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

VOL. XIX.

8. S. JONES, EDITOR,

CHICAGO, MARCH 11, 1876.

SECO A YRAR, IN ADVANCE

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IS THE DEVIL DEAD?

An Open Letter to the "Dev I;" allas His "Satanic Majesty," "The Adversary," "Old "cratch," "Luchter," etc., etc.

DEAR DEVIL:-Permit me to address you in this informal way, that I may, for the time being, partially forget my own inconsequence in presence of so august a personage as your self, and thereby, express myself more under standingly to you. From your conversation with the first lady of creation, I gather that you are a gentleman of few words, but much wisdom, and that you are truthful. This fact is the principal one emboldening me to write The further fact that you selected a woman to reveal a great truth to, leads me to hope you are yet unprejudiced against them, and that you may pardon me for being the first to open up a direct correspondence. With this preface, I will enter at once into

There is, as you possibly know, a warm discularion going on at present, as to the probabilliy of your decease, and some anxiety is felt by the public to get at the facts. To ascertain them, Chicago starts out with a large reward, which will doubtless be greatly increased by the Materialists, Bpiritualists and Orthodox. The former argue that, if you are dead, there is nothing more of you; you are gone, done, and forever out of the way. The Spiritualists declare this an erroneous idea, and say you have only dropped your horns and hoofs, and outside fixtures, and are as good as new in the Spirit-world; walle the Orthodox weepingly affirm that they can not do without you; that they have faith to meet you yet, "where con gregations ne'er break up, and Sahbaths never end." Then, tagre is a class of very wicked people, who would rather not meet their dues at your hand, and another class of good ones who want justice done. All, you see, equally interested in your whereabouts, and all inquiring, "Is the Devil dead?" As I wish facts, I come to you, and ask, are you dead, or are you nest If dead, do, Mr. Devil, dispatch a word to that effect; if not, write and say how you escaped. If dead, say what you died of, whether disease, envy, suicide, fire, water, or "fever'n ague." If not dead, what cured

Do not think mercenary motives prompts me to these inquiries, for I assure you, dear sir, should I by chance get the reward, I will make it the corner-stone of a donation toward your monument, nor rest till your parentage, birth and death be properly recorded; and a touching epitaph be written to your memory.

I wish to suggest that you correct any misstatements that may exist regarding your per sonal appearance, habits or location. For conturies, plous and professe people have endowed you with (what seem to me) unnatural and unwarrantable characteristics. As the descriptions of you in sacred history, are so contra-dictory, as are also those of individuals claiming to have seen you, I am at a loss to know which to accept. Indeed, I will confess, that while I write, I am continually hesitating in my mind, .. bout addressing you as a person; and yet I feel less like using language to a ser-pent; a snake. Some of the ugliest and most forbidding people I ever saw, who seemed but caricatures on the human race, have been said to look like "the Devil before day," or "the Devil on stilta." Whether you change your Whether you change your appearance "before day," or whether you ever walked on stilts at all, are yet questions in my mind. From the impression you made on Mother Eve in the orchard, you surely could not be very horrible, or she would have scampered back to her husband, and told him her frightened story; and he would have brushed you out with his garden hoe. And now, since we are on the garden subject let me ask if you were, and are, truly and really, fowls and animals of all kinds ran at large in the garden, or if none were there but you? It sall were outside but you, how, pray, did you get in? Were the cherubim asleep on guard? How did you move? Did you, unlike all other anakes, walk upright like a man? Or, did you hop like a toad, swim like a fish, fly like a bird, or—now I think of it, were you the "Dav-il on stilts?" Sure'y some of these, for you did not creep or crawl. That style of locomotion was given you as a curse for telling the truth to Eye. If you were a serpent, how came you with the organs of speech, and what language did you speak? Perhaps French, or German, or "Irish blarney;" perhaps none of these, but some of the dead languages. I was going to say you possibly used the deaf and dumb alphabet, but then you'd need hands for that? Oh, dear! I don't know how to fix the matter to make it seem entirely rational? matter to make it seem entirely rational!

Respected Beelsebub, who named Eden? It was already Eden before God planted it, so who named it—did you? If you named it, is it not barely possible that you were a 'rquatter" there, and had a pre-emption claim for an interminable length of time before the place was put under cultivation? What became of you when Adam's family left there? Were they, as the story runs, turned out of their they, as the story runs, turned out of their beautiful home because you deceived them, and you left in full possession because of your cunning? Or were you permitted to go with them? Or, are you kept inside the garden, as they out, by the cherubim with the "fiaming sword?" Or, did you retain what was already yours, and put the cherubim to hoding your garden? Perhaps after all, you have kept that place for a summer retreat, and are cultivating fruit and flowers extensively. In that case, let me inquire, in this season of overflows, if those four givers in Eden have been over banks, and if, my dear sir, your small fruits

have been under water? Will it be a good year for peaches with you, or did the "cold snap" catch them, or are the curchlio b.d? It is singular that we have not heard from the vicinity of Eden for so long; I would regret to learn that the fences are down, and the place

turned out to grass.

Can you inform me why, when a gardener was made for Eden, he was not made strong enough, and willing enough to do the work without some one to help him? A man unwilling to raise "garden sass" for himself, (with nothing else to do) hadn't much energy. What became of all the dust, that the help meet had to be made of Adam's rib. Suppose the poor old fellow had died, and never came out of that "deep sleep" he went in, and his wife been left to bury him by herself. Just think of it! Who named Adam, and why have we no account of such an important circumstance? If you were not a serpent, but a man, as is sometimes supposed, you must be older than Adam, although he is the first one we have any positive (?) knowledge of. As your genealogy is somewhat disconnected, may it not be that there is, or was, a Mrs Devil, who was made of one of your ribs? If so, was the ordeal painfel; or were you entranced, or were you chloroformed?

When the Lord told the gardeners if they ate the forbidden fruit they would "surely die," how did you know they wouldn't Did the Lord know that you know this, and that you would tell it? If he didn't, and didn't know where Adam was till he called him, and didn't know the gardeners would not die, was

he infinite in wisdom?

The Bible says, "Unto Adam also and to his wife did the Lord God make costs of skins and clothed them." What cut of costs did he clothed them." make them, and why coats at all, gowns, trousers or wrappers would have been so much easier made, and more becoming to wear? Were they made by hand, or were there machines of any kind at that time, of which we have no account? Single thread or double; chain or hemstitch? At what date did Mrs. Adam begin doing her own sewing?

After God "repented" that he made man, and decided to drown everybody but Nosh's folks. (who were saved in the ark) what became of you? Were you one of the bearts in the ark, or were you drowned, or were you in an ark of your own, where no one could see you, or were you in some dry place where the waters couldn't reach you? (Some ministers now say, the flood which was intended to wash away every living thing from the the face of the earth, was only local) If you were in the ark, didn't you find it a little crowded, and wasn't the ventilation rather poor with only one window? Who fed you, and where did they get the dust you ate? If on board, did the dampness affect it any? At best, it must have been monotonous there for one of your

temperament. When but a very little girl, doar sir, I used to hear-our old minister tell most wonderful and horrible stories of you and your kingdom. His mind seemed full of just such flendish pic tures of sternity, as are described by Rev J. Furniss. Nothing in language seemed too ex-travagant, revolting or terrific for him to at-tempt, in the way of descriptions of hell and of yourself. I was too young to read, but I studied the pictures of you which embellished our family Bible. That one was travenous looking beast, with hoofs and borns, a long tail and flery eyes, and a demoniah, expressive face, neither human nor beast. You were superintending a hot bath for some sinners, in a sulphur and brimstone lake of fire; and your sub Devils had your victims fastened on long forks, punching them through the flames for your entertainment. In my frightened dreams I would hear you roar and bellow, hear the fires crackle and hiss, see the dragons dance in wild delight, hear the little children cry and waitfor their parents, and see the re-vengeful God the preacher described, look down and laugh at their despair. Bo you see, respected Bac sabub, when I should have been happy and thoughtless, I was burdened with the stories of your wickedness and crimes. It grew out of that trouble eventually, but I have dear friends who rather incline that way; and I know of little innocent children who hear very much such stories as I heard, and have perhaps the same dreams. I know dear, good people, who think it wicked to be happy, and who believe you to be at the beginni ending of everything not strictly solemn and distasteful. But, it is not my wish to post you on these points, but rather to gain what information I can from you.

There is another feature in your history which needs some light. In Job, we read: "Now there was a day when the sons of God came to present themselves before the Lord, and Batan came also. And the Lord said unto Satan, whence comest thou? Then Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it."

Who were those "sons" of God (who is supwho were those "sons" of God (who is sup-posed to have given his only begotten son to save the world) and how came you on such fa-miliar terms with them? Where were you prior to that "presentation," that God could not know of you; and how dared, you to tell him that you worked when he commanded you to crawif How could you walk in the earth, even admitting you walked at all? Were you so etheria: that the compositions of earth were so etherial that the compositions of earth were no impediments to your movements? That you could glide right through coal mines, from beds, and strats of rock without barking your limbs, or cracking your skull? Come, now, doesn't it seem that your story to God was a little crooked, and isn't it barely possible that you were bragging a little? Were you walking or crawling to the reception mentioned? After all, when I come to think of it, you surely

didn't wriggle along on the ground, with such company as you were in; it really seems you would have been ashamed to do so, unless the the "sons" crawled too. It may be that I'm un-just to you, but I really am tring to be im-partial and fair in my conclusions. Were you one of the two thousand devils

cast into the swine by Jesus, or were you two thousand in one, or where did more than one devil originate? Why, when you were "choked in the sea," have you appeared again, and how could you return when you were drowned? If you had the power of realizing two thousand deaths by drowning, didn't it

give you a distante for water?
In St. Luke (X chapter, 18 verse) the Lord says, "I beheld Satan as lightning fall from

Now, I feel an intolerable curiosity, most wonderful Batan, to know how you got into heaven after what transpired on earth, and what could have hurried your departure from there so much? As I understand it, you came down by telegraph, without stopping at any way stations. Did you light on your feet or your body; and were you shocked by the fall? If your visit was pleasant, why did you not take your baggage and remain ten or twenty thousand years as you would have pleasy of thousand years, as you would have plenty of time left. Plesibly your household affairs re quired your attention—the fuel might have run short and the fires gone down.

When you tempted Christ by offering him all the kingdoms of the earth, did he think they belonged to you? If he did not, was it a temptation? Could you see them all from where you stood? Did you look with the na-ked eyes, or use a telescope? If a telescope, would you mind loaning the instrument a few days? If the kingdoms of the earth be yours, are not also the inhabitants? Could you claim even one of these souls without Jehovah's con-sent? If you could, are you not more powerful than Jehovah himself? If you are infinite in power and wisdom, should we not respect you? If you are on earth, why does history declare that your home is in the infernal regions? If you are there, can you be here? If there and here, are you not omnipresent? If omnipresent, are you not in heaveh? If in heaven, are you wicked? If heavent If in heaven, are you not in heavent If in heaven, are you wicked? If the wicked are there, would it be a nice place for the righteous? If you are in any of these places, or all of them, if you are "everywhere," as we are told, can we escape you, and are you not obeying a higher command? If you are, have we are right to object to you. have we any right to object to you?

Having no personal acquaintance with you, am, of course, unable to judge fairly or cor-Outside of sacred history, as in it, the harshest terms are used against you, and all evil deeds and all manner of wickedness is considered legitimately yours. Careful thought has led me to doubt this, and to consider you but the ex-Many who believe strongly in your personal existence, do all manner of sin, and say you tempted them; trying to shirk the blame which properly belongs to themselves, and give it to you. This, to say the least, seems unfair. All progression comes in your name; all new discoveries of consequences, all new inventions for the benefit of the world, are labelled 'Davil" when first received. All philosophers, as' tronomers, geologists, inventors, or advanced thinkers of any kind, have been met at every step, and hounded in every effort by the shout of 'Davill' This outery arose from the priests of all nations, and was, and is yet echoed by intolerance of every grade. They are the stumbling blocks to progression, and have, from all time, heaped the flery faggots have, from all time, heaped the flery faggots around the luckless soul, who struggled to be free from their bondage. When, however, a great truth is carried, and its uses and popularity have been established by its martyrs; notolerance steps forward, and desires a holy patent on what it first deciared—"tag Davil." It begins at once to "harmonise" (7) this great truth with the Bible; which is happily so written that one contradiction can at any time be ten that one contradiction can at any time be ten that one contradiction can at any time be proven by another, thus verifying (by a proper use of the word "figuratively," almost any argument. When skeptles ask for an explanation of peculiar passages in the Bible, they are told often, that "it is not for us to understand;" yet the unbeliever is held responsible for his conclusions, and is commanded by the rightness to search the Scriptures. If seasont's to sous to search the Scriptures. If essential to our salvation, why was the book not written so we could understand it? Or of what use is it to read without understanding? As sens.bly command a blind man to copy a picture; or a deaf man to enjoy music which he has never

Bince you, respected Old Nick, have been first in all improvements, and since you have so often been in conversation, and in association with the Lord, (as known in the Bible) let me urge you to one more good deed. Unravel the mysteries of the Bible, and write up a plain, simple and correct history of its meaning. Tell us among other things, why you were created. If you were designed, for what purposes designed? If not designed by the Oreator, did you make yourself, or were you co existent with God? If se created you for a certain purpose, has it been thwarted? If not, are you not doing precisely what he intended you should? Should you be blamed for doing his will?, If you are permitted to perform all manner of helmous crimes; to gambol all over the world in the very costacy of deviltry and malice, without check or punishment, will it be honorable to eternally damn ordinary human beings? Is it reasonable and just that they will be handed down to hell for your delectation, their cries and writhing and despear, your delight forever? Are you to be pampered and fad eternally on the abrieks and prayers and yells and missary of men, women, and children? u, respected Old Nick, have been

Shall your abode be perfected and beautified by human torture? The boiling lakes and furious flames in which your victims plunge, create your landscape; their groans of torment, psin and anguish be your household music; their burning, crisping forms be the odors of your garden; their tears of utter wretchedness and endless woe, the jewels shining in your crown of happiness? If so, then where is God and justice? Where is God and mercy? Where is God and lov. f. Tell me not of a lov. ing Father who made man without his consent; hell for his eternal home and punishment, and you to coloy it. Would a merciful God permit you to aink humanity in an eternal pit of damnation, if he could prevent i. ! If he have not power to control you, is he infinite! have not power to control you, is he infinite! If he be not infinite, are you not his equal in power and wisdom? If you are his equal in those, had we not better "make friends" with you! If you are too wise for extremt, too wicked for human, too pewerful for a God, is it not possible. Mr. Down, that you are just right for a match.

And now, dear sir, as age may have dim-med your eyes. I will bring my hurried ques-tions to an end, nor tax your patience longer.

With great respect,
MRS JACOB MARTIN.

P. S. As I am a woman, it is my privilege to finish with a posteript. I wish to beg an early reply regarding your death. If it really has occurred, you can send me a message by "table-raps," as I understand you yet have the patent on Spiritualism. Mus J. M.

IS THE DEVIL DEAD! -- LET US BE HONEST.

In the following I desire to frankly a knowledge an error, and to recount some personal experiences which have led me to see said error, all of which has more or less bear-ing upon the mooted question of "Davil" "evil spirits." I have for some time con templated the duty I am about to discharge, and am now quickened to the task by the careful and candid perusal of a communication in the Journal of Feb. 12th, 1876, by D. G. Mosher. While deliberating upon the sub-ject he therein treats upon, it occurred to me that I had at some previous time called in question some of this gentleman's published views, and in looking over my file of Joun-nals, I found that in the issue of January 2nd, '75, I had "taken him to do" for assuming that "Devils" and "Diakka" are "imaginary personages." Therefore I now frankly admit that he was, and is right, at least in my humble opinion. Space will not allow at this time a complete rehearsal of all the events and cir. cumstances by which I have been forced to admit the truth and to discard my former ab surd views upon what now olds fair to prove an issue of the vital importance to the cause of Spiritualism. Bo deeply am I convinced of this truth, so firmly has it been impressed up on my mentality, and so conclusive and indis putable are the evidences gleaned from various sources, that I can no longer remain an idle spectator while the inspirational fire burns within me.

Soon after exchanging blind faith for posi-tive knowledge, I formed the acquaintance of a man who claimed to be a Christian Spirit-ualist, and whose head had grown grey in the service of the angel world. I was thrown into his society almost daily, and had really began to congratulate myself upon having such an experienced counselor, when it suddenly was revealed to my mental consciousness, that by the subtle power of psychology I was being jed captive a subject of his will. I had had no power to regist, while he drew me away from the harmonious developing circle of which l was a member, and to some extent allenated my affections from other members, nor was my spiritual perceptions suitably developed to warn me of his true character, until he began to dose me with his theories concerning "evil spirits."

So absurdly ridiculous were his arguments

and sopnistry, with such uncharitable, con-temptuous, and bitter opposition did he malatain his views, that I could but renounce the doctrine which in its mildest form was simply damnable. He urged that there were spirits in the spirit-land almost perfect in deception and iniquity; that it was almost always,sometimes utterly,—impossible to tell whether impressions and communications we received purporting to be from our spirit friends, were really from them or from "deceiving spirits "evil spirits" were ever on the walch and would personate our friends at every op-portunity. He claimed also that man at death carried all his animal passions and propensi-ties to the spirit-world with him, to prove which he said he had had them (evil spirits) threaten to take his life; that he had often which he said he had had them (evil spirits) threaten to take his life; that he had often visited the spirit world and shen the dark and dingy work shops where those who had gained a livelihood on earth by the labor of others, were do med to toll. Thus in various forms did he portray the condition of every class of individuals from whom he chose to d flar, thereby presuming to have reached a finality a from which nothing, human or divine, could move him. Once loosed from his power, all the hideous and naked deformities of his character became painfully, vividly real and apparent. At times, with all the cunning and admitness of a will serpent, would he seek to re-enamere me in his psychological meshes, and at every turn would he be defeated. The mask once torn away, it took but a short time for true character to come to the surface. Free-lover tramps were housed and fed, quarrels at home and quarrels with neighbors and others exit to more congestal spheres finish the picture.

This is no fancy word painting, but a scene in real life, and is one of the proofs palpable

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that "evil spirits" are clad in veritable flesh and blood, and not disturbing the pure and good or deceiving those who seek some mes sage from their spirit friends, unless the me diam of communication is tinctured with evil. That man carries to the spirit world his animal passions and propensities, is a proposition at

once preposterous in the extreme. These passions belong to the animal body from which, thank God, the spirit escapes at the transition period. What, in the name of the transition period. What, in the name of reason, is there to feed those passions in the spirit world? Must the spirit be ited to a living death, as it worst Is it not enough that these brute passions have neld dominion while on earth, predominating and causing the soul to enter its spirit home dwarfed and undeveloped? Is it not a fact-an uncontrovertable fact—that these passions are inherited, and the innocent are thus caused to suffer the effects of their workings while-on earth, cum-bered with the satural farm? And is there infinite wisdom manifest in the working of the law that would cause the innocent to suffer through time, and the illimitable ages of ster-

Porsooth! But I do not deny that man, by giving free sway to the brute passions within him, may so dwarf and obscure the germ of immortality with which to D.vine Mind has blessed him, that he will enter the spirit world as helpless as a new born babe. But the animal kingdom is as much a separate kingdom from the spiritual, as is the mineral or vegetable kingdoms. My inmost soul revolts at the suggestion of such chaotic conditions in the spirit-land as must inevitably obtain were such monstrous doctrines true. In my close observation, and indefatigable search after truth, together with a careful scrutiny of communications from advanced spirits, I am totally un-able to find a single argument or fact which can be relied upon as indubitable proof that there are "evil spiris," "devils," or "flends" in spirit-life. True, I once thought differ-ently, but my mind had not then dwelt upon the subject to any extent, and to the law of intellectual enfoldment am I tudebted for the more rational, reasonable, and truthful solu-tion of this great question. To assume that evil or undeveloped spirits can or do sommu-nicate as readily as the more advanced, is to admit that immutable law does not exist in

And I hereby assert, without fear of successful contradiction, that in maintaining the theory of the existence of "lends" in the spirit world, we place ourselves in direct juxtaposition to those immortal truths and principles which the angel-world is laboring so unremittingly to bring to the knowledge of manking

Instead of recognizing these angel visitants as ministering spirits sent from God, we are too prone to wrap ourselves in the mantie of self sufficiency, refusing to a mept any truth that may differ from our preconceived views, and, the while, accusing God with having filled the world of spirit with tormenting devils. The individual referred to above may have been honest though deluded; but a huge pile of communications in manuscript which he claimed to have received through the same medium for the space of twelve years, attested no progressive development or a higher intellectuality at the last than at the first. He once specingly scouled the idea of a six months old spiritualist daring to oppose views which he had cherished nearly a life time; and, should this reach his eye, I desire to assure him I bear him no malice, and most sincerely hope that he may be able to burst ine fetters by which he is bound, and, discovering his error, be as frank to acknowledge the same as have been. Let us be honest.

E. D. WARREN. Brooks' Grove, N. Y.

Bays Sergeant Cox: "I have seen a sentence of twelve words, every letter being distinctly and perfectly formed, written in the twinkling of an eye, by a mere sweep of the pencil, that is to say, as rapidly as the hand could be passed across the paper. In another experiment, fifteen clearly legible lines of small writing (being a passage from the Specialor), which, with all possible speed, I was unable to copy in less than ten minutes. It was written, or rather flashed upon the paper, in 35 seconds. I know a psychic, who, in the state of trance, always writes backwards ten times more rapidly than Jean wrote in the usual fashion. A er normal state she is unable to write a word thus, save as slowly and with as much difficulty as others could to write.

In these days of retrenchment the plan of employing spirits as newspaper conductors seems to be just the thing. No salaries are required, of course, not even the traditional sawdust pudding being necessary for the sustenance of the ghost. But, after all, is it exactly fair for these spirits, who have had their day, to come back in this way, and take the business of life out of the hands of the living? It is only through one generation dying off that the next is able to get on at all. If the dead are coming back what is to become of the living? If this thing goes on, not only editors, but doctors, is wyers and ministers are likely to find their cocupations gone.—Fortland Trunseript. In these days of retrenchment the plan of

Emanuel Swedenborg has scarcely a follow-er or believer in all Sweden, and at Stockholm, his home, he was looked upon as a half-crasty charlatan. The house in which he lived is oc-cupied by tenants of the poorer class of peo-ple, and is not easily found, so little is his memory cherished.—Beston Hereid.

Affigreat minds, in their most exalted mo-ments have felt themselves overmastered by some power outside of themselves, which was speaking through and directing their utter-ances.—Pecies.

Message to the Mediums.

FROM P. B. BANDOLPH.

Just a few minutes ago I was surprised by a familiar volce, suddenly saying, impressively— and even authoritatively, "I will champion and even authoritatively, "I will champion the Eddys; for I know they are honest; I know they have been shamefully, modiciously and meanly wronged."

I can not choose but obey the summons; though I had intended to do this very thing But I defer to authority from the Upper House; and hereby introduce Mr. Rin-

FRANCES H. M'DOUGALL

"Far be it from me to keep silence, while the belittled and belittling Croakers are doing their best to disgrace and ruln a band of as true and noble workers, as the age may boast of-and all for the reason that their sphere of faith, sight and action, is quite above and beyond the reach of microscopic eyes. Do these penny z-liner journalists, and all the obsceme birds for whom they cater, know, or think, what they are about? I believe not. If they did, they would see themselves murderers of the most malignant type They foul the finest character; and then with long faces and solemn drawl, pronounce it carrion; and they taint with their own foul breath the purest air. Have I not, too, heard their biss, and felt the flery fork of their murderous tongues-until at last, I was driven to the necessity of self re-least? And if my voice was clothed with thunder, and my pen armed with lightning, I would send forth peals to wake heaven, earth, and hell-until all these skin-deep exposers should shiver in their shoes, and thus expose themselves. O' course, I do not refer to hon est investigators, like the too tender O wen and the noble Child-but only to the poor, sick, and sickening sycophanis, of a sickly popu jerity, who have a large appetite for scandal, and small respect for truth. And I here hurl at them, one and all, the pointed words of

"The man who dares traduce, because he can With safety to himself, is NoT a MAN

But the Eddye have nothing to fear in the

" For ever the truth comes uppermost; And ever is justice done.

I hav. just now seen their spirit mother, almost sorrowful in view of the base calumnies, that are being hurled at her noble and self-de-voted children. I may almost, because the sight of these bright and brave spirits, so armed with truth-10 panoplied with right-so warm with love—is, in itself, a pledge of the final triumph, and the crown that awaits the martyr-whether the iron bolt strike through the body, or soul, or both—as in my own case. Have I not felt? Do I not know; and shall I not declare? But there is one comfort in this -the highest marks are most open to attack, as the great poet truly has said-doubtless from his own experiences: No might nor greatness in mortality

Can censure 'scape. Back-wounding calumny The whitest virtue strikes. What king so

Can tie the gall up in the slanderous tongue? - Shakespeare

What a poor sight it is to see these pseudo savans, rejecting evidence that would be absolute in any respectable court of law, and, on the other hand, swallowing instead the merest fol de rol, too shallow for the acceptance of brain sick boys and boarding-school misses. But so it has always been. Let them read the story of Galileo and the great Doctors of the University. They refused to look into the telescope, of which they had heard such wondrous things -- atoutly declaring, there was nothing in it. The world, to them, was a flat fixture, with a high wall on the edges, to keep people abroad. Verily, their shades walk aboard in the earth, even unto this day. But they are not, really, half so formidable as they suppose themselves; and one of them, at least, has such an excellent gift of self-reputation. that he becomes entirely harmless. All he wants, is rope enough—to hang himself.

But I can not discuss this subject without a word in defense of mediums generally-(of course, I do not include mountebanks and pretender:) I have long thought-and now I see -that the shameful indignities in the shape of tests, to which this unfortunate class is frequently subject, are the cause of many, if not most of the failures—and hence of misappre-hension and majudgment. No self respecting woman would allow herself to be sacked, or nailed to the flor, or tied by the ears in her normal state; and in this supersensitive condi-tion, can such indignities be imposed without injury—without wrong? I have seen, and do know, that by these unjust and cruel measures the higher harmonics and of interested in the higher harmonies are often interrupted, if not broken and destroyed. Verily the world has not risen much in the estimation and treatment of its prophets slace-Daniel was cast into the lion's den, and Bnadrach, Meshech and Abednego came through the fiery furnace. The facts only are modified; the principle is

There are a plenty of tests not liable to these objections, and let mediums stand back on their own dignity and refuse to submit to dis-honorable treatment in any form and especial ly that . flansive supervision where counteracting wills are permitted to disturb the magnetic currents, and thus create the faults and frauds which it is their business to nose cut and then journal'z:. I am well aware that some mediums by this cause would lose their place and pay; but the earth is full of bread. Let them go to work and develop ft.

And now my friends and all who have be-come convinced that the world actually moves, take this assurance to your hearts, and fear nothing—that all there is of truth, in science, in philosophy, in art, literature and religion, is rapidly coalescing with the highest truth—the great centralising idea of immortality, whose far-reaching radiations clasp and unfold all others. This is the great conservative power of thought and faith without which the whole world of mind would disintegrate and fall to pieces. Already the most distinguished scientists of Europe have accepted, or are ready to accept, the faith; and could you see the grand current that are setting toward you. nothing-that all there is of truth, in science, the grand current that are setting toward you, from all quarters, both in the material and spiritual worlds, and feel the vibrations of the great tidal power of the ages you would know that the heavenly hierarchy, of truth, right and love, must ultimate y overcome all resist-ance, and bring opposing forces, of whatever kind, into harmony with itself.

"Truth crushed to earth shall rise again;
The eternal years of God are hers;
But error, wounded, writhes in pain;
And dies amid her worshipers."

After my way of thinking, there is so much of infinity in our structure, so much of the im-mortal within the mortal, that it seems irreverent to attempt to fix limit to its expression.

To me the earthly part of man's construction
seems so little, and the heavenly part so vast,
that earth and time are not thought of at giv. ing any measure to me or my kind. Man seems too large, as you see him in the light of his equipment, for the earth to hold.—W. H. H. Harray. About Superstitions.

BY C I APPLETON, OF THE PHRENOLOGICAL J.URNAL

Among many interesting subjects, perhaps there are none in which research will be attended with more pleasure, combined with food for serious thought, and, ofttimes, occa-sion for sorrow, than the superstition of differ-

ent ages and countries. Whether we turn to Oriental people in dis tant climes, or glance at the forest homes of the Western world, we find that the mind of man, from the learned magi of the E st to the "Poor Indian, whose untutored mind,

Sees God in clouds or hears him in the wind," is ever prone to look above the material world around him, and seek to penetrate the mysteries of an unseen world. In ancient Chaldes and Egypt the priesthood, besides exercising what would now be deemed their appropriate functions, practiced the "healing art," and by means of various divinations, signs, and omens, prognosticated future events. In the Bible we find that "Moses was learned in all the wisdom of the Egyptians," which, no doubt, included a thorough knowledge of their various magical arts and incantations; and previous to the well contested departure of the Is raclites from Egypt we have the interest-esting account of how, assisted by Israel's God, he surpassed the wonderful deeds of their wisest men, and performed miracles which they could not achieve. Dreams were held to be of great significance by the ancients, and they would even seem to have been a favorite means employed by God himself to warn his chosen ones of impending danger, and to reveal to them future blessings. It was the related-dreams of Joseph which increased the hatred and envy of his brothers, whose cruel malice led to their fulfillment in a manner which is most remarkable.

To be skillful in the interpretation of dreams was considered & Divine gift, and, as in J .:eph's case, we find its exercise leading to al-most kingly honors in the history of Daniel. It was a dream which heralded the Savior of our world, and toduced the fearful wife of Pilate to intrest her husband to "have nothing to do with that just man;" and in after years heavenly visions gave new strength to his des pused and persecuted disciples. The Jews were addicted to many superstious practices, borrowed from the heathen nations around them, which drew on them Divine displeasure. The tale of one of their kings applying in a time of perplexity and fear for advice to the Witch of Endor, whose death, or that of her class, he had previously ordered, affords a striking commentary on the fickleness and perversity of human nature.

Delightfully intermingled with the history of Greece, indeed, inseparably connected with it, is the mythology of that favored land of the poets. For was not Mount Olympus the abode of the Gods, and the whole land their templet

The Greeks in olden times never wearled in rec. u iting the brave deeds of their heroic ancestors, and from them traced their descent to the immortal gods themselves. Had Darwin lived in those days, and ventured to proclaim his theories, he would have been extled-or metamorphosed himself into one of the lower

Superstition has been termed "the poetry of history," and nowhere is it more apparent than in those dear old fables of the Grecians. All the works of nature-nay, even the earth it self, with the heavens above—were considered to be endowed with "attributes of humanity," and in various degrees with Divine powers, and, in the words of Bossuet, "Everything was a god but God himself." The sun was their God Hellos, who each morning mounted his charlot and rode in triumph through the skies, stopping midway to rest, and compla-cently viewing his dominions, then going onward to reach the western horizon at gue

Very beautiful was the belief that the stars were placed in the sky by Jupiter to watch the action of mortals. Poetical and expressive is the fable that the waters of the river Lethe caused all who might drink thereof to forget their sorrow. There is a good moral in the story of Medusa, whose look turned any one gazed at her into stone, as what exient every evil tendency of the human heart, if indulged in, may disfigure the human heart, if indulged in, may disfigure the human countenance. King Midas, obtaining his much-desired wish of transforming all that he touched into gold, and then almost dying of hunger, is a good illustration of the punishment attending insatiable avarice. Very marked in the history of Greece is their anxiety to peer into the darkness of futurity, and that marking press to commence the light products of the commence of the counterparts. their unwillingness to commence any important project or go to war, without first ascertaining if the gods were propition. Their will was ascertained by dreams and visions, various omens interpreted by augurs, as thunder, lightning, colipses, and the flight or notes of birds; but more particularly by ora-cles, the most ancient of which was one in E seirus, where Jupiter announced his will by the whistling of the wind through the lofty trees. The most celebrated oracle, however, was one at Dephi, built on the side of Mount Parnassus After inhaling an intexteating va-por which arose from the chasm, the words of the priestess were believed to be the revelations of Apollo, the god of prophecy.

Very nearly allied to Grecian mythology was the Roman, though it would seem to have been cast in a sterner mold. The Arabians have a superstition or fable that every human being is attended by a good and a bad angel-one at his right aboulder, the other at his one at his right shoulder, the other at his left; when he performs a noble action, the angel at his right rejoices; be; when an unworthy one, that good angel hides his face and weeps. Connected with the religious superstitions of the Hindoos are many cruel and fevolting practices. The Hindoo mother thought but of the pleasure it would afford the gods when she offered her infant a sacrifice to the river Ganges. With no cry of agony did the Hindoo widow approach the funeral pile which consumed her alive with the dead body of her husband. The victim as he threw him-self beneath the wheels of the fatal car of Juggernaut thought not in his frenzy of present torture, but of eternal bliss.

Turning to the shores of "Merric England," we find the heathen natives superstitious fol-lowers of the dri ids or priests; their gods were of a harsh and warlike nature, and to appease them human sacrifices were often cflered. The druids are said to have held absolute control over the souls and lives of their victims; and so complete was their power that they were secustomed to borrow large sums of money, promising to repay them in another world.

The names of our days are derived from those of Baxon gods; the festival of Easter dates back to one held in bonor of a heathan goddess. The mistletoe, held in peculiar es-teem among the English, was sacred with the succest Britons. One of the beliefs of the old smelent Britons. One of the beliefs of the old Britons about the creation of the world is somewhat amusing. They asserted that one of their warliks gods having taken another prisoner, killed him, and then very practically made the earth from his firsh, the rocks from his bones, the rivers-from his blood, and the heavens from his skull. At the four corners of the sky were placed four dwarfs to hold is

up, who were called North, South, East, and West. Man and woman were said to have been formed out of two pieces of ash and elm.

But departing from heathen traditions and superstitions, and coming down to the time when the Gospel of Christ and the pure truths of Christianity were introduced into Britain, we flad even then many cruelties practiced. many superstitions lingering.

"O ., L berty ! how many crimes are committed in thy name!" was the exclamation of the heroic Madame Roland, as she ascended the sc. flold; and well might thousands of victims, substituting the word Religion, re-scho the cry—not merely among Mohammedan fanatics or Hindoo zealots, but among the professed followers of the lowly Justs, proclaimed "peace on earth and good will toward men," and gave his own life a "ransom

R calling the early history of the Garistian Church, we fi d what could not have been otherwise than some tincturing of superstition remaining, and that gradually human ambition and love of place and power, price and big-otry, corrupted its primitive simplicity, and led to immeasurable evils. Then there arose a pricathood, from the authority of whose su-preme head not even kings were (x mpt, who, in his sovereign displeasure, could absolve his su' | cts from their allegiance, ss in the case

of King John, of E gland.

The inquisition, first established in the southern part of Europe, was introduced into Eugland in the time of Henry III. It had for its 51 jet the suppression of all sentiments or opinions contrary, or supposed by its cruel judges to be contrary, to the established religion. From its fearful sentences there was no appeal. Great thinkers, prefound scholars, and noble Christian men, whose greatest crime was superiority to their persecutors, have languished in its dungeons or suffered flendish tortures. Malignity and malice could wresk a sure revenge in this way, and hun dreds of thousands perished by its means. It was finally abolished by Napoleon in 1808, who for this act certainly merits the gratitude of mankind.

What but superstition has countenanced relics, been able to impose pilgrimages and penances, and to introduce indulgences and other means of obtaining money from the ig-norant and credulous. Closely allied with re-ligious bigotry, it has in times gone by made sad havoc in the peaceful vales of Switzerland, caused the streets of Paris to be filled with dead bodies, filled England's noted Tower, and desolated her homes, and forced Scottish covenanters to fire for refuge to the

caves and mountains of their native land.

Who does not love to read the fairy tales which tell of the quaint beliefs and fancies of other days, and con over the delightful works of Shakspeare, in-which ghosts and witches sometimes play a prominent part? But when we read of the cruelties practiced in Europe upon witches, or those accused of witcheraft it can but awaken feelings of pity and indignation. The history of N:w E gland is marred by the witchcraft doings of two hundred years age. For the reputed crime of witchcraft one hundred thousand persons are said to have been put to death in E :rope and and in this country. They were believed to have intercourse with the powers of darkness, and through their assistance could make air voyages without a balloon, raise storms, transform themselves into any shape, cause or cure diseases, bewitch and carry away children, and foretell future events. To be aged and poor, peculiar, morbid, diseased, and hated, was ofttimes sufficient evidence of the crime and no leniency was ever shown, the methods of trial being as absurd as they were unjust One was to throw the victim into the river; if he floated, it was clearly evident that he he was a witch; if he sank, then no further action was necessary, he was left beneath the MAYOF.

More than a hundred years have passed away since the last trial for witchcraft; the law forbid that religious animosities or bigotry should vent themselves in persecution of a sect or creed; but ah! how often still do littie fends and uncharitable reviling about mere questions of external rite or form show that the sparks of superstition remain, though smouldering in sakes, and that the time is not yet come when mankind, arising above the trammels of denominationalism and doctrines, shall recognize the bond of union existing be tween all those who worship the same eternal Father, and believe in the same unchange-able Baviour, who has declared that on this commandment, "As ye would that others ahould do unto you, even so do ye unto them," "hang all the law and the prophets."

## Mediumistic Development.

There are many phases of mediumship. We publish the following which came through the hand of a young married lady, not on account of its great merit, but for the purpose of showing the thousands who are now sitting in developing circles, all over the country, that by perseverance, they will soon obtain open communion with their dearest friends who have passed to Spirit-life-not in grand strains of eloquence, but in common-place, natural, every day conversation.

MR S. S. Jones, Dran' Sin:—About six months sgo, the subject of Spiritualism was introduced to my wife and myself, by Mr. Samuel Cooper, who is becoming well known in spiritual society as an earnest worker for the cause of truth and progression. My wife has been under spirit control several times. She has within the last three weeks given us the fire test, by washing her hands in a large blase of one of the largest kerosene lampa. Bhe holds her face over the blaze and laps the flames with her tongue for ten minutes at a time. She talks to us during the time in her natural tone, voice, and language, and there is not apparently any change either physically or mentally. She does not feel the least burning sensation. Two weeks ago, she was influenced to write, and enclosed is a copy of what she

She was rocking the cradle during the time she was writing. She gets the words or im-pressions, and then writes them. She is not entranced, and a spectator would not see any change. She writes a few lines and then stops and reads, and then writes again; making erasures and corrections, when necessary.

Yours, etc., A. M. Glassow. No. 486 W. Indiana St.; Ohlosgo.

. THE COMMUNICATION. When we see individuals that we can throw When we see individuals that we can throw our magnetism upon, we improve the opportunity. We avoid doing harm. We sim to cultivate their mental power and improve their physical strength. We come like a thief in the night. We possess them before they are aware of it. Why so? Because there are many ways by which we can demonstrate our power and thereby convince individuals. Of course you must be passive and let us use you when we see fit. We will unfold great truths to you in the future, when necessary. Go on, and set for development when you feel like it; step when you want to, but be honest, true, and

lovely. We like purity of thought and a desire to do right. Go, and visit the sick--do good to all, wrong to none, and we will visit you whenever we think it necessary.

SECOND CHMUNICATION.

I come not to torment you, but to do you good, and give you advice. Whenever you see a chance that will benefit you in business without lejary to others, do it immediately without out lejary to others, do it immediately without hesitation. Y ur earth is governed according to justice to all, as far as possible. But some persons have scared so high that they are not willing (if they can prevent it) to let others even follow their example, and if they do, they are clipped of their plumage, and come down, feeling perfectly prostrated, never to attempt it again, and seek in some way, to end their earth-life existence. What cruelty I We see how needful it is that you should know more how needful it is that you should know more than you now do. We exert ourselves to the utmost to impart to you knowledge, and often retreat and have to withhold our ideas, which w. u'd be of much benefit to you.

Letter from T. J. Moore.

MR EDITOR :- It has been moved, second ed, and unanimously passed, by all the Spirit ualists that I have seen around here, that Cyrus Jeffries' One Hundred Rissons why he is a Christian Spiritualist," represent the thinnest phases of orthodoxy. I am sure that every intelligent Spiritualist that is of fair common education would have been better satisfied with one of his reasons than with the one hundred that he has already given. Who cares why he became a Spiritualist at all? He can as easily assign one thousand or ten thou and reasons "why he became a Christian Spiritualist," as he has one hundred, if he will only continue to delute his quotations from the B.ble. I will just notice the stupidity and non sense contained in only one of his hundred published reasons, which I take at random.

I select number 59 3, which reads thus: "I am a Christian Spiritualist because I believe that the Pather, Son and Holy Ghost are three great principles not persons, and man being composed of soul, body and mind, is in these three great principles in the direct image of God. The mind of man is that prin-ciple that designs all." Now, Mr. E iter and dear reader, is not this a new idea to all educated Spiritualists! I had always thought that millions of things had been designed, made and felahed millions of ages before man calated on this earth, and we don't know that man-the man that Mr. Jeffries is talking about -- ver had a being in any other sphere and if he did not, it seems that these facts knock a hole clean through his 50 is reason, and there is another absurd idea, viz that God is a principle. When I I thought that the terms G.d and man-represented distinct personal intelligent entities. Has a principle any of these attributes? I think there has been quite too much gas wasted by pretended Spiritualists in asserting that God was a prin-ciple. He has another sublime idea in his 59 h reason, and that is, that the "Bon Godprinciple created the universe" just as the "Pather God principle planned it!" and this Son-God principle was not born, or had no exson God principle was not born, or had no existence until about 1876 years ago—millions of years after the God-principle had really done all this great work. This idea is quite too orthodox for our use in modern Spiritualism. Mr. J. flies further says, "The Holy Ghost principle controls and governs the universe, and that these three great principles form one perfect and all wise God." Here is a sweet sopported the controls was effort made to belater the the to orthodoxy, an effort made to bolster up the immaculate conception doctrine of the Christian church, which all intelligent Spiritualists have really outgrown. Now let us give a literal rendering of one verse (the 1st of St. J.hn's Gospe ) according to this new discovery that God and Christ are not persons, but psinciples, and see if it does not indicate great talent in the author.

The newly discovered gospel would read thus: " In the beginning was the second principle, and the second principle was with the liest principle, and the second principle was the first principle." What a valuable addition this remarkable discovery is to plain, common sense Spiritualism, and what a profound depth of scientific research does it indicate!

Letter from G. W. Kates.

Buo, Jones:-Expecting to have occasional leisure, especially on Sundays, for a few months, I would like to devote such time to lecturing through the South. I do not wish to make a business of it, but wish the same to aid me in paying traveling expenses, therefore my labor is offered at cheap rates-whatever can be, or shall be given me. I will be pleased to receive correspondence in reference to making such engagements. I prefer to labor where missionary work or society organization is needed; where religion : n ! common sense are needed more than assumed or over-done mediumship.

I am not able, nor will I make believe, to speak in a trance by shutting my eyes. I may sometimes be somewhat under spirit inspirasometimes be somewhat under spirit inspira-tion, (most every person la). I am not fanatical upon spirit manifestations; there are too many humbug mediums; and therefore I try to find a genuine one, or a positive manifestation of spirit power, before endorsing the same. Our true mediums must be found and de

fended, after thoroughly being tested, and the humbugs, for the good of the cause and pro-mulgation of the fact of spirit communion be detected and denounced, Spiritualists, first

of all people, should do this.

I would like to organize lyceums. Also, would take great delight in getting up and taking part in dramatic entertainments.

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MASONIC JEWSL - (A J Wheeler, Memphis, Tenn ) The February number of this Magaz'ne comes to us in a new dress and greatly improved in general appearance. The con-tents are always good. This number begins

THE SCHENCE OF HEALTH.-(S. R. Wells & Co., New York.) Contents: A Word About Women and Paysicians; Taking Cold Water: Ita Use and Abuse; The Use of Water in Fe-vers; How to Purify the Blood; From the Cradle to the Grave; The Osiental Lepers; Household and Agricultural; Timely Topics; Talks with Correspondents.

HUMAN NATURE - (James Burns, London) Contents for F bruary: Walt Whitman, or the Hellgion of Art; Dr. Crowell on Primitive Carlstianity and Modern Spiritualism; E mentary Spirits; Poetry—The Wreck of the Dautchland, Medicine in Ancient E ypt; Movement for Placing Works on Spiritualism in Public Libraries; Riview.

THE ECLECTIC - (E. R. Pelton & Co., New York) Contents: Montenegro; In My Study Chair; Richelleu; Science and Art, Utility and Beauty: Songs of the Winter Days; Her Dearest Foe; Why have Animals a Nervous System; Statistics; Alone in London; German Home Life; The Unseen Universe; John than; Two Leaders; President Barnard; Liter ary Notices; Foreign Literary N tes; Science and Art; Varieties.

The Galaxy.—(Sheldon & Co., N w York) Contents: M.Joap V olet; The Id.al and the R. sl; War Memoirs; V.vien Grey Grown O.1; A Benediction; Church and State; Y sebel; Tabita; Astec Society; A Pugilist of the Press; Longing; Ruben Dale; Hard Times and their R medy; Three in Ole; Souvenirs of a man of Letters; Drift, Wood; Scientific Miscellany; Carrent Leterature; North by

Popular Science Monthly -(D Appleton & Co., New York) Contents for March; Hydrography; Luce and Luce-Making; Our Great American University; The Warfare of Science; on Fallacies of Testimony respecting the Supernatural; The Functions of Association in its Relation to Labor; Modern Philosophical Biology; Lessons in Electricity; Natural Esthanasia; Sketch of Herbert Spencer, with portrait; Correspondence; Elitor's Table; Literary Notices; Miscellany; Notes

MARCH ATTANTIC — (H O Houghton & Co., B. ston; Hund & Houghton, New York) Constents: The Legend of Ars (w., The U.seen World; Oliver Wendell Holmes' Poem, Ad Amicos, 1829—1876, Private Taestricals; Mrs. K. mble's O 1 Woman's Gossip; Money and its Substitutes, an argument against "hard money," The State and the Rallroads; The Welsh in America; Victor Cherbullez, A Carnival of Rome; Poems by Cella Thaxter, C. nivel of Rome; Poems by Cella Thaxter, C. P. Cranch, E gar Fawcett, and others; Reviews of R.cont Books; Criticisms of Recent Pictures and Art Books.

PHREMOLOGICAL JOURNAL - (3 R Wells & Co., N. w York.) Contents: Samuel Gridley Co., N. w York.) Contents: Samuel Gridley Howe, with portraits; Character in Aivertising; Psychological Basis Religion; A Cause of Failure, Tarea Suabian Character Heads; A Bad Beginning; How our Ancestors Dressed, nine illustrations; The Bys and Girls; Habit; Peace maker Grange; A Co-Operative Living and Working; Thomas Dickson, portrait; R sponsibility in Parentage, The Woman Quation; James Martineau on Phrenology; Brain and Mand; Paetry; Elitorial and Current Lems. torial and Current Items.

SCHIBNER'S MONTHLY - (Scribner & Co., New York) Contents: Trinity College, Hartford; The Child Garden; My Friend; Bifrost, the Rainbow Bridge—poem; Truro Parish—illut; Honore Balane—illus; Tailip Nolan's Friends, or Show Your Passports! The O d Folks' Party; Liviathar—poem; Gabriel Conroy, Wilson, the Ornithologist; The Mysterious Island; Revolutionary Laters—third paper—illus; The Tourch of the Hassen third paper—illus; The Touch of the U.seen; Concerning Charles L mb; Cafe les Exiles; Toples of the Time; The O.i Cabinet; Culture and Progress.

AMERICAN SPIRITUAL MAGAZINE —(8. Watson, Editor and Proprietor, Memphis, Tenn.)
Contents: Inner Life Department; What We Want; Letter from Illinois; An O J etion Considered; Heresies and Contentions; Octhodoxy on Spiritualism; The "Double," or Appritual Growth of the Ages; Notices of the Press; Southern Notes; Christian Spiritualism—One Hundred Resons Why I Am a Christian Spiritualist: Advice to Young Mediums Under Development: Test Conditions and a Spirit Photograph; the So Called Miller Exposures; Advice from a Friend; Questions and Answers; Personal; Opinions of the Press. Single copies, by mail, 25-cents. For sale by the RELIGID PHILOSOPHICAL PUBLISHING HOUSE.

ST. NICHOLAS — (Scribner & Co.; New York.) Obstents: Frontispiece—The Boy Rubens and his Master; Rubens; The Boy Enigrants; The Rare Old King and His Daughters Three — poem; The Festival of Tapers; How Droll! Windsor Castle; The Choice—poem; The Peterkins Decide to Kiep a Cow; The Floscule; The Angels' Ludder—poem; The Little Houses on the Telegraph Poles; The Biory of Jon of Iceland; Show-Shoes and how to make them; The Shark—poem; Talki with Girls, No 1; Au Unexpected Meeting; The Floting Fleet; The Pressed Gentian; Herod; The Wood-witch; Latits; The Man in the Iron Mask; Jick in the Pullit; For Vory Little Folks; The Black Horse Bib; The Muse who lost Her Great Ling Tsil; Little House-keeper's Page; The Letter. Br. Nicholas -(Scribner & Co.; New Tsil; Little House-Sceper's Page; The Letter-Box; The Riddle-Box; Little Schoolma'am's Report on Prize-Puzz'e "Race of the Pilots."
This numbur, like its predecessors, is profusely illustrated.

Anderson's Reply to Graves.

NEW YCRE, Peb. 21; 1876. DRAM BRD. JONES:—I wish to say relative to the note of K Graves, in the last number of the Journal. Feb. 26 in which he says, "I am much gratified to learn from Wells. Anderson that Picture Drawing is still practised by himself and wife," etc. I said nothing of the kind; I meant nothing of the kind; and nothing of the kind could have been secisted out of my note unless it was badly notated.

Will this Oliver Twist plets: denst From twisting any more twist
Into such twisted twist
As this last twist he has twisted on me. Or I shall insist on being one to assist

In twisting HIS twist

I will twist his eyes open so he can she
Twistingly thine,
WELLA ANDERSON. REMARKS.

The peculiar phraseology of Br. Gravesto note above referred to escaped notice till after the Journal was published .- ED. JOURNAL.

Dr. Eugene Crowell and Hudson Tuttle's Literary Works.

It is with pleasure and delight that I notice men of scientific and literary culture, like-Prof. Hall, Epes Sargent, R. bert Da'e Owen, Samuel Watson, and again Dr. Eugene Crow-ell in his second volume on "The Identity of Primitive Christianity," substantiating the inspired teachings contained in the works of the two greatest of American Spiritualistic writers, Hudson Tuttle and Andrew Jackson

Mr. Crowell, in his very fine and able article published in number 12 of the Journal, acknowledging the high merits of the literary works of Hudson Tuttle, disagrees with the religious views, and especially with those relating to the Prime Mover of nature.

Suppose these controlling spirits or spiritual authorities of Hudson Tuttle were, when in earth-life, eminent men of science and strongly inclined to a materialistic view of the workteaching, doctrine or theory substantiated and proved by facts and experience, as science requires, and after baving left their physical body and earth. ife, and coming to consciousness in their second or new existence of life. seeing spirit life in all its beauty and va-rioty, but no 'Prime Mover' of nature, and consequently being unable to reveal anything more than: "The un v ree was not created as man constructs a house. There is adaptation of cause and il ct , for matter, having determ! nate attributes, moves in fixed channels, and seeks an equilibrium, and that quilibrium is obtained when the elements sustain a certain relation to each other. That relation we call course and off et; and at is the intelligence which shadows forth in the mind of man the necessity for the ex stence of a Supreme Bing, etc. God is thus shadowed forth in natore. His highest personification on ourth is the human spir.!" (Arcans of Nature, Vol. 1)

Bu: human spirits in the form, as well as those in spirit life, have failed, so far, to prove the existence of a Prime Mover or Personal God. However pleasing, elevating and sub-lime the God-idea is, it is but an "open question," and will be, at least for mortal minds, for the present and for all time to come.

The question may here naturally arise:
Shall we then not rather discard entirely this
grandest of all unsolved questions—this
greatest of all problems which appears to be far above all human comprehension!-and are and will be all the beautiful, exilted and ennobling expressions and views of our immortal poets, artists and philosophers of the past, present and future, ip vain? Never! And although the "Prime Mover," God," or whatever denomidation we may apply to a Bing, who by its very nature was never, nor shall over be seen with mortal eyes—the idea. as such, is imperishable; but ever changing from generation to generation, keeping pace with the progressive developments of art, philosophy and science, and will be embraced and nourished by all superior minds. Well may we say with Go he, "What do we under-stand of D.vinity, and of what import are our limited ideas of a Supreme Bring! If we would, like a Mahometan, call it by a lundred names, we would fall short in cx reasion and have hardly said anything in comparison to the unlimited divine attributes,"—and it may be not out of place here to listen also to what one of the keenest thinkers of modern times.

'K.nt," in his greatest work, "The Critic of Pure (undefiled) Reason," has said on this unsolved and unfathomable su'ject: "The idea of a Supreme Being is valuable for many purof a Supreme Being is valuable for many purposes, but as it is only an idea, it is alone entirely unable to enlarge our understanding of all that exists. The peculiarity of this (God) idea consists especially in this, that never any experience can become congruent to it. The transcendental idea of a necessary and all sufficient first being, is so vast, so far above all experience, which always is conditionate, that we can never gather by experience material sufficiently to complete such an idea. sufficiently to complete such an idea.

"The universe at present exhibits to us an immeasurable scene of diversity, order, usefulness and beauty. We may pursue these in the infiniteness of space, or in its unlimited division, so that even the knowledge which our feeble understanding could acquire of it .all speech falls short in expressiveness of the many and unbounded grand wonders, our numbers to measure its power, and even our thoughts missing all bounds, so that our judge-ment of the whole must dissolve in a speechless, but the more elequent astonishment. Everywhere we observe a chain of cause and effect, of aim and means of regularity in evolution and dissolution, and as nothing has come into the condition in which it is by itself, it points always farther back to another thing for its cause, and this necessitates again the same inquiry, and so, that in such a man-ner the whole universe would sink on be abnor the whole universe would sink on be absorbed in the abyss if nothingness in case we would not admit as true something that outside of this endless casualty would a rat originally and independently, and as the cause of its own origin, securing also its continuing. The highest cause in consideration of all things in the world, how greatlaball we imagine it to be! We do not know all the world contains, and even we know less how to estimate it in comparison with all possibilities. But nothing hinders us, as we, in regard to a prime cause, are in sale of a Supreme Being, why we should not assume it to be in a degree of perfectness above all other possibilities? which we can do easily, although only by means of a delicate outline of an abstract idea, when we fancy that in such a Being of an original lexceptional) substance are combined all possible perfections, which idea is favorable to the de-mands of our reason in sparing of wanted principles, and is not subject to contradictions and even conductive to the enlargement of the employment of reason in the midst of experience by the guidance which such an idea bestows upon order and comformable purpose, and such idea is nowhere decidedly incompatible to any experience. We not only can but must assume an author of the world, although we do not enlarge our knowledge in this way, for we have only supposed a something of which we have no conception."

If Mr. Crowell will be kind enough to reply to these views of the "God" or "Prime Mover" ides, I shall feel under great obliga-

J A. HRINSONN.

Cleveland, O.

Complimentary Notice of a Canadian Author.

Public Opinion of London, England, is perhaps one of the most popular journals published in the British metropolis. It is a weekly which can be found on the deak of the Prime Misister as well as in every club house and reading room throughout the kingdom. Any favorable notice, therefore, given by such controlled to a literary production, emanating even in England, is one to be highly prisod, and particularly more so when it compliments a Canadian writer as it has Mr. McDonnell, of this town, on account of his late work, "The Heathens of the Heath." The reviewer in Public Opinion is of course at issue with the author of the above work as to several of his statements, but unlike many to several of his statements, but unlike many

timid editors, he is ready to recogn ze merit even in a heterodex work, and speaks out as follows: "The author of "Ex ter Hall" has given us another theological romance, taking for his subject the fashion of Christianity. In an interesting plot he has contrived to interweave a criticism of every sect and religion. showing how each, when in the enjoyment of power, abused, in blind bigotry, every other denomination. R flecting on cierical arrogance and dictation about scientific matters. Mr. M. Donnell cites the innumerable instances where clever men have been thwarted by religious superstition from the time of Galileo to the present day.

Sparing no pains to produce

facts, deeply versed in religious history, with a strongly imaginative mind, Mr McDonnell has indeed, produced an interesting book. His characters are mostly simple and delightful, while his descriptions of scenery are painted by the tenderest hand. by the tenderest hand. s few of his readers will hope that the author may at no distant future show his undoubt edly brilliant talents in some more fitting channel, say, for instance, in an historical work free from the taint of skepticism

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CHICAGO, SATURDAY. MARCH 1. 1876

#### 8750 REWARD. Is the Devil Dead?

The "Evil Eye" and its fascinating Influence

#### NUMBER XIX

There is a current of events traversing the history of he past, that shows conclusively that there is a wonderful potency in the human eye, that manifests itself in thousands of different ways. The psychologist, when he assumes control of his subject, looks steadily at him; concentrates in his eyes all the active forces of his soul, and reduces him to abject obedience. The flushing eye of the orator, the deep plercing gase of the sensational minister, and the malicious expression that ever beams forth from the eyes of the pug-nose villain, show that the organ of vision plays an important part in the affairs of earth. Among the ety of eyes that exist, there is one kind wisely designated as the "evil eye," that acts an interesting part in the drams of life.

The Bible takes cognizance in plane language of the direful effect of the eye under certain circumstances. "Zat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats" (Proverbs 23: 6). "If thine eye be evil, thy whole body shall be full of darkness" (Matthew 6: 23). "Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blesphemy, pride, foolish-

ness" (St. Mark 7: 23) Of course there is a vast amount of ridiculous foolishness and superstition connected with what is termed the "evil eye," but that there is a potent influence connected with the organs of vision, none will deny who have thoroughly investigated psychology and fascination. The most fierce animals can often be held in abject abeyance through the power of the ere alone. He who sports with wild beasts, understands full well the potency of the organ of vision. When a person's whole soul is imbued with the spirit of licentiousness. lust and covetousness, his thoughts, of course, are impure, and just so sure as a festering sore will poison the blood, they will transmit an influence to the visual organs that invariably have deleterious effects on those whom they are directed, hence the term "evil eye" is well applied. The Athenium will tell you that the "evil eye is acquired by a compact with a Prince of Darkness, who, in return for bestowing the wished for power, demands the souls of those who make the compact with him. There are, however, individuals who are supposed to possess this faculty not only involuntarily, but even against their will, in which case it is not under their control, and they frequently therefore injure the vary persons whom they most love; for should the involuntary possessor of an evil eye be unguarded enough to praise any person, animal, or even thing, and look at it at the same time, its doom is fixed, and in spite of all the efforts of the unwilling cause of the injury, its destruction is sure to ensue. What gave rise to this singular superstition we have been unable to discover, but belief in it is very widespread It is met with among most nations of the Eist, while in many countries in Europe the lower classes believe in it firmly, especially in Greece and Spain. Many of our readers will

doubtless remember a striking picture of Phil-

ip's, of which this superstition is the subject.

A Spanish gypsy mother is seated cowering

down in the corner of her tent, her attitude

and countenance expressive of the most in-

tense fear as the clasps her babe to her breast, as though to save it from some impending danger, while through the open door of the tent we see the innocent cause of her slarm; a young, bright girl who looks incapable of inflicting injury on any one, but who, nevertheless, is suspected of being an unfortunate possessor of the dreaded evil eye."

We well know that there is a vein of superstition connected with the "evil eye," which will, no doubt, make some believe that it does not possess the wonderful potent influence that we have ascribed to it. The eyes are the "windows of the soul," and if your thoughts are impure, the influence they will exert will often be of a disestrous character. The expression of the Magdalen's eyes, tell plainly of her occupation. After a night's debauch, the effects thereof are plainly manifested in the eyes of the rous In cheerfulness, how different the expression of the visual organs than when they are animated with sulky hate.

The influence of the "evil eye" is exhibited in the following narrative from the Phrenologi

The influence which some people possess almost unconsciously, over others is so marked as to be undoubted. There are people so con-stituted that their opposites in temperament seem to have a perfect control over them, leading them into by paths against their bester judgment. For my part, I never condemn the boy or girl, man or woman, who is thus led astray. One might as well blame the bird that flutters into the serpent's mouth to become food for the monster. It is conscious of its danger, and is in mortal terror of its adversary, and seems unable to resist the fasci nation that is leading it to destruction. The serpent-knows its power over the bird; so some men and women know their power over other men and women. Again, this power is used unconsciously, sometimes for good and some-times for evil. How often do we listen spellbound to a speaker, and wonder afterward why it was so; recalling nothing but commonplace remarks, and feeling conscious that we have wearled while hearing better discourses. To illustrate the power of fascination possessed by some people other others, I intend te give a bit of life-history, which may set the reader to thinking, if it does no greater good.

Some twelve years ago, in a small city in northern Wisconsin, resided a McCann family, the proud but poor descendants of a once fa-mous house of Scots. It had a long lineage of ancestors, which its present members de-lighted in rehearsing to the few people whom they called friends. This family consisted of the perents, one son and four daughters, all grown up with one exception; though the third daughter Belle, whose history I am about to give, was scarcely more than a child in years, only fifteen of which had been counted in her life. She was large for her age, and well developed, inclining to be rather stout and fleshy. She was a blonde of the fairest type, possessed of an easy, loving disposition, and had more than average intelligence for a girl of her years. The elder sisters were married, and had homes of their own. Ella, the oldest of the four, resided in the town of B—, and Lillian, the second, on a farm ten miles from 8-

After the marriage of her sisters, Belle found her home lonely? Mrs. McCann mourned over her lost wealth and station, and was so harsh that she became an uncongenial com-panion for her children. Mr. McCann was kind, but he is an easy sort of a man, who never interfered with his wife in any of her moods; and though the children loved and clung to him, he had no power to ward off the mother's harshiless from them. Strange as it may seem, Mrs. McCann's ill-will fell most upon the gentlest of the flock, her daughter Belle, who was never brave enough to contradict any one, or even to set her will against that of her mother. Bhe was fair to look upon, had light, curling hair, blue eyes and DD0 Was and delighted in novels which had robber heroes. She had some talent, of a literary character, which might have won for her, if improved, some notice in the world. Bhe was not a gloomy person, but unhappy at home. Her very meekness only angered her mother. The married sisters, seeing how matters stood, resolved to take her to 8—, and there edu-cate her. They had great hopes for her fu-ture. Though they had married commonplace men themselves, they prophesied a golden future for her. The proposition pleased the mother, and the change was made. While at school in 8——. Belle made remarkable progress in her studies, proving her-

self to be a steady and an apt pupil. "There he goest" one evening she said, glancing up from a novel she was reading.
"Who?" I saked. (They were neighbors of mine, and I had "run in" for a short call)

"My hero," she answered with a laugh. I looked out. In a sulky, driving leisurely along, was a man answering to her description of her heart's hero-slim, straight and tall, with black kinky hair and whiskers, and "eves black and flashing." His game was resting on the girl at the window, in a way that said, I His gaze was resting on

shall know her better some day.
"Who is het" I saked.
"I do not know," she replied; but she did
not take her eyes from his face all the while. "Come away, Belle," said Ella. "He will think you have fallen in love with him." "I have," responded Belle, with the utmost simplicity. "He is my kero, and he is my

"Hear the child talk!" exclaimed the elder "He is, and I know it!" persisted Belle, now

turning her face towards us, for the stranger had passed out of sight. "Don't talk to me about destinies. If you dare say 'beau' for five years to come, I'll dis-

own you. We want to make something of you besides a husband-hunter. A girl of your age should think of nothing except her books and work.' There was a spice of bitterness in Ella's tone as the said the last. Belie made no response. Bhe heaved a little sigh, and went on

with her reading.

Els and I had conversed some five minutes on some unimportant topic when Belle inter-

rupted us-We both looked out now, and both saw the man in the sulky, driving in the direction from which he had come a few minutes before. His "black eyes" were fixed on Belle's

face, and her gase rested on him.

"Come away! You are making yourself ridiculous," cried Ella, angrily. But Belle moved not until the sulky and its occupant were out of sight; then she heaved another sight and rights left the room. sigh, and, rising, left the room.
"Strange conduct," commented the sister.

"What is strange conduct?" saked a blueeyed, brown-haired girt, who at this moment danced into the room "Why. a chap in a sulky staring in at the

window. "Oh, Harvey Williams, you mean, I suess. Can't expect anything better of him. He is a drinking, gambling rose, to make the best of "windows of the soul," and generally sue. Christianity.

him. He 'minds me of a snake, and charms like one. He has his 'evil eyes' on some of you, likely; and if he has, you may think him splendid."

She struck into a gay tune, never noticing the uneasy expression on Ella's face. For my part, I was mystified. Mary Dale was the daughter of a neighbor,

and an intimate friend of mine. She was also one of Belle's friends. "I am going home; can't you bear me com-pany, Mary?" I asked. I wanted to tell her

Bout Bella's strange conduct. She nodded her pretty head in reply to my question, and followed me into the street. Then I told her how Belle had acted.

She will rue the day that she ever saw," was the response. "I knew one poor him," was the response. girl that he drove to ruin, despair and death.

A hero, indeed!" A week later B .lie informed me that she had met her hero at the house of a friend, the pre vious evening, and had had an introduction to him. He was a "duck" of a man, and she was already in love with him. E la found this out, and forbade her sister to speak to Harvey Williams. But it did no good. Boon after Belle came to Mary Dale and me, and with tears in her eyes, informed us that she should die if deprived of Harvey's society. He loved her and she loved him, and she could not give him up. We were sorry for her, and were soon won over to her cause. The meetings were continued. When two make up their minds that they will meet, they are very apt to do so. In this instance Mary Dale and I helped the lovers, just out of plty for Belle. The two eider sisters grew furious whenever they chanced to hear of the meetings, and be rated Belle for her ingratitude. even now selected a husband for her-a John Wilson, who was well-to-do in the world. and whose heart was already entangled in the meshes of her golden hair. Together these sisters had decided to marry her to this John Wilson as soon as she had completed her education. But it was not to be, for one evening, when both sisters were out of 8-, Mary and I helped the infatuated girl to elope, a thing that both of us have regretted ever It was not really an elopement, either, for she was married secretly, and after the ceremony was ended, she went back to her sister's house, and remained there for several days so quietly that E is never imagined that what she was trying so hard to prevent had

really taken place.

The following Sunday, Williams walked uninvited into Eila's parlor. John Wilson was there, and so were Mary and I. We had expected a denouement on that day, and were watching for it. But John Wilson was as ignorant as E is of the marriage. 'Introduce mel" said Williams, in a com-

manding tone to Belle. She turned white and feltered, but his "dark eyes" were on her, and she did not dare to disobey him.

"My husband," she said faintly. The consternation of the party can better be imagined than described. John Wilson turned deathly pale, and Ella threw up her hands with a loud scream.

"I congratulate you," said the young man to Belle in tones of bitter irony. "May you be so happy as you deserve to be." He then bowed himself out of the house.

Mary and I were sorry that we had had anything to do in the matter, and, following John Wilson's example, we took an unceremonious

Haif an hour later, Bille came to us with the information that her water had ordered her husband and herself out of the house, and that Williams had gone for a carriage in order to convey her to his mother's residence.

Mary and I saw Belle sometimes after that, but not very often. The family breach was in attendance on her husband. She pretended to be very happy, but she grew sad, pale and dispirited, becoming, in a few months' time, a mere wreck of her former self.

At last we found that our friend was ill treated by her husband. Her life had become one of torment, hopeless and aimless. Her husband never addressed a kind word to her, but was jealous, tyrannical and abusive, treating her like a mere slave. He not only redulred that she should stay entirely at home but he banished all books and papers from his dwelling, thus removing all means of recrea-tion and improvement. He was very ignorant himself, as were all of his family, and he was not willing that his wife should excel him in knowledge. He spent his days in driving fast horses and his nights in gambling. Two children were born to this ill-mated couple—a boy and a girl. The girl died in early infancy, and the wretched mother thanked God

We advised our friend to break her chains, and begin a new life away from the tyrant but she told us that she could not do so. She did not love him as she once had done, but he possessed a power over her that she could not What that power was she could not tell, but that it did mold her every action she could not deny. He had ruled her thus since the first time that his "eyes" fell upon her, and she feared that he would always rule her thus. We had much advice to give; but advice is so easy to give and so hard to follow. A cold philosophylas of little hearest to a women's philosophy is of little benefit to a woman's heart. It cheers about the same as the sun does a frozen plant—withering instead of re-freshing. Here men are grander, better fitted for life. Its coldness does not freeze, its sun does not wither their souls. Belle clung to her husband through several weary years, living a life that was a curse, and longing beauty-for death-clung to him until, one morning, when she discovered that he had cloped with a widow, who had resided in the same village: Then, woman-like, abe cried for him and for her lost happiness. But her child demanded her care, and she was obliged to seek employment in order to support herself and him The work was a panacea for her sofrow, and her health began gradually to improve. As months came and went, without bringing word from her husband, her eyes began to brighten. Fully removed from his influence, and health and he never would she despised him, and hoped he never would return. "I will never live with him again if I can help myself," she would say. his influence is gone, but I fear that it is not I hope he will never return; if he does, and I show a disposition to follow him, I hope that somebody will shoot me, for I would sooner die." But he did return, after a two years' absence, and demanded that she should secompany him South-yes, returned just as she was thinking of saking for a divorce.

"I must go with him-I can not help it," she said in a broken-hearted sort of way, and she went

If this power over her is not fascination, or psychological influence, what is it? If it is fascination, then how is she accountable for her acts ? Agein, if one person can exercise such an influence over another, is not the wrong person often condemned for a crime? How great our charity for the erring should

The thoughts of this man were impurethe very embodiment of licentiousness and

ceeded in reducing to their own standard or level those who were pure, innocent, and actuated by the best of motives. The "evil eye" has an existence, and if the reader will tnink closely, he will recognize the same in some person he has casually met. Notwithstanding this, some claim that evil spirits are a myth, and that eyil is undeveloped good, and that what is is right. True, there is an immense amount of superstition connected with the 'evil eye," and the modicum of truth attached thereto, is what we are after, for that is what concerns humanity.

#### To be continued

The National Organization.

The prophet, Chauncey Barnes, insists that great and terrible calamities await all Spiritsalists who do not give aid and comfort to the Centennial Show, which he insists shall continue four weeks, by spirit direction, instead of three as he first announced. He says he shall soon start from California on his return ad as to be at Philadelphia to aid his conjutors. He will answer calls to lecture wherever desired while en route to his spiritual fandango.

Chauncey has great faith in a most malignant God, that strikes people dead who do not listen to his prophets' warnings.

For our part we should much prefer to stand our hand and risk consequences, than to mix with the prophets who will conduct the proposed centennial spiritual exhibition for four successive weeks-more or less.

So far as heard from, the "Dubuque Camp Meeting" alone contemplates being represent-

The Prophet Chauncey, in speaking of those who do not affiliate with his views altogether,

'It is a great wonder that there are not more of them to drop dead. A bouse divided against itself can not stand, and now is the time for Spiritualists and all of the Spiritual papers to become more in harmony with each other. It is then that we will have power. Now a call from the Spirit-world is made for a more com centration of action; it is then that all medi-ums will have greater squence. Boon the Vine will be drawn, and the vine will be given to the people, and all branches that are not connected with the vine and line, will be cut off, and their gifts will be taken and given to others.

"I am organising circles for a higher devel-opment, I have called a medium convention at Ban Jose, which we have just finished to-day. I called one to be held in Ban Francisco the first three days in March; then in April 1 intend to travel East, on my way to Philadel

#### MRS. HARDY IN A SACK.

The Paine Hall Materialists Confounded.

Buch test conditions as these are well calcu lated to confound skeptics. The Boston Henald says:

"Mrs. Hardy being much beset alike by in-

credulous Materialists and doubting Spiritualists to give a moulding searce under 'test conditions,' appeared at Paine Hall, last evening, enveloped in a sack, and sat upon the platform before a large number of spectators with a view to producing the mould of a spirit hand under circumstances which would preclude the editors of the Investigator and the Speritual Scientist from alleging that she 'did it with her feet.' In about 20 minutes from the time the screen was drawn around the table under which stood the pall of water and paraffine, the invisible chemists eignified to the medium that their work was completed, and when the table was removed, there lay by the side of the vessel a perfect waxen mould of a human hand. The sack enveloping the medium to the neck was carefully examined by a committee before and after the sitting, and found to be intact, and the Infidel member of the committee publicly confessed his inability to suggest any possible human mode of accomplishing the result achieved.

The seance was introduced by Mr. John Hardy, the husband of the medium, by a well-written and compact history of the origin and growth of the materializing phenomena attending the mediumship of Mrs. Hardy, and cogently claiming for them, whether Spiritual or otherwise, the earnest attention of scientific

Mr. Seaver and another gentleman in the hall wanted Mrs. Hardy to also enclose the paraffine and water in a bag or screen, but for reasons best known to the medium and those conversant with the subtle conditions of mediumship, this was declined, although an experimental seance under the direction of Dr. Gardner that morning, at the house of the medium, where the water and paraffine were locked within an inclosure of wood and wire, resulted as usual in the production of a mould which was found floating in the water. It is due to the medium to say that this double test, or the interposition of the wire screen, largely added to the draft upon her vitality, but fully sasured Dr. Gardner, if the assurance were needed, that the production of the mould was the unmistakable result of supersensual forces. and gave him confidence to assert in Paine Hall last evening that this was the beginning of a series of experiments which would aston-ish the world. He even promised Mr. Seaver the pleasure of soon witnessing a spirit in full form standing upon the platform of his ma-terialistic temple. Mr. Seaver said that was just what he wanted to see. Nous cerrons.

## Complimentary.

The Rockford, (Ille.) Journal contains the following well-merited compliment to Doctor

WHEREAS Dr. E. C. Dunn has delivered a course of five lectures in our midst upon his recently completed trip around the globe, which have been very entertaining, instructive and elevating in their character, and believing that such lectures as the D. ctor has delivered here should be encouraged in every communiiy is a means of educating and improving the people, both young and old, therefore,

Resolved. That we tender him a neest hearty

wote of thanks, and would cheerfully recom-mend him to the favorable notice of the people at large as an attractive and elequent

This resolution was passed unanimously by the audience.

BROOMITH has had a new and disagreeable "sensation." The Rev. E. C. Largley, while preaching to his congregation, fell dead in the pulpit. This is corclusive evidence that Spiritualism is of the Devil-chi we meant

#### Bastian and Taylor.

The seances of the above remarkable mediums, are crowded nightly with -a company of refined and intelligent persons of both sexes, drawn to see the marvelous manifestations occurring through their combined powers.

The dark circle, with the clairvoyant descriptions of spirits by Mr. Taylor, while they, materialized through Mr. Bastian's forces, caress, shake hands and greet them in affection ate manner, is peculiarly interesting and convincing. The light seances, however, with the plain and perfect materialisations of hands, faces and full forms of spirits, large, small, and of both sexes, continues to be the principal attraction. Almost every evening tests of the most astounding character are given of the genuineness of the phenomena; friends being allows to kiss, shake hands and touch their spirit relatives, who come in full form out of the cabinet.

One evening last week a spirit materialized in the presence of the sitters, growing from a luminous cloud or body, into the tangible and perfect form of a man fully six feet in height, before the eyes of a large company, many of whom were strong skeptics. Buch is a sample of the positive demonstrations that take place nightly through these extraordinary mediums, and which we would reccommend all our readers to witness, if possible.

#### Charlotte Cushman.

This distinguished lady, who, on the stage, was unexcelled as a personator of Lady Macbeth, Meg Merrilies and Quien Catharine, was a Spiritualist. Her transit to Spirit life was effected under a full knowledge of the glorious truths of the Harmonial Philosophy, and the audience that greeted her entrance to a new theatre of action and usefulness, in the spheres above, no doubt far surpassed in culture, refinement and moral worth, her highest anticipations. She was a noble woman, scintillat, ing with inspiration on the stage, and her soul actuated with philanthropic impulses when moving along in the active duties of life.

DR. J. K. BAILEY, since last report, has lectured at Breedsville, Middleville, Otlaco, Greenville and Ionia, Mich. At the former place, we learn, the friends, through his efforts, roused up to the work of regular Sunday conference meeting, which we hope, will be continued, and be a means of much good. At Greenville also, a similar work was inaugurated. We hope that the friends, wherever Bro. Bailey may go, will secure his efficient services as a lecturer, organizer, and heater; and justly, if not liberally, reward him therefor. He is extending his trip into Gratiot and Saginaw counties of Michigap.

MR FRANK A. HUNTOCN, late of Boston, a well-recommended medium for remarkable physical manifestations,-spirits walking out into the room, in the presence of the audiencehas taken rooms at the RELIGIO PHILOSOPHICAL PUBLISHING HOUSE BUILDING, and will give private sittings for independent slate writing. at room 15 during the day, and hold seances evenings, at the seance room in said building.

Hon. Giles B. Stennins gave us a fraternal call just as we were going to press with this paper. He reports having filled a series of pleasant and profitable engagements in Ne branks and Iows. He also filled appointments at Elgin and Huntley, Ill. He lectures at Hastings, Mich., March 18th, 14th and 15th.

Mns. Monsu writes us that she has been lecturing to crowded houses in Keithsburg. and goes from there to New Boston, then to Aledo. She says she has during the last five weeks spoken in many country places, to good houses. She has in company with her, Miss Morgan, a good test medium.

Mus Bullens, an eloquent trance speaker occupies the rostrum, morning and evening, at the hall corner of Green and Washington Sta. Her lectures in the East are spoken of in the highest terms.

B. F. UNDERWOOD will lecture in Indianapolis (Academy of Music), Ind., March 5th. At Martinsville, Ind., March 6th, 7th, and 8th.

## Furnished Rooms.

Spiritualists visiting Chicago, can be socomodated with elegantly furnished, warmed and lighted rooms, at prices ranging from 75 cents to \$1.25 per day, at the RELISTO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, No. 127 Fourth Avenue, two blocks South of the New Custom House. Restaurant at next door.

MRS. E. F. JAY BULLENE, trance speaker, will accept invitations to lecture in towns adjacent to Uhicago, during week-day evenings, through the month of March only. Address her at No. 179 Warren Avenue, Chicago.

#### Contents of the Little Bouquet for March, 1876.

Christmas Eve; A Visit to the Chicago Tun-Christmas Eve; A Visit to the Chicago Tun-nel—The Spirit-world, (Illust.); The Prompt-ings of a Good Angel—Old Lewis; O Dolly Dear, Good By; The Spirits Find Entrance There; The Views of a Mormon Lady on Train-ing Little Children; A Dream that Came True; Our Saturday Night; Uncle Grum and the Fairies; Thomas Paine; Oriental Jugglery, Client by Proventa, Guardian Angels; Scien (Illust.); Proverbs-Guardian Angels; tific; Three Sunbeams; An Angel on Board; Items for Young Theologians; Varieties; A Child Carried Off by an Angel, and how it was Baved, (Illust.): Boy's Courage; Fast or Blow; Fairy Good Nature; Geraldine; Beyond; A Chinese Home; Arthur's First But slo; A Brace of Dog Stories; The Philosophy of Life; Dona-

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## Philadelphia Department

BY ...... HENRY T. CHILD, M. D. Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

> WHAT IS MANT Man Physically.

> > SECTION VIII

THE MU.CLES.

The muscular tissue is that which constitute, the flesh of animals; it is usually of a red color, though in some animals it is white, and in others it is dark, almost black. It is a fib rous tissue, and has the power of contractility under certain stimuli, which may be conveyed to it through the nerves. Animals are depend ent upon this tissue for all their powers of mo-tion and locomotion. It is composed of bun-dles of fibres, each of which is very minute. the muscular tissues of man, and the higher animals have been divided into three classes, the voluntary, the involuntary and the mixed; The voluntary or those which are subject to the action of the will, and are moved under its direction. The voluntary muscles are those which are used in standing, walking, running, for the movements of the arms and hands, the head and neck and the vocal organs. They are not moved in a healthy condition of the body, except by the action of the will, through the nerves. The fibres of a muscle when contracted are thrown into a zig zag direction, and when relaxed, are straightened out. The ra-pidity and accuracy of the motions of the voluntary muscles, is very wonderful. It is by means of these that man has been enabled to construct the architecture and machinery which constitute the triumphs of civilization. The case and facility with which the voluntary muscles are moved, especially in their regular motions, as in walking, is so great that we are scarcely conscious of any will-power being ex-ercised. The wonderful feats of the movements of the fingers in the execution of music, seem also to be mechanical, and yet they require a constant succession of mental efforts to be conveyed through the nerves. The same is true of the vocal organs, the sounds of which are modified by the sction of the muscles under the control of the will. The voluntary muscles are mostly on the exterior of the body, being used mainly for the purpose of lo-comotion in the lower limbs, and for skill in the mechanical arts with the hands and arms. We shall speak of the involuntary and mixed muscles in our next

#### Comprehensiveness.

This is one of the most important elements of human character. There is such a tenden cy in man to be one sided, that we seldom find a whole man. In early life, and while in ig-norance, there are continued limitations; often combined with wonderful conceit. Men of learning, either on the political, scientific, or religious plane, are very appet to hold fast to some narrow limitations; of precedent, of authority or of dogma. The politician, instead of being a statesman with broad and universal sympathies, and that profound and righteous integrity which will withstand all temptations to wrong, is too often mercenary narrow and insited, yielding homage to such false mottoes as, "Our Country, Right or Wrong." The scientific man mostly has his limitations; he is afraid of the bubble reputation; he allows prejudice to dim his vision in the investigation of certain subjects; instead of mounting the ladder of science and looking around in all di-rections for truth, his eyes are turned in a particular channel, and he can see nothing out of that line. In too many instances love of ease, and fear of losing caste or position have their influence. Human life is too short for man to be struggling against apparent innovations.

The worst of all is the dogmatic religionist; bound by his creed, he can never see anything beyond it. The sectarian religionist may be compared to the silk worm; after it has been fed for a time, it spins cocoon around itself and soon shuts itself entirely out of sight; its natural tendency is to escape from this and become a butterfly, but if we desire to use the cocoon it must be soaked in something that will dissolve the gum, and then the silk maybe drawn out and used. Be religious sects must be well soaked, and the threads drawn out before they will see of much here. out before they will be of much use.

Spiritualism comes to the world to introduce broader ideas, and grander conceptions of life and its possibilities. It demands that com-prehensiveness of character which gives to ev-ery child of God the right to think and act for himself, or herself. With a wide, cosmopoli-lan sweep it extends across the domain of mind and gathers up all the truths that are scattered along life's pathway; it not only sees brother or sister in every human being, but these, and treasuring up the lessons of all times and conditions, it brings them into the grand store-house of mind for the benefit of all: Spiritualism then, as a science and philosophy, meets the demands of the age, and the individual alike, and leads man out into the broad fields of the universe where he may see and feel and realise whatsoever of truths he has a capacity to comprehend; it teaches the noblest charity, the broadest liberality, the wisest states which in, the most profound phil-osophy, and the purest and most universal reand feel and realise whatsoever of truths ligion that the world has ever seen; yet how few there are who are able to comprehend it in its true grandeur and beauty, since all are compelled to measure it according to the stand-ard of their attainment, and few have learned the important leason of comprehensiveness which is to fit them to become truly great men and women.

DEATH'S TIDAL WAVE. BY HORACE M. RICHARDS

Rums' tide wave of death, flows over our land. Ayel worse than death-tide, it aweeps o'er the

And all that is fair, and noble, and grand, Forever is hid where its black waters coll. On its bosom it bears all that's lovely in youth. It blots from young life every beautiful

thought, And it sweeps every vestige of honor and

From the poor helpless soul its current hath caught. O the wrecks that are strewn where its waters

have swept. O the hopes that lie buried 'neath fts terrible

O the tears that the eyes of the mourners have As down its swift stream their beloved ones glide.

Who can measure the depths of this terrible WAVET Who tell of the souls it hath borne to their

When no helping hand was extended to save— No loving one near to receive their last breath?

O our beautiful land is shadowed with woe, And all its fair future, seems mantled in

gloom,
The taint of Rum's poison wherever we go,
Destroys its sweet flowers, and withers their

Shall its death-chilling waters continue to lave, The evergreen shores of our God given land? Shall the blessings that He so lavishly gave— Be wrenched from our grasp, by the rum sel-

Forbid it High Heaven! and shew us the way; That its shadow no longer enfold us in gloom, God's power we invoke, and ever we'll pray, To escape from this curse and its terrible

West Gloucester, Mass.

lers hand?

#### Is There A God?

BY PRIF P PE

D ubt is the first natural and necessary step towards knowledge In after ages, if not in this, minds that deny and question will be regarded wise. To-day, those who profess to believe many things they can not know, tell us,—"The fool bath said in his heart, there is no God;" and from the same authority teaches, that in order for a man to become wise, he must first become a fool.

Now, to intelligently moot this question,

'Is there a God,' we must first agree on
what constitutes that Being Without dispute,
goodness, power and intelligence are the essential attributes of God; yet these, in order for their manifestation, are dependent on a medium of some kind, for by and of themselves they can do nothing, being espiritual, yet, notwithstanding this dependance, these attributes are regarded the superior power we

call God. Now, if the advocates of a personal God, do know what specific idea they intend to convey by this phrase, we fairly conclude that as intelligent minds, they can explain it so clear-ly, present it in so lucid a manner that the way faring man, though a fool, could dis-

When we talk of a triangle, mankind universally agree to set forth the idea of a figure with three angles and three sides; when we speak of an equilateral triangle, we refer to a figure having equal angles, etc. Now, our geometrical triangle is no article of faith, but a fact we can demonstrate to the perfect satisfaction of all, its angles constituting its attributes. Can the advocates of the God idea present it with the same demonstration?

with they can, if governed by the same logic.
We find that a triangle exists by merit of
the necessity of its three angles; without
these, the idea can have no palpable existence;
it being the image only of this fact, it would be preposterous for us to believe in the idea, only in connection with the drawn fact; and finding in nature but one idea of the equilat-eral triangle through the medium of its attributes, these three equal angles, our respect for truth prevents us from assuming there are two-one inside and the other independent of nature.

Bo likewise, in the true sense, the idea of God ceases to be a postulate, when we regard these attributes ascribed to him, superior, to

Not only is goodness, power and intelli-gence included in this, but they are indispen-sable to the existence of the idea of God, therefore being the essentials, they constitute its essence, and are indispensable to even the life of faith respecting such existence.

In universal nature, we can demonstrate also those divine angles of goodness, power and wisdom, with the same accurateness and facility as we can those of the triangle. If so, the only point to agree upon is, are these attributes the essence of God? Does the religious mind admire and worship these, or do they prefer to worship the blank idea disconpected from them if it were possible? If the former, then God ceases to be an object of faith, and becomes an added part of knowledge in the mind. If such a thing was possible for these essences of God to exist outside of this boundless universe, that would form a precedent where spiritual essences could ex-ist, independent of a medium of manifestation, and in addition to being a contradiction of the common order of nature, be also superfluous.

We have, however, no use for, and are made incapable of discovering but one tri-angle or one God—(the assumptions of theol-ogy to the contrary notwithstanding) The latter disseminated not only in the universe, but pre-eminently in its microdosm the little world of human beings permeated with these attributes.

## Money.

We were never in greater need of our just dues than now, and we respectfully request all who have not renewed their subscriptions and paid up arrearages, to remit the same without delay.

ANCIENT BAND. Photographs of the Anderson drawings of these ancient spirits, are for sale at the office of this paper; also, the Descriptive Catalogue. Price of the latter, 25 cents.

# Passed to Spirit Tite.

(Notices for this Department will be charged at the rate of twenty cents for line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

My companion, Mr. CLUYR, passed to spirit-life, on the 19th ult., after a short illness of two months.

He was ripe and ready for the change. He longed for the time to come when he could go D. ath was no ter-ror to him. He had been a believer in Spiritualism for nearly twenty-five years, and was very inspirational. . MARY A. CLUTS.

Syracuse, N. Y.

Passed to her home in the Summer-land, on Monday. Feb. 14th, 1876, INA LEONA Copx, daughter of Jonatha and Susie A. Cook, L. Roy, Mich., aged 5 years, 8 months and 7 days.

Splitt forms surrounded het bed, waiting to we'come her to the home of the angels, sa evinced by her p inting to differ a t parts of the room where there was no object visities on others, and asking, with children simplicity and animation. "Who is that, mar" end, "Pape, who is

nimation, "Who is that, may be a knowledge that "We mourn the loss of our darling; but the knowledge that she is a bright little angel of light in the Sporit-land, and that we shall, some day, meet her in that bleat abode where." No fends togment, no Christiasis thirst for gold"—mitigates our sorrow and enables us the better to bear our burden of grief. Were we Orthodox, what hope could we have that we shall ever see her sgnin!

A GENTLEMAN writes that he noticed in the Journal of Jan. 29ad, an expose of Mattle Hulett Parry. He didn't notice any such thing He had better look again.

#### Musiness Motices.

····· A UNIVERSAL REMEDY -" Brown's Bronchica Troches," for Coughs, Colds, and Bronchial Affections, stand first in public favor and confidence; this result has been acquired by a test of many years.

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#### The Voices.

We have in stock a small pumber of copies of the fifth edition of "The Voices," which are in every respect equal to the sixth and last edition, except that they do not contain the "Voice of Prayer." In order to close them out, we will send a copy to any address, post paid, for eighty-five cents; at which price they are a decided bargain.

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The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. .. One of her spirit guides go in person to every patient and often make their presence known.

During the years 1874 and 1875, Mrs. Robinson treated 6443 patients by letter, and over 2000, who called upon her in person. A majority of these cases had been given up as in curable by the regular attending physiciansmost of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

Testimonials.

The Spirits Defined the Disease through a Lock of the Patient's Hair, when the Attending Physician could not.

MRS A. H. ROBINSON, - MEDIUM - My wife was taken about six days ago with a pain in her thumb, like as if a splinter had got into it. In about three days it increased to a very severe pain, extending to her body in red streaks. The pain has somewhat subsided, but the swelling continues unabated. We do not know whether there is any splinter in it. Enclosed find lock of her hair and three dollars. She seems nervous and a little flighty at times; her arm is twice as large as it usually is; her age is 58.

Very truly yours,

JACOB A. FLOURNOY.

Marionville, Mo, Jan. 16, '76

Mrs. Robinson, under spiris control, diagnosed the disease and prescribed the remedy. and here follows the first report, made ten days afterward:

MRs. A. H. Robinson, Madium, Chicago: Yours of the 18th was received in due time. My wife is still living and promises to get well. Her arm has been opened in four places; is now discharging considerably. The swelling has subsided a good deal. Your diagnosis and prescription was submitted to the attending physician, who took it very kindly. You was the first that called it Erysipelas, which is now agreed to be correct by all. I think your band of spirits can assist us much in effecting a final

Marionville, Mo., Jan. 80, 76.

A Spirit Physician Materializes and Cures His Sick Patient.

MRS. A. H. ROBINSON, Medium, Chicago:— Will you please send me some magnetized pa-pers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad-shouldered Indian with me all the time I were them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was to tally unconscious. The next morning when I swoke I was lying fiat upon my back (a posttion I never take in sleeping), the ciothes drawn nicely and smoothly over me. I thought first I had awakened in the Spirit-world, I was so free of pain.

Yours respectfully, Mrs. S. I. Pacs. Topeka, Kan., April 19th, "75. Box 651.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Prescription.

A. H. Robinson.—Medium.—Chicago.—I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it a cancer and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physicians, both in California and in the eas states, but have derived no benefit. My head did never pain me until I had the sore cut out in Ban Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other.

Enclosed please find three dollars with lock of my half. If there is any thing that you

of my hair. If there is any thing that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I remain, Yours with Respect,
LEWIS O. POLLARD.
Los Nictos, Cal., Oct., 3rd, 74.

Mrs. Robinson diagnosed and prescribed-for the case, and the results will be seen by the perusal of the following letters

MRS. A. H. ROBINSON :- Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe you will succeed in curing it. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I remain, Your Humble Servant,

LEWIS C. POLLARD Los Nietos, Cal., Dec. 9th, 74.

MRS. A. H. Rominson:—I write to you again and send lock of his. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself.
Yours with Respect,

LEWIS C. POLLARD Azusa, Cal., May 29th, 75.

### MRS. A. H. ROBINSON, Healing Psychometric & Business Medium.

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The ROBINSON, while under spirit control, on remody. Yet, as the most speedy cure is the essential object in view rather than to gratify ldie curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought as respect with a sick person, through her mediumahlp, they never fall to sive immediate and permanent relief, in curable cases, through the pedifier and acquiter forces latents in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chamical effect that is produced, that science takes cognisance of.

One prescription is usually sufficient, but in case the patient is not permanently cared by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease of any one who calls upon her at her residence. The facility with which the status controlling her accomplish the same, is here we way when the application is by letter, as when the specific action is by letter, as when the specifi

ply. Hereafter, all charity applications, to insure a re-riy, must contain one dollar, to defray the expenses of reporter, amountments, and postage.

N.B.—Mas. Rosaumous will hereafter give me private sittings to one one. If privacy is nequired, it must be by letter, accompanied with the name free; and terms above stated, must be strictly compiled with, or no notice will be taken of letters sent.

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The above named sure remedy for the appetite for tobacco in all its forms, is for eale at this office. Seet to
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is warranted to cure the most inveterate user of the weed,
when the directions on each box are followed. Newspepers and quacks will tell you that this antidots is made
from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to
besith to use it. Are. Robinson's Tobacca Antidots tones
up the system and restores it to its normal condition, as
it was before imbibling-the hankering desire for a poisonous weed. It is a remedy presented by a band of chemits long in spirit-life, and is warranted to be perfectly
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I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or destry

I have used tobacco between fourteen and affecting years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It das cured me, and I feel perfectly free from its use. Have no desire for it.

I have used tobacco, both chowing and smoking, about twelve years. One box of Mrs. A. H. Robinson's To-bacco Antidote has cured me and left me free, with no desire or hankering for it. Mr. R. T. Wyman, of Wankan, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote, and that he is entirely cured of all desire for the weed. Inclosed find two dollars. Please send me s

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AN HOUR WITH SPIRITS.

A "Seance" with Mrs. Mary Eddy Huntoon-If It Is Not What It Seems To Be, How, and, What Is lt?

BY W H WILKINS

"O.1 Wednesday evening, F. bruary 2 id, we were present at a scance given by Mrs. Mary Eldy Huntoon, and to show the readers of the J. URNAL that the Eldy family have not all run to Colorado, I would like a small space in its columns.

A: a little before 7 o'clock Mrs. Huntoon went and got a violin and placed in the cab inet, which, by the way, is Mr. and Mrs. Huntoon's sleeping room, opening out of the kitchen. Mr. Huntoon then placed a light in our hand and told us to examine the room This we did to bur satisfaction, and upon coming out Mr. Huntoon says, "You havn't half looked; go back and look in the bed, for you know there is where they claimed to have found K ile King." All the furniture the room contained was the bed and the lightstand, and a few instruments, via, -violin tambourine, harmonics, bells, and so forth N x. Mr. Huntoon hung the curtain in front of the cabinet door, and the medium took her place in the door way in plain view of us. The audience was composed of Horatio Eldy, Mr. Towns, Mr. Huntoon and ourself—we being all the stranger there was present, and for whom the seance was given. We were sitting in front of a red hot stove and did not form any circle, neither did the medium go into a trance. Mrs. Hantoon's baby only a few weeks old, was sleeping in its cradle at the foot of the cabinet door, and we all sat just as we did upon entering the room. The light was still ient to render objects in any part of the room plainly visible. The medium had not sat over a minute before the manifestations commenced by the playing of the instruments in the cabinet, then a hand and arm were thrust up through the opening reaching nearly to the celling, and soon a face appeared. N(x: the medium's control, claiming to be an Italian, materialised and came out of the cab inet. Next an old lady appeared, and upon asking if "It was for me," she replied "yes." I immediately recognized her as my wife's grandmother, Mrs. Wm. Filch. We then asked if we could shake hands with her, and upon receiving an affi mative reply, walked up and grasped the hand held out to us, which was cordially shaken and patted. The hand felt warm, soft and natural, and I am certain I am not mistaken in the person, or spirit. But without going into details, I will only describe those which I recognized. Soon my grandfather appeared and I went up and shook hands with him, and am almost certain I would have known the hand had I not seen his face. Now, if this was not William Wil kins that was there, what was it? The next one I recognized was Fred K Gates, of this place. I went up and shook hands with him, and he seemed pleased at being recognized. Upon asking him if he could speak his name, he said in a whisper, "he could not get the power," and also that he wanted his grand father to come over there. He afterwards ap peared again, being dressed entirely different when I immediately called him by name. The last one I recognized was Miss Ida Fletcher of this town, and this was the grandest sight I ever saw. She was a young lady who died very suddenly the last of December, 1875 and one I had always been to school with. Her dress was pure white. I walked up, shook hands, and saked her several questions, which she answered by raps. I saked her if I got a communication from her a few nights before, and if what she thengtold me was correct, and the way I got my answer was almost a perfect test. But what the nature of the communication was, for various reasons it would not be best to have known. Boon after this she appeared again, and after shaking hands with r, I took my seat, when I saw she yet remarned. I asked if she could come out, when she pulled the curtain aside and came out in full form into the kitchen. Had I not seen her face I should have known her by a certain odd motion peculiar to herself. This was a grand sight to behold, mortals face to face with the imnortal; and if ever I saw, heard and felt Ida Flatcher, I did on this occasion. Sixteen different forms appeared during the seance, among which was John Wilkes Booth, whom we also shook hands with, and who talked in an ordirary tone of voice. Said he

At intervals the material zing would cease, and the instruments would give us music by spirit power. 'Dirang's Bornpipe" was played twice, also a waltz. "Yankee Doodle' "Devil's Dream." When asked if they could play 'V.:ginia R.:el" they said "yes;"
when asked if they would, they said "no."
They could make the music seem to be a good distance off and then immediately bring it back into the cabinet. On the whole it was the grandest seance I ever attended, and if there was anything I wanted different, it was my own fault, for I was granted everything I saked for. Btill I am told I was "humbugged," luded, or that "it was all imagination; I do not cease to speak of it in any place at any time if occasion requires. I am just as certain what I saw was a reality as I am of my own existence. When we read of the same things taking place in "B.ble times," why is it that we should not behold the same manifestations at the present day? But then we are told that those were the days of miracles ! You of course no one can deny that any thing transpires but what is in accordance with natural laws. What appear as miracles to us, are only occurrences that we in our there was a law hundreds of years ago where by spirits were permitted to return to earth. material'ze and communicate, of course that law is in existence to-day, and if any one disputes this fact, and will tell me in what year this lase was repealed, to that person I will give one hundred dollars ! N w here is a chance for the "orthodox children of God," (chosen by Him to "break the bread of life" at from ten to fifty dollars per day) to get \$100 for the so lution of one single question. There are thousands to day who relieve the truth of Spiritualism, yet dare not have it known be suse they think it is not quite popular enough, and for fear of what their friends may chance to think of them. Now if Spiritualism is worth believing, it surely ought to be worth owning, and he or she who will not own it is a coward, and to me is no more of a Spiritualist than its most bitter opposers. not what course others may take; as for me, give me liberty or give me death." Falchville, Vt.

was perfectly happy—that he and Lincoln had many a social chat together, and that it was

all for the best that he should take his life.

Prof. Tyndall had said that every new discovery, like a meteor, brought with it a line of light, casting rays towards other discoveries, and he thought that every act of justice done, paved the way for the speedy performance of other acts of justice.—Spiritual

with

Occultism.

I once read, in an old medical work, a formula for an ointment which was in great repute several hundred years ago. Its ingredients, and the mode in which it was prepared. have passed from my mind; but I well remem ber that the formula directed the cintment to be spread upon the diseased part with a "fea-ther from a black hen's tail." The ointment The ointment was, no doubt, very valuable; but whether the not, an important element of its success, they doctors of that remote day did not stop to inquire, but continued from generation to generation to spread their ointment, in the traditional way, with the "feather from a black hen's tail." I have recently been reminded of this ancient medical formula by reading Mr. Olcott's account of Mr. Peli's prescription for the production of certain occult phenomens. The details of the prescription are not given; but, among other things, it calls for a "column of saturated vapor." This "column of saturated vapor" is, it seems to me, but a "feather of a black hen's tail." Lat me explain.

What most distinguishes the really scientific from the unscientific experimenter and observer of phenomens, is this. The unscient fig person sees : group of facts clustered together, and at once concludes that they are all essential accompaniments of each other. The scientific observer, seeing the same group of facts, proceeds at once, to eliminate those which are accidentally from these that are essentially connected, and continues the process mercilessly until he has stricken out of the cluster of apparently connected facts, every one which is unimportant and unessential, leaving those only which are truly related as cause and effect. Now the spiritual phenomens of the present day are of the same character as those which are accredited to occultism; and in as much as they occur under a great variety of conditions, differing not only from each other, but differing also from those prescribed conditions which are said to produce the occult phenomens, the first business of the scientific investigator is to eliminate, or strike out from all this great mass of alleged conditions, all those which are accidental and non-essential. In some cases this is very difficult to do; in others it is very easi ly done. A condition which is said to be essential or important, is at once demonstrated to be accidental and unimportant, when it is shown that the same results can be obtained without it as with it. For instarc:, all the phenomena which Mr. Olcott expects Mr. Fult to induce with his "column of saturated vapor," have been, and can again, be produced without it; and hence it is but a "feather from a black hen's tail."

All the phenomena which the occultists c'aim that they have produced, and are able still to produce by their cabalistic words, their incantations and their ceremonies, have been, and can again be produced without them; and hence their cabalistic words, their incanta-tions and their ceremonies, are but "feathers from a black hen's tail," which should be at once eliminated from the great spiritual problem which is already intricate enough without them.

It must not for a moment be supposed, that the writer has any other than a respectful and co operative feeling towards those who are now endeavoring to enlighten us upon a subject which has so long been shrouded in mys tery. Occultism, we believe, is embraced in Spiritualism; but how shall this be demon stratively and satisfactorily settled, unless we are willing to become at least as well informed in occultism as we are in Spiritualism. By far, therefore, from sympathizing with the alarm and hostility with which Spiritualists generally have bristled up at the announcement of occultism and its claims, I think we, of all others, should welcome that dark and shadowy thing of the past into the light of mod-ern times, and into the midday of our present science and intelligence.

Mr. Olcott thinks that Spiritualism is but a part of occultism; Spiritualists claim that occultism is only one of the many phases of Spiritualism; science, however, does not care which is in the right, but is willing and anxof occultism, that it is only one of the many phases of Spiritualism, what an interesting su' | ct of investigation it should be to us, and how desirous we should be that all the avenues of information leading to it should be thrown widely open./

In the ranks of the modern occultists, there are, of course, persons of sufficient learning and literary ability to write an acceptable work on occultism, and of sufficient courses and fairness to the public, to be willing to place himself and his work inside instead of outside of the pale of literary, historical and scientific criticism. We should most heartily welcome such a volume by such a writer, giv-ing a clear and concise history of occultism, its claims, its methods, and such of its phenomena as are well authenticated; and still more heartfly should we welcome the publication of any well authenticated phenomena that have occurred in this country, or may occur here in the future, under the forms, cere.

# Poices from the People.

monies, and methods of occultism.

BENNETT, NEB -Alfred Hender writes .like the Journal, and it is broth all it costs. If I had to do without it, I would be lost. I have read the Journal for three years and I like it better all the Umc.

CENTREVILLE UTAH .- Wm, Williams writes-I love to read the JOURNAL. May its divine prin ciples increase among all civilized people, and priestcraft, bigotry, prejudice and error be buried in oblivion forever

NE WBERN, N. C .- A Subscriber writes. - I hor the "100 reasons why I am a Christian Spiritual lat," will be published in pamphlet form. A better ument for the orthodox and unbelievers could not be found.

BRYAN TEX.—H. A. Moore writes.—I heard Bro. Peebles' lecture in Galveston a week or so since, and enjoyed an intellectual treat seldom of fered in this country. He can not fail to do good to the cause wherever he speaks. PRAIRIE DU SAC, WIS .- Mrs. A. Perry writes.

I don't like to be without the JOURNAL. Living alone, I enjoy its weekly visits. Long may you live to battle for the right, the truth, and free thought, and sgainst free lovelsm. OARLAND, CAL.-R. B. Hall writes.—The Journal and the Banner have become a power in the land, and any Spiritualist that can get along without them, is ripe for the other side of the river, being beyond the reach of further mundane spiritual intelligence.

- . 1000 ADAMS BASIN .- S. Hayford writes .- I , have taken and read your excellent paper with more than ordinary delight and satisfaction, for it is a feast to my soul to read excellent ideas of men feast to my soul to read excellent ideas of men and women that dare do their, own thinking. There are some questions I would like settled. Some tell us the Summerland is located near the milky way; others say that, it is but a few miles away. All agree in saying that they have land, water, timber and flowers—overything that we have here. It must be a large place, for there are many people there, and yet it does not hide one star. Now, how is this—will some one space;

star. Now, how is this -will some one answer

SAN JUAN, CAL J. B. Beuttler writes.—After much work, at last we have succeeded, with another firm believer, in having regular seances. Mr Fra d Beck, a very good medium, ventured himself to call a meeting, which has been very successful indeed. Bro. Fred Beck did describe many spirits which were fully recognized by many present. The scance was given at Brother C. C.

MOSHERVILLE, MICH. -D. G. Mosher writes. -lo my article in the Journal of Feb. 12th, in second column, third paragraph from contous, am made to say, "In this way do spirit guides, in accordance with a supernal law of spirit communion, indulge their words in their own peculiar munion, indulge their words in their own peculiar." should have been seards. This error of a letter destroys the intended meaning of the sentence. I deem it quite important that this sentence should be understood.

MAYVILLE, WIS -E Raymond writes -I see that I am behind again on the good old JOURNAL, which is contrary to a pian I adopted many years ago, that was, to pay as I went. I shall be seventy-two years old in a few days, so I shall not be likely to trouble any body many years longer. But Spiritualism has lighted up the pathgay to the tomb, and angel friends are beckoning the to join them on that evergreen shore. The dear old Jour. hat has been one of the great helps to break off the galling chains of old theology and I feel grate-ful to you and to the good spirits that inspire you to publish it.

SICKLERVILLE, N. Y.—Oliver Bliss writes.— For many months I have been using a very pecu-liar gift of mediumship in answering quastions, either mentally or otherwise, and some of the most startling questions/have been answered in the most positive manner. The method is this, I submit the question to the band surrounding me, not know-ing it myself, and then take the Bible in my hand, it opens, and the first passage my eyes rest upor is a proper answer to the question propounded Any person sending a scaled question or questions with a return stamp, will, during the next three months, receive the reply by return mail free. State number of questions.

BRADRICKVILLE, OHIO -Mrs. J S. Forgey writes. - I have never met with a paper in my life writes. —I have never met with a paper in my site, that gives me the pleasure that the JOURNAL does. It is food and driek for my soul. I have always been a believer in Spiritualism. I have a daughter seventeen years old, who has been developed as a writing medium. We have had a great many seances that have been productive of many good results and striking manifestations. Which could not sults, and striking manifestations, which could not be disputed, by the most absord skeptic. I have a communication written by the spirit of an Indian (which I presume is correct) as we could neither pronounce nor interpret the language. My daugh ter describes the different spirits sometimes before write a word, and gives a perfect description

NEBRASKA.—Clendor Dodge writes.—My spirit guide gives the following: Now, my dear friends, in the earth-life, I heard this medium read your views concerning the devil, and I think I can solve the problem better than either of you who have thus far written upon it. I will first tell you, I find no Infinite God in this region of Spirit-life, neither do I find a devil to any greater extent than spirits. I will now tell you, my friends, if you have devils in your mind, you will surely have them when you leave the earth form. feel that we do not need a devil to punish any one for his wrong acts, for every one has his own acts to think of, therefore he is punished without a

CINCINNATI. -8. Lynd writes - Although not believer in the doctrines you teach, I feel that there is truth to some extent in everything and that should a person close his eyes to that which is claimed as having truth in it, he would not on ly be foolish, but selfish and tyranical—his worst enemy. Your practical, argumentative, logical manner of treating subjects, must appeal to every candid mind. Evolution and revolution are twin brother and sister. Evolution presents new scenes new theories, new facts, and revolution seizes them aghting its way to the mind of mankind; changing them and then repeats its power upon the never ceasing, newly born evolution. When a man casts aside everything that his conservation and wisdom conceives to be wrong, and that too, without examination, he is worshiping an idol, (egotistical creation). Away with this sort of man worship of his own limited knowledge.

SPANISH RANCH, CAL.-D. W. Hambly writes,-The Journal le a paper I very much admire for its staunch adherance to the pure doctrines of Spiritualism. Spiritualism proper ab sorbs all truths, as fast as they can be ascertained by facts in science. There is a great field for is-bor to the honest masionary and one that actually has the cause at heart, in these mountain towns of California, but lecturers appear to dislike leaving the railroad track, and branch out into the settle ments. We have not had a Spiritualist lecturer in these valleys for the last three years. J. L. York, these valleys for the last three years. J. L. York, of Santa Clara County, was the last around, and he done fome good work in this way, I can assure you, and was well paid for his labors financially. Pattes desirous of coming in this way, would have to take stage from Reno in Nevada to Quincy, American Valley, P.umas Co., where, inquiring for the writer, could be brought to my house, and find a home, "without money or scrip." All we ask is the proof of their mission being Splittualized. ask is the proof of their mission being Spiritualism and working for the good of the cause.

CLEVELAND, OHIO -D. A. Eddy writes. Foster did a great work here. He breaks more
newsground than any medium or lecturer before him. To use a common expression, he "carries the war into the enemy's camp." The parties who visited him, and I may say became convinced of the truth of inter-communication with the Spirit-world, were of the first class; men and women of wealth, refinement and influence in society One gentleman alone, a church member in goo standing became convinced, but did not stop at that, but went out and called in his friends to the amount of \$100, which he paid freely, and called it a good investment. At Poster's request I sent a short sketch to the Banner. I asked, "Why not send to the Journal!" He answered, saying he send to the JOURNAL!" would soon be to Chicago, and would call on you and give you plenty of material from actual obser-He makes more converts than any medium I know of at present in the field.

FITZWILLIAM DEPOT, N. H. -D .- Wolte writes. - I have found the very Devil himself, but as he is divided up among several of my Orthodox acquaintances, he will be rather hard to get to your office, therefore I waive my claim to the reward. I think that in the quintessence of pure cussedness and the very embodiment of superlative meanness. some of my Orthodox friends exceed the blackest devil any damnation ranter who eyer preached hell fire from mahogany pulpits in North America, eyer imagined. Mary Magdalen was a saint in compari-son to some of them. I am inclined to think that the hogs that ran down the steep hill in the olden time, were a certain classof Orthodox, and enough were sayed from drowning to perpetuate the race. Perhaps you will say that I have only found an impression of his old cloven foot, but I have more than that I from third I am antitled to the reward or any share of if, you may send what you think right to Albert Peace, Auburn Penitentiary,

LOWELL, MASS .- Mrs. E. M. Sherman writes LOWELL, MASS.—Mrs. E. M. Sherman writes.
—Spiritualism in Lowell is enjoying a revival; our meetings are very interesting and well attended.
For the month of January, Mrs. N. J. Willis was our speaker on the Spiritual rostrum. She was well appreciated, and no doubt will soon come again. She is not only a fine speaker, but what is quite as important, a true woman. This month quite as important, a true woman. This month Bro. Wm. Brunton is our speaker He is altogeth er too well known to require a recommend from me. Suffice it to say his lectures are perfectly beautiful. Last Sunday, the famous painting meocatiful. Last Sunday, the famous painting medium, Mrs. Lutie M. Blair, gave one of her scances at our hall in the morning. It was fine. Mrs. Blair, after two or three weeks, takes up her permanent residence at 40 Doyer St., Boston. The Journal is very generally taken by the Spiritualists in this vicinity and is much liked.

BOSTON, MASS.—J. B. Henry writes.—I clip the following from the Boston Herald. It shows that the Devil is not dead: "A farm laborer at Wilbraham, Mass., crazed by religious excitement, closed a letter to his friends last Bunday, by saying. that was the last time he would ever write to

them, as his right hand and right foot had offended and he was going to cut them off, and cast them from him as the Scriptures d rect. He then sharp-ened his jack knife, took a saw, walked about a mile and a balf from the house to the ton of the mountain, and commenced operation on ha right leg. He cut through the firsh above the ankle joint, severing the cord, barely missing the main artery, and then began to gly the saw, but desisted after getting luto the book a little way, because, as he said, the saw was dult. He then waked back to the house leaving a bloody trail behind him. He told the doctor who dressed the wound, that he couldn't have been in his right mint, and the loss of apperfluous blood has fully restored his rea

BOISE CITY, IDAHO. - Daniel Bacon writes. - A BOISE CITY, IDAHO — Daniel Bacon writes.— A young man by the name of Goodrich, went into a blackimith shop in Boise City a few days since, and with a drawshave deliberately cut his tongue off. This was in consequence of reading a Bible given him by Mrs VanAnda, the wife of a Methodist preacher, containing some marked passage. He claims he has done a good deed by getting rid of an unruly member, a tongue which offended (the Davil perhaps). This will appear clear by reading three chapters of James. The young man was a quiet cit zen, and not much inclined to talk. was a quiet cit z.m. and not much inclined to talk. The owner of the shop, Mr. Jackson, sen: word to Mrs. Van Anda to give away no more Bibles, as he did not wan' people cutting their tongues off in his shop. I sent her word that she had begun a good shop. I sent her word that she had begun a good work; to persevere until the tongues were all cut off to the glory of God. Now, sir, I claim to have found the Devil (the untamable tongu ) and you wile please divide the bounty into two equal parts with one part you will please send the angel o light, the Journal, to visit those in prison, with the other part, open the doors of the prison, and let Brother Peace get out.

BLOOMFIELD, CAL. - A. B. Glover writes. - As this is the centennial year of our existence, and as the immortal Thomas Paine was the original framer of our Constitution and the Declaration of Inde pendence, and the liberty and fr. edom we enjoy to day, being gained through his influence and the writing of the Age of Reason while here, and as the churches of America have for the last hundred years blasphemed his holy name and the book called the Age of Reason, and as there has been thousands within the last few years through the medium of the Joungant, redeemed from the ignor-ance of the churches, and as they have never had an opportunity to read the Age of Resson, I would suggest to you that in honor of the immortal Thomas Paine, you procu e aspirit likeness of him and place the same at the head of your Journal, and from week to week, give to the hundred thou-sand of your readers the Age of R-ason, that they may know that the so called Bible is false. I be-lieve, that if you do this, that before another year comes round, you will have two hundred thousand readers. I have heard hundreds say that they would like to read the Age of R:ason, and if pub-lished in the Journal, many would read it that would not otherwise, an will be the meany of bringing them out of what is called ortholog Spiritualism. I consider the Age of Reason one of the greatest guns that can be brought against the book called the hible. book called the bible.

CRESCO, IOWA -S. N. G writes-The Spiritualists in this community are quite numerous, and embrace among their number some of the wealthiest, most influential and intelligent men and women to be found in the country. The Harmon-ial Philosophy is slowly but surely advancing. In this immediate neighborhood we have several mediums that are rapidly developing, representing several different phases of mediumship. Among the number is Miss Ellen 'Arnold, who has been favorably noticed in your paper by Dr. Sanford and others She, although in very poor health, favors us occasionally with such lectures as make us wish that they could be of a more frequent occurrence. The mediumship of Miss Geneti Emigh is a wonder to the oldest Spiritualist. Two months ago she was first controlled, knowing nothing then of the philosophy of Spiritualism. She has progressed so rapidly that she can now deliver a lecture at once. interesting and instructive, and bids fair at no dis-tant day to be one of the first speakers in the great cause. A younger slater, only twelve years old, is, considering her age, a prodict; her mediumship only dates back three weeks. She is clairvoyant and is as yet unable to speak and describe the apirits she sees, yet she personates so accufately that many who have called on her have easily rec-ognized departed friends. I must not forget to mention Mr. James Thomas, who has lately devel-oped as a healing medium, and has had great suc-

J. A. D. writes the following addressed to the Editor of the Badger State Banner: I saw in your paper an article headed, "More Church Goera Wanted in Black R.ver Falls." I would like to make a few comments on this article. We find by the history of Black River Falls, that it is 28 years since the first ministerial labor was commenced. From that time down to the present, we find by making a very low estimate of the expenses of by making all the orthodox churches, it has cost the people of Black Rives Falls, one hundred thousand dollars. We also find by a low estimate that there has been 75,000 sermons preached and over 100,000 prayers made for the people of the Falls. After all this has been done, those Rev erend gentlemen, D. B. Jackson, of the Presbyter-lan Church, and E. G. Clough, of the Methodist Church, asy under the most favorable circumstances there is not one in ten who can be got out to church. They seem to think it casts. shade on the morals of the people of the Falls. I shade on the morals of the people of the Falls. I for one, think very different. It shows that we live in an age of progression, and that "those kind hearted people" are outgrowing the iron grasp that the clergy once had on all people. There was a time when the clergy could scare the people with hell, by picturing it in all the most horrifying scenes of the damned writhing in endless fire forever. But that old fogylam to (ast playing out. "The kind hearted people" do not scare worth a cent. They have learned to do right from principle and not from fear of hell. They have got so they can do their own thinking, and do not got so they can do their own thinking, and do not let the preacher think for them. There is only one class that churches benefit; that is those so or ganized that they can not refrain from evil only through the fear of the clergy's hell. If Christianity was one half what it claims to be, it could sup-port itself. "They claim to be God's people," and that all the church property belongs to God. He has never paid one cent of tax or his property, and then his people can't sustain themselves with out getting over half their support from the Devil's people. God suffers his property to be rented out for houses of ill fame and saloons, and then can't sustain his cause without the aid of lotteries, grab bigs and dances. And then the clergy are whining ecause they can't get more fools to come out and listen to their old fogyisms. But, alasi the time has come when priestcraft has lost its power over good, kind hearted, sensible people.

ROCHESTER, N. Y .- Mrs. A. Howard sends the following curious phenomenon, clipped from the Rochester Democrat. "A singular and unac-countable phenom in a is agitating the social circle of North Caill, Mouros county, and is the cause of much speculation and superstitious forboding. It is not a vigary nor an illusion. The evidence of the existence and recurrence of the curious phenomens is unimpeachable. It has been observed and commented upon by a large number of relia and commented upon by a large number of relia-ble persons. About Vo'clock every morning there can be heard a soft, soughing sound in the air, like the music of an Æslian harp, but of great volume. The wierd music seems to pervade the air for miles. Families living wide apart have heard it at the same hour. At first it was noted with simple curiosity, but its recurrence with such regularity when the air is not disturbed by violent storms, has given it a recognitivity interest. What it storms, has given it a romantic interest. What is it, is the question. Various theories have been presented, such as the vibration of the talegraph presented, such as the vibration of the telegraph wites, or the sound of a far distant locomotive whistle toned down and mellowed by distance, or some peculiar condition of the atmosphers, or formation of the ground. But these do not satisfactorily account for it. It is unlike the sound of the wires, and too akin to music to be caused by an engine. It is heard many miles a way from the wires—on each side of the rallroad—the sound of vibration would be carried away by the wind. It seems to float high in the air, now clear, now faint, then swelling again to distinctness. Some people have averred that the sounds proceed from a certain spot of ground about a mile from the station at North Chili. They describe that the earth vibrates and that the sound seems to rise and float away skyward. This, perhaps, needs further investigation and verification. That this mysterious music has been heard, and is causing considerable interest is undeniable. Who will investigate this singular affair

RICHMOND, IND -K Graves writes -I like the suggestion of Mrs. Baldwin to appoint a committee of one or more in every neighborhood where there are people possessed with the common feeling of humanity to make a vigorous effort for aid for that unfortunate brother now in Auburn, Prison, New York, for a crime he amply atomed for ten years ago, if really guilty-rof which there are grounds to doubt. And for a crime which thousands of respectable, plous, and God fearing Christians practice every d.y. under a cover of law. it is a stigma on our boasted vivilization, to mur-der a man by inches for seventeen years, for an act der a man by inches for seventeen years, for an act which is no crime by law if practiced within the bounds of wedlock, and which is daily practiced by thous inds in the highest walks of society with perfect impunity. If only one hundred and twenty five dollars are required to release this brother (Albert Peace) as we are informed, he ought to be liberated in less than three weeks. Come brothers and sisters, let us rally to this glorious act of humanity, and angels will bless us. Let us yield to the throbbing impulses of our lottlest natural Let us resolve that this talented and intelliged brother shall are in become a useful memlige or rother sha'l again become a useful member of society. Send in your donations to Brother Jones, or to Albert Peace at once, from one to ten dollars. Don't wait for committees nor wait one on another. Let each resolve to act out the Golden Ruje in this case, and I stu certain our humble and unfortunate brother will very soon be amongst us to bless and reward his benefictors with a grateful heart. He will reward us with his smiles if he can do nothing more, and cheen us with his thankful words. Let us "remember those in bonds as bound with them." "A word to the wise is sufficient."

WHEELING, IND -M. N. Dunlap writes .- I will now give you a little conversation I had with a strong Methodist yesterday. He said that Spir-itualism was one of the greatest humbugs of the itualism was one of the greatest humbugs or the age; that it leads to the lusane asylum, and also to hell livelf. I think he intended to convert me over to his brimstone and hell doctrine. He says to me, "You are in bad health, and old; in much danger of losing your soul." "Well," said I, "I am not uneasy. God and I will work that all right. I know I will soon have to pass over, of course, but I don't scare worth a cent." Now course, but I don't scare worth a cent." Now let us see who goes crazy. I will now clip from the Muncle Weekly Times of January 3d, 1876: "Samuel Bryan, one of our best citizens, is again crazy, and they are making preparations to take him to the insane Asylum. Religious excitement is said to be the cause this time as it was before, and it is likely that religion has something to do with his insanity, but be think the main cause is an injury that he received on his head many years are. ago. We are sorry to hear that he is sorely afflicted, for he is a very plous and good man and has a afflict. great influence for good in the neighborhood, but if his affliction should take him away from us, we would have no fears but what all would be well with him." Now, Mr. Elitor, the above was written for the Times by a red hot Methodist, and yet he says that religious excitement is the cause, I will now clip from the same paper of February 31; it runs thus: "Mr. Samuel Bryan, one of the old and esteemed citizens of Washington Townold and esteemed citizens of Washington Township, died at the Insane Asylum on last Sibbath evening. It is reported that he preached all the time, day and night, until he was completely worn out." He could at any time see the Orthodox Devil before him. Thus much for protracted meetings. Oh! if the people would investigate and free themselves from such silly and abominable superstitious discirines, it would be better for them.

TORONTO, CAN -F. P. G. Taylor writes.

Knowing that you desire to learn of what is tak-

ing place throughout our land in regard to our philosophy-either in favor or against it-enclosed is a handbill of a man who calls himself G-o. Sinclair; he acknowledged to me that his right name clair; he asknowledged to me that his right name is Livingston, and claims that all mediums are tricksters. He advertised largely to exhibit at our St. Lawrence Hall, January 13.h, 14th and 15th, '76 On the first evening of his grand expose a number of our prominent Spiritual gentlemen took his reserved scats in order to test him. At S.P. M., however, it was announced that he would but perform as there was not house enough to commenform, as there was not house enough to compensate him sufficiently, and handed those paying their money back. I asked him how much of a house he expected to have, and he add he would not pretend to go on with his performance for less than \$100 receipts from the audience. I remarked to him that he need not expect to draw such an assembly in this city, to show our community that sairit manifestations are all frauds and tricks, for he would find many intelligent business gentlemen in this locality who knew better of spirit manifestations, than that the mediums were all frauds and tricksters. We invited him to go to our private seance rootis, which he accepted tracefully, and there in the presence of ten or twelve gentlemen, took off handcuffs and placed them on his ancies and wrists, and laid his hands on a table in full view of all, and in the light, with two or three newspapers under his hands, when raps would come plainly under the table in answer to questions, and rap to the tune by willstling, and a table would at another time and place, at a private house of one of his acquaintances, rise from the floor two feet or so and balance in the air, and placing a marble upon the top of the table, and the table rolled and waved about from one side to another, retaining the marble intact upon the middle of the tab e. Now this and the raps, I am condie of the tab e. Now this and the raps, I am confident, comes through him as a medium, and by an influence, outside of blusself, and he can not explain it as done by himself by tricks of deception. I call such a person dishonest to the cause, to blusself, and to mankind, endeavoring to lead the lovestigator astray from the truth of our heavenly cause, and truthful communications to be had daily throughout the world through our true mediums, and I feel, that there is no purpose. true mediums, and I feel, that there is no punishment too severe for such.

EXETER, NEB -8. F, Deane writes -The good

folks about here have jolly times in the way of proptracted "efforts" to fill the Lord's garner with souls. The first grand fix was in a reunion "effort" of the Baptists and Methodists, who joined to give their best friend a beating. The "dort" lasted about two weeks, and the result was, carrying some seven or eight children and one young lady into the fold. No coubt if the reverend gentlemen could have had their vision opened on genuemen could have had their vision opened to their surroundings, they would have seen the devil standing by their side, in the form of a wrinkled nosed black sheep, with spiral horns, complacently chewing his cud as he listened to their "fervid" appeals, and an occasional nod of approvel, as one after another of the subjects another of the subjects another of the subjects and the countries of the subjects and the countries of the subjects and the subjects are subjects and the subjects and the subjects are subjects as the subjects are subjects as the subjects are subjects and the subjects are subjects and the subjects are subjects as the subjects are subjects are subjects as the subjects are subjects as nounced his or her conversion, they bein fold more the children of hell than before all things earthly must have an end, and this "effort" was no exception. The flual sermon was delivered by the presiding elder. In this sermon he declared his disbelief in a progressive religion. Is not this a curious idea, that there can be a progressive religion, since religion is founded upon an in-fallible revelation direct from God. Facts show that religionists have modified their creeds, making them more human, and so giving evidence of their progression, while they appeal to and modify the "infallible record" to su tain their ideas. This sermon was delivered after the Baptist man had had a "talk" with one of the liberals in Exeter. Keeping pace with this "effort," the Advents held Keeping pace with this "effort," the Advents held a long pull for converts, about seven—or eight miles from here. I heard they gained several converts, but kept hammering away to get more, until they disgusted all, or nearly all they had gained. Does not this show that their God does not know much? If he had, it seems as though he would have "knocked off' in time to save the few he had got, instead of allowing them to go back to the devil. The Advents have closed in that place, but have beggin in another near by, where it is to be have begun in another near by, where it is to be hoped their God will not make another such great mistake, if their doctrines are true. On the other side of me the church of Godians and Methodists side of me the church of Godians and Methodists have held forth "powerfully." They had an easily worked soil to till, as two years ago this winter the same people who have been so hopefully converted, were playing all sorts of children's kissing plays, though the hair of some of them were whitening for the tomb by age. They have been traked up by the lot. It is to be hoped there will be as much joy over their acquisition a year hence as there is now. They have had only one scrimage over the division of spoils, as yet, that I have heard of. As an offset to these nonsensical moves, the liberals are stirring the pool, showing that there is healing for the sick oftener than once a year.

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BDITON JOURNAL.—For the benefit of my friends and the world. I desire to make this brief statement.

I have been almost entirely hald for about six years. Had tried almost everything that I could hear recom-mended, and firmly believed that nothing could restore

M. H. SKITH. Springfield, Mo. Don't foryet to send a letter stamp to pay the

Mr. Smith enclosed a lock of his hair, along with the above letter. It is about one such is length, and of a dark brown color, soft and lively as that of a young man

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Chicago, Ill., Inclosing \$0.00, which covers full expense of diagnosing; one box of the remedy, and postage.

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## REMONSTRANCE.

TO THE HOMORABLE LEGISLATURE OF THE STATE OF CALIFORNIA:- The undersigned citizens of California, learning with alarm, that there is a Bill before your honorable body for a law entitled, "An act to regulate the practice of Medicine in the State of California;" and fully appreciating the fact that said Bill, if passed, will be nothing less than class legislation for the benefit of a portion of the members of a profession to the prejudice of another portion, and in its very nature intended to curtail the natural rights of every citizen of our beloved State, to employ such schools of practitioners, and such health restoring remedies as each individual shall deem expedientrights which every American citisen boasts of with pride, and rights which philanthropists throughout the world, cite as incident to free generament only -therefore we protest against it.

This is an age of progress, in which different schools of medical practitioners vie with each other in the development of remedical agents for curing the sick, and removing mental and physical allments, as well as in all other branches of scientific research.

THE DLD DECAYING STSTEMS of practice alone, call for class legislation to crush out new desclopments in the healing art. As well might the ancient relics of Judaism call upon your honorable body to legislate against Christianity, or the Doctors of Divinity to legislate against

THE FREE-BORN CITIZENS OF CALIFORNIA spura the least attempt at class legislation of every kind; believing that honest competition in every department of business leads to a healthy growth financially, and to a high state of mental culture. Hence we most respectfully REMOR-STRATE against the passage of the Bill referred to, and as in duty bound, etc.

The Old Pogles Ask for Special Legislation in California.

For several years last past the old school physicians have looked with horror upon the various new schools of practice in medicine. which were yearly becoming popular among the people.

The founders of the new schools have been bold innovators, who feared not to proclaim such facts as they had discovered, notwith standing the cry of quackery, and the sneers and joers of a class of men, many of whom hat few other qualifications, than those conferred by wirtue of sheepskin diplomas, dubbing them M. D.'s.

It is a fact worthy of note that the great lights in the medical profession have been men whom the feeble lights (too weak to get a living by their merits, hence seek special legislation,) would to-day call quacks and irreg-

We here quote the testimonials of many of the most distinguished medical men known in modern times, to show the fallacy of special leg islation, to put all pricer into the hands of boards of examiners, composed of men who yearly poison and bleed millions of their vic tims to death; all of which is tolerated simply because it is done secumdum artem.

DR. ABREMETHY, the renowned, said: "There has been a great increase of medical men of late years, but, upon my life, diseases have in

On. Bans. Russ: "We have done but little more than multiply diseases and increase their fatality."

BIR BENJ. BRODIE, M. D.: "If the arts of medicine and surgery had never been invented by far the greater number of those who suff it from bodily illness would have recovered

DR. JOHN MASON GOOD: "The science of medicine is a barbarous jargon, and the effects of our medicines on the human system are in the highest degree uncertain, except that they have already destroyed more lives than war, pesti MAGENDIE, M. D.: "Let us no longer won

der at the lamentable want of success which attends our practice, when there is scarcely a sound physiological principal among us."

Big Astley Coopen, M. D., declared: "The science of medicine was founded on conject

ture and improved by murder."
SIR WM KRIGHT:N, M. D.: "Medicine seems one of those ill-fated arts whose im

provement bears no proportion to its an DR. ANDREW COMBE: "As often practiced

by men of undoubted respectability, medicine is made so much a mystery, and is so nearly al lied to if not identified with quackery, that it would puzzle many a rational looker on to tell which is the one and which is the other." PROF. CHAPMAN, M. D.: "To harmonize the

contrarieties of medical doctrines is, indeed, a task as impracticable as to arrange the fleeting vapors around us, or to reconcile the fixed and repulsive antipathies of nature."

DB. CHEYNE: "Minerals are the most de

structive to snimal bodies that malice can invent; beyond gunpowder or even spiritous liquors, for not only nature has provided none such, but as poisons in venomous creatures, to kill their enemics. They become bristles, nails and lancet, darting perpendicularly into the solids of the body, so as quickly to tear rend and destroy; and can, therefore, never be

proper for food or physic."

MAGENDIS, M. D: "The physician mixes, combines and jumbles tegether vegetable, miueral and animal substances, and administers them, right or wrong, without considering for a moment the cause of the disease, and with-out a single clear idea as to his conduct." Owing to such ignorance, he suggests the trust ing of the patient to Nature's resources, rather than to take the "obvious risk of hastening

the end of our patient." "Is it not as dangerous to em DR. BRACH: ploy one of our regular mineral and butcher doctors as it is to Jump into the dock, take poison, or to hazard life in any other way! And, may we not regard such practice among the same calamities as pestilence, eart! quak

or faminet".
DB. MACKINTOSH, of Edinburg: "No better evidence can be offered of the ignorance of the profession generally, as to the nature and seat of any disease, than the number and variety of remedies that have been confidently recom-mended for its cure." In the treatment of ep idemic cholers, he cites a catalogue of nearly one hundred remedies, among which is ordinary bleeding! bleeding from the arteriest a. line injections into the veins etc., etc., equally as murderous or unphilosophical and devoid

ef reason.

Sin Thomas Withhere, M. D., relating a cure of dropsy, the result of the patient's self-will, he said: "Now, so man upon earth, in his sense, would have prescribed such a water course to cure a dropsy; which shows how little we know of nature, and the great uncerliainty of art." Water treatment is the only liable agency for source in dropsical affections, and the reason why can be made plain to a common sense perception. Common sense perception.

DR. ADAM SMITH calls universities the "dull

repositories of exploded ideas.

HARTMANN, M. D., of Vienna: "Taking the general run of practitioners, we can convince ourselves that the most of them evince nothing but the rudest empiricism under the cloak of

Dr. Manners: "In all our cases we did as other practitioners did—we continued to bleed and the patients continued to die."

DE. REID: "More infantile subjects are di-urnally destroyed by the mortar and pestle than in the ancient Bethlehem fell victims to the Herodian massore."

DE. THUE L. MICHOLAS.—"If medicine were

only as wise as surgery! When a man has a

its place, prescribe rest and a moderate diet and leave nature to mend it. But when it is the liver or lungs that are disordered, the doctor bleeds, blisters, doses, gives alteratives, cathartics, opiates, and does more mischief in a week than nature can remedy in a year. I confess I have no patience with the folly of pa tients, or the ignorance, to call it no worse, of PROP. JACKSON, M. D., of Philadelphia, says:

There must be a medical reform. The eminent author and physician, De DEWRES, retired from practice many years be fore his decease, and about the year 1840 ex pressed his increasing want of confidence to medical practice in conversations with De

Bourne. DR HOPPMANN .- "Few are the remedies whose virtues and operations are certain; many are those which are doubtful, suspicious, fal lacious, false."

Da. Hoponron .- "Modern water cure took its origin at a time when it would really seem as if the science of medicine (so called) was rapidly sinking into a decline-not to say cy ing, of its own poisons."

DR Dickson.—"The ancients endeavored to

elevate physic to the dignity of a science, but The moderns, with more success have endeavored to reduce it to the level of a

THE IRREPRESSIBLE CONFLICT.

BY R T. TRALL, M. D.

The people are saked to believe that it is necessary for regularly educated physicians of the drug system to examine all who propose to practice the healing art, in order to ascertain their competency, and in this manner protect the people from being killed by ignoramuses. This argument would be weighty, and perhaps conclusive, provided the drug doctors. could agree among themselves. But it happroves as curative, another condemns as kills live. We could easily fill the Science of Health with quotations like the following:

The older physicians grow, the more skepti cal they become to the virtues of medicine. Prof. ALEX H. STEVENS, M. D. Drugs do not cure disease; disease is always

cured by the ois medicatriz nature. Prof. J. s M. SMITH, M. D. Blisters nearly always produce death when applied to children.

Prof. C R GILMAN, M. D. Digitalis has hurried thousands to the grave Prof. David H. sack, M.-D More harm than good has been done by the use of drugs in the treatment of measles, scar latins, and other self-limited diseases.

Prof. ALONEO CLARK, M. D. Bleeding in pneumonia doubles the mortali

Prof. H. G. C. x. M. D.
The drugs which are administered for the cure of scarlet fever and measles, kill more

PROF B. F. BARKER, M. D. As we place more confidence in nature, ac less in the preparations of the spothecary, mortality diminishes.

PROF. WILLARD PARKER, M. D.

Opium increases the nerve force.

PROF B. F. BARKER, M. D.

Opium diminishes the nerve force.
PROF. E. H. DAVIS, M. D.

We do not know whether our patients recover because we give medicine, or because nature cures them.

PR. P. J. W. CARSON, M. D.

The action of remedies is a subject entirely beyond our comprehension. PR V J. B BECK, M D

Of the essence of disease very little is known; indeed, nothing at all.
PROF. S. D. GROSS. M. D. The medical practice of our day has neither philosophy nor common sense to commend at

PROF EVANS, M. D., F. R. S. I fearlessly assert, that in most cases the pa-tient would be safer without a physician than

with one. PROF RAMAGE, M. D., F. R. S. I visited the different schools of medicine, and the students of each hinted, if they did not assert, that the other sects killed their pstients: PROF BILLINGS, M. D., of London.
Thousands are annually slaughtered in the

quiet sick room.

PROF. FRANK, M. D., of London
The language of medical science is a barbar

Ous jargon, JOHN MASON GOOD, M. D., F. R. S. It is my firm belief that if the medical profession, with its prevailing mode of practice, were absolutely abolished, mankind would by infinitely the gainer.

FRANCIS COOSWELL, M. D., Boston. I declare as my conscientious conviction founded on long experience and reflection, that, if there was not a single physician, surgeon, man-widwife, chemist, apothecary, druggist, nor drug, on the face of the eartif, there would be less sickness and less mortality than now prevail.

Jas. Johnson, M. D., F. R. S. Editor of the "Medico-Chirurg. Review."

Buch is the system as judged by its own teachers and practitioners, that the Legisla-tures of the different States are asked to enforce tures of the different States are asked to enforce on the people by special statutes. No wonder the profession wants protection. The people have not petitioned for protection. All of these efforts to perpetuate the drug system by law, under the hypocritical and knavish pretense of protecting the people, originate in medical societies, and mostly with those members of the medical profession, who have so little practice that they have plenty of time for planning schemes of benevolence and prosecuting enterprises of, charity and philauthropy; provided always, they are calculated to benefit the business and perpetuate the power and influence of the party of the first part.

Dr. HERRY GIRBONS of San Francisco, Ett-tor of Pacific Medical and Surgical Jour

broken bone the surgeon is content to put it in | nal, read up the "literature of quackery," before the State Med. Soc. He says : "The imagination of an adroit liar is capable of sup-plying the certificates. These require a pro-fessional varnish, however, and for this ourpose it is customary to hire some threadbare doctor-some child of genius and misfortune who has fallen by the wayside in the battle of life, and who sells his soul to save his body from starvation." Plenty enough of that sort. and the quacks can always get them to help out any scheme of fraud.

That the medical profession has not realized the world's expectation is lamentably true," said the State Hospital Committee of the California Legislature of 1853, all of whom were allopathic doctors.

Dr. BENJAMIN RUSH: "Conferring exclusive privileges upon bodies of physicians, and forbidding men of equal talents and knowledge, under severe penalties, from practicing medicine within certain districts of cities and countries—such institutions, however canc-tioned by ancient charters and names, are the bastiles of our science."

Quoted from the Manifesto of the AMBRICAN

MEDICAL SOCIETY ]
"It is wholly incontestible that there exists a wide-spread dissatisfaction with what is called the 'regular' or old allopathic practice. Again: Too many candid, ingenious and competent members of the profession have left it already in disgust and dispair. The science and art of medicine must be reformed from within-those alone are competent to the task who are cognizant of its errors and deficiencies. • • Multitudes of people in this country and in Europe exhibit an utter want of confidence in physicians and their physic. The cause is evident-erroneous theory, and, springing from it, i jurious, of-ten, very often, fatal practice. In one word, medicine must be redeemed, and it must be rendered the healing art, or perual Such, we have no doubt, is the invincible determination of the large public; and this is no hasty verdict, no passing cloud, no mere temporary popular ebullition. The feeling videns, deepens, is ineradicable." Quoting many deepens, is ineradicable." Quoting many eminent medical writers, the "Manifesto" continues: 'Enough! Judged and repudiated by its most illustrious authors, those best acquainted with it, and, of course, best quali-fied to judge; discarded and scorned by a large, intelligent, and influential portion of the peo-ple, old school allopathy is dying of marasmus; it will linger for some time longer, but is moriband. The most eminent of the faculty has pronounced its doom, and soon it will go down to the tomb of the Capulets, without hope or possibility of resurrection!"

And such is the language of the AMERICAN MEDICAL SCRETT, reproduced and addressed to the Legislature of the State of California, to assist it in placing a proper estimate upon the

medical practice.

DR TRALL in the February number, 1876, Science of Health," says; "The fault is with the system itself [Allopathy.] The great error consists in the principle of poisoning people because they are sick. The system of drug medication is wrong in theory, and hence can not be otherwise than disastrous in practice. Drug poisons kill or damage as certainly when administered by the learned professor as when prescribed by the ignorant pretender. Poisons are just as damaging to vitality when recommended by the physician of wast experience and world wide reputation, as when given by an empiric of no scientific knowledge on any subject. The burning irons along the spinal column (maxs), the devitalizing morphine, and the deadly bromide of potassium, which hurried Sumner and Wilson to their graves, were no less injurious, because sanctioned by the great name of Brown Sequard. Very young doctors, whose reputation is not established are, on the whole, the safer for the patient. They dare not experiment with the more hero-ic potencies, as older physicians can do, without being questioned. In one sense only do the patients have a better chance for life in the hands of the old doctor. As a rule, the older physicians become, the less confidence they have in medicine; and many of them have learned by much disastrous experience that the more dangerous, the disease is, the more dangerous it is to give medicine of any kind. But in all cases the benefit, or rather safety to the patient, is measured exactly by the mildness of the medication. Is not the fact published to the world a hundred times, that hy-gienic physicians are successful in treating those diseases which are so fatal under drug medication worth a little more consideration We can not expect the medicator to pay any attention to any method of medication, except that of dosing the patient with drug poisons. The rival schools will go on blowing their loud trumpets, for medical students, decrying the incompetency of each other's graduates, and turning out all the young doctors who will foot the bills, as long as the people will tolerate the drug system and sawllow the killing poisons. But the people will certainly see through this terrible delusion not to say imposition, sooner or later, and then the whole drug system will be execrated as one of the greatest curses that ever afflicted humanity."

The old school (Allopaths) first organized to resist all innovations, through special legislation several years since.

Finding themselves too weak alone, to accomplish their object, they hobnobbed with other schools so far as they could on a mercenary basis, inducing them to co-operate for legislation, with the promise that they should have their due proportion of the Boards of Examiners.

The poverty-stricken imbeciles of other schools, in some cases, listened to the honeyed words of their inveterate and sworn enemies, and unitedly they have from year to year beset the several State legislatures to make laws for punishing all so-called "quacks and irregulars," as they in their simplicity, thought such laws would bring all sick people to an acceptance of their nostrums.

If they had been men of good practical common sense, they would know that such legislation, if they could obtain it, would like legislation upon religious subjects, cause millions of free born American citisens, to utterly and totally reject all such laws as a downright innovation upon individual rights, and contrary to the genius of American institutions. Like the attempts of fanatics to "put God in the constitution, and declare Jesus Christ the civil ruler of our government"-the monstrosity of the attempt is sufficient to arouse the people to repel the effort as unjust and infamous.

About five years ago, a united effort was made by the medical schools throughout the North-west, to procure such special legislation. Bills were introduced into the legislatures of the several States like the one now before the legislature of California.

The RELIGIO PHILOSOPHICAL JOURNAL, always true to the principles of eternal justice, and fear'ers in exposing error, no matter where its ugly head presents itself, at once published a remonstrance like the one at the head of this article, and requested its subscribers-in those States where such bills were pending-to cut them out and paste them on to the head of a si set of paper, and circulate the same for subscribers, among their neighbors-no matter of what religious faith-orthodox, liberal or skeptics-all would sign it. The result was magical. Our advice was followed, and all of the legislative bodies then in session throughout the North-west were flooded with remon strances against class legislation for the benefit of poor old effete allopathy.

In every instance, where such bills were pending before the legislative bodies, then in session, they were at once rejected as unworthy of becomir g laws.

We, in behalf of the rights of all people, ask our readers, one and all, in California, to carefully ceruse this article, and to cut out and circulate the remonstrance without the least delay, and send it to the members of the California legislature, now in session, with an urgent request that they specilly place it before their legislature.

All that is required by your members to induce them to act promptly, is to show them that their constituents are alive to this, their most sacred right to employ whoever they please to treat them in sickness—be the physicians of the regular schools, irregulars, magnet. izers, healing mediums-or the disciples of the Gentle Nursrene, who promised his followers, that greater miracles than he did in healing the sick, etc., should be done by them, if they were true in the faith.

The same spirit that crucified Christ, now seeks to crucify all believers in his wonderful powers, and would fine and imprison those who presume to heal the sick without a license from a Board of Examiners, often made up from supercillous' simpletons, with no qualifications, and only tolerated because they have a sheepskin diploma and special legislation to back them in awarding punishment to all who do not subscribe to their faith, by fine and imprisonment.

DON'T PAIL to make it your first business, to cut out the remonstrance at the head of this article, and circulate it among your neighbors, and send it to your representatives. If you can't get a single soul to unite with you, send it with your own signature.

Dr. George M. Bourn, of the San Fran Water Cure Infirmary, is making a strong fight, almost single handed and alone, against the passage of the nefarious bill. Bee to it, friends, that you promptly go to the rescue, by making yourselves felt, and your opinions respected through your remonstrance.

## The Albert Peace Fund.

This fund is for the purpose of effecting the release of Albert Peace, the only Spiritualist in the Auburn Penitentiary. Only \$125 is required to secure his freedom.

John B. Hensley, of Manchester, N. H.,

sende \$3 10, and Addie Curtis, \$1 25, for him to this office. Rev. Mr. Wait, of Milwauke ..... \$ 25 E. W Baldwin " Mattic E Baldwin " A T Richardson " .25 Mra L. A. Skinner " . . . . . . . 1 00 Dr. J. H. Skinner " 50 H. S. Benjaman " 100 Mrs Stoddard Mra. Case Wm Z. Hatcher, of Birmgingham, Conn 50

Whole amount contributed directly to Mr. Peace \$29 50.

Who will be further inspired to help the poor fellow? Do not send remittances to this office, but send directly to him, in care of the warden of the Penitentiary, Auburn. New York. This saves trouble on our part, and unnecessary delay. , He will report every cent received.

BROTHER A. O. BARNES Writes:-"Please state in the JOURNAL that Bro. Little is enervated by holding cabinet scances, so much so, that it is useless for any one to write me or him with the expectation that he will be able to visit them and hold seances for spirit materialisation in the future, unless, after his exhausted energies are recuperated, further notice shall be given. Permit me to say, too, that no "expose" of Bro. Little's mediumship has been made, and only one reported, and that was in my absence, an expose of *unoranes* of the parties claiming an expose. His mediumship is genuine."

BROTHER E. M. DAVIS, of Des Moines, Iows, endorses the mediumship of Mrs. Stewart. We have given the Committee of Terre Haute a hearing in her defense, and their article contains substantially the same that many others do, sent to us for publication. Our faith in her mediumship, from the coidence of many orodole witnesses, remains unahaken.

READ THIS.

They Tell of Hearts and Homes Made Happy by Dr. Collins.

Dr. S. B. Collins, LaPorte, Ind.: Nov. 17, 1869.
I used 1,930 grains of optom per month; have been cured since November, 1869. JOSEPH C DARROW.

Dr. S. B. Collins, LaPorte, Ind:
I used 350 grains of optum per month; have been cured since November, 71. JOHN B. HOWARD, M. D.

Prescurron, Ind , March 17, '74.

The S. B. Collins, LaPorte, Ind:

assed 360 grains of optum per month; have been cured affice July, '73.

GRATVILLE III., Oct. 10, '78. Dr S. B. Collins, LaPorte, Ind:
We used 1.800 crains of optum per month; have been cured since September, TS.
THOMAS AND FANNY MOSS.

Dr. S. B. Colline, LaPorte, Ind. I used R.880 grains of optom per month; have been car ed since March, 'Ti. JOHN J. PATTERSON, M. D.

Union Miles, Ind., Sept. 30, "TS. Dr S. B. Collins, LaPorte Ind:
I used 1,970 grains of optum per month; have been cureestince July, 72. JOHN McLAIN.

PLEBGETON, Ind , Nov. 7, '71. Dr. S. B. Collins, LaPorte, Ind:
I used 1,630 grains of optum per month; have been cured since September, '72. ROBERT MANEIL

PROPRETETOWN, Ill., Dec. 5, 'Th.

Dr. S. B. Colline, LaPorte, L.d.:

We used 840 grains of optum per month; have been cured since August, 'Th.

WM. SANDERSON. MRS. B. P. SANDERSON. Dr. S. B. Collins, LaPorte, Ind.; Ind., Jan. 27, "Ta.

I use 1 480 grains of optum per month; have been cored since July 72.

T. M. ENDICOTT. BRATTONVILLE, North Adams, Co., Mass | March 5, 1878.

Dr. S. B. Collins, LaPorte, Ind: I ared 980 grains of columper month; have been cured since October, '72. JOSEPH COOPER.

United States Marine Hospital |
St. Louis, Mo., March 15, '73. |
Dr. S. B. Cellins, LaPone, Ind:
I us. d 720 grains of opium per month: have been cured since August, '73. |
GEO. T. ALLEN, M. D.

Dr. S. B. Collins, LaPorte, Ind:
I need 1 080 grains of opinm per month; have been cured since December, 72.

JAMES HANLEY.

NEW BEALIN, N. Y. July 10, '78.
Dr. B. B. Collins, LaPorte, Ind:
I used 540 grains of Opfum per month; have been cured since July, '73.
CHARLES BEARDSLY. TABLEQUAR, O N. INDIAN TERRITORY

Dr. S. B. Collins, Laporte, Ind:
I used 480 grains of Oplum per month; have been cured since July, '13.

JAMES S. PRICE. GRATVILLE, ILL. Oct. 97. Dr. S. B. Collins, Laporte, Ind:
I need 48.0 grains of Optum per month; have been cured since March, "S. HOMBR C. J. CLARKE.

MARIETTA Cobb Co., Ga., Nov. 6, '73.

Dr. S. B. Collins Laporte, Ind:

I used 1.68) grains of volum per month; have bren cured since October, '73.

JAMES J. BUTTS, M. D.

Dr. S. B. Collins, Laporte, Ind: I used 750 grains of optum per mostly; bare been cared since January, 71. W. H. PARWELL,

Chawfordeville, Ind., Jan. 29, 74.

Dr. S. B. Colline, Laporte, Ind:
I used 440 grains of or tum per month; have been cured since October, 73.

HARRIEFT TOWNSLEY.

Dr. S. Collins, Laporte, Ind: I used 3.600 grains of optum per month; have been cur-ed since August, '71. HLISHA C. CLARKE.

COTILE LANDING, Red River, La. 1
Pobrasy, 4, "74.

Dr. S. B. Collins, Laporte, Ind:
I used 1.920 grains of opium per month; have been cured since March "1.

JACOB HARDY.

Dr. S. B. Collins, Laporte, Ind:
I need 960 grains of opinm per mouth; have been cured since August, 'S.

JOSEPH COLER.

Onzenville, Li., March 19, 74.

Dr. S. Collir., Laporte, Ind:
I used 1,440 grains of oplum per month; have been cured since January, 74.

WM. P. BROWN, M. D. BARSTWOOD, Williams Co., Tenn., April 10, '74.

Dr. B. B. Collins, Laporte. Ind:
I used Ti0 grains of or tum per month; have been cared since December, 'Tl.

H. ZELLNER.

PITT-BURG, PA., May 18, 74...
Dr. S. B. Collins Lappe c, Ind;
I used 120 grains of opium per month; hav. been cured since May, 74.

WM. AUGUST.

E. Saas Citt, Mo., Sept. f. 74.

Dr. S. B. Colling, Laporte, Ind:

I used an equivalent of 1440 grains of optum per
month; have been cured since Aug., "74.

E. H. SPALDING.

Dr. S. Colling, Laporte, Ind:
I passid: 200 grains of optum per month; have been cured finted Jan., '74.

MAR. US P. NOR. ON.

Dr. S. B Colling, Laporta, Ind:
I used 7 200 grains of optum per month; have been cur
ed since November, 73. WM. SHEFFIELD, Banker.

FRANKLIN, Ga., Jan. 30, "75.

B B Collins, Laporte, Lad:
I used 1,300 grains of oplum per month; have been cured since October, "74.

MOLLIE E. DUKE. LLOTD, Wla., Peb. 19, '75.

Dr. S. B. Collins, Laporte, It d:
I used 2 640 grains of oplum per month; have been cured since Stptember, 74.

MARY H. McCORELE. Dr. S. B. Collins, Laporte, Ind:
I used 960 grains of optum per month; have been cured since December, 74.

JOHN BURLINGAME.

BROOKLAND, Potter Co., Ps., May 19, TB.

Dr. S. B. Col ins, Laporte, Ind:
I used 1 200 grains of optiam per month; have been cured since Dec., 74.

CLARKEDA, Ia., April 14, TB.

Dr. S. B. Collins, Laporte, Ind:
I used 600 grains of optiam per month; have been cured since December, 79.

EARTIN NEFF.

Dr. S. B. Collins, Laporte, Ind:
I use. 300 grains of optum per month; have been cured since October, '73.
CARLIE EDSON.

JACKSONVILLE, Ill., Nov. 29, 78.

Dr. S. B. Collins Luporte, ind:
I used 840 grains of opium per month; have been cured since July, 18.
S. P. GUIN. BYANNYILLE, Rock County, Wis., April 6, 74. \*
Dr. S. Collins Laporto. Ind:
I used \$50 grains of colum per month; have been cured since January. '14. SOPHRONIA PALMER.

BEWARD.

For each and every name of a patient, used as a reference; and for each and every testimonial of such patient, published in thus paper, the original of which, signed by the patient, can not be produces, Dr. Collins binds himself to pay to any person making such discovery, the sum of any number (\$500) dollars. All Orders and Communications addressed to

DR. B. B. COLLINS, LA PORTS, IND., WILL BE PROMPTLY ANSWERSD. AVOID ALL INITATIONS,