Eruth wears no mask, bows at no buman shrine, seeks neither place nor applause : she only asks a bearing,

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FANCIES AND FALLACIES ABOUT GOD. A Discourse Delivered Before the Free Religious Society of Chicago.

BY B. F. UNDERWOOD. How knowest thou sught 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 sught that my ove can decern Your God is what you think good. When the light pours on in its flood.

"Whep the fish swims out of the water, When the bird soars out of the bine, Man's flought 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 Such negative criticism would be 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 departments of speculation. -Mill, on Liberty,

No subject, by reason of its sacredness, can claim exemption from criticism. "Question, with boldness even the existence of a Godwrote 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 wesk nesses and inconsistencies, without attempting to present any positive views as to the charac-ter and attributes, or even the existence of

Deity.

Theology teaches that there was a time when God aleas existed. Not a sun, not a planet, not a satellite revolved through all the measureless acids of space. Possessed of infinite power, able by a dictatorial word to summon s 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 s own thoughts . Me sole deni zen of illimitable space. At length, after a period that can be spoken of only as beginning less, he aronsed from his masterly inactivity. by a magic flat, exercising for the first time his splendid powers, "created the heavens and the earth." According to the theological view which makes God the author of everything save himself, there was a past eternitya 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 Jehovak; 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 gleam 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 governor 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 render him perfectly contented. New desires are inconsistent with perfect happiness. Deity desired a universe. Had he been all sofficient 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 creation; 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 far 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 neither experience nor analogy can be adduced in its savor. "All things," says the devotee, "are possible with God." Supposing this to be the case, there is no reason to believe that the matter which now exists was ever brought from momentity. 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, "Oan God make a
three-year-eld colt in a minute?" Certainly
not, And he who says his universe was made,
from nothing and to relieve himself of the la-

bor of giving a reason for his belief, declares all things are possible with God," only that his reason is in bondage to his the-ology. Rr nilulo nilul fit was taught as a maxim by the profoundest sages of antiquity and it commends itself to the unperverted mind

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 deinands theology give up either the personality of God, the absence of which surely implies the absence of intelligence or the omaspresence of God, the surrender of which involves the surrender of his lotinity. If he is not personal. how can be possess a distinct individual in-telligence and character? If he is personal, is he not necessarily limited & "Personality is a selfhood," says Strauss, "Ienced in against 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 personality like that of man, is to deny a personal 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 devotee, 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 whether God is a personal 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 tor-tured 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 unhappi ness to man?"

Continuing our inquiries we might sak the theologian to tell us how, consistently with his theory, earthquakes are permitted to swallow up cities or volcanoes 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 aweep over prairie and rage over oceans, destroying houses and crops on the land, and ships and merchandise and human life on the sea? . 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 be kept in allivery, whole nations trodden under the heel of tyranny and vast regions of the globe enveloped in mental and moral dark-

ness? 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 agonia's 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 dew drop 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 cruelty. If he possessed the power to educate and develop his child without such means, the infliction of pain would surely indicate cruelty. 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 imiverse, without using evil as a means, but 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 good? Pain is not less pain because it is useful; murder is not less murder because it is conductve to development. There is blood

upon the hand still and all the perfume of 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 when God alone existed, that he made from nothing, 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 constitutions, 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 Dovil in reptilian form? Whence the Devil? Was he an angel of light who kept not his first estate, who rebelled against his creator, and who in punishment therefor was hurled from heaven? The Christian 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 he hand of God, was not God the author of his desposi-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 Pperfect being and sinned, does it not follow that a perfect being can be the author of evil; that imperfection can come from per-Yection? 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 himself 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 negative, in his constitution? Does not imperfection imply evil? But if the angel were an imperfect being when he came from his Maker's hand, was not God 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 created 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 said, and therefore it is inferred that this universe must have been created or fashloned by

Nothing could have come by chance, it is 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 unimportant. If he is a substance, a material or spiritual being, there must be order, harmony and adaptation (or fitness) in his divine nature to enable him to perceive, reflect, design 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.

f-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 easential nature of God, must be the eternal

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, hasmony and adaptation are inde-pendent of design in the divine mind it is cer-tain 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.

If the order, harmony and adaptation in Delty, 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 ceaseless action of self existent matter in accordance with an

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 suppose that it should possess the power to form suns and planets, and to construct that great ladder of -life that reaches from the lowest forms of the vegetable kingdom, up to man? much more wonderful that an infinite being should exist without any cause -a being who is infinitely more admirable than the universe

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 the eternal, without knowledge, his plans must be eternal, without knowledge, his plans must be eternal, without everything, if no addition can be made to his plans are not eternal, if from time to time new plans originate in his mind, there must be an addition to his knowledge; and if his knowledge admits of addition, he must be finite. But if his plane had no beginning, if like him-self they are eternal, they must like him be independent of design. Now the plan of a thing, we have stready seen, is as much evidence of design as the object which embodies the plan. Since the plans of lanty 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 evidence of design as the universe itself, and since the former is no evidence of design, it follows that design dannot be inferred from the existence of the universe. The absurdity of the a posteriors argument

for a God consists in the assumption that what 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 in accounting for the position of the earth. Whatever exists must have some support, he The earth he imagined resting upon the said 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 reason-

ing is apparent to a child.

The Theist says order, harmony and adaptaion 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 whatever 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 intelligent designer, that the order, harmony and adaptation in a supposed Delty 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 filness 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

T. 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 satisstop,"

"The proof of the existence of a God de rived from the external universe, as perceived through the senses, is " says Fichte, "impossi-ble and contradictory."

Works of art are evidence to us of intelligence, 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 existence 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 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, however counter, is not inconsarily evidence—is not evidence a provi 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 is some analogy between some of the productions of nature with whose cause we are unacquainted, 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

As Atkinson says, "Man designs, Nature Unquestionably there is the appearance of design in some of nature's productions, but the design evidently exists only in the human nind. "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 nature as a mirror wherein are reflected the properties of his own being." Man calculates, contrives, forms plans, and uses means to accomplish 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, forgetting that contrivance and the use of means

imply ignorance and weakness.

In like manner because man has intelligence 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 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 sffirming God's existence, we but indirectly affirm our own; hence, anthropology is the true key to the

The complicated and beautiful forms of nature 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 design argument, nearly all their force and appo-

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 we reply, it seems to us more reasonable to believe that the coverings of animals are determined by the temperature and other natural conditions, than by the foresight and skill of a personal Being, that in the struggle for life those with the thickest for, 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, 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 for a cold climate. 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 reasonsble 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 probe bly produced the timid disposition that it possesses. If unable to get out of the way, quite likely it would be more courageous than

it now is.

Instead of supposing cath 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 catch mice than others, whence they throve and persisted in proportion to the advantage over their fellows thus offorded them." 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 carnivors the advantage is for the one that has good claws, strong teeth, supple and vigorous muscle. To those animals such color as best serves them to escape from their foes or to spring upon their prey, is a decided advantage. Hence we should appect to find desert colored animals in deserts. Such is the case. The animals and birth in Such is the case. The animals and birds in the deserts of Africa and Asia resemble the average color and district in which they abound. Rev. Dr., Tristram in his Ornitholoabound. Rev. Dr. Tristram in his Ornithology of North America says, in the desert without exception, the plumage of every bird, whether lark, chat or sand grouse, and the fur of all the smallest animals and the akins 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 exponentially the struggle of the same of th

#### Extracts from our Exchanges.

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

#### THE OAKLAND MYSTERY.

More Wonderful Demonstrations in the Clark Mansion.

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

OAKLAND, April 23th.

\_\_\_\_\_, Esq , Chronicle office, San Fran-cisco:-Come over at once; spirits particularly lively again last night. Bring your friends. We give you possession of the house to do as you or the devil pleases. Last night's perform-

The Chronicle man seized his overcoat and fled for the Oakland boat. Arriving at Castro and Sixteenth streets he found a large crowd in front of the house, eager and anxious to get sight or sound of the mysterious influences. Men 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 one but his own personal friends, and so no one but his own personal friends, and the throng failed to see the effects of the wonderful doings upon the walls and bannisters.

MR. CLARK WEAKENS AT LAST.

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

Reporter-But tell us, Mr. Clark, what the yow was last night-what did they do?

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

THE FIRST VISITATION.

Reporter-I suppose they all came here to wait for the manifestations and see for them-

Mr. Clark—Exactly so. We all sat in the parlor about 7 o'clock waiting for something to come, but nothing appeared. We sat and sat, but there was no sign of snything for an hour. Finally Dr. Eells began to grow impatient and thought of going home. Indeed, none of us had any idea that there would be anything. All at once there were three tre-mendous 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. Eelis started for the dining room. The rest of the company followed. The moment we got outside the parlor door and into the hall Dr. Eells ooked up and shouted, "See that chair!" looked and there was

THAT DEVILISH CHAIR

at 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 excitement after that. We went out into the diningroom and to the rear of the house, where we made a critical examination of the passage-way underneath the house, but everything was so-curely bolted and barred, just as it usually is The thumps were not repeated, but, though we did not happen to be in the room at the time, there could be no mistaking them. They sounded exactly as if some one was beneath the floor pounding against the beams with a muffled sledge-hammer.
Reporter—What was the next thing you saw

Mr. Clark-Well, we all went into the parlor and waited for ten or fifteen minutes. Dr. Eells and the others who had not seen anything before, were very much excited and stood talking the thing over. The ladies had not yet retired; and they were in there too.

A LIVELY HAT BOX.

Pretty soon the bells all over the house be-gan to ring. This little silver gong stood in the china closet, and gave out a succession of peals which sounded all bear the house. Some of us started out again to the dining-room, when all of a sudden two boxes—one of them a hat-box—and a small basket came bounding over the 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 afterwards the big stuffed chair up these 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. Bells, for instance,
soon after this took his hat and left; he could not stand it.

THE DEMONSTRATIONS UP STAIRS.

Indeed, there were two or three that left about this time. 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 crash and fell directly against the bannister. The bureau is mahogany and very heavy. The drawers alid half way out when it fell forward and the glass became detached, but not a thing was broken. Some of us straightened the bureau up again and moved it back again to its place. My daughter said, "Pa, you'd better put a chair there, or, if you don't, they will throw the bureau and all down stairs." I took her advice, and moving the bureau away, put in its place the same stuffed chair which went flying down the stairs before. In an instant the chair again went whirling through the air, and landed at the bottom of the stairs. This and landed at the bottom of the stairs. This time they broke one of the legs oft, and I carried it out to the wood shed and left it. That chair didn't annow 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. MR. OXLAND'S FLYING TRUNK.

And now I come to one of the most wonder ful of all of last night's doing's. It was about 11 o'clock. The ladies had all retired, hoping that the devils would let up long enough to enable them to get some rest. Oxland's furni-ture was particularly animated, and sleep, of course, was out of the question. Finally, he got mad, got up and came down stairs. Before doing so, however, he carefully closed his door. Bayley was in his room, with his door open. From his bed he could keep his eye on Oxland's door all the time. Oxland had not been down five minutes before a huge trunk 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

the foot of the stairs. This trunk was Oxlast's. It stood in his room, and was filled with books, painter's materials, paints, bits of canvass, and all that—you know Oxland is something of an artist. The trunk was heavy —more than one man could begin to carry.

Reporter-How did the trunk get out of Oxland's room?

Mr. Clark-Ah; that is a conundrum! 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 scratched, but the trunk itself was broken to

THINNING OUT THE SPECTATORS.

Reporter-What effect did this demonstra-

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 somewhat nervous myself. Besides, I wanted some help to pick up the things. Once I know I carried the hat-box back to its place and it came flying down 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 considerable of a crowd outside the gate, and, by the way, they all heard many of the demonstrations; but at the time I now speak of, every soul had gone away.

THAT HORRIBLE, HORRIBLE SCREAM!

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

Oh! my God, that wild, horrifying shrick, 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-My daughter was nearly in hysterics. "Oh! Father." she said, "that horrible, horrible scream. For God's sake, what was it? Oh Father, I saw her face—that woman's 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.

SHAT 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

Reporter-What was this terrible scream

liket Mr. Clark-Oh! don't ask me to describe it. It was the last despairing cry of a drowning woman. The wildest yell of anguish and suffering that it is possible for the human throat to utter could not approach this in intensityits thrilling tone. Ah! I never want to hear

such a cry as that again.

Reporter—Have you heard any sounds since?

Mr. Clark—Nothing since that awful scream.

That was the last. Reporter-What effect, besides a terrible

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

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

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

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The Rise and Progress of Spiritualism.

From the Brighton [Eng.] Daily News.

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

Modern Spiritualism is said in spiritualistic literature (see the Hon. Robert Dale Owen's "Footfalls on the Boundary of Another World." London: Trubner and Co.) to have taken its rise more than twenty years ago in Hydesville, New York State, through the mediumship of a little child Miss Kate Fox, now the wife of Mr. H. D. Jencken, barrister at-law, Goldsmith buildings, Temple, London, E.

Noises were heard in the homely farmhouse, more especially at night, and in the chamber where Kate Fox slept with her little sister Maggie; the first explanation of the purzled 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 Fex 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, Hydesville had been in an excited state about the noises, which had been heard by many; but when, after digging in the cellar, a skeleton was found, and it was remembered that a pedlar had mysteriously disappeared some years previously, the excitement reached its highest pitch, and the position of the earlier-tenants was rendered anything but enviable, though of course the statements made by the raps would have had no weight in a court of law. The noises further told the Foxes how to sit round the tables, to give the alleged unseen 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 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 or LIGHT, there being some hundreds. Spiritualism in America has two leading weekly newspapers—the BANNER OF LIGHT (Boston), and the RELIGIO-PHILOSOPHICAL JOURNAL (Chicago); there are several other periodicals.

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

According to the reports in the Spiritualist According to the reports in the Sparitualist newspaper, there has been much excitement among the faithful during the past few weeks. Mr. C. F. Varley, F. R. S., the Atlantic Cable electrician, describes in its pages how he tried some curious experiments a few weeks ago, by passing an electric current through the body of an entranced medium, while a spirit which had the state of the described by means of with inhad "materialized" itself by means of wital invisible emanation taken from the sleeping girl, appeared in the drawing room of Mr. J. G. Luxmoore, of 16, Gloucester quare, 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 Quarterly Journal of Science, and of the Chemical News, stating how he held the hand of the same entranced medium, while the spirit afood by her side and looked at him smilingly. These are astounding statements, made by men who have everything to 'ose and nothing to gain by their testimony, so that it is clear that in Spirituallam we have either the grandest truth or the most diabolical devices or important that has regulated think. lusion or imposture that has perplexed thinking men in the present century. It is not our business to decide what Spiritualism really is, but men of science ought to settle the ques but men of science ought to settle the question, and we think that the Royal Society and the British Association are greatly to blame that they do not give the public authoritative information on the point; it is their duty to do so, and they have shirked the responsibility.

These particular we have collected for the most part from the Sparticular newspaper, a scientific journed, published by E. W. Allen, 11, Ave Maria lane, E. C. The Spiritualist is the oldest newspaper connected with the

11, Ave Maria-Iane, E. C. The Spiritualist is the oldest newspaper connected with the movement, and among those who have contributed to its columns are Mr. C. F. Varley, F. R. S., Lord Lindsay, Mr. A. R. Wallace, Mr. William Crookes, F. R. S., the Hon. A. Aksakof (Russian Imperial Councilles at St. Petersburgh, and Chevalier of the Order of S. Stanialas), the Baroness Vay (Austria), Prince Wittgenstein (Wiesladen), and barristers and literary men. Spiritualists are now getting up a semi-public testimonial to the editor of this

journal, who has neglected orthodox scientific literary work the last five years, in order to at-tend to Spiritualism; about £300 have been guaranteed within the past few weeks, and it is anticipated that the total amount will reach

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 serioue subject. Science ought to deal with it authoritatively.

#### The Devil.

BRO. JONES .- Please allow me a little space in the good Journal, to give Rev. Ed. Beecher some important advice. We all know that the Rev. doctor has been giving expression to his thoughts in the Christian Union (?) to prove that many old writers on religious matters (the Christian religion), in the dark ages, did actually believe that their benevolent God, who is not willing that any should perish, but that all should have life, did really so order things, for "He maketh all things after the counsel of his own will," that he should have the pleasure of seeing a great majority of the souls he created, forever tormented in a burning hell. say this is the great effort of Doctor B. to prove that some men have in past ages believed this horrid, devilish doctrine, and he makes the Christian's Orthodox Devil perform a very essential part in producing this effect, and he puts this devil in a great many conspicuous positions. If we could take a real personal, tangible devil, out of the Doctor's brain, he could never have written a single sentence in this, his pretended, important work. I 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 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 make one single sentence. I see that Professor Massey has, by one bold

swoop, annihilated Beecher's church devil. He says in plain English, "The ancient Hebrews were never guilty of the invention of the Orthodox devil. The devil of theology is the offspring of theology." Now, I ask Doctor Beecher, who shall decide when doctor's disagree? He says, substantially, that God made the Devil, or that his Satanic Majesty made himself. Doctor, please tell us which? And as we find no mention made of any Satan in the Bible, until we get to the 1st Chronicles 21: 1, Monclude he was made about that time. But the learned Doctor B. maintains that this ever-present Satan was really at war with God in the earliest dawn of creation, even in the garden of Eden before and at the fall. The first place we find Mr. Satan mentioned in that inspired volume is, as above stated, where he "stood up," and provoked that godly man, David, to number Israel. Now, Doctor B. stoutly maintains that this Satan is the identical Satan, that told Grandma Eve so much truth in Eden, nearly 3,000 years before he "stood up" to bother Uncle David. Now, ridicule and sarcasm aside, this is just what Doctor B. and all Orthodox churches believe and, teach. Perhaps I can show the Doctor that he is entirely mistaken as to their identity.

Doctor B. says, "Satan entered into the serpent." Very well. Did God merely curse the serpent, or did he pronounce his anathema upon Satan? O yes, they say, he cursed Satan; shalt thou go," etc., but we find the Satan that provoked David, was "standing up" like a gran, 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 sge, 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."

Books for the Children of Spiritual-ists and Liberalists.

Of the extensive library of Spiritual and Reform books, few are adapted to the wants of children. The need of books such as Liberalists desire to place in the hands of their children, has been repeatedly urged, yet the want has been only partially answered. Sunday school libraries are a dreary resource for the Spiritualist, and to cull from secular literature books free from taint of superstition or theological bias, is a difficult, if not impossible,

Our connection with the Progressive Ly-ceum has forced this demand constantly on our attention, and we anxiously awaited for some of the many able writers in the ranks of

reform to supply the want.

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to have seen extended to all the sciences. Mrs. Brown has published two books of stories, which with two or three other books, completes the scant list. Our lyceums are forced to select books written and published for the promulgation of lideas and sentiments often quite opposed to Liberalism and Spiritualism.

We have been urgently solicited by many prominent Spiritualists to assist in this arduous task, and two years since, announced the first number of a series in preparation. The Boston fire, by the destruction of our books and plates, with the financial uncertainty, has delayed the appearance of the work until the present. Unexpectedly, facilities are offered as by Mr. P. H. Bateson, publisher of The Lyceum, and we are thus enabled in conjunction with him to carry forward our favorite project.

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A Voice from Brighton, Old England.

MR. EDITOR -As I am a reader of your valuable 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 alimely 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 paper contains, may ensuare the weak and wicked and puff the empty and vain. If Mrs. Woodhull has been sufficiently uctorious 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 tous suspicious, that when tired of him, when he does not pander to her dogmatic or pupmatic impudence, that she may contemplate throwing him overboard for some other bundle of blood and bones, still calling herself "Mrs. V Woodhull.

The simpletons, I learn, admire her for her brazen and immodest daring, gulling some with the idea that Mrs. Petticoat ought not only to be equal to the men, but is from her crazy flights of fancy, superior to them. For mas-culine and self-concelled persons, this may please, but for modest and pure minded wo-men this will not be received. The petticoat-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 cautions manner showed how carefully she played her cards, to justill the same kind of teaching. Just while conversing the post brought me your RELIGIS PHILOSOPH ical Journal, and as the key more she sounded was "Victoria Walthur," I turned to an article of your paper explaining and exposing the cloven foot covered by the feminine cloak and cackle. Of course she knew you, and questioned my opinion of the unkind remarks of Mr. I cebies on it. I instantly placed my self in the same position, and pronounced it a subject far beneath the support of sensible and virtuous persons, in fact really carnal, sensual and devilish. The attempt to soften down by some spiritualistic notions, or to deceive by the extended clap trap of political equality, is so much cunning to allure and 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 every unholy kindling from such a Weekly Cess pool. Let them be spiritualistic in reality, covering no crime by cant, but in all honesty and humility, sincerity and gentleness, prove that they are not ruled by fleshly lusts which war against the soul

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

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 opelarity 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 race is full of thought, 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 monotomy 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, the politeness of the polished young Parisian, who smiles and put on his best manners, and capers like a dancing doll. He is so respectable—of a good family—she can't refuse a dance with him—he is such a nice figure and dancer, bosides, his eyes are brighter, his teeth are whiter, how neat 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 affluity. To carry this out satisfactorily the with him how happy I could be, for he is my afficity. To carry this out satisfactorily the new comer is everything that is a smisble 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 anything else as he would have done, had he been my affinity. That's a mistake altegether and not till now do I feel happy. But few meons 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 shallow until an even quiet mind is obtained, loving and honoring one husband, to the end of life's journey. Much can be said against bad husbands, and equally much of bad wives.

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

finity is to supercede a better usage among mankind, good-by to all that is of good report, to all modesty and virtue.

Letter from Washington.

DEAR BROTHER JONES.—For the past twenty years of my life, I have been earnestly and un-sparingly devoted to the extension of the knowledge of Spiritulism, its facts and princi-ples, feeling that nothing could so much bless humanity, as a life of purity and devotion, in

accordance with its divine teachings. Often have I thought with pride and Joy on the noble army of good and pure souls, constantly laboring to administer those teachings, and it would be futile for me to attempt to describe to you the sorrow that has come upon me, in beholding the terrible falling away of many of our most earnest laborers, their departure from all that the good in our nature commends, 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.

. The fruit of the seed they sow must be degradation, 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 equal-ly explicit, adopting the broadest platform, with regard to all reforms, showing their de-sire 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 unboly and impure. Progressive ever in the highest sense of the word, but retrogressive never! Such a name adopted would at once mark the dividing line; and men and women in the exercise of the right of private judgment will then place themselves under which soever banner they may elect, and be estimated in accordance with that election

I know that a great cry 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 Spiritus lists slike, which they must bear, or be compelled to separation and distinctive organiza-tion, which we now recommend. We can not, should not submit to bear this stigma, while our souls abhor the doctrine. Much, therefore, as I dislike anything approaching to Sectarianism, 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 holding the animal in subjection, then let us all be saints. The reproach intended is not realized. Let us be content and let not these things deter us.

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

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

Yours for Truth and Humanity, JOHN MAYHEW.

Letter from Minnesota.

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

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

would not be in favor of suppressing the marriage law.

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

mighty fallen." The question is asked, What killed her in Winona? With many her endorsing the "social freedom" question, when she went to St. Paul with Victoria C. Woodbull; 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 a few facts of which I have been taking cognizance this winter.

Winona, Minn.

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tury appearing in our times.

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JEFFERSON MILLS, N. H., March \$1, 1878:-PROP. PATYON SPENSES:

DRAM SIR—YOUR POSITIVE AND NEGATIVE POWDERS are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Loper is cleaned. That the Leprosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I shoved up my eleve to see how my arm looked, and to my utter astonishment the scabs would cleave of easily and leave all smooth; and now my head and body are clean. The Catarrin in my head are commenced many years ago, and by degrees extended all over ma, so that I could not raise my right arms to my head, or put on my vest. I can now hold it in any position. My legs I could early writing about the Eleart, and it would beat a few beats and then stop and start again. I could not lie on it all. The powders have set it all right. Several years ago, frow overstraining one eye and a blow on the other I became Hilm d, so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years and his wife was sick from taking callomel. Her I make were awelled to her bedy. She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having ased them and seen their good effect. I let him have a Box. He went to Mr. Bowles's that night, and after much persuasion got Mrs. Bowles to take one of the Powders Last night my neighbor came in and said he had news for me—namely, that he was all Mr. Bowles's in the morning, and saw Mrs. Bowles but the plants at work. He was greatly surprised, on inquiry she said she took one of Spence's Positive Powders the night before: It enseed all her pain, and she slept like a pig, He said he never for meth persuasion more Boxes.

Yours truly.

A. H. KNIGHT.

A. H. KNIGHT.

### WHAT DOCTORS SAY.

In the course of starge experience with the Positive and Negative Powders, I have found them almost infallible is all scute diseases, particularly Povers of all kinds, such as the Hillous Inflammatory, Typhoid, Congestion of the Lungs, Scarlet Fever, etc. I have also found them infallible in Bowel Complaints and Nervous Headache. I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of Sores, and Erystpelas.

DR. M. B. JENKS, formerly of North Adams, ow of Amadury, Mass.

One box of your Positive Powders cared David Willington of a pain in his stomach of S years' standing. Mrs. R. Claffin was cured by the Neg ative Powders of Numbness, or Palmy, of 11 years' duration. The Powders cured Mrs. H. Claffin of Neuralgia. They also cured a lady of Painful Monetruation when given up as past cure. In cases of Parturition (Child-birth), I consider them of great value.

DR. JULIA WILLIAMS, Practical Midwife,

myself have been afflicted with Rheumatism and Heary 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 Rheumatism is gone and the Heart Disease much relieved.

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

MRS. DR. GARRISON, Newton, N. J. In Ague and Chille I consider them unequal-

J. P. WAY, M.D., Benent, IL. Your Positive and Negative Powders seem to be quite a mystery-no marked action-yet they cure. I have some patients who can't live without them, as nothing else has ever benefited them.

C. D. B. KIRK, M.D., Forn Springs, Miss. They are peculiarly adapted to the female con-DR. L. HAKES, Clore, N. T.

Consumption, SCROFULA AND CATARRH

Cured.

Jane Worley was cared of Scrofnia of 15 years standing with 4 Boxes of your Positive Powders, in three weeks, having had five Doctors before. Her ankies were swollen, and in running sores; in fact, it was all over her body.—(Martin Workly, New Palereburg, Okto.)

atanding with 4 Boxes 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.—(Martin Worker, New Patersbury, Ohio.)

Four Boxes of Positive Powders have eared a little girl of a very bad case of Serofula.—(R. Morea, Payesteville, N. C.)

The daughter of Henry R. Lepper was afflicted with Serofulous Sore Eyes for several years. Muchof the time she could not bear the light, and had to be shut bp in a dark room. Ree she had taken I Boxes of your Positive Powders, her syes, to all appearance, were well, and have remained so.—(Hourr Tromas, Osseo, Miss.)

I had a unming Serofulous sores on me for I years, and could get no care. I tried all the medicines I could get, but no cure or help until I took your Positive Powders. I am now about well.—(John W. Kendall, Belle, M.)

I have cared Mrs. Anna Wright of Imherited Serofula with I Boxes of the Positive Powders.—(Enka Painelle, Bauer Dam, Wil.)

Mother had the Castarrin in her head so bad that, when lying down, she could hear it go drip, drip, or a ringing. Your Positive Powders cured her. They have cured my Castarrin in the head also.—(Miss R. M. Bravez, Bellegion, N. J.)

I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Nettle of this place, who had what the Doctors called the Consumption. They said he could not live long. He is now at work for us, a well man.—(G. W. Hall, New Hussen, Ind.)

Triumphant Victory

Dyspepsia and Indigestion.

A short time since my mother tried your Positive Powders for Byws p-openies and Imdigestion. If she size a piece of apple as large as a hasel-nut, she would not sleep a particle all might, but be very wonry and nervous. She is entirely well now.—(A. G. Howenay, Sheshos, Miss.)

Pour years ago I used half a Box of your Positive Powders, which took all the Dyspepsia out of me, root and branch.—(Joure O. Ramsanny, Hardland, Wis.)

Your Powders have cured use of Byspepsia in two weeks. I used but one Box of the Positives. My Dyspepsia was chronic and of SO yourse standling. During the last ten years I could not use butter, pork, or pastry of any kind; but now they agree with me as well as they over did.—(F. P. Musans, F. M., Monie Springs, Wis.)

which over did.—er. I have been a collect from Dyspapatia for near SO years of my life, and for many years had to restrict myself to the most rigid course of desting, not having eaten a mini of hog meet, or anything that was an accord with 19 for many years. Three Stone of the Positive Provinces salived me for all my symptoms of Dyspapatia. I now but anything that is common without antiering any inconvenience without on the first or the provinces of the provinces.—(Rev. L. FULLAR, M.D., Francischie, Lrh.)

### WHAT WOMEN BAY.

A woman in this place has used the Positive Powders for Falling of the Womb, and is high in praise of them.—(Mas. J. Gilmonn Johns, Falmouth, Mass.)

My daughter, Martha, has been cured of Euppressed Mematruntion by the use of the Positive Powders.—(J. Cooran, St. Johns, Ark.)

Your Positive Powders have cared me of Dropey of the Womb of one year's standing. The isodency to Dropey was inherited.—(Mas. Exna Enne, Brecklyn, N. Y.)

A woman who had four Misconfisque got a box of Positive Powders of me, and they took her through her next Pregnancy all right.—(O. Henner, Sand Spring, Iowa.)

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from Investigated with seven different Doctors for three years; but there is nothing as good as your Powders.—(W. H. Kenr, Smith Creak, Mich.)

Your Positive and Negative Powders have cared a case of Hillk Leg of 16 years' standing, also a case of Rheumatian, a case of Falling Sickness of File, and a case of Dysentery.—(Powell Halsoon, Yorkville, Ill.)

Miss Lena Austin was taken with Stoppage of the Periedicals, accompanied by great distress in the head, and coldness of the limbs. She was treated with your Positive Powders, and has entirely recovered.—(Rosa L. Giens, Pardeeville, Win.)

## No More Headache, Neuralgia, or Rheumatism.

I have been troubled with the Neuralgia for the last 14 years, and at times have been laid up with for six weeks at a time. L-fave used your, Positive Powders for Neuralgia: and Bick Hendache.—(Lenars G. Barrer, White Hills, Owns.)

I have been suffering mearly 40 years with Chronic Headache, and often fesoried to Chloroform to get temporary relief; but the paroxysms would return as soon as the effect of the Chloroform wore of. But after using your Positive Powders, I can say with others that they came like an angel of mercy in the night time.—(Mas. H. A. Barrer, Powders, I can say with others that they came like an angel of mercy in the night time.—(Mas. H. A. Barrer, Powders, I is time.—(Mas. H. A. Barrer, Powders, I had I stepped it in 10 minutes with your Powders.—(Jacon S. Rivyrer, Elsew Shys., Ohio.)

When I commissioned taking your Powders, I had Spinsal Cesspitains of nearly 30 years standing; also Dimbetoes, Belatica, Etheumastism and Elrysipelas. I am now well of all. Oh, I do think them the most wonderful medicine ever given to men. While on a visit to my sister in Dover she told me that there had been almost a miracle wrought with her in a terrible case of Neuralgia with the Poelite Powders. She induced use to try them myself. I did so, with wonderful success.—(M. Husyley, North Elchmond, N. H.)

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CHICAGO, BATURDAY, MAY 30, 1874.

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

NUMBER ELEVES

In our previous article we alluded to the fact that mankind, in the aggregate, were just as good as the physical condition of the earth will permit them to be. He may strive to improve in morality, virtue,-in all that makes the true man, but beyond a designated point he can not really go. A certain degree of grossness 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 reputed age of our ancestors, some attaining an age of five hundred years, is no idle tale. As the earth becomes refined, spiritualized and otherwise improved, the nature of man will in like manner be more highly developed!

It would be utterly impossible to eradicate all evil from the world within one million of years. You might kill all who have ever stolen, murdered, or committed any heinous offense, and soon equally as great villains 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 truth 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 ing a dark shadow over the people. They delight in bull fights and in witnessing deadly encounters between ferocious animals. On account of the Spaniards 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. true to that-nature.

The mountains of Italy breed bandits and robbers. 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 labor in the coal mines of England are extremely gross and sensual.

The climate that can affect the physical organism, also acts upon the mind. The descendants of Plymouth Rock differ from their ancestors. They have greatly elongated, they possess 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 people 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 humanity. An epidemic makes men selfish and exacting. A drouth makes Christians even skeptical in regard to the goodness of God. A partial failure of the crops increases crime 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. Crime is always in the ascendancy in those districts sillicted with a severe earthquake.

France requires a standing army of 400,000 men. Germany also requires hundreds of thousands of well disciplined soldiers. The seeds of rebellion exist in every government, particularly those of Europe.

Professor Naillen well said that if you read the latest works of our savants you will find plenty of evidences that they are wide awake as regards the workings of nature's occult forces. Buckle tells you that it is a fact that climate, and especially the relative height of man's abode above the level of the sea, have a great influence upon his development. He shows that the religious or spiritual insture 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

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 Ruropean physician has predicted that the American race would die out, killed by consumption, as the chests were getting too narrow for the lunga.

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 boisterous 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 a storm at sea: "The North German brig Calsow Stetsow, a small vessel, net 300 tons, left New York for Constantinople last August, and a hurricane struck her. She was taken unawares, and went over on her beam ends, where she lay for an hour and a half, the crew lashed on to her port bulworks, unable, apparently, to cut away the shrouds and stays. Six nights and five days the poor fellows were kept in their hard plight, without a morsel to eat or a drop of water to drink, the sea perpetually sweeping over their deck, and roaring certain death at them if they tried to come down to find a scrap of nourishment. On the sixth evening, like a tiger that has howled itself to exhaustion at the foot of a tree, the flerce billows quieted, and the wesk, 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 shelter, and nothing to be had to support life but an odd tin or two of provisions; and first the boy died, then the boatswain, and afterward a sailor. For six days they had tasted nothing, and during ten days more the survivors had lived on the scantiest scrapts, 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 Spanlard and his signal. The Dons were kind and clever, and fed the poor creatures so carefully on board their bark that the fluttering spark of life burned up again, and captain, mate, carpenter, and a seaman were saved and brought in fair condition to Vigo. But what bitterness is there in death which these poor souls had not tasted, aloft six days, night and day, in gnawing hunger above that howling, tiger-like sea; and, after the storm, starving more or less on the shelterless deck for another ten days, with the dead, who must have seemed so much more fortunate, lying among them!"

When nature treats humanity right, then harmony will prevall. Nature is comparatively a savage, a wild beast of prey, and when you navigate her waters you are in constant danger from the furious cyclones she sets in motion. When the winds, lightning, earthquakes, volcanoes, epidemics, etc., cease to commit murder, then human beings will cease to murder

each other, and not till then! If the lightning strikes a little girl playing on the village green, who is the murderer!

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

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

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

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

Ah! 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 rattleanake incites it to bite you; that of the bee to sting you; that of the lion to kill you; while insects constantly annoy you. Antagonism varied observations of Humboldt, during his I everywhere! Perfect harmony, apparently,

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

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

### A Maryelous Spirit Painting.

Spirit artists are being developed in various parts of the country, and they are doing a grand, good work, in presenting beautiful views of the Summer-land. Charles L. Fenton, of 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 spiritual paintings, and alludes to it as follows:

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

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

"Mr. Benj. F. Shillaber and two other gentlemen, one of them an artist, have seen it, and speak of it in high terms, but they say those only who are familiar with Spiritualism will be able to apprehend its merits. The public at large, like the New Zealander, already alluded to, would fail to have any correct idea of its marvelous grandeur, however much they might admire its artistic excel-lences. Mr. Featon 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

## 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, increased by \$90,000 000, the estimate criminal fruits of liquor drinking, would reach the astopishing cum of \$1,577,000,000. Even Massachusetta' share of this was directly \$27,-979,575 New York spent \$248,017,520. 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

In this estimate, we presume the amount sipped by pious devotees at communion tables, was not included. That would, if reckoned in the general estimate, raise the liquor in the supposed canal at least one-sixteenth of an inch. The poison in this canal, imbibed by occasional drinkers, confirmed topers, and communion sippers, leads down to gerdition, and is the broad road alluded to in the Bible that goes directly to hell. In fact, it is the only direct route to pandemonium, where snakes, lizards, serpents, and other diabolical creatures become visible to the eye. Though phantoms, they are real and tangible to those who see them, and the excruciating torments they inflict, excite the most acute pains. It is really annoying that ministers and church members should contribute to swell this canal one-sixteenth of an inch, thereby rendering access to a real infernal region? Now. the only way to dry up this canal or obstruct travel themon, is to reform the Church first, and prohibit wine drinking there. Then make it a penal offense for one to sell liquor, and equal as heinous a crime to become drunk. Make the buyer and seller equally guilty in the eyes of the law, confining the guilty party in jail 80 days for each offense. Ministers who use wine as the communion table, we would prohibit from preaching, as unworthy of such a high falling. Let church members become strict it emperate, then the moral influ-ence 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 con-sidered the children of God? When will religionists become consistent?

BANKER OF LOGAT for sale at the office of

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 loud that it jarred the house. I immediately arose and looked for the cause, but found none and went about my work. It was not long, however, before a neighbor came in and told me that my brother was dead; was killed by a tree falling upon him, and it was done at the same time we heard the singular noise. He was killed about a mile from here -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.

Oromel, N. Y., May 1st, 1874.

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

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

It is a great truth that no mortal passes to spirit life, whose change is not foreseen and prepared for by friends-immortal. They, foreseeing the event, have the power to represent it symbolically to mortals through proper mediums, and 'do so, as a species of evidence of immortality .- [ED. JOURNAL.

#### Questions and Answers.

Plato T. Jones, of 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 scances, as well as in the scances of many other mediums, they stand face to face and converse with spirit friends.

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

The next question is, Do the spirits of children ever appear and show themselves?

Our reply is, They often do so appear. We has seen many children at seances for mate

He further desires to know whether spirits ever weep over the sins of relatives and friends.

Our reply is, Friends do not lose their lose and sympathy for the dear ones of earth, by reason of the change called death, nor are they separated from them. Yes, they often weep over the transgressions, and their sympathetic natures are aroused for the suffering of loved ones, exactly as if they were still possessed of physical bodies.

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

## An Inquiry.

MR. Jones:—I have written a letter to you and locked it up in my deek. Now, if your philosophy be true, please by the aid of spirits to answer.

Yours Truly, EERA MILLS. Washington, Ill. "Answer not a fool according to his folly.

lest he be wise in his own conceit." Ezra Mills is not the only person destitute of any proper conception of the laws of life. Superficial thinkers judge of spiritual matters from a very material stand-point.

Mr. Mills does not seem to apprehend thatspirits 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 mahifest 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 gould 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.

The inquirer seems to ignore or 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. 1 6:20

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

SPECIMEN Cories of LITTLE BOUQUET WIll be sent to any address on smelpt 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 nend for it at the same time. 'Address Rulioro-Pullosormi CAL PUBLISHING HOUSE, Chicago, Ill.

. The New Spiritual Phenomena.

Under the above head the Son Francisco (Cal.) Chronicle, alludes to the Spiritual manifestations that have been startling the people on the Pacific coast. The editor does not pronounce them the result of 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 reperter's experience. It will be read with thrilling interest. In connection, therewith the editor says: "In that most delightful of biographies, "Southey's Life of John Wesley," we have the earliest reliable account of what are now known as spiritualistic phenomens. No one

who has read that charming parrative, 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 evi-dence of half a dozen intelligent witnesses of high character. Over twenty years ago the whole of New England was thrown into a state of intense excitement by the extraordinary "manifestations" at Stratford, Connecti-Hundreds of persons interested in the subject made pilgrimages from Boston, Hartford, New Haven and New York to witness with their own eyes the astounding and inexplicable phenomena which were declared to be taking place at Stratford. The bulk of testimony to the alleged facts was such as to 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.

We have not heretofore alluded to the fact that Prof. Swing, of this city, had been arraigned before an ecclesiastical tribunal for promulgating liberal views. Hels 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 sophistry used for argument by both sides, 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 orthodor churches.

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

## Bastian and Taylor

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

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

A. E. CARPENTER is preparing to make arrangements to lecture anywhere during the coming season. The past Winter has been a very busy one with him. He has leatured almost every night to large audiences, and has started some regular revivals in Spiritualism. Many new mediums have been developed by his assistance. Those desiring his services as a lecturer, can address him at 65 Washington Ave., Chelsea, Mass.

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

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

G. W. Busnan sends eleven new subscribers for the Jounnal, but does not give name of

## Philadelphia Bepartment

HENRY T CHILD, M. D.

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-terest 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 knowledge-perhaps as the poet has it, "Not dreamed of in our philosophy." The dissolution and the reformation of fron, wood, cloth and various substances which are now pretty well

established facts, illustrate the above.

We know that we may take any substance in nature, water for instance, and by submitting it to a high temperature, we render it invisible and impalpable-suspending the cobesive force which has held the particles near to each other-not in 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 suspend the cohesive force of the atoms and permit the particles to separate; but as in the case of the invisible condition of the water. when the power which has separated the particles is removed, the cohesive force causes them to assume their former relations, and we have the water; so when the chemical force which has temporarily suspended the cohesive 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 presented to a spirit that appeared, and was recognized at the opening of the tablet. This disappeared, and we presume a similar action took place—namely, the cohestre force of the leaves, stems and flowers, etc., was suspended and the spirit which had been clothed with a material substance the preared, taking the flowers with hat-

The orestion, "How do spirits materialize themselves," was put to the spirits speaking through Mrs. Brighsm, at Lincoln Hall, and she said: "Among the various manifestations of ancient and modern Spiritualism, materiali-zation 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 favora he conditions, we would have you understand the truth, and not be too credulous, for we be lieve that those who are so, offer a premium to 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.

The mediums through whom this manifesta-

tion occurs, is somewhat like a battery through whose powers the spiritual elements from the mosphere and from the physical and mentak rganization of the circle, where there is one tre attracted. In your earth you find six stly in combination with quartz or er substance; to separate this you trit mass, and mingle quicksilver with the the sure silver, and then by sees the silver is separated from e (use this comparison to show you the influence of the medium, when materialization takes place. Through 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 form er condition. It is through the power of me-diumship 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, requires 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 learn an important lesson from this and not mutilate and disfigure their physical bodies by the barberous habits that prevals 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 living spirit, 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 generally 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 spirits may desire.

as the spirits may desire.

We have long had a desire to investigate this subject thoroughly, and so we have formed 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 materializations. Mrs. Holmes, formerly Mrs. Ferris, is well know in this country and Europe, as a physical medium in whose presence musical instruments and other objects are moved round the roun in the dark; a spirit voice is heard purporting to come from Bloard. An Iron purporting to come from Ricard. An Iron ring or a wooden temborine ring is placed up-on the arm of a gentleman or lady while hold-ing both her hands. The sensation of fanning so that the air of the room is quite cool, is felt. Then curious spirit lights appear very bright, with rather indistinct cut-lines of human faces, with long luminous hair. After this Mr. Holmes goes into a small cabinet with an aperture 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 each one must join both hands, the two occupying the ends placing both hands in the hand of the person sitting next to them. The necessity for this is not explained, but the violation of the rule is very apparent as the manition 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 evidence, is the best. Too much credulity

weaken the manifestations, but suspicion or deception are sure to interfere with them. Honest skepticism is only asking for evidence of truth; but a suspicious or deceptive individual tells the medium and the spirits that hey 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.

The operation of materialization is perform ed by cestain 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-er. At first the faces are fixed like models, but after a time the features move, and under favorable circumstances, vocal organs are con structed and the spectral image not only presents the form, but holds converse with those who are present. Many persons are very much disappointed in these manifestations because they do not at once realize all that they had anticipated, and if they allow suspicious 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 have confidence, and meet regularly until the fairest opportunity is afforded for the spirits to accomplish that which they so generally desire, an appearance such as will be fully recognized. This form of manifestations requires an impresse fort on the part of white and 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, ruthful 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 TOWNS SU ATIONS FROM THE INNER LIVE

| For a me time past my spirit friends have been urging me to add to the Philadelphia Department, one in which they may have the opportunity of serious that they ghts to the world. The extended circulation of the Journal. furnishes the means of reaching more individuals than

furnishes the means of reaching more monitoring any other paper on Spiritalism.

Spirita have expressed a desire that I should not only rend forth the cummunications which they are able from time to time to give through my organism, but select some that I may report as given through other mediums, whose names will be given with their communications.

If T. C.

#### The Water Lily.

AN IMPROVISATION BY MRCA NELLIS J T. BRIG

Dark beneath the skies of winter, Lies the sluggish water low, While the sombre clouds above 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.

Moin the ice of weary winter

Melts and passes all away,

And unfolding buds and blossoms Pave the fragrant path of May, And the golden sunbeams quiver On the river, shining through, Telling all the happy story,' "Earth is fair and skies are blue."

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

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

Bo 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.

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

JOHN EMERSON, OF NEWBURYPORT, MASS .-GIVEN THROUGH KATTE IL ROBINSON.

I 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 God, that coming generations may read it with pleasure and profit. The time has come with pleasure and profit. The time has come when mankind are awakening to a more profound interest in this great subject, which lies so near the well-being of the race. The time is coming when people will become so spiritual that they will compare the two books, the inspirations of the past and the inspirations of the present—then will they discover that the mediums in all ages have mingled more or less 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, ent day as mediums become more enlightened, there inspirations will become more pure. Mankind will lose the idea of sacredness as belonging to that which is old, and learn the important lesson that truth alons is sacred—that it is now, always has been and always will be. The Spirit world has more power over the human world to-day than it ever had in the past, not only to give forth its truth. 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 today, who have a better understanding of the laws of inspiration.

day, who have a better understanding of the laws of inspiration.

The Spirit-world is learning better what your world needs, and they are earnestly working to send such communications as shall miget the demands of humanity. There are many persons stready prepared to receive the spiritual thoughts that come through our mediums, while there are others who need the spiritual \_ manifestations on the physical plane. We see that the people are very desirous to see the faces of their departed friends, therefore the Spirit-world is preparing many mediums for this peculiar form of mediumship, which is not new, but 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

comply with the conditions intelligently. We have been moving along gradually, because we knew that many lives would have been sperificed if we had gone much faster. The appui teachers and messengers are preparing the

way and sowing the seeds day by day.

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

one of her guides.

I should tike 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. I had often speken to him through this me-

DRATH, A VISION BY N. J. T. BECGRAM

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 over the body-it rose up a beautiful counterpart of the body that sat on the chair, only that it was more youthful and beautiful, it looked as she did in her youthful days. She looked at her body in astonishment. She looked all around the room and it was beautiful, the golden sunlight was shining there, and the light fell upon her motionless body-the house in which she had lived, the dusty tenement was there, but the spirit had passed away. While looking dreamily, and wondering how this could be, her daughter came and said, "Mother are you asleep?" No answer came. The daughter asleep?" No answer came. The daughter drew near and gave one look, and laid her hand upon her brow, and said, "She is dead!" "Oh! no," the mother said, "my daughter I am here, I am alive!" But the daughter heard no word. There stood the spirit when all the family came in, and she said, "Don't grieve for me, I am 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 tempestuous sea of life at last had come to rest, like a cradle that was still. The angels stood round 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 shpres of their beautiful home, and you call it death. We call it life, as we welcome them to our home; it is life everlasting.

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

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

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## TESTIMONIALA.

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I have cultivated the Japanese Pea the past year, and raised them at the rate of 200 bushels to the scre. The bloom excels buckwheat

for bees.
F. E. Handwick, J. P., Bradley Co.
Cleveland, Tenn., Jan 23 1874. n10

## The Little Bouquet Orphan's Fund.

This fund we propose to use for sending the little gem of beauty to orphans in as many different families as the donations will pay

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

## Passed to Spirit Pite.

[Notices for this Department will be charged at the rate of twenty cents for line for every line exceeding twenty. Notices and exceeding twenty lines published grainitenety.]

Departed this life, on the morning of Jan. 29th, 1874, INA, second daughter of George C. and Sarah Chapman, in the 11th year of her age.

Many friends convened to hear the first spiritual services ever rendered in the place on such an occasion. The utmost interest and footing was manifested by the able speaker, Isa Smith. She departed as she had lived peacefully and calmly. Although short her stay she was much beloved by all who knew her.

Passed to spirit life, on the morning of the 8th of May, Loza, the youngest daughter of Finley Lette Mc-Arthur, aged 18 years and 30 days. Her sirkness continued for two years and six months

She longed to be free, said be with a loved brother that had gone on before. She was loving, kind and tender. T. McAnyaria.

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A Stranga Funeral Discourse-Or the Difference Between Presbyterlanism and Spiritualism.

BT A. J. FISHBACK

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

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

We answer, it was void of hope for the depurted. 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 be-yond the grave! And still further, to render the picture more frightful and make it truer to his theology, he strongly intimated that our departed Brother took his exit to the land of horror and despair with a banditti of devils within and about him!

And has Presbyterianism nothing better than this to offer in this sad case? The speaker descanted largely upon the weaknesses and frailties of our common humanity, and the swiftness of human life. But not a word did he say about a God of love-a God of pity! Infinite mercy was dead above, and the Father of all, the source of unbounded love was without compassion. 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 gait this life from causes of glutter, intemperance, tightlacing, fratricide, prestitution, 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 ex-pressly to be damned! And the number of each can neither be added to nor diminished.

Those whom God created to be saved, can not be lost, and those to be damned, can not 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 died! Would to God we could stop 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! and that, too, for God's own

Now, with this creed before our Rev. Brother, is it any wonder that he preached, on the occasion to which I allude, such a dark, Godess, Heavenless, hopless and cheerless dis-

To me, it is not. And for the same reasons that we throw the mantle of charity over the great 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

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

We suswer; the whole universe-all space, time, and worlds—every nook and corner—is full of God; and God is love. Spiritualism 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 living while they live," and Spiritualism says, Amen. But hear yel Man is immortal, and shall live forever. "God is not the God of the shall live forever. "God is not the God of the 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 world morally and spiritually just as he left this. It is doubtless a fact that his premature 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 be grow worse and worse eternally? 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 dearer to God; and in time by growth in knowledge 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

He will not always live in darkness; for a the morning sun rises out of the darkness of night into the splendor of noonday, so will he arise out of the darkness of fleshly sin into the ine fiable brightness of angelic glory. And per-adventure when the Rev. Brother has ended 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." "And now abideth Falth, Hope and Charity, these three; but the greatest is

Moone-Woodhulliam IN A NUT SHELL with an Appendix -42 page pamphlet for ten cents, by mail. Everybody should read it. Address RELIGIO-PRIE. Prin. HOURS, Chicago, Ill. Nature's Interior Unfoldings.

BY D G MOSHER.

This earth must be considered as an infinitesimal of "the stupendous whole," as is the smallest conceivable molecule, millions of which are required in the formation of a single fibre of a human muscle of organic infinitesimal of a human organization; yet, this atom, molecule, or organic infinitesimal, is comparatively a "stupendous whole," embracing all the parts, pharaphernalia, planetary systems, worlds with their inhabitants, and the incon-ceivable variety of animated existences from the mastadon down to the animalcule, infusoris 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, possessife, animation and incomprehensible inteludence. 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 forganic 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 pumerous 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 dea 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." Esch 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 construction, formation and elaboration of worlds, as parts of a universe, and a universe is a part of the "stupendous whole," which is formed of numerous universes, and, consequently, is formed and elaborated, virtually, by the animated and intellectual forms which inhabit the innumerable planets (comparative atoms) that constitute the "stupendous whole," and these inhabitants, and these builders and elaborators, are placed in the same relation to the "stupendous whole," that deathe infinit-esimal intellectual entities that build up the various organic structures and tissues of the human or animal organization. These infinitesimal entitles, then, are entirely beyond the reach or recognition of the general, 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 separated throughout the endless ages of eternity, only as will be hereafter explained in its appropriate place, in connection with the subject of progressive celestial changes, as there will be less chaos or confusion of ideas, to treat only of the physical in the primary illustrations.

Death and the destructive processes in nature, are all important in producing progressive changes. The primeval granite is first reduced to powder by various mechanical means di-vinely instituted for the purpose, as exhibited throughout the geological changes. Earthquakes, volcanic eruptions, tornsdoes, 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 forme 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 requisition in the world of our degree; in other words, the external world, as recognized by our external organs of sense.

## Spirit Forms.

At the close of a seance held at the residence At the close of a seance held at the residence of Mr. J. C. Luxmore, 16, Gloucester square, Hyde Park, Eng., Miss Showers being the medium, the following test was obtained, showing the rapidity with which, under favorable conditions, the spirit manifesting in the "full form" can change conditions. The spirit Florence, standing in her flowing white robes, in a good light in front of the curtain, directed one of the sitters to take the handlamp from the table, and follow her at once into the dark room used as a cabinet. This was done, but Florence had vanished. Only the medium, in her black silk dress, lying entranced in her chair, was to be seen. After carefully examining the room, the gentleman resumed his seat outside, and again Florence came out in her white robes, asking him to repeat the experiment more quickly. He did so, but Florence had disappeared, the medium being found entranced as before. Another 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 us if there is any virtue in the "Japanese Crystal," (sold in Boston), in developing clairvoy-Crystal," (sold in doston), is ance. How is it to be used?

When the mind is engrossed 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 selze upon such a person's organism, and manifest spirit power through such medlumship.

The crystal serves the purpose of harmonizing the mind-any object of equally fascinating beauty would serve the same purpose .- ED. JOURNAL.

HANNIBAL, N. Y .- Mrs. E. Larzelere writes .-My Woodhuli friends say to me when I quote the Journal, that you dare not preach what you practice, but so long as its preaching and the teaching is all right, I am satisfied.

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 thank

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 nights of the week. Make your appointments, and the spirits will respond, but if you meet at no regular periods, the manifestations will be indifferent. The condition of the atmosphere should never interfere with your regular hour of meeting. Perseverance and patience will accomplish all you

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 falls to
reach me promptly, as is frequently the case by
reason of irregularity of mails, or detention by
theft, the seven days between mails appear
like a month. I'm always impatient to get it. I
think I will take it as long as I live. To lay aside
all other claims that it may have upon the respect all other claims that it may have upon the respect of all good people, its course upon the subject of "freelove," that foul blet, the licentious offspring of raviabed bonor and criminal lust; would be sufficient commendation.

ALTOUNA, KA.—Wm. Witten writes.—I like your bold. 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. I like it because it treats of matter that every mortal is interested in the condition of mortals after death. Although I am not a professed Spiritualist, am ready, and willing to be convinced, but must have the most positive evidence. If your Spiritual Philosophy is true, it will doubtless prove a great blessing to mankind. If true, it is a good thing and not from the Devil. If true, it is the greatest step the world has ever made towards knowledge.

Begin by holding developing circles, all alone, if you can't get any serious investigator to joid with you. By perseverance you may be developed to a first class phase of Medfumship .- No. Joun-

WASHINGTON, CITY .- M. C. Edson writes -Our Society (The First Society of Progressive Splittualists of Washington, D. C.) was never in a more prosperous or figuriahing condition, and has not changed its title to one styling it a Liberal Organization, as was erroneously indicated in the communication of one Richard Roberts published at all inclined to accept uphold, or even to tolerate the anti-progressive and unwholesome doctrine of Moses-Woodhullism, as is very unjustly alleged by John Mayhew in his letter, also published. 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 marriago relation. All here who read the Journal are well pleased with the decided stand you have taken against Woodhullism, and heartly wish our excellent paper and its worthy editor an abundant

NEW YORK .- Dr. Thomas J. Lewis writes, NEW YORK.—Dr. Thomas J. Lewis writes.— Since we have opened our Clairvoyant, Büsiness and Medical Temple at 1864 Broadway, New York City, we have formed a circle for the scientific in-vestigation of Spiritual subjects; and the re-sults thus far are truly wonderful, and when fully tested, will be given to the readers of the Journal. It was through the medium of the JOURNAL that an old Chicago medium, or the Journal that an old Chicago medium, Dr. Morell, found us, which shows the importance of all Biritus alists patronizing and extending the circulation of the Journal. The fearless and radical manner it handles all progressive subjects rule to with great favor among the Gothamites. 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 more millions are required for the other creed Christians, while on the other hand the sincere Spiritualists avoid all imagicary local heav-ens, hells and purgatories, and commune with ancals, without the help of pricets or pennics. If the Nazarene was now ou the planet in the form, he would swing his hat and shout "amen," at the rapid growth and ultimate universality of our glorious Spiritual Philosophy.

the rapid growth and ultimate universality of our glorious Spiritual Philosophy.

N. G. Fields, of Keota, lowa, writes, "I thank you very kindly for the degree of forbearance you have shown me. I like the character and style of your paper, and hope to be able to pay more promptly in the future. James Eadus, of Streator, Ill., says there is at last a well defined difference of views between Spiritualists. H. Rockway, of Vicksburg, Mich., says it is somewhat amusing to see the squirming among the clergy of his place under 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 peruse the peges of the JOURNAL to be at once convinced of the purity of its teaching, and the glorious consoling influence of the religion it promulgates. A. M. Lewis, of Mound City, Kan., says "the Spiritualists in this vicinity rejoice in the course you have taken in regard to the new departure doot trine. May it forever ellevite departure from the ranks of all true Spiritualists, who strive to be governed by the higher faculties, that we may aspire to hold communion with spirits of truth and purity from the higher spheres of the Summerland." Thomas M. Church, of Springfield, Ill., says that he is glad that we, without fear, favor, or affection, stand up so nobly and manually for what we conceive to be true, just and right. Mrs. James Gould, of Bangor, Me., says Spiritualism is answering to the call, "Owward March." In Mains. Your paper is our appreclated medium to advance truth. W. A. Child, of Sutaw, Ala., writes, "I write to beg of you not to stop my paper; for, Sir,

it is the only consolation that I have. It is to me the guiding star of my life, and I hardly know what I would do without it. Please send it to me s little longer, and I will most assuredly send you 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. EdNor, without adding a word
of commendation of your manly course in showing up to just contempt, that foul, dark and
damning doctrine, known as Blood, Hull and
Woodhull excrescence. Julia Cleveland, of Heri-Woodhull excrescence. Julia Cleveland, of Hericon, Wis., says her heart bleeds for those poor darkened 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 inspirational speaker and poet, has just finished a course of three lectures at Moline, Iil.; he also gave two lectures at Dart's Hall, Rock Island, Bunday, May 10th. The lectures were well attended at both places. Since leaving Chicago, Mr. Price has given a course of three lectures at Joliet, also one at Morrison, Iil. At the former place he also has a month's engagement in the piace he also has a months' engagement in the fall. After a five month's missionary tour, Mr. Price is now on his way to his bothe in Leavenworth, Kansas, where he may 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 refute the mass of teatimous, yet it would be more satisfactory if we 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 salieful satisfactory is a fact; with I could know it." religion—Spiritualism—is being eagerly examined by the people. He says some of the orthodox only dare read the JOURNAL "on the sly." Poor slaves, they dare not be otherwise than obedient to their master, the clergy. Henry Bustard, of Nashville, Tenn., sends for Babbitt's Health Guide, speaking of his theory of healing in a very favora-ble light. Some one sends for "Death and After Life" from Weyauwega, Wis, but gives no name Maria 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 precedes it. Haldam Garland, of Dubuque, Iowa, sends an article clipped from a European paper, where two persons imitate the Davenpor: 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 manifestations. Mr. Garland wants to know what will be the condition of the Bender family in the Spirit-world. Deplorable, of course. They will be in darkness until they realize there is a higher life, 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 good, then they will progress. Sister D. W. Lacy, of Pultneyville, N. Y., wishes our readers to beware of one Prof. Owen, who has sham proforgraphs which he exhibits as spirit-pictures, and then because them to the reality. then presents them to the rabble, boasting how he has fooled Spiritualists. He is the biggest 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 before. N. Perrin, of Lena, Ill., speaks in high terms of O.J. Simmons in the discussion of scientific subjects. tific subjects—viz: the Origin of Life; Nature's Waste and the Origin of Species. W. W. Tucker, of Watertown, claims that precept or theories in morals are always in advance of practice. Such is undoubtedly the case to-day, to a great extent.

Esch on sapires to do good, but strange influences or circumstances lead them astray. The aspirations 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 applied to yourself. You aspire to lead a perfect blameless 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 tocated at Haverhill, Mass, but hopes to be in Chicago, the beginning of 1875. 8 P. Davis writes as follows to the Lincoln, Neb., Blade: "I see in your last evening's issue that Tennie Claffin is in the city soliciting subscribers to that dirty sheet called Woodhulf & Gintin's Weekly. Now I would advise all before subscribing to, or paying their money for that paper to know what they are doing. It is the advocate of "free lust" licentiouslng. It is the advocate of "free lust" licentious-ness and debauchery. Victoria C. Woodhull, in her speech here some time sluce, told the people that free love was "to love each other freely." Now I ask any candid, honest-minded man or woman to read her Chicago speech, then decide what her speech here had to do with her free love, or, if you wish to see both sides of the question NAL, published at Chleago, 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 persued in regard to the so-clal question. I think the best portion of those who think we do not understand her will soon

who think we do not understand her will soon find out that they do not understand her themselves and will be glad to get back upon a better footing. He says that Mrs. Sisson is a good trance speaker, is controlled by pure spirits, and they all discard Woodhullism. W. M. King, of Elisworth, Kansas, claims that the Journal is doing a good work in clearing the rubbish of free-love out of Spiritualism. He is correct in that respect, as attested by thousands in this country. attested by thousands in this country. that there is not one Woodhullite among the Spiritualists there. Mrs. Dalley, of Murphysboro, Ill., gives an account of a man, who under the 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 greatest evil of the age. Swank, of Crawfordsvill, says that Jennie E. Curtner applied to Graham Grange, No. 362, but her application was rejected—certain charges being made against her. After a full investigation, 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 Blackamas County, have organized by electing Joan H. Moore, President; C. H. Hansen, Secretary, T. H. Buckman, Vice President; and A. F. Beals, Treasurer. The society is loyal to true Spiritualism, and will not employ lecturers who are opposed to the monogamic ploy lecturers who are opposed to the monogamic marriage. They passed resolutions denouncing promiseuity, and will soon commence erecting buildings 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. Or., a trial subscriber, renews, saying that the Journal furnishes him the most substantial food. A. H. Darrow, of Waynesville, III., says that some typographical errors occurred in his article which we published. "God of vegetation" was improperly used for "Goddess of vegetation." "our spostie" for "one spostie," and one or two other minor errors. Mrs. M. A. McCord, of St. Louis, Mo., writes about a Spiritualistic reunion there. Several mediums were present. Bro. Prentice, of Minnesota, lectured. Mrs. McCord sang under inspiration. Dr. Doby, of Louisana, 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 prospering. The spirits insterialize their hands and write on a state,—a very fine manifestation. Mrs. Adele Cary, of Marilla, N. Y., says there is a regiment of volunteers ready to assist us in word and deed to pit down this demoralizing influence of Woodhulism. Yes, and they are a "hundred thousand strong," and are constantly sending us new volunteers. James N. Levengood, of Peabody, Ka., writes that he is a free-thinker, and would like to withess manifestations through a medium. E. S. Wheeler, of Baltimore. Md., rises new volunteers. James N. Levengood, of Peabody, Ka., writes that he is a free-thinker, and would like to wittees manifestations through a medium. E. S. Waseler, of Baltimore, Md., rises to explain. He says that he is not in the arena discussing the question whether the universe consist of disexed Idealisms, or now. He don't write for Woodhulf & Captin's Weekly, hence Hudson Tuttle's reference to him was uncalled, for. It was E. Wheeler, that wrote the article referred to, while E. S. Wheeler received the castigation, E. S. Wheeler, 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 quiefly wait until I sm a Disakke, to see if I am to be neutralized"—that is disacced. Mrs. M. A.

McCord, of St Louis, Mo., writes, "We are going to have a Spiritual Jubilee here. Brother Pren-tice is to be the speaker; a good time is expected. 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 populsr. 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 apirit, to cheer you on in the journey of life. Thomas G. Peachey, of Telegraph City, Cal., speaks in high terms-of C. Fannie Allen's lectures. Her answers to querilons and improvisations, he thought were grand. He has lived in California for 80 years, but never before beard a Spiritual lecture. H. J. Rice, of Albion, Neb., formerly a skeptic, has become a medium. The spirit spoke through him at the first circle. A. Eldebach of Indianola, Tex., would like to have a good healing and test medium visit that place. A. J. Calhoun, of Cimarron, New Mexico, desires to know ing and test medium visit that place. A. J. Cal-houn, of Cimarron, New Mexico, desires to know if reat mediums can tell anything about living per-sons, by having their names and address? Somesone, 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 Fuller, of Oak Grove, Teras, 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 20128 inches, painted through the mediumship of Mr. Gifford. J. C. Potter, of Elyria, O., says he shall continue the good work until he can number the JOURNAL's by dozens that go to his

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Spread it on the wings of the winds by eans of the press. Our spiritual literature is becoming richer constantly. The RELIGIO-PHILE PHICAL JOURNAL and the BANKE are becoming better and better; the "Lyceum" is doing a good work for the young, and the handsome "Little Bouquer" is filled with charming stories, and elevating matter for the grown folks as well as the small folks. How delightful to have the minds of the youths kindled up with an enthusiasm for our ennobling and joy giving truths! Reader have you ganisms vary incessantly; of these variations not often seen a woman who is endowed with the few meet with surrounding conditions the divine gift of mediumship, spurned by her which suit them and thrive; the many are unsulted and heaven a witnessed to abandon. own children, and sometimes made to abandon the cause to suit their worship of Mrs. Grandy! If they were not so stupid and blind in their following of wordly fashions and vani-ties, they would not act thus. If they had been trained from infancy in our higher truths, and especially if they had delightful maga-zines and books to read, which are adapted to their young minds, they would not have been thus stupid, but would have cheered on their

Prof. 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 belief. Those who think Spiritualists are illiterate and without a reason for the faith that is 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-tenth 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

least 100 copies to be forwarded regularly to reading rooms in different parts of the country; one hundred more to go to progressive clerkymen, etc.

Measrs. A. J. Davis & Co., No. 24 E. 4th street, N. Y., construte a focus of spiritual light and of progressive literature generally, which is of exceeding importance to have sustained. Would be a shame to have no head quarters of such literature in the metropolis itself? And yet such is the lack of spirit in sustaining our own publications that, as I in sustaining our-own publications that, as 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 each year, in the name of the cause, and "not know what hurt them;" nay, they would not be hurt at all, but receive joy and blessing in a better life for doing such deeds. Why should they grasp the dollar so spasmodically, when they could build up thousands of mortals who they could build up thousands of mortals who are walking is darkness and beautify their own immortal souls in the life which is to last forever. If I could send 100 works like the Little Bouquer into worthy families, who are not able to pay for it, I would reach at least 500 readers, and do a great amount of good. The tracts of Judge Edmonds and others ahould be purchased by hundreds, even as religionists purchase hundreds of the American Tract Society publications, and should be scattered broadcast, so as to proclaim our new and higher gospel of life.

ligher gospel of life.

I intended to speak of the duty such the privilege of Spiritualists to sustain their lecturers from whom go forth so many eloquent thoughts 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-enly wisdom—the gateway of all the light from above! Let us encourage them and help

heat and they will help us.

their environments.

(Continued from first page.) istence upon snow fields and ice bergs? The lion by his sandy cofur 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 destruction. It is evident that animals of these species have appeared of every variety of color, but these have survived partly because their color acquired through centuries, has proved an advantage. Bo with regard to advantage 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

As for the arguments founded on the complicated structures of the organic world, its orce has been very much impaired by the discoveries and developments of modern solence. It is as good as proved that the present species of plants and animals came from species now extinct, and they from others preceding them; that there has been a gradusl increase in the complexity and perfection of the species that have appeared; that this progressive development has been due to natural causes; that by the same principle by which the poutes and fantail pigeon came which the pottes and fantail pigeon came from the rock pigeon; by which some of the most luscious fruits have come from those of a wild, bitter 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 globe, animals and vegetables alike, have in the course of innumerable ages, been developed under natural law from the rudest, simplest forms of organic life.

forms of organic life. The most superficial thinker can not help seing that the theory of evolution effectually destroys the force of the "design argument" which has been of such services 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 showing the time, is held to be evidence that the 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 which shall keep time, is a contriving intelligence, 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 poorty, and that this again had proceeded from a structure which could handly be called a watch at all—seeing that it had no figures on the dial, and the hands were radimentary, and that going back and back in time, we came at last to a revolving harrel as the carliest traceable rudiment of the whole fabric. And imagine that it had been possible to show that all these changes had resulted first from a findency of the structure to vary indefinitely; secondly, from

something in the surrounding world, which belped all variation in the direction of an accurate 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 apparatus, thoroughly well adapted to a particular purpose might be the result of a method of 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."

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 establishment 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 he few meet with surrounding conditions

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

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 law implies a law-giver. But simply because men make rules to govern or restrain the conduct of intelligent beings, it by no means follows that the laws of nature are also ascribable to intellegence. The laws of nature are nature's uniform modes of action. If matter is eternal, Its laws must be co-eternal with it, unless matter once existed without laws. Can we imagine matter existing without laws. By the law of gravitation; every particle of matter 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 stars. The action of gravity upon matter, originally cold, may in fact, be the origin of light and beat, and the proximate source of other such powers as are generated by light and heat." Shall we say that matter has always 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 depandent 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 supposition that the laws of nature are the eternal decrees of Deity, (if such an absurd expression may be used) they are just as inexplicable 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 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 chool in metaphysics, have adduced the ides of an infinite being, not only as positive evidence of the existence, but as demenstrative 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 conception of an infinite being, when there is no archetype of such an existence in the universe, could have got into the world only by a reve

lation 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. the mind has the faculty of compounding, transposing, sugmenting and diminishing these materials almost ad 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 ides 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 sour beyond the limitations of material conditions. most refined idea of the most imaginative mind can conceive of no object the elementa 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 aerial form, with shadowy limbs and feeble voice; it may like the shost of Crugal, "whose corse was on the sands of Ullim," be "as light as the blast of Chromla," through it the stars may "dimly twinkle," its robes may be of the "clouds of the bill," It may "move like the shadow of a mist," and "retire in the whistling blast," or like the spirit of Trenmor "vanish like a mist that melts on the sunny hill," yet any one can see that the conception is that of a being com-posed of material, however attenuated or subtile it may be.

Now the idea of a God illustrates in like manner, the statement of Shakespeare, that the imagination "bodies forth the forms of things unseen and gives to alry 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 sacribing them to an imaginary Being, beyond the range of the senses, and connecting this being with the operations of sature. 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 thod hast written thereon." Jupiter, a brave and appropria Greek, was a projection of brave and amorous Greek, was a projection of the Greek mind. Jehovah, a partial, changeful, vindictive being was a representation of the Jewish mind, in early times, as faithful as though reflected from a mirror.

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 satyr, 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 balance artists were considered.

a Poster all the ordered and the present

strictly speaking, the mind of man can not have an idea of the infinite. We can not have an idea of infinite space, or infinité 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 conception of infinite space, our thoughts are necessarily 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 idea of such a being.

Our ideas of God are compound ideas, made up of simple ideas of objects or qualities with which we are acquisinted. Hence the argument 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 absolutely necessary to prevent the world from becoming a Pandemonium. Atheism, we are fold, destroys the moral responsibility of man and extinguishes every guarantee of vir-"Virtue with immortality 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 established, recognized, moral code. The history 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 concurrent testimony of a host of writers of antiquity, one of the most abstemious and virtuous Athenians of his day, even though aversion to his teachings has caused his name to be proverbalized for general licentiousness; and of Lucretius, the Atheistic poet as well as philosopher, Mr. Frothingham says, "Few nobler 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 way that the religion of Buddha was from the begin-ning purely Atheistic. The idea of the God-head, after it had been degraded by endless mythological absurdities which struck and repelled 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 Christianity, 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 sense, 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 looking no further, and we see the times inclined to Atheism (as the times of Augustus Cacsar) 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."

Theodore Parker, a zealous opponent of Athelam, says of Athelsts, "They seem to be Iruth loving and sincere persons, conscientious, just, humane, philapthropic 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 to 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. think they are much higher in their moral and 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 a 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 what scenes of norror and what spectacles of depravity the world presented during that reign of faith. Of the Benantine empire. Mr. Lecky says, "The universal verdict of history is that it constitutes, without a single exception, 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 morelity in those days. To-days, if we go among the lower classes—the ignorant, the vicious, the depraved, the outcasts of society, we do not find them Athelstic; 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.
I will conclude this discourse with a scene from Goethe's Faust:

Margaret .- "Promise me, Henry." Faust .- "All that I can." Margaret.—"Are you religious? You are a good sman, but I think you do not go to

church f 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 Margaret.—"That is not enough.

must have religion."

Faust.—"Must at"

Margaret.—"Affe! I can not influence you,
and you do not respect the sacraments."

Faust.—"Indeed, I do!"

Margaret.—"But not with love. And you

margaret — "But not with love. And you have not been at mass or confessional for ever so long. Do you believe in God?"

Faust.— "My dear, who can san! believe in God? Ask priest or philosopher, and the answer is like mockery."

Margaret.— "Then you do not believe in Him?" an infinite being exists we can have idea that corresponds with him, for, dare name Him? And who can say I believe

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 existence rise to your head and heart and float in infinite majesty before you! Let your heart, hig as it is, be full of the great idea, and when you are perfectly happy in the thought, name it what you will, good, heart, love, god. I have no name for it. The feeling iPall in all, the name is but noise and smoke, clouding celestial glory."

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THE FREE MASON for May, is late this month. This is the largest Masonic Monthly in the world It is strictly cosmopolitan, and is the organ of the craft every where. Speci-men copy free. Address Geo. Frank Gouley, St. Louis, Mo.

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REPORT OF THE CIVIL SERVICE COMMISSION to the President, showing the theory, methods and results of the reform introduced by the President, pursuant to the act of March 3, 1871, April, 1874.

THE SAPEST CREED By O. B. Frothingham, New York, A. K. Butta & Co. Mr. Frothingham is already widely known to our readers as 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 Scientific 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 eclipse. To the multitude of mankind, Spiritualism brought a new revelation; and the eag erness 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, sgony and The processes of death are all friendly

The near aspect of death is gracious. It is death that flings open the hospitable doors 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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ey, D D , President of "Newton Theological Institution " 12 mo. cloth, heavy toned paper, 175 pages. Boston: Estes and Laurist, Publishers.

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COAL AS A RESERVOIR OF POWER, by Robert Hunt, P. R. S., and Atoms, by Prof. Clifford, M. A., make up. No. 11 of Half Hour Recre-ations in Popular Science. Dana Estes, Editor, Boston: Estes and Laurist. The last four books were sent us through W. G. Holmes, Bookseller, 79 Madison St., Chicago.

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