intentions are always better than surrounding circumstances will permit our acts to be.

John Selby Watson, an aged minister, inculcated 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 bolsterous 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 inebriated, and becomes an infuriated demon, destroying everything that comes within her reach. An exchange gives an account of s storm at sea; "The North German-brig Calsow Stetsow, 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 morsal 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 soaked cabin, they had still a dreadful time to pass. There was no chelter, and nothing to be had to support life but an odd thi 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 scantlest scraps, when a Spanish vessel, the Amable Asuncion, came in sight. She boarded the water-logged, mastless brig, and found upon her deck four living men, too weak to heave the dead ones into the seagaunt, 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 hoard 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, volcances, 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?

nowherels. Is it at all strange that a dark side of life exists; that he nous 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 Summerland. Charles L. Fenton, of Chelses, 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 spiritval 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 content-ed 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 as-siduously 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 sightopened 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 spiritual painting in exist-ence. 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 ight of heaven. To give a detailed description of this wonderful painting, would occupy s 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 ides 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. Berj. F. Shillaber and two other gen-tlemen, 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 excel-lences. Mr. Fenton and his daughter, who is also an artist of rare merit, have the open sight continuously, and by their superior cul-ture, comprehend the qualities of all they 860.<sup>11</sup>

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 listen ing-no wind was stirring-all was very quiet; Presently, there, came a crash as of brushthen like the bounding of a log or body of a tree, and this so lond 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, was killed by a tree falling, noon him, and it was done at the same time we heard the singular noise. He was killed about a mile from here —air 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 immor-tality 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: Uromel, 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 mediumietic persons; see the departed at the very moment of death.

The philosophy of the phenomenon we shall not at this time speak of. use the state of the state of the speak of

It is a great truth that no mortal passes to epirit-life, whose change is not foressen 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 Illion, N. Y.; inquires whether there is any probable way for him to see or speak to a sister of his, now in spiritlife.

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 over appear and show themselves?

Our reply is, They often do so appear. We have esen many children at connector materialization.

He further desires to know whether spirit ever weep over the sing of relatives and frienäu:

Our reply is, Friends' do not loss their loss and sympathy for the dear ones of earth, by reason of the change called death, nor

### The New Spiritual Phenomena.

MAY 30, 1874.

Under the above head the San Krancisco Cat.) Uhronicle, alludes to the Spiritual manifestations that have been startling the people on the Pacific coast. 'The editor does not pronounce them, the result of hallucinnation, 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: A. Land - The

"In that most delightful of biographics; 'Southey's Life of John Wesley," we have the earliest reliable account of what are now known as spiritualistic phenomens. 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 sgo the whole of New England was thrown into a state of intense excitement by the extraordinary "manifestations" at Stratford, Connecti-

cut. Hundreds of persons interested in the subject made pilgrimsges from Boston, Hartford, New Haven and New York to witness with their own eyes the astounding and inexplicable phenomens which were declared to be taking place at Stratford. The bulk of testimony to the alleged facts was such as to over-come the incredibility 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 resi dence 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.

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We have not heretofore alluded to the fact that Prof. Swing, of this city, had been hrraigned before an ecclesiastical tribunal for promulgating liberal views. He is an attache 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 cophistry used for argument by both aides, would be sickening 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.

ouense, and soon equally a would drift to the surface.

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, and the world to day recognizes the trath thereof. Human nature is enormously imperfect, yet as perfect, as moral, and as intellectual as the physical world will permit.

To-day Spain is engaged in a hand-to-hand conflict. A frstricidal war exists there, casting a dark shadow over the people. They delight in bull fights and in witnessing deadly encounters between ferocious animals. On eccount of the Spanlards being quite an exclusive people, but little foreign element there. the nature of the physical country has gradually manifested itself in the minds of the people, and they are, in their unbalanced condition, trus to that nature.

The mountains of Italy breed bandits and robhere. The mountain districts of Mexico are no better. Immorality is an outgrowth of them. Marshy grounds favor the growth of the animal passions. Those who constantly lobor in the coal mines of England are extromely gross and sensual.

The climate that can affect the physical organism, also acts upon the mind. The descendents of Plymouth Rock differ from their ancentors. They have greatly elongated, they posceps much narrower chests and smaller limbs. The mind, more sensitive to the action of the external world than the body, is much more easily affected. The morals of the prople depend upon the condition of the physical world. War never improves the morals. A hostile army never engendered feelings of love: A famine deteriorates the virtue of huminity. An epidemic makes men selfish and emicting. A drouth makes Christians even propried in regard to the goodness of God. A partial failure of the crops increases orime in like proportion. The panic last year resulted in an increase of the criminal list. . The morality of the world depends upon the action of nature. Orime is always in the ascendancy in these districts afflicted with a severe earthquake.

13

France requires a standing army of 400,000 mon. Germany also requires hundreds of thousands of well disciplined soldiers. The eachs of rebellion exist in every government, particularly those of Europe. Professor Naillen well said that if you read the latest works of our sayants you will find plenty of evidences that they are wide awake as regards the workings of hature'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 see, 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. Look at the natural propensities of the mountain shepherds. and at those of the underground miners. The

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

Ant 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 rattlemake incites it to bite you; that of the bee to sting you; that of the lion to kill you; while insects constantly annoy you. Autagonism varied observations of Humboldt, during his i everywhere! Perfect harmony, spparently, I this paper.

### 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 \$90,000,000, the estimate criminal fruits of liquor drinking, would reach the astonishing sum of \$1,577,000,000. "Even Massachusetts' share of this was directly \$37,-979,575. 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 stream dry, would, if formed in a procession five abreast, make an army 130 1. AS 19 -101 S miles long.

In this estimate, we presume the amount sipped by plous 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 topers," and communion sippers, leads down to perdition, and is the broad road alluded to in the Bible that goes directly to holl: 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 excrucisting 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 helnous 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, then the 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 consistent?

BANNER OF LIGHT for sale at the office of

they separated from them. Yes, they often weep over the transgressions, and their sympathetic natures are argued for the suffering of loved ones, exactly as if they were still possessed of physical bodies.

It should be borne in mind that the spiritlife 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-de. veloped and thoughtful spirit, than mortals can conceive of.

### An Inquiry, Mar. So dt

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, Washington, Ill. EZRA MILLS.

"Answer not a fool according to his folly,

est 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 stand-point .......

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 enrapport 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 enrapport with him, might not be able to reach us. A COMPANY OF THE PARTY OF THE P

The inquirer seems to ignore of entirely overlook a fundamental law in spirit communion based upon mediumship.

It seems to be a fact that the more ignorant a man is of the "subject of Spiritualism, the more self-conceited he is in his opposition, all of which is most positively manifested when he assumes to speak upon the subject from his naturally prejudiced stand-point; and preconceived opinion.

JAMES GRONGE, of Jamestown, 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 cach, and greatly oblige. SPROMEN, COPIES of LITTLE BOUQUET 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 ReLiero-Purnoserm-H 'I CAL PUBLISHING HOUSE, Chicago, Ill."

#### Bastian and Taylor.

These excellent, physical and mental test. mediums conclude their circles at our seance rooms this week, and it is with the regret of the humerous 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 patronsge and good fellowship of good Spiritualists in England and throughout the world; to whom we cheerfully recommend them.

A. E. CARPENTER is preparing to make arrangements to lecture anywhere during the coming season. The past Winter has been a very husy one with him. He has lectured almost every night to large sudiences; 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 65. Washington Ave., Chelses, Mass. Mass. Marrieller

A WIDOWER 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. NEFF, of Union Centre, please give name of State, and we will then comply with yöür request. •

G. W. BUSERE sends cleven new subscribers for the Journan, but does not give name of State:

### MAY 80, 1874.

### RELIGIO-PHILOSOPPHCAL JOURNAL

# Bhiladelphia Pepartment

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

The Materialization of Spirit-forms,

There are few subjects that involve more profound philosophy, or awaken a deeper in-tereat than this. It is a fact that chemists and philosophers in Spirit-life are acquainted with many of the subtile laws of force, which have hitherto been beyond the lines of our knowl-edge—perhaps as the poet has it, "Not dream-ed of in our philosophy." The dissolution and the reformation of iron, wood, cloth and various substances which are now pretty well-established facts, illustrates the above: We know that we may take any substance in

We know that we may take any substance in nature, water, for instance, and by substanting it to a high temperature, we render it invisi-ble and impalpable—suspending the cohesive force which has held the particles near to each other-not in contact, however, as that is an other—notin contact, however, as that is an impossibility. The theory of the opening of an iron or wooden ring, and placing, it upon the arm, is that certain chemical forces are brought to act upon it, which for a time aug-pend the cohesive force of the atoms and per-mit the particles to separate; but as in the case of the invisible condition of the water case of the invisible condition of the water, when the power which has separated the parwhen the power which has separated the par-ticles is removed, the cohesive force causes thein to assume their former relations, and we have the water; so when the chemical force which has temporarily suspended the cohe-sive force of the particles of iron or wood, etc., they return to their former relations. At the seances with Mr. and Mrs. Holmes, in this city on the 1st day of May, a bouquet was pre-cented to a spirit that appeared, and was reccented to a spirit that appeared, and was rec-ognized at the opening of the cabinet. This disappeared, and we presume a similar action took place—namely, the cohesive force of the leaves, stems and flowers, etc., was suspended and the spirit which had been clothed, with a material substance, disappeared, taking the

flowers with her. The question, "How do spirits materialize themselves," was put to the spirits speaking through Mrs. Brigham, at Lincoln Hall, and she said: "Among the various manifestations of ancient and modern Spiritualism, materialization is considered the best of all its proofs, for it appeals to the sight. You ask, How this is done? When this really occurs, as we know it does now, and has in all ages under favorable conditions, we would have you understand the truth, and not be too credulous, for we believe that those who are so, offer a premium to deception. Those who investigate honestly, deception. Those who investigate honestly, in order that they may know the truth, are the best friends of the truth. Some suppose that when they see a spirit thus materialized, they see them just as they are now in Spirit-life. This is not so—you would not recognize them, —many of them at least, for they are vastly changed; but when they return to earth, they endeavor to present themselves in the old and familiar forms that you may recognize them. familiar forms that you may recognize them. The mediums through whom this manifesta-tion occurs, is somewhat like a battery through whose powers the spiritual elements from the whose powers the spiritual elements from the atmosphere and from the physical and men-tal organization of the circle, where there is one, are attracted. In your earth you find all-ver mostly in combination with quartz or some other substance; to separate this you triturate the mass, and mingle quicksilver with it; this attracts the pure silver and then he certain processes the silver is separated from this. We use this comparison to show you what is the influence of the medium, when materialization takes place. Through this naterialization takes place. Infough this power certain elements are gathered together, and a face or hand is formed. This can only last a little while without exhausting the me-dium. When the materialization is passed, the elements are resolved back into their former condition. It is through the power of mediumship that the atoms used in materialization are brought together; they always exist in the atmosphere." We will add that the recognition of spirits, which is one of the great objects in this, re-quires that they should be clothed in their old forms so as to be readily known. When, too, coming into the atmosphere of earth there are certain precautions necessary to protect the spirit form. Many spirits on their first appearance come with a white bandage or turban round the head to protect that delicate and sensitive organ, the brain. Male spirits in the interior life always wear the full beard, and the females long flowing hair; this is a part of the economy of nature, and in the higher development of physical life, which is coming to this earth ere long, mankind will fearn an important. lesson from this and not mutilate and disfigure their physical bodies by the barberous habits that prevail to day, and are well named. To perfect a materialization and render the spirit visible and tangible, only requires a medium to aggregate the materials from the atmosphere, and so arrange them that they may be placed upon the spirit itself for the most perfect materialization. Model hands and faces may be made which are not placed upon the form of a livingspirit, but they are only models, and can not speak or give evidence of intelligence in themselves. When arrangements are made for materializations at a circle, there are certain rules gener-

weakens the manifest fions, but suspicion or deception are sure to interfere with them. Honest skepticism is only asking for evidence of truth; but a suspicious or deceptive indi-vidual: 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 what ever we look for, it is still more true that the Spirit-world is such, for the faintest shadows are often reflected and intensified.

are often reflected and intensified. The operation of materialization is perform, ed by certain spirits who manipulate the ele-ments 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 long-or. At first the faces, are fixed, like models, but after a time the factures move; and under favorable circumstances, vocal organs are con-structed and the spectral image not only pre-sents 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 they do not at once realize all that they had anticipated, and if they allow suspicious feel-

ings 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 de-sire, an appearance such as will be fully recog-nized. 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.

### The Spirit World.

#### A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIPE.

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

#### The Water Idly.

#### AN IMPROVISATION BY MRS., NELLIE J. T. BRIG HAM. · .

 $\sim \epsilon_{\rm trans}$ Dark beneath the skies of winter, Lies the sluggish water low, While the sombre clouds sbove it, Drifting masses, come and go; And beneath the silent, water Lies a germ that is at rest,

Waiting neath the slime and darkness While hope whispers in its breast.

Boon the ice of weary winter Melts and passes all away,

And unfolding bude and blossoma 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 comply with the conditions intelligently. ... We have been moving along gradually, because we knew that many lives would have been bacritt ficed if we had gone much faster. .... The angul

teachers and messangers are preparing the way and sowing the seeds day by day. I am John Emerson, of Newburyport, Massar When Luwas in the form I preached there, and I can see now that I came very near to Spirit. ualism when A. was there, 'though' I did not 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 Sharps when he came here. had often spoken to him through this me-

dium. DEATH, A VIGION BY N. J. T. BRIGHAM.

19. **1** 1. 1944

Seated in a easy chair in a pleasant home, I saw an old lady—her fingers were moving list-lessly as she was knitting to pass away the time. No one was present save the invisibles 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 they stopped, the head reclined forward, and then I saw the spirit formed lover the body—it rose up a beautiful counterpart of the body that sat on the chair, only that it wab more youthful and beautiful, it looked as she 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 sun-light 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 asleept" No answer came. The daughter drew near and gave one look, and laid her hand upon her brow, and said, "She is dead!" "Oht no," the mother said, "my daughter I am here, I am alive!" But the daughter heard no word. There stod the spirit when all the family came in, and she said, "Don't grieve

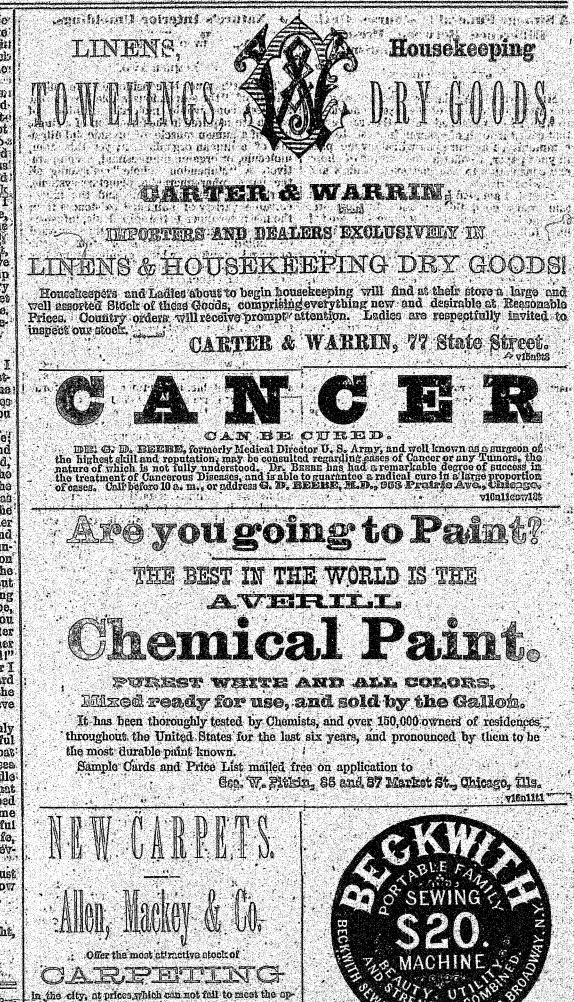
family came in, and she said, "Don't grieve for me, I an not dead." You may call this death, but she had only passed out of the body, into the beautiful morning of the Spirit-land. The little boat which had been tossed on the tempertuous sea of life at last had come to rest, like a cradle that was still. 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 evorlasting.

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.

<sup>©</sup> BENEDICTION. Oh! Thou who art the sunshine and the light, Give as strength to guide our souls aright, And may we turn like flowers to the sun And say, "Forever may thy will be done."

Jopanese Peas-200 Bushels to the Acre-Something New.

Farmers and gardeners, read this. Agents машен то have recently been brought to this country from Japan, and prove to be the finest Pee known for table use or for stock. They grow in the form of a bush, from 8 to 5 feet high; and do not require sticking. 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,



ally observed, differing somewhat with each band of spirits, and yet essentially the same. Having had a number of opportunities of witnessing materialization in the presence of Mr. and Mrs. Holmes of this city, we propose describing these and giving such explanations as the applicits may desire

descriping these anugrung these as the spirits may desire. We have long had a desire to investigate this subject thoroughly, and so we have form-ed circles consisting of about 'twenty persons, who agreed to meet regularly once a week and to keep the same parties in each circle so far as possible, knowing that such conditions are required for the most successful materializa-tions. Mrs. Holmes, formerly Mrs. Ferris, is well know in this country and Europe, as a well know in this country and Europe, as a physical medium in whose presence musical instruments and other objects are moved round the room in the dark; a spirit voice is heard purporting to come from Ricard. An iron ring or a wooden tamborine ring is placed up-on the arm of a gentleman or lady while hold-ing both her hands. The sensation of faming so that the air of the room is quite cool, is fell. Then environs spirit lights appear. Yory bright. so that the air of the room is quice cool, is lett. Then curious spirit lights appear very bright, with rather indistinct out-lines of human faces, with long luminous hair. After this Mr. Holmes goes into a small cabinet with an aper-ture in the door. The gas is lighted and in a few minutes faces appear. The rules for the formation of these sections of a circle are that rack one must join both hards, the two occureach one must join both hands, the two occu-pying the ends placing both hands in the hand of the person sitting next to them. The ne-cessity for this is not explained, but the violation of the rule is very apparent as the mani-festations, if not entirely suspended, will be very feeble and irregular. Among the conditions, honest skepticism which only asks for satisfactory and positive oridance in the heat Theoreman productor

evidence, is the best. Too much credulity

Calling, "On'thou child of Heavel Light is given for thy way— Risel the winter has departed, Night has passed, lo 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 subbeams glow; From the dark and silent waters, From the ooze and mud below,

It arose with patient tolling, 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 lilies,

All your weary hearts within. Hope through all your nights of sorrow, For a morrow bright and fair, Where the soul is lifted upward

From the waters of despair. 12 . 15 . 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 thy some main buoting the analy, And within the land of beauty, Thou shalt find rejoicing there, Blooming like the water lity From all earthly grief and care.

JOHN EMERSON, OF NEWBURYPORT, MASS.-GIVEN THROUGH RATIE B. BOBINSON.

1 am in hopes, friend, to be able to give you something good connected with the phi-losophy 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 Göd, that coming generations may read. It with pleasure and profit. The time has come when mankind are awakening to a more pro-found interest in this great subject, which lies so near the well being of the race. The time is coming when people will become so spirital 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. there inspirations will become more pure. Mankind will lose the idea of sacredness ss Mankind will lose the idea of secredness as belonging to that which is old, and learn the important lesson that truth alone is secred— that it is now, always has been and always will be. The Spirit world has more power ov-er 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 hetter understanding of the lawa of inspiration. The Spirit world is learning, better what your world needs, and they are carnestly

The Spirit-world is learning, better what your world needs, and they are carnestly 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 me-diums, while there are others who need the spiritual manifestations on the physical plane. We see that the people are very desir-ous to see the faces of their departed friends, therefore the Spirituaring many therefore the Spirit world is preparing imany mediums for this peculiar form of mediummediums for this peciniar form of medium ship, which is not new, but the 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 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. H. HIX!

APE. BLUNT, P. M., Cleveland, Tenn.

I have cultivated the Japanese Pea the past year, and raised them at the rate of 200 bush-ela to the acre. The ploom excels buckwheat; for bees.

F. E. HARDWICK, J. P., Bradley Co. Cleveland, Tenn., Jan. 23, 1874. ...., n102t.

The Little Bouquet Orphan's Fund.

This fund we propose to use for bending the little gem of beauty to orphans in symany different families as the donations will pay for Dr. G. Bloede, New York City...... Elizabeth Young, of Champaign:. ..., .25 Who will next be inspired to a similar deed

of noble charity. We shall report.

Passel to Spirit Life

Notices for this Department will be charged at the ate of twenty cents for line for every line exceeding wenty. Notices not exceeding versenty lines published grainilousig.] Australia and a state of the state of the

Departed this life, on the morning of Jan. 28th, 1874, INA, second daughter of George C, and Sarah Onepman. n the 11th year of her age. Many friends convened to hear the first spiritual corrices over rendered in the place on such an occasion. The utmost interest and feeling was manifested by the The uncest interest but itsting was manned in a but and a but a but itsting was manned in the stay and bad liven peacefully and calmiy. Although short her stay and was much beloved by all who knew here, i.e., S. C. HIP POSTON CHARLES AND CHARLES AND

Passed to spirit life, on the morning of the Sta of May, Luwa, the youngest, daughter of Finley Letta Mc-Arthur, aged 18 years and 20 days. : Her vickness continued for two years and six months. She longed to be free, and be with a loved brother that Lad gone on before. She was loving, sind and teader.

M. R.S. JII LIA: M. CA RPENNTER, SPIRITUAL Illairroyani and Psychometrial, cramines, per-son sby lock of hair, detecting with remarkable certain-ty the causes of disease and prescribing appropriate remedies; size delineates character with creat accuracy, inclose lock of hair and \$5. Address, 65 Washington ave., Cheless, Mass. ST Sees patients personally at has Boston offles, 45 Reach st., Tuesdays and Thursdays. vionilu

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Ani to supplies direct romate Lastern along, Cold. Sach a Magazinel is meeded. Literature and the Arts, in combination, are not represented to day in this country. Its terse, compact summary of <i>itterary</i> and artificial intelligence, with its solendid <i>Mistgrated</i> .	AGENTS WANTED EVERYWHERE: OIROULARS, and Agents' Terms, sent FREE, to any address upon application to proprietors. Address HULL & OHAMBERLAIN,
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Cru/s, Agents wanted, Enclose money or P.O. or- der to M. GARLAND WALKER, Editor and Propr., Reom 59, No. 157 LaSalle St., Chicago, Ills, 11, 11, 11, 11, 11, 11, 11, 11, 11, 1	ROBT. B. FARSON,
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### RELIGIO-PHILOSOPHICAL JOURNAL.

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

### BY A. J. FISHBACK.

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 influ-ences, association, education, habit, and so on, that caused the sad, premature death of Broth-er------, so we see clearly that the influences of birth, education, etc., 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 Educationizm. frightful theology of Psesbyterianism. What, then, was the essential, obnoxious feature of the discourse under review?

We answer, it was void of hope for the de-parted. 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 gravel 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 hetter than this to offer in this sad case? - The speaker descanted largely upon the weaknesses and frailties of our common humanity, and the awiftness of human life. But not a word didhe say about a God of love-a God of pityl Infinite mercy was dead above, and the Father of all, the source of unbounded love was without compassion. Thank Heaven, thought I, if the Presbyterian God is void of pity and compassion for the weak and erring. Presby-terian 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, fratricide, 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 hor diminished. Those whom God created to be saved, can not be lost, and those to be damned, can not bo saved! And hence if Presbyterianism is true, it is as clear as the noon-day sun that God created our deceased 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 did! Would to God we could ctop here, but we can not. What then? Why, this awful creed teaches that the Father of all created this man not only to be what he was and do what he did, but to be a demon in hell forever t and that, too, for God's own Glory I I

Now, with this creed before our Rev. Broth-cr, is it any wonder that he preached, on the occasion to which I allude, such a dark, Godand cheerless disnnlega

### Nature's Interior Unfoldings. BY D. G MOSHER.

### NUMBER TWO. This earth must be considered as an infinit-esimal 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 of organic infinitesimal of a human organization, yet, this atom, molecule, or organic infinitesimal, is compara tively a "atupendous whole," embracing all the parts, pharaphernalis, planetary systems, worlds with their inhabitants, and the incon-ceivable variety of animated existences from

the mastadon 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, develop-ment 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 only made up of germs 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 infinitesimals 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 coroboration 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 ideas as relates to this earth, and consequently the same must apply to all other carths 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 part. Each planet is an atom. Each inhabitant is an infinitesimal intellectual entity; and each of these is instrumental, in some way, in the con-struction, formation and elaboration disworlds, as parts of a universe, and a universe is a part of the "supendous whole," which is formed of numerous universes, and, consequently, in formed and elaborated, virtually, by the ani-mated 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

was done, but Florence had vanished. Only the medium, in her black allk 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 being found entranced as before. Another sitter 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.

# Poices from the People.

NEW YORK,—Robert Winthrop writes.—Please tell ns 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 engressed 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 seize upon such a percon's organisti, and manifest spirit power through such mediandship.

The crystel serves the purpose of harmonizing the mind—ony object of equally fascinating beauty would serve the came purpose,-ED. JOURNAL.

HANNIBAL; N. T.-Mrs. E. Largelere writes.-My Woodhull friends say to me when I quote the Journary that you dars not preach what you practice, but so long as its preaching and the teaching is all right, I am eatistied.

OKOLONA, 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 Spiritualism, you will have done a good work for which all true Spiritualists, and truth loving people will thatik

ALBION, NEB.-Hiram J. Rice writes.-We had another circle last night, but had no manifes-tations 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 require certain nights to commune with spirits, or will any night do? Has the atmos-phere any thing to do with Spirits communicating? It is always best to continue the circles in the same room. Meet regularly on the same pights 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. Barns, M. D writes BROOKLYN, TEX. -- R W: Burns, M. D writes --Although the JournaL contains and maintains some ideas I do not indorse, yet it is the most peculiarly interesting paper I ever read. It is like a visit from an old friend, and when it fails 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. I'm always impatient to get it. I think I will take it as long as f live. To lay aside all other claims that it may have upon the respect of all good people, its course upon the subject of "freelove," that foul blat, the licentious offspring of raviched honor and criminal lust, would be sufficient commendation. sufficient commendation.

ALTOONA, KA.-Wm. Witten writes.--I like your hold, independent style. Your writers are mostly persons of advanced ideas, who are willing to be criticised, as well as criticise the acts of others. I like it because it provokes deep thought in the minds of its readers. T 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 be convinced, but must have the most positive evidence. If your Spiritual Philosophy is ine, 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. Jours 1.5.1 1.1.2011 NAL. 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 figurishing condition, and has not changed its title to one styling it a Liberal Ofganization, as was erroneously indicated in the communication of one Richard Roberts published communication of one Richard Roberts published in the Jougnan of the 18th ult.: nor is the society at all inclined to accept, uphold, or even to toler-ate the anti-progressive and unwholesome doc-trine of Moses-Woodhullism, as is very unjustly alleged by John Mayhew in his letter, also pub-lished in your issue of April 18th. As a body it is strongly opposed to the promisculty theory, and as strongly in favor of a strictly Monogamic mar-riage relation. All here who read the JOUBNAL are well pleased with the decided stand you have taken against Woodhullism, and heartly wish our excellent paper and its worthy editor an abundant 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 1984 Broadway, New York and Medical Temple at 1984 Broadway, New York City, we have formed a circle for the scientific in-vestigation of Spiritual subjects; and the re-euits thus far are tiruly worderful, and when fully tested, will be given to the readers of the JOURNAL. It, was through the medium of the JOURNAL It, was through the medium of the JOURNAL that an old Chicago medium, Dr. Morell, found us, which shows the importance of all Siritualists patronizing and extending the circula-tion of the JOURNAL. The fearless and radical manner it-handles all progressive subjects meets with great favor among the Gothamites. The leading Episcopal Church of N. Y. City, has a capital of \$30,000,000 of filthy lucre to save the souls of its members, and in the aggregate many souls 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 heav-ens, hells and purgatories, and commune with an-gels, without the help of priests or penniés. If the Nezarene was now on the planet in the form, he would swing his hat and shout "amen," at the rapid growth and ultimate universality of unpriced bitters? our glorious Spiritual Philosophy. N. G. Fields, of Keota, lows, writes, "I thank N. G. Fields, of keota, lows, writes, 1 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 Eadus, of Strea-tor, III., says there is at last a well defined differ-ence of views between Spiritualists. H. Rockway, of Vicksburg, Mich., says it is somewhat amusing the source of blass. I ence of views between Spiritualists. H. Rockway, of Vicksburg, Mich., says it is somewhat amusing to see the squirming among the clergy of his place index the load of Journal's 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 permee 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 rejoics in the course you have taken in regard to the new 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 faculties, that we may aspire to hold communion with spirits of truth and purity from the higher faculties, that we may aspire to hold communion with spirits of truth and purity from the higher spheres of the Spiringfield. III, asys that he is glad that we, without fear, favor, or affection, stand up so nobly and mainfully for what we concelve to be true, just and right. Mirs, James Gould, of Bangor, Me., says Spiritualism is answering to the call, "Owward March," in Maine, Your paper is our appreciated medium to advance truth. W. A. Child, of Sutaw, Ala., writes, "I write to beg of you not to stop my paper; for, Siz, "

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." a little longer, and I will most assuredly send yon the money for it just as soon as I possibly can." It is in such cases 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 manly course in show-ing up to just contempt, that foul, dark and damning doctrine, known as Blood, Hull and Woodhull excreteence. Julia Cleveland, of Heri-con, Wis., says her heart bloeds for those poor darksned minds, whose animal instincts have so overcome their reason, that they mistake the clammering of their animal passions "for the voice of God in the soul." Theodore F. Price, the in-spirational speaker and poet, has just fullahed a course of three lectures at Moline, Ill.; he also gave two lectures at Dart's Hall, Rock Island, Sunday, May 10th. The lectures were well at-tended at both places. Since leaving Chicago, Mr. Price has given a course of three lectures at Joliat else one et Morrison III. At the former "tended at both places. Since leaving Chicago, Mr. Price has given a course of three lectures at Joliet, also one at Morrison, III. . 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 his home in Leaven-worth, Kansas, where he anay be addressed. C. E. Atkins, of Pine Bluffs, 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 retute the mass of tee. transpiring. We can not refute the mass of tea-timony, yet it would be more satisfactory if we could see such ourself. I frequently hope that could see such ourself. I frequently hope that spirit intercourse is a fact; wish I could know it." M. G. Higley, of Decatur, Neb., writes that our religion-Spiritualism-is being eagerly examined by the people. He says some of the orthodox only date read the JOURNAL "on the sly." Poor slaves, they date not be otherwise than obedient to their master, the clergy. Henry Bistard, of Nashville, Tenn, sends for Babbitt's Health Guide, speaking of his theory of healing in a very favora-be light. Bome one sends for "Death and After Life" from Wayauweers. Wis, but riveano name. ble light. Some one cends for "Death and After Life" from Weyauwega, Wis., but gives no name. Maris Phillips writes expressly to thank us for de-nouncing: the infamous Woodhullism. J. W. Geer, of Algona, Mich., says that each additional number of the Journal is better than any that precedesit. Haldam Garland, of Dubuque, lowa, sends an articlé elipped from a European paper, where two persons imitate the Davenport Brothers and other mediums. Their performances are ex-traordinary, 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 arti-ficial means to produce genuine spiritual manifesficial means to produce genuine spiritual manifes-tations. Mr. Garland wants to know what will be the condition of the Bender- family in the Spiritworld. 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 effects of good deeds. The latter is only an antidote for the former. When they learn to do

antidote (or the former. When they learn to do good, then they will progress. Sister D. W. Lacy, of Pultneyville, N. Y., wishes our readers to be-ware of one Erol. Owen, who has sham photo-graphs which he exhibits as spirit-pictures, and then presents there to the rabble, boasting how he has fooled Spiritualists. He is the biggest fool bimedic He will beer source source one.

he has fooled Spiritualists. He is the orgest fool himself. He will learn sense some day. Sarah Ann Eogle (gives no address) writes lamenting the death of Judge Edmonds, but thinks he will appear in greater grandeur hereafter than ever be-fore. N. Perrin, of Lena, III., speaks in high terms of O. J. Simmons in the discussion of scien-tific subjects—viz: the Origin of Life: Nature's Waste and the Origin of Species. W. W. Tucker, of Wasterhown, claims that mecent or theoried in

Waste and the Origin of Species. W. W. Tücker, of Watertown, claims that precept or theories in morals are always in advance of practice. Such is undonbtedly the case to-day, to a great extent. Each one aspires to do good, but atrange influ-ences or circumstances lead them astray. The as-pirations 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 in-sufficient to do it. What is true in that respect is also true when anniled to yourself. You expire to

also true when applied to yourself. You aspire to

McCord, of St Louis, Mo., writes, "We are going to have a Spiritual Jublice here, Brother Pren-tice is to be the speaker; a good time is expected. to have's spiritual Jubice Liere, Droker Frei-tice is to be the speaker; a good time is expected. Mrs. S. A. Rogers Heyder, of Haverhill, Mass., says that our opposition to Woodhullism has made the JOURNAL popular. Loyal Griffin, of Mound City, Ka, deplores 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. Peachey, of Telegraph City, Cal., speaks in high terms of C. Faunie 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 Albion, Neb., formerly a skeptic, has become a medium. The spirit apoke through him at the first circle. A. Eldebach of Indianols, Tex., would like to have a good heal-ing and test medium visit that place. A. J. Cal-houn, of Cimarron, New Mexico, desires to knew if test mediums can tell anything about living per-sons, by having their names and address? Some-times, if the names and address is in their own head writing. A look of his is negerable. E. sone, by having their names and address? Some-times, 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 Ful-ler, of Oak Grove, Texas, prays that we may up-hold 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 2023 inches, painted through the medium-ship of Mr. Gifford. J. C. Potter, of Elyris, O., says he shall continue the good work until he can number the Journyar's by dozens that go to his office.

MAY 30, 1874.

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AND TAN, ask your Druggist for Perry's Moth and Freckle Lotion. Which is harmless and in every case infallible. Also, for his improv-ed Commons and Pimple Remery, the great Shin MEDICINE and Finness Reampy, the great Shin MEDICINE for Pimples, Black Heads or Fleah-worms, or consult B. C. PERRY, the noted Skin Doctor, 49 Bond St., New York. v16n6t26

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### Special **Jotices**.

#### Attention Opium Esters!

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The remedy is hermicas, and not unpaletablo.

She makes this generous offer for the double purpose of introducing the remedy, and for ging the cure within the reach of the poor-

COUTSO? To me, it is not. And for the same reasons that we throw the mantle of charity, over the creat weakness of our departed Brother, and "the sin that so often beset him," so do we throw the mantle of charity over the Rev. Brother, notwithstanding the creed in which he believes, and the miserable theology he preiches.

But here the sincere seeker after truth inquires, what better views of God and the after-life has Spiritualism to offert

We answer; the whole universe-all space, fime, and worlds every nook and corner-in full of God; and God is love. Spiritualian declares the Divinity of all things; and especially, that there is a spark of Divinity in every man. This Divinity is the core essence of the human soul, and is imperishable, incorruptible, and eternally pure, beautiful, and good, Wherefore, there are no devils only as men and women make themselves devils; neither are there any hells only as we make them, each for himself.

The whole universe-terrestrial and celestial -is infinitely good, per se; and, in whatever part of it we may be, we have just as much hell as we deserve, and just as much Heaven as we have earned; this and nothing more.

The speaker said "there is hope for the liv ing while they live," and Spiritualiam says, Amen. But hear yel Man is immortal, and shall live forever. "God is not the God of the shall live forever. dead, but of the living; for all live unto Him? forever. ; Hence,

"Hope springs eternal in the human breast, Man never is but always to be blest."

Our departed Brother has entered the Spirit trough morally and spiritually just as he left death was caused by intemperance. That was his great weakness, and I pity him, from the bottom of my heart. Thank God, it is not mine; but have I none. Who has not? But because our departed Brother had this terrible appetite to contend with in this life, must he be so forever? Must he grow worse and worse sternally? Presbyterianism says yes, but Spiritualism says no. What then? Let me as sure the bereft widow and friends that, not only from reason, nature, and common sense, but from many Spiritual facts and demonstra-tions; we know that the next life is one of continued growth, reformation and progress, and that too, not for Presbyterians only, but for all mankind. Hence the departed \_\_\_\_\_ so dear to his mother and friends is infinitely deater to God; and in time by growth in knowl-odge and goodness will rid himself of all earthly stains, put on the white robe of purity, and become a bright and happy spirit, or child of God.

He will not always live in darkness: for as the morning sun vises out of the darkness of night into the splendor of noonday, so will he arise out of the darkness of fleshly sin into the ineffable brightness of angelic glory. And per-adventure when the Rev. Brother has endd his imperfect earth-life, this same Brother, brighter than the stars, will be one of the first to meet him at Heaven's gate; and in the name of our Bountiful Giver welcome him to all the rights and privileges of the "endless life, liberty and happiness of the Summer-land." "fand now abideth Faith, Hope and Charity, these three; but the greatest is Charity

Olyde, Ohio.

MOSES-WOODHULLIEM IN A NUT SHELL, with an Appendix-49 page pamphlet for ten cents, by mail. Everybody should read it. Address Raligio Paul Pos, Houss, Ohicago, Ill.

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 degree. Furthermore, these infinitesimal entities and atoms, existed 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 borne in mind, that these intellectual entities and the spherical atoms, (corresponding to planets); are never asparated throughout the endless ages of eternity, only as will be hereafter explained in its appropriate place, in connection with the subject of pro-gressive 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 prime val granite is first reduced to powder by various mechanical means di-vinely instituted for the purpose, as exhibited throughout the geological changes. Earth-

quakes, volcanic eruptions, tornadoes, floods, ebbing and flowing of tides, and modes too numerous to mention, by which the pent 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 intellectualized forms. In the development of these forms the germs thereof after being first evolved from the earth's rocky formation, with the atoms or spherical germs to which they belong, are involved in so much gross, or unrefined material,-the latent animation and mentality 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 basis; thus onward until the climax or 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 regulation 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. C. Luxmore, 18, Gloucester square, Hyde Park, Eng., Miss Showers being the medium, the following test was obtained, showing the rapidity with which, under favor-able 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 handlamp from the table, and follow her at once into the dark room used as a cabinet. This

lead a perfect blamcless life, but you can not do it in all things—you find it impossible. Hence precept 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. P. Davis writes as follows to the Lincoln, Neb., *Blade*: "I see in your last evening's issue that Tennie Clafilin is in the city soliciting subscribers to that dirty sheet called Woodhull & Claffin's Weekly. ... Now I would called Woodhull & Claftin's Weekly, "Now I would advise all before subscribing to, or paying their money for that paper to know what they are do-ing. It is the advocate of "free lust" licentious-ness and debauchery. Victoria C. 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, houest-minded man or woman to read her Chicago speech, then decide what her speech here had to do with her free love, or, if you wish to see both sider of the question or, if you wish to see both sides of the question or, if you wish to see both sides of the question subscribe for the RELIGIO-PHILOSOPHICAL JOUR-NAL, published at Chicago, which shows her up in her true garb. 25 cents for three months on trial." Abner Sisson, of Anita, Ia., writes, "We appreciate the course you have peraued in regard, to the so-clal question. I think the best portion of those who think we do not understand her will soon find out that they do not understand her will soon find out that they do not understand her them-selves and will be glad to get back upon a better footing. He says that Mrs. Sisson is a good trance footing. He says that Mrs. Sisson is a good trance speaker, is controlled by pure spirits, and they all discard Woodhullism. W. M. King, of Ellsworth, Kansas, claims that the JOUENAL is doing a good Kansas, claims that the JOURNAL is doing a good work in clearing the rubbish of free-love out of Spiritualiam. He is correct in that respect, as attested by thousands in this country. He says that there is not one Woodhullite among the Spiritualists there. Mrs. Dalley, of Murphysboro, Ill., gives an account of a man, who under the influence of liquor, goes to the grave-stones over his relatives graves. He was finally arrested. Of course intemperance is the grave-stones over his course, intemperance is the greatest evil of the age. J. Swank, of Crawfordsvill, says that Jennie E. Curtner applied to Graham Grange. No. 369, but her application was rejected—certain charges being made against her. After a full investiga-tion, all the charges were found to be groundless. Mrs. Curtner is a medium, hence the prejudice. Joseph Parrot, of Oregon City, Oregon, writes that the Spiritualists of Biackamas. County, have or-ganized by electing John H. Moore, President; C. H. Hansen, Secretary; T. H. Buckman, Vice President; and A. F. Beals, Treasurer. The so-clety isloyal to true Spiritualism; and will not em-ploy lecturers who are opposed to the monogamic marriage, "They passed resolutions denouncing course, intemperance is the greatest evil of the marilage." They passed resolutions denouncing promisculty, and will soon commence erecting buildings for holding meetings. We are glad: to oundings for holding meetings. We are glad to see this evidence of prosperity on the pert of Spiritualists of Oregon. W. A. Gleason, of Lens, Or., a trial subscriber, renews, saying that the JOURNAL furnishes him the most substantial food. A. H. Darrow, of Waynesville, Ill., says that some typographical errors occurred in his article which we unblocked "Window reacting". we published. "God of vegetation" was improp-erly used for "Goddess of vegetation," "our apostie" for "one apostle," and one or two other minor errors. Mrs. M. A. McCord, of St. Louis, Mo., writes about a Spiritualistic reunion there. Mo., writes about a Spiritualistic reunion there. Several mediums were present. Bro. Prentice, of Minnesota, lectured. Mrs. McCord sang under inspiration. Dr. Doty, of Louisans, was entranced and lectured; then a stranger brother, of Ohio, was influenced to speak; others participated in the exercises. J. L. Sweet, of Athens, O., writes that the Spiritualists there have a circle which is pros-pering. The spirits materialize; their hands and write on a slate, -- a very fine manifestation. Mrs. Adele Cary, of Marilla, N. T., says there is a regiment of volunteers ready to zesist us in word and deed to put down this demoralizing influence of Woodhullism. Yes, and they are a "hundred and deed to put down this demoralizing influence of Woodhullism. Yes, and they are a "hundred thousand strong," and are constantly sending us usw volunteers. James. N. Levengood, of Pea-body, Ka., writes that he is a free-thinker, and would like to witness manifestations through a medium. E.S. Wheeler, of Baltimore, Md., rises to explain. He says that he is not in the arens discussing the question whether the universe con-elst of dissected Idealisms, or not." He don't write for Woodhull & Clafin's Woskly, hence Hud-son Tutile's reference to him was uncalled for. It was E. Wheeler, that wrote the article referred to, walle E. S. Wheeler received the castigation, E. S. Wheeler saks his name to be kept out of the arena until he obtrudes it, and he don't like to be shot and dissected by mistake. He says, "I will quietly wait until is m a Diskks," to see if i am to be neutralized"-that is dissected. Mrs. M. A.

est people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

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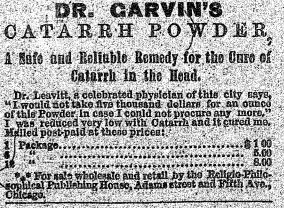
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ROBINSON, while under spirit control, on re-income in the spirit control, on re-medy. Tet, as the most peedy cure is the essential ob-ject in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a unifer statement of the set, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases. Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought as remery with Hall. Living Present-Dead Past, by H. C. Wright. disposed to think it, they would find it the explanation \$6 0 All orders, with the price of books desired, and the additional amount mentioned for poss-age, will meet with prompt attention. and the extinguisher of all superstition."-Dr. R. 04 OR Chambers. Unprecedented Demand for a new and All Spiritualists and Investigators will hall with degreatly enlarged edition of An Hour with the Angels, Astrological Origin of Jebovah-God. D. W. Hull A Discussion between Mr. E. V. Wilson Spiritual-ist, and Eld. T. M. Harris, Christian, Age of Resson and Examination of the Prophylight, another velume from Mn. Hours. Although a con-節時 MOSES-WOODHULLISM tinnation of the first series issued some years since it is 16 9 complete in itself. In his Preface he says: "About nine years since I presented to the public" a volume entitled 'Incidents in My Life,' the first edition of which was speedily exhausted, and a second was issued in 1663. During the years that have aince clapsed, although many attacks have been made upon me, and upon the truths of Spiritualism, its opponents have not succeeded in producing one word of evidence to discredit the truth of my statements; which have remained uncontradicted. Meantime the truths of Spiritualism have become more widely known, and the subject has been forced upon public attention in a remarkable manner. This was especially the case in the years 1867 and 1868, in conse-quence of the suit 'Lyon vs. Home,' which most prob-ably was the indirect cause of the examination into Spiritualism by the Committee of the Dialectical Society, whose report has recently been published. Coincident with and subsequent to their examination, a series of in-vestigations was carried on in my presence, by Lord Adare, now Earl of Duraven, an account of which has been privately printed; an examination, especially scientific in its character, was also conducted by Prof. Crookes, who has published his conclusions in the 'Journal of Science.' I now present the public with the second volume of 'Incidenta in W. Life.' which constances my parative complete in itself. In his Preface he says: IN A NUTSHELL. 25 W 30 Age of Resson and Examination of the Prophy-cies. Artificial Sommamburksm, by Dr. Fahnestock... Altee Vale, by Lois Waisbrooker. Answers to Questions, Practical and Spiritual, by A. J. Davis. Apoerphal New Testament. A Peep into Sacred Tradition, by Orrin Abbet. Age of Resson, by Taomas Faine. Cloth.... Paper. Arcana of Nature, by Hudson Tuitle, Vol. IL. Philosophy of Spiritual Existence, and of the Spirit World. A B O of Mas, by A. B. Child. Arabulat of the Divine Guest, by A. J. Davis. Aportic World. Approach Frints, by A. J. Davis. Apostic messisted from the French by Reman Astronomic Worship of the Ancients, by G. Yale... BY THE SPIRITUALISTS OF NEW HAMPSHIRE. Of hersen and claims no knowledge of the healing art, but when her spirit-guides are brought as ropport with a sick person, through her mediumanin, they never fall to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the secong-nying letter of instructions, however simple it may seen to be; remember it is not the quantity of the com-pound, but the chemical effect that is produced, that science takes cornizance of. WITH AN APPENDIX. 0 WITH AN APPENDIX. Containing Reviews of "Social Freedom," by Mrs. M. J. Wilcozson and Warren Harris." Also an Exposition of the True Character of Woodhull, Claffin, and Blood, by Dr. Joseph Treat, formerly Associate Editor of Woodhull & Claffin's Weekly. This work contains 42 compact pages fully showing the doctrine of "Social Freedom" as taught and prac-ticed by Victoria C. Woodhull, Moses Hull, Tennie C. Claffin, Col, Blood alkas Harvey and others of their faith as declared and published by themselves. To which is appended reviews of the perincious doctrine, by Mrs.M. J. Wileoxeon and Warren Harris, and an expose of 60 60 53 Science takes cognizance of. One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, about he made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease. 1.60 16 10 1.69 18 25 02 1.50 18 1.00 14 1.76 20 appended reviews of the perhicious doctrine, by Mrs.M. J. Wilcoxson and Warren Harris, and an expose of their *levrible conduct*, by Joseph Treat, formerly Asso-clate Editor of Woodhull & Claftin's Weekly, Everybody should send for the book, and read it, and when read at home, it should be loaned to the neigh-bors, that all may see what "Social Freedom" teaches, and its refutation and repuditation by true Spiritualists. THEN CLENTS purchases the work. Ten thousand copies now ready to fill orders, by mail or otherwise. 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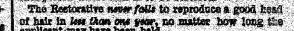
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denther: Frof. Brittan's Quarterly, is a grand work, and is a triumphant proof that there is science and philosophy in our ranks as well as in our volief. Those who think Spiritualists are illiterate and without a reason for the faith that in them, would see a stubborn argument in their way, if they should find several numbers of this Quarterly lying on the tables of every Spiritualist; and yet Prof. Brittan has to give time and labor and then not make, but lose money in carrying out his enterprise. If, one-tanth of the Spiritualists should take his work, it would become a power in the land. If I were rich, I would send him a check to pay for at least 100 copies to be forwarded regularly to moving rooms in different parts of the coun-try; one handred more to go to progressive

lergymen, etc. Messrs A. J. Davis & Co., No. 24 E. 4th street, N. Y., constitute a focus of spiritual light and of, progressive literature generally, which is of exceeding importance to have sus-mined. Wouldn't it be a shame to have no light quarters of such literature in the metropolis itself? And yet such is the lack of spirit in sustaining our own publications that, as I understand, they are sinking money every year, even though working on the most economical plan. There are Spiritualists in New York, that could make them a present of sufficient money to pay the rent of their pleasant rooms cech year, in the name of the cause, and "not linow what hurt them;" nay, they would not be hurt at all, but receive joy, and blessing, in a hetter life for doing such deeds. Why should they grasp the dollar so spasmodically, when they could build up thousands of mortals who ere walking is darkness and beautify their own immediate souls in the life which is to last for-ever. If I could send 100 works like the Lar-urtic Bouquer into worthy families, who are not able to pay for it. I would reach at least 500 reacters, and do a great amount of good. The tracts of Judge Edmonds, and others anould be purchased by hundreds, even as re-ligionists purchase hundreds of the American Tract Society publications, and should be seateach year, in the name of the cause, and "not Tract Society publications, and should be scattered broadcast, so as to proclaim our new and higher gospel of life. I intended to speak of the duty and the phy-

something in the surrounding world, which helped all variation in the direction of an ac-curate time keeper, and, checked all, those in other directions. Then it is obvious that the force of Paley's argument would be gone. For it would be demonstrated that an appara-tus, thoroughly well adapted to a particular purpose might be the result of a method, of trial and error, worked by unintelligent scents. trial and error, worked by unintelligent agents, as well as of the direct application of the means appropriate to that end, by an intelligent agent." - the back toba "Now it appears to us that what we have

here, for illustration's sake, supposed to be done with the watch, is exactly what the es-tablishment of Darwin's. Theory will do for the organic world. For the notion that every organism has been created as it is, and launched straight at a purpose; Mr. Darwin substitutes the conception of something which may fairly be termed a method of trial and error. Organisms vary incessantly; of these variations the few incet with surrounding conditions which suit them and thrive; the many are un-

"According to Theology each organism is like a rifle bullet fired straight at a mark; according to Darwin, organism like grape-shot of which one hits something, and the rest fall

wide. For the Teleologist an organism exists be-cause it was made for the conditions in which it was found for the Darwinian an organism exists because, out of many of its kind, it is the only one which has been able to persist in the conditions in which it is found."

Another assumption is that faw implies a law giver. But simply because, men make rules to govern or restrain the conduct or intelligent beings, it by no means follows that the laws of nature are also escribable to intellegence. The laws of nature are hature's uniform modes of action. If matter is eternal, uniform modes of action. If matter is eternal, its laws must be co-sternal, with it, unless matter once existed, without laws. Can we imagine matter existing without laws. By the law of gravitation, every particle of mat-ter in the universe attracts every other particle with a force which diminishes as the square of the distance increases. This is one of the most wonderful laws of "nature. "Were the matter of the universe," says Tyndall, "cast in cold, detached fragments into space, and there abandoned to the mutual gravitation of its own parts, the collision of the fragments would in the end, produce the fires of the would in the end, produce the fires of the stars. The action of gravity upon matter, originally cold, may in fact, be the origin of light and heat, and the proximate source of other such powers as are generated by light and heat." Shall we say that matter has al-ways existed, but that there was a time when there was no gravitation-when there was no attraction between particles or masses of matter? To grant the eternity of matter, as some theologians do, and to claim an origin for its uniform modes of action or sequences of motion, seem to me most absurd.

If it be said the laws of nature are eternal, but nevertheless dependent on God, since they are the expression of his will, I reply they are not, then, due to intelligence; for if they had no beginning, if they are the eternal ex-pressions of an Eternal will, they can not have been caused, can not have had an origin, and do not therefore suppose a law giver. On the do not therefore suppose a law giver. On the supposition that the laws of nature are the eternal decrees of Delty, (if such an absurd expression may be used) they are just as in-explicable as on the theory that views them simply as the eternal and necessary modes by which the action of matter on matter is performed.

Another fallacy that I must notice is that

strictly speaking, the mind of man can not have an idea of the infinite. We can not have an idea of infinite space, or infinite time. By reflection and reasoning we arrive at the conclusion that time and space are infinite; but the time and space of which we think, of which we form an idea, are finite. Standing upon the shore of the Atlantic, we look out upon a body of water that ex-tends thousands of miles, We do not see that distance. So when we think of space, we think of that which we learn by reflection has no limit, but our mind can not have a concep tion of infinite space, our thoughts are neces-sarily circumscribed. By reasoning we may come to the conclusion that there is a God eternal and infinite, but it is impossible for us to form an ides of such a being. Our ideas of God are compound ideas, made

Our ideas of God are compound ideas, made up of simple ideas of objects or qualities with which we are acquainted. Hence the argu-ment on which Descartes laid so much stress, and which Campbell and others, with their modifications, have thought so conclusive is, without doubt a fallacy, due largely to the error of regarding the idea of God as an un-compounded, and not distinguishing between an idea of, and a belief in, the infinite. Belief in a God, together with a belief in future rewards and punishments, it is said, is the only true foundation of morality, and is

the only true foundation of morality, and he absolutely necessary to prevent the world from becoming a Pandemonium. Atheism, we' are told, destroys the moral responsibility of man and extinguishes every guarantee of vir-tue. "Virtue with importality expires," says the poet Young.

But it is very certain that belief in one or more gods neither insure us sound principles of moral action, nor conscientious practice of precepts which, in any age, make up the es-tablished, recognized, moral code. The his-tory of the world attests that religion and morals, in principle, have nothing in common. Epicurus, one of the most Athelstic of ancient philosophers, was, according to the concur-rent testimony of a host of writers of antiqui-ty, one of the most abstemious and virtuous Athenians of his day, even though aversion to his teachings has caused his name, to be prohis teachings has caused his name, to be pro-verbalized for general licentiousness; and of Lucretius, the Atheistic poet as well as philos-opher, Mr. Frothingham says, "Few nohler minds have lived, not many as noble," while on the other hand, David, "the sweet singer of Israel, the darling of theologians, the man who has been extelled for his faith and piety, by many millions of tongues, was morally a very bad man, a liar, an adulterer and debauchee, a cruel conqueror who tortured prisoners of war, and a murderer.

Max Muller, in his "Science of Religion says "the fact can not be disputed, away that the religion of Buddha was from the beginning purely Atheistic. The idea of the God-head, after it had been degraded by endless mythological absurdities which struck and renelled the heart of Buddha, was for a time at least, entirely expelled from the sanctury of the human mind, and the highest morality that was ever taught before the rise of Ohristianity, was taught by men with whom the gods had become mere phantoms, and who had no altars, not even an altar to the unknown God."

It was the opinion of Lord Bacon that "Atheism leaves men to cense, to philosophy to natural piety, to laws, to reputation, all which may be guides to an outward moral virtue, though religion were not; but superstition dismounts all these and erecteth an absolute monarchy in the minds of men. Therefore Atheism never did perturb "states for it makes men wary of themselves, as look 1 1 1 1 1 1 G BATINES SINCINE to Atheism (as the times of Augustus Caesar) were civil times, but superstition hath been the confusion of many states and bringeth in a new primum mobile that ravisheth the spheres of government." a set where the set of SP Theodore Parker, a zealous opponent of Atheism, says of Atheists, "They seem to be fruth loving and sincere persons, conscientions, just, humane, philanthropic and modest men. They, are men who mean to, be just to their nature and their whole nature. They are commonly on the side of man, as opposed be commonly on the side of man, as opposed by the enemies of man; on the side of the peo-ple as against the tyrant; they are, or mean to be, on the side of truth, of justice and love. I think they are much higher in their moral and religious growth than a great many men who are always "saying to God, 'I go sir,' and never stir. 'These are men who have made sacrifice to be faithful." . If the belief in God were so salutary in moral point of view, its good effects should be in proportion to the universality and intensity of the belief. When has it been stronger or more general than during the ages that fol-lowed the establishment of Christianity; yet what scenes of horror and what spectacles of depravity the world presented during that reign of faith. Of the Byzantine empire Mr. reign of faith. Of the Byzantine empire mr. Lecky says, "The universal verdict of history is that it constitutes, without a single excep-tion, the most thoroughly despicable form that civilization has yet assumed. \* \* There has been no other enduring civilization so absolutely destitute of all the forms of greatness, and none to which the epithet mean may be so emphatically applied. The Byzantine empire was pre-eminently the age of treachery. Its vices were the vices of men who had ceased to be brave, without learning to be virtuous." Surely, belief in God did very little for morality in those days. To day, if we go among the lower classes—the ignorant, the vicious, the depraved, the outcasts of society, we do not find them Atheletic; but on the contrary, these classes are composed of the strongest believers in a God, and are the first at the approach of death, to avail themselves of the advantages which religion holds out. Morality depends not for is existence or support upon the supernatural. It is founded on the relations which exist between men. Its object is the happiness of man—not the glory of God. And we must look to secular and not to religious agencies for the improvement of man, morally as well as intellectually and physically.

in Him? Who that feels dare say 'I have no God?' The All-embracer, the All-sustainer, does He not surround you, me, Himself? Is not the heaven arched over us? Is not the earth-firm beneath us? Do we not see each other eye to eye, and does not all existance rise to your head and heart and float in infinite mejesty before you? Let your heart, big as it is, be full of the great, idea, and when you are perfectly happy in the thought, hame it what you will, good, heart, love, god. 'I have no name for it. The feeling is all in all, the name is but noise and smoke, clouding celestial glory?

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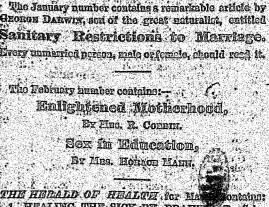
THE SAFEST CREED. By O. B. Frothingham New York; A. K. Butta & Oo. Mr. Frothing-ham is already widely known to our readers as one of the foremost minds in the liberal ranks. one of the foremost minds in the liberal ranks. The Safest Creed consists of thirteen lectures or sermons: the first gives the title to the book, then follows such titles as these: "The Radical Belief; The Joy of a True Faith; The Scien-tific Aspect of Prayer; The Infernal and the Celestial Love; The Victory over Death; The Immortalities of Man; In the latter, on page 216, he says, "The Advent of Spiritual ism saved the popular belief in immortality, from the danger, if not of total yet of partial from the danger, if not of total, yet of partial eclipse. To the multitude of mankind, Spiritnalism brought a new revelation; and the eagerness with which it was welcomed, showed the need of it that was felt." In "The Victory over Death," we select the following: "It is the thought of death that is terrible, not death. Death is gentle, peaceful, painless; instead of bringing suffering it brings an end of suffering. It is misery's cure. Where death is, agony is not. The processes of death are all friendly. The near aspect of death is gracious. \* \* \* It is death that flings open the hospitable doore and bids the crowd of new-comers to the feast of life. \*/\* \* To mortals, death still has its agonies and terrors, but the time will come when the advent of death will be as sweet as its intention." \* \*

These few extracts give some idea of the character of the book, though we have not space to do it justice,

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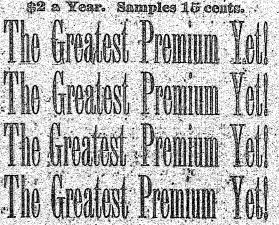
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ilege of Spiritualists to sustain their lecturers from whom go forth so many eloquent choughts and glorious truths, but my time is up. Our magnetic physicians, too, are convert-ing multitudes to the cause, both from the su-perior results of their treatment and their teachings. Our mediums imperfect as some of them may be, are the mouth pieces of heav-only wisdom-the gateway of all the light from above! Let us encourage them and help hem, and they will help us;

#### (Continued from first page.)

intence upon snow fields and ice, bergs? The lion by his sandy color is enabled; to conceal himself by crouching down upon the desert. The tiger, a jungle animal that hides itself among the grass or bamboos, finds an advan-tage in the assimilation of the markings of his body with the vertical stems of the bamboos. Nocturnal animals, mice, rats, bats, moles, etc., possess colors not at all conspicuous, and which are unobserved when a light color would attract attention, and insure their, des-truction. It is evident that animals of these opecies have appeared of every variety of color, but these have survived partly because their color acquired through centuries, has proved an advantage. So with regard to ad-vantages conferred by other qualities, size, form, speed, courage, keenness of vision, quickness of hearing, etc., giving us as a result the survival of the fittest animals adapted to their environments.

As for the arguments founded on the complicated structures of the organic world, its force has been very much impaired by the discoveries, and developments of modern colence. It is as good as proved that the from species now extinct, and they from others preceding them; that there has been a grad-ual increase in the complexity and perfection of the species that have appeared; that this progressive development has been due to nat-ural, causes; that by the same principle by valide. the pontes; and fantall pigeon came from the rock pigeon; by which some of the most luscious fruits have come from those of b, wild, blitter and, worthless kind; by which the fine breeds of horses and cattle, so much valued by farmers, have been derived from very inferior varieties. All the species now on the globs; animals and vegetables alike, have in the course of innumerable ages, been developed under natural law from the rudest, simplest forms of organic life. preceding them; that there has been a gradforms of organic life.

The most superficial thinker can not help cosing that the theory of evolution effectually destroys the force of the "design argument" which has been of such service to theology in the past. In Paley's famous illustration, says Huxley, "The adaptation of all the parts of the watch to the function or purpose, of show-ing the time, is held to be evidence that the watch was specially contrived to that end, on the ground that the only cause we know of, competent to produce such an effect as a watch competent to produce such an effect as a watch which shall keep time, is a contriving intelli-gence, adapting the means directly to that end. Suppose, however, any one had been able to show that the watch had not been made directly by any person, but that it was the result of the modification of another watch which kept time but poorly, and that this again had proceeded from a structure which could hardly be called a watch as all means

again had proceeded from a structure which could hardly be balled a watch at all-sceing that it had no figures on the dial, and the hands were rodimentary, and that going back and back in time, we came at last to a revolv-ing barrel as the carliest traceable rudiment of the whole fabric. And imagine that it had been possible to show that all these changes had, resulted, dust from a iondensy of the structure to vary indefinitely; secondly, from

the idea of a Being of infinite attributes, is proof of the existence of such a Being. A conception of the infinite, it is said, must have come originally from an infinite source. Al-exander, Campbell, and other, theologians of the sensational school in metaphysics, have adduced the idea of an infinite being, not only as positive evidence of the existence, but, as demonstrative proof of an objective revelation. Rejecting the theory of innate ideas, and regarding the senses as the avenues of all knowledge, they have claimed that the con-ception of an infinite being; when there is no archetype of such an existence in the universe, could have got into the world only by at revelation from God:

It is true the mind is confined and limited as to its materials of thinking. It can, have no ides of any object unless an impression of the object has been made upon the senses. "But the mind has the faculty of compounding, transposing, sugmenting and diminishing these materials almost at infinitum. By uniting simple ideas of real objects, it forms compound ideas of things which have no existence, such as mermaids, centaurs, satyrs, etc. So it is not true that we can have no idea of an object that does not exist, though it is true that we can have no idea of anything, the component elements of which do not exist. It is impossible for the mind to soar beyond the limitations of material conditions. The most refined, idea of the most imaginative mind can conceive of no object the elements of which are not contained in the world of matter. If we try to conceive a spirit, still our imagination can not get beyond a material image. It may be a thin serial form, with image. It may be a thin serial form, with shadowy limbs and feeble voice; it may like the ghost of Crugal, "whose corse was on the sands of Uilim," be "as light as the blast of Chromla," through it the stars may "dimly twinkle," its robes may he of the "clouds of the hill," it may "move like the shadow of a mint" and "it his a the whistline blast" or mist," and "retire in the whistling blast," or like the spirit of Trenmor "vanish like a mist that melts on the sunny bill," yet any one can see that the conception is that of a being com-posed of material, however attenuated or sub-

tile it may be. Now the idea of a God illustrates in like Mow ane loss of a could mustrates in fike manner, the statement of Shakespeare, that the imagination "bodies forth the forms of things unseen and gives to airy nothings a local habitation and a name." Our ideas of God arise from reflecting on ourselves, con-templating, our own-intellectual and, moral qualities, and ascribing them to an imaginary Being, beyond the range of the senses, and connecting this being with the operations of nature. And the conceptions of God, I hardly need say, will always correspond with our moral and intellectual development, because, as Schiller expresses it, "man paints himself in his gods," or as the Germany philosopher, Fuerbach, says, "man projects himself into objectivity." "God," says Luther, "is a white sheet of paper which contains nothing save what thou hast written thereon." Jupiter, a brave and amorous Greek, was a projection of brave and amorous Greek, was a projection of the Greek mind. Jehovah, a partial, change-ful, windictive being was a representation of the Jewish mind, in early times, as faithful as though reflected from a mirror. It is true there is no archetype of God in

the world. Neither is there an archetype of a mermaid or estyr, yet we have an idea of each. The imagination which unites the body of a fish and the head of a woman, can unite the, power of the human body, the wisdom, love and goodness of the human mind in an imimaginary being, augmenting and magnifying these qualities indefinitely, and call the being God

If an infinite being exists we can have Faust.—"Mistake me not, you angel. Who no idea that corresponds with him, for, dare name Him? And who can say I believe a go white the best white the train a

I will conclude this discourse with a scene from Goethe's Faust:

Margaret.—"Promise mo, Henry." Faust.—"All that I can." Margaret.—"Are you religious? You are a ood msn, but I think you do not go to huich?"

Faust.—Leave that, my child; you know I love you, and would give my life for my love. I wish to rob no one of his faith. I would hurt no one's feelings."

Margaret .- "That is not enough. You must have religion." Faust.—"Must If"

Margaret.—"Alas! I can not influence you, and you do not respect the sacrainents."

Faust.—"Indeed, I do!" Margaret.—"But not with love. And you have not been at mass or confessional for over

so long. Do you believe in God?" Faust.—"My dear, who can say I believe in God? Ask priest or philosopher, and the answer is like mockery." Margaret .-. "Then you do not believe in

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