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

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NO. 18.

Original Poetry.

LITTLE MAUD.

BY JULIA M. DUNN.

When the visions of twilight come to me, A face in the gathering shades I see, Childish and pure, and O, how fair! With radiant eyes and golden hair, Her form is clad in a robe like mist, Starry with pearl and amethyst; I reach to clasp it—all in vain!-It fades in the thickening gloom.

Well do I know these loving eyes, Tender and soft as the May-blue skies, Many a time have they shown on me As she danced in her innocent childish glee, Happy and free as a bird at play, Singing the Summer hours away, Lisping the tale that she scarce could tell, Father above, did we love too well? Twice had she watched the winter's gloom Dissolve in the Summer's fragrant bloom. Twice had the tender violet eyes Mirrored the light of the Summer skies, When it came again with the mantling flush Of its crimson roses all ablush, She had launched her barque on that tideless

Whose silent shore is Eternity!

Spirit of beauty! O come to me When the moon floats calm in an azure sea, I watch for a form of childish grace, For the loving eyes of an angel face; In the starry hush of the twilight hour, When the heart's best feelings have their

When every thought is a silent prayer, Spirit of beauty! O, meet me there!

BASTIAN AND TAYLOR.

Spiritual Manifestations in Dunkirk, New York, and Toledo, Ohio.

[From the Advertiser and Union, Dunklrk, New York.] For some days previous to the 28th of last month, a couple of spiritual mediums, Mr. Henry Bastian and his partner, Mr. Malcolm Taylor, were expected here to give spiritual seances or sittings, for the satisfaction of such of our citizans as wished to invastigate the of our citizens as wished to investigate the new and now wide spread Spiritual Philosophy. On that day (28th) they came. They put up at the house of Mr. A. S. Cobb, where they staid till Monday the 16th, enjoying the free and generous hospitality of that gentle-man and his estimable lady. The sittings were held for nine nights, at six of which I was present from beginning to end, and they were all fully attended by respectable citizens of both sexes. The strictest order and decorum pre-vailed throughout, except on one night, when a certain young gentleman, relying on his powers of imitation, and being desirous of giving variety to the entertainment, mimicked the part of a clown, and I must own that the mimicry was a perfect success. This was the only night in which this gentleman was

And just here it strikes me that I ought to and just here it strikes like that I ought to notice a communication on these seances in the Buffalo Courier of Dec. 19th, "from our own correspondent" in Dunkirk.

"The mediums," says this correspondent,

"are two itinerant males, one a tow-headed, fat, burly-looking 'seed,' whose upper story looks like the grain end of a barley sheaf; this one takes charge of the singing, and leads off by rolling his eyes heavenward with musules tritchings on a key high enough to split cular twitchings, on a key high enough to split the throat of a prima donna; the other, a harmless, sickly-looking individual, having long, black hair, slight moustache, with a cadaverous, sallow, sanctimonious face, that would denote dyspepsia from ulceration of the stomach."
"Own" correspondents are privileged, in

seems, to take strange liberties with facts, logic and grammer rules, but then, they make amends by a judicious sprinkling of Latin and Greek words—"Photophobia," "opthalmia," "cadaverous," "prima donna,"—such words look well in a communication-they put the starch in it.

My opportunities for knowing something of these young men were five or six interviews with them, in addition to the six nights at the sittings. These young men are respectively about 28 years of age. Mr. Taylor is fleshy about 28 years of age. Mr. Taylor is fleshy and is the picture of health and gayety; he dresses well, without ornament. Mr. Bastian -"Harry" as he is called—is thin, and is evidently suffering from nervous debility, manifestly connected with his mediumistic opera-Both are gentlemen in culture and deportment. They are free, childlike and communicative, nor can the keenest eye discover in their persons or looks a single mark of trick

Mr. Taylor is a clairvoyant medium, if that be the proper term, professing to be able to see spirits in the dark. He describes them, estimates their age, and occasionally gives names. Several persons in nearly all of the dark circles affirmed that they recognized their departed loved ones, as thus described, and were patted on the knees, hands and cheeks by them. This young man sits in the circle and joins hands with the rest; he also participates,

his eyes heavenward with muscular twitchings," as I can not, like "our own correspondent," see in the dark.

Having given this general sketch I should now proceed to the relating of particulars of which there was a great abundance and of a marvelous character, but the task exceeds my power. My memory is bad and I made no notes. I will try to give a brief account of a few of the things I witnessed—only a few.

Sixteen persons of both sexes compose the circle which is about eight feet in diameter. In the center sits the medium, Mr. Bastian, patting the palm of his left hand with the back of his right from beginning to end without a quarter of a moment's intermission, and with almost rythmical exactness. This is to satisfy all that the pattings, the playing on the guitar's passing from lap to lap, across and re-across the circle, and its gyrations in the air overhead, are not the work of the medium. Whilst these things are going on any one in the circle these things are going on any one in the circle may, by express permission, put forth his feet to discover if the medium has, for an instant, left his chair.

In a minute or so after the gas-light is shut off, singing by the circle commences, during which and after it patting on the hands, the feet, the cheeks, shoulders and head take place; time with the singing is kept up on the guitar, now on the strings, now on the wood, and that instrument, while still sounding, floats in the air over the heads of the circle, now and then knocking against the walls and ceiling, and finally dropping into some one's lap, or balanced on some one's head.

A child is described, and, as seen trying to get on its mother's lap, the mother recognizes her child, and states that it is making the effort. The spirits of several persons the effort. The spirits of several persons are stated to be present. They are recognized and requested to touch their friends in the circle. Variously and repeatedly it is done. His watch is taken out of Mr. F. F. Driggs' pocket, and is deposited in the hands of Mr. George Isham on the opposite side of the circle. Mr. Howland loses his spectacles which cross also to the opposite side, and are found in the hand of Mr. Kean. A gold ring is slipped into my hand, and is claimed by Mr. Taylor opposite. My daughter's handkerchief is taken off her lap and is found, all knotted up on the lap of lap and is found, all knotted up on the lap of a lady opposite. The handkerchief being taken in this state to the next evening's circle, taken in this state to the next evening's circle, its owner is informed by an audible voice, in answer to her question, that it was an old lady who did the deed. "Is it my father's mother?" Ans. "No." "Is it my mother's mother?" "Yes." (Here my daughter was patted all over her knees and hands). "Grandmother, will you untie it?" This was instantly done, and the article placed between the thumb and finger of her right hand.

finger of her right hand.

On the night of Thursday (the 12th), in the dark circle, Mr. Taylor addressed me, saying that a lady stood in front of me, low-sized, with light brown hair, and apparently about 30 years old, and that the name given him was "Elizabeth." Instantly my daughter, at my side, pronounced it to be the spirit of my first wife, words which were accompanied by a shower of friendly pattings all over my knees. "Bessie," asked I, "is this you?" Another shower of pattings. Again I said, "Bessie if this is you, place your hand upon my head." No sooner was this said than a small, loving hand patted my left cheek, and glided forward till it parted with my chin. for a pen to describe my feelings! Could they be the fruit of a mere trick?

The next night's dark circle-but here a little bit of retrospect is necessary. Some two months ago my eldest son, in New York, obtained at Dr. Slade's what purported to be a written message from the same spirit-his mother. I had my doubts as to whether this message was really written by her. It now came into my head that I might get some light on this question. Having first inquired if she was present, and being answered abundantly as before, in the affimative, I put the question, mentally, "Did you write that letter?" I went on to describe it, but at the word "letter" got a shower of pattings the affirmative intent of which was unmistakable. The question was put twice more, mentally, and each time answered as before.

At this same sitting a boy was described as standing before me, whose name, as given to the medium, was Alfred. I had lost a son in his eleventh year whose name was Alfred. requested of my son, if present, to lay his hand fully extended on mine. My hand was gently pressed upon as requested, and by a small, warm hand.

There was a good deal of conversation indulged in from time to time, between several persons of the circle and a voice which was understood to be that of a spirit by the name of Johnny Gray. The spirit, whoever he was, was humorous and witty, and, through the trumpet or horn, another spirit, conversationally inclined, but grave, gave descriptions of spirit life and some exhortations to virtue,

specially the virtue of charity.

Let us now devote a few words to the

LIGHT CIRCLES.

The room is lighted by s kerosene lamp partially shaded; there are three rows of sitters, the first one being about six feet from the diamond shaped aperture—the center of attraction -the most searching examination of the room behind is invited, and sometimes made, after

which, Mr. Bastian tightly dressed, enters.

For my own part I must confess that for the first two nights I was somewhat disappointed. Familiar with the glowing descriptions of the Moravian wonders, I expected that the spirits would show their features in sharp outline, but this was not so, on these two nights, except in one or two cases, in one instance, a figure was taken respectively for that of an

Things were better on the succeeding evenings, and many figures were at once clearly recognized as those of departed relatives or acquaintances. An old and venerable male figure appeared to and conversed with Mr. Driggs who left his chair and stood before the aperture, and the following words addressed o him were distinctly heard: "Be patient.

Rome was not built in a day."

The figure of an old man appeared on two consecutive nights. It exhibited a marked dignity and an almost severe gravity; the countenance which were the glow of health was ornamented by beautiful gray mustache and beard; the figure were steel spectacles. and beard; the figure wore steel spectacles. Having, by a motion of his head, invited some one in the circle to approach the aperture I (being requested to do so) complied. My face was within 12 inches of his but no words as yet passed. At length I said "Will you permit me to take your hand?" The right hand arose and having advanced my left hand into the aperture the back of my fingers were touched by the cold fingers of that right hand. The second night this figure appeared precisely as before, and then spoke. This was the night when the imitative powers of the gentleman already spoken of were exhibited. The figure was distinctly heard to say, "Thank God we live." Also, "These are not trifling matters." Several in the circle heard these words uttered and saw the corresponding

words uttered and saw the corresponding movement of the mouth and lips and the expression of the features. I now requested the privilege of touching the figure before me, or of being touched by it, and wa ted it, when instantly a luminous arm was projected into the room and the cool hand of the figure was gently laid on the left side of my head, I being within a foot or so of the aperture and previously requested by the spirit in audible words to "move a little to the right." This thrilling action was repeated and it brought out an involuntary exclamation from several persons in the circle

THE TEST AND LAST NIGHT.

This was the night of Sunday, the 15th. We mediums and all, were in one well lighted room. A plain, uncovered table stood against the wall and near one end sat Mr. Bastian; on the floor before him lay several coils of rope half the size of a bed-cord, and on the table was placed the guitar, horn, a tambourine, some bells and a mouth-organ.

This night was devoted to the giving of

proofs that there was no trickery and indeed the proofs seemed to be both clear and decisive. Mr. Bastian invited the circle to tie his hands knees, feet, elbows, in any way and to any extent desired; but although he waited several minutes no one offered his services. At length the gas being turned off the witty spirit "Johnny" was heard hard at work with the rope, and when the job was done and the gas lit the ty-ing was completed and tying with a vengence it appeared to be. The other medium, Mr. Taylor was also tied, that is he sat in the circle with hands joined; the gas now being turned off, a member of the circle having, by previous request, brought his violin, played the Star Spangled Banner, to which an accompaniment in good time was played by all the instruments already named. The light was struck and Mr. Bastian's tying was found undisturbed. At one time when the light was restored Mr. Bastian and his chair were found perched on the table. Pennies were placed on his hands, knees and toes, a disgram of his feet was made with a pencil on paper placed under them and his mouth filled with water. The light being put out, the spirit, George Fox, commenced discoursing through the horn, and having called on Mr. Taylor to go on talking at the same time, which was done, he inquired if that did not dispose of the charge of ventriloquism? The light being restored Mr. Bastian, and his pennies his feet and various tying was found undisturbed; he The light being repoured the water from his mouth before all

I omit several feats that were done this last night, and shall conclude by just saying that Sweet Home was played in the dark in a little mouth-organ in a style of harmonious sweetness which I never heard surpassed. that the loosing of the knot with which "Johnny" tied his medium's hands baffled the ingenuity and labor of the whole circle. But "Johnny" came to the rescue; and here I end a most imperfect account of what to nearly all, was a delightful and to many a profitable series of spiritual demonstrations.

Dunkirk, Dec. 21st, 1872.

THE SCIENCE OF LIFE. [From the Toledo (Ohio) Sun.]

Last week, upon the invitation of a select party of ladies and gentlemen to the lumber of fifteen, the distinguished mediums, Messrs. Bastian and Taylor, of North Boston, N. Y., visited this city, to present to their guests such evidences of immortality from the world of spirits, as would be given through their organ isms. Th ecompany assembled on Friday evening, Dec. 20th, in the parlors of Mr. E. D. Moore, 161 Superior street, where the initial circle of the course of ten was held The paraphernalia of a necromancer and the soulcurdling arrangements of the fortuneteller, are not a part of the appliances to the minifestations of these gentlemen. A common tin trumpet and a guitar are the only instruments used. The simple furniture of a patlor is sufficient. Two rooms are used. Λ large one for the mediums and the company during the dark circle, and a small one adjoining into which Mr. Bastian retires, over the door leading to which, a black cambric curtain is hung. This curtain has a diamond shaped aperture with good taste, in the singing, but I am not singing of ligure was taken respectively for that of an able to affirm anything as to the "rolling of old lady, a young child, a bouquet of flowers! upon which the eyes of the company, seated in the large room, rest. Mr. Bastian takes his

position behind this curtain, while Mr. Taylor remains with the company. This explanation will apply to all circles held by these gentlemen. In the dark circle the company, including Mr. Taylor, sit joining hands around Mr. Bastian. The gas is turned out, and a music box set in motion. Frequently vocal music is called for, and the company join in singing a four iller air. a fan.iliar air

At this circle nearly every person present was approached by spirit friends and relations, and touched by their hands, and their names given and appearance described by Mr. Taylor. Mr. Bastian, in the centre, kept his hands clapping together, indicating his presence in that position, while the multifarious manifestations were going over all around the circle. An infant form rested in a lady's lap, and was named and described by Mr. Taylor. This little babe passed away upon the lap of the good lady that then and there felt its weight and presence. Others came and clambered to the knees of parents, and patted their infant hands against them. A voice conversed with the company through the trumpet, and another addressed Mr. Moore familiarly without its aid. The strings of the guitar vibrated sweet-ly as the instrument was carried around the

During the light circle on this evening the faces of the following persons were presented at the aperture, and recognized by relations present: Martin M. Compton, brother of Mrs. E. D. Moore, a niece of Mr. C. D. Woodruff, and Mary Haines, cousin of Mr. Moore. Hands were presented, and portions of the clothing were visible. The circle was then closed, and the following nine appointed to be held at the the following nine appointed to be held at the parlors of another of our progressive citizens. The company assembled there on Sunday evening last, and the following demonstrations took place. During the dark circle hands of various sizes were felt by all, spirits described, names given, etc. The watch and chain of a gentleman were taken off, unlinked and separately handed to different persons. In the light circle a lady's hand and arm with a long flowing sleeve was quickly protruded, the drapery rustling on the rourtain as it was drawn hard. Not come the realist forward the back. Next came the peculiar features of the mother of a gentleman present, whose face, by its marked expression, was readily recognized. Next came the face of a young man, whom a lady identified as that of her brother. Then came that of a little boy, the grandchild of Mr. Woodruff. This circle, which was very satisfactory, was concluded by some advice from the spirit control, through the trumpet, and the word "good night" given.

On the assembling of the company on the third night the demonstrations were varied and interesting at the dark circle, similar to those of the evenings before, with the exception that spirit lights floated about the room, and were seen by all. At the light circle, the mother of Mrs. E. D. Moore appeared several times. Also the sweet spirit face of a dear young lady friend of a gentleman present beamed forth, giving him blest assurance that she still lived. The hand and arm of a talented French gentleman, Count Beauregard, who recently passed away at St. Louis, and known here, came out holding a Rosary. He being a devout member of the Catholic church, presented the beads as a test.

The fourth night's manifestations were similar to the preceding ones in the dark circle, the exception was that the guitar floated over the heads of the company, in the hands of a spirit soldier, once a comrade of a gentleman present, playing "Tramp, tramp," in an accu-rate and skillful manner. In the light circle two hands clasped in the attitude of prayer, came forward, and were followed by several single ones of different sizes. The lady of the house then beheld the face of her infant niece. The face of the son of Mr. Woodruff was next seen, and followed by the genial and expres-sive countenance of Mr. Joseph R. Williams, husband of Mrs. Sarah Williams. Next came the face of the mother-in-law of Mr. S. S. Linton. After encouraging counsel from the guide, the circle closed.

The manifestations both in the dark and light circle on the fifth evening, being last Friday, were unusually powerful. In the dark circle, the spirit of J. C. Ferrill, a soldier of the 30th Ills., who died a prisoner, manifested himself to his comrade, Mr. S. S. Linton. He presented a hand of cards, and gave the name of "Jack." He touched that gentleman frequently. The cards were shown as a test to Mr. Linton, that he might more readily recognized for the cards were shown as a test to make the cards were s nize his friend, as Terrell was very fond of the game. Mr. Linton was wounded, and as Ferrill helped to carry him off the field, he was himself taken prisoner, which circumstance Mr. Linton related. A fragrant perfume like the balm of a thousand flowers, pervaded the room three times, and several stars were seen

floating overhead.

The light circle on this evening was the most remarkable of its kind, although but one face was presented. It was that of Mr. J. Derthick, 64 years of age, of Conn., father of the lady at whose home the seances were given. The face came forward and spoke in a distinct whisper, came forward and spoke in a distinct whisper, the words "God bless you; thank God we are immortal," and disappeared. He came again and said still plainer, "I once doubted this, but it is a reality," and again faded from view. The third time he came in answer to a question from his daughter, "What shall I tell mother?" he replied: "Tell her I still live." "And what shall I tell Mary, who is a skeptic?" "Tell her she will yet realize my presence." "Tell her she will yet realize my presence." He then kissed his hand to his children, and said, "God bless you all, good night."

THE HAUNTED SCHOOLHOUSE. [From the Merrimack Valley Visitor.] Are we going backward or forward on the great road of human progress? It is stange

how largely the world seems to live over its own life. The ages are as much alike as the own life. The ages are as much alike as the different generations of the same family; and the imperial House of Austra has been known for eight centuries by the form of jaw on every child born into it. Solomon said in his day, that there was nothing new under the sun; and his was an age resplendent with the light and joy of science, architecture, poetry, philosophy and literature. To the making of books, he said there is no end. Wheth. philosophy and literature. To the making of books, he said, there is no end. Whether the lightning presses were running then we can't say. Wendell Phillips, in his lecture, the "Lost Arts," proves that many of our most marvelous modern discoveries are but reproductions of what the Ancients well knew. It has been affirmed that even railroads and telegraphs were not strange to them. They certainly knew something which we have forgotten; such as the embalming the dead rendering also mellechle like in an angelia and the strange to dead, rendering glass malleable like iron; and either the means of conveying huge rocks, such as we can not now lift, or of manufacturing stones in the places where they were needed. So in mind and morals. The transcendentalists of the most advanced school of to-day are but treading the paths which were familiar to the seers and philosophers of India,

Egypt and Greece.
We do not say that there is no real progress. There is much, both in things spiritual and material; but all must allow that it is rather in the spiral form than in a direct line; and being thus, we are every little while brought back to near the point our fathers passed in their earthly pilgrimages. It is so in the matter of Spiritualism and witchcraft.

There has been no people, in any age, near or remote, without what we term their super-stitions; and these superstitions have been very much alike, even more alike than their general culture. There have always been devil worshipers and ghost entertainers, and spirit communists—"mejeums," as Josh Billings calls them. When went there by an age when more or less men did not believe in diembodied spirits wandering over the earth? When did they not claim that wizards lived and witches plagued mankind?—when that ghosts did not creep from the graveyards in the stillness of the starry nights and haunt the scenes of their former activities? There has been no church that did not in some way has been no church that did not in some way favor these ideas; and no people that did not at some time obey the command of Moses to the Jews—not let a witch live. Cotton Mather, the most learned and godly of the New England fathers, and all his generation believed in witches: and so did the Old England fathers, and the fathers of the middle ages, and the fathers of the most ancient times. Judge Sewell—our own most learned and most rigus Sewall—our own most learned and most pious Sewall—in passing sentence of death on witches—sending them to "Gallows' Hill" though he was ashamed of it and penitent for it afterward, was but reacting what the great and most profound jurist of former times had

We thought we had outgrown these delusions, and set down in our wisdom, to mock the stupidity of our fathers, and ridicule the weakness and ignorance of our dead progenitors; when all at once, in New York, the girls began to exhibit as Spiritualists; and in a quarter century the infection spread to every part of the land and to the "ends of the earth." It was not confined to weak women, but strong men spoke under spirit influences. It was men spoke under spirit influences. not the ignorant crowd that were fooled, if any body was, but the wise and learned accept or confessed their inability to refute it. The laws of nature were suspended and no-body could tell how. Noises were heard where no person or thing was-music sounded out in the clear air with no instrument to produce it in the view; and all the other things happened-strange and unaccountable-which we have seen, or of which we have read, and which belong to the dominion of witchcraft. The civil law has at times dealt with the matter; the pulpit has denounced it as of infernals, the wits have ridiculed it, and the philosophers have investigated to prove it a humbug, but all the time the people have more and more believed, and upon testimony that would have been taken in any court, where any amount of property or any number of lives was depending.

Lately they have gone further, and it has been claimed, and there are witnesses enough to the fact—if facts they be—that spirits are able to clothe themselves with material bodies and appear to human eyes in proper form; and great many things, though as yet none very wise or useful to the more material denizens of this mundane sphere. In Boston we find a haunted house that has been abandoned be-cause the spirits could not be exorcised; and in Newburyport we have a schoolhouse that the School Committee have been forced to advertise as closed to visitors, because curious crowds waited within and without, to see the mysterious form of a ghost boy, who has been trotting round there for a year, more or less, seen frequently by the teacher—who is not a Spiritualist, and by most of the whole fifty purils who are too young—(primary scholars)—to mystify and deceive the people.

This schoolhouse is on Charles street—a one story building, that would be the last place in the town for a spirit from any happy abode to wish to renew its childhood in. There is an entry to the building, where is a flight of stairs to the attic, and a window looking into the school-room. The teacher's desk brought her back to that window, where the pupils told her a strange boy was playing his tricks sometimes putting his head up to the glass and at other times looking in. They described him, and when seen he has always been the same in dress and appearance. To

(Continued on fifth page.)

new york Department.

.....E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received, and papers and leading Spiritual publications furnished, at the New York Magnetic Cure, No. 5, Clinton Place, New York.

New York and Vicinity.

A little talk about the progressive people of New York and vicinity, may not be uninter-

esting.

A few months ago I gave Andrew Jackson Davis and his "angel of the household,"
Mary, a visit at Orange, New Jersey. I found them an admirable argument for Spiritual ism. They still keep up their honeymoon and illustrate the beauties of wedded life. Mr. Davis is handsomer than any of his pictures, as indeed any spiritually minded per

I often meet Mr. Warren Sumner Barlow, the poet, author of "The Voices," etc., which poems, as you know, have gained quite a reputation. About fifteen years ago, I used to war with him in Cincinnati, on the subject of Spiritualism, I feeling quite sure that it would tear down true religion, while he feel. would tear down true religion, while he feeling quite sure he had discovered a great truth which would tear down false religion. I have fought Spiritualism until about three years since, when I was brought down by a shower from Heaven almost as suddenly Paul was when he fell from his horse. old theological fabric, that I supposed to be eternal, has dissolved into mist and a far brighter light has dawned upon me. Give us your hand, friend Barlow; I give up beat this time, but will endeavor to give you a good race up the mountain of truth in the future.

A Mr. Slocum, formerly President of the Vermont Association of Spiritualists, has come to New York, and settled down at 442 East Tenth street. His wife is an old medium as well as true woman, and he himself though he has as yet scarcely consented to sit in public as a medium, is certainly a remarkable psychometrist, being able to discover stolen property, search out criminals, read character from an autograph or diagnose disease. He should at once put out his shingle and be pressed into the ranks as a

Dr. Holbrook, editor of that admirable journal, "Herald of Health," lately gave me a call. He is decidedly a progressive man and appreciates the subtle and magnetic laws of life as well as the other natural means of

health. I have lately become acquainted with Dr. Louis Schlesinger, who has sacrificed hundreds of thousands of dollars, to become a healing medium and to help the sick and the poor. That's the way true Spiritualism opens up the heavenly fountains of love in a man's sou', making him forget self. God bless him.

There! my sheet is full, and I was going to speak of such earnest workers as Mr.

Mansfield and Mr. Flint, who answer sealed letters, and others, but must stop.

A Lecture by Thomas Gales Forster, on Sunday Evening, December 15th, 1872, at Apollo Hall, New York.

My text may be found in the 15th chapter and 50th verse of First Corinthians: "Now this I say brethren that Flesh and Blood can not inherit the Kingdom of God." Most persons in Christendom think Jesus Christ ascended in his material body, a supposition founded on the opinions of a people unscientific and credulous, and having a superstitious feeling about the unknown and obscure. Even now, notwithstanding the enlightenment of the age, it exists to a great extent. To this doctrine of a material resurrection, Spiritualism is diametrically opposed, as it is constantly contradicted by natural and scientific phenomena. The law of the Universe is one of perpetual creation. Science says that decay and death are immediate agents of the constructive nature of which man is the apex of all. He holds magnetic relations to both worlds. Man absorbs an impalpable substance from trees, animals, minerals and human beings. He retains the same character in Spirit-life as here. The Spirit World is as much a condition as a olace. All thought and sentiments come from the Spirit World, while the material substance come from the earth. The elements are ever changing and man changes. Eighty per cent. of the human system is water, a small amount more is of a mineral substance, a small amount of nitrogen, oxygen, etc. An eccentric Frenchman, it is said, succeeded in reducing and concentrating the remains of his wife so as to wear them in his finger ring. Martyrs have been burned at the stake and the bodies of many men have been changed a thousand How absurd is the materialistic idea that the brain is the mind of man. There are three questions that may be put on this

1st. Is the thinking principle a conscious

2d. Is it an intangible something? 3d. Is it the spiritual man with an identity

If the latter, then the grand old earth must be esteemed much more noble, and this prob-lem of the resurrection is answered. Spiritual phenomena entirely overthrow our preconceived ideas of immortality, and prove that "Flesh and blood can not enter the Kingdom of Heaven." It comes so clear and beautiful that earth's children can almost realize the Spirit World. On the other hand theological chings have been so exceedingly indefinite and dark, that doubts and gloom have been spread over mankind. The Orthodox dogmas on the subject are but little else than a splendid failure. Spiritualism proves that the same law regulates both worlds, and that the spirit life is but a continuation of this, not a death. High aspiration, noble duties and love are beautiful influences for his future exaltation. Flesh and blood were formed for the uses of this world and hence would prove an encumbrance in the next. This real intangible being at death carries life, sensation and love. It has been said, that if Jesus did not rise with his body, how was it ? I may ask, how did he appear among them when the doors were closed? John says that Jesus rose to Heaven with his body. Paul says, "flesh and blood can not enter the Kingdom of Heaven," an evident contradiction. Paul was a more logical writer than John. Spiritualism explains many points of the New Testament, such as the opening of the doors of Peter's prison and many other things. When clergymen contend that Spiritualism is false, they prove too much, for it is the only proof of many of the Bible facts. Spiritualism teaches that the spirit holds subordinate all conditions through which it has passed. The spirit in an infant can scarcely command a single muscle, in childhood it gains an active control, in ado lescence and manhood is still more power ful, while in spirit-life it can do all it could before and still more. Through this law of ascension comes a bright and beautiful philosophy. Death is but a new sphere of life. Spirit communion, which is as natural as the air you breathe, must overthrow all theologic al dogmas. If you move your right hand you

say it obeys your will-power, and will is of the spirit. Matter is inertia without the spirit. The will of man controls the hand, foot, etc. Now suppose the body decompose, the spirit having arisen can control what it could before and more. Christ being an advanced spirit understood these laws of control. When he passed out of his form he could come back and materialize himself so that his disciples and others could see him just as bodies are now and others could see him just as boules at a more materialized at Dr. Slade's, at Moravia and other places. He could materialize his form, his sears and his face. His disciples knew little of science and could not comprehend how the spirit could thus draw a material body around it, and simply stated matters as they appeared to them.

It would be a sad reflection if all these aching and sick bodies were to go to the next world. It would make Heaven worse than earth from contrast with the glories there. The spirit is the man in every essential sense. If true to this life, man can render every step an advance toward holier and higher joys there. While Spiritualism presents the future as being so beautiful, at the same time it does not ignore the fact that man must carry with him the actual condition he has formed in this God has so linked humanity together world. that all must act and re-act on each other. Every kind act will have its influence upon others, as well as its reflex action upon one's self. Man is taught that he can become hap-

py by making others happy.

I rarely tell a story, but will relate a plain homely occurrence as illustrating a principle. Fifteen years ago when my medium was livery and the story of the ing in the West, an old farmer of Illinois was converted from Orthodoxy to Spiritualism. His minister pleaded with him to win him back. "I have learned through Spiritualism how to milk my cow," said the old man.
"How so?" said the surprised clergyman When I was a member of the church under its stern teachings I would thrash my cow when she proved a little unruly, and she got worse and worse, but since I have been a Spiritualist I have learned that kindness is the law by which God governs the world, and now have no trouble with her.

Under all circumstances, true Spiritualism is the religion of humanity. So may each one of you make this system your friend.

Our Correspondence.

A Fatal Accident.*

Stephen C. Pierce, of Lottsville, Warren Co., Pa., passed to the higher life from Bear Lake, Pa., on the 10th day of Nov., 1872. The painful circumstances of the abrupt termination of this Brother's earthly career, were as

Bro. Pierce and his noble wife, after gener-ously entertaining the writer hereof and his wife, accompanied them to the residence of Brother and Sister Meriam, at Bear Lake, some five miles distant from the home of the Pierces where they tarried all night. While attending to his team, on the evening of the 9th of Nov. last, Brother Pierce received a kick from one of his own horses, which caused his translation to spirit-life, in just twenty-six hours from the moment of the fatal blow.

Thus, after upward of a half century of a noble, industrious and prosperous life, was this good and faithful husband, father, son and citizen cut off from further loving duties and generous offices, as a visible and tangibly embodied helper, counselor and staff to the bereft of that desolated household.

This sudden and unlooked for *change*—a startling reminder of the complete uncertainty of any condition of life, whether as to the relations of the individual to the grosser earthly body, or to any societary position of wealth or "vain glory," was a source of deep sorrow to relatives, friends and the recipients of his generous offices of kindness. Especially to his good (now widowed) wife was the "trial great and the burden hard to bear."

But she and each have the consolation of Spiritualistic knowledge; of the assurance of his power to still cherish, soothe, gently chide, if erring, and to guide, by the laws of the spirit. Also that he suffered but little pain "in the throes of the New Birth."

[*A previously prepared notice of this case was lost in transmission by mail; else an earlier appearance would have btaine

J. K. BAILEY.

Prof. N. B. Starr, the Spirit Artist. My DEAR BRO. JONES:-I have neglected

yes, sadly neglected you, and must now make amends. Your paintings are all done, and have been for some time, but press of other matters has prevented me from sending them to you until now. I will in a few days box and ship them to you so that you will have them for Christmas at least. There are four in all -perhaps five, though I can not say surely as to sending the last; however, I will see when the time comes to ship them. Number one the time comes to ship them. Number one and two resemble those you lost by the fire. The first is the mission of a bright and loving spirit to the undeveloped of our earth sphere. Number two is my home in the skies. Number three is a portrait of an angry and vengeful spirit, enveloped in darkness and who is still plotting mischief. He was hung for murder and is intended as a lesson to our law der, and is intended as a lesson to our law makers—the very worst thing they can do with a murderer is to hang him—his psychological power for mischief is increased ten or a hundred fold. Number four is a specimen of the style of art in which I have, for the last ten years, been engaged in producing,—the likenesses of those who have gone before us to the "happy land." Those four paintings l give to you, Bro. S. S. Jones, to hold as your private property, the only conditions that I shall impose on you, are that you will in no case have them or suffer them to be photographed, and that you will exhibit them or hang them in such a manner that they will not be confounded with Bro. Streight's or any other spirit artist's productions; lastly, that you will give a kind invitation from time to time to all Spiritualists who come to Chicago to visit your Art Gallery, and thus by bringing you in contact with the Spiritualists of the North west you gain subscribers and increase North-west, you gain subscribers and increase the influence of the Religio-Philosophical

JOURNAL. Now, my good brother, should you have an opportunity, you may sell any or all of these pictures, and I will compensate you by giving larger and finer ones. Nevertheless, as they

are yours, do as you please about it.

Spiritualism is flourishing here. The society own a nice comfortable hall. The whole end of it back of the rostrum is covered with large spirit paintings—near one hundred feet of can vas is hung here. First, we have the Indian's "Happy hunting-ground," a large landscape. Next, "Evening in the Isle of the Blessed." Then immediately behind the speaker's desk, where have the "Spirit of Inspiration," representing a beautiful spirit holding her outstretched hands over the speaker's head and directive ed hands over the speaker's head and directing the inspiration on to him—surely a most ap-propriate painting for the rostrum. I feel quite flattered that these paintings are becoming somewhat famous, as people come miles out of the way of travel to see them and our hall. Frank White is ministering to us at present. He is an able speaker. We are well pleased with him. Truly, he gives us the "bread of life."

Port Huron, Mich., Dec. 8th, 1872.

That Call.

Bro. Jones:-I observe a "call for assistance" in a recent issue of the Journal, signed officially by the Secretary of the First Society of Spiritualist of Chicago. As it was written and published without my consent or knowledge, and as I deem it liable to impress the public mind with erroneous ideas of our condition and prosperity, thereby weakening instead of strengthening our cause, I desire to correct and explain. It is stated that "our lectures are not sustained, and unless a united effort is made, they will have to be suspended for want of means." The unwarranted assumption that our lectures are likely to be discontinued, has been circulated for the past two months. and we have the proof that it has done its share in reducing our audiences. Nevertheless, in spite of this and other unfavorable influences and circumstances, our meetings have kept up with unprecedented regularity, not even seriously falling off during the epizootic when it was impossible to get any conveyance to and from the Hall, and which, of course, kept ladies living at a distance from attending. Besides weakening our cause, the publication of such a "call" leaves the public to infer that our speaker is not equal to the demand. Nothing could be further from the truth than that During the seven years of my association with the First Society of Spiritualists, it has never before equaled the prosperity that has attended it during the ministrations of Bro. Lyman C. Howe, in evidence of which we have for the last three months been paying \$10 each Sunday for music

Bro. Howe commenced his labors here last April, 1872, for one year's service, with the mutual agreement that we should change for other speakers occasionally for a month or more at a time. But as no such change has been made, only for two Sundays with Prof. Whipple in Aprilla t, we have at his own request granted him a release for February and March. granted him a release for February and March, to allow him to respond to an urgent call from o allow him to respond to an urgent call from Ohio, hence we shall only have services till the first of Feb., 1873. Of course, I do not question the intentions of our Secretary in publishing the article in question, but it must be plain to all that the influence and effects will be against us. If our receipts have diminished, it can not be due to lack of interest, else why do our audiences continue so full? else why do our audiences continue so full?

We shall cordially welcome any and all assistance that comes voluntarily and spontaneously to urge on the progressive work, but I can not concede that we have failed, or are likely to fail, or to discontinue our lectures; on the contrary our meetings are a success. Our society is on a firm legal basis. We have the countenance and sympathy of some of the best minds in the city. Our lyceum is in a prosperous condition, and we confidently expect to make our cause a power that shall be felt and respected throughout this great city and the

S. J. AVERY, M. D. Pres. F. S, S.

Chicago, Ill.

That Christmas Festival.

Agreeable to announcement, the children and their larger peers met at Grow's Hall, Tuesday, P. M., to enjoy the spontaneous interchange, and greet that honored holiday Saint Santa Claus. The day was intensely cold and artificial heat was hardly sufficient to keep the thermometer in harmony with live blood. This doubtless diminished the number in attendance. But the warm hearts and quickened lives of our precious little prophecies of the future, bright with joy and blazing with promise, soon tempered the room to the unshorn lambs, and at 5 o'clock, P. M., a supper was served for the little men and women of the next decade, and the scene was one that angels might-and doubtless did—enjoy, while hopeful parents drank the inspiration of love and pure thanksgiving from the sweet sphere of buoyant earnest and happy childhood. Oh, what jewels hang from the walls of memory, and mirror forth in these young lives the years that tremble in the locked embrace of the eternal past! How our lives are enriched by the tender breath of these young buds, whose immortal bloom wakes into new fragrance and purer blushes at the touch of hope's white finger, in the baptism of social feeling. Those who do not love and live in the sphere of children and cultivate their confidence and learn of their trusting simplicity and spontaneous frankness, must carry solemn desert in their soul.

At 6 o'clock, P. M., supper was served for children of larger growth," and a bountiful repast warmed and supplied the inner man. About 7½ o'clock order was called, and Dr. Avery announced that the scene was about to change—we had come there to enjoy ourselves and welcome Santa Claus, who had promised to come at the appointed hour. The curtain lifted, revealing the Christmas Tree, beautifully adorned and lighted, and laden with mystic treasures about to be revealed. Presently a shrill ures about to be revealed. Presently a shrill whistle in the distance thrilled the audience and the hundreds of flashing eyes were fixed on the magical spot. The noise of the reindeer's hoofs and the voice of the venerable driver grew nearer, till his majesty appeared and commenced the generous distribution of gifts. It was ajoy that amply repaid all costs, to witness the delight and satisfaction pictured on those shining faces. The memory of that night's enjoyment and the tokens and treasures Presently a shrill night's enjoyment and the tokens and treasures it brought, will be a tonic and incentive that will brace the lyceum cause during the entire year. The bright spots in the past, and the golden dawns of the hidden future, fold their light over the throbbing heart of the eternal present, and with the former to buoy and brace with deathless mementoes, and the latter to invite and lead with the magnet of infinite love, we work and win our way toward the un Among the many valuable tokens distributed, all precious for the dear association and secret significance they hold, as added links in the chain of love, the one presented to

Dr. S. J. Avery deserves a special mention, as it has a public significance.

It is well known that Dr. Avery has for years been a devoted and earnest worker—
often igainst the powerful opposition of untoward circumstances, and has done much to keep alive the interest in public meetings, and maintain the natural harmony and mutual interes between the Spiritual society and the Children's Progressive Lyceum. To this effort, supported by many other true and faithful workers, the First Society of Spiritualists owes its present, unprecedented prosperity. Such effort for the cause, of course involves much effort for the cause, of course in time, and to one of Dr. Avery's profession, considerable pecuninary loss. The friends who know the facts and appreciate the worker and his work, made this an occasion to express their opinion of the Doctor's merits, by

newed sense of Union and strength foretokened in this beautiful present. I think all who love the cause and appreciate worth, were gratified to witness this timely and significant token. The writer was not less generously remembered. A new and very rich overcoat attests the kindly spirit of the giver, and, while it warms the body, it covers a heart gushing with gratitude and strong with love. St. Santa Claus must have known my needs, for he could not have blessed me with a more

acceptable offering.

This valuable present is so full of brotherly significance to me and so full of comfort for the body and blessing for the soul, that I trust I shall be pardoned if I name the pure Brother that gave it. It was sent in by Brc. D. Ambrose Davis. He does not need the expression of my deep and earnest thankfulness. Had he taken my measure he could scarcely have fitted me

Long shall we remember this profitable pastime, and cherish the spirit of friendship and mutual good feeling that made the occasion a success, and, I trust drew kindred hearts nearer to each other, deeper into the spirit of divine brotherhood and nearer to Heaven and

LYMAN C. HOWE.

Chicago, Ill.

Insanity, "Obssession," False Communication, False Doctrines and Kindred Subjects.

BY G. D. MOSHER. As the time seems to have drawn near at

hand for more light upon the above subjects, I propose to offer through the Journal my views in relation thereto, giving facts and experiences of my own, and inferences drawn therefrom, mostly independent of books and teach ings of men in earth-life. I feel that as a benefactor of the race I should present to others what seems to be of value in unfolding some of the mysteries connected with those subjects. It is admitted that insanity is in some, and perhaps most cases, accompanied by "Obsession," and that, in such condition it is not unreasonable to conclude that with the false ideas popularized by the Spiritualistic fraternity in relation to the character, motive and object of the obssessing spirit, that such spirit takes advantage of the insane tendencies of his subject, to gratify his (the spirits) natural desires. Now I behoove all who may desire to be enlightened upon these subjects, to give attention to what I may relate in regard to experiences of my own and facts in relation to cases that have come within my own observation of individuals of my own ac quaintance, including an own brother who was 'obsessed," and was induced by the obsessing spirit to pass to spirit-life by suicidal hanging as evidenced by a note written by himself just before committing the act. Though many years have passed since the occurence, the account will be none the less instructive, and I trust that progressives will be better prepared now than then to grapple the unfoldings. I shall endeavor to prepare an article for each week's Journal until I am relieved of a duty I owe to my fellow men. I will first present an account of my brother's death and incidents connected with his aberation of mind, and the inquest which I have clipped from the Janesville Independent of June, 1860. Let the readers ponder well all the important points presented, and suspend verdict until the evi-

dences are all in. I shall in a future article state some facts in relation to insanity, the subject being a married lady with whom I have been acquainted for many years, and she is a devout Methodist and of high respectability in society. This lady was a raving maniac, it is said, for a few days. Her husband failing to get her admit-ted into the Insane Asylum at Kalamazoo, placed her in the care of two lady physicians at Ypsilanti. She was accompanied thither by her sister, who remains with her, and from her I shall endeavor to obtain all necessary in-formation. This is an interesting case of religious insanity, by, or with "obsession." She talks of the "spirits" and seems to yield to

their bidding.
In my next, I shall present some facts and incidents in relation to my own case, that transpired while passing the ordeal of religious, spiritualistic insanity, by or with "obsession however unpopular it may be for maniacs to report their own cases.

SUICIDE OF MR. GILES MOSHER. [From the Janesville Independent]

Mosherville was thrown into deep consternation about midday of Tuesday of this week, by the startling fact that Mr. Giles Mosher of that place had committed suicide by hanging himself. His body was found suspended by rope from a low-branching tree, standing amid some thick undergrowth near his "Spring House," a place prepared for storing butter a little distance from his store. He was about 7 years of age, of good abilities, and very highesteemed by all who knew him, comfortaly situated for this world's goods, and was living happily with his second wife, having been married to her on the 24th of October

The immediate cause of the strange act, as decided by the inquisition of six intelligent men of that vicinity, was—That personages, influences, or appearances from—or supposed to be from—the unseen world, beckoned or summoned him to come to them, in a manner which was irresistable. Mr. Mosher became a Spiritualist in 1854; was such about a year, when he renounced the belief, and continued opposition to it a year, and then returned to his former faith in the system, and became a speaking medium. In January, '58, his wife Prior to her death she promised him if Spiritualism was true she would appear to him, and prove to him that such was the fact. He bore himself at her funeral with great cheerfulness, showing implicit trust that she had only gone to a brighter and a happier hone, far from earth's corroding cares.

His wife left a child, which he placed in

the safe keeping of her sister, Mrs. Van Aikin of the town of Hillsdale. Some three weeks after her death, there was suspicion that his mind was not clear, and a few days subsequently, after a visit to his child, he returned to Mosherville, to the house of Geo. Mosher, where he was boarding, an absolute maniac alleging that he expected to find "Mary Ann" (his departed wife) there to receive him. subsequently stated that he had attempted suisubsequently stated that he had attempted sulcide, near Harvey Luce's late place, being summoned so to do by his wife's spirit, but the "handkerchief gave way." The spirit again urged him to the act before he arrived home, but his courage failed him. She then promised to meet him, "in the form," when he arrived home. he arrived home.

He become much better soon, and in May his friends proposed to him to visit the State of New York, hoping a change of scene and press their opinion of the Doctor's merits, by the presentation of a splendid St. Imier watch. Calls for a speech brought the Doctor to the stand, and he feelingly breathed upon the mirror of the past, and awakened the silent mementoes of the by-gone, briefly rehearsing the struggles and triumphs which they had shared together, and acknowledging the re-

few days after he left, without the business being done and with no explanation. In a succeeding mail a letter was received from him, stating that he had purchased a ticket for California. Parties were telegraphed immediately at New York to take him in charge,—one hour too late: The vessel sailed June 5th,

He was soon heard from in California, destitute of means, and finding no employment. His friends proposed to send him money to return, and he signified his willingness to accept. It was accordingly sent, and he arrived home in May, 1859, a little more than a year ago. He has since told George (one of his brothers) that he attempted suicide while in California, with arsenic.

He re-engaged in trade at his former place, and in October last married Miss Huldah Pratt an intelligent and respected lady, and the un-ion has been, as the facts show, in all respects a happy one. The kindliest sympathies of the community are with the widow in her sad be-

Mr. Mosher was a determined opposer of Spiritualism, publicly, during the year past. He sent us an article adverse to it during the winter, which, for several reasons, was not published. But, it appears, there has been other mental influences at work in his mind. Said he to his brother Charles:—"I am troubled with the subject yet. When the cursed influence comes upon me, I have all I can do to guard against it." A letter left by him shows that he was most happy, nevertheless, when he yielded to that influence.

From his course for the few months past, the friends thought his mental troubles were dispersing gradually, and none of them were fearing a melancholy termination. But so it was not, in the mysterious orderings of fate, to be!

On Tuesday morning he opened his store as usual. About 9 o'clock he visited his strawberry patch—went into the house, and said to berry patch—went into the house, and said to his wife, "You can have a strawberry johny-cake for tea, Huldah," gave her an affectionate kiss, (as was not unusual, however,) and as he departed, turned in the door and cast a hesitating look upon her, a look which proved to be

For two hours subsequent to this, customers could not get into the store, nor could Mr. M. be found in town or about his premises. A search revealed his body as before mentioned. He had taken a new rope from his store, selected a tree obscurely situated, and as is quite evident, climbed into the branches, adjusted the rope about his neck, one end to a stout limb, and then walked outward on a small limb beneath till it-broke, and launched him beyond "Earth's life!"

Written partly with ink and finished with a pencil, and affording a clue to the proximate cause of the act, Mr. Mosher left the following enclosed in a sealed envelope, superscribed

The Letter.

Mysterious are thy ways, O God!

Why do I take my own life? will be the question of the masses. I will answer. My race is run. I have no more to do. I have not fought what would be called the good fight, but I have done the best I could. My thoughts were once pure and holy, but alas they are changed! I have drunken to the dregs the spirit of the world. My thoughts have been evil and my desires unholy. Kind ancels once havered ground my state of gels once hovered around me, and requested of me perfect Godliness.

O now, as true as there is a God, I led that O now, as true as there is a God, I led that life awhile. I had no unholy thoughts. What was I then called? (A Spiritualist!) Now what has changed me? Answer—I was unwilling to do the bidding of angels.

Then let me say one word to those who are called. Appear a perfect pattern of goodness to the world; for that call is from holy angels. Shrink not from your duty for if you do

Shrink not from your duty, for, if you do, misery must be your portion.

Kind angels have come back to me, again to bid me leave Earth's life; for I am but a stumbling block in the great cause of Spiritualism. So I am going; they bid me come! I dare not shrink from their requirements. I have no fears but all will be well. Eterni-

ty will satisfy all my mourning friends. So be of good cheer!

To MY WIFE, HULDAH.—To you I have a few words to say. Your kindness, your affection, and your devotedness to me, to make me happy, is more than I could pay you in Earth's life. We shall soon meet to part no more and I will pay you for all your devotedness to me. So be of good cheer!

To DAVID:-I want you to settle all my business, pay all my debts to the last farthing, and in closing up the business, secure to Huldah the house and lot.

Signed, GILES MOSHER.

[On the margin was written the following request:]

Huldah, please correct mistakes.

The following is the verdict of the jury, summoned to determine the cause of the suicide according to law:

The Verdict.

An Inquisition taken at Scipio, in said county, on the 19th day of June, before me, D. W. Finch, one of the Justices of the Peace for said county, upon the view of the body of Giles Mosher there lying dead; by the oath of the jurors whose names are hereunto subscribed, who being sworn to inquire in behalf of the people of the State when, in what manner and by what means the said Giles Mosher came to his death, upon their oaths do say that he came to his death by hanging himself with a rope, on a limb of a tree near the Spring-house, near the village of Mosherville, in the township of Scipio, in said county of Hillsdale, on the 19th day of June, and that said act was performed in a state of high mental excitability from impressions that angels had imperatively called for him, and that he must obey.

In testimony whereof the said Justice of the Peace and the jurors of this inquest have hereunto set their hands the day and year afore-

D. W. FINCH, J. P. JURORS;-Ira Tripp, L. E. Worden, H. Case, S. E. Smith, J. Heath, Wm. Carr, Jas. Sturges, W. L. Smith.

Mr. Mosher was buried yesterday afternoon, the exercises attended by a large concourse of friends, who deeply sympathize with the large circle of relations plunged into grief too deep to be described, at this untimely and sad death of one so much respected and beloved.

Mosherville Mich.

Sewing Machine Needles by Mail.

On receipt of seventy cents we will send by mail, and prepay postage, one dozen of the Howe Machine Needles (very best). These needles are used by various other kinds of machines. In writing state the numbers wanted. Those most commonly used, are No. 0 and No. 1. Such we have.

Address Religio-Philosophical Publishing House, Corner Fifth Avenue and Adams street, Chicago.

Ants und Friences.

SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address Lock Box 330, Mobile, Alabama.

A Walk and Talk with Spirit Friends.

PREFATORY.

A few explanative words may not prove amiss to the curious reader who contemplates these sphere-driftings upon the dreamland reefs of memory. Depressed by long sickness, the writer has often found solace attending sequent sadness in the beautiful visions of conscious sleep wherein he has observed all within the purveys of inspired meditation here

reported of the hoped-for beyond.

During his dream sojourn "over the river," he saw and communed with spirit friends as certain as he ever saw and communed with kind-red friends in the saw and communed with kindred friends in their earth form. Living thus in a reverie that almost cherished its hopeless broodings over the rayless gloom of recurrent memories; his afflictions seemed the passive-ness of mental lassitude rather than bodily pain. Conditioned thus receptively, he often passed into trance slumbers, wherein he communed with the Spirit Bloom of Spring "air" and others from whence comes this walk and talk with spirit friends.

With due defference to all unbelief, the writer knows and reports from the life side of writer knows and reports from the fire side of sleep, whence comes our sweetest, purest and most self-ennobling dreams. While bodily reposing through the silent watches of the night—the intervening veil being withdrawn—the spirit rising from its reposing tenement of clay, walks the upward hills of Time, lingering and communing here and there with spirit friends amid the soul-howers and everspirit friends amid the soul-bowers and ever-blooming vales of empyrean space—

All thought nature bears, A soul-sense commune
And from blending spheres,
Comes all sense attune;
And though strange it seems, Yet tis true as strange All thought-blending dreams Are soul-sphere exchange—

A WALK AND TALK WITH SPIRIT FRIENDS. Strangest of all scenes are earth-life's alloys, Shadelets and sunsheens of sorrows and joys, I've watched life's stream course, its windings admired, From outlet to source, and childlike inquired, "Tell me, sweet streamlet, murm'ring at my

feet, Com'st thou as dreamlet my spirit to greet,-Whispering in turn; kissing as you pass, Germ, pebble and fern, in fragrant morass, Feeding all forms, born throughout the night,

Till with joyous morn, you take your day flight-Have ye not sadness, nor cares of your own?
Are ye all gladness, where shade never shown?
Say as you pass on, from whence your form

And when it is gone, say whither it goes? You come, serve and pass, and yet in your

As sunbeams thro' space, retain your life force. Is all-changing life measured entity? Of conflict and strife by passing decree?

Oh! why do we sigh o'er lost loves of youth? Alas! can they die in spirit and truth?
Why this o'erflowing of living sorrow?
Is there no knowing of the to-morrow?
Our youth's choice treasures, and dreamings are changed

And its past pleasures are seeming estranged, While I, sad and lone, but dreamed of despair, Beside me stood one, the Bloom of Spring Air, Whisp'ring I'm here from bright spheres

I bring you good cheer from those you most

I bear unto you all Promise can say; We join to renew your hopes by the way— Through us your desires and feelings refined, May speak as through lyres to all spirit mind.

Progress is the steep of conflict and strife, 'Inertia's" the sleep of all dormant life-We come to show you, soils, seasons and space, Whence all springs anew into spirit embrace. Show you thought centers, round which sorrow clings
'Till by-gone Winters bring prospective

Let Reason inspire Impulse in her flight, And give each desire the soul-sense of right. A conscious soul-sense o'er all the within, One guiding us hence by all that has been— Go let not your care, as freezing winds sweep, As blighting despair, o'er heart-waters deep. Leave the chance shiftings amid which you

ride, And the chance driftings around you "entide," Think not though engloomed by the course you've run-You are sorrow-doomed and cared for by

none; This gloom and dismay that renders you sad, May yet clear away and render you glad. Pure love never fails, but is called amain, To retread the trails of desire again. When humble, earnest, and hopefully true, The pure and honest, will commune with you, Relieve you of fears and grosser alloys, And turn your soul cares to self-attuned joys And teach you nought's wrong where all that

Lives in the soul stream of Infinitude."

As thus she spoke, a spirit bright Wreathed in soul-hues of spectrum light, Appeared. She said, he comes this way; Let's hear and heed what he may say-Saluting us with orient bow, We seemed almost entranced somehow

"Good morn," said he, "my spirit Page,"
"Good morn," said she, "good father sage—
This is my friend here in a dream,
Please speak with him as best may seem."
"He," said the sage, "oft climbs this steep
Through the trance light of magnet sleep"—
The addiality in each greature. Like and dislike in each creature, Is all ruled by magnet nature.

As blending world's thought-regions span, Vast realms of sense 'tween God and man. So time spans all entity, Unity in diversity!

'Tis plain earth's sweep of modern thought, Inspired at times, hath often caught, Bright soul-lit sheens from spirit skies, As diamond speaks from mystic eyes; 'Spirituelle' of all that's drawn, Or courses of all that's past and gone, 'Spirituelle' of each state and clime, Sublimations of the sublime.

Thought revolutions now "enroute," Shall turn all nations inside out; And cast in fires of free debate, Self's money-mongering Church and State. Self-righteousness, Earth's harlot queen, Intolerant most of all that's been, In turn shall cringe beneath the frown That scowled her wayward sister down, And rot of chronic sores within, Worse than her fallen sister's sin.

Hath none condemned, said one of yore, Nor do I, go and sin no more. Self-righteousness shall feel her shame And more than want of home and name-Hypocrites shall die by the stone They cast at crimes less than their own. The changing wind said to the leaf Your fickleness, beyond belief, Tour neckleness, beyond better,
Is equal to the turning Fane,
That turns, and turns, and turns again!
'For shame!' replies the leaf, 'you know,
'Tis you that turns me to and fro,
'Tis your own fault to which you're blind
You so quick in others find.

Self knowledge, that is true and meek, Dries tears from pallid sorrow's cheek, Yet true wisdom is the meekest, First forgiving all the weakest. Both, soothing all, with greetings warm, While teaching all mankind reform, And bravely daring opinions frown, While striking social error down;
Life's sweetest thoughts and ties should be
The spirit links of sympathy,
Marking well the gone before
As surf-tides mark the ocean's shore.

Behold those birds of armor'd crest, Flitting across the dappled west; List to those sounding matin bells, Vibrating o'er the ocean swells,
Behold the myrtle, orange, lime,
In all their bloom of tropic clime—
Behold those plains, far off below,
Mid mountains capped in clouds and snow, Behold those worlds from centers thrown By thought force from the great unknown,-All rolling through the realms of space, Each in their proper sphere and place. But let Spring Bloom proceed to state, What she's observed, and learned of late."

"I crossed," said she, "Death's shrouded stream, As in a sweet angelic dream-New soul-life seemed anon to spring,

Through each self-sustaining thing.' Being conducted by my guide, We passed down thence thro' selfish pride, And downward still, until we came, To realms of passion all aflame, Where a leader was speaking loud; Of morals to an obtuse crowd

'Sistren,' said he, 'less sing dis song, And sing out on de main pints strong— And to make it sound de greater, Less sing it to de shouting metre-Less sing it to de shouting metre—
Sister Highstrikes, please raise de hime,
Old brudder "Bones," please keep de time,
High Hebben's gates are all unbarred,
Walk in "gemmen," jess pass de guard—
Dis am Mount Hilltop—up higher,
Am Farder Ham—Jack Mariah,—
Shout hail-calujah by "God's grace"
De colored am de coming race,
Shout hail-calujah banny land Shout hail-calujah happy land, Pile in de chorus, sistrens grand. These words were read and sung aloud, By this perverse insensate crowd, While many panting 'sistren' fell, Amid this senseless, deafening yell— Yet when the 'sistren' had come to, The speaker his "bandanna" drew, Blowed his nose, and went on to say 'Bress God! dis am a happy day,

On earf, I used to preach de text, From de good Bible circumflexed, Bout whar, no whar, and nothin was gone, Way long time fore de earf was known Bout whar time was, fore time begun, When oceans in de spring branch run-Bout darkness, and de sunny height, Whar de moon used to roost at night, Bout when, de debbil got so drunk, He rolled out from his heab'nly bunk, And fell down in de brimstone deep, And waked his wife up from her sleep, Who called de Lord out to de gate, And went on all de facts to state. Says she, "Your son got drunk and fell, From out de skies, down into hell." De Lord, he looked a little sad,
And said de circumstance was bad.
"Good Lord," said she, "don't stand in doubt
Please send a flood and put hell out." De Lord took her at her word, And Time and Tide togedder stirred-Put hell most out and to do good, He planted Eden where Hell stood, But nowhar and nothin was so thick, It made de debbil spewing sick— De heat and cold, de wet and dry Made brimstone, steam and embers fly; Den de earf in de air was whirled, Dats how come de rollin world-Outside ob which, all round de verge, Rolls all de oceans wid a surge.

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CHICAGO SATURDAY, JANUARY 18, 1873.

Stop It

S. S. JONES, DEAR SIR:-Your paper has been sent to this association for some time, but I do not know by whose solicitation. I shall esteem it a favor, if you would "discontinue" sending it to us. We "can not serve tinue" sending it to us. We "can not serve God and Mammon," and as "the Devil is going about like a roaring lion seeking whom he may devour," it is going a little too far to invite him into our midst. Trusting you and your readers, and sympathizers may be more successful in the future in your "Search after God," and that you will find hope in his mercy through the atonement of Jesus, I remain yours. Thos. L. Scott,

I remain yours, Thos. L. General Sec. N. O. Y. M. C. A.

The Young Men's Christian Association is undoubtedly afraid of the influence which the articles of the Journal will exercise on those who carefully peruse them. We are glad to be informed that the delectable Christians of the saintly city of New Orleans, can not serve God and Mammon at the same time. As to who is God and who is the Devil, the writer does not inform us, although he gives a vivid and characteristic account of the latter-says he is going around like a "roaring lion seeking whom he may devour." We have heard no rumors of this noisy antagonist of God being in Chicago-in fact we are certain that if he should venture to this Godly city, he would be kindly cared for, and, under the tender manipulations of our city authorities, would be reorganized and made a suitable candidate for the City Council. If found impossible to reorganize him and put his morals on a good substantial basis, founded on the ten commandments, we would sell him to Barnum who would exhibit him in a cage-everybody would rush to see his foot and hear his "roar-

We advise the Young Men's Christian Association of New Orleans to worship the Devil instead of the Orthodox God, for he is the more respectable of the two-has a certificate of good moral character and a truthful tongue from that eminent Lawgiver Moses,-in fact he was never known to tell falsehoods, while the former sent forth lying spirits, and in some respects is a most unmitigated liar. He repents -the Devil never does any thing mean enough

Believing our paper to be in cahoots with Satan, the Young Men's Christian Association should have organized a prayer meeting and sent heavenward petitions to have God change the Religio-Philosophical Journal into a consistent Orthodox sheet. Evidently the Secretary was somewhat angry when he wrote. He should imitate the clergymen of Indianapolis, who while preaching his sermon one Sunday evening, perceived a young man and a young woman under the gallery in the act of kissing each other behind a hymn-book. He did not fly into an unseemly rage, and call upon the sexton to rush up the aisle and disband the rioters. No! He remained calm. He sent the radiance of his mild blue eye right at them, and his lips quivered producing in his words a strain as sweet as the expiring notes of the Æolian Harp, and when the young man kissed her the fiftieth time he merely broke his sermon short off in the middle of "thirdly," and offered a fervent prayer in behalf of the "young man in the pink necktie, and the maiden in the blue bonnet and gray shawl, who were acting out nature by kissing one another in pew No. 68." This minister did not arouse his anger, and tell them to "discontinue" coming to church, the same as this conscientious Christian did to our paper. He prayed for God to deluge them with his holy spirit until that fire in their nature was quenched that induced them to act out nature under the cover of the sacred hymn book.

If kissing behind a hymn book in God's holy sanctuary calls forth one fervent prayer, what number of prayers would be required if the same delectable sweetness should be extracted behind the Boston Investigator, or RELIGIO-PHIL-OSOPHICAL JOURNAL?

But, then, it might prove dangerous to some one for such an 'Association as that at New Orleans to engage in prayer-for oftimes it becomes ludicrous. Take, for example, the case of the elder who was invited to pray on the

day after a battle, and who said: "O, Lord! I never see such a day as it was yesterday, and I don't believe you ever did!". Or take the case of the minister giving praise at harvest time. "We thank Thee, O Lord! for thy great bounty," said he. "We thank Thee for the fine weather; we thank Thee for the bountiful harvest, and that Thou hast enabled us to gather in the wheat throughout all this district with the exception of Farmer Mills' little three-cornered patch down in the hollow, not worth mentioning." Dean Ramsey-if we remember rightly tells a yet better story of the same kind. A Highland minister having been requested by his flock to pray for better weather, and being at the same time warned to be cautious in presenting his petition, because the last time he had prayed for better weather it had become worse, thus expressed himself: "An' noo, Lord, I hae a petition to present, but I maun be unco' wary e' the wordin' o't. Ye ken, Lord, the kittle state the craps are in. Just send us a soughin', southern, dreein' breeze as 'll save the strae, an' winna harm the heed-for if ye send a tearin', reevin', thunderin' storm, as ye did the last time I prayed for gude weather, ye'll play the very mischief wi' the aits, and fairly spoil 'a."

THE YUCA DEVIL.

The Story of a Very Bad Indian.

The Overland Monthly, one of the most sprightly magazines, gives an account of an Indian who lived on the reservation in California, who was generally known by the soubriquet of the "Yuka Devil." He committed all the seven deadly sins and a good many more, if not every day of his life, at least as often as he could.

One day he worked off a considerable way from the reserve, accompanied by two of his tribal brethren, and they fell upon and wantonly murdered three squaws, without any known provocation whatever. They were pursued by a detachment of the garrison, overtaken, captured, carried back manacled hand and foot, and consigned to the guardhouse. In some inexplicable manner the devil contrived to break his fetters asunder, and then he tied them on again with twine, in such a fashion that, when the turnkey came along on a tour of inspection, he perceived nothing amiss.

Being taking out for some purpose or other soon afterward, he seized the opportunity to wrench off his manacles and escape. But he was speedily overtaken again and brought down with a bullet, which wounded him slightly, taken back to the court-house, heavily ironed, and cast into a dungeon. Here he feigned death. For four days he never swallowed a crumb of nourishment, tasted no water, breathed no breath that could be discovered, and lay with every muscle relaxed like a corpse. To all human perception he was dead, except that his body did not become rigid or cold.

At last a vessel of water was placed on a table near by; information of that fact was casually imparted to him in his native speech; all the attendants withdrew, the dungeon relapsed into silence, and he was secretly watched.

After a long time, when profound stillness prevailed, and when the watchman had begun to believe he was in a trance at least, he cautiously lifted up his head, gazed stealthily all round him, scrutinizing every cranny and crevice of light, then softly crawled on all fours to the table, taking care not to clank his chains the while, took down the pitcher, and

drank deep and long. They rushed in upon him, but upon the instant-so fatuous was the obstinacy of the savage-he dropped as if he had been shot, and again simulated death. But he was now informed that his play was quite too shallow for any further purposes, and as soon as the gallows could be put in order, the executioners entered and plainly told him that the preparations were fully completed for his taking

He made no sign. Then, half dragging, half carrying the miserable wretch, they conducted him forth to the scaffold. All limp and flaccid and nerveless, as he is, lifted him upon the platform; but still makes not the least motion, and exhibits no conciousness of all these stern and grim preparations.

He is supported in an upright position between two soldiers, hanging a lifeless burden on their shoulders; his head is lifted up from his breast, where it droops in heavy helplessness; the new-bought rope, cold, and hard, and prickly, is coiled about his neck, and the huge knot properly adjusted at the side; the merciful cap, which shuts off these heart-sickening preparations from the eye of the faint and shuddering criminal, is dispensed with, and everything is in perfect readiness.

The solemn stillness befitting the awful spectacle about to be enacted falls upon the few spectators; the fatal signal is given; the drop swiftly decends; the supporting soldiers sink with it as if about to vanish into the earth and hide their eyes from the tragedy; with a dead, dull thud the tightening rope wrenches the poor savage from their upbearing shoulders into pitiless midair; and the Yuka Devil, hanging there without a twitch or shiver, quickly passes from simulated to unequivocal death.

A Foolish Philanthropist.

One Rev. E. Cowley is begging contributions in London for the poor children of New York. He tells the Londoners that there are "70,000 pauper children and youth destitute of home and all Christian influences in New York, and he asks the assistance of all good people in founding a 'children's fold,' where these homeless beings can be cared for." He also declares that the cause of there being so

large a number of indigent youngsters in the American metropolis is the insane desire that has seized its people to found churches and schools in the Western States. We are prepared to believe almost anything of New Yorkers, but really this is too much. The Rev. Ezekiel Cowley must be a diabolical hypocrite, a first-class rascal and an ass of huge dimensions, whose brayings must cause a doleful melody to undulate in the air of the British provinces. It would be well to have the old fellow exhibited as an impostor and first-class liar, representing the clerical scoundrels of the United States! He is a representative man among a class of insane bigots, who desire to become notorious through some visionary scheme to better the world. The idea of his going to London to solicit assistance for the poor in New York, when the paupers in the former city are too numerous for the benevolent societies and municipal authorities to properly care for, is too absurd to mention! If the clerical alms solicitor is as regardless of the use of money as he is in his statements of facts, not one cent that he collects will be used for benevolent purposes.

Strange Incident.

The Virden (Ill.) News gives an account of a strange indident that happened lately. It appears that there was a Baptist meeting on Horse Creek, a few miles east of Virden, and the minister and his wife remained Friday night at the residence of one of the brethren, (whose name unfortunately we are unable to learn), occupying a room on the first floor, while the host and hostess slept up stairs. Early Saturday morning the minister and his wife were aroused by hearing the lady of the house come down stairs, and saw her pass through the room. They at once got up and dressed; but, in repairing to the family room were surprised at not seeing the lady. After sitting awhile, waiting for her appearance, they were still further surprised by hearing her come down the stairs and at once come into the room. They asked her how long she had been up. She replied that she had just arisen. They asked her if she had not been down stairs before, that morning. She answered positively in the negative. The minister then told her what he had seen, when she became frightened, and declared that "something was going to happen," her husband, who had joined them taking the same view of the case. But to hasten: After breakfast, against the advice of his wife the man hitched up his team to go to a neighbor's for the purpose of making some cider. On the way he got out, opened a gate and attempted to drive through, walking by the side of the wagon. When in the gateway the horses shied at something and he was jammed against the post, his leg badly crushed, and his body badly bruised. He was found and taken home. He refused all medical assistance, saying that his time had come, and that he was going to die. He lingered in great agony until Monday morning when death kindly came to his relief.

A Ghost on the Pan Handle Route.

For some time past the engineers and firemen of the night train on the Pan Handle route have been startled by the unaccountable ringing of the engine bell, just as the locomotive enters a belt of woods between the stations of Dunreith and Strawns. For over a week, as soon as these woods are reached, the bell of the engine commences a violent ringing, although the bell rope is not touched by any one on the train. Some nights since as the bell commenced its usual ringing, engineer John Whitsit, of one of the freight trains, peered out into the darkness, and distinctly discovered, as he positively asserts, the form of a gigantic man, some six or seven feet high, standing on the foot board, near the bell. The appearance of the man had a peculiar effect on the engineer, not exactly inspiring fear, but a chilly, undefined awe. The ghostly visitor soon vanished into thin air, much to the amusement of the engineer and fireman.

Since that occurrence, brakeman Abner Blew, of the same train, entered the caboose car and saw a large, well-dressed man sitting in a corner. He passed to the top of the car, and meeting the conductor asked him if the stranger was a friend of his. The conductor's reply was that there was no one on the train, as he had observed carefully that no passengers got aboard at any station. The brakeman laughingly remarked that it must be "this ghost," and went into the caboose again, when the mysterbus stranger had disappeared. These statements were made in all truth and solemness by reliable men, to a reporter of the Sentinel, and wha may be the cause of these singular phenomena remains a mystery. Railroad men, above all others, are not easily frightened, but the continued recurrence of this spiritual bell ringing causes a lively commotion among them. Without vouching for the truth of the statements made, any more than to speak for the entire reliability of the persons giving them, the Sentinel presents the mystery to its reiders for a solution.

Why Not.

"A remarkabe occurrence," says an exchange, "of Proestant prayers to dead saints has recently transpired. The Methodist Home Journal, in its account of the proceedings of the late national camp-meeting, near Saratoga, N. Y., says it was a season of great interest; the congregation sang with great fervor a familiar hymn, while Rev. J. S. Inskip, with both hands raised, invoked the spirits of Wesley, Fletcher and all the redeemed in heaven, to help them accept the truth in all its length and breadth. Imarvel at this distinguished man, said to bea leader of the modern-day

old papal saint praying. I wonder if he never thought of a rich man praying to Father Abraham. Said prayer was unavailing; much more the one; offered by this enthusiastic

In commenting on the above somewhat astounding information a writer in the Advent Christian Times says,-"So writes a distinguished minister of the "Winebrenarian" denomination. He is astonished and alarmed at the prayer of Mr. Inskip being addressed to Wesley, Fletcher, etc. But why not pray to these eminent inhabitants of the Spirit World, if the claim be true that they are guardian spirits 'hovering over' and guiding mortals. There is certainly no inconsistency in a weary and bewildered traveler asking help and seeking information of his guides."

Indeed, it is far more consistent for a person to pray to his spirit guides for assistance than to the mythical God that originated in the plastic brain of Moses. As the spirit advances, God recedes, and it will find throughout all eternity that there is no limit to the power of mind over matter.

Strange Presentiments.

A paper published in England, gives an account of a strange presentiment experienced by a miner, Samuel Finley, who was killed in a pit. As deceased was "setting a tree," a quantity of rock fell from the roof of a pit, and fractured his skull. The jury returned a verdict of 'Accidental death.' In the course of the evidence it was stated that, during the night preceding the accident, deceased awoke his wife and told her he felt a ton weight of rock upon his head. She endeavored to persuade him that it was headache, but he was quite free from that complaint. He said he could not sleep, and requested his wife to place their only child beside him. In the morning he appeared very reluctant to go to work, and on his wife reminding him that he would be late if he did not make haste, he went to the bedside where the child lay, and said, "Let me have my last kiss." But strange though this may appear, it is by no means the most singular incident connected with this melancholy affair. It appears that deceased has a cousin-also a miner-between whom and deceased there had always existed a more than ordinary friendship, and that this cousin, who had been on the night shift in a neighbouring pit, was returning home, and just about the moment the accident occurred he saw the deceased standing before him in the highway. So struck was he with this occurrence, that he hastened toward deceased's house, there to receive the melancholy confirmation of the doubts raised in his mind by the apparition he had seen. In this locality miners have had presentiments of their fate. Not very long ago a miner who resided at Blowich went to his work, but when about half-way to the pit, which was about a mile and a-half or two miles from home, he had a presentiment that he would that morning be killed. He returned home, and requested his wife to assemble the children, and when this was done he read a chapter in the Bible, and then engaged in prayer. He then took farewell of his wife and children, and having done so went to his work, but had not been at work many minutes when he was killed on the spot by a fall of rock. The above facts come out on evidence at the inquest which was held upon the

Gambling for God's Sake.

SECTION 1. Be it ordained by the City Council of the city of Bloomington, Ill., That no person or persons shall hereafter within the city limits sell any lottery or gift enterprise ticket or tickets of any kind whatever, nor any prize package or pakages containing or purporting to contain a prize or prizes of any kind whatever, nor sell or give in a drawing, a chance or pretended chance for the purchaser or receiver to draw a prize of any kind whatever, provided nothing in this ordinance shall pre-vent any society or organization using an election or other means to raise money for educational, charitable or religious purposes.

In reviewing the above hideous enactment, the Bloomington Leader declares that "It may be all right and proper, but to a man up a tree, it is a puzzling question how a church or a charitable lottery is essentially any better than any other kind of a lottery. But the moral aspects of this question we leave to the preachers. We simply wish to know if the saints are to be permitted to gamble for religious purposes, when are the sinners to be prohibited from doing the same thing, for their own purposes? And it really seems to us that if the church claims an exemption from the penalties of the law for their grab bags and other religious grabs, for getting the people's money, that the church ought to be a little more lenient in its treatment of those whose moral senses are not fine enough to distinguish the difference between games of chance for religious purposes and purposes that are not religious." Of course, all gambling for religous purposes is strictly legitimate! God sent forth lying spirits once, and since then he has been so affected by the deceits they practiced, that he is still ailing, and can not recover therefrom. He was not aware of the extent of the mischief they would do. His devotees not only consider it proper to lie in order to promote his cause, but will engage in other kinds of disreputable business, such as lotteries, gambling, side-shows, etc.

Two Meals a Day.

The Oneida Community, in New York State, has set one example to the American people. They have abandoned the custom of three meals a day, and find it both convenient and comfortable to take the necessary food at two sittings. It is a curious result of the month's sanctification theory, to join hands with the | weight of the Community has been increased, | sults. trial of the new custom that the average

instead of bringing about any lean and hungry look. This would almost confirm the common belief that many people eat so much that it keeps them poor to carry it around. Saving of time and better digestion are also among the results of the new regime. The custom could be imitated to advantage outside of the Oneida Community. One excellent feature of its general adoption would be some regularity in meal hours, which are now so various in this country that it is impossible to know when to call on people at their houses without finding them at their breakfast, lunch, dinner, tea, supper, or some other meal.

The Tendency.

Jay Cooke proposed to aid in building a Baptist church on condition that when the building was completed he would be permitted to partake with the brethren at their communion table. The offer was declined.

At Charleston, Western Virginia, an injunction has been granted to prevent the building of a colored Baptist Church, for the reason that their mode of worship is boisterious, loud and extravagant, and would be a disturbance to the neighborhood.

In the Massachusetts' Supreme Court, recently, an appeal was heard in a suit brought by a lady against a horse-car company to recover damages for an injury received while riding in the defendant's cars. The company pleaded that the plaintiff was traveling on Sunday, which is illegal according to the State law, and they were, therefore, not liable for damage. The court held, however, that the plaintiff, who was returning from a Spiritualist meeting, was engaged in a legitimate purpose, and decided in her favor.

Banner of Light Fund.

CORRECTED STATEMENT of money received at this office for William White & Co.

C. W. Terpennig, Derian, Illinois, for subscription,.....\$1,50. Mary A. Cuppy, Fontenelle, Neb.....3,00. John Hollingworth, Woodland, Cal.....3,00. Mrs. C. A. Butterfield, Marsailles, Ill., 3,00. J. A. Millard, Chicago, Illinois......5,00, Thomas Hilton, "" "3,00.
James Ellis, " " "5,00. Mahala J. Lindsay, Shelbyville, Ind.

Donation......5,00. George Hendee, Royal Centre, Ind. to be

placed to his credit subject to call...3,00. Thomas Hilton, Chicago, (donation)....5,00. David Hoyle, " (subscription)..3,00. Wm. A. Fox, Sioux City, Iowa.........1,00.

Total \$40,50.

Our friends who may call at this office, may find it more convenient to leave their donations with us to be forwarded. Those writing especially for that purpose, can send to Wm. White & Co., Publishers, Banner of Light, No. 14 Hanover street, Boston. Now is the time and the acceptable time.

"I Would Not."

"I would not" said the distinguished Brainard, give much for your religion unless it can be seen. A light-house sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine on your religion." Nor would we give much for that Spiritualism in an individual that would permit him to pursue a wicked licentious life, while loving spirit friends are gazing upon him-rest assured that such a Spiritualist has a low depraved organism, and is as much to be pitied as those in the churches that lead a debased life.

Prof. Streight, the Spirit Artist.

Prof. Streight will, during the next three months, receive orders for painting portraits from photographs, ambrotypes and old daguerreotypes, guaranteeing at least two beautifully executed spirit likenesses of dear spirit friends on the same canvas. Price \$75.

These paintings are beautiful specimens of art. Now is the time for our friends to avail themselves of these cheap rates; they will not continue more than three months. One of these fine paintings once obtained would be prized by the owner above all price. Specimens can be seen in his art gallery, corner of Adams street and 5th Avenue, Chicago, Ill.

MRS. R. L. MOORE, late of St. Louis, has located in Lawrence, Kansas, where she will continue to answer letters containing a lock of hair, and will also give clairvoyant examinations, communications and tests. Mrs. Moore has long been one of our most reliable

Dr. J. P. Jones, Magnetic healer, gave us a call last week. He formerly resided in Davenport, Iowa, where on two occasions he lost nearly all his property by fire, and finally concluded to obey the behests of his guides, and enter the field as a healer. He now resides in Atchison, Kansas, where his success has been truly wonderful.

K. GRAVES, of Richmond, Indiana, is about to enter the field in Ohio as a Missionary, and desires to hear from all parts of the State at once. He desires to hear from every locality where there is a single Spiritualist, or where it is possible to get up a meeting for a lecture. The great grand truth—the glorious truths of Spiritualism with all the important themes and collateral questions that have grown out of Spiritualism, will be the topics presented in the lectures, including the recognition of the Orthordox God in the Constitution of the United States. Let no Spiritualist in the State neglect to have his society, town or neighorhood reported to Mr. Graves without delay. He has had considerable experience in missionary labor and guarantees satisfactory re(Continued from First Page.)

verify their statement she changed her seat to face the window; and by and by the face appeared—the Jack Frost upon the window pane. Not doubting that it was really a boy, she took her "ruler"—the emblem of her authority—and made for the entry, and there she found him standing quietly in the corner—one of the prettiest faces she had ever seen, with a sweet smile on his beautiful lips, and needing a kiss more than a blow. His body, dressed in past white alther here there has been the sweet smile on his beautiful lips, and needing a kiss more than a blow. His body, dressed in past white alther here there has been the sweet smile on the sweet smile of the dressed in neat white clothes, bore the appearance of one just passed his first decade of years. His hair was almost white—a little tow-head; his face was as pale as death, and his eyes a sweet blue. His face was older than his years and he had the appearance of wisdom beyond his age. She advanced and then he dodged to the attic stairs. She fol-lowed—is now near enuogh to take hold of him—reaches for him, but he is not there. He seemed to sink through the stair, and where she would grasp his person her hand struck

the solid wood. He was gone.

Now we have a veritable ghost—what is to be done? The police thought they could capture him. They arrested a lad as the author of all this great composition—motion thor of all this great commotion-motionotion, the town through; and he had his choice school. It was not only the old witchcraft, but the old test "Throw her into the river," said they of olden times, "and we shall find out whether or not she be a witch." If she is innocent, she will drown; if she swims, we'll hang her." The boy partially confessed; but he was not punished, because the teacher and all the pupils and his parents knew that he was not the strange boy that looked in set. he was not the strange boy that looked in at the window; and the face continued to re-appear when he was away.

Next a carpenter was sent to nail up the passage to the attic, but if "love laughs at locks" much more do ghosts. The little towhead even made more noise than before. He turned the attic into a carpenter's shop, where the total carried and pounded and rejied; and as he too, sawed and pounded and nailed; and as if to demonstrate the futility of human force to shut him out, he put his head down through the ventilator and took a survey of the school. Some of the scholars have been frightened, and one day one of them fainted; but few of them are excited about it. The teacher has spoken to him; and he only laughed from his happy face. The children look at him, whom not one of them ever saw before, and he returns their glances with love in his soft mild eyes; but as yet he has not told us who he is, whence he came, or what his mission. If he would only do something, if it were no more than build the fire in the morning or sweep the aisles, he would prove his usefulness; but at present the attic door is barred, the window is curtained, and public notice given—"no visitors admitted," while he only dances about more a thing of beauty than use. This comes nearest to a real ghost—a day-light ghost—of anything we have had in this city for years.

A Remarkable Dream.

BY JOHN WILCOX. "

During the year 1849, while recovering from a protracted illness caused by bilious intermittent fever, I had a remarkable dream, the remembrance of which sends, even now, a thrill of indescribable joyous anticipation through the soul, lighting up as with the touch of inspiration its inmost sanctuary, dispelling all doubts of immortality.

THE DREAM.

Sick and forlorn, I descended into the low valley of the cold mystic river, denominated Death, where the intervening shadows closing over me like a pall, all was dark and silent as the grave. A period of unconscious slumber ensued, from which on awakening to another state, I found myself an individualized spirit, standing in the room near the bed on which lay my inanimate physical body—a corpse. Not another spirit in or out of the form seemed to be near, leaving me to my own reflections while gazing upon the ruins of my late tabernacle, when, lo! as sudden as the lightning's flash, two spirits (as of young men) with radiant countenances and shining garments, stood before me, and with smiling benignity beckoned me to follow them.

Taking leave of the tenement that had so

well and faithfully served me during my so-journ in earth-life, I 'followed my guides and feared no danger." Journeying upward, earth with its late anchortments, recorded nchantment dim etherial distance, until it altogether disappeared, when new and transcendently beautiful scenes and entities began to unfold to my delighted view. Those sublimities became more and more Paradistical as we ascended from sphere to sphere, until we had reached the fourth, where, star-gemmed and rainbow-arched, with glittering spires and waving palms, a city magnificently grand burst in heavenly splendor on my enrap-tured gaze—simultaneous with which, I was filled with transports of ineffable joy—with shouts of "victory over death, hell and the grave!" I was about to enter in and be forever with the blessed immortals, when lo! a band of angels, radiant with glory, came forth to meet and greet me as a wanderer from earth, and inform me that I was not dead, but dreaming; that I could not yet be admitted as an inhabitant of the spheres—to the abode of angels in the "Beautiful Summer-land;" but must return to my mortal habitation in the world of effects, where there was yet a work for me to perform, after which, I should be transported to scenes elysian,

"Where beauty and blossoms never fade, And fields are eternally fair "-

where friends and loved ones meet on "the beautiful shore," and never, never part again; but together dwell in cities and palaces "not made with hands, eternal in the Heavens."

Oh! the disappointment, the indescribable anguish that filled my soul with sorrow—the

thought that I must return to earth, to again mingle with its strifes, participate in its conflicts, and partake of its cares and disappointments! But my angel guides beckoning me to follow them, I resignedly obeyed. Passing through the same scenes as before, I entered the room in which lay my corpse, looking as when I took my leave at departure. Weeping from disappointed sorrow, and drinning with from disappointed sorrow, and dripping with cold perspiration, with a shudder and startling effort, as from a night-mare, I awoke to realize that all had been a dream; the strangest part of which since then, has been its periodical recurrence every four years-to wit, in 1853, 1857, 1861, 1865, and 1869, and always identical with the first so far as allowed to dream, for after passing through the death scene, beholding the corpse, seeing and starting heaven-ward with the same angel escort, the soul in anticipation, remembering the former dream as such, and believing the present real, becomes so inexpressibly happy that by involuntary outbursts of "Glory! Glory!! Glory!!" it awakens the supposed dead body, and all that happen to be near.

This periodical dreaming will doubtless continue till the form of the dreamer shall "sleep the sleep that knows no waking"—when the ideal shall become real and the dreams a bless-

ed reality. Eddyville, Iowa, Dec. 1872. J. L. Potter's Report.

Bro. Jones-The old year 1872 has closed its labors among us and gone to its long home—not so with many an editor, spiritual lecturer, and medium. 1873 comes to us with imperative demands that are not in the power of perative demands that are not in the power of man to resist. My last report for '72 is as follows: Places visited, Medford, Aurora, Blooming Prairie, Wilton, Janesville, New Ulm, Mankato and Garden City; number of lectures given, 23; number joining association 6, amount received in collections and yearly dues; \$42,00; expenses \$7,40. Thus closes the month of December. The cause is prospering all over the State. I have never had so large audiences in this part of the State as come out to hear me on this my fourth visit among them. We are reaching the best minds in the various places—the representative men and women. At New Ulm the work has been going on silently but surely. One medium has been developed since I was there in '71 that hild fair to become one of our best test mediants. bids fair to become one of our best test medi-ums. She writes with both hands at the same time, and in every conceivable manner,—backward, bottom side up, crossways etc., thus convincing the investigator that it is an intelligence outside of herself, Bros. Sibbetts and Marden are the leading minds there. At Mankato I was told that they never saw so large audiences out to hear Spiritualism expounded as greeted me this my fourth effort with them. So the good work is advancing. At Janesville we had the pleasure of having a Baptist preacher come in and make sport for the people, and a right lively time it was too. Every one was satisfied that he had got hold of the wrong end of the subject. I hope Bro. Richards will extend my New Year's greeting to Bro. Allen. Hoping to hear of his conversion to the truth as taught in Spiritualism. One of our faith, though not one of us organically, at Wilton gave me some good advice the morning I left, to wit:
"I had not better come to Wilton again,"

"Why not?"

"Because some medium had said or done omething that the Orthodox laughed at, and he thought the people were not ready for Spir-

itualism there. We had the house full at every lecture, and he claiming to be a Spiritualist, was the only fault-finder among them all: With due deference to the man, and respect for his fatherly advise, I have concluded to go to Wilton again. Happy in the work of angel guidance, doing all the good I can while here below I stay. The above is respectfully submitted to the Spiritualists of Minnesota. A Happy New Year to all!

J. L. POTTER.

Address Northfield, Rice Co., Minn.

A Rupture Cured by Spirit Power.

Mrs. A. H. Robinson, Chicago, Illinois.

—Dear Madam: Enclosed I send you a lock of our baby's hair. He is one year old, and has had a breach or rupture about three months. We have confidence that you can Please tell us how it was brought on. Find enclosed three dollars, in postoffice order.

W. L. P. ELMER. Saginaw City, Michigan, Dec. 10th, 1872.

On the twelfth of December, Mrs. Robinson under Spirit control diagnosed the cause of the rupture, and the following letter shows

MRS. A. H. ROBINSON-DEAR MADAM: We mrs. A. H. Robinson—Deak Madan: we decived your presciption, and have used it as near as possible according to direction. The rupture has not made any show the past ten days, but we do not know whether it is healed or not. We send you another lock of his hair. Please see his condition again, and if he needs fresh papers, please send them and I will pay for them.

W. L. P. ELMER. Saginaw City, Michigan, Dec. 26th, 1872.

MRS. L. H. PERKINS, an able trance speaker and test medium is lecturing and holding seances at Wellsville, Montgomery county, Missouri. Address her at that place.

New Lublications.

SCIENTIFIC and INDUSTRIAL EDUCATION, a lecture by G. B. Stebbins, at Toledo, Ohio. It contains many thoughts that are worthy of consideration.

The HERALD OF HEALTH for January is a most excellent number, containing many articles of especial interest, and which are calculated to do a great deal of good.

The Evangelist is an Orthodox Magazine published at Dunedin, New Zealand. It manifests an intensely wicked spirit toward Spiritualists, and if its editors had the power, they would suppress the freedom of speech.

HALF HOUR RECREATIONS IN POPULAR SCIENC?. No. 5 of the series has just been issued. It treats of Nebulæ, Comet, Meteoric, Showers, and the revelations of the spectroscope regarding them. This, indeed, is an interesting number, containing valuable facts in relation to the above subjects that should be in the possession of every thinking mind. Science is doing more to elevate the masses than Religion, and should be regarded as the Savior of the world. These Half-Hour Recreations in Popular Science are far more interesting and instructive than nine-tenths of the sermons delivered from orthodox pulpits.

LAKE SHORE AND MICHIGAN SOUTHERN RAIL-WAY, the Great South Shore Route. - John R. Robinson is the editor of this miniature illustrated guide between Chicago and N.Y., giving the lowest count-time table. This work is published by the above named Railway company expressly for the benefit of travelers. The managers have manifested their usual sagacity, not only in furnishing guides free to their patrons, but in selecting so able and enter-prising man to conduct its editorial depart-Of the numerous routes leading from Chicago eastward none surpass that of the Great Lake Shore and Michigan Southern Route. Passengers desiring speed and comfort will do well to secure tickets over that route.

CITY OF DES MOINES, Business Opportunity and Desirable Location, Des Moines, Iowa. Published by the Citizens Association.—This little pamphlet is written in the interest of the young and thriving capital of one of the most promising and rapid growing States in the Union, and contains information needed by all classes who are seeking a change of location whereby to increase their already comfortable fortunes or an opportunity to acquire a reasonable competence. When we state that we have thousands of readers in the State of Iowa, a goodly number of whom have the pleasure of living in the capital city, Des Moines, it is sufficient evidence that the people of that section are a wide-awake progressive class, among whom it is desirable to cast one's lot. Mr. Robert S. Junes, Des Moines, Iowa, chairman of the publishing committee, will undoubtedly take pleasure in forwarding a copy of this pamphlet to all our friends who may send him their address.

Philadelphia Pepartment

MENRY T. CHILD, M. D.

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

The Free Religious Association

Recently held a Convention in Philadelphia and we copy the following report from the Public Ledger of this city. It is a cheering sign of the times that a paper having a circulation of nearly ninety thousand, will give such a fair report as this:

The Secretary of the Association, Mr. William J. Potter, gave a brief history of the Free Religious movement in the United States. The inception of the movement took place six years ago, in the Unitarian Church. In 1866 a general effort was made for a more effective working of the churches, and a Convention was called for this purpose in New York city. The result of that meeting was the establishment of what is now known as the National Convention. It was believed by those who formed it that a broader religious plan would be reached, but when the constitution was drawn up there were those who objected to certain phrases, such for instance a general effort was made for a more objected to certain phrases, such, for instance, as "the disciples of the Lord Jesus Christ." The constitution, however, was adopted by an overwhelming vote, and from that hour many who had advocated a broader platform felt themselves excluded from the conference. The themselves excluded not be conference. The next meeting was held in Syracuse, where a vigorous effort was made to strike out the objectionable portions of the constitution, in order to expunge from it every vestige of sectarianism. The movement failed again, howtarianism. The movement failed again, how-ever, yet an amendment was adopted of no importance. Still a larger number now felt themselves excluded from the body. Those who were thus driven out at Syracuse formed the nucleus of the Free Religious Association; after this, Conferences were frequently held among a number of earnest men and women who thoroughly understood the subject and the needs of mankind for a broader and more the needs of mankind for a broader and more liberal religious association; finally in anniversary week of the spring of 1867, a public meeting was held in Horticultural Hall, in Boston, to which were invited Ralph Waldo Emerson, Dr. Furness, Rev. Mr. Frothingham, Robert Dale Owen, Lucretia Mott, and other well known thoughtful people. The hall was crowded almost to suffocation. The speakers were the Rev. Mr. Frothingham, John Weiss, Unitarian, Henry Blanchard, Universalist, Lucretia Mott, friend Oliver Johnson, Robert Dale Owen, Spiritualist, Francis E. Abbott, David A. Wasson, Thomas W. Higginson and Ralph Waldo Emerson. A plan of organiza-Ralph Waldo Emerson. A plan of organization was presented from a committee who had carefully considered the matter and prepared a constitution, This was adopted, and the Free Religious Association was there organ ized. The organization has not yet done a great deal of work; it has been feeling its way, and is to be left open to whatever results might come from its fundamental principles. The President, Rev. Mr. Frothingham, made

a few remarks calling attention to the fact that this association represents no new ideas but the old, old story of Spiritual Freedom. He compared it to the Quaker doctrine of the "Inner Light," which he said was a magnificent doctrine, and comprises everything which his association calls freedom in religion. The association is an Anti-Slavery Society, a Spirit. association is an Anti-Slavery Society, a Spiritual Emancipation Society, Sectarianism, Dogmatism, Ritualism, Ecclasiasticism—all these vast evils, which prevent men from conspiring in faith, in conscience and in action, are banished, and the society wishes to persuade all men and women in America of the enormity

of these evils.

Mr. J. S. Thompson, of New Milford, Pa.,
was the next introduced, and addressed the meeting on the development of the free re-ligious idea inside the orthodox denominations. He said that he had been educated a Scotch He said that he had been educated a Scotch Presbyterian, and was educated for a minister of that "terrible faith." He had, however, refused to enter that ministry, but had gone into the Methodist Church, because it gave to him a larger liberty, but soon found himself, with many others, far beyond the credal limits of Christian churches, and since that time he had been a preacher of Free Religion. A society had been formed in the town where he lived; they have taken all the good grain of the other religions and left the chaff behind them for those who chose to live upon it. All believe in living for truth and according to the dictates of their own conscientious natures. They wage a relentless war against those un-reasonable religious principles which have inhumanized mankind. They read all Bibles— of India, of Turkey, of Asia, of Europe, and of America, and they read the newspapers, the best read Bibles of modern times. books are read and analyzed as the chemist does his compounds, by the light of reason. They do not pray to any personal or located Deity. They believe that every man is able to work out his own humanity in the world where nature has placed him. Their idea is, where nature has proceed first. The state of themselves there is a power over which they have no control, which is sometimes called the "shaping influence." Their prayers are "meditative utterances," and are very iconoclastic. The sermons are chosen on every subject, philosophy, sciences, arts, and the Bible. Sometimes there is a text, and sometimes there is not. They do not believe Christ to be a God, but still consider him to have been a good man, a noble man and a re-

Thomas W. Higginson was next called up-on. He said that those who have been brought up under the mild influences of Unitarianism or Hicksite Quakerism, can look back with satisfaction at the absence of such dreadful religious experiences in early life as those re-lated by the last speaker. The doctrines of eternal damnation, of original sin and of total depravity had never troubled the speaker, "he related an anecdote of a robber who caught two boy's seizing the largest one he demanded his money. The boy, terribly alarmed, said,

"Why I haven't got any money." After feeling in his pockets he gave it up.
He then took hold of the little fellow who was still more scared, and with a tremulous voice said, "Why" I haven't got any pocket!" The robber was satisfied that it was a hopeless Neither H. nor these Quakers had so much as a pocket in their spiritual garment into which they could be put. They are dogmas of imagination or less, of mere words. People don't believe them at all. The preachers of these doctrines do not believe them themselves, if they did, they could have no appetite for their dinners and no happiness in their lives. This association teaches us to recognize men as human beings and not as depraved monsters. There never was a religion so good that it had the monopoly of virtue, and never religion so bad that it had not some germ of virtue and nobility in it.

We are rapidly passing beyond the time when this monopoly can be granted to any religion. The day of monopoly is gone, and we need in this day of sin and sorrow all the good

that can be got from all religions. The time will come that there will be nothing in the world except the brotherhood of man, with the fatherhood of man to sustain it.

In the afternoon several addresses were made. Lucretia Mott was present, and though feeble in health she spoke in eloquent terms in favor of the broadest freedom in regard to religion. Dr. H. T. Child said that the only true

religion he could realize was that which embraced the whole human family, as a Spirit-ualist, he believed in such a religion. Man could speak to his fellow-man on the physical plane, alone—they could reach out to each other and hold communion intellectually, and it might be as cold as an ice-berg. There is a language of the soul in which man holds com-munion with his fellow-man—soul speaking to soul, and when this language was properly understood the others would be influenced by it, and we should by our intercourse outwork and develop a religion broad enough and free enough to take in all humanity—God's children. Our brothers and sisters, let us cultivate this soul language, and we shall not neglect the other forms of expression, but all shall be refined and purified thereby. The meeting was largly attended, and considerable interest was manifested."

We met Mr. Thompson after this meeting, and took him to see Mrs. Katie B. Robinson, through whom he received a very interesting test communication. He is a man who will doubtless make his mark in the world. He is a thinker, and in earnest, and we could see in his past career the evidences that spirits had much to do in directing him.

Mrs. R. predicted that he would realize much more of this influence, and be called to labor for the Spirit World, and we shall be happy to sid him in his direction for it is much more satisfactory to know of the influ-ences which lead us in the grand work of life. We know that the fields are already white unto harvest, and that there is a demand for earnest and faithful laborers, and we rejoice that many are being called.

The cry is going up from mankind every-where, "Give us the bread of life," and they who have only the stones of old traditions, can not feed these. The fountains of inspira tion are opened more freely to-day than ever before, and they who deny this are "blind leaders of the blind," whom the people will not follow much longer.

City Entertainments.

[For the week ending, Jan. 11, 1873.]

McVicker's Theatre.-Madison street, between State and Dearborn streets. Crowded houses have been the unvarying rule at Mc-Vicker's Theatre during the past week. For this week, the last of Miss Cushman's engagements, and probably the last time she will ever be seen on the stage in Chicago. She is to appear as Meg Merrilies in "Guy Mannering" on Monday, Tuesday, Wednesday, and Thursday nights. Dion Boucicault, the world-famed author-actor, and his talented wife, known on the stage as Miss Agnes Robertson, commence an engagement at McVicker's on Monday evening, January 13th, together with Mr. Shiel Berry.

AIKEN'S THEATRE. - Corner Wabash Avenue and Congress street, Aiken & Lawler, Managers; W. H. Harrison, Business Manager. Mr. Joseph Proctor, a tragedian of considerable celebrity in the sensational drama, commences engagement at Aiken's Theatre on Monday evening, appearing in the thrilling play of the "Red Pocket-Book," in which, judging from the synopsis of scenery and incidents, there will be no lack of novel and startling features. Among other extraordinary effects, there will be introduced on the stage a full-sized working ship, with masts, sails, and rigging complete.

HOOLEY'S OPERA HOUSE.-Randolph street, opposite the Court House, R. M. Hooley, sole proprietor and manager. Comedy of the hest and most enjoyable type is to hold the boards at Hooley's Opera House this week, affording a most agreeable diversion from the tragedy and sensational drama which will be served up elsewhere. Tom Taylor's beautiful comedy, "Babes in the Wood." is to be produced with a strong cast, including Messrs. Dillon, Blaisdell, Padget, Woodfield, Soggs, Wilson, Miss Meek, Mrs. Rogers, etc. Also the capital afterpiece, "Mr. and Mrs. Peter White," introducing Dillon and Miss Emma Cline to a roaring advantage.

Myer's Opera House.-Monroe street, between State and Dearborn streets. Arlington, Cotton & Kemble's Minstrels. A minstrel programme of rare excellence is announced at this tasty litte temple of fun. It includes a first part full of good things, by Arlington, Cotton, Surridge, Tyrrell and Kayne, with the rollicking finale of "The Collegians;" while the second part introduces the boy phenomenon Clarence Burton, in new songs and dances, and many other novelties too numerous to mention.

NIXON'S AMPHITHEATRE. - Clinton street, between Washington and Randolph. Will be occupied this week by a dramatic combination, at the head of which are Mr. and Mrs. A. O. Miller, who will appear, respectively, as Wool and Capitola in the "Hidden Hand," the former with banjo solos and the latter with characteristic songs.

WE received a call this week from W. H. Bancroft, a healer of considerable merit. He thinks of locating in Milwaukee, Wis.

Bro. S. HAYFORD, of Greece, N. Y., Las our thanks for extraordinary efforts in circulating the Journal.

THANKS to the many friends who have in the past, and now are making sacrifices, and in some cases sending money to circulate this paper. Every effort made in that direction is duly appreciated-angels will bless all who exert themselves to promulgate the truth.

J. H. RANDALL, who has been lecturing with great success in Kansas City, Missouri, and Paola, Kansas, gave us a call last week on his way to Clyde, Ohio, where he can be addressed for future engagements.

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BY PROF. D. P. HOWE.

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Ummer-Pife Pepartment.

CIRCLE OF LIGHT.

W. L. Jack, M. D., Medium; JOHN BROWN SMITH Reporter and Correspondent. Papers can be obtained and subscriptions received by him at 812 North Tenth Street, Philadelphia, Pennsylvania.

Philadelphia Circle of Light.

Mrs. Horace Greeley.

Love is the holiest of all teachers. Sorrow is the next, and when love and sorrow go hand in hand, what a beautiful picture they make When framed together they impart such lustre to the colors. Let us with love and sorrow try to elevate the human race. I come here in the footsteps of Horace. It has been generally said that woman must have her postscript, but I come without it. Man needs reformation more than woman. The Bible spoke the truth when it said, "Man has fallen,"—indeed he has fallen, and the Bible speaks the truth in more places than one. What a grand place it is in the editoral rooms of the "Tribune" of life. The state of society is corrupt and stagnant on all sides to-day—not among the poor classes, but in the so-called first classes. I am pleased to know and see that society is being stirred up in the churches. Why do not some who are accused of being so bad, speak out for them-selves. I do not wish to indulge in personalities, but you shall see. The church is not only crumbling and crumbling, but the government is being shaken from its very foundations. What does this all mean?

The Spirit World is in earnest to overturn the greatest of all broker's offices, the churches. Arouse from your slumbers, you who live in palaces richly furnished with damask and tapestry, and descend into the lowest depths Go with me into that small upper room, with only a little window eight by tenno curtains and no tapestry. Look upon that pile of straw—scarcely a pile—and there you shall see a widow starving to death in a city where there are millions of golds, and within a stone's throw are blocks of marble and spires towering upward, but she, poor creature, is

freezing and dying. Thousands are passing robed in fine purple and gold, while loved spirits come and clothe her in robes of purity, and bear her spirit from the bed of straw to an angel's home. Would you not rather be that poor creature upon the bed of straw, than a worshiper in your temple, solemnly standing with your book that is bound in velvet and gold, clasped in your hand, worshiping there in that church with the stained glass windows that please the eye and keep out the light? Oh! build me no such building! Give me rags and a pile of straw, rather than this Speed the day when woman shall be the Redeemer of the race, for not only woman, but man is fallen, and needs redeeming.

Mr. Roberts.

Oh! if I could break from that fearful tomb that not only contains me, but many others.
I have come here all the way from the Woodland cemetery. Gold can not save you! It never saved me. How much of it went through my hands. [This spirit was recognized by person present, as one who had amassed princely fortune in the city of Philadelphia.] Mr. Drexel.

I have been down to Third street to look at the old place, and I have been to New York also! What a magnificent building is going up in New York. It is a little like the one here Philadelphia. Brokers can do anything. Here I go again down to Wall street to see the bulls and bears. How many there are in life. I will go down Third street, and see how gold is, but I don't care for it now. I don't know how I came back, but since coming, things look much clearer to me. I want to tell you that there is going to be a change in gold. see a cross here, but you are not Catholics. I was a Catholic. Gold, gold! what will one give in exchange for his soul?

Oh! what will you give in exchange for your soul? Will you give silver, diamonds, rubies, lands and gold? How many that look upon these things, fear to make this great change, and then over the Great Spirit's creation they roam, crying as loud as they can for just one peep at the Summer land. Oh! what would you give in exchange for your soul?

Kit Carson.

Halloo! who are you? I am still riding on, but I'm not killing buffalos. There are not so many now as there used to be, but I see a good many of them, as well as bulls and bears. I am very much disappointed since coming over here, for I haven't found Hell yet. Kit was rather a rough fellow, but he had some good qualities after all.

Prof. Hare.

I wish to have a few more boxes put in this post-office, so that more people can find a letter for themselves. I have not been idle during all this silence. What to do, how to do, and when to do it, is a subject that requires considerable analyzing. What to do all over the land? Be wide awake. Go not through the world with your eyes, ears, and mouth closed. yet journey onward with your eyes, ears and mouth closed. How contradictory you ex-claim! Yet I say keep your ears closed to reports from every quarter. Keep your eyes closed to the spots on others, that you will utter no words that like a dagger may thrust them in the heart. Keep your eyes ever open to see the beauties of the world, and take all with you into the grand lecture room of nature to be quizzed. Keep your mouth open to speak the truth and the whole truth and nothing but the truth, and always to elevate down-trodden man and woman. Go not in the straight path, but turn each way, for the time has come when the cold, straight path is broken. How many beautiful paths there are gemmed with flowers, which you may pluck by pursuing this course, and how much more good you can do by deviating from the straight path.

When the Sun shines brightly for you, go out and pluck some poor little sorrow stricken bud, and fold it to your bosom. Then journey on, faithful little band, to that land where there is truth, peace, light and joy. Take the sun and analyize it; take each ray carefully, and see what you can find therein. You boast that you are far in advance of the past ages. You know more now than you will know in the hereafter, and you will know more in the hereafter than you know now. A contradiction again, you exclaim; but have your books always at hand; have no corners turned down, have every page clean, and you will be able to see your title clear.

From an Unknown Spirit.

We faint by the way. Oh! Lord our God! We travel in darkness and see no day! The day is long, and the night drawing near. Our souls are faint and weary. Oh! Lord our God, send the angels to help us along! Save us, ere we eternally die! The day is not dark, my child, for I lead you. Not dark, indeed, shall be thy day. Come, let me hold thee

fast. I'll place a light for thee at the mast, and safely land thee over Jordan's peaceful and safely land thee over Jordan's peaceful river. I'll take thy load, and make thy burden light. Truth is thy Lord, and will ever lead thee aright.

James Jack.

It is time, young man, that you were up and stirring, and giving forth to the world what we are giving you. Think not that you are always to remain in this little room. It is time that you go forth, and give to hundreds and thousands of others. Go to other cities, and countries, over mountains, rivers and oceans, and you shall find hearts open to receive you. We shall take you to places you know not of. But for you, and what we have done through your organism, thousands would have remain-You must not resist us. ed in darkness. you do, we will take you where your spirit shall through others perform what we desire you to We have got you where you can not resist us. Think not, my boy, that you shall always be here in Philadelphia. The East, West, North and South are calling for you to go forth. You shall never go poor, as plenty of wealth is always found at God's door. You go forth. shall never go ragged, my boy, plenty of clothing for you in God's fields of peace, but ragged indeed you shall be if you do not do the work that I and the angels give you to do. It is the morning of your life. Then go forth and do this work, and when the evening of life comes you will be satisfied. Heaven bless you all for what you have done.

LETTER FROM CALIFORNIA.

A Put-up Job .-- Auxiliary means of Promoting the Interest of Priestcraft --- a Catholic Hell located---Virginia City the Centre.

Bro. S. S. Jones:-As I am only an occasional correspondent to your invaluable Jour-NAL, which comes to us weekly, laden with heavenly manna fresh from the great storehouse of nature, unlocked by the spirit key, and given unto you to dispense the same to thousands of hungry, thirsty souls—then allow me to present for your consideration "A Neveda-Catholic-Priest Ghost Story" of the first water, and his auxiliary of promoting their lying, selfish interests, manifestly intended as a dead clincher on their ignorant, superstitious followers and supporters in belief and fear of a "Square Old Catholic Hell," Purgatory, Infernus, Tophet, Hole, or any other place hideous enough to secure a firm iron grasp upon their bread-and-butter supporters for ages yet to come. Bro. Jones, will you please, therefore, analyze and expose to the world the "McDonough Ghost Story," invented by that shrewd old Priest, Monogue, of the State of Nevada, who, for the culpable negligence of mass and prayers, allowed this poor McDonough to roast in Hell for six long years, and then-Oh! Shades of St. Patrick, what a pretty "crackling" to go to glory, and pick harp-strings through endless eternity. Here let me ask Bro. Francis how he would like such an associate, a crisp of a six year's roast? Wonder if Priest Monogue would recognize his victim? You will perceive that it was a put-up job—this young girl Agnes, thoroughly catechized asking and answering questions according to this Monogue's dictations,—"Where is purgatory?" "Next to heaven." Let us see. Now as time is nothing in spirit flight, we can safely estimate that it required only a very tew minutes for this spirit to come from "Monogue's Pargatory" to Virginia City, consequently they have proved two very important points: first, that spirits can and do return to earth, and converse with mortals; second, that Virginia City is the nearest point, and within about five minutes' flight of Hell. We think Priest Monogue, as well as some more of his ilk, are in immediate danger. Better leave there, Monogue, but don't come to Los Angelos for mercy sake! Another question is, "Have the angels wings?" "Yes." "Did they fly?" "No; but they kept them in motion." Now, we suppose that fluttering was necessary to create a breeze for the pure was necessary to create a breeze for the purpose of cooling the "crackling," who had just emerged from that torrid country, Monogue's wings are realy necessary appendages. Will Monogue please inform us as to what was McDonough's propelling, or mo-tive power from Purgatory to the Elysian fields of Paradise, as the question was asked, "What is punishment in Purgatory?" "Fire. Let us see about those things. Now fire will burn feathers, and the smell thereof is not very savory to the olfactories; however, they may be composed of Asbestos or some other indestructible compound. Another question to McDonough's spirit was, "Who judged?" "Almighty God and Jesus Christ." "What did Jesus say?" "Come to me, my blessed." "Did he say anything else?" Yes; "descend into Purgetory." into Purgatory."
Now this was blessing with a vengeance—send-

ing him into Monogue's purgatory for six Honest reader, thinker, investigator, look the lie square in the face of contradictions. Oh! you vile scoundrel, the whole thing is too flagrant. Sorry indeed are we that there is not a Purgatory of Priest Monogue's description, just large enough to accommodate those deserving professional cleri-cal thieves and deceivers until the majesty of retributive law be satisfied. But here comes the clincher of the black clerical wolf unmasked, the last question of Monogue lays bare the most flagrant deception, and it is this: "Did you know how long you had to remain in Purgatory?" "Until prayers and masses were offered up for me." There you have it all, multum in parvo, the real object of this spiritual training of the child Agnes, for the sole purpose of establishing in the minds of the ignorant and superstitious masses a certainty of a Purgatory or Hell. Hence the necessity of priestly intercession. Thank God the day is fast dawning when some 40,000 priests of different sects will be brought down from their clerical stilts upon which they have for ages past, over-ridden the great masses. And now, Brother Jones, we have a word or two to say regarding our good Brother Joscelyn, who is still with us and lecturing regularly, doing a good work in the noblest cause known to man; also, Mr. Lohmueller, a young and energetic lecturer, who promises to do a good work in the cause of emancipated humanity. I will close by adding that I am not going to Virginia City.

More anon,

DR. D. W. C. FRANKLIN, Los Angeles, Cal., December 2d, 1872.

"A MINER" writing from Stockton, Utah, asks for an explanation of Prof. Boseo's performances which are said to be very like Wm. Fay's coat feats. We are unable to give any explanation of a performance that we know no more about than we do of his. "The Salt Lake Tribune's" report is very meagre. Boseo may be an illusionist of skill-admit he is-it by no means demonstrates the fact that all spiritual demonstrations are illusions and un-

Poices from the People.

The Banner of Light is kept for sale at the office of this paper.

AMBOY, MICH.—S. Fowler writes.—Without the JOURNAL, the people would be left in comparative darkness, and without a welcome visitor.

FLUSHING, MICH.—M. J. Cronk writes.—"A Merry Christmas" and a "Happy New Year." Enclosed please find the names of three new subscribers to your highly prized paper.

JANESVILLE, IOWA.—J. Purdy writes.—Your paper is as good a preacher as I want. I have read it more or less since it was started, but I feel now that I can't afford to lose a number. VERDI, KAN .- A. M. Bean writes .- The RE-

LIGIO PHILOSOPHICAL JOURNAL is second to none as a power in the land. We hope to see you well paid for your radical stand, and great may be your reward hereafter, is my prayer. WENTWORTH, ILL,-T. V. Samson writes.-Mrs. Sada Bailey lectured here and all she got was a few crumbs from our table, larder, orchard etc. Poor, dear sympathetic soul with three little children, and not much assistance to rear them.

FULTON, ILL .- Z. M. Church writes .- Please excuse me for not writing you in relation to my painting. It came to hand all right, and I must say that it is truly beautiful. All who have seen it admire it. If money was not quite so scarce I would send to Brother Straight and have another

LADOGA, IND.--Z. Peffley writes.—You may consider me a subscriber to the LITTLE BOUQUET as soon as it is published. I have been hunting over papers for some time to find something for the children, for there's where we will have to accomplish the greatest ends in this benighted Orthodox community.

FRANKTOWN, NEVADA.—A. Bowers writes. I can not do without the JOURNAL. It is food for me. We have many good manifestations here, which are very interesting to the people living in the back-woods of Washoe. I circulate the JOURNAL freely among those who wish to read it.

BELOIT, WIS .-- C. W. Stewart writes .-- I wish to state to the JOURNAL readers that I have just witnessed two exhibitions of spirit power through Charles H. Read, physical medium, and am willing to stake my existence on the genuineness of his mediumship. The ring test and all other feats were farely performed, and two prominent citizens of Beloit offered him a thousand dollars each for the "secret". the "secret."

BASWELL, OHIO,-T. Ware writes.-There are but few Spiritualists in this neighborhood; yet we are anxious to get the news from other quarters, and esteem the common sense principles enunciated in your paper very highly, and trust you will be enabled to maintain its present standard of publication for a long time to come, and that an ncreased success may attend the circulation of

MOBILE, ALA, -W. Persons writes .- This is a priest-ridden city. Quite a number of first-class Spiritualists here and they are doing good work. My medium is a success, and many are inquiring as to these new doctrines. I intended leaving for Savanah, Ga., two weeks since, but owing to increased practice and an urgent wish to remain, I have deferred the time.

LAGRANGE, IOWA .- Dr. J. Hays writes .- The light of truth is beginning to shine here—even the long-haired friends and those that live in the deep hollows, are beginning to think for themselves. Old Orthodoxy is growing extremely feeble, hell is played out, so that it fails to scare sinners to God They say God is love, but the acts of Jehovah are so cruel and unlovely that they fail to attract the thinker, so a protracted effort has proved a failure at this place.

PENNVILLE, IND .- S. A. Thomas writes .-It was my good pleasure to be in Richmond in November, and I attended the yearly conference. The meeting was not overly large, but it has never been my pleasure to witness one more harmonious. The speakers, Bro. Cooper, and others who were expected, failed to come, therefore it fell to the lot of brother Doherty, who, when waked up, is a full hand at talking. K. Graves with his sharp, keen logic was present.

NEW YORK .--- Helen Grover writes .--- The really celebrated James Fisk, jr, has been my leading business control for the past three mouths. I hope we shall be able to carry out his wishes, as he seems to have something pretty rich in store for us, if we are able to do so. Old friends of for us, if we are able to do so. Old friends of Fisk's who have seen me under his control say that the personation is wonderfully accurate and genuine. May the good angels speed you on in your noble work.

RUTLAND, OHIO .- A. G. Gardner, writes .- Can you give any information as to one Chancy Barnes, claiming to be a Spiritualist endowed with all the mediumistic powers ever possessed by mortal. He has been holding forth in this vicinity claiming much, but doing nothing. Is he a humbug, or impostor of the Woodhull stripe? He is in trouble and in the Pomeroy jail. He claims some connection with the purchase of the Koun property in Athen county

CHADWICK, MILLS, N. Y.—A. B. Philips writes.—I had made up my mind to ask you to discontinue sending the JOURNAL, as I had not the money to renew my subscription, and I had not the heart to ask you to send it without your pay in advance; but the more I thought of it the more it seemed that I would not live without it. It is hard to be poor, but I had rather be poor and be honest than rich and cheat the printer out of his nonest than rich and cheat the printer out of his honest dues.

The best you can do, is good enough. We say so to everybody. The trouble is, many entirely forget to pay the printer, when they can pay as well as not. Such people do not appreciate the first principle of Spiritualism. To do unto others as you would they should do unto yon, is a maxim entirely disregarded by those who neglect to pay for their newspaper.

BURLINGTON, IOWA .- F. A. Blackmar writes. I have become somewhat interested in your paper, the Religio-Philosophical Journal, having obthe Religio-Philosophical Journal, having obtained a few numbers from our news dealer here. Our city seems to be existing in the eighteenth century as regards the great truths and positive certainties of Spiritualism. However, there are a few true souls yet among us who will never give up trying to push forward the grand principles given us by our departed ones, whom we know to a certainty are with us constantly.

OTTAWA, KAN.—W. L. Deland writes.—I have been a peruser of the Journal a short time, and although connected with a church organization, I have a liberal god—the thought of spirit communion and freedom of investigation. My soul can but acknowledge the hallowed influence and light shed ground me by an angel mother and light shed around me by an angel mother and children, and so long as it is elevating and pure, leading to that which is noble and good with its tendency to develop the finer sensibilities of my being, I feel that I would be unwise to say other than amen.

MARSHFIELD, VT-L. B. Averill writes .- That MARSHFIELD, VT—L. B. Ayerii whites.—Inat spirit light has been received by every nation, I am well aware. The American Indian is more instinctive to the Fount of All Spirits than the American Yankee. The Yankee, however, is more inclined to learn the whis and wherefores than the Indian. The woman of Endor was a than the Indian. than the Indian. The woman of Endor was a medium. Immortality was proved by Samuel. During the Mosaic dispensation there were healers and preachers, witches and wizzards. Samuel talked to his brother Saul, and through a test medium foretold what afterward did happen

EASTMAN, GA.-P. C. Mills writes.-I write EASTMAN, GA.—P. C. Mills writes.—I write these lines to add my testimon; to the truthfulness and reliability of the medium powers of Sister Mary C. Morrell, wife of James A. Morrell, M. D., of New York City. I have known them for a long time, and can most truthfully assert by experience that her mediumship is good and reliable, both in business affairs and examination of labele, and communion of spirit friends. diseases, and communion of spirit friends. Hundreds of strong tests have been given me through her organism. Those visiting her will find her a

lady in every sense of the term, and a pleasant and agreeable woman. They reside at No. 752 Sixth Avenue, New York City.

WAUKEGAN, ILL .- C. C. Price writes .- I do not claim to be a Spiritualist, I make no profession. I would work for the good of humanity without fear of punishment or hope of reward. I have no fear of punishment or hope of reward. I have no hope of immortality or an existence beyond the grave, but perchance by reading your paper for a year I may get more light.

Rest assured my brother the time is not far distant that you will rejoice not in a faith alone, but in a knowledge of the immortality of all souls .--

SAN FRANCISCO, CAL -- E. Terry writes -- Inclosed find post-office order for thirteen dollars and fifty cents. One dollar and fifty cents for the Journal for six months, and twelve dollars for brother Austin Kent, of Stockholm, N. Y.

This is a noble act of charity. Hope many others may open their purse-strings and deal generously toward Brothers Kent and Baker. Remember remittances made direct to Joseph Baker. Janesville, Wisconsin, and Austin Kent, Stockholm, N. Y., is the best way. A single dime helps to carry those invalids along the rough journey of

SALT LAKE CITY .- W. Mansfield writes. Wishing you the compliments of the season, I feel wishing you the compilments of the sorrow for the terrible disaster that has happen but I console myself to our dear old Banner, but I console myself by reflecting that the equally dear Religio-Philosophical Journal became strengthened so as to breathe freely before the Banner's fiery baptism; what a blessing to the world of progress that both offices were not destroyed at the same time. In every trial there is something left us to encourage hope and to be thankful for. I hope soon, to again receive the welcome appearance of the dear Eanner. I wish you would soon publish the volume you promised a few months ago, viz: A Search After God—there are many in this territory who would gladly avail themselves of the privilege of purchasing it. purchasing it.

WOODHULL, ILL .- J. Baden writes .- Yours of the 6th inst. was received last night, which gives full satisfaction. It does my soul good to deal with an honest man, and all such should not only be encouraged but patronized. Your course, of course, has been truly honest in dollars and cents, and your course as an Editor and publisher of a and your course as an Editor and publisher of a paper is fearless and straightforward, defending paper is fearless and straightforward, defending mediums in general, and the same time showing no disposition to cover up and hide deception, and your columns are open for all who may be charged with deception wrongfully. This is just as it should be, and to think of my living without reading your Journal, would be like losing a beloved relative. I thank you for placing my name in your list of speakers; it has caused Spiritualists passing this way to call and see me, which gives me great pleasure. I hope they may continue to do so. continue to do so

BELOIT, WIS .- Mrs. M. B. Gourlay writes. On the 21st of last month, at Moravia, a little town in the State of New York, it was my happiness to meet at Mrs. Andrew's circle a dearly be-loved son, who had departed this sphere of life without bidding me farewell, for his exit was sud-den—without a moment's warning. The veil was lifted and he passed in through the gate that will admit us all when we are bid to "Come," He gave me the most convincing proofs of his presence. He spoke to me in his natural voice of the manner of removal from earth. Oh, it was glori-ous that he could come to me, and that he was happy. He sent loving messages to his brothers and sisters—spoke of family matters, gave his own name in full, as well as the names of other dear ones present. Then came another friend who passed away under a cloud from which he assured me he was emerging, that he regretted his course, but with the help of God he was retracing his misguided steps—all of this and even more was said in a clear, distinct voice, eight persons being present. Can any one imagine with what feelings I listened to those voices that I thought

DES MOINES, IOWA.-Laura Y. Nellson writes.—I am an orphan and in the greatest trouble. Because I expressed a wish to become a trouble. Because I expressed a wish to become a Spiritualist I have been deserted by all my so-called friends and relations. I now turn to the Spiritualists, I do not ask charity, but I do beg their assistance in procuring me a class of pupils in vocal and instrumental music, also in dancing, wax work and all kinds of fancy embroideries. thoroughly understand the cultivation of the voice; also everything I profess to teach. I will aid you all I can—will sing in your concerts and play in your halls. Won't some of the kind ladies take this in hand and aid me. My terms will be very reasonable. I will give lessons in vocal and instrumental music, dancing and wax work, also all fancy needle work for \$10 per term of three months-two lessons in each week. I am no imaside without giving it a thought, for I must have asistance from som at once. I will go anywhere, but would prefer Chicago. I can prove to any one that I am a lady of the first circle. Hope and beg that I may hear from some of you at once.

CAMBRGIDE, MAINE .-- S. F. Rogers writes .-I sit down to write a few lines, and how it pains my very soul to be obliged to say that I am still unable to enter the lecture field again. Here I am in the old Pine Tree State with the pure, white sand all around sparkling like thousands of winte said all around sparkling like thousands of diamonds. I love all those grand changes in nature. When I wrote a few lines before, the wildwood bird was singing in its leafy bower, flowers were blooming over hill and dale, and the busy farmers were thrusting in the sickle, to reap the golden grain. Oh! then my heart beat higher with the hopes that ere the snow fell I should again "buckle on the armor" and out to work for hungry humanity, to help build the grand spiritual temple of truth. But here I am, a part of the time not able to sit up—perfectly prostrate! Ah, how my soul beats her prison bars, and tears fill my eyes, as I think that perhaps months may pass ere I can again enter the field as a worker. I well know that I am needed, as many are calling for me. Yes, dear friends, I long to be with you, standing on the rostrum to let those of the higher life speak through my organism to give evidence to all of a future existence. There are many I would love to write to, but can not in my exhausted condition, but want all to write to me that can. Dear diamonds. I love all those grand changes in na-ture. When I wrote a few lines before, the wilddition, but want all to write to me that can. Dear mediums, pray for me with your will-power--your

SANTA CRUZ .- R. E. Wood writes .- I have been traveling a little and found by mere chance a couple of parties who wish your paper, and I took the liberty of acting as agent, which I presume you will not object to.

The liberty you take is very acceptable. We vish everybody would take like liberties. After this you and all others may take the liberty of sending us new trial subscribers at the rate of fifty cents for three months. The trial for yearly subscribers at \$1 50 a year terminated on the first day of January, 1873. All that were taken by that time can be forwarded and the same will be duly honored. After that time fifty cents will ensure the Journal to new subscribers on trial for three months. Come, friends, let us send the JOURNAL to a majority of your neighbors. The few Spiritualists in any neighborhood by a continued effort, can have a large number of readers and investigators to sympathize with them by the simple determination to do so, accompanied with an effort suitable for the result. The phenomena of Modern Spiritualism is now fourfold more convincing than it was one year ago. The best minds of the civilized world are investigating. The man who does not do so is simply behind the times-an old fogy .- ED. JOURNAL.

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A general invitation is given to friends of the enterprise everywhere not only to write for its columns, but to secure subscribers for the work.

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TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years. LORENZO MEEKER

Oswego, N. Y., Oct. 2, 1871.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco. DAVID O'HARRA.

Oswego, N. Y., Sept. 15th, 1871.

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

Oswego, N. Y., Sept. 25th, 1871.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has A cured me and left me free, with no desire or hankering for it.

GEORGE A. BARKER, Oswego, N. Y., Oct. 2, 1871.

Mr. R. T. Wyman, of Waukau, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote. Inclosed find two dollars. Please send me a box,

D. H. FORBES. Oshkosh, Wis., Sept. 19, 1871,

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*1:45 p m *6:15 p m *7:15 a m *9:05 a m

Leave. 10:30 a m*. 4:00 a m*. 5:15 p m*.

10:30 p mt. Leave.

9:15 a m* Freeport and Dubuque Pass . *2:10 p m
5:30 p m* Junction Passenger . *3:13 a m
12:00 m* Maywood Passenger . *1:45 p m
4:15 p m* Rockford Passenger . *10:45 a m
6:10 p m* Lombard Accommodation . *6:50 a m
9:15 p m* Kreeport and Dubuque Pass . 7:00 a m
A Sunday passenger train will leave Junction at 8:45
a m, arriving at Chicago at 10:15 a m. Returning, will
leave Chicago at 1:15
MILWAUKEE DIVISION

8:00 a m*.
9:45 a m*.
11:45 a m*.
1:00 p m.
4:10 p m*.
5:00 p m*.
6:20 p m*.
9:00 p m*.
11:00 p m. Wankegan Passenger..... Highland Park Passenger.. Milwaukee Night Pass'r... 6:30 a m

11:00 p m Milwaukee Night Pass'r. 6:30 a m WISCONSIN DIVISION.

Depot, corner Canal and Kinzie streets.

9:00 a m* Barringer Passenger. *5:10 p m 10:00 a m* St. Paul & Green Bay Kx. *7:15 p m 3:30 p m* Watertown and Beloit Pass. *11:30 a m 9:00 p m* St. Paul & Green Bay Ex. *5:20 a m 4:45 p m* Woodstock Accommodation. *10:20 a m 6:15 p m† Barrington Accommodation. *7:45 a m †Ex. Saturdays. *Ex. Sundays. ‡Ex. Mondays.

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Leave.
Arrive.
6:00 a m* Mail (via Main and Air Line) *8:20 p m
9:30 a m* Day Express *7:30 p m
3:35 p m Jackson Acc'n (daily) 10:20 a m
5:15 p m Atlantic Express (daily) 7:30 a m
9:00 p m** Night Express *46:30 a m
9:00 p m** Night Express *46:30 a m 6:00 a m* Mail (via Main and Air Line) *8:20 p m 9:00 a m* Day Express. *7:30 p m 3:35 p m Jackson Acc'n (daily). 10:20 a m 5:15 p m Jackson Acc'n (daily). 7:30 a m 5:15 p m Atlantic Express (daily). 7:30 a m 9:00 p m* Night Express. *16:30 a m FOR INDIANAPOLIS, VIA PERU ROAD. 6:30 a m* Mail. *8:20 p m 8:30 p m† Night Express. 77:30 a m 9:30 a m* Mail. *8:20 p m 8:30 p m† Night Express. 77:30 a m 9:30 a m* Mail. *8:20 p m 8:30 p m† Night Express. *6:00 a m 12:35 p m* St. Joe Accommodation. *10:20 a m †Ex. Saturdays. *Ex. Sundays. ‡Ex. Mondays. HENRY C. WENYWORTH, Passenger Agt., Office, 750 Canal street. Office, 750 Wabash ave. CHICAGO. ROCK ISLAND & PACHETC.

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Leave,
7:30 a m ... Evansville & Terre Haute Ex. 3:20 p m
5:30 p m ... [Cincinnati, Indianapolis & 11:55 a m
1 Lafayette Ex. via St. Anne 5
5:30 p m ... Danville Accommodation ... 11:55 a m
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 Mail.
 Arrive.

 Special New York Express
 *7:30 p m

 Atlantic Express (daily)
 7:30 a m

 Night Express
 *6:30 a m

 Elkhart Accommodation
 10:10 a m
 ILLINOIS CENTRAL. Ticket Office, 75 Canal street, corner of Madison. Depots, foct of Lake street, and foot of Twenty second Arrive.

Artive.
*9:00 p m
*7:57 a m
*9:00 p m
*7:57 a m
*9:00 p m
*7:57 a m
*9:00 a m
*7:57 a m
*9:00 a m
*9:00 a m
*1:45 a m
*1:45 p m
*5:20 p m St. Louis Express.
St. Louis Fast Line
Cairo Mal
Cairo Express
Springfield Express.
Springfield Express.
Springfield Express
Syringfield Express
HKeokuk Passenger
Koduk Passenger
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THE THIRD QUARTERLY MEETING

Of the Northern Illinois Conference of Spiritualists, held in Union Hall, Belvidere, Illinois, on Friday, Saturday, and Sunday, December 13th, 14th, and 15th, 1872.

Friday morning (10:15 o'clock) found us in company with Farmer Mary and others on the rail, wending our way to Belvidere, Illinois, reaching it at 1 o'clock p, M, and were met at the depot by Bro. Hiram Bidwell, who conducted us to his comfortable home, where we were made welcome by his companion and partner

in life.

The Convention was called to order at 2 o'clock, P. M., Dr. Kayner, President, in the chair. E. V. Wilson called the attention of the convention to the fact that our Secretary, J. K. H. Howard, of Wheaton, was not in his place, and would not be during the session, he being sick at his home in Wheaton, and that we were here without the records of and that we were here without the records of our former meetings, and that it was necessary to elect a secretary for the present session of the convention. It was then resolved that E. V. Wilson, of Lombard, Illinois, act as secretary during the session of the confer-

E. V. Wilson then called the attention of the President to the wants of the convention, and moved that the President appoint a Business Committee of five, consisting of three men and two women to take charge of the business of the convention. Carried.

The President then appointed E. V. Wilson, of Lombard, H. Bidwell, of Belvidere, Milo Porter, of Lombard, Mrs. E. A. Blair and Fanny Williams, of Belvidere, as Business Committee. Moved by E. V. Wilson, that the convention now resolve itself into a conference meeting of the whole for one hour. Speakers confined to ten minutes speeches, and no one speaking twice during the sitting of the session. Carried.

The Business Committee reported the fol-

lowing programme of business: First.—That the Convention resolve itself into a mass meeting, and that our platfom be a free one, and all parties irrespective of sects, creeds, casts, color or sex, may take part with us during the third session of our con-

Second.—That hereafter the convention will be called to order at $8\frac{1}{2}$ o'clock, A. M., $1\frac{1}{2}$ o'clock, P. M., and 7 o'clock, P. M., each day during the session, adjourning at 12, M., $4\frac{1}{2}$ o'clock, P. M., and each night at the con-

clusion of the appointed speaker's lecture.

Third.—The convention will open with music,-then notice of appointments, and reading of minutes-then conference for one hour each session of the convention. The balance of each session to be occupied by such speakers as may be appointed from time

to time by the Business Committee.

Fourth.—Taking into consideration the fact that our sisters are as much entitled to enjoy these meetings as the men, and that in every place where these conventions are held, certain members of Spiritualist's families, are prohibited from enjoying our councils, through the drudgery of the work required of them in providing food and making beds for the comforts of their guests, we have thought proper to establish a table well supplied with the wholesome necessaries of life, having assistance for the occasion, and now notify all concerned that commencing with to-morrow noon, our table will be ready at 12 o'clock, M. and 4½ o'clock, P. M., for dinner and tea, and all who wish are at liberty to eat and There will be no price set drink therefrom. upon the meals. There will be a collection taken at each meal, under the direction of Brother H. Bidwell, who will have charge of this department.

Fifth.-We now offer to the public a free platform to all comers, and invite courteous discussion on all subjects pertaining to the welfare of the human family—all of which your Business Committee respectfully submit. By order of the Business Committee.

E. V. Wilson, Chairman.

It was moved that the Convention adopt the report of the Business Committee. Car-Some further remarks were made by various speakers on sundry subjects, when the conference adjourned, to meet at 7 o'clock,

Friday evening, 7 o'clock, the Convention was called to order, Dr. Kayner in the chair. Mrs. M. J. Porter, of Lombard, favored us with music from the organ accompanied with with music from the organ accompanied with singing under spirit-influence. Then followed an hour in conference, speakers occupying ten minutes each, among whom were E. V. Wilson, Dr. Kayner, Mrs. Tompkins (Universalist), Jacket, Dodge and Stewart of Nevada, Lois Waisbrooker, Mrs. Dr. J. H. Severance, of Milwaukie, Wisconsin, and others. At the conclusion of the evening session, it was announced that on Saturday evening at the conclusion of the conference. Mrs. Blair the conclusion of the conference, Mrs. Blair would paint under spirit-control one of her beautiful, floral, spiritual pictures. Convention then adjourned.

Saturday, 81 o'clock, A. M., December 14th, the Convention was called to order, Dr. Kayner in the chair. Music and singing by Mrs. Porter. Then followed reading of the Scriptures with comments by E. V. Wilson, drawing contrast between that which was false and true over in the teachings of Levie and true, even in the teachings of Jesus, whom they call God.

The conference was now open for one hour —Mr. Smith, of Aurora, Illinois, greeted the convention with words of cheer, spoke of the good results of the St. Charles' convention, and trusted that this one would end equally

Brother Jacket said, "While looking around

Brother Jacket said, "While looking around over the Congregation, I see a multitude of immortals. I am satisfied that I see them. I know that these witnesses are with us. If all could and would realize these things, there would be less sin than there is in the world."

Sister A. E. Bagger testified to the laws and truths of Spiritualism, with great fervor and interest. Dr. Sprague of Schenectady, New York, wanted to be here, hence came to have a good time. Wanted to hear what he could of the truth—his opportunities have been fair. It was singular how varied were the expressions of Spiritualists. Can we not reach some form of action that will give us a reach some form of action that will give us a clearer understanding of the truth lifting us up

into a higher and more practical life.
Sister J. H. Severance, M. D., of Milwaukee, considered that a true knowledge of the laws of communion of immortals, of the greatest importance to humanity. How shall we de-

velop this law to our advantage? We want the best men and women—how shall we develop them? How shall we develop the culture of ourselves? We have physical bodies—how shall we improve them? These are the ques-tions! We the Spiritualists must accomplish these things? When I hear Spiritualists speak in glowing terms of the beauties of the Spirit World, and then see them expectorate a pint of In glowing terms of the beauties of the Spirit World, and then see them expectorate a pint of tobacco juice onto the floor, the carpet or the grass, I pity them. We make our spiritual bodies, homes, and heavens, and our future life is formed here. If we live low, gross lives here in this sphere, our lives in the future will correspond with the life below, and so long as correspond with the life below, and so long as we continue to send liars, thieves, murderers and criminals into a future life, so long will they continue to return, reflecting their evil

natures upon us.

Dr. D. P. Kayner, of St. Charles, said that the subject of spirit control was one of gradual growth, and commands careful attention, and while our Sister Severance has told us great truths, yet to some of her remarks I must take exception. We are projecting soullife and bodies into time and eternity every day. We must change our natures here to be free and pure hereafter. We must begin to unstrap our burden here, and like Bunyan's Pilgrim leave our pack of follies and errors here in this sphere, if we wish to live pure and good lives hereafter. The foundation of all growth is here—right here. What are we here for? We are here to develop true lives, and if we fail here, we are a failure in the spirit-

Bro. Hoges asked Dr. Kayner, if there was any way for spirits to throw off their vile influences except to come here for such pur-

Dr. Kayner replied, there may be. I do not know all these things. This I know, if you or I live the true life here we shall live a true life in the future.

E. S. Woodworth, Oak Grove, Wis., said I have been deeply interested in these remarks. I am being educated to day in the laws of spiritlife, and when I think how different it might have been with me, if I could have heard these thoughts in early life, instead of now, I am

E. V. Wilson, said I have a cure for every sin that man is heir too, and can give a receipt for drunkeness, tobacco, and profanity.

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constipation. WE CHALLENGE THE MEDICAL FACULTY AND THE WORLD at large to produce a remedy, the combination so simple and harmless, and yet so grand and potent, as this given through Clairvoyance, and which we in the highest confidence present to the world, already flooded with remedies, all claiming rare virtues, and many as specifics. This remedy has been tested over and over, each time proving perfectly successful and giving entire satisfaction. We ask the public to give it a fair and impartial trial, feeling sure no prejudice can, after testing it, pre-

vent all from adopting it as a FAVORITE FAMILY MEDICINE. Single bottles of medicine, \$1.00; or 6 bottles for \$5. MAUD E. LORD, Physical and Test Medium.

All business letters addressed to W, G. Hooker, General Agent, 251% Park Avenue, Chicago' Ill.

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