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

 $\mathbf{X}\mathbf{X}$. VOL.

S. S. JONES, EDITOR, FUELSHEE AND PROPRIETOR.

CHICAGO, MARCH 25. 1876.

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NO.2

THE WEST.

Illiuminations in Colorado. The Spirits Performing Wonders There.

Ed. Journal:—In the interest of a subject Which, in my opinion, so pre-eminently con-cititutes the question of the day, and which in-terests humanity more than all the others now agitating the intellect of man combined, I presume to offer a few paragraphs of a general character, which, if you deem them worthy of publication, may interest a large number of your readers.

Of late the idea has obtained considerable Gredence that, in accordance with natural law, this portion of the continent, embracing the Rocky Mountains and the beautiful valleys and the plains skirting them, was peculiarly adapted to the successful development of media. This would seem to be substantiated from the This would seem to be substantiated from the fact that there is now a larger proportionate number of mediums, in accordance with our population, being developed here than in any other locality with which I am acquainted—through some of whom the most startling and wonderful manifestations are daily being witnessed. Bome weeks since I imposed upon your columns a somewhat lengthy account of a scance given by

MR. C. B. CUTLER,

of our city, in which I described the startling phenomenal facts of, upon one occasion, his being passed through a solid wall by spirit power. Now comes another very

Wonderful Revelation in connection with him. In the early history of his mediumship, spiritual intelligence was received by his family that before he attained a perfect development he would pass through the severe ordeal of becoming entirely blind for a time, and then having his sight restored to him sgain. Very little attention was paid to this wonderful prediction at the time; but, strange to say the prophecy is being verified menced to fail, and his right eye is now

ENTIRELY BLIND;

his left is also losing its power very fast, and the prospect is that in a short time his earthly vision will be entirely closed. Verily, the ways of divine wisdom are inscrutable, and its laws inexcrable. Mr. Outler is now undoubtedly one of the best physical mediums of the age, and during the period of his blindness his controls promise to do wonders with him. Through his mediumship the theory of de-materialisation—the penetrating of forms through solid substances—seems to be indisputably established; and also the much doubted, even by Spiritualists, phase of reproduction—the power of temporarily separating the spiritual body from the earthly tenement and manifesting its presence at a

PAR DISTART LOCALITY.

For instance, some weeks since, Mr. C. accepted an invitation to visit Quincy. Ill, where he is now the guest of Mr. J. M. Smith, the Mayor of that city, and during intervals indis-putable tests of the possession of the above mentioned powers have been received by his fami-

ANOTHER STRANGE TEST.

For several months previous to Mr. O's de-parture for the East, he had associated with him, as companion and friend, a young man by the name of Cheesewright, well-known to many of our citizens. Up to about this time Mr. Cheesewright had had no premonition of the possession of mediumistic power worthy of note, but was informed through Mr. Cutler that as soon as he (Outler) departed, he (Oncesewright) would be at once developed as a won-derful medium, and that the same spirits controling Mr. Outler would also control him. This prophecy has been verified to the letter, and Mr. Oheesewright is now giving seance with very marked success. He is controlled to talk, hands and arms are materialized, bells rung, instruments played, written communica-tions received, etc., etc., a detailed account of which would require too much space. The fact that he is controlled by the same band controlling Mr. Culter, and on the same even-ing, seems very remarkable, and certainly furnishes the basis for very valuable tests. I will just mention one circumstance occurring in connection with his manifestation which l consider very wonderful. On the evening of the 21stult. Mr. Cheesewright chanced to be riding in a buggy, when the horses he was driv-ing became unmanageable and run away. shrowing him out of the buggy, dislocating his shoulder and otherwise terribly bruising and lacerating his head and body. He was picked up in an insensible condition and taken to his home. On arriving at his residence he was immediately entranced, and while in this condition his spirit guides gave

MINUTE DIRECTIONS

for the "setting" of his shoulder and the dressing of his wounds. This being successfully accomplished, consciousness returned for a short time, when he was again entranced—his "controls" insisting on his being placed in his cabinet. These demands were, after some discussion by his friends, acceded to, when some of the best manifestations ever a receipt through him were witnessed. From appearing through him were witnessed. From that time on he has seemed to be entirely in charge of his guides, and under their faithful guardianship he is now nearly well. Mr. Choesewright has the promise of becoming a very excellent medium.

We have a number of other excellent medians in our midst, of whom, want of space forbids extended mention; but I do not feel at liberry to pass by a notice of Miss Lizzie Gomer. who is now

The company of the second of t

MATERIALIZING PULL FORMS. Raiss Gomer is a bright, intelligent and accomplished young lady of about sixteen years of age, and resides with her parents, who are among the most reputable and best known of our citizens. Circles have been held by the family for one year and a half past; but until quite recently none but the most intimate friends have ever been admitted to them, and but little publicity given to the fact. On Sunday evening, the 27th ult., by special invitation, I was permitted to attend one of their circles, none but the actual members of the circles, none but the actual members of the family, one lady friend and myself being pres-ent. A simple light, fragile pine frame, with black glazed muslin tacked around it, constitutes the cabinet used by Miss Gomer. Soon after she took her seat within it a written communication was received asking for a string. This being furnished, the young lady's hands were soon securely and intricately bound behind her, by her spirit controls. Following this a few trivial communications were receiv ed, two or three hands shown, etc, but nothing at all satisfactory transpiring for perhaps fif-teen minutes, when the curtains slowly parted, and the full developed bust of an old lady, ap parently sixty years of age, at the aperture in the cabinet appeared, bowed to us, and then disappeared. This was followed by another female apparition, apparantly much younger and wearing very black hair; and then still an-other came, but whose features were so indistinct, a description would be impossible. Nei-ther of the apparitions were positively identi-fied, but that of the old lady was subsequently announced to be that of the mother of one of

announced to be that of the mother of one of the circle, who departed from earth-life some filteen or twenty years ago. At this juncture of the proceedings, Mr. Gomer, the father of the medium, and myself were both called up to the cabinet, when a voice,—although very feeble, yet enunciating every syllable clearly and distinctly—care by some directions above and distinctly,—gave us some directions about arranging the circle, and stating that if we would turn the light down very low, and agree not to "grab" the apparition without first obaining permission to do so, a fully materialized spirit would step into the circle. An assent to these conditions was readily given, and we took our seats, myself exactly in front of the cabinet door, and not more than six or seven feet distant. A verse or two of a familiar song was sung, and in about three minutes the curtains slowly parted, and a fully developed female form, apparently that of an old lady, dressed entirely in white, and wearing a cap. appeared in the opening. Apparently she did not possess strength enough to step out; and bowing and waving her hand to us, withdrew into the cabinet. This was succeeded, in two or three minutes by another female figure, attired entirely different, and to all appearance that of a young lady perhaps seventeen or eighteen years of age. She wore a head-dress of a light gausy character, and her form was draped in material of a dark greyish or brown color, with overskirt. She took two steps from the opening, extended her hand to us, but her strength although greater than that of the first, was not sufficient for her to reach us, and wavng a kiss with her hand withdrew in to the cabinet. In a moment or two a second attempt was made by the same figure to step out into the circle, but with like success. Here the medium became somewhat timid and expressed a wish not to remain in the cabinet any longer, and on turning up the light she was found still securely bound, but in a tremor of nervous agitation. It was not thought prudent to insist upon her re entering the cabinet; but upon condition that we would leave the light

caressed in the most affectionate manner, when the circle ar jurned. None of the forms appearing were actually identified,—the assigned reason being want of strength to give their names, and, it being only the third time materialised forms had appeared through Miss Gomer's mediumship, the light had to be kept at so low a degree that it was impossible to identify them: However, they promise in a short time to be able to step out in

at nearly its full power, she did so, when four

full busts rapidly succeeded each other at the sperture of the cabinet. Each member of the

circle was then individually called up to the

cabinet and shook by the hands of purported

departed friends, and some of them patted and

ALMOST FULL LIGHT, when I hope to be permitted to give you

good report.

To say the least, considering Miss Gomer's age, she certainly has the promise of becoming a very wonderful medium. At the regular circle held last evening, I was again present, and witnessed the appearance of nine or ten fully materialised forms, with the light at least three degrees stronger than on the previous occasion. In addition to this they gave us a beautiful ex-hibition of spirit flowers, materialising a large bonquet almost in full view.

Lam free to acknowledge that previous to the occurrences above related serious doubts had existed in my mind as to the power of spirits to fully materialize their presence; but after witnessing what I have but partially described, I can not gainsay the fact any longer. To my mind, it is simply truth, as everything I have written occurred in the private sitting room of Mr. Gomer, and under conditions pre-cluding all possibility of deception. There was no dealing in necromancy or practicing of magic, but an honest and indisputable demonstration of truth, intended alone by the great

"To light the path where mortals tread."
And show the world there are no dead."

At present we have no organized society

ulating influence and encouragement of the few ardent, outspoken advocates to swell the tide of free and independent thought now settide of free and independent thought now setting in, until it shall overflow the limits of the creed-bound channel of sectarian dogmatism which has so long held it in ban, and shine forth in all the refulgent beauty of spiritual truth. This is not alone confined to the masses, but is receiving the carnest attention of some of our ablest thinkers. Even many of the clergy have been compelled to take cognizance of this mighty pending avalanch of intelligence now streaming down from heaven and the God of nature, and are shaping their platforms accordingly.

It has been my pleasure for several months past to hear doctrines promulgated from the pulpit, by some of our ablest clergymen, so broad and comprehensive in character that had they been uttered a quarter of a century ago, the authors thereof would have stood a good chance of being execuated; or, if ante-

good chance of being execrated; or, if ante-dating the times of the Salem witchcraft, of being tried and condemned as heretics. Verily, if we can judge by the unerring signs of times, a new era of religious liberty is dawning upon us which promises to shake the temple

of old theology to their very foundation.

B.t. I have protracted this somewhat wordy letter to a much greater length than I had intended, and will close.

Yours respectfully,

J. M. Culver.

Denver, Colorado.

Migh Priesthood of Mediums. BY HUDSON TUTLE.

The Banner of Feb. 26:h; contains an article from T. R. Hazard, which is fraught with the most mischievous tendencies. What makes the matter still worse, is the fact that Mr. Hazard has boldly spoken what a large class of Spiritualists really think, but fail to articulate. It has been repeated that spiritual phenomens were for the express purpose of convincing the skeptic. To convince, they must be given unskeptic. To convince, they must be given un

der test conditions, such as do not violate the laws of their manifestation; yet in the face of all science, Mr. Hazard says:—
"I kope that the day is not far distant when mediums, as a general rule, will acquire strength and independence sufficient to enable them to deny altogether having their divine powers tested in any way whatever."

And adds:—

"Then, and not before, may we expect to receive, as a general rule, certain evidence of ingelic control, such as is now made manifest in the presence of the untrammeled, unterled Mrs. Seaver, and then may it be discovered that, viewed from a spiritual standpoint, ninetenths or more of the test conditions that have been instituted, so far from having resulted in the conviction of mediums of fraud, as is al leged by both friends and foes, have really only exposed the gross ignorance of the working of spiritual law on the part of their selfconstituted judges."

This is the first intimation we have had that mediums had special Divine power, too holy and sacred to be gainsaid! What does this lead us to? To medium-wership? Is there to be a class set apart like the Lievites of the old time, who are to set themselves above the rules governing others, and are we to accept whatever they please to call spiritual without question? Why, an infallible Pope is a pigmy to such a colossus, which would bestride the julgment, bandage the eyes of reason, and make its votaries punch and Judy figures to describe the medium mailed the relative to dance as the medium pulled the wire! If this be the end of Spiritualism, to receive its greatest strength from "untested," untram-meled" mediums, its career is short, and it runeswift to ruin.

We venture to assert that the strictly test conditions imposed by Prof. Crookes and his accuracy of observation, has done more to impress the learned world with the claims of Spiritualism, than the hap-hazard observations and laudating letters of any number of com-mon observers. Every Spiritualist in the world points with just pride to his splendid investigations. Whe quotes this wonder-tale of any one who has sat in a dark circle, when the "conditions" were those of fraud, and no safeguard imposed to prevent deception?

No amount of such evidence that can or may over be produced, has a feather's weight with the skeptic. Yet it is claimed that for the benefit of the skeptic, the manifestations are given to the world.

I have studied the laws of spiritual phenome na somewhat, and no one will accuse me of seeking the injury of the cause to which I have given the best hours of my life, nor of knowingly endeavoring to institute conditions contrary to the spirit-force. B seams I love Spiritualism, is why I would strip it of all this falsehood, and cleanse its skirts of the stain of descent cention.

Prof. Ozookee placed a wire-cage over the musical instruments, and tunes were played upon them, by which it is proved that the spirit-force can act through such wire cages, Why not place a wire cage over the instru-ments, in all cases scaled to the table, and then there could be no dispute if they were played upon? Or in case of the medium disappearing, place such a cage over her, or over the parafilae in the "mold" experiment? Why must there be always some weak place left to excite the skepticism of those whom it is desirable to convince? Why is the honest investigator who proposes such absolute test con-ditions at once hatled as a Judaa?

When mediums will not comply with con here, but circles are being held in a large number of private families, and there is manifested perience of others, that are not detrimental to a deep undercurrent newsgitating the minds of the community, which needs but the stimu-

Why the honest medium should rebel against such "test conditions" I confess I do not understand. Certainly nothing can be of

not understand. Certainly nothing can be of more value to them or the cause than thorough investigation, and the placing of every observation on absolute grounds. Because a medium has been tested once does not prove the genuineness of any other manifestation received under less stringent conditions.

Science is the classification of accurately observed facts. Spiritualism claims to rank as department of science, and the task of Spiritualists for the present and future is to make good its claims. This can be accomplished only by making the conditions of every manifestation as strictly test as possible. After these have been established, of course others not under test conditions have a significance and value, depending, however, not on them. and value, depending, however, not on them-selves, but on those of like character which have been established

In opposition to this course of slowly win-ning our certain way by patient honest investigation, Mr. Hazard as champion of a medium s' ip which scorns to be trammeled and tested. arrogates a "divine" cancity, which at once places the whole subject beyond investigation. and leaves the investigator outside bound hand and foot privileged only to open his month and receive what is given by the

The constant exposure of the tricks of me diums, throws obliquy and reproach on all, for when one is exposed, it is thought others may be. The evil has become great and every Spiritualist should feel it his duty while defending the true and honest, to expose impos-ture. The genuine medium should court rathor than shun test conditions and refuse to hold seances under any other. Then there would be an end to fraud, and the manifesta-tions would have value in the records of

Let no Spiritualist believing with Mr. Haz ard, accuse "men of selence" of refusing to investigate. He advises mediums to "deny altegether having their divine power tested." cept that we merit the scorn of all thinking men, and will be swift in receiving it.

A New Project.

BRO JONES:—We, the undersigned, wish to consult with you and others upon a subject of deep import to us and the world. The spirit of P. B. Randolph, has selected as medium, Mrs. Frances H. McDougall, to give to the world his greatest work.—"Beyond the Spaces, or Man Beyond the Veil," and has elected me as cc-vorker and amanuensis.

Now, the medium is an entire stranger to me, personally, and lives in this State, but some three hundred miles distant. I have within the last few months, been in correspondence with her, and have received the following communication from Randolph and the Swedish Seer:

"My dear friend and beloved slater. be as sured I have given you a true word through Fanny, I am happy. You should know this truth if you use your reason, that I could not be otherwise; for in the largest love of my fellow beings has my life all through, been spec-ially manifest; and this love spirit being in me, I could not possibly long be wretched. By this be reminded that I left you, hoping to do a great good work for humanity; that hope was a genuine impulse of my nature, and more it was a will—a power—a life! Thinkye, that for a single act in a moment of madness, this deep indwelling desire of the soul could be obliterated, and a cruel and vindictive spirit implanted in its stead? Could my nature be so suddenly and entirely changed? Reason and justice will say it is impossible."

"I am soon to enter into a most beautiful and wonderful work." Here the medium being clairs: diant, a spirit said to her: "I am interested in that work, and here enter my protest against the superficial judgment of a word (suicide) based upon assumed conditions, as the result of an imputed crime. Be assured that not only my own power will be directly operated with his, but a large company of enlightened spirits are looking with interest and devout expectation, for the commencement of that work, which is to give the first full and true account of Spirit-life. Whatever of value there is in my name, or power of good in my life and thought, shall be given for its further aim. Be assured that thy good friend R—, is, at the present time, in my own special ward and care. One by one, like worn out garments, his inharmonies are falling away; and he will soon be clothed anew in the beautiful and the second of the second tiful garments his pesceful and happy soul is

"He is to be engaged in a work which you [the medium] have long thought of and planned as your co-laborer and competent inspirer. I have one word more for the good friend, neaning me I suppose] through whom the Word is to be opened.

"For more than twenty years I have watched her course with the loving interest of a Spirit-Father; and I believe there is not a medium on the earth, who could do the work as well for she occupies the widest field of observation and thought of any living writer, with a corresponding power of expression." (The medium here demurred to such extrava-(The medium here descurred to such extrava-gant expression, which seems entirely so to me). He said, "I will this to be written. In a short time there powers will be known, hon-ored and paid by the world, that has been so long an unconscious solder of this great life. Let this cheer thy heart and give light to thy clear reason; rejoice and remember the words

EMANUEL BWEEDENBORG." Then was added the following P. S. from

"Doar Sister, we will go to work together after a while; and you will see that your mind, after a while; and you will see that your mind, all along, is preparing for the work. A peace that knoweth power, is to be yours; and a rest that is sweetly in action, shall be and abide with you. Fear not; I shall stand justified—and that soon. The book itself will settle this question forever—at least in the minds of such as really know what they are talking

I want nothing to be done than that which your best reason approves. What can I say more? And yet there is so much more to be

said."

Let me here say to all who may feel disposed to aid two weak women, to be instrumental in giving such a work to the world, that Mrs. McDougall is quite an aged woman, while I am past the meridian of life, both helpless in a pecuniary sense, but I have invited her to come to my home in the mountains, where I hope she may not meet with the like insult of poor Randolph, when he was here last spring; and if any one who feels disposed to help us in this work, will send or subscribe one dollar or more, to be prid when the book is issued, it would relieve us from much anxiety and perwould relieve us from much anxiety and per-plexity of mind, which we should be free from if possible, while writing the work as it should

This work is a fulfillment of prophecy to both of us, in a remarkable manner, which may yet be shown. This is something new and strange to me to be engaged in, but I am perfectly willing to give my time and what means I can command to this good work of engel ministration. Please send remittance or subscription to us at the above address.

Mes Luna Hutchis H Mrs Frances H. McDougall. Oweno Valley, Cal.

Speak not of the Faults of Others until You have None of Your Own.

In speaking of a person's faults, Remember those with homes of glass Should seldom throw a stone. If we have nothing else to do Than talk of those who sin. Tis better we commence at home, And from that point begin.

We have no right to judge a man Until he's fairly tried; Should we not like his company, We know the world is wide. Some may have faults, and who has not? The old as well as young; Ferhaps we may, for all we know, Have firty to their one.

I'll tell you of a better plan,
And find it works full well— To try your own defects to cure Ere others' faults you tell. And though I sometimes hope to be No worse than some I know, My own shortcomings bid me let The faults of others go.

Then let us all when we begin To alander friend or foe, Think of the harm one word may do To those we little know. Ramember curses, like our chickens, Sometimes roost at home; Dan't speak of others' faults until You have none of your own.

F. A. HUHTOOM.

Which Shall It, Be? 11

In view of the great dangers besetting young people of the present day, in the form of bad newspapers, illustrated "javanile" monthlies, and weeklies of a vile character, surreptitiousand weeklies of a vile character, surreputiously and extensively circulated, and finding their secret way into the best homes and school-houses of the land, the dullest managers of a pure periodical for the young can hardly fail to burn with a holy fire. If they can only do a negative good, in crowding bad reading to the wall, in taking up the children's attention so that foul publications are unbeeded, a great work is accomplished; their mission is a blesswork is accomplished; their mission is a blessed one, and good citisens everywhere should rally to their assistance.

Let not parents deceive themselves. No home is too sacred or too carefully guarded for those fiendish invaders, the venders of low and daugerous juvenile publications, to ply their unholy trade. Every child is in danger for whom good, well-selected, enjoyable reading is not provided by those most directly having its best interests at heart. All dangerous publications do not betray their character at a glance. Often they wear the mask of graceful information, and even piety. Do not force your child to spend time in reading, but look to it that all his or her reading time be properly filled. While you blindly congratulate your self that your boy or girl, through a feathers for books and periodicals, must accessarily be learning something, it may be well to know

what that something is. Undue intellectual stimulus for children is bad enough, but emotional stimulus for children is bad enough, but emotional stimulus is worse. In the hands of unprincipled purreyors it opens the way to moral errors of every kind, and by quickening as else slow growth to what is holy, develops only precocity and vice. The point of the wedge is easily inserted, and at first, as easily target back, but beware of the silent force that having once release the silent force that, having once gained an outrance, may split the prace and purity of your home.—American Journalist.

It is claimed that Charlotte Ossberg was a Mrs. Hardy has gone to most professional engagement in New York.

Letter from Mrs. M. J. Wilcoxson.

DEAR JOURNAL:-From the rich repeat with which you are weekly feeding your many readers, I have supposed it quite unnecessary to press any article of my own in order to help fill your columns. And again, I am sensible of the fact that many of your contributors are capable of surpassing me in furnishing that sort of mental pabulum which suits the taste and spirit of the age. But still, as the vine clings to the support which has helped to sustain it, as the dove sceke its wonted haven, so the soul seeks its native atmosphere, the mind its temple of reciprocal thought. Not until in my chosen retreat, I had for weeks of vaca-tion, recently ended, lived in the fessil byways of Old Puritanism, could I reslize how intensely hungry one of my own aspirations could become—hungry, yea, starsing for the fresh, rips apples of free thought. Soon after locating, I found that the spiritual papers were jindispensable to my comfort of mind, and secured my precious weekly visitors accordingly, consisting of the dear Journal and Banner or Light, and never before did realize so fully their invaluable worth. It is a matter of deep import and one to be proud of, that amid all the whirl of discordant elements, when, if the Diakka of Brother Davis, or the gnomes and undines of Col. Olcott, are not lashing all the human passions into fury, there is the most deplorable and painful certainty in our midst that some of the powers that rule are of the most malignant order-at such a time, it is a matter to be proud of, that the above named papers have worked on in brotherly love and constant fellowship. It is a lesson which all Spiritualists should heed. It is a sublime proof of their high and noble aim, and in view of all the efforts which have been made by seditious persons, both in and out of the body, to sow the seeds of discord and disruption throughout our ranks, it stands before us as a rebuke to the querrelsome and unforgiving, as a noble example to those who ok a Fraternity that shall endure forever.

Probably there hever was a time in which

such intensity of feeling prevailed as of late. Whatever may be the cause, it is plainly observable that extreme tenacity of prejudice or udgment is the rule, and not the exception. Men are on the extreme—they judge with more severity, hate with more bitterness, and adore with more devotion than ever before—at least, apparently. I have for the last four Sundays enjoyed a rich treat in listening to the saveral speakers employed here by the Free Lecture Association of this city, and I have come to this conclusion, viz: that it is a rare thing to find a complete equipose in the logical department of any buman brain. Convictions are one-sided, and most speakers present their theories with a ficurish of the extreme. Yestarday we were highly entertained by Col. Ol-cett, who is terribly in earnest, and impresses his hearers with his sincerity and sympathy for mediums. But it is too much for cur pecple, who make claim to superior intelligence. to accept his theory on Magic. It is quite too jarge a mouthful for those who have never witnessed anything of the sort, when he peoples the unseen world with a race of beings so wild. wierd, and hideous, that the orthodox devils are left in the shade. He also takes the ground that our mediums are the sport and prey of "elementals" as have at their command all the knowledge belonging to whole families and societies—who know the secret domain of every life, and may simulate a shining angel or a babbling idiot! This is too much. While he briefly admits the purity and excellence of medismahip in rare cases, he keeps before his audience the unspeakable perversions that prevail, and holds up to public notice the unpardonable neglect, the wicked self-ishness, the spathy and indifference which, he claims, have universally characterized the Spiritualists in their treatment of mediums. He seems to feel like "lashing them as rascals through the world," pleads for mediums in the most piteous terms, and attempts to tell why "drink bad whiskey, smoke, chew," etc. He tells us many truths, but his extreme position in the matter, I consider very unfortunate. For it turns to the world that side of the picture, which is bad enough at best, in such a magnified light and so distorted, that I must, in justice to those concerned, protest. We are reported by Dr. Marvin, who occupied the same platform the Sunday previous, in no more odious colors than Col. Olcott has made use of; but Dr. M. declared himself "an enemy to Spiritualism," while Col. Olcott comes to us a champion and defender. Verily, "extromes do meet!"

Mr. Olcott handles the Spiritualists without gloves in the matter of practical reform, and eaks, "How many churches (or public andience rooms) have they? What reforms have they instituted? What good works have they to show," etc., etc. To all of which he virtually replies, "not any!" This is too severe. It has not been an object with us to build churches or temples of any kind. It has been an object to repudiate in every possible manner every movement towards a sectarian es tablishment. As far as morals are concerned. we are indebted to the fashionable practices of the day for whiskey-drinking and smoking which, much as it may be deplored in a few mediums, did not originate with them or with Spiritualism.

A writer in one of the Methodist organs of the day declares that "members of the Metho-dist Oburch and their families in this country. pay annually over \$200 000 for tobacco." is stated that there are twenty-five ex-ministers of different evangelical denominations in the Illinois penitentiary. No Spiritualists are reported there. There are said to be 50 000 mediums in these United States. Show us where one has been proved guilty of a criminal act, and on such proof sont to prison. Let us addrait our faults and confess our abort comings but what time and means have we had in the andimental stages of our movement to accompaish organization, even if we desired it? No movement has, in this century, been assailed by the multitude of hostilities which basevery. where been arrayed against curs. From foes within and foes without, an incessant warfare has been waged against us. Our reputation, our business, our home relations, our rights to the special and universal privileges which our republican system of government accords to every loyal citizen, has been assailed and inyaded—and amid a perfect combination of antagonistic powers, theological and materialistic, we have, with all our feilures, with all the spurious coin palmed off in our name. liged to see a far greater victory attained in lightly of our cause, than if we had put up coatly temples and followed the example set by our predecessors. To day, with all the slime which Dr. Marvin sticks to our cause in

Col. Alcott declares the sime has come for something more practical. He wants organi-sation. Perhaps he can lead the way. He insists that Spiritualism and Oriental Magic are identical. He calls the latter "conscious Spiritualism"—the former "unconscious Ma gic." He says that an understanding of true Magic will unseal the occult mysteries involved in the principles of Spiritualism. He claims

whole paragraphs of vulgar inuendo and low-bred sarcasm, the scientists of America and the

old world are not ashamed to admit the phenomena and study the philosophy of Spiritual-

that the study of this science is absolutely es-sentief for that knowledge and wisdom which will guard the powers of mediusnahip from all malignant is fluences, and essentially give us that pure and exalted intercourse with the great souls whom we now seck, but only to be made the sport of a low order of intelligences. He scarcely admitted in any of his loctures here that any perceptible advance had been made by the movement, or that Spiritualists were ever up to the average standard of meritinal good works. Some of his accusations were timely and deserved but in any applies were timely and deserved, but in my public career I have found much more to admire, much more to inspire my highest and best hopes, than I have found to condemn. Our millions of Spiritualists, have filled a most honorable part in all public charities. The honorable part in all public charities. The Woman's Home, of Chicago, was founded by a Spiritualist. The Woman's Home, of Kansas, was founded by the united efforts of Spiritualists, Friends and Liberalists. For the Sanitary Commission, during our late war, our people were largely engaged. In the hospitals, and at every point of emergency they were at work. They have forced, by their courage in public and in private, the present attitude of both the secular and scientific press, and commanded universal toleration press, and commanded universal toleration and free speech, so that now we stand before the world with a fair show of respectability as well as of numbers. True, we have a dark side to cur picture, but shall all the good which has bloomed out of this darkness go unmentioned? One word more concerning Dr. Marvin. His style impresses the hearer with an immediate conviction that he is not to be questioned, critic'z'd or contradicted, and he proceeds as if he had the entire ground, and there possibly could not be any appeal from his statements. In presenting the Spiritualism of A. J. Davis, he gave the Diakka side thereof as all their was of it—never once allowing that any apirita returned to us but those who were steeped in lust, disbolism, and all manner of crime. The lowest terms in the calendar were freely hurled at the heads of Spiritualists, and it was apparent that many concurred in the remarks of a prominent gentleman on the Board of the Society, who said at the next conference meeting, that he considered his accusations as a burning insult to the people by whom he was employed. So much for medical nobility! Of course, he must lay a filthy hand upon our healing mediums, and of course he must be applauded by those who appreciate filthy burlerque, ridicule and sarcasm from the very "scholarly Presi-dent of the New York Free Medical Society!" FREE! ah, what freedom a school of such men would give us! His oracularship undertook to tell us what the Soul is, and after dissecting it into "nervous energies," he set us all on a wild goose chase after his Will-o-the Wisp. which vanished into sublime nonentities, and we have not yet been able to capture any of them. To give you an idea of how his elo-quent onslaught went down, and how his "nervous energy" theory went up, I will repeat the humorous remark of an old gentleman present, "Well, just look a here, here we have about three millions of d—d fools, and only one wise man among them all!" Said a lady, "Well, I am unable to see what we are made for, unless it be to furnish fertilizing for

the grass, oak, thistles," etc., etc.

Dr. Marvin's theory is, that all there is of mortal man, body, intellect, nervous energy. all is to be subject to limitless diffusion at death, and mingle with the natural forces, producing new generations of life in this mundane world. O, learned, elequent, rhetorical. and scholarly boshi. If this be the result of the "scientific standpoints" from which the soul is viewed, do not let us cry out upon the "illogical," "visionary," "moonshine" theories

which our Diakks give us!
Our Brother Eccles has spoken here one Sunday, and will soon give a course of scientific lectures here. He is a towering, intelligent giant, and, for a young man, high on the rounds of the progressive ladder. Brother Underwood is master of his position. Evidently he is almost persuaded. "I neither filter or deny," says he, "but there is no evidence;" referring to the claim of spiritual intercourse. A contradiction of terms, as the tercourse. A contradiction of terms, as the reader will see in this clause of denial—"there is no evidence." Mr. Whiting and Mr Hermans have borne the responsibility of the Free Lecture movement for the last two years, and right nobly have they won the most un paralleled success; for these financially hard times. Others have co-operated nobly. New Haven, Ot.

Chinese Spirits as Described in Chi-

nese Fiction.

[From the (Eng.) "Globe "]

Except the three short novels translated into English in 1823 by Sir John Davis, hardly any pecimen of Chinese fiction has reached English readers. Of these three novels, "The Shadow in the Water" was a pretty, simple, love tale; "The Twin Sisters" and "The Three Dedicated Chambers," stories which merely gave us a clearer view of Chinese manners and opinions. A far more characteristic Chinese novel has, however, lately fallen into our hands, and we proceed to abridge it for our readers. It forms the twelfth section of the "Kin-koo ke kwan," a celebrated Chinese collection of short novels. Our story is called "Friends till Death," and idealizes a friend-ship as staunch and true as that of Damon and Pythias.

The novel commences thus:—Once upon time Kuen-Wang, King of Tsoo, invited to his court all enlightened scholars who needed employment. A virtuous scholar, named Tso-plh-Taou, living in the Tseth-shi hills of Se-Keang, hearing the proclemation of this just and and virtuous monarch, threw a pack of books over his shoulder, bade adieu to his friends and neighbors, and hastened by byroads to Tsoo.

It was the winter period of the wind end the rain when by easy stages he had reached Yunn-te. He had now to buffet, head downwards, with the wind and rain, and the load was heavy on his bent back. One day, towards sunset, with clother soaked with rain, he perceived in a bamboo wood a but with broken window, from whence stresmed a welcome light. Pushing through the low heads. come light. Puebing through the low bedge that encircled the but, he boccked humbly at the wicket. A person at once came out. The applicant, giving his name, and describing the object of his journey, prayed for a night's shelter, as the rain was reavy and no inn was near. The tenant of the but at once suchanged compliments and led him into the hut. Tao pib-Taon looked round and saw nothing but a couch strewn with books, and knew at once that the owner was a literary man, and immed "to perform the compliment of bowing to him." "Do not stand upon compliments," said his blunt host, "it is better to dry your garments;" and, so saying, he lit rome broken hamboos for a fire, and got out food and wine for his great. The owner of the but then told for his guest. The owner of the but then told Tso-pih-Tacu that his name was Yang Kco-Gae; that he had in early life lost his parents, and dwelt there alone; that his farming he had abandoned; and that his present good fortune was great in thus meeting with a learned coctor from a distance, and that he only regretted the bareness of his house, and humbly entreat.

In morrow you shall have a quiet grave."

The next day, Yang Kee went to King Ko's temple, of Knex Co., Ohio, in or all 1854—to the best of my memory, and would have set fire to the temple, had not the elders of the village intreated him, for fear of calsmilly, not to overthrow the people's sac-

ed the learned doctor to forgive it. "In such a storm," replied Tso-pih-Tsou, "under the favor of your shelter, and, in addition, receiving food and wine, how can I ever forget to thank you?" That night the two lay down to rest, but they conversed of their studies half the night, and did not fell sales till the the night, and did not fall asleep till the

They swore eternal friendship, and agreed to travel together to Court, but broke down on the road from the inclemency of the weather and the deserted character of the country.

Ten le further the Tso-pih broke down and could go no further; so the two friends took shelter under a decayed mulberry tree, whose trunk time had hollowed into a cave. There trunk time had hollowed into a cave. There was room only for one. Yang Keo assisted Tso-pih to enter and sit down, and Yang Keo went to look for two flints, so that he might make a fire of the rotten wood. When he returned to the tree to his astonishment he found Tso-pih naked, and all his clothes lying in a heap. Yang Keo exclaimed "My brother, why hast thou done this?" "There is no other resource left us" answered Tso-pih. other resource left us," answered Tso-pih. "Let not my brother delude himself; he must put on these garments, carry these rations, and go forward. I will die here." Yang Keo embraced him, and burst into tears. "We two," he said, "are true friends, and we must live and die together; death shall only part

Yang-Keo repiled, "Let not my brother con-tend; my brother is strong; I have been weak from youth; he is deeper read and better informed than me. If he only sees the King of formed than me. If he only sees the King of Tsoo, he is sure to be made an important Minister. For my death who cares? Remain not a moment, but go at once." "To leave you starving in a mulberry tree," said Yang Keo, "while I go and seek promotion, is not the act of a just man. I will not go." "Of my own accord, and led by no one," answered Tso-pih, "I came over the Tseih shi hills to my brother's house. The wind and rain are adverse. This is my fate, and I must undergo it; but should I cause my brother to perish it would be a sin upon me." He then tried to leap into the stream before them and die. Yang Keo embraced him, and bitterly weeping, covered him braced him, and bitterly weeping, covered him with his garments, and led him back to the mulberry tree; but sgain Tso-pih threw off his clothes and renewed his exhortations.

clothes and renewed his exhortations.

Buddenly Tso-pih's color changed, the cold was gnawing at his heart; he motioned his friend to go. Yang took the clothes again to carefully cover him over, but he was already dying. His hands stiffened; his legs fixed. Yang Keo stood and thought—"If I stay here long mourning for my brother I shall also be frezen to death, and then, when I am gone, who will bury my brother!" Then, in the snow, worshipping his brother, he cried:—"Your degenerate younger brother departing hence, prays the assistance of your shade; and hence, prays the assistance of your shade; and should he only obtain the lowest appointment, he will return, and give you a sumptuous fun-eral." Tso-pin bent his head in assent, and trying to answer, gave up the ghost. Sorrow-fully Yang-Keo took up the dead man's clothes and, with heed turned to look on him, weepingly began his journey. An ancient ode in his praise begins:-

"The cold came, and the snow was three cubits deep;

He tramped upon the road for a thousand b

e : 0 9 Virtuous indeed was Tso-pih Tsou."

In laying down his life he manifested the beauty of a perfect wap. And here we must quickon the story, as our space is short. Yang Kee arrives at Tsoo half-starved, rests in a caravanseral that night, and in the morning hurries straight to the examination-hall, where Pei-Chung, the chief, kindly welcomes him, and gives him wine and food. He passes his examination so well, this virtuous scholar, that the mandarin at once recommended him to the King, who at once appointed him a Ta foo of the second class, and gives him a hun-dred ounces of gold and a hundred ells of va-riegated silk. As he bows and pays obelsance, the good man's tears break forth, and being asked the reason by the kindly King, he as once relates the story of Tso-pih's generous self. devotion. The King and his officers are touched and the King then gives him leave of absence to bury his friend, disburses the expenses of the funeral, promotes the dead man to the rank of second Ta-foo, and sends a retinue to attend the chariet of Yang-Keo.

attend the charlet of Yang-Keo.

They find the corpse untouched by decay. Yang Keo, weeping, sends for old persons of the district to choose a place for burial by divination. They select one overlooking a stream and encircled by mountains. The corpse is washed in scented water, dressed, decked with the cap of a Ta foo; and buried in a double coffin; a mound is raised on the four sides, and girt with a mud wall. Trees are planted near, and at a distance of thirty paces a small temple is built, inclosing a terra-cotta image of the nois built, inclosing a terra cotta image of the noble Tso pih. It is decorated with flowers and shrubs, and a tablet is fastened in front. At the door was made a small apartment for the watchman. Then, shedding tears, they offer up the usual sacrifice.

That same night Yang Keo, with lamps burning, was there weeping. On a sudden a gust of wind came whistling and howling in, the lamps almost went out, and on their reviving he saw the shadow of a person sobbing and reluctant to advance. On looking closer he saw it was Tso pib. "He said, "I thank my brother for bis faithful recollection. The beauty of the coffins and shroud are beyond praise but my tomb is close to that of King Ko (a ras cal who was killed for an unsuccessful attempt on the King's life,) and his spirit is majestic and flerce, and every night he comes with a sword and asks how a frezen and weak rascal like me can come and lie on his shoulders, and threatens to overthrow my tomb and cast my corpse on the moor. I beg my younger brother to remove my tomb, that I may avoid this manaced calamity." Before Yang Keo could ask a pardon the wind arose and the shadow

The next day Yang Kee went with his followers to King Ko's temple and reviled his image, threatening, if he oppressed the dead scholar, to destroy his sepulchre and overthrow

the temp That night as he watched, the shadow again appeared and sighed, "King Ko," it said, "has many followers, and accrifices are affered to him. My brother must take grass reeds, and make images of soldiers, clothe them in colors and give them weapons, then burn them before my fomb." He did so, and on that night there was a found as of wind and rain and men wes a found as of wind and rain end men fighting. Then the shadow appeared sgain and said. King Ko has got help, the men my brother burnt are of no use, remove my corpse and save me or it will be thrown cut of the sepulchre." 'How dare he insult my elder brother, the virtuous scholar," cried Yang-Keo. 'I will help him with my sword." "Alea!" said the shadow, "we are but spirits, and living men can not war against us, and your offigies showed that they could not orive back King Ko and my enemies." 'Depart, my brother," said Yang Kro, "and to-morrow you shall have a quiet grave."

rescal fire. Yang Kee as once wrote to the ting manking him for his promission, and thirged the King to spiter with to disvote himself to death, and recomposes his brother, who had done so much for him. He then went to Tso-pih's tomb, and said to kie followers, weeping—"My brother is persecuted, and I die to help him against this strong spirit. Bury my corpse to the right of his tomb. In life and death we will be near together. I will en deavor by a last effort to recompense his friendship." So raying, he stabbed himself to the heart, and he died, and they buried him beside Tso-pih's tomb.

That night the wind and rain was fearful and between the flashes of lightning there came shouts of battle heard for many a le.

came shouts of battle heard for many a le Suddenly King Ko's tomb rent spart, and the bones were scattered on the moor. The fir tree near was plucked up by the roots, and the ancestral temple burst into fismes. The King hearing of this, at once ordered a temple for the deceased, which he called the Temple of Brotherly Fidelity, and set up a tablet to record the event, promoting the brave and loving Yang Keo to be the chief of the Tafoc. From that day to this the fragrant fire has not been extinguished, but although King Ko's soul was destroyed, the villagers on the four seasons of the year still offer sacrifices for the redemption of his spirit.

Wonderful Manifestation.

A Deceased Wife Sends a Written Communication to her Husband Through the Mediumship of & Little Girl Only Six Years, Old.

RDIT. B JOURNAL, DEAR SIE:-In additioning you for the first time, I do so because in my humble estimation, I have something to relate which will be of interest to your readers; and may add something to the beloved cause to which your excellent paper is dedicated.

The parties from whom I elicit the following

narrative, are well and favorably known in this place, and are constant readers of your valuable and highly interesting paper.

The incident occurred in the year 1853, in Know county, Ohio, and there are various persons who will no doubt account to the constant of the persons who will no doubt account the persons who will not account the persons who will not be persons the persons who will not be persons the perso

sons who will, no doubt, recognize in this article the facts as they then and there occurred Goodwin B. Goodrich, in an early day settled in Knex county, Ohio. His first wife was after a few years of perceful union removed to the Spirit-land. He subsequently married, and in due time became the head of a large family. At the time of the occurrence which I am about to relate, tock place, all the children were at school, except the youngest, little Lucy, who was then in her sixth year, and was Lucy, who was then in her sixth year, and was at home with her mother. The father was in the field ploughing corn. The mother was at the loom; and while busy at work the child came and requested the mother to give her some ink and paper as she wished to write a letter. The mother replied, "Oh, do go away child, and don't bother me." But the child plead so earnestly that the mother at last, to keep her still, gave her the desired materials. keep her still, gave her the desired materials. and returned to her work, remarking, "I presame it will be a great letter that you will write." She continued at her work for some time, and not hearing any noise, she turned around, and there was little Lucy, with her head turned away from the paper, writing away with all the apparent movements of an adept in the art. Still the mother only thought it to be an amusing manner of passing away the time, and turned again to her work. Presmy letter." Her mother made some passing remarks, and the child passed out of the room with the remark, "that the letter was for her father." She took her way across the field to where her father was ploughing. As she drew near, her father said, "Why, Lucy, who has been to town for the mail?" "Oh, no one, pe," the child replied, "hut I wrote you this letter." The father sat down on he plough beam, and took his daughter upon his knee, and unfolded the sheet of paper which his

daughter handed to him. He no cooner glanced at the hand writing than he exclaimed, "Child, where in the world did you get this?" "Why, I wrote it, pa," said the child, again. "Why, Lucy, don't tell me that, you can not write!"

But what was his astoniahment, when he no-ticed that besides its being in his own deceased wife's handwriting, that it had the date of that very afternoon, and at an hour which had but just passed by. Was it possible? The writing was fresh, the date correct, and the letter was commenced, as his wife was in the habit of commencing her letters, while in the form Imagine his surprise as he reads on and finds that the letter contains a correct and minute account of a circumstance of which he knew that no living person was acquainted, except him and his wife. He rushes to the house and finds the story confirmed by his wife as told him by his little girl. The mother recognizes the sheet of paper as being the one she but a few moments before had given to her little girl. The letter was compared with others

which the wife had written while in the form; it compared favorably with them—the same handwriting, the same form of commencing and ending, and being as near alike two letters from any one person as there could be, unless copied verbatim.

Here were the plain, unvarished, uncontrovertible facts, and they could not fail to lead to a just and unavoidable conclusion. viz.: That it was the spirit of Mr. Goodrich's deceased wife, holding communication with him, through the instrumentality of his little girl. The skeptic may doubt, and the scorner may rail and jeer; yet neither the sophistry of the one, nor the scc flings of the other, can have any effect in overturning a doctrine with a stands on so firm a basis, whose truths may be so practically demonstrated. In this case we find each and every obstacle removed. Which find each and every obstacle removed, which would give a tendency toward deception of any nature whatever, a child, and that, too, at an age when it would be impossible to carry such a design into execution, even were she capable of conceiving it. Unable to form the letters of the alphabet with the pen; unable to read the epistle after having written it; totally ignorant of the substance which the letter contained; and not even knowing that her father was ever married to an other woman, besides her mother, for that discumstance was never spoken of, or at least, it was not made a sub-ject of conversation before the family. "Hence ject of conversation before the family. Hence the child could have no earthly means of knowing any of the facts, incident to the narrative, except through the communication of the spirit, of its father's deceased wife, of which it had no previous knowledge whatever. "Truth is highly, and will prevail," and so sure, will Spiritualism, compel the world to acknowledge the reality of its manifestations.

O. W. K. O. W. K.

N. B.-I have heard the foregoing read, and can certify that the incidents as heretofore expressed, are substantially the same as was related to me by the aforesaid Goodwin B. Good rich, of Knox Co., Ohio, In or about the year 1854—to the best of my memory, as I verily

. W. B. Buffington.

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GRATUITOUS INFORMATION .- "IS THE DEVIL DEAD?"

BY M. S. BURR.

From Bast to West this query swift is spad, Echo still answering, "Is the Davil Dead?" His fierce pursuers search both far and near Not knowing where his form may next appear. From orient climes, unto the polar sea, These experts trail that dreaded enemy. That there are mysteries, is a fact so plain That he who doubts it, would be thought in-

Some claim this demi-God; (it may be true), By initiation, did become a Jew, And that those Jewish whims did round him

twine. But showed their colors in his hate for swine; For down the steeps that bound old Galliles In herd of porkers ran into that sea. Those hoge were drowned, is shown by eless

inspection But Satan shortly had a resurrection, And now like a "roaring lion goes about" In spite of "Moody's prayers or Sankey's shout."

If tales of "Black Hill" miners now are bree, He's on the "war-path" with savage Sloux, Hence not defunct;—let those who crave your dimes Hasten with speed to these far Western climes. He's surely somewhere here, there is no

We had it from the lips of worthy scout, Who said he saw the "shadow of his wing, Within the precincts of the "Indian ring." Come, Brother Tinney, coop this villein up, Get your seven-fifty and a golden cup.

If Sister Lockwood's theory is true
I'm misinformed and beg her pardon too.

I never thought he was an Ignoramus,
But first taught school in Eden once so fam-

And being professor in that "ancient college Inspired our "Mother with a thirst for knowledge,"

Which we inherit, and as children true Should give said Davil what to him is due, Now, Brother Jones, permit me here to say Bafore you catch, and do this "bad boy "slay, Would it not be well to take a sober view Of both sides of this question—What say you? Sure your benevolence, so oft displayed, Would shrink in horror at the havon made By slaughtering his Honor, half the stock in

Of sixty thousand clergy, duly paid
To help the Lord to fight him, would be worse
Than conficated. Without "this curse"
And his huge hell to "frighten hardened sin(news of the confication of the curse of the cur Could they and Jove expect to come out win-

Could e'er that blood-stained plan of cheap salvation

By "murdered victim," in that Jewish nation, Been a success in that precarious hour Had not the Davil, by far seeing power Commissioned Judas the dirty work to do, And help to work that bloody problem through And verify this fact, so long deemed true That one wise head, is not as good as two? That one wise head, is not as good as two?
Did space permit, we would put in a plea
And write one page of his biography.
But as it is, suffice it in this place
His general character to briefly trace.
If keeping good company enhances reputation
Satan's stands fair in every Christian nation,
For with politeness, and a cheek undaunted,
Full forty days the Nazurene gallanted,
Through unknown wilds, untrod by man be-

- shores. And thinking his time but rather poorly spent, He feign would eat stone bread, or even meat Had it not been good Friday of that week. Then next to show his ever matchless skill Poised high God's Son on temple's pinnacle, And fairly proved by actual demonstration That he could beat our boasting Yankeenation At any trick; whether of art or science,

Skirmished no doubt, those fabled Stygian

To Morse and Telegraph, bid bold defiance. Fair sun-born light on electric wings fierce Stood still one moment at its slowth abached, For lot so swift "old Nick" our planet whirl-

That in that moment, all kingdoms of the Were straightway shown, in all their pristine

glory, So reads the sacred, (some say) mythic story. All these I'll give thee, Nick is made to say If thou will kneel, and to me homage pay. TANK 15M.

That errors with their blackning train prevail, Is no strange news, no allegoric tale; That instead of a Triune power of a high de-

Extending back to an eternity, A quadrate firm, do work the secret springs Divide the gain the partnership now brings. If Theologians prove by any rule, Derived from ancient, or more modern school That three are one, and that one is three Which to our vision seems a mystery. Why may not you, by logic finely spun Prove one is four and that those four are one: What though this theory is a paradox Yet all may see it is "quite Orthodox," And helps to fill old mystery to the brim And guard its portals from each skeptic whim. This fact seems clear and patent through the

The game then played, was to each other's Please pause, and yonder read the sequel through

And "when in Rome, do just as Romans do."
What though old Hatan, once so very vile,
Was "cursed above all cattle." for using guile, Yet still at times, held intimate relations With the other Three, gave elequent orations. Once at a "love feast," on a time whereat. The "sons of God," to have a friendly chat, Met in "grand conclave," in the outer court O! Heaven's unguarded, unprotected fort; "Satan came also." To some it may seem

That Jove should receive him as a worthy The introductions through with, and the greet. ing The pass word given, (this was the first Grange

meeting),
That "Jove politely queeried with a bow"
"Whence comes thou, Satan?" "hast consid-

ered thon My servant Job?"—none like him on the earth Of high degree or yet of humble birth.

What though this firm, the record does confess In former years, had some "unpleasantness" Divided their stock on hand, "an invoice took."

And each resolved to trade on his own hook.

But now quite friendly were, as it appears, And Satan again his service volunteers To become ohist counsellor—tell Jove what

could "paddle his own," as well as Heaven's canoe;"

In a set speech, his elòquence was spent;
On "Job's integrity," did not go a cent,
That in "this upright man," he had no doubt
Jove was took in "a feet," or thereabout;
And if he'd "touch him in a tender place,"

AND THE PERSON NAMED OF TH

He'd bet a dime, he'd "curse him to his face."

We may not trace his record further here.
But from the evidence, the case is clear,
The Davil lives; unless that good Bjok jokes,
Aud its grave teachings, are a senseless hoak
We may believe those fabled tales of yore,
Of "Lapland witches, seenting infant gore,"
Of Mother Goose, and her aerial flights
Munchaussen's wonders in "Arabian Knights,"
And still reputed be for being wise
And be excused for crediting such lies.
But what excuse has he, whose head is level.
Yet won't believe the exploits of the Davil,
Are equal at least, to any of the three, We may not trace his record further here, Are equal at least, to any of the three, That do compose the so-called Trinity? Suppose he did in Heaven first retreat, Was not his Eden victory quite complete?

Can we believe our clergy when they say, That "few there are who tread the garrov WAY!" If the four compose a whole, its plain to £30 If one's eternal all the rest must be, And if eternal, none can ever die, Hence "Nick to kill" is folly rash to try; No wonder then the leading question led, Is answered by echo, "Is the Davil Dead?"

Vermillion, D. T.

The Philosophy of Water-Witchery.

Since the publication of my communication upon the subject of discovering water below the surface of the earth, in the Chicago In bune, there have been published two more interesting articles upon the same subject,—one by Mr. C. Latimer, and the other by J. A Willard. Mr. Willard heads his communication "Bietonism and Odinic Force." Bleton, the Frenchman, did not use a stick, or any the Frenchman, did not use a stick, or any other instrument, as a medium; he only walked around over the ground. His nervous system was so active, that he made his discoveries by sensation direct; whereas the usual method is by the use of a forked stick of some kind of wood, whalebone, or metal, as a medium of observation. But it is probable that the principle is the same in either case. As to the Oding Force, snoken of by Prof. T.R. the principle is the same in either case. As to the Odinic Force, spoken of by Prof. T. R. Buchanan, if I understand the experiments correctly, this may be accounted for by the principle of electricity, as in the case of the discoveries of magnetic lines by the celebrated Faraday. Scientists sometimes speak of matter and force as if they were distinct titles; but force is matter in motion, and motion is a quality, and not an essence. There can be no motion where there is no substance. Newton discovered the general principle of gravitation, but did not tell in what that force consisted; but the discoveries of Franklin, and others since his day, seem to lead to one definite conclusion, viz: that the source of gravitation is magnetism; and this attractive force of magmagnetism; and this attractive force of magmagnetism; and this attractive force of magnetism, or gravitation, is all sufficient to account for the phenomenon of the divining-rod in water-witchery. It acts upon the positive and negative principle as when a person lights a gas-jet with the finger.

It is a fact well-known to all who have experimented with electricity, that some substances are good conductors, and that others are bad or non-conductors, of the fluid. Good conductors are the metals, water, and substan-

conductors are the metals, water, and substances saturated with water. Bad conductors are dry woods, dry sir, dry earth, scaling wax, etc. Probably there are persons in every family who can light a gas jet with the fore-linger, when the circumstances of the room are favorable. The air should be dry and warm, and there should be a woolen carpet on the floor. The person who is to operate should shuffl . nis or her feet upon the carpet while advancing to-wards the gas-jet, and suddenly apply the fin-ger to the jet. The sudden movement upon ger to the jet. The sudden movement upon the carpet excites the electricity, and the gaspipe, being a good conductor, takes off a spark from the finger, and lights the gas.

Now, this is a sufficient clue for the explan-

ation of the movement of the rod in the case of finding water. The ground was very dry, and thereby was a bad conductor of electricity; and the air was also dry, and partially a non conductor. (But I may here remark that no condition will restrain the subtle, mobile fluid, save to a limited extent.) The wished (being a person of favorable physical condition) commenced to walk about, with the "divining rod" in his bands, became surcharged. vining rod "in his hands, became surcharged, and thereby produced the same condition in the stick which would, according to the natural law of motion, be inclined to discharge into the nearest and best conducting substance, which, in this instance, was the spring of water below the surface of the ground. But the sarth at the surface, being partially in a non-conducting condition, did not permit a perfectly free movement of the electric fluid, and, therefore, the traction, or gravitation, was suf-ficient to bend the stick downward towards the water, which, in this case, was the best-conducting subtrance. The principle is the same as you witness with the horse shoe magnet, with this difference: that the magnet is polarized, and the fluid is fixed or made permanent, and necessarily attracts substance to

I offer the above explanation as a rational solution of the phenomens of the mystery of the W zard and the Well.

Washington Materializes at Mrs.

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The spirits through the mediumship of Mrs. Stewart, celebrated the 4th of March, by a peculiar and significant demonstration. After several spirits had appeared of various heights, dress, manner, etc., the door was thrown open and Washington stood there as perfect and unmistakable as his image in his most renowned portrait. Beveral spectators on the front seat called out "Washington? the moment the form was visible, while those on the back seats could see his apparent commanding presence and his snowy hair thrown back from his no-ble brow, and those at the corner of the plat-form near the cabinet, plainly discerned his countenance and his familiar old time attire, that all have seen outlined in his full length

He bowed low when his name was called and waved his hands toward us in a graceful downward gesture several times as though blessing us. At this we struck up the national hymn, "My Country 'tis of Thee." He welcomed our singing by waving his arm around over his head repeatedly as though calling for three cheers. He also shook hands with Mrs. Lucie Lewis, of Cincidnati, who informed us that he had often come to her through a medium in her own home, and that it was he who sent her here promising to make his appearance in full form if she would visit Mrs. Stewart. He full form if she would visit Mrs. Stewart. He bowed low when ready to depart and dematerialized before our eyes sinking down until only his head was visible before the door closed. Prominent parties from St. Louis, Cincinnati and other cities were present, and will willingly verify the phenomena as described, but we trust the names of the committee will be sufficient for all fair minded people.

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Is the Devil Dead? of Ohurch Members, Els.

ELEMENT TO PA

According to the Spiritualist, of a meeting of the Anthropological Institute in London, Fir. M. J. Walhours read a paper on a "Leaf-wearing Wellia on the Western Claset of India." It rointed to a slave caste tribe in the Madras Provinces, named the Korogars; the women Wear cloth round the hips, and a leaf apron beblud, about twenty inches square; being outnide the cloth it is of no use whatever, any more than an English "pannier," and is probably the dying-out remnant of a prehistoric custom of wearing leaves. The Korogars believe in witchcraft, and by brandings and floggings punish those who send out evil spirits to annoy others. They worship with bloody rites Mori Amma, the goddess presiding over smallpox; the heads of animals are cut off before her by Asadis, at a single blow; they also worchip local demons, evil spirits, or goblins, called Bhutas, legions of whom are supposed to be opread over the country. The special Bhuta of the Korogars is called Katu; boiled rice, colored with turmeric, is laid for her under a tree. They put food on the graves of their dead for the benefit of the spirits.

But what better condition of affairs could we expect among a "barbarous people." But glance casually at the highly collightened, high ly intelligent and cultured people, composing the Young Man's Christian Association. According to the statements of the New York Sun, on April 12th, 1871, the Young Men's Christian Association of Washington was indebted to the Freedmen's Saving and Trust Co. in the sum of \$88,000. In plain English, the T. H. C. A. of Washington managed to get from the swindlers who ran the Freedmen's Sovings Bank—probably in return for the moral influence of their support—the sum of \$98,-CDD, made up from the first fruits of the hardcarned savings of the emancipated slaves, with which they proceeded to erect a building for the und of the association. They made a pretense of giving security for the loan by executing an invalid deed of trust upon the property; and having got possession of the money, have since not only refused to pay either principal or interest, but are endeavoring to evade legal proesadings for its collection on the ground that the deed of trust was a trick, a fraud, informal, and of no account.

Here we have a wonderful development of Religion and Civilization in the 19th century. It being the result of the "evil eye" which young Christian gentlemen possess. This carving the Devil and God at the same time is one of the psychological wonders of the age. There was the clerical rascal Winslow, of Boston, whose forgeries amount to about \$500,000. who possessed an "evil eye" that craved the Almighty dollars to such an extent that he rained himself. Bays the Independant: "How could be teach and preach with such spirituality and unction as to deceive the very elect? Is there not some other explanation which will allow two contrary natures in the same man, of which one will act in the Davil's service, while the other is speaking in the service of God? We almost think so."

The Young Men's Ohr stian Association that swindled the Freedmen's Bureau, were actuated by an "evil eye" that had seen \$33,000 and I mais differ, and from each is reflected the char-

would have never betrayed his master, if thirty pleces of silver had not been placed before his vision. That person whose soul is animated with devilish impulses, who can not look upon a woman without lusting after her, or envies the happiness and prosperity of others, is certainly the possessor of an eye, as detrimental to his own interest, as one who is constantly conspiring to wrong others or take their life. That burly negro, Edwards, would never have committed a rape on Nellie Bird, only 11 years of age, if his "evil eye" had not animated his soul with lust. The Raverend Fisk, who became too intimate with his organist, had his animal passions aroused by the fair images transmitted to the retina of his eye, when gazing at this beautiful woman. Nature never exactly repeats herself. No two flowers' smiling rainbow tinted hues, are exactly alike; no two simple blades of grass are precisely similar. The eyes of two different persons are nevor organized the same. The image impressed on the retina of James Lenox's eyes when he ruined poor Barah Gladstone, inflamed his animal passions, and that noble hearted girl, as no tacha tea bus being saw, legue na sa eruq the river of scum and debris which leads to the lowest hell. Poor Sarah, encircled with a father'a love—a mother's divine affection—had rule written on her brow when James Lenox est his " svil sye" upon her. When Abraham ceduced his maid corvent, then drove her into the wilderness, his soul was actuated with evil impulses emenating from an "evil eye." A man in Philadelphia confined his aged father in a cellar. The white-haired old man was discovered lying upon a rotten straw mattress in one corner of the black hole, in a terrible plight. The atmosphere of the damp abode was staggering and poisonous, there being no ventilation in any nook or corner.

Around him was a pack of savage dogs, while the dirt floor was strewn with bones and half-eaten plucks in an advanced stage of decomposition, and emitting a horrifying stench. The unnatural son had not a word of apology to utter in extenuation of the cruel usage of his father, but the latter complained bitterly. The son was ordered to take his parent out of the dog pit, which he did. Not satisfied with the persecution he had already inflicted, the son took the old man across the street to an empty house which he had rented, and locked him up in it. There was no bed in it for him to sleep upon, no chair upon which to sit, no light to dispel the nightly gloom, and no companionship but the huge rats which thrive in great communities among the shambles and dens of the street. In this miserable rockery, the old man existed for three days and nights, his son taking him water and cold scraps of victuals once a day with which to ward off starvation. Finally, another son, who had heard of the flondish treatment which the old man was receiving, came and took him away to his home in West Philadelphia.

The old man had \$200 which the son succeeded in getting hold of, followed of course by this ruthless treatment. His eye was a malicious one-damnably malignant. It was organized like those of the birds of prey, and animated him with the same impulses. The nearer a man is organized like a brute, the more he will act like one. If he has an eye in essential particulars like the bawk, he will probably be hung or die in a fellon's cell. If he has one possessing characteristics like that of the snake. he will fascinate only to ruin and destroy, and he becomes a wholesale adulterer. A little girl, a Magdalen, jumped from a Boston steamer into the open arms of the ocean. She had written-

'Welcome, oht sea, with thy breakings and dashings

That never shall cease; Down in thy angriest, stormiest waters,

Oh! hide me in peace! Say to the weary face Come to thy resting place, Blumber in peace!

She had been brought in contact with an eye that only sent lustful impressions to the coul. and she was made a wreck.

Those who are organized like an animal, act like one, consciously or unconsciously. There is, says the Grand Rapids (Mich) Kagle, in the Genesee County poor house, a wretched creature whose appearance is that of a beardless youth, with the cranfal formation of an incurable idiot, whose habits place him on equality with the lowest of the brute creation. His age is about 20 years, born in Geneses county. His mother previous to his birth, while at a menagerie, was frightened at a polar bear, the result of which left its mark on this poor unfortunate. The creature's habits are strange. It is possessed of a voracious appetite, and has not the instinct of knowing when its appetite is appeased, but will, if food be furnished it, eagerly thrust it into its mouta and swallow, until it is utterly impossible that its stomach, could hold more. A curious feature of this creature's eating is that it is never known to chew its food, and no matter in what condition it is when placed in the month, it is crowded and choked into the stomach without the least particle of mastication. Another singularity is its constant unessiness; for no matter in what position the body may be, it is continually swaying to and fro, reminding one at once of the peculiar nature of the savege bear as it rocks from one side of the cage to the other.

Being organized like a bear, possessing many of that animal's characteris ics, it, as a natural consequence, acts like one. That man whose eyes have the essential characterisitic of animals of prey, will from nature be a plunderer, a robber, a miserable sneak thief, destitute of nearly every honorable trait of character. The "evil eye" is not a myth, a phantasm of the brain, but an actual reality, that reveals the character of every person. The eyes of all aniwhich first signalled the soul to steal it. Judas acteristics of the species to which each belong.

Compare the eye of the lamb with that of the hog; the eye of the horse with that of the lion; the eye of the cannibal of Africa, with that of the philanthropist, and note the difference. The eye of the one who commits suicide has an entirely different expression from those of the self-reliant, hopeful, resolute man. Compare the ever of Booth with the ismented Lincoins. Those of the former seemed always to have the resolute expression of an enraged ox, while those of the latter always beamed with a

divine radiance. The world is full of the fruits of "evil eyes." There was poor Mary Pomeroy, beautiful and accomplished, who was thrust among the drift wood of society, by the influence of an "evil eye." The New York Herald, in giving an account of herseduction, says, "The spirit of the betrayed girl was broken. She felt that there was no longer anything for her to live for in this world. She was confined to her bed, and two weeks afterwards gave birth to a female child, who, at her request, received in baptism the name. Ela Stuart Glendenning. After the birth of the child the mother never rallied. She was visited by the elders of the church, who administered consolation, but the iron had entered her soul. 'I would as soon have doubted my Savior as doubted John S. Glendenning,' was her reply to those who endeavored to divert her thoughts from the one subject that tortured her conscience night and day. On the morning of the 18.h of August her physician appounced that her time in this world was drawing to a close. The last day had dawned to her. She expressed a desire to see Justice Aldridge, and that gentleman went to her house promptly. When he arrived, she was sinking so rapidly that she could scarcely speak. With great (ifficulty, she managed to gasp out, in broken clauses, her dying confession, which the Justice was careful to note down as she spoke. The following is a copy:

'I feel as though I have not long to live. There have been a great manythings said about me. I now tell the truth in the sight of God that John S. Glendenning is the father of my child. He has denied it, and still denies it; but he and no one else is the father of that child. He has said things sgainst me; I was afraid of him, but now I am not. He may have papers, but that does not clear him."

Yes, poor Mary Pomeroy was afraid of him. The "evil eye" had rested upon her, as the 'ye of the snake rests upon the bird, and she fell! Throw around this noble girl the veil of charity; overshadow her with your sympathy; shower down upon her your benedictions. She fell down when she met the "evil eye;" but fell up when she es: aped from its pernicious gaze, and the cold clods of the earth fell upon her coffin. When she met the "evil eye," she went down; when death came, she went up —up to those who can know all the impulses of the heart, and judge them rightly. She was not to blame for falling, any more than the brillient plumaged bird that fascinated by a snake, files into its repacious jaws. The grimaces and distortions of a crocodile, have charmed an innocent deer, and it fell a victim to cunning devices. We would not blame the heaven distilled water because attached to a poisonous flower, reposing there for a night. When acted upon by the genial rays of the sun, and attracted heavenward, it becomes pure as a crystal again. Poor Mary was drawn towards Glendenning, and became temporarily tainted, like the dewdrop neatling for a night's repose on a nauscating plant; but when she escaped from the coils of the serpent, her impurities vanished, the doors of the angelworld were opened to her, smiling countenances greeted her, loving arms embraced her, sweet music fell in inspiring cadences upon her ears, and the evergreen shores of a celestial world rose like a panorama before her, and the gaze of an "evil eye" of a minister of the Gospel, was no longer fastened upon her.

(To be continued.)

Evidence Palpable.

Our readers are aware that we have during the last three years done much through the columns of the RELIGIO-PHILOSOPHICAL JOUR-NAL to keep Mrs. H. Morse before the public as a lecturer. Before going on her first I was tour, she called upon us, and gave assurances that she did not sympathize with the free-love faction-that she had had a bitter experience and would profit by it,

We assured her that the Jouenal was friend to all true spirit mediums and lecturers but under no circumstances would it uphold the claim that "social-freedom" was germans to Spiritualism.

Often have we received letters from her, and when she has been in Chicago she has called and thanked us for the favors shown her, and as often approved our course in exposing the pernicious effect of "social-freedom" upon Spiritualiem.

From the Spiritualist at Work we copy what purports to be a letter from her to E. V. Wilcon, denying, among other things, that she authorized us to say that "she utterly ignores social-freedom," etc., which letter reads as

NEW BOSTON, ILL., Feb. 24, '76.

EDITOR OF The Spiritualist at Work—Dear Sir.—It is with regret and unfelgned sorrow that I call your attention to the article in your paper beaded, "Mrs. H. Morse es. E. V. Wilson-Who Tells the Truth?" in which you quoted from the RELIGIO PHILE PHICAL JOURNAL, Vol. 19, No. 17: "She (Mrs. Morse) desires us to say that she utterly ignores socialfreedom, and never authorized E. V. Wilson to announce her as a speaker at his forthcoming meeting at Rockford; but, on the contrary told him that she would not mix with them under any circumstances.

Now, these are the facts: I called on Mr. lones for no such purpose, and while there he broached the subject to me, cautioning me to keep away from the N III. A. of Spiritualists, and to let you alone, for you were all free-low-ers, and that no respectable Spiritualist would

to mix up in this matter, the Social question, or any other quarrel." I further told him that I had It c'ured all over Iowa, as well as in other Western States, and that in most places I found that you had preceded me, and that in no place had I heard aught against you, but that your record was good, and free from slur, candal, or taint.

I am now writing to you as an act of justice that there is no foundation in fact for the statement made by Mr. Jones, as quoted in your pa per, and the whole thing is a breach of confidence on the part of Mr. Jones. And l write you, as I told him, "I do not wish to take any part in your personal affairs, for I con sider myself the friend of both of you." I also told Mr. Jones that I always heard it stated that E. V. Wilson was opposed to promise uou eccial freedom, as taught by Moses-Woodhullism. I wish it to be understood that I intend to be at the the Obiosgo Obnvention on the 10:h Respectfully yours, H. Monse,

Now, we will not only show by the following letter that she authorized just what she denies, but by quotations from other letters to us, show the light in which che has beretofore held Wilson.

Not only that, but it is a further fact that she has been at this cilice since the publication of the article in No. 17, Vol. 10 of the Journal, and thanked up most cordially for publishing

In the preceding letter from her to Wilson, she says "the whole thing is a breach of conddence on the part of Mr. Jones." We think the readers of the Journal will be at a great loss to see any "breach of confidence," unless confidence was reposed in us, and if it was, her present course of affiliating with that very class of which she says in her letter of December 13, 'I can not go in that direction, my spirit friends would not allow me to, even if I wished to.," is in contradiction to her pretensions.

There was no breach of confidence—we placed her properly, as we then thought, in the category of those. Spiritualists who unconditionally deny that "social-freedom is germane to Spiritualism.".

She was afterward at our office, and thanked us for so doing. Now, it seems that a change has come over the spirit of her dreams. She now no longer can say, "I can not go in that direction, my spirit friends would not allow me to even if I wished to," for she has just been affiliating with them at the Wilson-Severance meeting at Grow's Opera Hall, and her enthusiasm was so marked, on the first day, although there were but 27 persons present, that she assured some strangers, that that was the

popular branch of the Spiritualists of Chicago. But here are her own letters—let them confound the poor weak woman :

JOLIET, ILL, Dec. 18, '75, S. S. JONES, DEAR BROTHER:—I see in the Spiritualist at Work that I am advertised to act as a speaker at E. V. Wilson's convention, and you were asked to copy said advertisement. Do not place my name there, for I will not attend. I wrote Mr. Wilson that I should not go. I will not take a part in the movement; not but that I would be glad to come before the world enough to do this winter, but can not go in that direction; my spirit friends would not all low me to, even if I wished to.

Your Friend, H. MOREE. [She gives her opinion of the Wilson-Severance Dubuque Camp Meeting 1

PRESCOTT, Wrs., July 15, 75. BRO. JONES:-The whole thing was hog game there. I was elected a Vice President, but I would not preside when I saw how the thing was running. When I see you. I will tell you much. I think Bro. Stebbins will tell you all. had no chance to lecture; of course could not vindicate our cause, but Brother Stebbins done us justice, and so did Mattie Hulett Perry. I do not think any one thinks Mrs. Woodhull a good woman that way. They have caused us more trouble than any other evil we have had to contend, and God knows that I am true to our noble cause of pure Spiritualism, and they would know at too, wherever I have been, none can say anything else of me. Wilson was there with his paper, getting subscribers. I never saw Mr. Wilson before, nor Mrs. Severance, and I think that it was a contrived plan to get them there. Mrs. Severance said she was in-vited to attend the meeting, and when she reached the ground, she was saked to lecture by the Committee of Arrangements. I had been on the ground two days and, none asked me to lecture; that was the kind of game that was played with us.

H. M. REE.

[What she thinks of Wilson]

MAIDER ROCK, July 27. Bro. Jones.--I will tell you what I think of Wilson. I know he is sorry for the move he made, but is too mulish to acknowledge it. I think that he would give a go.d deal to stand where he did once with you. H. Moraz.

Who does not pl'y herr But from absolute necessity, we would have allowed the matter to pass without the least notice. But the Spiritualists throughout the country, want neither lecturers nor missionaries that iffliate with those who hold that "social-freedom is germane to Spirituelism."

It is more than probable that she has been promised by Wilson and Severance that they would give her audience if she would affiliate with them, and that in her weakness she has allowed Wilson to Indite the letter above quoted from his monthly advertising sheet. How vary cheap, and yet, like poultry after a big thaw, it was all it was worth.

Physical Manifestations.

The Spiritualist (London, Eng.,) alludes to

the untruthfuluess of spirits as follows: Gradually the too frequent untruthfulness connected with the messages which accompany powerful and wonderful physical manifestations is becoming generally known, not the least striking incident being the recent case the least striking incident being the recent case wherein the spirit drawing, produced through Mr. Duguid a mediumship. "Hafed, Prince of Persia Raviewing his Troops," is proved to be more or less a picture copied from Cassell's Family Bible, of "Moses Viewing the Promised Land," by a living artist. Added to this we have the whole spiritual movement in France damaged by Edouard Buguet, a powerful medium, who has not the least heeltation in swearing to anything which he finds to be convenient at the moment, and which has reconvenient at the moment, and which has resulted in an innocent man being sent to prison be at the convention.

I replied, "Mr. Jones, I have no quarrel with that convention or Mr. Wilson; nor do I wish

for one year. In America we have the Holmes's case, and the testimony of Mr. Dale that convention or Mr. Wilson; nor do I wish

Owen, after carefully investigating the fraud

practiced upon him, that although the Holmesos were powerful mediums, not the slightest reliance could be placed on anything they said, unless substantiated by some third per-

Mr. Jancken again, who has had so much ex-perience in his own home, avers that the spirits who usually produce physical manifesta-tions, indulge habitually in the most purpose-less and unnecessary untruths. All this is in accordance with what seems to be a law, that "the lower the spirit the greater is its control over common matter," although here and there there seem to be strong exceptions wherein good messages, as well as manifestations of almost a sacred nature, have been obtained through physical mediumship. Take for example the case where the departed wife of Mr. Livermore, the New York banker, appeared to him in more than human beauty, and wrote long messages to him in her own handwriting which was found to agree exactly with that penned before her booily decease. It is foreign to the present purpose to explain—as it seems to be possible to do-why good can come now and then through physical mediumship. The foregoing instances have merely been cited to explain the course which, for the good of the movement in general, we intend to try to take in the future. Seeing that the power connected with physical manifestations, and resulting in such wonderful phenomens, is frequently untruthful in the highest degree, and that the spirits in producing a desired result would sometimes just as soon aid themselves by using the organism of the medium under their control as not, we mean in reporting seances to separate as much as possible those manifestations which occur under test conditions, from those which do not do so. Consequently, however well known and truthful a medium may be, we intend very often to mention in reports that there were no test conditions," when such was the case, thus throwing all the onus of what takes place upon the spirite.

"Try the spirits," as you would a mortal, is now a recognized necessity. That they do cometimes tell willful and malicious lies, is an undoubted fact, just the same as some men do on earth in business transactions. See the corruption at Washington, the political rings, whiskey rings, Indian rings, and then you will not wonder that come spirits are inclined to be untruthful.

Dr. Huntoon, the Test Medium.

In our last week's issue of the Journal, we announced the fact of Dr. Huntoon's arrival in Chicago, and that he had taken rooms, at the RELIGIO PHILOSOPHICAL PUBLISHING HOUSE Building.

At our first sitting with him, although a mere casual call, while he was feeling very unwell, he gave us some of the finest mental tests that we ever received from any one.

The descriptions of the spirits were most agcurate, the mode of their death truly described, and their full names given.

Dr. Buntoon is not excelled as a an indopendent slate-writing medium. On the 18th inst. we called upon him for the purpose of testing him in this phase of mediumship, having already seem several communications thus written.

The mode of conducting this phase of mediumistic manifestation of spirit control is as follows: Take a clean slate with a bit of pencil the size of a pin's head on it, and place the slate under the leaf of a table so that the slate frame fits closely to the leaf of the table. In that position the writing is done. We alone held the slate, the medium and his wife had their hands on the top of the table all the time-in plain view. The sound of the pencil while writing was distinct. We asked not for a communication from any one in particular, and yet we could not well be better pleased than to get the following communication from our only Son. The early readers of the Jour-NAL will remember his death, and the fact of his being Secretary of the Publishing House.

GOMMUNICATION:
DEAR FATHER:—I wish you to know that I am with you always, and shall be glad when I can take you to the heights of wisdom (toward which your mind has ever aspired) and show you the Kingdom of Harmony and Love, that you may drink from the Fountain of Knowledge, the streams of which are flowing even now, at your feet.

Your Son, GRORGE. The communication was written in a bold, distinct hand-writing, completely covering one side of a small slate; and we believe it to be his band writing, and as natural as writing penned nine years ago with his own mortal hand.

We unhesitatingly recommend Dr. Huntoon as a reliable mental and independent slate writing medium.

Bastian and Taylor.

The seances of these remarkable mediums, held every evening except Saturday, at 180 K. Adams street, continue to be the great attraction of investigators and believers in the mental and physical phases of spiritual phenomena. The indisputable demonstrations of each gentleman's special powers are of the strongest character and well substantiate the reputation they have gained both here and abroad as mediums. Among the particular manifestations occurring during the past week, the appearance of materialized spirit forms of children were the most interesting, two at a time coming out of the cabinet on several occasions; the presentation of a materialized handkerchief, or piece of linen cloth rather, by a young man in Spirit life to his mother, was the particular feature on another, evening. . The qualities and fineness of the fabric, is of an uncommon nature, a gentleman in the dry goods business present at the circle saying he knew of nothing in the trade of such peculiar manufacture. We understand that a well known scientific man, lately lecturing here in Chicago, attended one of their seances, and expressed great satisfaction at the wonderful results which he witnessed. Friends interested in the phonomens, who live in the country where they have little if any opportunities of seeing the higher phases of mediumship, would be well repaid for their trouble, should they come to the city on purpose to attend one or more of I Bastian and Taylor's searces.

Philadelphia Pepartnent

...... 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 MAN? Man Physically. SECTION K

. This consists of the brain, the spinel chord, and the nerves which go off from this, and a deparate system, known as the sympathetic morve, and its branches.

THE NEBVOUS SYSTEM

The brain is the large organ which occupies the cavity of the scull or crantum; it is compossed of white and grey matter in the form of abres and granules. It is well known that the brain is the organ of the mind, and as such it in exceedingly interesting. Physiologists have discovered this fact by various observations. Diseases of the brain are accompanied by derangement in the expression of the mental faculties; injuries of the brain produce changes in there. Phrenology teaches that the brain is composed of a series of organs, each of which expresses a certain definite form of mentality. This is the only rational expression of mental philosophy. It has long been known that the size of the brain, other things being equal, is a measure of the expression of mental power. and all distinguished men and women have had large heads.

Dr. Buchannan has suggested that it is very probable that each fibre of the brain performs a different function, and that groups of these constitute the different organs for the performance of the various functions of the mind. We shall speak of these more fully when we come to speak of man spiritually, and his relations to the physical body. These articles being preliminary to the consideration of that most important subject. As the brain is one of the most complex organs of the system, we must refer the reader to treatises on this subject.

The spinal chord is the large bundle of A The spinal chord is the large bundle of

nerves which passes down through the verte-bral column, or back bone. It is divided into four distinct bundles of nerves, two upon each side. The front, or anterior ones govern the motions of the body, and may be remembered by the familiar letters A. M., Anterior for Mo-tion, while the back, or posterior ones govern sensation, and may be remembered by the let-ters P. S., Posterior for Sensation. From the fors P. S., Posterior for Sensation. From the front bundles there passes out, like the limbs of a tree, a number of branches, going to all the different muscles of the body, and producing, under the influence of the will, all the various motions of the body. The nerves have very properly been compared to telegraph-wires which convey the power that is sent forth by the will. From the two back bundles of the spinal chord go out in like manner similar branches, but these are the means of conveying sensations to and from the surface conveying sensations to and from the surface of the body, to the brain and thence through the consciousness to the mind. We may have paralysis, or loss of pewer of the nerves of motion, or of those of sensation, and in many in-stances both; this will depend on the particular nerve affected.

b The nerves of sensation and motion act togother in beautiful harmony when the system is in health; thus if an injury be inflicted upon tion can compete with us in furnishing reliamy part of the body causing pain, the sense ble and universal information. If you doubt my part of the body causing pain, the sensa-tion is conveyed at once to the consciousness, and immediately the will calls into play the muscles of motion, and we get away from the object; so instantaneous is this that we can scarcely realize that the necessary amount of telegraphing has been done.

Lines to Some Friends Who Were Called to Part With Their Treasures Here Below.

DIADCOW L ARIVAVA BRM VE

You would ask of your treasures, fond mother. Which were borne from your Earth-life away, Lot behind the soft, mystical curtain, The silver-lined, mystical curtain, Which the breezes of love ever sway, Where the angels of wisdom and beauty, On their missions of love softly glide— Where the sparkling, sweet perfumed foun-Where the life giving, cool perfumed foun-

Invite us to rest by their side; There, there are your treasures, fond

mother, Resting safe in the arms of love, Coming oft to your home to cheer you, Like a white-winged messenger dove.

You would ask of your treasures, oh, father, Infant buds, passed so early from sight, They are safe from the frosts of earth's val-The cold chilling frosts of earth's valleys, Blooming there on the hills of light.

There, oh, father, their sweet infant voices Are singing like soft silvery chimes; Oh, so fair are those "buds of promise,"
Those tender young "buds of promise,"
Unfolding within that blest clime. There, there are your treasures, oh, father,

Resting safe in the arms of love, Coming oft to your home to cheer you, Like a white-winged messenger dove.

> Religion. Number II.

Religion may be compared to, and measured by the aroma, or atmosphere around an indi-vidual, which is composed of all the different exhalations from the various parts of the body, or from man's mental and spiritual natures. which combine to form a whole. This atmosphere may be concealed, as persons sometimes do odors by perfuming themselves, but it is al-

do odors by perfuming themselves, but it is always there, and no hypocricy, or deception can remove it, or change its character.

The Religion of the physical body depends upon obedience to its laws and the fulfillment of all its functions in their appropriate order, thus producing the highest health, and causing all the emanations to be clean and pure. The same is true of the mental powers, they have their functions, and should be carefully attended to so that they may continually give off the ed to so that they may continually give off the fragrance of truth and beauty. On the spirit-ual plane man's Religion should come out as an expression of the highest, holiest and purest principles which he is capable, of perceiving. When these are all combined they form a perfect system of Religion, which produces the most beautiful atmosphere around man. Being the true expression of the interior condeling the true expression of the interior con-ditions, they not only protect him in the en-joyment of the highest happiness, but they in-fluence all around him to make their lives like his, radiant with the joys of heaven. The clairvoyant sees these atmospheres or emanations around each organ in health and in disease physical or spiritual and can read-

in disease, physical, or spiritual, and can read-ily distinguish them. He sees the atmospheres

in the physical body which produce pain and suffering, and often result in serious diseases, entirely be fif ng the skill of the physician. The clairvoyant learns not only to distinguish all these different atmospheres, but sees also the remedies and influences which may be brought to bear upon them so as to change the conditions. Physicians have been astonished to neccieve that pain frequently passes over the percieve that pain frequently passes over the body like waves, withoutany reference to the connection of the organs; this can only be explained by the fact that these atmospheres which affect the spiritual organism move in this manner. The clairvoyant sees that it is through these the spiritual healers are enabled to prescribe the appropriate remedies, and send the influences which shall reach these waves or atmospheres, and thereby enable the system to clear itself and attain a state of health in which there is not only freedom from pain, but power to accomplish the works of life on all its planes.

Man as a religious being will yet learn that it is absolutely necessary for him to have his entire system cleansed and purified; regulated and balanced in order to accomplish the great

Seeing this, how important it becomes that we "lay aside every weight, and the sin that doth so easily beset us, and run with alacrity

the race that is set before us." When we are ready to make our Religion a daily and hourly practical work controlling and influencing every part of our being, we shall come to know and realise what true Religion is; we shall not have to go to our neigh-bor or brother to ask for it, but we shall experience heaven on earth, and in blessing others be blest ourselves.

S K Liek of Peoris; Ill., caude 10 cante for Leftle B. Lourt Fund.

R. W. B. WMAN, Ind., cando \$500 to this flice, does not give his Post Office Address.

Mes. Augusta A. Currier, a foreign letter awaite your order at the colice of this paper. WILL be glad to hear from "Occasional" of Philadelphia, occasionally. Give us

Dr. C. P. Sans. ad, at the carnest solicitations of friends, has established an office at Cherokee, Iowa, and is very successful treating from five to seven patients per day, and is healing the lame, the deaf, and those who are fillicted with other chronic diseases. So we learn from the Cherckee papers. His Post Office address for the present, will be Cherokee, Iowa.

The Odd Fellow Banner

Published weekly at Bloomfield, Iowa, by Glenn & King-terms \$2 per annum in advance. This paper has lately been enlarged and presents a fine appearance. It publishers

"Remember that in subscribing for the Odd Fellow's Banner you seems the official organ of the Order, informing you weekly of the legis-lation, progress, local condition, and opera-tions of Odd Fellowship all over the United States. Wis able correspondents in almost every State in the Union, no existing publica-It, try it for a year and natisfy yourselves."

ANGIENT 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

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Tak Medium and Daybreak is the name of an interesting English weekly paper published by James Burns, London, and devoted to Spiritualism. Price \$2 50 per year, specimen copies five cents. Subscriptions received and specimens furnished by the Runeic Puno eopeical Publiching House. n261f.

The Voices.

We have in stock a small number 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 deoided 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 inourable 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, whon the Attending Physician could not.

Mns 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 bair 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 68.

Very truly yours.

Jacob A. Flourmoy. Mas A. H. Robinson,—Medium:—My wife

JACOB A. FLOURHOY. Marionville, Mo, Jan. 16, '76.

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

Mrs. A. H. Robinson, Medium, Chicago:-Mrs. A. H. Robinson, Medium, 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 disgnosis and prescription was submitted to the attending physician, who took it very hindly. 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 curs. Very truly yours.

JACOB A. FLOURNOY.

Marionville, Mo., Jan. 80, '76.

A Spirit Physician Materializes and Cures His Sick Patient.

Mes. A. H. Romnson, Medium, Chicago:— Will you please send me some magnetized pa pers. I had them once bafore 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 Indiaz with me all the time I wore 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 awoke I was lying flat upon my back (a position 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. Prox. Topeks, Kan., April 12th, '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. 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 physi-

cians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San 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 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 C. POLLARD.

Los Nietos, Cal., Oct., 8rd, 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. Robinson:- I write to you again

and send lock of hair. 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, l

subscribe myself.
Yours with Respect,
LEWIS C. POLLAND.
Agues, Cal., May 29th, '75.

mrs. A. H. Robinson. Healing Psychometric & Business Medium

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, CHICAGO.

This representation while under spirit control, on receiving a lock of hair of a sick patient, will diagnost the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential of ject in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair; 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 respect for creaticating the disease, and permanent; curing all curable cases.

Of herself she claims no knowledge of the healing art but when her spirit-guides are brought sex respect with a sick parson, through her mediumaning they never fail to give immediate and permanent relief, in curable cases, through the position and respectively. In curable cases, through the position and respectively in sent by mail and be it an internal or an external application, it should be given or applied precisely as directed in the accomplant mying letter of instructions, however simple it man seems to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that 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 spring her at her residence. The facility with which the spring her at her residence. The facility with which it as a print one time fairs are very remarkable, not only in the assume the application as a psychometric and business medium.

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character, 23.00. Answering business letters, 23.00. The money should accompany the application to insure a re-

ply.

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firs. Robinson's Tobacco Antidote.

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harmless.

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TESTIMONIALS.

Uff. A. II. Robinson's Podacco Antidote. M'. R. T. Wymer, of Wanker, informe me that he has used one box of Mrs. A. H. Robinson's Tobacce Anti-dote. Inclosed find two dollars. Please send me a box, D. A. Forres. Oshkosh, Wie, Sept. 19, '71

I closed please fied two dollars for a box of your To-bacec Antidote. You remember I obtained a bex of you for my brother, Siephen Ashley, and it has entirely cur-ed him of thewing and amoving. He has chewed and smaked tobace; for twenty five rears. Would you like to have an agent in this part of the country?

Respectfully yours.

CERRISTING FRABUES.

Centretor, Huroz Co., O.

Mig. A. H. Bonnson, Chicago;—You will recollect about two months ago I sent for a box of Tebacco Anti-dote. It came eafely to hand, and I used it as directed. After the second day, I had no desire for the poison weed. Thank God, I am done with it. J. N. CLARK. Coldwater, Mich,

I received the box of Tobarco Antidate and it has cured me. I have no sppetite for in acco now. I have prevailed on a friend of mine to try the Antidote and herewith set a the pay for it.

Party Cty, N. Y., April 18th, '74.

The Tobacco intidote comprunded by Mrs. A. H. Robinson, of Chicago, came to h.ni March 3rd. One half box en'irely cured me. J. F. KLIND.
Orange, Tex., March 27 b, '74.

R. B. Avery, Jickson, Mes., writes: I think your Tobseco Antiote has cured me of the habit of using tobacce, though I had the misfortune to a lil some of it. March 60 b, '74.

Mr. A. H. Robinson:—Your Tobacco Antidate relieved me from the appetite of tabacco last August. I sent for and received two bases. I did not use the fall contants of one yet. I have not used one particle of the weed clace, nor have I my inclination to do so.

Respectfully.

A. J. Hanwell.

Elho, Nevada, Jan. 23th, 76.

Higs. A. H. Foundon: This is to certify that the box of Tobacco Anidote that you sent at the request of my wife (I having no faith in I) cured me of the use of the weed, that I have need nearly thirty years. The sight or smell of it now makes me sick. I inclose the money to pay you for so him ly seeding it to my wife.

Your straly,

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From Colorado.

The first snow equalls of the season are passed and Colorado is herself again, and although the Almanac Calendars stubbornly declare that the Almanac Calendars stubbornly declare that these are the first days of winter, and the door yard maples and cotton woods are stripped of every vestige of green, while all the Summer birds have flown away to the land of perpetual flowers, long, long ago; and although the anow capped peaks of the grand old Rocky Ringe, skirting the Western hor zm for a hundred miles or more, proclaim it winter there, yet nestled quietly down here in the winding valley of the Platte in our own beautiful Donver, we have the last days of Summer, skipping with a merry jump the frosty span of the Autumn time and testing their lasy heads in the very lap of hoary Winter. Yest Colorado is indeed herself again, and the words of the good old Methodist Hymn,

"December's as pleasant as May,

"December's as pleasant as May,

is, to-day, with us literally true." So says my Journal of Dec. 8rd, 1875 And so our weather has continued from that day to this, (19rd of Fabruary,) with only an exceptional frosty breath now and then.

Nature has given us and is still giving us the grandest and best possibilities, in almost every direction, to be found on the American continent. Our mild and healthful climate—our pure, lavigorating, bracing atmosphere—our splendid agricultural and pastural lands—our beautiful mountain streams of pure, clear, liv-ing water-pur mountains thresded all over and all through with a perfect net-work in lodes of gold, silver, copper, iron and lead-our towering old mountain peeks; crowned in our towering old mountain peeks, crowned in eternal snow caps realing in majestic and solemn silence, their stately heads against the western horison—these—all these—tell to us a pleasing story of Nature's handlwork—all fresh from the machinery of her wonderful laboratory. And yet this is not all. We have a people bold, intrapld, determined, energetic, liberty-loving and liberal. But unfortunately for Colorado, there are those among us who, while they assume to be leaders and are leaders to a certain extent, are sadly deficient in the escential qualities of a true leadership—lacking in those high and holy qualities of head and heart which stamp the possessor as a philanthropist and as a lover of the human race; and hence they lead for the most part for only and hence they lead for the most part for only soldsh purposes. All their thoughts are for policy only—principle never! And thus they how themselves down and negatively worship at the shrine of moral cowardice. All this has been amply proven in the issues brought under the action of our Territorial Legislature and Constitutional Convention for

the State of Colorado.

On the questions of "Woman Suffrage"—
Taxation of Church property—opening legislative assemblies with prayer and putting God, of al. into the Constitution, the issues were squarely drawn, and in every case our secular press, as if by a preconcerted plan, remained silent or neutral except to throw an occasional sop to some reverend old conservative who might happen to have several handles to his

Communications cortaining utterances adverse to the good old time conservative ruts were, for the most part barred entirely out, while those sailing under the clap-trap of authority, had whole columns at their disposal; and so the battle has been authority against reason and common sense, and yet with all this, the power of free thought asserted itself

wrote and entreated, threatened and finally got down on their marrow bones before the people and prayed for a whole week for the members of that "prayerless House." Finally the "prayerless House" passed another resolution inviting any and all clergymen, who might volunteer, to come in ten minutes before each morning session and hold devotional everyless. morning session and hold devotional exercises, but without promise of pay. But marvelous to tell! They arose from their knees, with their soal abated and their arder cooled down, so that the wicked House for the most part remained "prayerless," throughout the session. And thus is Modern Christianity represented

The "prayerless House" originated and passed a Bill taxing all Church property exceeding three thousand dollars in value, but the Senate defeated it—voting solid.

They made the consideration of this Bill a special order, giving several days notice, when every member gave a pull at the cable of the "May Flower"—condemning in unmeasured

terms the action of the "prayerless House," in their ungodiy Legislation.
Thus has the voice of Emancipation from the gauling chains of creed and dogms been

fearlessly and boldly raised, and its clarion notes shall never be hushed until the whole nation is freed from this yoke of bondage. May that time soon come. Yours Truly, JOHN H. COTTON.

Denver, Col.

Poices spom the People.

COVINGTON, IND.—I. J. Sloan writes.—Con-tinue to send me your most valuable paper. I read it with interest, and learn much from it. I still NEVADA CITY, CAL.—Jane Ludby writer.—I

em glad to see the truth proclaimed without fear or trambling. May the present year be one of suc-cess to our glorious JOURNAL and its editor.

DECATUR, NEB.—Mrs. Abram Higly writes.— Please give us through your next issue, if possible, the number of Spiritualists in the United States, and how many are supposed to be on the globe.

The late Judge Edge of ared that there were at least 10,000,000 country as in the United States. There are three three pers devoted to Spiritualism in this country of in England, and about sixty monthlies published in various parts of the globe. The number of Spiritualists in Europe can not be definitely ascertained, and even In this country it is all a conjecture.

WATBEKA, ILL.—Wm. F. Miller writes.—The Journal I must have. I can not do without it, for it is eyes to the blind, cars to the deaf, and crutches that the cripple can safely lean upon, and enable him to walk upright.

SOUTH, ADAMS.—James M. Carter writes. The Journal's weekly visit is of much value to not. It is like the dew drops from the mountain, stilling in the sunbeams, slways cheering the weavy pilgrim on his journey down the hill of

BELLEFONTAIN, OHIO.—Miss E. R. Shuffle-ton writes.—Theye taken the Journal several years and can not no without it. Now. Brother, I will give you, not one hundred reasons, but three, why I am a Spiritualist—simply because I have seen, heard, and felt spirits.

LINCOLN CENTER, WIE.—C. R. Sylvestor writes.—It is time to renew the subscription to the join thing needful, the good old Journal.—It is both meat and drink for our spiritual growth and happiness. I rejoice that you have dealt such blows againt the ranks of free-loveism. May the angels pless you and give you strength to publish the truth to the world.]

IRVINGTON, IA .- A. Fisher and A. Bush write .-We desire through the columns of your pap'r to recommend to all lovers of free thought, Frof. Jason Dunton, as a lecturer of easy address and more than common power in delivering his subject. We understand that he is about going on a lecturing tour in the eastern pirt of the State, and we heartly recommend him to all who believe in the dispession.

MASON, MICH.—E N. Cowdery writes.—To the first five hundred of your readers who will send me their names, address and a two cent postage stamp, I will mail free to each, a copy of a 36 page pamphlet, entitled, "Philosophy of God'a Business," a book on "general and human magnetism." I have still nearly the whole edition on hand, and they are in the way. I don't want them around the house, hence I will thus give to your readers one-half the edition.

ANCORA, N. J.—George Hutchins writes.—The little article from me published under the "Voices from the People," should have been dated at Ancora N. J., instead of Ancora, N. Y. I fear it will mislead some. Please correct. Mr. Wm. H. Eddy will soon be ready to hold public seances. We expect a greatrun here this year, to witness the manifestations; and many who come, I anticipate will go away fully convinced of Spiritualism and the genuineness of Mr. Wm. H. Eddy's medium powers.

BROWNSVILLE, OR.—J.s. A. Gilmore writes.—I am a reader of your blessed paper, which is a baim to our hearts. There are many Spiritualists in this part of the world, and we need good honest mediums to furnish the good news to souls that desire to know something of the beauties of our blessed religion. We keep the Journal going until they are nearly thread-bare. I truly thank and bless you for the stand you have taken in regard to the free-love nulsance. to the free-love nuisance.

CHICAGO, ILL.—Eve, the Second, writes.—In your search for the devil you are on "a wild goese chase;" or at least if you think you have captured him. The world will not accept your prisoner as the right one unless you call in the testimony of the right woman, since she is the only person who has ever seen him, according to the only authenticated record we have. The reward of \$750 you offer is very tempting. I shall be pleased soon to bring to you his Satanic Majesty and claim the reward.

MONTICELLO, IOWA.—William Clark writes.
—Several weeks ago an Arkansas correspondent of the Journal "thought it so very strange that no medium would take pains to find out something of the lost child, Charlie Ross." On this point I have tried to speak to somebody, but have, as yet, no evidence of being heard. In September, 1874, I was directed by spirits to write to Philadelphia and tell where Charlie Ross could be found, and give it as a test of the truth of communication, which I had in vain tried to give to the world since the beginning of 1868.

COLBURN, IND.—J. P. filey writes.—At a Sabbath school demonstration not long since, an official from Indianapo'is, Ind., indu'ged in thin twaddle, but I suppose the school took it all in as a matter of course. In speaking of his class at Indianapolis, he told the children that those he taught had no windows for the soul to look out of (was blind); then told of their perceptive qualities or instinct, and of the books that were so well arranged to suit their purposes. He said it pleased God in his providence to deprive them of their sight, etc. Then he said how kind God was to have all those conveniences so well arranged for their wants. Yes, how much more of a blessing would it have been had God restored to them their sight again, or better still, not made them blind in the first place. So theology plays the old song, "thank the Lord." to have all those conveniences so well arranged for

were, for the most part barred entirely out, while those sailing under the clap trap of authority, had whole columns at their disposal; and so the battle has been authority against reason and common sense, and yet with all this, the power of free thought asserted itself more than ones in our Legislature.

The Lower House at its organization passed a resolution disponaing with chaplain services. This, as might have been expected, raised a fromendous cry among the bread and butter brigade—the resident clergy. They talked and wrote and entreeted, threatened and finally got down on their marrow house hefore the people down on their marrow house hefore the people. This gentleman's character for verseity was attest. CHARITON, IOWA,-M. J. Burr writes.-I re-This gentleman's character for veracity was attested by his neighbors to my full satisfaction. Now, it you or anybody else can explain the above named phenomenon on any hypothesis than the orthodox one, I should be pleased to have you do so.

GENESEO, ILL.-Merrett Muuson writes.-The GENESEO, ILL.—Merrett Munson writes.—The notable John McQueen has paid the people of our county a visit, round on a collecting tour. Our people were taxed at the rate of 35 cents per capita; in other parts of the county I understand he taxed only 25 cents a head, that is for his standerous lectures. He is very cordially received by the so-called orthodox part of our community. You will see by our review of the lectures he delivered, and our criticisms generally, we don't condemn him any more than we do the plous souls that received, supported, and helped him on in false statements. I send you by the mail, this evening, three supplements of one of our weekly papers. By these you may see something of the estimate we put upon the man, and in what light we view his past conduct, as it was told by himself. I do not expect that you will read the supplements with the same degree of interest you would if you were one of the siandered residents. McQueen himself, we don't regard as being worth the powder to blow him up. But as all the otthodox churches embraced him with fondest endearment, we propose to hold them responsible for his war upon us. notable John McQueen has paid the people of our

PLEASANTON, KAN.-H. H. Seymour writes. PLEASANTON, KAN.—H. H. Seymour writes.

The articles in the JOURNAL entitled, "Is the devil dead," seem to draw out quite a variety of correspondence on the subject. My first inquiry would be, is there such a being as his satanic majesty to die, as is described by the Christian Bible, I should want to ascertain that fact before I commenced a search for him. As I belong to that class who believes that everything in the universe as well as on this mundane sphere, is governed by and under the control of universal laws, and that the violation of a physical or divine law brings. the violation of a physical or divine law brings its own punishment without the aid of any other its own punishment without the aid of any other instrumentalities or agencies whatever, prove clearly to me that there is no necessity for such a being as a devil. The untavorable organization of many persons, and the ibad influences by which they are surrounded, produce evil enough in the world without any assistance from devils or any such agencies. I have no expectation of ever receiving the reward which you offer for his apprehension and delivery at your office, even if it were hension and delivery at your office, even if it were ten times the amount, and I shall be disappointed if any body else gets it. Tilling the soil I believe to be a much better occupation, than searching for his majesty without any prospect of finding him,

ALLENDALE, CAL.—M. Allen writes—The Golden State is being blest with copious showers this winter, and the physical man seems to be in a prosperous condition, and I can see no reason why he should not be so spiritually, only that the devil is not dead, and there need be no fear of competiis not dead, and there need be no fear of competition from this State for the reward offered for his carcass. As for instance, in the little towas about the country there are from three to four saloons—'devile' dens'—to every church, and there is no lack of churches, and all the time building more, which is good evidence that the old fellow is still in existence, otherwise it would be like somethings in theology, an effect without a cause. Yes, his foot prints are all over the country; and his voice is heard like a raving lion, seeking whom he may desirry. But it is said we are to have Moody and Sankey here, and then he may suffer martyrdom or some other death. But the Sin Francisco Post very pertinently remarks in regard to the coming or some other death. But the Sin Francisco Fost very pertinently remarks in regard to the coming of Moody and Sankey, "That, we can not well afford to have them at present, for the records of the insane asylum at Stockton, show the inmates to be about 7%, per cent. religious manlacs now," and the per cent. Is likely to be increased under their teaching and preaching. Mrs. Patterson, formerly Finch, des been healing in Dixon and vicinity during the fall and part of the winter with some success; and also giving some fine tests. Some of the old church members were willing to take her medicine; a good sign of the giving way of superstition and ignorance.

OHITTENDEN, VT.—Heratio G. Eddy writes.
—This communication I send you for publication, by request of my controlling spirit, George Dix.

who wrote it with his own hand in one of my se-ances. No Spiritualist knows how soon he may meet the same fate of Albert Peace, and need the assistance from his sister and brother Spiritual-

THE COMMUNICATION:

To all the friends who know me, I, Geo. Dix, a spirit who wishes that all may do justice to suffer ing humanity, and set the incarcerated prisoner free. Our laws are cruel and unjust in many respects, but the time is now at hand when right must and will prevail. I have daily visited Auburn Prison and find a poor wronged brother. Albert Peace, suffering for the want of freedom. He is a Spiritualist, and I find many beautiful spirits watching over him. \$125 will gain him his freedom. Now, Spiritualists, you are numbered by thousands, and only \$125 will release a poor mortal from a dark and gloomy prison, and this will prove to the world whether you are a Spiritualist or not; for a true Spiritualist will not let his brother remain in prison for a simple greenback, for, friend, you can't bring them here with you. Now, my friends, send your mites at once to aid and let the prisoner free, and to those who do so and help ing humanity, and set the incarcerated prisoner free. prisoner free, and to those who do so and help him, I will bring back to them ten fold.

Geo. Dix, a spirit for doing good works to suffering humanity,

CHICAGO, ILL.—A Subscriber writes.—To the Religio-Philosophical Journal we give greeting, and request the favor of a place in its pages for the insertion of a few of the spirit communications given at the circle room of Dr. Cyrus Lord, 420 West Madison St. In regard to the communication of Nat Merrill, it might be well to give a short sketch of his earth-life. For many years he lived in Cumberland Center, ten miles from the city of Portland, Me., and was a neighbor of Dr. Lord. At one time his son was lying dangerous lyill, and the Doctor was called to attend him, after other physicians had failed, and restored him to health in one night. Capt. Soloman Merrill, son of Nat, was present on that occasion, and can certify to the cure. Uncle Nat, as everybody calcertify to the cure. Uncle Nat, as everybody called him, although not a member of any religious denomination, was a constant attendant at the Congregational church and a most liberal supportant the series and a haller at the constant at the configuration of the series and a haller at the configuration of the series and a haller at the series and a haller at the series and a haller at the series are a series and a series are a series and a series and a series are a series are a series and a series are a series are a series and a series are a series are a series are a series and a series are a series are a series at the series are a series and a series are a series are a series and a series are a series are a series are a series and a series are a ser er of the same, and a believer in its creeds and the-ology, a strictly moral, whole-souled, genial hearted man—very fond of a good joke, and it would seem still remains so.

THE COMMUNICATION:

KIND FRINDS:—The question was often eshed when I was in the form, If we die, shall we live orgain? What an idea. Yes, we do live; I am here to testify to the fact. Yes, we do go onward and upward. There is no death here, no sickness, no pain, no sorrow, no sighing—all is peace and harmony where I am. I found things here quite different from what I expected. I have not found hell yet, as it ased to be termed, so you need not fear.

NAT MERRILLA

NEW ORLEANS, LA.—Jas. H. Young, Sec'y. N. O. A. of S., writes.—Bro. J. M. Peebles has so-journed with us of New Orleans, as a the guest of N. O. A. of S., writes.—Bro. 3. M. resoles has so journed with us of New Orleans, as a the guest of Spencer Fields Esq., during the past two months; dispensing words of wisdom and truth as each week rolled round; bringing from out the spiritual treasury things both new and old; now inspired words of instruction or exhortation upon spiritual topics, then upon the manners and customs of countries and people with whom his extensive travels have made him familiar, but of whom we have no knowledge except by books. In rear of the platform were hung many pictures and paintings of people and things seen and learned in foreign lands. These added interest to the lectures, and as he pointed to and described them, helped to fix the idea presented in the mind. Missionary reports, and Sunday school books have filled the minds of children and youth with everything but truth in regard to the people they call "heathen," leaving it for pilgrims and travelers like Peebles and Taylor to tear off the mask and reveal the truth. After his closing lecture on the 27th inst., the following resolution was unanimously passed

truth. After his closing lecture on the 27th inst., the following resolution was unanimously passed by a large and intelligent audience, showing the high personal esteem in which we hold our friend and brother as a gentleman and a scholar.

Resolved, That we hereby acknowledge our lasting indebtedness to Bro. Peebles for the words of wisdom and love that have fallen from his lips duing his too brief sojourn in our midst, and that we can and do cheerfully recommend him to Spiritualist associations throughout the world who desire to maintain a high standard of mental culture and moral excellence upon their platforms, and we tender him our love and sympathy in his pliced associations the "heathan" of the comment of the standard of the standard of the comment of the stand grimage among the "heathen" of our own and for-eign lands; and assure him that wherever his lot eign lands; and assure him that watereter his los may be cast, our prayers shall ever be that the Infinite Father and his guardian angels will watch over and protect him, and that his pathway may be strewn with flowers; and it is our earnest hope and desire, that we may in the near future as in his several former visits to our city, listen to his voice proclaiming the glad tidings of spirit ministration and communion with departed friends.

ALMONT, MICH.—J. H. Andrus writes.—Is the devil dead? No; but he is upon his last legs. When we were a small lad, at echool he was quite When we were a small lad, at echool he was quite rampant, and of course we were compelled to read the "Holy Bible," smut or no smut. But there is a change taking place, and without going back to the time when one would have been burnt at the stake for asserting that it was tweeddle-dee instead of tweedle-dum, it is within our own remembrance when it was proclaimed from the pulpit, that hell was naved with infants not a guan long. that hell was paved with infants not a span long. When they, poor things, bound by conditions, so that it was an utter impossibility for them to "come to Christ and get baptized," were consigned to such punishment. We leave you to imagine how much the Christians (f) were troubled to find places hot enough for old hardened Infidels. But places not enough for old hardened Infidels. But just a few years ago, such expressions as "Lord God Almighty," "hell fire and eternal damnation," were frequently used by ministers at "protracted meetings," apparently as heavy thunder during the outpouring of the Holy Ghost showers. Well do we remember one of the revival preachers when about to renest his sat present for such as well. do we remember one of the revival preachers when about to repeat his set prayer for such occasions. He would drop upon his knees, straighten up his form, throw back his head, and then remain silent for a few seconds, like a jull in a storm, as if gathering all his energies for a final attack, when he would suddenly break forth with, "Lord God Allmighty," like a few links of chain lightning thunder, with such force and energy, as to lead one to suppose that he was fighting mad, and about to collar his lordship and bring him down upon his back at once. His prayer was thundering, but back at once. His prayer was thundering, but short, and a few minutes later he might have been short, and a few minutes later he might have been seen, when there was light enough, kneeling with the young ladies who were upon the anxious seats, and near by, a wicked young infidel holding a lantern so as to show those who had their eyes open, what he was poking his nose under their bonnets for. Probably three-fourths of the vulgar and profane language now in use, has been caused by such expressions issuing from the pulpit. There are always some boys who are slilly enough to suppose such language to be a mark of smartness, especially when cousing from the pulpit. or if accomcially when coming from the pulpit, or if accom-panied by a cirar, or a thumping big pipe, and are quite liable to ferm disgusting habits which will atick to them through life. Hut the day for these things is fast passing away. The church is slowly getting to be more liberal and reduced, and is, even getting to be more liberal and refined, and is, even now, quite willing that anybody shall be saved, no matter whether they attend dances, play poker, gamble in totterles or grab-bags, swindling their neighbors, or what not, provided they join the church and pay ever promptly all they are asked for. Hell itself has nearly all gone to the shades. A few old fogjes yet hang on to the horns of the old serpent as being about the only stock in trade left. But the poor old angel, fallen indeed, who could once stand on the point of his tall, hop about so nimbly, entwine the walst of fair lady Adam, and whisper in her ear, lawing been doomed to crawl upon his—under side so many years, has worn it all out, and indeed, there is now only the upper stripe of the backbone left, and his children have come into full possession of his properties some time ago. ties some time ago.

With your kind permission I would like space in the Journal to fulfill a promise given semetime ago to friend "Fleet Foot," (apirit) in effect, that I would write out and place in the columns of your paper, who lice of his "mede," T. A. Wentworth. "Fleet Foot" thinks some notice of this kind may bring his medium more fully before the public as a trance speaker, a position his band have been preparing him for, and have long been urging him to take, but which, he has yet failed to do as fully as they wish. He has lectured some, with rather small pay, and being sensitive, he becomes dis-

couraged in the work that he is to do. Being entranced, he can not judge of that which is given through him, and is therefore doubtful as to its morit. He very naturally thinks that, if what is given through him, is not food for the hungry and worth spending time for, it is worth a fair compensation. Let me plead—not so much for mediums as for ourselves—while saying that the dime aplece, each one could raise to go to hear a good trance lecturer speak, would benefit ourselves far more than it would them, and help give them more of the leisure time they need, to devote them:elves more closely to the work for which they are called. Times are very hard with us all, and none know better than does Brother Wentworth,—what with grasshoppers and storms—what it is, to labor on a farm from early spring until winter, with but little to compensate himself in the end, for the maintainance of his family. In this condition of things with him, I often wonder how it is, that our spirit friends can take a toll-worn instrument, unstrung in every nerve, and give us logical, harmonious and with him, I often wonder how it is, that our spirit friends can take a toil-worn instrument, unstrung in every nerve, and give us logical, harmonious and instructive discourses as they so often do give through him at our private home circles. I would like to see the conditions of our home mediums better cared for. We have but few outspoken, willing to work mediums amongst us, and too often their hearts are filled to overflowing with care and oppression from within and without, and while surrounded by such inharmonious conditions, our spirit friends come and find our "gates" closed. I will now say, that I do most hopefully,—and, for past favors through his mediumship—gratefully commend Brother Wentworth to the favorable notice of all the Spiritualist friends in Washington and surrounding countles, who may care to employ a good lecturer among them this winter. I am personally acquainted with Brother Wentworth's family, and I can truthfully say, that some of the happlest hours in the last four years, have been spent listening to the ministrations of angels through his organism. As a man, his character is unimpeachable. As a medium, I believe him to be clairaudient, and know him to be clairvoyant, inspirational and trance, and has given evidence of his being a good test medium. I will now closs my article by appealing to the Spiritualist friends in Northern Nebraska, that if you would learn of the "Fatherhood of God," and the "brotherhood of man," and care to give poor spirit friends a chance to speak to you, send for Brother, Wentworth.

MATILDA, ONT.—Wm. Johnson writes.—In the Journal of the 15th of January on the question—"Is the devil dead?" A neighbor asket my opinion of the following sentiment: "The intelligence of man is an emanation of the Intelligence of the creative cause, —[right.] Now the emanation from the ereative cause, is sometimes a very devil, a flend incarnated, a besotted, cruel wretch, etc. Hence we can but conclude that the creative cause must combine within itself the very element of a devil," etc. "To say that he has characteristics not possessed by the creative cause would infer a second creative cause, which would be absurd." The premises from which he brings his conclusion is fallacious. Until the author of this doctrine can shew that the matter and spirit of man; that the animal and spiritual natures of man, are essentially the same in their substance and its attributes, his logic will be defective. Such reasoning argues most valiantly for the doctrine of the total deprayity of man! The creative cause we take to be God, and if the intelligence of God—if this intelligence be that of the very elements of a Devil—is it possible that the elements of the devil are those of the God that created the heavens and the earth! Have we no other God but this? Who ever knew that the elements of a creative intelligence, or even those of intelligence in any form, were those of saturic madness? If there be a God at all, the above logic is a libel upon his character. The science of troth tells us that no simple substance, whether matter or spirit, can possess qualities contradictory to its nature. The qualities of the spirit of man are very different from those of his fiesh. The philosophy of Et. Paul makes man a duality. He therefore recognizes two very different men in one, and declares that the law which governs high inward man's are directly contrary to duality. He therefore recognizes two very different men in one, and declares that the law which governs his "inward man" are directly contrary to that which governs his lower parts; also, that with the eye of the spirit he delighted to serve the law of God, while at the same time, with the eye of the flesh, he served the lay of sin; and hence, that in his flesh dwelt no good thing (Rom. 7: 15-24). He tells us that "the carnal mind"—the mind of the flesh,—"is enmity against God," and that "the flesh insteth against the spirit, and the spirit against the flesh, and that these are contrary the one to the other, so that ye can not do the things that ye would." He also informs us that every ain which man can commit, is the work of the flesh distinctly; and that every actual good which man can do, is the work of the spirit. (Spirit Gal. 5: 17 to 25). This spirit is the very spirit given to every man, by which he is made helt to the immortality of his God and Father, "Know ye not that the spirit of God dwelleth in you?" that the spirit of God dwelleth in you?"

GARDNER, ILL.—P. Turner writes.—Your question in the Journal, "Is the devil dead?" has elicited numerous and humorous responses, and all I think in the negative. How can you kill him when he is such a salamander, that the intensest flames of hell can not destroy him? He is full of vitality, and bids defiance to all the abuse and anathvitality, and bids defiance to all the abuse and anathemas hurled; against him every seventh day, by the combined zeal of 800,000 priests throughout Christendom. He is represented to be a most malicious, vindictive, and rovengeful wretch; full of sublicty, and I would advise the priesthood to be wary, or else he will beguile them (as he does in many instances) and his reckoning with them will be declaive, terse and terrific for their previous abuse of him. Now his satanic majesty can assume various abuses. He is an expert mind readabuse of him. Now his satanic majesty can assume various shapes. He is an expert mind reader, and knows when to attack the weak part of the citadel of man. Your correspondent, W. I. Atkin son, of Pisgah, Mo., seems to have an accurate knowledge of him, but he confines him in too limited a domain of the soul, though I think he has worked fearful mischief in this world by his attacks on the organ of amativeness, and he is too shrewd to relinquish this important part of his empire, as he is too conscious of his reverence from shrewd to relinquish this important part of his empire, as he is too conscious of his reverence from that source. Oh! he is a subtle creature; how well he knows how to play his cards! He is like gold, the touch of all hearts, still he is to be admired after all for his tact and skill. He has another important region for his exploits, and wherein he deals some most terrific blows on poor erring mortals. This is the organ of Allmentiveness. Oh! tals: This is the organ of Alimentiveness. Ohi this demission of his what a hell he has made of liumanity by his attacks on this vulserable part of man: This subtle being sometimes lurks in a whisky barrel, a chief hiding place of his, where he exercises exemplary patigates in this dark domain, till he is let out at the spigot or bung hole, and, oh! what have he creates when he transfers his abode from the barrel to the stomach, and then his abode from the barrel to the stomach, and then to the brain. Who can imagine, or what pen can portray the woe, want, misery, and wretchedness he has caused the world, when he assumes the liquid devil shape! This is his rightarm, who will or who can cut it off? He derives more revenue in the form of what is called lost souls than from any other source. Here the devil is hurling defiance for all the passon power, to all crusaders to any other source. Here the devil is hurling dan-ance to all the parson power, to all crusaders, to all prayer, and hitherto to all other expedients. How is he to be put down? Verily he is a terrible devil. Will science dethrone him? We will have to try that, and let us hope with success. Ohl he is a Janus, a chamellon, he changes his condition or shape from a liquid to a solid state. He is at one time a drunkard, then a gintton, and in the latter shape he is as successful in his raids as in any other form. He attacks man through the latter shape he is as successful in his raids as in any other form. He attacks man through the cook perhaps; for he is enuning. Man is victimized by the dainty dishes, and he giuttonizes—loads his stomach like a pack horse—it breaks down, and dyspepsis with all its norrors ensues. This dayli begets another devil, malsneholy, it another, despair; and incapacity for utility and through that, suicidel What a subtle devil he is! Was it wise in creating him! How ramified his operations! What an army of co-ordinates he has! How he can marshall them for attack! How skillful his generalship! Verily he appears to be supreme in this nettler world. What a pity ne was hurled over the battlements of heaven. It was an oversight. He began with Mother Eve, and he still lives extending his dominious; Can not the old gentleman be transported into the moon; then perhaps he would deprive us of light. What we perhaps he would deprive us of light: What ere we to do with him—I can not capture him, so can not got the \$750.

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

Dr. S. E. Collins, Raporto, Ind.: Nov. 17, 1980.

Tused 1, 830 grains of opium per month; have been cured aince November, 1889.

Dr. S. B. Collins, LaPores, Lud:
I used 200 grains of opinin per month; have been gured cinco November, "71. JOHN B. HOWARD, IL D. Premouton, Ind., Hereb 17, 7%.

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

I used 350 median of optim per month; have been cured cinco July, '70. GRAYVELD III., Oct. 20. 70. Dr S. B. Colling, LaPorte, Ind:
We used 1,500 grains of optum per mouth; have been cured since September, 78.

TROMAS AND DANNY MOSS. ROOMFORF, End., Liny 10, '71. Dr. S. E. Colling, LaPorta, Ind: Y used 3.630 grains of optime per month; have been sus-edules Placeb, '71. John J. Pattheson, II. D.

Union Huxa, Ind., Eopt. 69, 70.

Dr B. B Colling, LaPorto. Ind:

I read 1,000 grains of optima per month; have been earou rings dely, 70.

Prepared, Ind., Nov. 7, 70. Dr. S. E. Colline, LaPorte, Ltd: I used 1,000 grains of opinin per-month; have been cured cines September, [a].

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

Vio used 810 grains of spinm per month; bave been spired rines August, 79 WM. SANDERSON. MRS. B. P. SANDURSON.

Brevskymae, Ind., Jan. 87, We.

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

I used 450 grains of opinus per example; have been cared clace July, '70. T. M. ENDICOTT.

Bearrotville, North Adetie, Co., Mars | March 8, 1878. Dr. S. B. Colling, InPosto, Ind:
I used S60 grains of optimi per month; have been cured .
Cines October, 779. JOSEPH COOPER.

Unived States Marine Hospital }
St. Louis, Mo., March 15, '78. }
Dr. S. B. Colling, LaPorto, Ind:
I us d'700 graine of opium permonth: have been cured circo August, '78. GEO. T. ALLEN, E. D.

ALTONIA, ILL., May 18, 78.

Dr. S. B. Collins, LaPerte, Ind:

I used 1,000 grains of optum per month; have tieen cused since Decomber, 78.

JAMES HANLEY.

New Benlin, N. Y., July 10, 773.

Dr. S. B. Collins, LaPorto, Ind:

I used 540 grains of Opium per month: have been cured times July, 78.

OHARLES BRANDSLY.

Taresequali, O. M. Indian Territory | July 87, '78. D. S. B. Collins, Luprite, Ind:
I used 450 grains of Optum per month; have been cured since July, ''80.

JAMES B. PEROE. Gravule, Ill , Och 97.

Dr. S. B. Collins, Laporte, Ind: I used 40.0 grains of Origin permonth; have been cured sized Merch, '78. HOMER C. J. CLARKI. Platierra, Cobb Co , Ga., Hov. C, 770, Dr. S. E. Collins, Laporte, Ind: I used 1,631 grains of opinin per month; have bron cur-claines October, 70. James J. Butto, M. D.

Banta Clara, Cal., Doc. 80, 78. Laporte, Ind: I used 780 grains of opiem per mouth; have been cared since January, 71. W. H. FARWELL. einco January, '71. Champordsville, Ind., Jan. 29, 174.

Dr. S. B. Colline, Laporte, Ind: I used 240 grains of opium per month; have been cur-ed since Outober, 75. HARRIETT TOWNSLEY. Dr. S. Collins, Laporte, Ind: I used 5.500 grains of opium per mouth; have been cured since August, '72. ELISHA O. CLARKE.

Octub Landing, Red River, La.)

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

I used 1.930 grains of opium per month; have been cured since March '71.

JACOB HARDY.

Naggua, Is,, Feb. 21, '74.

Dr. S. B. Collins, Laporte, Ind:
I used 960 grains of opium per month; bave been cared since August, 78.

JOSEPH COLER. Greenville, Ill., March 18, 774. Dr. S. Collins, Laporte, Ind:

I used 1,440 grains of oplum per month; have been cured since January, 74. WM. P. BROWN, M. D. Bangywoon, Williams Co., Tenn., April 10, '74.
Dr. S. B. Collins, Laporte. Ind;
I used 780 grains of opium per month; have been cured since December, '71.

H. ZELLNER.

Pittebung, PA., May 18, '74.'
Dr. S. B. Collins, Laporic, Ind:
I used 130 grains of opium per month; have been cured since May, '74. WM. AUGUST,

RAHAAS CITY, Mo., Sept. 6, 72.

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

I need an equivalent of 1,440 grains of opium per
month; have been cured since Aug., 74.

E. H. SPALDING. TROY, N. Y., Nov. 20, 774.

Dr. S. Collins, Laporte, Ind:
I used 1,200 grains of optum per month; have been cared since J.n., 774.

MAR. US P. NORION.

Marcinon, O., Dec. 10, "74. Dr. S. B. Collins, Laporte, Ind:
I used 7 900 grains of optum per month; have been cured since November, '78. WM. SHEFFIRID, Banker. FRANKLIN, Gs., Jan. 90, 175.

S. B. Collins, Laporte, Ind:
I used 1,400 grains of opium per month; have been cured since October, '74.

KOLLIE E. DUKE. Lioxd, Wis., Feb. 19, '75.'

Dr. S. B. Collins, Laporte, I.d.:
I used 2 040 grains of opium per month; have been cured since Suptember, 74. KARY H. McCORKLE. Franklingille, N. Y., Maich S, '75. Dr. S. B. Collins, Laporte, Ind: I used 950 grains of opium per month; have been cared since December, "74. JOHN BURLINGAME.

BROOKLAND, Potter Co., Ps., May 19, 175.
Dr. S.B. Col ins, Laporte, Ind:
I used 1 309 grains of opium per month; have been careed since Dec., 74.

MRS. E. A. HAMILTON.

Charieda, Is., April 14, '78. Dr. S. B. Collins, Laperte, Ind:
I used 500 grains of opism per month; have been circulatine December, 73.

MARYEN MEET.

Hast, Mich., Dec. 15, 78.

Dr. S. B. Collins, Laporte, Ind:
I use: 500 grains of opinin per month; have been cured since October, 778.

CARLIE EDSON.

JACKSONVILLE, III., Nov. 39, 718.

Dr. S. B. Collins Liporto, Ind:

I used \$40 prains of opinin per month; have been cared since Jacy, 72.

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Had tried almost everything that I could hear recommended, and firmly believed that nothing could restore my hair.

One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 Fourth Av., Chicago, as a last resort—or, rather, to please my wife.

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I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will suswer correspondents if desired.

Springfield, Mo. Don't forget to send a letter stamp to pay the postage on the answer desired.

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

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DAMPHOOLES.

Account of a Night Among the Howling Biblical Dervishes.

[From the Detroit (Mich.) Evening News.] The Pattersonians, or world's end disciples, are waxing alightly more powerful in numbers, and vastly more demonstrative and bold in their religious rites and ceremonies.

Sunday afternoon, at 4 o'clock. Patterson's little flock and a crowd of worldly spectators, to the number, perhaps, of seventy-five, met in St. Andrew's hall, to hear the prophet. Previous to commencing his speech Patterson walked nervously around among the little trees of his followers formed here and there knots of his followers formed here and there, and let fall a few disconnected, incoherent words, which were received with sighs and groans of applause. The prophet was appar-ently more incone than usual, his five feet and nine inches of physical form was in a perfect quiver of excitement. With his long, shaggy hair left in a perfect wilderness which no civil-ized comb had dared explore, his handsome beard twisted into snaris by his nervous fingers, his rough home-spun clothes wrinkled gers, his rough nome apun crosses white-out of even their natural ungainly shape by many nights sleeping in them, and his cow-hide boots even a shade redder than ever, he presented an appearance compared with which the wandering Jow would seem a Broadway dandy. His face seemed thinner than ever. His eyes wandered more nervously and glittered more insanely. Not a moment was he still, but darted here and there, pursued by some evil spirit or a reporter, although the latter never caught him. He and his followers carefully evaded the world's people. They seemed to have become infected with his nervous form of lunscy.

A VISIT TO THE ASYLUM.

Last night, a reporter hearing that they as-sembled nightly at their asylum and made the whole night hideous with their howlings and ravings, determined to visit the said asylum. The house is a neat and comfortable two story frame dwelling, consisting of an upright about 29x25 feet in size, and an addition of about four feet wider than the upright, and 12 feet deep. The only entrance facing the street is through this addition along a plazza extending the whole depth of the upright. The upright is divided into into a parlor with a large baywindow, and what appears to be a sleeping room. The addition is set off into a small kitchen and a dining or sitting room where the meetings are held. Opening out of the sitting room is the stairway. Of the upper portion of the house, deponent saith not.

At 9 o'clock the reporter rapped at the door, but no one opened unto him. All was still as death in the interior, and he repaired to the house adjoining the Cockroft, or, more properly, the Patterson residence. And here he learned the history of the wild performances of the letter day saints.

MRS. CCCKROFT'S DISAPPEARANCE.

Since Friday morning Mrs. Cockreft has not been seen. She was, previous to this dread calamity, a kind, sensible, neighborly lady, and was possessed of a host of friends. Mrs. H., her next door neighbor, became alarmed at her continued absence, and on Sunday accosted the boy and asked him where his mother was. The boy (Irwin) looked cautiously toward the house (Irwin) looked cautiously toward the house ward the house to see if the prophet was watching and then replied: Bhe is not there.

Where is she?" queried Mrs. El.
"Well—she is in the house, but she is not here after all. She is in heaven. She is not in

"I wish you would tell your mother I wish to see her," continued Mrs. H.
"I wish I could see her myself," replied the boy, with a look of sadness in his face. "But she is kept shut up. And it makes her sick every time she sees any one. Mr. Patterson does not allow her to see any one. She is a does not allow her to see any one. She is a prophetess now and we all do as she says."

Mrs. H. then asked him if he would not ask his people to cease making the whole night hideous with their shoutings and screamings, as it was impossible for the neighbors to get any sleep. He replied that they had tried to have their meetings in some other part of the house than the room nearest her house, but, said he, "It will not work. The spirit will not come only when we are by the window next to your house."

"Why, Irwin," continued Mrs. H., "you are crazy; you are sick. Come away from Patterson. Get your mother and come here and get some rest, then you will feel better." But he made her no reply, and at this Patterson came to the door and called him in.

Both Cockroft's sons are unusually bright and well educated, being conversant with the languages and accustomed to read each day from their Greek testaments with more ease than ordinary boys read from English translathan ordinary boys read from English transla-tions from the same work. As the boy turned and walked away, Mrs. H. remarked upon the change which had taken place in his accustom-ed intelligent, happy look. His eyes wander-ed as nervously as the old prophets. He bore the same crazy look, and seemed to be possess-ed with the same demanted spirit. ed with the same demented spirit-

PATTERSON MOVES INTO THE COCKROFT HOUSE. A few days ago Patterson's goods, chattels and wife were brought to the Cockroft cottage on a dray, and after the prophet and his wife had become fairly settled in their new home a nurse girl came, bringing the offspring of the old schemer, a child about a year old. Since that time they have thrown open their little doors to their band of followers, who come and go at all times of the day and night, es. pecially nights.

In the evening about ten o'clock the meeting commences. The spirit commences its work and does not let up until from two to four o'clock in the morning. Neighbors for three doors away can not sleep for their howlings and screaminge. After waiting until 10 o'clock and hearing the accounts given by the neigh-bors of the wild performances of the saints, the reporter made another attempt to get into the house and this time was more successful. Elging his way in with one and two of the re-deemed he dropped down in the corner, con-cealed his feet and waited. A few saints had gathered around the stove and were talking in alow tone. Mrs. Patterson assisted the new comers except the reporter, to dispose of their wrappings. She is a large, masculine, red-faced woman whose force of gravity can not be less than 200 pounds. She was arrayed in a faded calico dress, and a perpetual grin, in tended for a heavenly smile, spread itself over

ACCOUNT OF THE MEETING.

An Irish nurse girl sat by the stove holding the juvenile Patterson and cheating him out of an orange, of which she gave him an occasional small, and then proceeded to guaw it her-self. There were twelve followers scated around the room, most of whom were ignorant looking women. Hudson and Peyton were there; and two other men whom the reporter was not introduced to.

The spirit seemed to have entered into every disciple present, and to a person unacquainted with the circumstances of the case, it would have appeared very much like the spirit of wine. Each one moved around from chair to chair like little children playing puss in the corner. And in the midst of them moved the great

prophet avidently conscious of his power with his followers, and proud that he had broken up and turned into lunatice one of the happlest families in the city.

The sole topic of conversation was the near approach of the end of the world and the great manifestations of the spirit. They addressed each other by the title of brother and sister. It was touching to see the fond and almost reverential look with which the eyes of each sister followed the burly form of Patterson, and glistened as he drewnear to speak a few words

PERDING THE PROPRETESS.

Mrs. Cockroft was nowhere to be seen. To boy sat in the midst of the saints, a mute, sad spectator of their proceedings. During the conversation preceding the commencement of services a sister came from the kitchen and passed through the sitting room upstairs to Mrs. Cockroft's cell, bearing a cup of cold tea and a piece of bread. A hush of reverential silence seemed to fall on the assemblage as they saw the food of the prophetess carried through their midst. At length, when the prophetess had partaken of her rations and the waiter returned to the circle, which had grad ually drawn near to the north window of the sitting room, the exercises of the night were opened by a brief prayer from Patterson in his usual stammering, incoherent style.

THE EXCITEMENT BEINGS.

It is needless to describe that meeting. An one who has attended a shouting revival and seen hysterical women get the power and fall to the ground powerless after a period of excessive shouting, and heard strong men rave, has some idea of the performances of this band of monomaniacs. Patterson prayed many times. His prayer was the same old strain which he called his doctrine and gave to the News to publish. The other men prayed, but the spirit seemed to operate mildly upon them. it was the women who made the music. At 12 clock the noise began to increase from an ordinary racket (sometimes two or three praying at once) such as an unruly school might make, to a regular shouting meeting. As the hour became later and the nerves of the women began to be more unstrung, the spirit began to move upon them, and the noise became like a regular Irish wake, which wakes the neighbors for miles away. The whine and drawl of their combined voices deepened into a wail which some woman would occasionally give variety to by falling into hysterics and sinking down upon the floor from a kneeling posture into a mere bundle of CALICO, AND HYSTERICAL SCREAMS

Even the children prayed, their shrill voices going up in supplications resembling a newsboy's tuneful yelp. The two Hudson children seemed to be the leaders of the children. The women all prayed several times, and each time they waxed more and more excited, and their prayers gradually became a mere medley of exclamations. The prayers of all were such disconnected supplications as ignorant people always make when laboring under intense ex itement. The burden of each, if it could be said to have any, was "Prepare us for the last day! We are ready for Thy coming."

The brethren when they were not praying cheered" the sisters on by an occasional

Amen. They seemed to pay no attention to their surroundings, even when their prayers would cease, and they would give variety to the torturing noise in a wild weird hymn. At two o'clock two or three of the disciples gave out and silently withdrew. The reporter also withdrew, leaving the fanatics making as much noise as ever. And if their meeting was kept up as previous ones have been, it lasted until 4 o'clock this morning, when the noise grad-ually died away, and the band utterly exhausted, broke up, and, dispersed to their homes.

SPIRITUALISTIC DISCUSSIONS.

Lecture by J. M. Peebles of New Jersey, on "the Relation of Jesus to Spiritualism."

Minerva Hall, on Clio Street, between Pry-tania and St. Charles streets, New Orleans, was filled with a fashionable audience who assem bled to hear J. M. Peebles lecture on "The Relation of Jesus to Spiritualism."

The following passages of Scripture were chosen as the text for the discourse. "He that believeth in me, the works that l do shall he do also; and greater works than these shall he do, because I go unto my Father."—St. John xiv 12.

"Who maketh his angels spirits, and his ministers a flame of fire." * * * "Are

they not all ministering spirits?"-Hebrews When the Vedic seer spoke of "Brahm;" Soroaster of "Ormuzd;" Mahomet of "Allah;" Proclus of "Causation;" Z.mmerman of "Intelligent Force;" Spencer of the "Unknown Able;" Emerson of the "Oversoul;" and Pro fessor Tyndal of a divine "Potency in Nature;" they all meant God, that Infinite Pres ence that governs the Universe and all therein

by immutable law. God is not a personal, human shaped being with form and dimensions, sitting upon a throne. Form and dimensions imply locality, and locality implies limitation and change. But said Jesus "God is a spirit." And

MAN, MADE IN THE DIVINE IMAGE, is naturally and necessarily a spiritual being with spiritual hopes and aspirations. The spiritual is the real. All that the physical hand can touch, all that the physical senses can acquire is unreal and shadowy. The mortal body is but a changing vesture, a traveling dress for the soul, to be lain aside when the death angel bids us cross the crystal river. Death, as beautiful as natural, severs the co-partnership existing between the physical and the spiritual. Rationally speaking, death is but birth into the better-land of immortality.

The past, as the present, revealed but two classes of thinkers, Materialists and Spiritualists. The one class ascribes all causation to matter; the other, all causes to spirit. In Homer I see the poet; in Phidias the sculptor; in Plate the philosopher; in

CONFUCIUS THE MORALIST: in Aristotle the naturalist; and in Jesus the Spiritualist. To be a Spiritualist is to hold conscious intercourse with the world of spirits, and to live a spiritual life. Such was Jesus Obriati

In relation to the past, Jesus stands out as the best and divinest embodiment of Spiritualism. He worshipped in spirit and in truth. His kingdom was a spiritual kingdom. His church was a spiritual church, built up in the souls of men. "Hi second coming was spiritual coming was spiritual men. itual—coming as a "spirit" in spirit and in treth. That "second coming" in the "clouds of Heaven" with holy angels and ministering spirits, is in process now. In testimony of this, it only need be said, that in America

alone, there are millions of effectualists.

A similar observation may be made in regard to Europe. Leon Favre, Ex Consul General of France, said to me in his Parisian residence, a few years since, "The most learned | men of Europe to day are Spiritualists."

What Emerson is to America. J. H. Von Fichte is to Europe. And this German philos-opher, Von Fichte, wrote to G. C. Wittig, of

Breslau, July 7, 1871.
"I have come to the conclusion that It is absolutely impossible to secount for these phenomena save by assuming the action of a su-perhuman influence. * I feel deeply interested in the cause; for I am by no means unaware of its high importance, both in a re-

ligious and social point of view."

The position of William Crookes, F. R. S. editor of the London Quarterly Journal of Bei ence, and the discoverer of thallium, is well known. He is still pursuing his investigations with mediums, preparatory to the publication of a volume that must necessarily startle plod-ding pseudo scientists. Cromwell F. Varley, Follow of the Royal Society and by common consent

THE GREATEST LIVING ELECTRICIAN,

wrote to Mr. Crooks in July, 1871, as follows: "Iknow of no instance, either in the New or Old World, in which any clear headed man, who has carefully examined the phenomena, has failed to become a convert to the Spiritualist hypothesis. The abuse and ridicule we have had to encounter come only from those who have never had the courage or the decency to make an investigation of it, before denouncing that about which they are entirely ignorant. In this respect the world seems to dred and seventy years."

The distinguished naturalist, Alfred R. Wal-

lace, Lockhart Robinson, member of the Royal College of Physicians, Dr. Ashburner, for Hugo, Jules Fayre, Captain Burton, the English traveler, M. Camille Flammarior, the French astronomer, immanuel Herman Fichte, these, and multitudes of others nearly as noted are decided Spiritualists.

erctarian christianity, with its crushing creeds, with its beliefs in the "Fall of Man," "total depravity," "trinity," "vicarious atonement," "infant damnation" and "endless hell torments," is dying out from the thinking minds of all English-speaking na-

Alexander Humboldt, Wilhelm Humboldt, and other celebrated savans and scholars, made no pretentions to dogmatic Christianity. Kepler, Halley, Newton, Locke, Leibnitz, Hume, Macauley, Buckle, Læcky and other philosophers, moralists and historians, making for themselves names immortal, are not claimed as creedal Christians; while the ablest scientists and most profound writers of to day such as the Darwins, Huxleys, Lyells, Lubbocks, Mills, Owens, Spencers, Tyndalls, Wallaces, Varleys, Proctors, Lockyers, etc.—are in no way connected with the

PUPULAR CHURCHES OF CHRISTENDOM. On the other hand, the brains, the solid thinkers of the world everywhere are either

Free-thinkers or Spiritualists. M. de Lavedan, the prefect of the Department of the Vienne, France, quotes this from Ex-President Thiers: "I should be glad," he exclaimed in a tone of noble indignation. confound materialism which is a folly as well as a peril. I am a Spiritualist, an impassioned one: and I am anxious, I repeat, to confound materialism in the name of science and good sense."

But why says the inquirer, do angels and spirits come to earth? Why did "Moses and E iss" come to Jesus on the Mount of Transfiguration? Why did they come to Irezens, Justin Martyr, Origen, and Cyprian and other

THE CHURCH FATHERS?

Why did they some to Clonelentine Toyatte to Tasso, Josn of Arc, George Fox, Swedenburg, the Wesleys and others? And why do they come to day?

They come to demonstrate a future conscious existence, to guide our feet in the paths of virtue and wisdom; to comfort all that mourn, and lead us into the green patures of purity and peace. They come to assure us that Spirit life is an active life; a social life; a retributive life; a constructive life and a progressive life. Reason and affection, conscience and memory go with us into

THE FUTURE STATE OF EXISTENCE. "Are they not all ministering spirits?" True Spiritualism and the Caristianity of the Biblical manifestations of angels and spirits and the modern phonon and angels and spirits and the modern phenomens, mutually corroborate and sustain each other, and that they must stand or fall together. Every argument of the priesthood aimed at true Spiritualism, is an atheistical javelin hurled at the Temple of

Eternal Truth. Jesus authorizing no creed, ordaining no cowled priest, and establishing no

DISMAL FORMS OF WORSHIP, said, "By this shall all men know that ye are my disciples, if ye have love one for another."
And Paul emphatically taught that "charity"
was greater than "faith or hope."

"For modes of faith, let graceless bigots fight,

His can't be wrong whose life is in the right." Spiritualism underlying all reform movements, physiological, temperamental, social, philanthropic and religious, would strike the "axe at the root of the tree," by rightly generating, then wisely educating, all the nations of the earth. As a moral power, it is eminently spostolic. Its prayers are good deeds; its music the breathings of guardian angels, its ideal, the Christ life of perfection, and its temple the measureless universe of God.

Is the Devil Dead?

lutter from 0. W. Tennart.

Editor Journay:—I can just begin to see through your little ruse in advertising for the Davil. Thousands from reading the Journal have been led to believe that he was only a myth; but since your reward for his arrest, and the cunning way in which you have led many into a search after him, shows that some of your readers still believe him to be a real enti-

I shall not enter the list of competitors for several reasons, one is that, I am quite skeptical about such a being having an existence outside of the human family, and of course, it would be impossible to present you with the whole of that. I don't want you to say anything about my skepticism, for I am quite willing that a majority of mankind should be lieve in his Satanic Majority as it is quite necessary than about 1 de 2007 and the satanic Majority as it is quite necessary than about 1 de 2007 and the satanic Majority as it is quite necessary than about 1 de 2007 and the satanic Majority as it is quite necessary than about 1 de 2007 and the satanic Majority as it is quite necessary than a satanic Majority as it is quite necessary than a satanic Majority as it is quite necessary than a satanic Majority as it is quite necessary than a satanic Majority as it is quite necessary than a satanic Majority as it is quite necessary than a satanic Majority as it is quite necessary than a satanic Majority as it is quite necessary than a satanic Majority as it is quite necessary than a satanic Majority as it is quite necessary than a satanic Majority as it is quite necessary. sary they should do so for some time to come; and especially is this true of a great many professed Christians, one of which expressed himself in this way to me: "If I believed as you do, do you know what I would do? Why, I would have all of this world's goods that I wanted, if I had to steal them. Yes, if I did not believe in a hell and a devil, I would go further than this, I would even murder my neighbor to obtain it." I replied that Gou knew that he was just such a villain, and for this reason he had placed an opposite battery in his bosom to restrain him from committing these horrible crimes against humanity. Had that Christian's faith been a little stronger in do, do you know what I would do? Why, I would have all of this world's goods that I vanted, if I had to steal them. Yes, if I did not believe in a hell and a devil, I would go further than this, I would even murder my neighbor to obtain it." I replied that God knew that he was just such a villain, and for this reason he had placed an opposite battery in his bosom to restrain him from committing these horrible crimes against humanity. Had that Christian's faith been a little stronger in the till acy of innocent blood to wash away

he side of others, the Devil in his nature might have had full away, and another crime added to the already large criminal list of Christians. I sesured Lim that he would do no such thing if he believed as I do, and Christian, though he professed to be, that he had less stock than myself, in the law which says, "The soul that sinneth, it shall die," or, in the vision that John had when on the isle of Paimos, when he saw that which goes to make up individual identity in the future—a truthful record of all our thoughts and actions, upon which all must stand or fall, and of course, less stock than himself in his spiritual bankrupt scheme of salvation that grants indulgencies darker than hell, and pays for them with the merit and blood of a crucified Jesus.

An effort was made at one time to run the world without a Devil, by making a God do the dirty work that alone belongs to a Devil. This proved abcertive as God was supposed to be possessed of some good, and could some-times be persuaded to dodge divine justice and let the guilty go free and unpunished.

The wisdom and jurisprudence of the earth made an effort to correct this error by introducing a Davil to punish the evil doer which would prove more effectual if this Spiritual Bankrupt Court could be abolished.

I think you see the point I have aimed to make, and will agree with me that it would not be prudent to capture the Davil, since he is the only surety against the devilishment that would show itself in the natures of a great many people. Again, just think of the injury you would do by turning so many people out of employment that are unfit for any other business than that of robbing the world of its brains, and keeping the people in ignorance—enumerate the number! England and Wales, 81 932; United States, 63 602; Russia, 258,081; France, 153 629; Italy, 190 000; and Spain \$15,777; total 1 008 281, in these countries alone; besides, just think of the injury the manufacturing interest would sustain that is engaged in turning out white chokers for this class of worthies.

I think, Bro. Jones, when you have given the subject proper attention, you will with draw your reward of \$750 for the Davil, and auffer him to roam wherever his fancy may lead him,

The age is not yet educated up to the point that people will be virtuous for the love of virtue and truth—can't dispense with a Davil, yet. L P. Metty, from Kansas, writes you that he has been seen there, and the result was two men went crasy and had to be sent to the asylum, and adds: "Now if his Satanic Mejesty shows himself here again, we shall certainly capture him and bring him to Chicago, and take that \$750, reward." Strange that he was allowed to escape. Moody, the great re-vivalist, says that no one attends church more regular than the Davil, and yet no one has been able to capture to him, or at least, have done so. Now, there is only one of two con-clusions that I can arrive at in the premises, to wit: That those seeing him are cowards, or that they don't see him—that it is but a reflection of themselves that they see, and is what other people have seen in them thousands of times; and their talk sounds just as mine would if I should set about telling falsehoods—symptoms that would clearly indicate that I was fit subject for the asylum; a remedy that might be cured in some if taken in time.

Let us know, Bro. Jones, what you propose to do with the old fellow, if he is handed over to your keeping, and how you propose to run the world without a Davil—will you? O. W. Tennaur.

St. Marya, Onterio.

They were Picked up from a Catholic Field and show which way the Wind Blows.

Paine as a blunderen.

[From the Catholic (Cincinnati) Telegraph.] At the close of his illogical sermon on the expulsion of the Bible from the schools, Dr. Paine, of this city, said that he "did not believe in yielding too much to the manners and religions of foreign countries." He said the partnership argument, to the effect that every latest comer is a member of the National firm, on equal footing with all the others, and be cause voluntarily seeking the protection of our Government and paying a meager tax for price-less privileges enjoyed, he is therefore entitled to full power and liberty to change our national structure, would hardly stand the test of scrutiny. It should not be forgotten that some things were established before the new partners were admitted, and they came with full knowledge of our National charter and institu-

This quotation assumes that the Catholic is the new-comer, the late partner in the National firm, and should submit silently and willingly to any restriction which the older Protest ant partner may impose upon his conscience by retaining Protestant worship exclusively in tax-supported schools. Paine should sit down quietly for a few hours and study the history of the country. It might save this pretentious teacher of religion a vast amount of blundering in the future. He would at least learn that the Catholic was not the the latest, but the first arrival on the American shore. If priority of time establishes the right to fashion the religious character of our public institutions, then the common schools should be exclusive ly Catholic. Catholics discovered this country; Catholics planted the first settlement on the American soil; Catholics were the first explorers of the National domain; Catholics gave their lives and money to win the National independence. Morsover, Catholics, in saking for denominational schools, are the only class of citizens who desire to perpetuate the com-mon-school system as it was originally found ed. Unsectarien schools, if such an impossi-bility could exist, are un-American. The common schools of the American colonies, and long after National independence was granted. were distinctively sectarian. The Protestant catechism was the important text-book, and the Puritan minister was a daily visitor to the schools, to impart religious instruction.

The Catholics of this country cling reverent-In and patriotically to this Country cing reverently and patriotically to this Christian system of education. Their Catholic faith and the principles of American liberty harmoniz:—both approve the denominational system, the only escape from this interminabl: school war. The ignorant new comer, Paine, needs a little common callightenment on the history of his common enlightenment on the history of his country.

HE SPEAKER BLAIMS. We are informed by a near relative of J. Gillespie Blaine, that the ex Speaker of the House was baptised a Catholic, but never made his first Communion. He ought to be a Catholic communion.

posed a national law on education, which was intended as an act of oppression against Cath-olic conscience. He aspired to a foremost rank among the enemies of the Church, to which his family belonged, and to which that family has given many devoted, exemplary and illus-trious members. His anti-Catholic malevolence made his apostacy a legitimate subject of public criticism. He pushed his abandonment of the faith into public notoriety. We would never have noticed that stain upon his name if he had not struck at the rights of Catholic citizens. The blow, it is true, was as fee-ble as the motive was dishonorable, but neither the weakness of the one, nor the shamelessness of the other, affacted the obligations restng upon us, a Catholic journalist to denounce

the author of this act of hostility. Nor is this all. When the testimony of Father Hamilton concerning the condition of the South was quoted recently in the House, Blaine's restless desire to hold a conspicuous place in the army of bigotry was again manifested. With a sneer that imputed falsehood and perjury to Father Hamilton, he said, "that was the testimony of a priest, and we know what to think of it." While we most highly esteem the many Catholic relatives of cx-Speaker Blaine, for their virtues and conspicuous fidelity to their faith, we have been forced to a sense of duty, to notice as other journals have done, the unprovoked virulence of this politician against the faith which these relatives profess, and practice. For their sake, if for no other reason, we would have been more pleased to sound his praise than to expose him to the con-tempt which his public conduct certainly de-Borves.

Romanism in America.

The Zablet, a leading Catholic journal, has said that the tendency of the Catholics to "Americanize" should be resisted. It is a poculiarity and a pride among the Americans that there is no caste, no clanship among them; one sentiment and one sympathy, one government and one people, is the characteristic of the American nation. But the Tablet exhorts the Catholics to resist this tendency to Amerine Uatholics to resist this tendency to Americanize, and urges them to foster and maintain foreign ideas, foreign institutions, and foreign laws. "All this talk," it says, "that we hear about 'Americanizing' and 'imbibing the American spirit,' and 'placing ourselves in harmony with American society,' tends to make us lose our Catholic virtues for American vices. The church does not wish its children to Americanize."

dren to Americanize."
Thus it is recommended in the plainest terms that Catholics should seek to undermine and destroy our institutions, the blessings of which have been coveted and accepted just by reason of their freedom and peculiar American char-

The Romish Church is beginning to throw off its disguises in this country, as it did years ago in Europe. It is the same in all lands and in all ages, only more or less outspoken according to the probabilities of its success in controling its membership. Eight hundred years ago, Hildebrand, as Gregory VII., was import-ously lording it over Europe. For three days he compelled the Emperor of Germany to stand bare-headed in the cold and snow of January, begging admission to his presence, to submit himself to his authority. Three years submit nimself to his authority. Three years ago the Pope issued a bull against the freedom of the press, and the liberty of conscience, and free schools, and every other idea, peculiarly American; and only a few weeks ago the Pope, through his representative in Spain, again asserted his right to supreme dominion, denouncing the totaration clause in the part constitution of the formation of the part of the parties. ing the toleration clause in the new constitu-tion there, and all effort to secure a larger freedom from popish domination. The Roman Catholic Church is, and always has been, hostile to free institutions; throughout the world. It is seeking, by every secret and covert mesaure which it can devise, to overthrow the pub-lic-school system in this country. The education of the masses is fatal to its tyrannical rule. It claims the right to think, speak and act for the people, especially in all matters of faith. In its schools it aims to teach so as to make vassals; the people, its subjects, must be kept blind, uninformed, and submit with unques-tioning faith to the dogmatisms of the priesthood.—Christian Blatesman.

Appointments.

BRO. JONES:-Immediately upon my return from Michigan and Ohio, about the middle of April, I will start West through Illinois, Missouri and Kansas, to answer numerous calls in these states, and while there I will remain to fill all the calls that I am able to during the month or six weeks that I shall remain West. Where public halls are not to be had. I will give parlor or kitchen conversations. My permanent address will be No. 578, Milwaukee Avenue, Chicago, Illinois, from where all letters will be forwarded to me.

THOS. COOK.

J. M. Allen, the Spiritual Lecturer, writes es follows from Richmond, Indiana: "I am on my way to the sunny South. There are a good number of believers and investigators in this city. Seances are regularly held at G. W. Swan's, and fine mediums are being developed. I speak in New Orleans during the month of March, following Bro. J. M. Peebles, who goes thence to Central America. I spoke last month in Music Hall, New Bedford, Mass. and in Matfield and Marblehead."

Mrs. Bullene's lectures, at the Hall corner of Green and Washington streets, have attracted a great deal of attention. She is a forcible speaker, as well as eloquent, and on lest Bunday evening, the hall was crowded to hear her.

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Spiritualists visiting Chicago, can be accomodated with elegantly furnished; warmed and lighted rooms, at prices ranging from 75 cents to \$1.25 per day, at the RELIGIO. Philosophical Publishing House Building. No. 127 Fourth Avenue, two blocks South of the New Custom House. Restaurant at next door.

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