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

VOL. XIII

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NO. 19

Poetry. **Original**

ALL IS WELL.

BY WARREN SUMNER BARLOW.

Father of love and light, My heart with sweet delight Looks up to Thee: Thy attributes I trace In every form and place,-In all I see.

Through every clime and age Is written on each page, Thy changeless plan; Thy purposes divine I read in every line, "Good will to man."

What though my bark of life Is borne on waves of strife I have no fears; They nerve my dormant powers, To brave the darkest hours, 'Till light appears.

Though bitter dregs I sup From deep affliction's cup Thy face I see: Though earth is dark and drear, I come through sorrow's tear Nearer to Thee.

Thy stern chastising hand In love was kindly planned For my best good; It ever points the way Whene'er I go astray,

Then I will not repine, But feel thy love doth shine Through good and ill; And see in every tear. As in the sunlit cheer, Thy holy will.

If understood.

When time's last embers burn, And from the broken urn, I upward soar; New scenes will charm the soul, As tireless ages roll,

"THE CLOCK STRUCK ONE."

Forevermore.

The Rev. Samuel Watson.

A full History of the Remarkable Case.

He did Recant, Not at all .-- He is True to Principle.

The Methodist Church South lost its most Efficient Member.

Spiritualism Triumphant.

He attends a Seance .-- Finale, His Letter to The Memphis Appeal.

[From the Western Methodist of Nov. 30th, 1872.] For some months we, with many others, have been much concerned about the course to be pursued by the Memphis Conference in the case of the Rev. Sam'l Watson, one of our hest known brethren, highly esteemed and dearly beloved through a long term of years.
The publication of his book, "The Clock
Struck One," we are very sure would not be overlooked by the body of which he is a member-we were very sure its teachings would be condemned as in contravention of the standards of the Church, and of the word of God. Indeed, we never had the least fear that an intelligent, evangelical body of men, Christians, Methodists, would fail to meet the issue made in this case, i. e. upon the question whether Christianity-whether Methodism-approves the Spiritism taught in the book under notice. But while it was not only probable, but morally certain in our judgment that the Memphis Conference would condemn the teachings of the book, and arraign the author, we were exceedingly solicitous, that while the faith of the Church should be vindicated, and the purity of her doctrines maintained, a brother beloved should be saved to the Church. These ends were all attained and in the result we rejoice and will rejoice. The case was reached in the examination of character. A committee of investigation was appointed, and in due time that committee reported a trial necessary, brought forward a bill of charges, both of heresy and violation of ordination vow, and nominsted one of their number to prosecute the The action of the committee was approved by the Conference, which referred the case for trial to a committee of thirteen, with a chairman appointed by the Bishop. This committee met, and proceeded to the work before them in due form. Then occurred an event which will long be remembered by all who witnessed it. The accused, and it was the noblest, best act of his life, presented a paper—given elsewhere, in connection with the proceedings—in which he expressed his deep regret that he had put himself in opposition to the judgment of the Church as to the teaching of her standards, and cordially engaged to teach no more the views and doctrines specified in the charges against him, and not to circulate, and to withdraw from sale, as far

as within his control, the book entitled, "The as within his control, the book entitled, "The Clock Struck One, and Christian Spiritualist" "For my brethren," says he in that paper, "with whom I have long been associated, and for the Church which I have long loved and served, I yield what they ask of me, and in old and happy relations with them I would live and die—purposing to seek and walk in the 'old paths' of Methodism, which I hold to the 'old paths' of Methodism, which I hold to be the truest and best exponent of Christian-This paper when read to the committee of trial was electrical in its effect—every mem-ber was satisfied with it, so was the chairman, and so was the prosecutor; and just then there was a feast of love, joy and praise, such as per-haps was never before seen in the midst of a church trial. The committee proceeded with the forms of a trial, and resolved that they were altogether satisfied with the paper pre-sented by the accused. So most happily ended the case, the law giving full power to the committee, and their decision being final, except as to the right of appeal. Their action was reported to the Conference, and with it all were delighted, the presiding Bishop as much so as any member. And the character of Samuel

Watson was passed unanimously.

The inference is that the Memphis Conference—and her voice doubtless expresses the conviction of the M. E. Cnurch, Sout -will not tolerate Spiritism, even in a modified form, and under the prestige of a preacher loved and esteemed by his brethren, and intending no evil to the Church. Spiritism, in whatever form, is utterly condemned as a heresy which no minister can continue to teach, and remain within the M. E. Church, South-which no member can continue to teach, without liabil ity to the solemn and extreme discipline of the

We are grateful to God that the Memphis Conference has given this unequivocal testi-mony—grateful too, that a noble brother, our friend, whom we love, has yielded to the judg-ment of his brethren and is saved to the

ACCOUNT OF A SEANCE.

[From the Memphis, (Tenn.) Appeal, of Dec., 1872.] We were told only two would be admittedwe found fourteen, all well-known, respecta-ble and solid citizens of Memphis, except two. One of the two was the medium herself, and the other agentleman of Clarksville, Tennes-see, a member of the Legislature. The four teen ranged themselves in a circle, the medium taking a seat just as the others did. She placed a tin trumpet in the center of the table—it was two feet long. The medium explained that spirits could make themselves more audible through a trumpet. Rev. Sam. Watson, B. B. Waddell, Mr. and Mrs. Minor Meriwether, Mr. Butts, Mr. and Mrs. Jones and others we knew were present. After the circle turne darkness prevailed.

Mr. Jones played the violin, and a dozen bices were raised in song. We were told voices were raised in song. We were told music greatly aided the spirits in materializing themselves. The music went on about twenty minutes, when a distinct rap on the floor was heard. The music stopped, and Mr. Butts called out, "What spirit is that?" A cheerful, called out, "What spirit is that?" A cheerful, manly voice, seemingly in the center of the circle, answered, "How do you do, Mr. Butts? I'm glad to see you." "Why, Jimmy, I'm glad to meet you," said Mr. Butts. "Jimmy, let me introduce you to Mrs. Meriwether." "How do you do, Mrs. Meriwether; I'm happy to see you," said the spirit Jimmy. "I'm sure, to see you," said the spirit Jimmy. "I'm sure, Jimmy, I'm very glad to meet you," answered

In this off-hand, earthly way the spirit was introduced to all around the circle, to each member separately.

Various questions and answers were made by different persons, until rather a metaphysical sort of conversation was begun and carried on by Colonel Meriwether and the spirit, to which the rest listened in silence. It began

Colonel M .- Jimmy, are any of my spirit friends her to-night?

Spirit—They don't tell me, Mr. Meriwether. Here the medium from her seat across the room spoke up in her gentle feminine voice, and told Colonel M. the controlling spirit would let him know as soon as any of his spirit friends should desire to communicate. Colonel M.-You say, Jimmy, my soul is to live forever?

Spirit-Most assuredly; Mr. Meriwether, you can not believe this poor earth life you

have to be all? Colonel M.-Well, Jimmy, if my soul is immortal, and is to go on living for all future time, how about the past? Has it always lived? If it has always lived, how was it, and what did it do before it became lodged in this mortal body, which men call Minor Meri-

Spirit-I can't tell you; I'm not forbidden; I'm no slave, but there are some things we think it better not to tell.

Colonel M.-Can you tell if there ever was such a man as Jesus Christ? Spirit-Certainly, Mr. Meriwether, Jesus Christ once lived on earth.

Colonel M .- Was he the son of God? Spirit-Yes; as you are, as I am, as all life is a part of God. Colonel M.—Had he a human father?

Spirit-Why, surely, Mr. Meriwether, as every man has a human father. Jesus Christ was a great and good reformer. Watson was heard to remark that in

the course of his twenty years of spiritual investigation, this was the first time he had come square up to anything opposed to the teachings of his church.]

Colonel M.-Jimmy, can you tell me about God? Has he a personality? Spirit—No, sir. All life is a part of God.

has no individuality.

[This was a matter square up against Mr.

The creative principle is God—it is diffused through the universe—it is in all things. God

Watson's church.]
Colonel M.—Jimmy, what were you on earth, and where did you die?
Spirit—I belonged to the Federal army, and died in the Maxwell House, Nashville, Ten-

Mrs. M.—Do you now think it was right for you Yankees to come down here and kill our

Spirit, with the evasion natural to the true Yankee—Oh! I never killed many; I was only

drummer. The spirit then went on to relate the manner of his death, and how he felt on first entering the Spirit World. He said he had been a Materialist—did not believe in a life after death. Four hours after his death, he followed his own body to the grave, not at all realizing his position, until a comrade he had known on earth, and who had been killed in battle, said to him, as he stood with folded arms looking on his own grave being filled up:

"Why, hello Jimmy! have you come over."
He then, for the first time, realized his position; he exclaimed, "My God! am I dead?"
Then and there he resolved to devote his whole spirit energies to the task of convincing people of the truth of spirit life.

I may say there was no hell of fire and torment, but there were many very unhappy

The question was asked what made them

unhappy? If a man dies devoted to drink or tobacco. he carries those bare cravings into the spirit land. Not being able to satisfy such appetites, he suffers; in all the spirit land, is not a pint of whiskey, or a plug of tobacco, so with the baser animal desires. But even the spirits the baser animal desires. in this somewhat mitigated sort of hell, are not hopeless, they are encouraged to improve. Progress in purity is the law of the universe, the lower spirits are instructed and led on by the higher. Jimmy informed us the moon was inhabited by a poor scrubby set, of a bluish color. In some of the planets, however, are The spirit land beings far superior to earth's. beings far superior to earth's. The spirit land is a real place, about one hundred and seven miles above the earth. It circles the earth like a zone. Each planet has its spirit land, like a zone belting it about. This zone is comprised of seven spheres. The seventh is the abode of the highest and purest spirits. Jimmy, himself, lived in the fourth, was happy and contested but a venedal to make the property of the spirit seventh is the spirit seventh. py and contented, but expected to grow up to the seventh some day. In the spirit land is an instrument by which thought can be instantaneously photographed on paper. It is to be introduced on earth before very long. In the spirit land every one is perfectly transparent, no one attempts deception and lies would be utterly useless. All this and much more was related by the spirit Jimmy in the most natural and mortal sort of way. Meanwhile the medium ever and anon would make comments and remarks. If it was ventrilo-

quism it was a most masterly performance.
At this stage of the seance Jimmy said he would retire and give place to other spirits who were anxious to speak to their friends. He asked if any one present knew Q L Atkin-

Several had known bim in life.

Jimmy said Mr. Atkinson was present and auxious to communicate with his wife. Test messages were sent her. Then Jimmy courtebade the circle good night, and for a moment silence and darkness reigned. The medium said Jimmy had not left the room; he remained standing, with his arms folded, by her side. She described him as a young man, dressed in the Union soldier's uniform, his blue blouse jacket festooned with one brass button, always one button. Jimmy had been silent, but a few minutes before a voice, that seemed to e about a foot in front of Mr. Wat-son, called, "Father."
"Who is it?" askek Mr. Watson.

"I am your son Allen. Father, I am happy to have this opportunity of speaking to you." Mr. Watson, his voice full of emotion-My

son, I am deeply rejoiced to hear from you. Spirit—Father, the spirit of your old friend, Mr. Parsons, is here and wants to speak to

Mr. Watson-My dear son, tell Brother Parsons I shall rejoice to get a message from him. What does he wish to say?

Spirit—Father, Mr. Parsons says you must stand firm to the truth; you must not deny it. Mr. Watson, with great zeal—Tell Brother Parsons, my dearson, I will stand firm for the truth. I will die for it, if need be, and esteem

it a privilege to do so.

Spirit—Father, Mr. Parsons says twenty years hence, whether you are in a body, or out of it, you will rejoice and be proud that you have been a pioneer in the great truth of Spiritualism. Stand firm for it, father.

Mr. Watson, with increased zeal—I will never falter. If need be I will die for the truth, my dear son.

Mr. Watson had not a doubt but that he was

conversing with the disembodied spirit of

his son.

The next spirit that spoke said she was the daughter of Mr. Butts. A soft, childlike voice, seemingly close to him, said, "papa."

Everybody heard it. "Who is it?" asked Mr. B, "I am your little girl Anna, papa," said the voice. Mr. Butts' voice was full of tenderness and tears as he replied, "God bless you, my darling! I would give a thousand dol-lars to kiss you once." "Papa, perhaps you will some time," said the little voice. Then it sent loving messages to its mother, and bade its father good-by.

The message received by the Legislative member was one of the most noticeable. A voice close to him whispered, "Robert."
"Who is it?" asked the member. The name of a friend loved and lost, thirty-six years ago, was given by the voice; emotions and feelings of that long-ago time were reverted to, even the pet name by which the spirit in life had been called was given. The member was deeply effected. The most if not the only skeptics the circle were Mr. and Mrs. Meriwether. Unfortunately for their conversion, none of

these spirit friends made themselves known to

The next day a spirit face seance was held at Mr. Baldwin's, on Jefferson street, the same medium, Mrs. Hollis, being present and

only six permitted to look in. On this occasion, in attendance were Mr. and Mrs. Samuel Watson, Mr. Waddell, John Overton, jr., Colonel Meriwether and wife, and Mrs. Holmes. The medium retired into a closet and sat himself comfortably in a rocking-chair. The closet door was shut. In the door was an aperture-about as large as an ordinary pane of glass. The seekers after spiritual light sat on a sofa in front of the closet, and fixed their eyes on the aperture. The room was in a pleasant and dreamy twilight state. The medium called for music. Unfortunately none of the sex were gifted in that way, except Mr. and Mrs. Watson, who sang good old religious hymns for some twenty minutes be-fore any sights were seen in the aperture. Then they came—shadowy faces, pale and wan, one after another, none recognizing any friend, until an elderly man's face appeared. In an instant Mrs. Watson burst into a flood of tears.

Mollie was the first wife of Mr. Watson. This face also was seen several times, and every time both Mr. and Mrs. Watson were positive they were gazing on the face of Mr.

She said without a doubt it was her father's

face. This face appeared several times, and every time Mrs. Watson was firm in the belief

she was looking on her departed father. Then came a delicate female face. Both Mr. and

Watson at once exclaimed, 'That is

Watson's first wife. The Meriwethers had their usual bad luck when it comes to spiritual affairs. No face appeared which they could recognize. Mr. Overton was equally unfortunate. This is only to be accounted for on the supposition that some beings are of too solid matter; they have

little, if any, spiritual affinities. INTERVIEW WITH DR. WATSON.

The extensive range that the religico-spiritualistic discussion has taken recently led our city editor to look up as many facts upon the matter as he could possibly find out. There being also a general discussion all over town upon the attitude of Dr. Watson in reference to the Memphis Conference and to his book, The Clock Struck One, lent the subject a popular interest which could not be overlooked by those whose duty it is to not only give, but to ferret out, the news. It was this consideration that led the city editor of the Appeal to seek an interview with Dr. Watson. He went out to 229 Union street, the residence of the Doctor, at five o'clock yesterday evening. The Doctor was out at the time, so the editor left his card and subsequently sent the following

DR. WATSON, DEAR SIR:-I would be glad to have a commucation from you in relation to your views on Spiritualism, particularly with reference to the subject-matter of the discussions that have appeared in the papers. I called at your house this afternoon for the purpose of interviewing, but found you were Yours, respectfully, JOHN MULROY,

City Editor, Appeal. Memphis, Tenn., December 5th, 1872.

To this the Doctor replied in this language: "It has not been my intention to publish anything upon the subject, but I find the public mind has received a wrong impression in regard to what has occurred, and now I think I will review the reviewers. notice the action of the Conference (which I heartily approve), and set myself right before this community."

This was not deemed satisfactory, and an interview was obtained anyhow, and a long conversation had with the Doctor. He was quite pleasant and very agreeable and communicative, expressing his cheerful willingness to impart any information that he possessed with regard to Methodism or Spiritualism. His Spiritualism, in justice to him we are bound to state, is not what is commonly denominated Spiritism, but a Christian belief in spirits, which he holds to be in accordance with the views of Wesley and Clarke, the great exponents of the teachings of the Method-We called his attention to the Associated Press dispatch sent from Memphis in reference to his alleged recantation; it is as

"Memphis, November 30th, 1872.

"The Rev. Samuel Watson having been found guilty of writing a heretical book, entittled The Clock Struck One. by the Methodist Conference of the Methodist Church, said book being in defence of Spiritualism, and containing numerous letters purporting to be from former residents of this city long since deceased. Dr. Watson made a full apology, and agreed to withdraw the book from sale as far as possible.'

He said that done him great injustice. was not true. He was not found guilty. He was not tried by the Conference. He believed the Conference held the views that he did in reference to the doctrine of spirits. the same doctrine that Wesley taught. He, in fact, drew largely from Wesley's writing when getting up his book—The Clock Struck One-and gave them, and not speculations, of his own.

He was misrepresented, he said, in the published account of the proceedings had at Somerville. In the headings of that account as copied from the Western Methodist, there is a "trial" mentioned, whereas, there was no trial. His book is also called "obnoxious." The Confer nce gave no expression of views upon the nature or merits or that book at all. question arose in Conference, by the Presiding Elder of the district, Rev. Mr. Thomas, say-ing, that he presumed Dr. Watson had nothing to say in reference to his book. Dr. Watson in Conference stated, that he was brought up a Methodist, and taught Methodism for many years. He taught the teachings of Wesley and Clarke as far as he understood them. phenomena of Spiritualism agreed with their doctrine that spirits could return to earth and communicate with mortals. He said he had nothing but contempt for the common medi-

umistic and rapping Spiritism.* THE PROCEEDINGS.

Rev. John Morse, Presiding Elder of Somerville, remarked that certain resolutions adopted at previous district conferences rendered it necessary to appoint a committee to investi-gate such matters; that they could not that way be brought into the conference, and that the gentleman himself should be interrogated by that committee.

READY FOR THE SACRIFICE.

The committee of three thus called for consisted of Revs. R. L. Boswell, John Morse, and R. V. Taylor. They met at Dr. Boswell's room that night, and with them Dr. Watson had a full and free conversation. He told them that if the Memphis Conference or the Methodist Episcopal Church South desired a sacrifice on that subject he was most willing to be the victim. They remarked to him they had no idea of any such thing, or words to that effect. After a pleasant meeting they all retired. The next morning the bill of charges was brought in. They were drawn up by

The following are the charges:
Charges—First, Heresy, and second, Violation of Ordination Vow.

Charge First-Heresy in holding and dis-

semination doctrines contrary to the fifth, sixth and fourteenth articles of religion. Sixth and fourteenth articles of rengion.

Specification First—In teaching, contrary to articles five and six, that there is a necessity for a more tangible proof of the doctrine of immortality than is contained in the Holy Scriptures—pp. 77-184, also 175 and 176.

Specification Second—In teaching, contrary to article five, that the spirits of the departed

to article five, that the spirits of the departed make intercession for us before the throne of God-p 167. This communication endorsed

Specification Third-In teaching, contrary wicked can, in the future state, progress to purity, and become fitted for heaven—pages 139 and 146. Mystery indorsed on page 138,

also 142, with indorsement on page 133, and greater indorsement on page 179. Charge Second-Violation of ordination vow as contained in the Discipline, page 255
Specification First—In teaching, instead of banishing, the erroneous and strange doctrine

that the modern spirit phenomena so-called, are equal in authority to the Bible miracles— Specification Second.—Teaching, instead of banishing, the erroneous and strange doctrine, that through the intervention of spirits, a new interpretation is to be put upon the holy Word of God, in which revelation is to be seen as a

perfected whole—pp. 177, 178. Specification Third.—Teaching, instead of banishing, the erroneous and strange doctrine of necromancy. See the whole book, The

Boswell was prosecutor. These charges were presented in Conference, but that was the end of it. There was no investigation of any one of them. A trial would involve the heaviest sort of work in the way of theological investigation and argument. It would take at least a month's hard work to go into the merits of the case.

Dr. Watson sent in a communication, in which he took back nothing and recanted nothing, but merely promised to abstain from forcing the sale of his book (the book is nearly all sold) and said:

"I deeply regret that I have, though with no evil intent, put myself in opposition to what I now believe to be the judgment of the Church as to the teachings of her standards, when really I had nothing at heart but her in-

Dr. Watson does not believe he taught any error in his book, and as far as the facts are concerned detailed in the book, he never will deny them.

OTHERS HAULED OVER THE COALS.

He said there were other ministers there, too, who were called up to answer and to explain; Dr. Slater among them, but there was no such thing as trial and condemnation, nor even investigation. Such a thing was not thought of. If trials were to be had on matters taught and preached there would be no end of them. They all held views that might be questioned by cautious people, and he be-lieved that there are folks in every Conference, who think that in some parts of his sermon, the preacher is uttering heresy. The Conference was just as glad to get out of it as he He would take his time to set the people right in regard to his views and in regard to the actual condition of things at the Conference. He felt himself misrepresented, and would reply seriatim to all the falsehoods that had been circulated, and also, show that no one of the charges made could be sustained.

(Continued on fifth page.)

BY.....E. D. BABBITT, D. M. Subscriptions and Advertisements for this paper received, and papers furnished, at the New York Electro-Gymnasium and Healing Institute, 350 3rd ave., New York

CHRISTMAS AND ITS SUGGESTIONS.

A Lecture by Thomas Gales Forster, delivered at Apollo Hall, New York, on Sunday morning, Dec. 22d, 1872.

The return of Christmas with each succeeding year is hailed as a day of rejoicing by Christendom. The twenty-fifth day of December is celebrated as the reputed birth-day of the Savior of the world. The joyousness of the day and the presents to the children, constitute the most cheering phase. Few understand the history of Santa Claus. Some four or five centuries after Christ, he was born of wealthy parents, and before he became of age his parents died, and he inherited their wealth, which he gave away to the poor. He became a Bishop, but still retained humility and love. He became a patron saint. Strange legends are circulated about him. On the first day of his life he is said to have stood up in the bath, and thanked God that he was born, and it is also said, that at another time this baby saint was so very scrupulous that he abstained from milk on fast day. The Italian saints called him Santa Nicolaus, now called Santa Claus.

The basis of the Spiritualist's belief is that there is an all-pervading Infinite Spirit, one who is inexplicable to the finite mind. He sees this infinite principle of Good in everything around him. He teels that God has made a wilderness of worlds that roll in beauty throughout infinitude. He believes he has formed the milky-way, and evoked the music of the North star, of the Pleiades, of Orion and the other constellations. Thus from his own intuition and the majesty of the Universe, he considers that no teacher is needed to tell him of a God. The history of all races demonstrates an innate conception of a God. The Hindoos and the nigner classes of Egyptians all recognized a God. The early Spanish con-querors in Peru found an abiding faith in Deny. So did the Roman Cataolic missionaries in China, Thibet, etc. The North American Indian talks of the Great Spirit and the happy hunting grounds of the next life. Livingston says these ideas are universally admitted. Inis belief forms a natural religion, universal and independent of books.

There have been men in all ages who have fanatically thought themselves to be God. Some have endowed their imaginations with numerous gods. Some have worshiped beasts, some nave worshiped God as a Spirit and have been called Heathen. Some teach that there are two, and others three Gods. Thus all Trinitarians believe in an Almighty Father, an Almighty Son, and an Almighty Holy Ghost, and that the three Almignties are only one Almighty. These theorizers have created astounding falsenoods and fictions and called them the eternal will of God. The Spiritualists generally believe that most of these systems have been a drag upon the world. Christian world claims that the founder of their religion was God himself. Moses who lived 1,584 years before Christ, Zoroaster 1,200, Confucius 551, Buddha about 500, Godama about the same period, Jesus Christ declared to be the very God, Mohammed in the seventh century after Christ, and Christna who antedates the n all by many centuries received divine nonors. All these legends and fables about miraculous conceptions, etc., were founded on what had taken place before Christ's day. Jesus nimself repudiated his own deification. "Why callest thou me good, he says; "there are none good save God only." For centuries but little progress was made. In the middle of the 15th century the greatest of inventions, that of the printing press was made. The microscope and telescope were unknown, science was in its infancy. The world was supposed to be a plane, and the stars but lamps hung out to light this earth. Jesus could not teach science to the ignorant, but he taught a God of love. Under the influence of the bigoted of his day, he was put to death as a martyr. He is now being crucified be-tween two thieves, popular prejudice on the one hand, and ecclesiastical bigotry on the other. (Applause) The early conception of religion was subjective, but from the age it took a more objective form, hence the defication of the man Jesus was perhaps a natural step which leads to all kinds of dogmatism and persecution. Mosheim, a high church authority, says "it is difficult to determine whether Christianity was most heathenized or Heathenism most civilized." Constantine had believed in the God Apollo and worshiped him. Said he in his proclamation, "Let all the people rest on the day of the sun." As many of the early Caristians were accustomed to meet on the first day of the week, and as Constantine enj aned it, it became a fixed institution. [The speaker here went on to show how Easter-Day, All saint's day, All soul's-day, etc., had a heathen origin, and were sanctioned by the Catholic Church.] It was a universal custom amongst the Heatnen nations, to celebrate the Winter solstice of the sun on the 25th of December. The Christian world perpetuated this custom and hence are celebrating this day as Caristmas, although different dates of Christ's burth are given by different writers. If all the superstitious rites of to day were celebrated by the early Christians, is it not reasonable to suppose that they would have known the day

The Spiritualists, while believing in the joys and the social character of Christmas, leave out the absurdities concerning it. When talking of a God, let us talk of him with respect. Spiritualists recognize the immortality and divinity of the whole human race. Another corollary is, that if the Spiritual school rejects the defication of Christ, it rejects Total Depravity, Vicarious Atonement, Original Sin, Eternal Punishment, etc. No man can die for you any more than he can eat or sleep for you. It is a beautiful carrying out of the law of cause and effect. Man is a part of God's majestic plan. There is a design in the making and developing of man. The Spiritualist looking oping of man. The Spiritanise through his own nature, finds aspirations for the higher and more blessed life, where all the public purposes of the soul will be accomplished, and where angels will help it onward and upward. They see the certainty to all of God's children of a higher happiness without a vicarious atonement. Hence then you can rejoice on Christmas day, remembering that you are your own Savior, blessed with the knowledge of a universal salvation. (Applause.)

of the birth of their God ?

SEANCE WITH HERNE AND WILLIAMS.

Chairs Floated over the Heads of Sitters-The Ring Test-An Iron Fender and a Hearth-rug placed on the Table-The Cabinet Seance-Appearance of Katie King and Peter-Spirit Photographs again-Manifestations in a Railroad Car while passing through a Tunnel.

(From our Correspondent in England.)

EDITOR JOURNAL, MY DEAR SIR: - On Saturday evening, November 30th, it was my good fortune to be present at one of the most suc-cessful seances I ever attended, at Messrs Herne and Williams, No. 61 Lambs Conduit Street, London. Some fifteen person were present, including the mediums. After a friendly chat we drew up our chairs round the heavy oak table occupying the centre of the room, Mr. Williams giving us a few directions as to our places in the circle. Paper speaking tubes, wooden curtain rings, a bell, and a concertina were placed on the table. All hands were then joined, Mr. Herne being held on the one side by Sig Ranti, an Italian gentleman, and Mrs. Childs, Mr. Williams sitting between two gentlemen at the opposite end of the table, full six feet from Mr. Herne. I sat next Mrs. Childs, next but one to Mr Herne, who I am confident could not have moved without attracting my attention.

On the gas being extinguished, we were in complete darkness, and we sang, "Shall we Gather at the River" When the hymn was finished, John King came and saluted each in horn, shouting out to me, "Halloo," "Brum-amagem!" (Bermingbam is the nearest town of importance to where I now reside). Peter next made known his presence by speaking in his peculiar shrill voice, and playing the concertina over our heads, occasionally by way of variation, thumping it on the floor. Then a beavy mahogany arm-chair, which we had seen previously standing about four feet from Mr. Herne, came floating over Mrs. Child's head nearly touching my shoulder in passing and grazing my hand in its descent to the table. Sig Ranti's chair was then forcibly taken from under him and placed on the table along side the arm-chair. A light was then called for, by Peter, who promised to "show himself" later in the evening, and we found an overcoat placed on Mr. Herne's head, and one of the wooden rings on his arm next Sig. Ranti, who declared he had held his hand all the time. This ring was so small that it could only be passed over the hand with the greatest diffi-

We then took our places as before and awaited in the dark for further manifestations. noise was heard in the fender behind Mr. Presently it came over Mrs. Child's head, and on to the chairs which were still on the table. A fire-shovel was placed in my lap, and an accompaniment to the singing beaten on the fender with the tongs and poker. While this was going on, John King and Peter kept chattering incessantly and repeatedly touched several of us.

A light having been procured we found the furniture piled upon the table, nearly to the ceiling, the fender was resting on the chairs, on it the hearth-rug which we had heard rolled up, and another chair nicely balanced on Mr. Herne's head. We then entered the other room, where a cabinet (which I carefully examined) similar to the Davenports had been erected. When the doors are closed and bolted on the outside, it is impossible for the mediums to get out as they can not reach the apertures at the top of the cabinet, without having something to stand upon. They entered the cab-inet, the doors were bolted and the outside bolts further secured with twine by Mr. Childs, and in addition the heavy table used in the seances was placed against the doors, thus effectually securing the mediums within the cabinet. We arranged ourselves round the cabinet, again joining hands, and turning out the gas. Peter began his chattering, and appeared to be having rare fun with John King-then came Katie, who saluted us with a "God bless you," in a whispering voice. All three voices were heard at one and the same time, and were occasionally joined by that of the Boatswain and Charley. Katie came and touched us on the head. I distinctly felt her fingers, and also her sleeve which felt as if made of fine soft muslin. A light became visible near the ceiling, and gradually the beauteous face of Katie emerged from the sur-rounding darkness. The face glowed with a feeble, phosphorescent light, a bright light held in her hands and shaded so as to fall upon her face. She vanished, apparently dissolving before our eyes, and then re appearing several times.

Mr. N. L. Daw, who sat on my right, asked Katie to come close to him, which she did, distinctly showing her features. After she disappeared, sparks kept flying about the room, Peter creating great amusement by his droller-ies. He said he could not get far away from the cabinet as he had to keep "pumping up the power" to enable Katie and John to give the manifestations. he, however, made an attempt to show himself, and succeeded so far as to enable us to see the dim outline of his face which seemed to be that of a young man with rather long hair, sharply cut features and bright twinkling eyes. While visible he spoke to us, and we saw his lip moving. John King said he should soon show himself in full light. A pink ribbon bow was taken from Mrs. Owen's head, carried to the other end of the room and stuck on Mr. Randall's head, who sat by me John King said that Mr. Hudson, who happened to be one of the sitters, was the greatest medium in England for spirit-photographs, remarking that as it was dark we should not see him blush!

At the close of the seance all the spirits came and bade us good night, repeating many time the words, "God bless you." I was shown two extremely beautiful portraits of Mrs. Andrews. In the first she appears seated and beside her the forms of John and Katie King-John appearing in the act of drawing a magnetic influence from her body. In the other picture, Mrs. Andrews is in a standing posture, and at her side a full length portrait of her spirit daughter, aged seventeen. The young lady in spirit-life bears a striking re-semblance to her mother, and her robes appear in great beauty and distinctness.

A gentleman told a good story of Peter's performance in a railway train. The mediums were traveling from Holloway to the city, and happened to get into a car in which the gas had gone out. While passing through one of the long tunnels beneath the streets of London, spirit lights flitted about the car, and Peter pulled a gentleman's leg about who was quite bewildered when assured that none of his traveling companions had left their seats during the passage through the tunnel.

I remain truly yours, ERNEST J. WITHEFORD. Broomsgrove, Worcestershire, Eng.

Testimonial.

H. A. STREIGHT, DEAR SIR:—Last week the Painting came, about ten days after the receipt of your letter stating that it was boxed for shipping. I am very well pleased with it.

It is much larger than I expected. The scenery it represents is of the kind that I especially admire, and your guides informed you correctly in making known to you that I preferred a scene of that character. Several have seen it, and all speak highly of it, but when I tell them the facts about you painting it and oththem the facts about you painting it and others under the control of spirit influence, etc., and some of them, blindfolded, they think there is some on the control of them there is some or them. there is some mistake about it, or else you are prodigy or a Blind Tom. Hoping that your business will increase and

be profitable to you, I remain your friend and brother. Monticello, Illinois, December 23d, 1872.

THE MAGICIAN OF ST. LOUIS.

His strange Influence--His rebuke of the Irish Rowdies...His dirty Cellar ... The Radiators-The crooked Stove pipe---Did he Possess a knowledge of Magic-

BY F. B. DOWD.

In a recent number of the Journal there appeared a short notice of the late DR Horca KISS, alias "the Snapping Doctor," alias "the Dirty Doctor," alias 'the Magic Doctor" of St. Louis, which was so full of erroneous statements that I am surprised that some of his intimate friends have not corrected them ere Although somewhat acquainted with Dr. Hotchkiss, I cannot claim to have been intimately so, and yet I am no stranger to him nor to his system, having had a brother, Dr. R. R. Dowd, several months with him lecturing for him, and learning his mode of practice. Being in St. Louis in the winter of 1870 and being desirous of seeing my brother and of an interview with Hotchkiss, I called at his "cellar" on the corner of 13th and Jay Streets, which was his operating room, and opposite that his residence. In a dingy dark hole under a stairway—entered by three or four stone steps—I found the object of my search in full blast, having a class of ladies under treatment, with my brother and five or six "Radiators" sitting on a bench against the wall. Seeing me, my brother sprang to meet me, and as I entered, the Doctor left off snapping to turn me around three times, and po litely showing me a seat, bade me leave my hat and coat on, saying "Some things here may seem eccentric to you, but where there is a reason there is no eccentricity." The Doctor

a reason there is no eccentricity." The Doctor resuming his snapping, and smoking an old clay pipe, I remarked, "With your permission, Doctor, I'll take a smoke with you."

"Not now, Sir! Not now!"

Thus rebuked, I took a survey. No one was permitted to utter a word except when spoken to by the Doctor, who seemed to know when one of his class was reliaved for he when one of his class was relieved, for he would say, "You are well now! You can go now, and return on such a day, at such an hour and minute without fail, for another treatment. If you fail one minute stay away altogether." As his patients walked out, they kept turning around to the left, while he politely bowed them out, up the stairs, on to the street. The Doctor was a man of medium hight, not large built, but well formed and "straight as an Indian"—of uncertain age, appearing about 70, with long white, uncombed hair and whiskers, high square broad brow, very heavy over the eyes, which were of a mild blue color, but which glistened beneath his shaggy eye brows like stars. He wore a black coat buttoned to the chin with a string tied around his waist. I learned from one of his Radiators subsequently, that he never changed his clothes except when he tore them off in some frenzy during his treatment-never wore shirt or other under clothing—and one would think from his looks that he never washed in his life, but such I learned was not the fact, as he has been known to wash several times, but then only when some great change came over him in life or prospects or friends—then, indeed, he had to stop treating the sick for a season. His room was a model of simplicity and dirt. An old rusty stove stood in a pile of ashes at one side of the room, long board benches stood against the walls, while one in the middle accommodated his class of patients, behind which mute and mo-tionless sat his "Radiators," all young men. Dirt and cobwebs on the windows, on the the dark and gloomy corners, amid the rags of many colors which, cut in strips, hung from strings, stretched across the room, as if for ornament-dirt and filth everywhere! Strangely in contrast with the surroundings was the class" of gaily attired ladies, who, coming there to be relieved of diseases, sat before me

that winter morning. Back of the stove lay sections of crooked stove pipe which excited my curiosity more than the Doctor, the dirt or the rags. It must have been made to order, as it crooked and wound in every conceivable manner. Knowing that the Doctor revealed no secretsalthough always ready to give his reasons, which, indeed, were as various as his questioners or his moods. I sought no explanations of him, but took steps to learn the use of the crooked pipe, as well as other secrets (which he never revealed directly to mortal man) wherein his power lay, of which I shall not speak. The Doctor had no particular mode of dress. On the occasion of which I speak he had an old felt hat on his head with a straw hat, minus the crown, drawn over it, which I learned he had snatched from the head of one of his patients and drawn over his own in a frenzy while treating a difficult case, afterwards giving the man money wherewith to purchase another. Indeed, I have been assured by his Radiators, that he frequently gave the last dime he had to poor patients. after treating them gratis, he not knowing

where the next money would come from.

In treating disease he never laid hands on his patients, but standing at a distance, he kept snapping his right hand in such a man-ner as to strike the thumb and one finger together, making a sharp ringing sound. In-deed, he claimed that the laying on of hands was an evidence of weakness, that Jesus in his best moods healed the sick at a great distance by word of mouth. He claimed that there are three modes of healing with magnetism, viz: The first or lowest order being by contact, such as laying on of hands, beating the patient, etc. The second (that which he practiced) that of motions of the healer. Third, that of words spoken or commands given.

A lady came suffering with sore throat. The Doctor caressed his own throat with his left hand, snapping with his right for a few moments, and the lady declared herself cured when questioned by the writer. Having dis-missed his class and conducted them to the street, he returned with a skip, hop and a jump, and like a restive school boy, took a double shuffle among the ashes on the floor, shook hands with me, lighted his pipe and bade me do the same, expressing himself ready for a chat. For only a few moments was he quiet when automatically his hand commenced snapping while he carried on conversation. In answer to my questions, he assured me that the hand snapped of itself—that it was his way of throwing off surplus magnetism which he took on from his patients. Indeed, he admit-

ted that he lived off of others. Here, I mused, is a veritable vampire! But then, are we not all more or less of the same class? It is only extremes we take note of. He laughed at the idea of a healer giving magnet.sm to a patient, claiming that he was as lithe and suple as a youth of eighteen, and fresher after treating 00 or more patients in a day than when idle Dr. Hotchkiss was a gentleman, and a well informed man upon almost any subject. Although arbitrary in his dealings with his subordinates, he never forgot to be polite and gentlemanly, and no man ever spoke the Enlish language more correctly than he. I found him a man deep in thought, sound in logic and the only practical philosopher I ever had the pleasure of becoming acquainted with. As a Bible student he had few equals; and while he ignored the churches and ridiculed Spiritualism, he loved Jesus as the Savior of mankind, not from a burning hell in a future state, but from disease and death here in the present state, through magnetic treatment. His great idea was to revive the religion of JEsus, which he conceived to be that of healing the sick, and teaching mankind how to live free from disease. But although he had many warm and ardent friends, he found but little co-operation. Even those whom in his system he designated as "Regs" (i. e., those susceptible of becoming practitioners) when taught turned away from the genius who had made them, and prostituted the power he gave them to money making—the very thing he himself despised, and warned them against as destruct ive to the little power they had. Prominent among those apos ates was one Davis, who being sent out on a mission by the Doctor (in 1867, I think) never reported or returned to the Doctor, but as I have been informed amassed a fortune ere the power wholly left Such baseness caused the Doctor to wash himself and close up the cellar for a season, tying a black rag on the door handle, Understanding the virtue of the union of

diverse magnetisms, he sought to surround himself with twelve apostles, which he called 'Radiators," but he rarely ever had more than six at any one time, who tiring of his arbitrary rule often left him before they became stfliciently harmonized to render him very material service. As an illustration of what he meant by harmony, I will relate one instance of many which was told me by a young man by the name of Smith who had been a long time with Dr. Hotchkiss as a Radiator. Smith had been a man of dissipated habits previous to his association with Hotchkiss, of which habits the Doctor cured him. One night while Smith, with several other Radiators, were down town for a little recreation, the fit came upon Smith to indulge in a little "Old Rye." Now, one of the Doctor's chief rules was to "follow your impulses." So Smith took "a smile," but the others refused. Feeling no effects from the liquor, Smith drank again and again, still without any effect. Judge of his surprise, when he returned from the counter to go home, to find his mate who had drank nothing whatever, in a state of helpless intoxication. This sympathy existed between the Doctor and his Radiators to a great extent, but not so perfectly as he desired, for reasons which must be obvious to all intelligent readers. Imperfect as were those conditions, he undoubtedly performed as great cures, if not greater, than any man claiming to be a healer. I cannot, however, speak of my own knowledge concerning his cures, but from reliable information, I am satisfied that he performed wonders in magnetism. A lady (whose name I will not mention) now residing in St. Louis, told me that she with others visited the Doctor out of curiosity, and that during his treatment of a peculiar case the patient and Radiators were rolling in the dirt on the floor, and so powerful was the impulse that the ladies, one and all, rolled in the ashes with the rest. This lady assured me that, although perfectly conscious of the ridiculousness of perfectly conscious of the indiculousness of what she was doing, yet it was absolutely impossible for her to resist the impulse; in fact, the Doctor had such power over her that he could call her by an effort of will at any time he wished, to his "cellar." She accidentally discovered that he abhorred anything of a blue color, and immediately dressed in blue and made him a call, whereupon the Doctor fell into a fearful rage shut up shop, and tied fell into a fearful rage, shut up shop, and tied the black rag on the door. Ever after the spell was broken. It was no uncommon thing for the Radiators

to perform strange feats of rolling like hoops, of crawling like serpents, or otherwise, dur ing his treatments and often times the patients and Hotchkis's joined in. My brother relates a case of insanity cured by him at his "section" at St. Charles, Mo., which surpasses any-thing I ever heard. Dr. Hotchkis's said the man was possessed of a Devil. I cannot for want of space describe this truly terrific scene, but Hotchkis's was master and the demon cast What though the old man must suffer through all the long night, lying in the back yard with his body doubled up, with his knees and face on the ground in coldest winter—had he not restored a human being to normal health? Indeed, he had done more with his simple magic than all the M. D.'s of civilization could do, assisted by all the drugs and books that were ever compounded and com-The morning sun found him as suple

and buoyant as ever, his hand as ready to snap, and no trace of the fearful struggle, save a few more rags hanging to his form.

In treating some cases, the Doctor seemed to pass into a peculiar condition, in which he appeared to be obsessed, or in a kind of phrenzy, during which he seemed possessed of su-perhuman powers. One instance must suffice in this already too lengthly article. Snatching a handkerchief from some one, he drew i around his neck, tying it in front in one knot as snugly as he possibly could with both hands. Indeed, the handkerchief was drawn so snugly that those who witnessed it, say it was impossible for an ordinary man to have breathed or uttered a single word; and yet he kept on treating and talking, his voice in no way effected thereby. During this phrenzy remarkable cures were effected.

The Doctor offended some Catholic Irish at one time, and several sturdy fellows came to his cellar, armed with "Shelalahs" early one morning, to clean out "the dirty nuisance," as they called him. It was too early for patients, and the Doctor was purifying the atmosphere of the cellar by the use of as thick coal smoke as he could manufacture by the aid of his crooked stove pipe, previously spoken of. The smoke was so thick that no man could live in it longer than he could hold his breath, and vet the Doctor stood in the midst like a fiend in The door stood open, out of which smoke issued as out of a chimney. The Irish men came in front of the door, and stooping. called out to the Doctor to come out. Doctor came to the doorway and asked what they wanted.

"We are after the likes o' ye," they replied, "and if ye's will come out it'll save us the trouble o' comin' in afther ye! ye ould spal-

The Doctor saw the warlike aspect of things and warned them not to come inside his door But the Irishmen were not to be bluffed so easily, and started down the stairway in single file, the largest one, who seemed to be the leader, ahead. The Doctor with folded arms stood in the midst of the room looking carelessly on. The Irishman uttered oaths

and curses on "the old sinner," came to the entrance, when he suddenly dropped his club and grasping his bowels with both hands, bent double, shrieking "I am kilt! Bhoys, take me out! Och! Be Jabers, l'am dead!" They dragged him from the stairway, and bore him groaning to his home; nor did he get any relief 'till he sent to the Doctor begging forgiveness, then the Doctor went and cured

This is only one of many tales told of Doctor Hotchkiss and stated as facts, and I have no doubt of their truth. The Doctor's residence, opposite the cellar, looked gloomy and deso-late, with shutters always closed. Within he kept his wife and several young women—for what purpose he and they only knew! One thing is certain—although kept like caged birds—they would not leave him when good opportunities offered. His wite was a young woman compared to him. Many are the conjectures concerning his hopping woman compared to him. Many are the conjectures concerning his keeping those women so secluded, some fancying that he drew his real power through them as mediums—others that he kept them as Cogliostro did his, for clairvoyant purposes; others said he kept a Harem. But all this is mere conjecture, for he kept his own secrets—kept a housekeeper and hoarded his Radiators at the house in and boarded his Radiators at the house in which he operated, sleeping and eating there himself.

While in St. Louis at one time, I had a letter to deliver to the Doctor, and called at the cellar, but finding the black rag on the door, I crossed over and rang the bell at his residence, thinking the Doctor might possibly be there. After ringing several times a youngish looking women or medium size, black hair cut short in the neck, with keen black eyes and intelligent looking counte-nance, opened the door. I asked for the Doctor. He was out of town. I told her my errand, and requested her to deliver the letter to him on his return, offering her the letter as I did so. She stepped back as if in fear, and raising her hand, said: "Inever take his letters, Sir! Please slip it under the door at his operating room!" So saying, she shut the door upon me and the world, the house was as silent and gloomy as ever. I have questioned its dull walls as I have passed, many a time, for the secrets they con-

tain, but they are as silent as he who now sleeps his last sleep. The Doctor established "Sections" in several places to which he sent his "Radiators" at stated times (or went himself) to heal the Those Radiators had to return to the Doctor at stated periods to have their power renewed. But I must close this, already too lengthly, article. Volumes would tail to do the noble, old man justice. Strange man with strange ways, your mission is done! Ignoring the follies and vanities of lesser beings called men, he bowed his head before mighty principles, and in his quiet inoffensive way lived true to his God and humanity—not warring, but persuading men to the truth by stern stubborn facts which will live long after him. Thank God his secrets and strange weird powers were not buried with him in the grave. They live in the form of R. R. Dowd, of Davis Station, Illinois, and partly in some others with whom I am unacquainted. No wonder the Doctor sickened of the thankless struggle with, not only the monster diseases that afflict humanity, but with the demon of a civilization he could not do otherwise than despise. No wonder that his soul grew wearied at the baseness of those he had been a friend to in direst need, and at the bigotry, avarice and greed he met at every turn of a long and active life, and sought death as a real friend, which he might have warded off had he so desired.

That the Doctor practiced magic, both white and black, I know. Indeed, he made no secret of the fact to me, and had he not found "the Serpent's trail" in the ashes, in the gloomy old cellar one morning in 1871, and knew thereby that a greater power than "Hoo Doo" magic had crossed his path, he still would be snapping his figers at fate and mankind, in the gloom, amid the dirt and rags of that old cellar on the corner of 13th and Jay streets, in St. Louis, Mo.

Wellsville, Missouri.

Letter from Dr. H. P. Faifield.

Bro. S. S. Jones:-Here among the hills and mountains of snow and ice, I find the habitations of the blest on earth, a people all alive and active in the interest of spiritual things. My lectures here this month have created quite an interest among those who have heretofore treated Spiritualism with indifference. There is a good society here, and they might prosper more abundantly if they were more harmonious and co-operative in the great work of reform. But as in many other places, I find individuals here who like to have it their own way, right or wrong, who will rule or ruin, but a change of things are taking place among the inhabitants of earth. It is evident that the spirits have them in hand, and will correct many of their habits. The spiritual look-out was never more encouraging. The faith and love of the people has been tried by persecution, fire and death, but thanks be to the God in humanity, they have not been found wanting.

Through the smoke and fire the beloved OURNAL rises with its guardian angel-editor to bless the world anew; the Banner of Light also appears again in like manner, demonstra-ting the truths and principles of life and the resurrection of the dead and continued exist-We hail it anew, as we did the immortal JOURNAL. They are the organs of the spirits, and must and will be sustained by the progressive people. We have encouragement from heaven and earth. The old spiritual societies are re organizing and preparing for more earnest and effectual work, while new ones are being formed to co-operate with them in the East, West, North and South.

I commenced my fall and winter labor in Philadelphia and Wilmington last September. n October I spoke for the Salem society in Massachusetts, where Ancient Spiritualism has been revived with life and power. November found me speaking for the largest religious society in the City of Lynn. This society s harmonious to every man and woman, hence prosperous and all-powerful to convert its citizens to the truth of soul communion. And now with the coming cold and snows of winter, I am up among the inhabitants of the mountains and valleys of New Hampshire. Manchester is a goodly city, nestling on the banks of the old Merimac river, whose waters drive millions of spindles and furnish work for several trive millions of spindles and furnish work. for as many men, women and children. cause of Spiritualism has been up hill work here in Manchester-conflict after conflict with alternations of victory and rest. The society feels stronger to-day than ever before. Meetings are held every Sunday at City Hall, and many circles during the week evenings. During January I am engaged to speak for the spiritual society in Waverly, New York, and will make engagements to lecture week evenings in that vicinity; also would like to make arrangements for a western tour. Address for January, in care of N. Kinney, Waverly, New York; permanent address Ancora,

Manchester, N. H., Dec. 17th, 1872.

Ants und Sciences.

.....Y. A. CARR, M. D.

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.

(CONTINUED.)

"We passed back thence to whence we came, When my guide, called "Cosmos" by name,
Saying to him as he came near,
Be this your pupil and her sphere.
Show her all here in each extreme,
In fact, in fancy, or in dream;
Mark well her moods, respond in kind, Turn streams of wisdom through her mind, Teach her in this thought breathing zone To think, to act and stand alone. Teach her wherein she may direct, And yet obey in each respect, Teach her alike, to keep her word, With humblest serf as noblest lord. Then bowing low he waved adieu, And vanished in etheral blue!

But let's here note the river Styx, Whereat all way ward trav'lers mix. Let's pass it o'er on "Charon's" boat-You see there is an extra flat
On which the "free list" "dead-heads" pass,
Who've learned to live on "lunch and gas."
Unmoored it floats on o'er the stream, As dark as crime in turbid dream, There goes a monster diving by—
Bang! sounds a gun, fly, monster, fly!
You see Ambition plunges in
This Stygean stream of blood and sin,
And brings up from the rolling deep A fossil fish he found asleep-Queen of "Infallibilities," Queens, only found in Stygean seas-

"Look out—trim ship!" old Charon cries, "Confusion sieze your bloody eyes!" But Charon's warning came too late, The multitude without a pate, All crowded on one end to see This Queen Infallibility! Swamped Charon's temper and his boat, Yet through his life-preserving float, He swam across to the main shore, And swore he'd never ferry more! Guideless the "dead heads" drifted on, Quarrelled among themselves anon, About their circumvented rights, And perished in their senseless fights.

But to be brief and circumspect, Let's pass to incidents direct; Cosmos speaking of the fears, Brought from the earth to upper spheres, Said let us have some "Devilish" fun, Disguised as such its easy done.
'Twill prove a pleasant incog walk,
Among the new come Cheese and Chalk. You screened behind a sooty veil, And I with cloven foot and tail, With rattling bones and breeches blue, Filled in with fire and brimstone, too, Will cause the so-called brave to faint, And "play the Devil" with each saint— 'Twill prove amusing, somewhat droll, I assented—we took the stroll.

Off we walked with stately tread, My incog friend somewhat ahead. At first we met a "city swell,"
'Good morn,' said he, 'I'm just from Hell;' Sir Swell pass'd out through his tights, In a blue haze of glim'ring lights.

The next was Madam "Grecian Bend," Good morning, Mam, said he, my friend, She passed out through her camel hump, And sank behind a fav'ring stump.

We next met Leechy Lollypop Coming from a "fair" gospel shop. She was on a "fair-mission" tour, Least thinking of the Devil, I'm sure. 'Good morn,' said he, as she looked up, 'Here's our fair-gift—we'll call and sup.' Leechy did not accept the gift, But vanished as a shadow swift.

The next we met was "Mother Goose, 'Hey-day,' said she, 'the Devil's loose.

Next came old "Big-bug" in his gilts, And "High-position" on his stills; Old "Bluff," old "Blow," the great and cute, Senator Sampson and his suit; Senator Sampson and his suit;
Toady "dead heads," flunky writers,"
"Buffers," "bummers," "tiger fighters;"
The great, great I and little u,
And Major Gen'ral "Humbug," too—
All listening to a grand discourse,
On the "tom foclries" of remorse. 'Its no use,' proclaimed their speaker, Who was an anti-devil shrieker. 'Its no use preaching any more, There is no Devil, I'm doubly sure. Cosmos incog stepped up behind Where "sliding scale" was carving wind And straight'ning up screamed in his ear, 'Go slow old Blow, the Devil's here.' A flash, a sound, and all was still, That crowd condensed to common swill!

Cosmos gave his false tail a switch, And said things open rather rich, I thought so, too, but on we went, To where a Gypsy in her tent, Sat beside her stock in trade, Who looking at us paused and said, You're a pretty pair of Devils, Twin cherries, in Brandy revels.

Thence on we went until we met A preacher and his deacon pet, Cosmos winked and then turned his head, As they passed on the parson said, 'Deacon we'll prove cowards I fear, S'nce we've no Devil to war on here.

On Earth that old ideal cuss Was the religious life of us,
But 'twas no job to whip him out'—
'Indeed,' said he turning about,
'When and how, sir, came you so bold,
Behold the Devil, parson, behold!' They spied a hole, where ants had been Dashed quickly through and pulled it in.

Next came old Gold-muck of estate, Whose suave assume, marked pride and hate, Who took no note of suffring near— Seemed dead alike to hope and fear, Until he siezed him by the throat, And shook the buttons from his coat, Fiercely hissing in his ear, 'Did you expect the Devil here?' He dropped his checks without a word, And vanished in the grunt, 'oh! Lord.'

Up came one of scarlet degree, Saying, 'is this the Devil I see? If so, sir, think not I'm afraid, I'm but what misfortuse made. You can not scourge me I am sure, Worse than the world has scourged before.' 'No,' said Cosmos, 'go on your way, This sad penance is what you pay.'

We next came to an eager crowd, Round some strange center talking loud, Cosmos screened both tail and face, Until he reached the centre place, There stood the Fathers and sages all, Kings, Queens, Princes, and nobles tall, diffather of jests, Father of shows, Father of verse, Father of prose, Father of peace, Father of sighs, Father of wit, humor and lies; Mother of all the good and great, Mother of pride, envy and hate—
"Mother Hubbard," "and Mother Bunch,"
"Darby"—"Joan"—"Judy" and "Punch"
Mother Cary and Mother Goose,
And mother of the Devils loose. The King of Kings, men and preachers— The King of states, humbugs, teachers The King of all the wise and jolly, The King of knaves, fools and folly, The Queen of hearts, Queen of ditties,
The Queen of states, Queen of cities—
The Queen of tears and Queen of song,
Queen mothers of the princely throng,
The Prince of day, the Prince of night, The Prince of day, the Prince of light—
The Prince of love, the Prince of light—
The Prince of humor, the Prince of jokes,
The Prince of sneaks, the Prince of croaks,
All talked of wars of other years,
"Battles of frogs" "Kegs" "Books" and spurs.
Battles of church, battles of state,
Battles of prince, battles of hate,
Battles of princes, fathers, kings—
Of wars, crusades and other things Of wars, crusades and other things. Anon a warrior rose and cried, He'd for his country bled and died, And now dared, defied all evil,
And if required could whip the Devil.
Cosmos incog let drop his tail, With brimstone snort removed his veil, Assumed a thousand gargon frights, Flashed forth a thousand bengall lights And thundered in the warriors ear, "Pitch in braggart, the Devil's here."
This thunder clap in a clear sky Left not a vestage for the eye.

As we passed, said Cosmos to me, "Whence went those gas braves, did you see? Though orave enough to cry when born, They're cowards now I can but scorn, Dupes of a Hell and Devil scare, Manacled in their senses year by year. False teachings did this in the main, That class must all be born again. Of hopeless fools, there's none so great, As pompous fools of church and state; Of heartless fools there's none so base As Toady Flunkys by "God's grace," And yet the greatest of all fools, Are "learned men' tilled at funnel schools, But none so stupid, base or low, As mutual fools in Fashion's show."

He paused, I could but think and muse, "Benold said ne these passing views," I saw as from a mountain height, Unnumbered shadelet clouds of light, O'erspreading mountains, valleys, plains, Whence came the din of strifes refrains; I felt confused and scarce could tall. I felt confused and scarce could tell, What impress from these cloudlets fell, But I could hear tumult and strife, And see the flames of war-like life, Shooting up as through scorching air, As fragments of explosive war.

Anon one came, looked round and said "I'll go to grass if I aint dead, Though its strange, I dont seem worsted, I am glad the thing has bu sted."
"What's bursted, friend" inquired we? 'Just wait awhile, I guess you'll see,
You don't look scared, guess all's right here.
Have you a small quid you could spare?
'Don' c iew' oh, what's bursted you say, Why, everything, and Hell's to pay!
Bursted—'practical piety!"
Bursted—blowed up society.
The pope and pries', I "spose" you know
Were putting on an air or so, And the preachers and their crowd
Put on still more, a little loud,
I'm glad I left, just when I did,
They'll let He'll through on a 1 roke skid
And fire their fuse of moral hate,
And thus blow up their church and state.

Well, well, here comes old Jenkses' Joe, He, too, is just from ear h below, Still still they come from far and near, Jehu! there's Ben Blunt from the rear. "How are you Joe?" continued Dick, Its best to die where one aint sick. But Joe, said Ber, there would'nt fight, Was't cause that war want got up right? Come Joe, said Ben, jest stop them airs, Damnation sieze fanatic wars."

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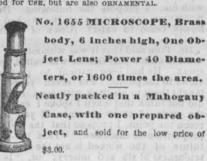
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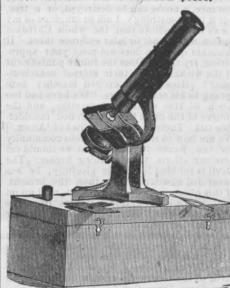
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CHICAGO SATURDAY, JANUARY 25, 1873.

"A few Groans from Hell "--- A Nut for Damned Sinners to Crack."

For some years past there has been a growing conflict among the Orthodox theologians of many sects in reference to the future state. There are probably very few among the educated class of Christians who believe in a literal lake of fire and brimstone, and not many who believe in that personal devil at whom Luther hurled his inkstand, and who held converse with the witches of Salem. He has been gradually fading out of popular sight, from a personal entity into an idea. It is not long since Henry Ward Beecher banished him from the realms of his theology, and, as Mr. Beecher is an oracle of Congregationalism, we may reasonably presume that that sect is coming to take the same view, especially as Mr. Beecher's declaration has provoked no hostile criticismcertainly no church discipline. One or two of the more rigid sects, however, have clung to the old time views very tenaciously, but there are signs that even these are beginning On Monday last there was a discussion on the subject at a meeting of the New York Methodist Preachers' Society, and an excitement arose which came near breaking out into an open tumult. At the meeting, the question for discussion was the "Annihilation of the Wicked." The opening prayer was read by Rev. Mr. Terry, of Poughkeepsie, who took the commonly accepted Methodist view of the subject, and developed it at some length He was followed by Rev. Dr. True, one of the best educated and most highly-cultivated men in the Church, and for many years a Professor in the Wesleyan University. Considering the nature of the views which Dr. True thereupon proceeded to declare, it is remarkable that he was called upon to speak by many of the preachers in attendance. The Doctor at once sent a bomb-shell into the meeting by declar-ing his belief "that the penalty of the incorrigibly wicked will be the destruction of his conscious existence; a total cessation of all his functions. Man was designed to live forever. He was naturally immortal; the penalty of the law was the destruction of this immortality The Doctor then proceeded to declare that he could not be objected to thus far in his theology; when the following scene occurred, which we print from the report of the meet-

ing:
Corbett (interrupting)—Yes, you can be objected to wonderfully. No one here will allow such ecclesiastical humtrumpery. The Chairman called Mr. Corbett to order,

and said the speaker should not be interrupted, and certainly not in such a manner.

Dr. Curry arose, and protested against the assumption on the part of Dr. True that either the Church or the meeting agreed with the sentiments he had uttered.

Corbett (again rising excitedly, and gesticulating like a windmill)—I say I am in order, and understand what I am about. The doc-trine just enunciated by Dr. True originated in hell, and ought to be crammed back there again, and the preacher who would give utter ance to such heresy ought to be turned neck and heels out of the Church. I will protest against it here and everywhere, and if I have stand alone I will stand firmly for the truth,

like Luther at Worms. Dr. Curry again protested against Dr. True's last assumption.

The Chairman—The proper time will come

to answer, and that time is not now.

A voice—And we'll answer like gentlemen when it does come. The Chairman-Enough of this. I don't

want to be misunderstood. Dr. Curry—I don't think you are misunder-stood, and perhaps you will have to have more

it. I think you are wrong. The Chairman again decided that it was out of order to raise an argument at that point, and Dr. True was allowed to proceed.

Dr. True continued with his argument on annihilation, and concluded without further interruption, declaring, in the course of his remarks that other Methodist preachers were in accord with him, among them Dr. Warren, of the Boston Thological Seminary. The discus-sion has caused great excitement among the Methodists of New York, and it will probably spread and provoke a fierce conflict upon the question of endless punishment.—Chicago

SHALL THE WICKED BE DESTROYED?

The Methodist preachers of New York and vicinity held their regular meeting in the Mission rooms of the Methodist Book Concern,

Broadway and Eleventh street.

The following questions were proposed for discussion at the next regular meeting: Shall the wicked be destroyed? Will the wicked in Hell finally become extinct? Are the future punishments of the wicked permanent? Are the conscious punishments of the wicked endless, or are the punishments of the wicked in Hell parallel to the eternal bliss of the righteous

An elderly gentleman said that there was a

foundation of the church stands upon this question. If there is danger let the people see it. Why shut out the light? During the past week I have been approached by the members of my congregation, saying, "I see that the Methodists are dropping their eternal damnation." If the punishment of the wicked is not endless, then the joy of the righteous is One doctrine stands with the other. the views promulgated by Dr. True be allowed to go unanswered it will make me desperate. My very soul is absorbed. It's an awful thing It's an awful thing with me. I propose the following: Do the Scriptures give hope that the wicked shall finally cease to exist? [Cries of "Put him

Dr. True said that it was without uny intervention on his part that he was called upon to speak. He had been patient to present his views to the public. For seven years he had taught them to his flock with good results. I did not think that when I spoke I endangered the souls of those present. If you want to reach the point, I propose that the following proposition be discussed: "That the eternal future of the wicked is not the eternal consciousness of sin and misery;" or, "Is death eternal death eternal punishment?"

Mr. Corbett asked how punishment could be

eternal, if the soul ceases to exist. Dr. True—There must be a difference be-tween latter nothingness and destruction. For instance, a house can be destroyed, or a tree, but it is a something. I am so sanguine of my views that I believe that the whole Christian church will sooner or later embrace them. If the other question does not meet your approbation, try this: "Does the future punishment of the wicked imply their eternal conscious-ness?" [Hisses] An excited member here sprang to his sear, saying: "We have had too much of this at the last meeting, and the notices of the press have occasioned considerable talk. There is danger. [Cries of 'Amen.'] We are now to startle the religious community for ten weeks to come, when we should de vote our efforts to something higher. The Devil is rubbing his hands gleefully; he has never had a better chance than the present. If this question be adopted I must read up on Hell instead of warning sinners from the wrath to come. Are we to begin the year with this Develish or Hellish excitement? have no objection that this theme be discussed in March. I see reporters present from this city, from Brooklyn, Jersey City, Newark, and other neighboring places. I am not in favor of the discussion of this question with open doors. [Sensation.]
Mr. Corbett said there was no use ignoring

the subject. It will not interfere with the salvation of souls. Mr. Wesley did not hesitate to speak of Hell and damnation; why should Perhaps there may be greater ones here than he. I think this question should be discussed for the salvation of souls. If the doc-trine of de truction be accepted I go about I go along carefully. I do not pretend to be an angel—[laughter]—I am liable to err, but when the doctrines of the church are assailed, I rise to arms for its defence. You tell me to be calm. I can not when that which is so dear to me is wronged. I know that the discussion will do good. The reason why we do not get along faster is because we do not have enough Hell in our religion.

A vote was then taken on Mr. McAllister's motion to lay the question on the table, which

A tall gentleman addressed the assemblage. He was sorry that it was said that the church was ambiguous. I would be unfortunate, if a question of such moment be not discussed. He was not in favor of having the reporters admitted. The press to morrow would have the proceedings of this meeting, and the world at large would see that we are afraid to touch this subject of Hell. If a brother is so low as to be afraid of altering his views by a discus-sion, I recommend that he stay at home and pray. In Wesley's time they preached sermons on subjects like these: "A few groans from Hell." "A nut for damned sinners to crack." I hope we will act like sensible men, and not as children, we should not shirk from this question. I go in for fair play. [A voice,

The next speaker said that if a little intellectual investigation be denied they would go where it would not be denied. One of the greatest hindrances in the cause of God is that the people are not impressed enough with Hell. This preachers' meeting should speak with no uncertain sound. We want truth. [Cries of "Glory!"] I want this question discussed next Monday, and to be continued until finally disposed of. [A voice, "Put him out!"] I shall not be frowned down.

Another reverend doctor did not think that this question was one of the doctrines of the Methodist Church, neither did he know that he was in a manufactory of Methodist doc trines and creeds. The house built by those shining lights of our church, he said, was built. Snall we take out the foundation stone and show it to the world? [Cries of "No!"] We owe something to our people. They have their convictions fixed. Are we authorized to alter them? [Cries of "Yes!"]

The motion to postpone the debate until the first Monday in March was lost—21 to

A gentleman moved that when they do adjourn it be to meet the first Monday in March.

Rev. Dr. Roach asked, Why do we propose to discuss the question at this time. Is it proper to doubt that the future happiness of the pure be everlasting? I have no doubt that Mr. Corbett will do the subject full justice. Hell was preached three or four hundred years ago, and discussed with avidity. It is now settled. The wicked shall be turned to Hell. I believe that nothing but evil will come by the discussion of this theme. Have we the authority to discuss questions like these in public? [A voice, "Sit down."] These meetings have been reported and sent broadcast. We are not justified in these open proceed-

ings.
The motion to lay the whole subject on the table was lost by a vote of 27 to 28.

Rev. Mr. Mervin, the Chairman, said that he could not afford to allow so much waste of

Rev. Dr. Curry said that he wanted to waste a little. [Laughter.] I express myself decidedly against the discussion. That a representative body of Methodists should gather together and act so unwisely was to be deprecated. It is humiliating to view this question in the light of the profane. That a body of ministers unknown as to their ecclesiastical polity should here discuss the very foundation of Methodism is horrible. If this discussion be allowed, I desire to have my name stricken from the rolls. It should most certainly not be in public, but should be done in private, logically and learnedly. I confess that people have been educated by these meetings through the press. But we do ourselves a serious harm by crudely discussing such a momentious question without due deliberation. I believe the reports as given by the press of these meetings are substantially correct. But this question will damage ourselves and those who look to us for in-

Mr. Buckley said he did not attach any importance to any member who says he would be influenced by these questions, which are sometimes spoken of gravely, other times in rib-aldry. We are not afraid to grapple with this question. I hail this glorions time. things have been said against me. I fall back on my reputation to save me from the false reports circulated against me. [Laughter.] Several years ago a question of similar import was discussed in Boston. It lasted three or four months and was very exciting. But when completed it was found that but two members ented from the Orthodox views.

Dr. True said that he appeared before them by accident-providentially, perhaps. [Jeers. At the last meeting there was but one who stood by me. [A voice—"You brought him in."] I have not advanced a principle contrary to Methodism, but only a medification. We are not stereotyped in the principles of John Wesley Wesley in an age of reform—in a Wesley. We live in an age of reform-in a progressive age. I, too, doubt whether this is the proper place to discuss. I want no angry controversy. During the seven years that I have accepted this theory of destruction I have converted 450 souls. I have not lost an iota of my interest for the salvation of man-

A motion was here made that the whole subject be postponed, and cries of "We want no gag-law here. The motion was lost by a vote of 39 to

The question will therefore be taken up for discussion next Monday .- Ex.

This discussion on the part of the "Preachers tociety" augurs well, and shows conclusively that a generous liberal feeling is invading the minds of even those heretofore considered invulnerable. This discussion is only one step in advance, and yet when once fairly made, it will be instrumental in opening the churches to a perfect flood of light that will dissipate all the false notions that have taken

such deep root there. Robert Collyer was once a pious bellicose blacksmith, an exhorter in the Methodist church, and finally he was taken into full fellowship, becoming a minister of the Gospel. As such he believed in a literal hell of fire and brimstone, where the wicked would be punished forever and ever, often presenting to his enthusiastic congregation a characteristic picture of his Satanic Majesty with his cloven foot and projecting horns, who, he said, was constantly traversing the earth like a roaring lion, seeking whom he might devour! These were the opinions of that venerable personage, Robert Collyer, now a distinguished and much admired Unitarian minister of this city. As a Methodist he was terrifying-terrific-terrible -tremendous in his denunciations of sin, consigning Infidels and the unconverted to a pandemonium as much hotter than that described by Milton, than the fire at Peshtigo, Chicago or Boston was hotter than one of the coldest days of this winter! While preaching that doctrine, he was poorly paid, poorly clad, and was not even considered first class in his viturerous denunciations of the sin and folly of the world! Finally he came to the conclusion that a sulphurous, iridescent, hell, with a cloven-footed, head-horned Devil, was a myth without any more of a substratum for a foundation, than the fictitious legend of Hercules cleaning the Augean Stables! Finally, he reorganized himself-banished his hell, destroyed his Devil, erased his infant damnation theory, expunged all his Methodistic ideas, and thus reorganized and rejuvinated, he presented himself as a full fledged Unitarian to a society in this city. Whew! what a change. As a Methodist he was poor, of diminutive talent, and at times poorly clad; as a Unitarian, he is wealthy, possesses a profound mind, receives a large salary for his preaching, and about \$21 per minute for his lectures. It paid him to be liberal! No doubt he was honest in his conversion-we will consider him so! While he receives about \$21 per minute for his lectures, Henry Ward Beecher will receive \$25 per minute for a one hour's lecture, to be delivered in

this city during February. Isolated cases of rapid advancement in liberal thought is common, but it is rarely the case that an organized body of Orthodox preachers, present themselves to the world as anxious to obliterate from their long established creed an obnoxious feature. Occasionally there is a dissenter therefrom-one who boldly advances and assumes a position on a liberal platform, but when the whole body is agitated, thrown into spasmodic convulsions by the encroachment of liberal ideas among its members, it portends some great change-then look out for a storm that will rend into fragments the errors of the past! While they are discussing the question, "Annihilation of the Wicked," would it not be well for them to consider whether the "serpent" that deceived Eve was a man or a beast; whether Luther ever threw an inkstand at the Devil, and whether he was such a foolish real estate agent as to promise the whole world to Jesus, when the poor adventurer did not own any of it; whether Abraham would be arrested for his treatment of Hager, should he suddenly appear in Chicago; whether Elijah actually went up in a chariot of fire, or went down in the river and was drowned; whether Saul found his father's asses through the mediumship of Samuel: whether the Witch of Endor resembled those that were persecuted by Cotten Mather; whether the angels that rolled away the stone from the door of the sepulchre resemble those that manifest themselves at spiritual circle; whether Eve believed in women's rights as presented by Anna E. Dickinson; whether the magnificent display by the various churches is in harmony with the teachings and life of Jesus; whether Hager would not have been justifiable in giving Abraham a good cow-hiding for seducing her, then cruelly driving her away from his home; whether the jealousy of Sarah, Abraham's wife, resembled that of him who said, "I am a jealous God;" whether Jesus showed proper respect to the ladies of his time by not getting married; whether John the Baptist was insane, a fool or a fanatic; whether Job's boils could not have been cured through the instrumentality of protoxide of

iron and sulphur baths; whether the Bible

whether Balaam's ass actually spoke; whether Paul was right when he said, "Wives, always obey your husbands;" whether Solomon is better than Brigham Young; whether Nasby's lectures are not more pointed than the sermon on the Mount; whether the statement of the whale swallowing Jonah is not a remarkable fish story; whether Jesus should not have been arrested for cruelty to animals for riding that diminutive ass into Jerusalem; whether Samson ever slew a thousand Philistines with the jaw bone of an ass; whether Jacob lied or not when he stated, "I have seen God face to face" (Gen. 32: 30); whether John told the truth when he said, no man hath seen God at any time (John 1: 18); whether God was slightly inebriated when he said I am the Lord, I change not (Mal. 8: 6); whether he did not forget the preceding statement when he declared, "I said, indeed, that thy house, and the house of thy father should walk before me forever; but now the Lord saith, Be it far from me, for them that honor me, I will honor, and they that despise me shall be lightly esteemed": whether a man would not be called untruthful should he make statements similar to the two preceeding; whether Samson was not somewhat weary when he had slain 1,000 Philistines, allowing that it took him a half a minute to slay each one; whether any of those he was slaying were not panic stricken the same as our army at the Bull Run fight; whether God looks sullen when he is angry; whether he looks weary when resting; whether he would not make a better tailor to day since swallowtailed coats and Dolly Vardens came in fashion than he did when he was making garments for Adam and Eve; whether the garments he made for them were as fashionable as those advertised in the Christian Union; whether Elijah found his horses of fire as easy to manage as Bonner does Dexter; whether his carriage had the celebrated oscillating spring attached thereto; whether that carriage and those horses are still in existence; whether the Psalms of David resulted from dyspepsia and gout, or inspiration of God; whether the seven Devils actually entered the swine-if so at what point did they find ingress; whether Christ would feel at home in entering a fashionable church with a Sister dressed in the latest fashion; whether more good could not be accomplished by making all Bibles into paper to print the Religio-Philosophical Journal on; whether modern Christians can not serve God better by converting their churches into homes for the indigent; whether the blood of Christ has as many saving qualities as Holloway's Pills; whether Peter and Paul when they admonished wives to be subject to their husbands, had not lived with scolding women; whether Paul knew anything of that woman in Wisconsin, who was obedient to her husband, worked yoked up with an ox, and after assisting in dragging the plow for two days, laid down and died from the effects of the injury received; whether David, a man after God's own heart was a human being or an insatiate monster when he gave expression to the following diabolical "Let"-"Let his children be fatherless and his wife a widow-let his children be continual vagabonds and beg-let them seek their bread out of desolate placeslet there be none to extend mercy to him, neither let there be any to favor his fatherless children" (109 Psalm); whether God approved of his hideous revengeful prayer; whether (if David was a man after God's own heart) God is not equally as disreputable a character as David: whether that enormous shower of quails actually took place, or whether a story equally as absurd as the one stating that Sinbad the sailor rode an eagle through the air; whether J. G. Fish's calculation is right that, according to the Bible statement there were, at least 5,000,000,000 of cubic yards of quails, sufficient to have breeded by putrifaction a pestilence that would have swept off the entire nation in a single week; whether Samson caught 300 hundred foxes and tied their tails together, and then sent them forth with burning brands to destroy the corn of the Philistines: whether by reorganizing Eve, the same as Artemus Ward did his wife once, she could thereby be retained in the Garden of Eden; whether, if the Garden of Eden had been under the juris-

Search after God. In fact, there is no end to the perplexing quotations that might engage the attention of this Preacher's Society. Organized on a correct basis, we hope to see it make rapid progress in the dissipation of its erroneous doctrines; hope to see it emerge from the night of superstitious darkness that envelopes it into the broad daylight of truth.

diction of the municipal authorities of New

York, Adam and Eve would not have been

arrested for improperly exposing their person,

after partaking of the forbidden fruit; whether

the Bible should not be revised so as to exclude

all that portion between Genesis and Reve-

lation, merely retaining the cover and blank

pages, and inserting in the places thereof

Prof. Tyndall's essay on prayer, Hudson Tut-

tle's Arcana of Nature, Andrew Jackson Davis'

Nature's Divine Revalation, and J. R. Francis'

Post-office Stealing.

Post-office thieves are too numerous to be longer tolerated. It is time for the people to arouse themselves, and demand a redress from the hands of Congress.

A penny wise policy has been persisted in to the detriment of the people long enough. Millions of dollars are paid annually by the people to transmit car loads of public documents to scullion politicians, who never read ten pages in them, to say nothing of the immense cost of paper and printing the same. All of this is done to furnish stealings out of the contracts for printing and mail transportation. Officials must have a nibble at the public Devil has not a better character than the Bible treasury, and these are some of the means God; whether the lying spirits God sent forth | adapted to that end.

resembles those in the flesh that lie politically; But when grievances are required to be redressed, such as low rates of postage and safe means of transmitting money in letters through the mails, we are told that the expense will be great, and that the Postmasters cannot be trusted with the money.

How does this argument comport with honesty? Let us see. All post-offices are register offices. By paying fifteen cents extra we can get a letter registered; but no responsibility rests upon Government to make up the money if the registered letter and its contents are stolen. This is a mere dodge on the part of Government to obtain money for registering a letter without any guarantee of safety. Now, let us see how the post-office money order system

A person wishes to send the money for his newspaper, to a child at school, or for some small light article of merchandise (not exceeding twelve ounces), by mail—he can do so with perfect safety at a cost of ten cents extra for any sum not exceeding twenty dollars, provided there is a money order post-office within reasonable distance. These orders, if stolen, are not available to the thief, hence they are a safe means of sending small sums of money.

Then why not make money order offices universal? Why not make every post-office a money order office? There is no reason whatever except the fact that some Postmasters are so dishonest that they might squander the money paid into their hands before they were required to pay the same over to Government. To provide against that evil act, let none but honest men be appointed to the office of Postmasters, and let such security be required for the faithful performance of the duties thereof, that will be a guarantee of safety to the

Let the rates be so reduced that money orders will not cost more than double postage, and an amount of business would be transacted the first year that would more than defray all expenses incident thereto. Let business be so prosecuted by Government as to render the greatest facilities to the people, with the least possible temptation to officials to be dishonest. The reverse of that is now the case. The dishonesty of knaves is now covered up, and redress from Government to the suffering people goes unprovided for. Occasionally a knave is convicted, but seldom.

A few months ago a subscriber sent'us a registered letter with some ten dollars in it. A rascal who had the handling of the registered letters, opened it and took out more than half of the money, and then sent the letter and remaining money to us. About that time other thefts were committed and he was arrested. Yesterday his trial resulted in a conviction, but none of us, whose letters he pillaged, will be pecuniarly any better off for it. A revenue of fifteen cents was paid into the post-office department for the safe delivery of the letter, but instead of Government being liable for a faithful performance of that duty, like other common carriers, it goes scott free.

The whole system is wrong. No particular political party is responsible for it. It exists because our Postmaster Generals and postoffice committees in Congress are politicians who never move in advance of the people. They are timid souls who are always watching the chances of re-election-fearing a new movement would be looked upon with disfavor, and conclude it is well enough to move when the people demand it.

The postal rates on everything should be greatly reduced. The increase of business would soon more than make up for the differ-

Government is paying as much to railroads for transporting mail matter as it would need to, if it were double its present weight. Postmasters' compensations are as much as would be required if they had double the work that they now have to do.

But the great evil that we are now anxious to eradicate, is the letter snatchers! Let us all through the land, make a movement to that end. There is not a man or woman of ordinary sense, that will hesitate to sign the petition to Congress, found in this issue of this

We hope every subscriber will cut out that petition, and attach it to half a sheet of cap paper, and get it signed by every man and woman in his or her neighborhood, and then forward it to their United States Senator or Representative in Congress; and don't fail to go to the editors of your home papers, and induce them to work for the same end. We are all alike interested. We have all been annoyed by the class of thieves alluded to. Let us follow this matter up until we at least obtain this one reform in the post-office department of our country. Remember if a post-office money order is stolen or lost, it can be duplicated at any time. To make all post-offices money order offices at not exceeding five cents for a twenty dollar order, is the object we should all have in view.

We have, since we moved to our new office (the middle of October up to this writing, January 10th-less than three months), had stolen from us seventy-six letters, containing about one hundred and sixty dollars that we have heard from. About one fourth of these letters contained post-office money orders, on which we shall get the money as soon as duplicate orders can be obtained. Probably other publishers had similar experience. These losses have to be borne by subscribers, many of whom are illy able to lose the money-an evil that comes home to every person who subscribes for a newspaper, orders a book or sends a few dollars to a child or friend through the mail! Let us eradicate the evil. Let us all operate together, and the work will be speedily accomplished.

DR. A. B. SEVERANCE, of Milwaukee, Wisconsin, is certainly a most excellent psychometrist. We have seen his abilities as a psychometrist tested, and perfect satisfaction was

(Continued from First Page.) This is a very brief outline of the interview,

which, owing to the lateness of the hour, it was impossible to "get up" in full. CARD FROM DR. JONES.

EDITORS APPEAL—My attention has been called to an article in the Avalanche of this morning (December 5th), over the name "Suf-A sufferer I presume he is, and such he ought to be until he learns not to make false statements in print, whether he does so through ignorance or otherwise. He who rides behind a nom de plume of course needs no aerious reply; but I would suggest that it might tend to alleviate the sorrows of that "sufferer" if he would attend church and hear some of the preaching of the Watson or the Jones about whom he writes.

GUILFORD JONES. * We are informed by Mr. Watson that he did not rive expression to such a statement. He said that the Free Love, that some people had associated in their minds as Spiritualism, he had nothing but contempt for.

(TO BE CONTINUED.)

Suicide of a Dog.

[From the New Haven Register.] About one week ago, Mr. William Galligan, the faithful night watchman of the Simpson, Hall, Miller & Co. Brittannia Works, of Wall-ingford, died. Mr. G. was the owner of a valuable bull mastiff dog, which would receive caresses from those whom he saw almost daily, but would not form any friendship for any one but his master. The brute seldom, if ever, wandered from his home, but the day after his masters's death he deliberately walked a mile, and laid himself on the track of the Hartford & New Haven Railroad, as a train was advancing, and was consequently crushed to death Men who were in the immediate vicinity used their utmost exertions to call the dog away, but their cries were useless, and the poor beast appeared determined to follow his master. His remains were interred near by.

The foregoing narration of facts furnishes food for thought.

Can it be doubted that the dog fully realized the situation in all of its bearings? He loved his master with the intensity of the love of a noble woman for her soul's companion. Would a doting wife do more than to sacrifice her life for the companionship of him who had passed to the higher life? Such things sometimes, but seldom, occur. It is called suicide, and is attributed to insanity.

The noble dog instinctively knew of a hereafter, -a higher life, and that his only true companion-his kind master had gone there. He not only instinctively knew those facts, but it is more than probable that he clairvoyantly saw his master in, and heard his voice from, the land of spirits.

Dogs in some particulars manifest more sense than men, but generally much less. Is the latter fact evidence that they are not possessors of immortal souls?

Dogs often have premonitions of death in their master's families, and manifest it by howling, to the alarm of the people. They often save helpless men, women and children, and snatch them from the very gates of death.

The Spirit World would be a "Summerland" as desolate as the sandy desert of Sahara, without animal life! But let it be understood that all life, however repulsive it may be in millions of phases upon the earth-plane, when viewed from the spiritual plane of life, is beautiful beyond conception, and its mission as far above what it is here as the archangel's is above what it was when a Digger Indian, and an inhabitant of the North American forest.

But perchance pious theologians will deny the fact that a billion, more or less, of years of perpetual progression in the heavenly spheres (among the good and the wise missionariesthe saints whose mission it has been for eons of ages to teach the untutored child of the forest) can ever raise the Root Digger to the estate of an archangel Well if such he their opinions, so be it with them until long years of unfoldment of their mental faculties shall carry them forward to a more perfect appreciation of the Philosophy of Life.

Harry Bastian, the Medium.

Harry Bastian, one of the most celebrated physical and mental mediums the world affords, will be in Chicago January 15th instant, and will hold a series of seances at the spirit seance rooms of the Religio-Philosophical Publishing House, for several days at least.

Mr. Bastian, when conditions are made favorable, as they are at our seance room, is in no respect a less powerful medium than the celebrated Mrs. Andrews, of Moravia notoriety.

In his seances, most marvelous feats are performed, such as are contrary to any law known to the wisest Scientists on this plane of life. Spirits materialize themselves, and hold conversations in clear and distinctly audible voices. They show themselves so as to be fully recognized by their relatives and acquaintances.

Mr. Bastian is accompanied by a remarkably fine test medium, who can also be found at the seance room above named.

Mr. Bastian will hold seances as above stated,

every night until further notice. Friends from abroad visiting Chicago, should make it convenient to remain in the city, and visit the seance rooms.

Spirit Paintings.

Two weeks ago we announced the receipt of five large beautifully executed Spirit Paintings through the mediumship of our venerable Bro. N. B. Starr, of Port Huron, Michigan, donated to us to ornament our seance room.

Brother Starr requests us to sell those paintings to any one who may desire to purchase one or more of them for his benefit, with the assurance that he will replace them with

They are very expressive-very beautiful, large symbolic paintings. They are such as the connossieur would not be ashamed to place in his or her parlor or picture gallery.

We invite friends to call and see them. We solicit your patronage for Bro. Starr's works. He is far advanced in life, and has a wife to Alice Britton, and Mrs. Howard Rogers.

support and no other means by which to do it than by the sale of the beautiful paintings that the angels guide his hand to execute.

They are all in nice frames, and will be sent to any address required, by express, in suitable boxes to preserve them from harm.

We shall hereafter describe from time to time, giving prices of each. We will now only say that the prices range from foriy to one hundred and twenty-five dollars.

Come, friends, give us a call and see them, and you who are able to buy, do so and thereby help an excellent brother to a comfortable living during his few remaining years-help one whom the angels are using to make us all wiser and happier.

MRS. ADDIE L. BALLOU is lecturing at Atlanta, Georgia.

Dr. P. B. RANDOLPH, one of the most eloquent advocates of our cause, will answer calls to lecture anywhere in the West. Address him in care of this office.

MRS. BELLE A. CHAMBERLAIN WIll soon visit Sonoma County, California. She is doing a most excellent work on the Pacific slope. She will return East in the Spring.

W. PERSONS, M. D., will heal the sick at Savanah, Ga., during the next sixty days. The Doctor is authorized to receive subscriptions for this paper.

A. A. Jackson, of Council Bluffs, Iowa, writes to us that at a meeting there, Captain Winslow described nineteen spirits-all of which were recognized but one.

CHARLES W. STEWART is now lecturing at Janesville, Wis. He would like to make engagements for week evening lectures within one hundred miles of that place. Address him at once at Janesville, Wis.

J. WM. FLETCHER, of Westford, the popular and eloquent trance speaker, lectures in Natick, the 3d of January; South Easton, the 4th; Lunenburg, the first Sabbath in February; New Bedford, 3d; North Scituate, 4th; Lunenburg, March 2d; South Easton, March 30.

D. W. Hull continues to speak another month in Memphis, and would be glad to make engagements for evening lectures while there. He would also be glad to remain in the South through March and April. Address him 344 Jefferson street, Memphis, Tenn.

DR. T. B. TAYLOR, of Topeka, Kansas, would be glad to open a correspondence with societies in Illinois, Indiana, Ohio, or Michigan, desiring to keep up regular and well conducted meetings, where a highly successful homeopathic and electro-magnetic physician might find business. The Doctor's wife and daughter are fine musicians, and would contribute largely to the interest of the meetings.

Our thanks are due to our Brooklyn friends for a polite and artistically executed note of invitation. We sincerely regret that physical conditions renders it impossible for us to accept the generous invitation, while we attend to our duties in connection with the Religio-PHILOSOPHICAL JOURNAL. The invitation is in the following words:

Investigations en et Culture de la Philosophie Spirituelle.

MR. S. S. Jones:- You are cordially invited to join a select party for the purpose of investigating the above-naned subject, at No. 65 St. Felix street, Brooklyn. Brooklyn, January 15th, 1873.

City Entertainments.

[For the week ending, Jan. 18, 1873.] McVicker's Theatre. - Madison street, between State and Dearborn streets. Dion Bouccicault and his wife (Agnes Robertson) commenced an engagement on Monday evening, in "Arrah na Pogue." Mr. Bouccicault is extensively known and admired as a writer of plays and as an actor. In the part of "Shaun the Post," in his own play, he is better than any other representative of that character who has hitherto appeared in Chicago.

AIKEN'S THEATRE. - Corner Wabash Avenue and Congress street, Aiken & Lawler, Managers; W. H. Harrison, Business Manager. The "Red Pocketbook," with all its attendant mysteries and new scenic splendors, has received marked attention from fair audiences for several nights. As a highly colored series of pictures, it may be regarded as eminently successful, and indeed it is mainly its excellence in this regard that makes it so interesting. On Thursday, Friday and Saturday evenings, Mr. Proctor will present his wellknown speciality, the Jibbenaiosay, in "Nick of the Woods." The sale of seats for the Aimee season has commenced at the box

Myer's Opera House.-Monroe street, between State and Dearborn streets. The minstrels produce a capital bill of entertainment each evening. The lovers of refined fun can find enough of it at this favorite place of re-

HOOLEY'S OPERA HOUSE.—Randolph street, opposite the Court House, R. M. Hooley, sole proprietor and manager. Monday, January 13, 1873, during the week, and Wednesday and Saturday matinees, Great Society Drama. The management takes great pleasure in announcing, after weeks of careful preparation, Bartley Campbell's entirely new drama of contemporaneous society, "Fate!" written expressly for this elegant theatre. Act 1.-Rose Cottage. Act 2.—A Blighted Heart. Act 3.—Divorce. Act 4.-In the Web. Act 5.-"Fate." All the favorites in the case, including Messrs. Dillon, Blaisdell, Padgett, Soggs and Wilson. and Miss Kate Meek, Miss Emma Cline, Mrs.

Dr. Vescelius.

The numerous friends of the Doctor will be pleased to hear of the success attending his practice, and will read the following extracts with interest and pleasure.

(From the Watertown, N. Y., Despatch.) Dr. Vescelius, the great Magnetic Healer, is at Parlors No. 6, American Hotel, where his numerous friends and patients may call upon him and receive untold benefit. The Doctor is one of the most successful physicians of the age, and time only adds to his reputation and popularity.

(From the Watertown, N. Y., Post.) Dr. Vescelius is still at the American Hotel. The remarkable cures he performs cause his time to be completely occupied. He will remain only a short time longer.

(From the Watertown, N. Y., Times.) (From the Watertown, N. Y., Times.)

The success and popularity of Dr. Vescelius, the Great Healer, increase rapidly. His many friends will be interested to learn that he will remain for a while longer at the American Hotel, where his parlors are the resort of many seeking relief from the many ills which flesh is heir to. The Doctor performs astonishing cures, and conters untold blessings upon the afflicted. His kind and genial nature is well calculated to inspire his patients with hope and confidence. hope and confidence.

A Spiritual Remedy for Bald Heads.

Read the following certificate upon the sub-

Mrs. Robinson: I see by your advertisement you have found a remedy to make hair grow on bald heads.

I have been bald about 12 years, and if I can secure a natural head of hair again, I shall be very glad. I am 54 years old. I enclose herewith a five_dollar post-office order.

Yours Respectfully

JOSEPH PAYNE. Manhattan, Kansas, Feb. 13th, 1872.

Mrs. Robinson diagnosed his case, prepared and sent the restorative by mail and the following letter shows the effect of a four months trial upon a smooth bald head.

Mrs. Robinson: Please send me another bottle of your hair restorative. My hair is beginning to grow. It is now about half an inch long. I want to make a sure thing of it.

You will find inclosed five dollar post-office money order to pay for the second bottle.
Yours Truly,

JOSEPH PAYNE. Manhattan, Kansas, January 7th, 1873.

Wigs and Toupes at a Discount.

Bald headed people who understand the fact that their heads can in less than one year's time be covered with a new growth of fine soft hair, by the use of Mrs. A. H. Robinson's real HAIR RESTORATIVE, will no longer resort to wigs and toupes, but will at once inclose five dollars for the certain and harmless Hair Restorative, which will be promptly sent by return mail.

This preparation is compounded by Mrs. Robinson's own hands while under the control of a band of chemists, long in spirit-life, and who are devoted to the great work of showing the power of knowledge in saving mankind from the ills of mortal life.

Address, Mrs. A. H. Robinson, Riligio-Philosophical Publishing House,

Chicago, Illinois.

Sensational Religion.

HOW IT LOOKS TO A LADY.

EDITOR JOURNAL:—During Miss Sarah Smi-ley's late visit to our city, it was my privilege to listen to her from the so-called sacred desk on divers occasions, and I would like, through the columns of your paper to say a few words in regard to the manner in which her last evening meeting was closed, in the lecture-room of the Centenary Methodist Episcopal church, and the effect which it had upon myself. hold the lady in high regard, yet I think that she, like all others, may be a little mistaken as to the best method of reaching the hearts of the people. During the last singing on the evening in question, a request was made that those who felt the need of Christ in their hearts should come forward for prayers. As no one responded to the invitation, Miss Smiley arose and said she presumed that most of those present were already professing Christians; but to test the matter, she requested all such to arise. Whereupon a goodly number arose. She then requested those who felt the need of a Savior to raise their hands. A mea gre number responded to this request. A third request was then made that all those should arise who felt that they wanted Christ sometime in the course of their lives. A few more joined the number already on their feet. Finally came the clincher. She asked all those to arise who felt that they wanted Jesus in the hour of death, when there was quite a general getting up. Miss Smiley resumed: "Oh, yes; you all, or at least most of you, want a Savior then;" and, casting her eye upon our little party sitting upon one of the front seats, said: "Can it be possible that there are any present who do not want the

there are any present who do not want the Savior in the hour of death?"

Now, Mr. Editor, I must say that this was the keenest stab, the deepest wound I ever experienced in public or private, for it stirred to indignation the deepest feelings of my soul. Probably there was no one present who had a greater reverence for the Infinite, or who more keenly felt the need of His protecting care than myself. I contend that no one has any right to ask me to make a public exhibition of my feelings, and then, because I do not choose to comply, set me down as one so hardened that even in the hour of death I am content with the warp and woof of my own righteousness. What right has any one thus to trifle with the most sacred relations existing between the soul and its Maker? When will those who assume to be our teachers, learn that the world is full of noble souls who cannot be led or controlled in this great matter of salvation, but claim the right to settle it between themselves and their God.

Yours, for progress in religious ideas. Chicago, Jan, 15th, 1873.

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

Philadelphia Pepartment

BY.....HENRY T. CHILD, M. D.

OVER THE RIVER.

On the banks beyond the stream, Where the trees are always green, There's no night, but endless day, There is where the angels stray, There's no sorrow, pain, nor fear, There's no parting farewell tear, There's 10 cloud, no darkness there, All is bright, and clear, and fair,

Flowers of fadeless beauty there, Trees of life with foliage rare, Fruits the most inv ting grow, There is where I want to go. Hark! I hear an angel sing, Heavenly harpers on the wing, Through the air and bid me rise To the music of the skies.

Soon from ear h I'll roam away To the realms of endless day; Soon I'll join the ransomed throng, Sing with them red imption's song, Pearly gates stand open wide, Just beyond death's chilling tide, There the angel waits for me,

Earthly home, adien, adien,
Earthly friends, farewell to you,
Softly breath your last good by,
Angels cell me, let me die.
Hallelujah! they have come—
Hallelujah! I'm most home
Friend's and loved ones weep no more,
Meet me on the other shore.

Mrs. Booth.

We clip the following from the Moravia Weekly News. In our recent visit to that place, we saw Mrs. Booth, and witnessed some man ifestations-enough to satisfy us that there would be more and better ones, and we are glad to learn that they have come so clearly and well defined as Brother Paxson describes.

EDITOR NEWS:-Having read and heard of the manifestations at Moravia, I concluded to travel from Philadelphia and see for my-

I was one of a private circle engaged at Mrs.
Booth's for four evenings, and we received remarkable tests, among which the face of my mother appeared at two different times very plain, so that I fully recognized her. An aunt of one of our number was also recognized. The features were natural, clear, and well defined. Four faces greeted us on each of two following evenings, and we were glad that among them came Crow-foot (Mrs. Booth's Indian control) with black flowing locks over his back and face. Hannah More, a well-known English writer, is a member of the band of a lady present, and she manifested at the aperture very distinctly, smiling joyously at her medium. Her lips moved, and the sound of her voice heard, though the words were not plain.

We saw various sized hands, from the smallest infants to a very large man's hand. Through graceful motions they talked with us, answering many questions, and when much pleased clapped their hands.

Persons who in themselves are in a harmon-

ious condition, I think will find ample satisfaction in visiting Mrs. Booth's and joining her

I take this opportunity of returning sincere thanks to Mr. and Mrs. Booth for their kind-

JACOB L. PAXSON. As ye Sow so Shall ye Reap.

Looking over the world of humanity from a spiritual stand point, we see the deep interior meaning of this ancient saying. As we turn toward the dens of vice an crime, of infamy and pollution, we see everywhere that the seed which has been sown, is bringing forth its fruits. Causes always produce their legitimate effects; and there is no effect without a cause. Children conceived in lust and sensuality surely crop out in that which makes earth a scene of sorrow and unhappiness. The fruit extends farther in its line than the seed, and parents who occupy high positions in society, laymen and ministers, are sowing seeds that bring down sorrow upon their whitened heads. Ignorance of the laws of life and transmission has often brought this weight upon those who

were hoping for better things.

It is a painful picture, but one that should be presented to the world if we would rise into higher conditions, and escape these direful results which, of course, must run through generations. The church is sadly at fault in regard to these things, in making no distinc-tion between gross sensuality and a pure marriage, by placing woman under the control of man. When woman's right to herself and to the control of the functions of maternity are fully guaranteed, there will be a very great improvement in these things, but this is not all that is needed—a more perfect knowledge of the laws of physical life must become general, and a strong effort must be made to overcome the long line of sensuality which has cast its blighting influence over the race. "The father's have eaten sour grapes and the child-

ren's teeth are set on edge."

There is another side to this question. The same beautiful and divine law that visits the penalties upon the transgressor, shows us everywhere that the fruits of righteousness are peace and happiness, and so from the spiritual plane, we see how the earnest soul aspirations plane, we see how the earnest soul aspirations are sown, often in weakness, but never in vain. Their seed blossoms and ripens and brings forth its glorious fruit in the generations of men. These are eternal, while the former, though blighting, are always temporal—not in the sense that they do not extend beyond this world, for the seeds of crime blight and wither the buds that go into the land of the heavitiful the buds that go into the land of the beautiful -not with the destroyer's hand can they come, but only marring the present beauty, and keeping earth's children from the enjoyment of the glorious realities that would be theirs,

were conditions such as they should be. Regrets, however, are of but little avail. "We have all sinned and fallen short of the glory of God," but his right hand is under-neath us and ever will be, and the sin that doth so easily beset us may be overcome, and in the triumph of the right we may sow those seeds that shall bring forth everlasting fruits of righteousness and thus bless ourselves and the world.
"High and holy aspirations, are the wings

that lift the soul out of the mire, and enable it to soar into the pure atmosphere of the celes-

MRS. M. J. WILCOXSON has been lecturing at Emporia, Kansas.

SEE advertisement of G. W. Gore, "The Progressive Harmonial Community," at La-

moille, Kansas.

Married.

By Rev. D. Morse, J. N. Dowers of Elmira, to BEI INDA M. BANING of West Henrietta, N. Y., on the 28th day of Nov., 1872

Passed to Spirit Life.

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

Left this trans tory life, Nov., 13th, 1872, Asa Blood, Sen, in the 72nd year of his age, after a painful illness of many months.

He was a firm believer in the Harmonial Philosophy.

CATARRH D'sease of the Skin, Blood, Nervous System, successfully treated by **DUMONT**C. DAKE M. D., 15 Ellis Park, Chicago, Medicine sent to any address.
v13n19tf

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M. K. C. SCHWARZ.

Station B. New York. Terms, \$1.00 and four stamps. v13n15

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DR. C. L. BELCHER

MAGNETIC HEALER. Cures all kinds of Chronic diseases by laying on of hands. Will oure the sick, the lame, etc., this Winter at No. 42 Jackson st, Susquehannah depot, Susquehannah, Co., Pa.

The poor are healed wi hout price. v13n19m3

Misses Helen Grover & Lizzie L. Crosby HEALING, BUSINESS, AND TEST MEDIUMS. Magne ic treatment given. Examination and treatment given from lock of hair or photograph, to patients

at a distance.

James Fisk Jr. Businss Control of Miss Grover, will advise on business by letter as Terms from \$2.00 to \$3.00, No. 316 4th Ave., New York

Cleveland National Convention.

To ATTENDANTS: - All persons, who wish to be provided for during their attendance at the meeting at Cleveland, to take place Feb. 19th, proximo, will please address Mrs. Carrie Lewis, 288 Euclid Ave., to that effect, mmediately. Notice of place and time of meeting will be announced in the daily papers of that city, on the day previous to the mee.ing.

JOHN W. EVARTS.

Centralia, Ill., Jan., 7th, 1873.

W. H. MUMLER

DESIRES TO ESTABLISH AN AGENCY IN EVER CITY AND TOWN IN THE UNITED STATES FOR THE SALE OF HIS WONDERFUL

Spirit Photographs. FOR TERMS ADDRESS WITH STAMP, STATING NUMBER OF

INHABITANTS. W. H. MUMLER, 170 W. Springfield-st., Boston, Mass. v13n134t

N. Y. Electro-Gymnasium and Healing Institute.
Baths, Electricty & Vital Magnetism!

A new, beautiful and vitalizing system of Electric, Magnetic and Musical Gymnastics for maintaining health and curing disease! Popular lectures given on Physiology and Hyg ene by the principal and by several eminent physicians in connection with the gymnastics. Intemperance, opium-eating and other Chronic diseases radically cured. Mrs. Robinson's celebrated tobacco antidote k-pt. Dr. E. D. BABBITT, Pr.ncipal, 350 3rd Ave., (near 26th, street, New York, street, New York, v13n18tf

BOARDING IN NEW YORK CITY. Pleasant rooms and good board in a first-class location at reasonable rates, at

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Turkish baths, Electric baths, Movement cure and Lifting cure in the establishment for those requiring them. Address MILLER, HAYNES & CO., v12n/4 PROPRIETORS.

THE

LAND

LAND DEBATABLE

THE DEBATABLE LAND BETWEEN

THIS WORLD AND THE NEXT

WITH ILLUSTRATIVE NARRATIONS

BY ROBERT DALE OWEN

Author of Foot-falls on the Boundary of Another World, "Beyond the Breakers," etc.

CONTENTS: Prefatory address to the Protestant cl rgy. BOOK I Touching Communication of Re-

ligious Knowledge to Man. BOOK II Some Characteristics of the Phenomena.

BOOK III Physical Manifestations.

BOOK IV Identity of Spirits. BOOK V The Crowning Proof of Immortality. BOOK VI The Spiritual Gifts of the first Cen-

tury appearing in our times.

The world-wide reputation of the author as a Statesman, Diplomatist, and writer, his earnest and varied life in connection with the rise of the manufacturing interest in England, the Socialistic Movement in this country, the political affairs of thirty years ago, the career of a Diplomatist at the Neapolitan court but last and greatest of all the Growth of Modern Spiritolism affords an absolute gurrantee that any work from his pen must be of the highest order and absorbing interest. The large sale and extended interest manifested in all quarters upon the publication of Debatable Land is sufficient evidence of the authors reputation and its continually increasing sale proves it to be a work of great ability and one eagerly demanded by the public and meeting the highest expectations. Mr. Gwens "Foot-falls" has reached a sale of over Twenty Thousand copies and is still selling well. Debatable Land bids fair to exceed it in popularity. It is a 'arge handsome twelve mo book of Five Hundred and the state of th

*** For sale wholesale and retail by the Religio-Philo ophical Publishing House Adams street & 5th Avenue

Poices from the People.

The Banner of Light is kept for sale at the office

MORRISON, ILL.-F. F. Fay writes.—After reading your paper, I feel as though I must have it. It is food for the soul.

ETHEL, CANADA.-Conrad Bernath writes.

I wish to express my appreciation of your Jour-NAL. I can not sufficiently praise it for its spirit-

GREEN WOOD, NEB .- D. Dayton writes .- J. H.

here. He gave entire satisfaction and woke up an interest here that will not soon be forgotten

SPRINGFIELD, ILL.-Mrs. M J. Coffin writes. I like the teschings of the JOURNAL very much, and I fully realize that it advocates many grand truths.

ROCHESTER, IND .- Mrs. A. Chamberlin writes.

We would like to have you send us a medium to this place. There are about two thousand inhabit.

ants here, and we think a good medium would do

WINONA, MINN.-Eliza G. Cummings writes.

I often wonder why some lecturer does not come this way, as this place is quite large, containing

FREDRICKSBURG, IOA .- T. C. Moore writes.

We want some good lecturers to come out here and enlighten the heathens in this part of the

ST. ANSGER, IOWA.—Geo. W. Wood writes.—Well, the JOURNAL is so much better than I thought a Spiritualistic paper could be, I now

WASHINGTON, D. C .- Mrs. J. Mde. Thornars

O. F. Hyzer, a most remarkable lady, who is

MORAVIA, N. Y .- Terrissa Sears writes .-

Spiritualism is making its way to all of our homes, and physical manifestations of spirit power is

greatly felt in the churches at Summerhill and

MANKATO, MINN.-J. L. Potter writes.-The people of Mankato are desirous of engaging the

services of Harry Bastian to come and give seances.
Will he please address me to that effect,—Orlando

PROVIDENCE, UTAH .- David Hug writes .-

The JOURNAL is always a welcome visitor. At first when I read it I thought it dangerous, but it

was the means of driving a heavy, thick, supersti-tious cloud from my mind, and has made of me a

MANKATO, MINN .- C. H. Andrus writes .-

MANKATO, MINN.—C. R. Andrus writes.—
The Journal has been a grand solace to me.
Bro J. L Potter is here, and is going to lecture
to-morrow night and Saturday and Sunday, and I
am expecting a good time, as he is a splendid

writes.—Inclosed find remittance for another year. Why, just that article on "God-Houses" is well worth the sub-cription, without saying a word about that article entitled, "Does God Keep a Cat?"

SUSQUEHANNAH DEPOT, PA .- O. L. Belcher

writes.—Spiritualism is making itself known to many in Washington through the teachings of Mrs. O. F. Hyzer, a most remarkable lady, who is

doing a glorious work in our much loved cause.

some ten thousand inhabitants.

see I am a life subscriber.

D. Spalding, Mankato, Minn.

free and fearless man.

country.

has just closed a course of ten lectures

of this paper.

ual philosophy.

Unner-Nife 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.

Invocation.

There is rest for the weary, and that rest is found over on the opposite side, where, indeed, the pearly gates are wide open-there we hear the sweetest of melodies! Thou great Almighty Spirit of love, who dost give succor to the little violet as it pushes forth its delicate face, telling us that our loved ones in that building not made with hands, are sweet little violets that the angels cherish. Oh, Lord, we thank thee for Winter with its snow and hail that falls at our very feet; in these things we behold pearls of great price; and also in the rain that descends from the blackest of clouds, although they come thick and fast, the Spring time comes at last, when thou dost speak to us through the avenues of the little leaf and

flower-thy ways are past finding out indeed! I thank thee that the time has come when the obstacles are being removed by the loved ones just over the river. Shower down upon the path of the loved ones here, those dew drops that fall from the Fathers hand; those drops that need no polishing, because they are showers of the most eternal truths, given for the sake of suffering mortals, and may we be ever led by these bright stars of truth, where-ever we go through life. Oh, may each one of us bring some little violet, and place it upon the altar of the soul, because every flower placed there will bloom for the loved ones gone before, and give forth a sweet fregrance, in the sweetest of all tabernacles.

The following question was given and discussed by a spirit who withheld the name: "Of what profit is Spiritualism as it now exists to the so-called scientific world, and of what profit is the so-called scientific world to the

spiritual world?" Let us for a moment inquire if there is nothing spiritual in the sc-called scientific world What have we in the scientific world, that did not come direct from the Spirit World, and in a spiritual way? We now live in an age of wonders, and on every hand the question is asked, how can such things be, unless they have a counterpart somewhere. Look at what has been recently enacted in Boston, the great Athens of America. Look at the fruits of that great fire in the single incident recited by a member this morning. [A member alluded to the published statement that a person placed a silver pitcher with water in it in a safe in The safe was afterward subjected to fire by the burning of the building, and upon opening it the contents in the apartment containing the water, were found to be preserved through the evaporation of the water. The idea was acted upon by the manufacturers of safes at once, and now they are advertised with apartments] There, indeed, is some good coming from a silver pitcher filled with water, and may every drop of water yet be productive of new results. If those things were not brought around, how could the age of improvement proceed? What has the scientific world gained from this single incident of the great fire? What proof has the scientific world that the Spirit World does not aid in the production of these results? Let us inquire into the method of creation or production of new ideas. In your world of light, where the soul of intelligence exists, who alone has the power to impress new thoughts and ideas, and after all what is impression but creation? Impression and creation are the same, only one may be painted in a little more glowing colors than the other. Those inteli_ences act on men's and women's minds, so as to produce such results as the telegraph and printing press, in order that thought may be transmitted from this world to your world and after a thought has been deposited in that

Let us consider the printing press. Just think how it conveys thought over the worlds and universes. Let me carry your minds back into the time you first considered the age of darkness, but it was the age of light; perhaps some one had a sensation in their brain that they never experienced before. Where did this new thought come from? Go to the trees in the forest, and they will teach you in relation to God's printing press upon which he prints and writes throughout the world! You say that there must be some cause, some intelligence somewhere, to produce such beautiful works of nature.

vessel or channel of communication, it is

operated by loved ones, who have just stepped

over. It is only the twinkling of an eye be-

Oh, that I could carry you bodily to this side, and show you the somewhere! The angels themselves can not fathom it. No man, no scientific school or professor gave the impression to the untutored brain—it came in the winds, and was whispered to him by the Spirit World. Then bring the so-called scientific world, and let them prove that there is not a somewhere beyond this life; another world, a little farther advanced than their own, where intelligences are found more progressed than

they are.
Still seek, and you will find things you can not fathom at present. Your wonderful scientific world is yet in infancy, and is not ready to receive its diploma from Nature! These process ses are as active to-day as ever before, and you will yet behold far greater and more wonderful things than the printing press. Those who are the strongest amongst the scientific world, claim all the honors, but they fail in some cases to give the credit to the rock of truth

where it belongs. What have scientific men done for the great truths of Spiritualism? They are always en-deavoring to prove the great error of Spiritualism, but it only results in proving the great error of science; that is what the scientific

world has done for Spiritualism? Have they done anything else? Yes, they have placed science in the courts of justice lightly will I speak these words because seldom does justice dwell in these places. What a wonderful animal is a Spiritualist before a scientific judge. Has he any friends, or has woman any friends when standing in the same place? No! There are few who will come and plead their case—only a Spiritualist will come and plead for them, unless remunerated in a tangible way. The great science of law is thus stript of justice. The cry of infidelity is made when he refuses to kiss the Holy Book, but nothing is said about that greatest of all books, charity. The judge is, perhaps, a ruling elder in the church, but he is a moving sepulchre. You need not go to the sepulchre

to find a Golgotha of bones! What has the scientific world done in an other point of view? If from its lack of charity and love to its fellow-man, it has i an the very means of taking from him that most beautiful carved stone charity, then Samson-

like pull down the temple upon themselveswhat can we say of its justice and humanity? There is many a donkey aboard of the scientific ship that will get crushed, Samson like, by their own works. The scientific world has done much good. Look at it in the magnificent halls of eternity, yet it is naught but spiritcall it what you please, or call it what you may. Let the ocean exist, let the little stream have its course; call it "psychic force" but have its course; call it "psychic force" but how mighty indeed it will prove. The rivers of truth shall forever gleam as its waters flow steadily down the clear stream. The truths of "psychic force" shall forever stand, and the scientific world shall yet be obliged to acknowl edge the truths of Spiritualism.

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

BY G. D. MOSHER. I shall now say something of a clear case of "Obsession," being myself the subject. As it is not customary for maniacs to report their own cases, I hope the reader will be interested for this reason if for no other. My Brother, some three years previous to his death, was subject to the control of a high order of spirits, and through him they delivered at times highly interesting and instructive discourses. One evening at my mother's house, located a short distance from my residence, quite a number of neighbors and friends were present, among whom were several Methodists. A spirit claiming to be John Wesley took control of my Brother and delivered a discourse on progressive Methodism. During the discourse a pause was made, and the controlling spirit made the declaration that very great trouble would very soon come upon our family. I was not present on this occasion, but was at home under control of different spirits, who pretended to give me advice and instruction relative to rules by which I might know what spirit was controlling me that I might be able to resist those of a "low order," and thereby enabling me to be come one of the best mediums living. nothwithstanding this counsel, I was seized by the "tempter" (Devil of the Orthodox) about 4 o'clock next morning, and for 14 days and 14 nights (not 40 days and 40 nights), I was not able to get clear of his presence, and a more loquacious gentleman I never met with before. During all this time I was clairaudient, and wonderfully impressional. "The impressional language of the spheres" was here made known to me by which I received knowledge that our language could not convey. I conversed, apparently, with many spirits of different degrees or orders, during which time the loquacious gentleman (which I shall hereafter designate as tempter) kept up a continual harangue to myself. He seemed to be familiar with all the transactions of my life from a child up. At times he would remind me of all the wrong doings of my life, and at other times he would reiterate my good qualities, and thus conducted me through a kind of purgatory, a preparation of the mind to become an independent thinker, elevating and strengthening my individuality. Some months previous to this ordeal I was

SHREVEPORT, LA.—Mrs. M. J. Blackwell writes.—I have been in this city two months, making some excellent cures. I am in the midst referred by the spirit to the fourth chapter of of a course of lectures, which have been exceed-ingly well received, and I will conclude the course this week and next. Subjects: "Phrenology, Matthew, the account of "Jesus being led up of the spirit into the wilderness to be tempted of the Devil," and was informed that a similar Somnambulism, Psychology, Spiritology and Spirordeal would be necessary for me to pass through in order that I might understand "the RENICH, MO.—R. L. Thompson writes.—I am an old man; can not do without the JOURNAL. My wife has been in the Summer-land sixteen years. We have no speakers or test mediums here, but there is an undercurrent among the masses—when it does break out, it will be like an avelanche. There are but few outspokes Spirit. philosophy of the second spiritual dispensa-tion," and "the philosophy of celestial spheres." I learned by this ordeal that "Jesus was lead or controlled by an angel and tempted of the evil," instead of being "lead up of the avalanche. There are but few outspoken Spiritspirit into the wilderness to be tempted by the (Orthodox) Devil. Whether there was ever such a personage as Jesus or not, matters but GALVESTON, TEX.-Grandison Rubey writes. little to me, as a legend sometimes leaves important truchs that are equivalent to real occurrences. During the ordeal I saw by im-

pression the heavenly kingdom with its trans-

cendant beauties unfolded. An imaginary

bell was also depicted in a hyperbolic degree, accompanied by the impression that I was a

subject thereof unless I immediately set about

preaching Jesus Christ, and submitted to the requirements of the Orthodox religion in every

particular. A repetition of these impressions convinced me that they were false, and that

they were intended as a test of belief as re-

gards the Orthodox Hell. During the intervals of false impressions, "angels administered to

me" and gave encouragement that if I "overcome," I "should be given to eat of the hidden

manna, and should receive a white store 'r

which there is a new name written that no

man knoweth, saving him that receiveth it" (see Rev. 2d, 17th.) The e false impressions

were repeated with some variation until I was

able to "overcome" or resist their influence,

and victory was mine, and the "Devil"(?) "left

me for a seaso i." I did not say "get behind me Satan," but, good angel, I thank thee for passing me so successfully through this terrible

ordeal, and the presentiment of a passport to

the platform of the philosophy of the celestial

spheres. I thank thee for teaching me the true

science of overcoming temptation and the fundamental principles of spirit communion.

Mosherville, Mich.

The Spiritualists of this city have organized an association by electing Dr. E. Stone, President; T. O. Millis, Secretary; I. S. Sullivan, Treasurer. They have rented a hall. They will meet regularly every Sunday afternoon at 3 o'clock. We have been waiting years for E. V. Wilson's spiritual guides to impress him to come South—without any prospect (yet) of his coming. MARSHALL, WIS .- S. H. Adsit writes .- I am

an old man, almost seventy-nine years of age and quite infirm and deaf, yet I can not do much for you in this benighted region, for superstition and bigotry reign supreme. I send you one new subscriber.

Thanks, dear brother. If others would do what you have done our subscription list would be doubled at once,-ED. JOURNAL.

FOREST CITY, IOWA .- J. C. Bonar writes. Oh! that the expounders of the Harmonial Philosophy were as the sands of the sea-shore, in numbers. We scarcely ever enjoy the presence of numbers. We scarcely ever enjoy the presence of a lecturer this way, but the bread of life is broken to us weekly by the dear RELIGIO-PHILOSOPHICAL JOURNAL. Were I able I would subscribe for fifty numbers, and make it a free gift to my neighbors, thereby strewing their paths with such flowers and gems as it contains.

MONROE, NEB.—R. S. Cook writes.—Now, Bro. Jones, as I have had the reading of the JOURNAL for the last two years at your expense having no other reading matter—you will perinit me to say that I would not exchange my present file of the Religio Philosophical Journal for all the Holy Bibles ever published. Being an old man I feel that I am near the banks of the river and may soon be enabled to read your manuscript previous to publication.

TOPEKA, KAN.-T. B. Taylor writes.-We had TOPEKA, KAN.—T. B. Taylor writes.—We had a beautiful Christmas tree, on Tuesday evening. But is it not time that we had changed the day of celebration, from the 25th of December to the 29th of March? We know that angel communications. tion became systematized on that day—but we don't know, nor does the church claim to know, that their Savior was born on the 25th of December. There is a variance of opinion that amounts to four years, to say nothing of days.

PEORIA, ILL.—R. Bolton writes.—I appreciate the teachings of the Religio-Philosophical Journal more and more. The world needs more free thought, therefore fling your paper to the breeze, and may it be the standard-bearer of truth and freedom of thought. Prof. Grimes, of Evanston, Ill., lectured against Spiritualism, at Chandler. ville a short time ago, but he scared no Spirit-ualist. The opposers of Spiritualism swallowed all he said as true gospel.

MADISON, IND.—A. F. Baker writes.—Regarding the phenomena of Spiritualism I have had very little experience, but I do not realize anything unreasonable in the manifestations. They are write the technique of the great Socrates. thing unreasonable in the manifestations. They agree with the teachings of the great Socrates, and they especially agree with the teachings of the society called New Platonists which, according to Gibbon, were numerous in all civilized countries in the early ages of Christianity. These manifestations agree also with the traditions and fireside tales of every locality on the surface of the earth.

There are a few Spiritualists in this vicinity who know why they are such, and who prefer knowledge to blind faith. We want a good physical medium here. Such an one would meet a cordial reception, an interested community and a moderate commensation. FARMERS STATION, OHIO .- S. Garner writes. erate compensation.

The above brother has our thanks for his efforts to extend the circulation of the Journal.

BALTIMORE, Md.—J. Ames writes.—Please continue to send the Journal another year, as its teaching is the only doctrine that satisfies my soul. I have been trying to digest Old Theology of all denominations for almost sixty years. It is a long time to feed on dry husks that will not keep swine alive. I will be seventy-four years old in a few days—still hope to read the Journal one year longer. BALTIMORE, Md.-J. Ames writes.-Please

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 exceed the control of the children. accomplish the greatest ends in this benighted Orthodox community.

VICKSBURG, MICH.—W. Williams writes.—
Perhaps it would be becoming in me as an honest seeker after truth, to briefly state my standing in reference to Christianity. From early youth I was raised by pious parents and taught strictly to observe the discipline and the Bible. I joined the church at twelve years of age and was reared in the nurture and admonition of the Lord. I have fought and strongly contested every inch of the spiritual philosophy, and inch by inch have I been compelled to yield.

OMAHA, NEB.—H. E. Paine writes.—In looking over your paper, the Religio-Philosophical Journal, I found an editorial headed, "Pious Filth, Esq.," and it attracted my attention not a little. I wish, sir, (if it is possible to do so) you would send me one of the pamphlets referred to, with the full cost of the same. You will readily understand my object, when I tell you I indorse the philosophy of Spiritualism.

None of the pamphlets referred to on hand.

BUCK INN, ILL .- J. H. Hand writes .- This is a hard place for Spiritualism. The Catholics have nearly got full control, but there are a few who are determined to keep things stirred up as much as possible. We continue our little circles and get many good communications. Mrs. C. C. Longs of Controls III. Spartness extracts Jones, of Centralia, Ill., a fine trance and personating medium, and Mrs. Colver, of Salem, a splendid musical medium, were here a short time ago and gave us some excellent tests.

PORT JEFFERSON, L. I., N. Y.—J. C. Darling writes.—With a heart full of sorrow and regret, writes.—With a heart full of sorrow and regret, I inform you that I am no longer able to read your valuable paper, from which I have gleaned so many beautiful truths, helping me to smooth the asperities of life, and prepare me for that change which awaits us all. I have nearly lost the sight of one eye, and am too debilitated to hope for anything this side of the Summer land. I Thank you for making me so long an object of your consideration, and, hoping your life may glide sweetly on in happiness and peace, I am your afflicted friend and brother.

Could not take the bread of life from you no more than we could a cup of cold water from your parched lips. Some one will send the Journal to you. Will continue it on the free list for your benefit .- [ED. JOURNAL.

WINDSOR, MICH .- M. B. Kible writes .- The society of friends of eternal progression held their Second Annual Meeting at the Prag school-house in Windsor, on the 7th and 8th ult. Meeting called to order by the President, and in a brief, called to order by the President, and in a brief, sympathizing manner, he gave his experience as a Spiritualist. M. B. Kible spoke briefly of his being blessed with a belief in the immortality by the evidences of spirits. Ira Smith gave a few interesting remarks. Dr. G. W. Lusk and L. A. Pearsall were the principal speakers, and they spoke to the satisfaction of the meeting. Father E. Woodworth in a brief manner gave us some grand ideas of the past and present history of man. The music, by Alice Ashley, was no small part of the harmonizing influence.

FIVE CORNERS, N. Y .- John Corwin writes. We are now having very good physical manifesta-tions through the mediumship of a young man— William H. Keeler—who is well known to the inhabitants of this town. The tying and untying with a rope, the playing upon musical instruments and passing them about the room when he is securely tied, the putting of a solid iron ring on his arm, or the arm of the person who sits with him when they have fast hold of hands, the putting off and on his coat when his hands are tied together and fastened to his legs, the ballot test, the patting of persons with invisible hands when such persons are in the room with him and holding such persons are in the room with him and holding his hands, in short, nearly all the demonstrations of which we have read or heard, are well done in the presence of Mr. Keeler. On one occasion I witnessed a reputed sailor tie up twelve feet of good sized clothes line around the young man's wrists lapped together, the fingers pointing outward—every time he wound the rope he opened the strands, splicing the rope three times through and tied a hard knot. He spent eighteen minutes in tying. In one minute after the rope began to move it was thrown out of the cabinet the young move it was thrown out of the cabinet the young man following with his hands free.

CHICAGO, ILL.- Dr. Thomas J. Lewis writes. My wife, who thus far has never failed as a busi-My wife, who thus far has never failed as a business and medical medium, will at times prophesy concerning other matters, one of which she recently clairvoyantly received from the angels—"That in fifteen years from the present year our planet will change its orbit, and another take its place." The book-learned astronomer often makes mistakes, while the honest and true seer never does. Astronomers tell us that the cause of our winter way then is because the sun's rave stilke present Astronomers tell us that the cause of our winter weather is because the sun's rays strike our earth obliquely in winter; yet, in spite of that unproved theory, I recollect some twelve years ago in Portland, Me., we had summer weather up to January 1st, without any snow. January thaws are a too well-known fact to disprove the astronomers' guessed-at theory. I will give the real cause of the winter months: There is a larger amount of moisture intervening between the sun and our of moisture intervening between the sun and our planet, thereby modifying the extreme heat of the sun's rays. When exceptions occur, it is owing to such moistures in the air being moved away by the wind. This is the opinion of your humble servant, who, as a one-horse natural physician, claims to draw more disease out of the numan family than a regiment of the twelve-horse Harvard College professors, whose brains are so full of Latin and Greek there is no room left for the exercise of their common sense.

LIBERTY, CONN .- A. G. Doubleday writes. Your truth-telling paper is greeted by me from week to week with joy, but I frequently see a notice in it which sends a sensation through the system almost like that of a galvanic battery—I allude to the request for those indebted for the paper to forward the same, in justice to you, its editor. I feel that that means me, and I suppose it does others also. I have been more unfortunate during the past year than usual. One year ago last November, I had a terrible felon on my right hand, which compelled me to use the left one to hand, which compelled me to use the left one to support my family, and the 2d day of April, fol'owing, I struck my ankle joint a full blow with an ax, which compelled me to go on the left foot with crutches, and last November I fell from a load of corn-fodder, dislocating my wrist, splitting one bone and otherwise injuring me, having only recovered now so as to write with any degree of comfort. So you see I have been in rather a helpless condition for supporting a family; but, notwithstanding all of the adverse winds, I have done what I could for the spread of the truth and temperance. Now, brother, I wish to ask a favor temperance. Now, brother, I wish to ask a favor of you, not to charge me but three dollars per year, though I have not paid in advance. Please find inclosed five dollars.

Dear brother, your case is one that demands our attention. We would not take the other haif dollar on account of delinquency. We never do so in cases like yours. And we take occation to say to all who are in arrears in paying for the JOURNAL, if you pay up promptly before the first day of March, next, and forward therewith advance pay for another year, the extra half dollar for each year's delinquency will be remitted. We do not make this proposition because the extra half dollar is not justly our due, but because we absolutely need the money.

It will be seen in this case if we had cut off his name from the mail-list when the time was out that he had paid for, the poor unfortunate man would have been deprived of the reading of a paper so necessary for him in his hours of trial. The same is true of thousands who are delinquent. But we can not carry such heavy burthens from year to year without limit; we must have our pay. We have a means of knowing when people are able to pay-and there are very few who are not able. We do not like to call names of delinquents. Pleas pass up your dues under this proposition. -ED. JOURNAL.

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The proprietor of the Religio-Philosophic-AL PUBLISHING HOUSE is impelled to look to other means for sustaining his House than profits from this work. The object is to place the magazine in the hands of the children of all Spiritualists at least, in a form so attractive as to banish the prejudice that so generally prevails among the youth, against the truth of spirit communion.

The well-known ability of the proprietor of this house to execute whatever his angelic friends impose upon him, is a guarantee that THE LITTLE BOUQUET will be a permanent institution of the country and a credit to Spirit-

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 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,

For sale at this office. \$2.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House, Corner Adams and Fifth Avenue, Chicago. Agents wanted

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Appreciative.

BROTHER JONES:-The following resolutions were unanimously adopted last evening at

Minerva Hall: WHEREAS, this lecture closes Miss Johnson's labors with us, and she goes from our midst to other fields of service, and we, her co-workers in a common cause, deem it our privilege to express in a practical form our appreciation of her ability as a lecturer, and our respect and sympathy for her as a lady of native re-finement and of noble and generous impulses,

therefore, be it Resolved; That the lectures delivered by Miss Susie M. Johnson before the Central Association of Spiritualists of New Orleans, have been highly instructive and entertaining, and we hereby tender to her and her control-ling spirits a vote of thanks for their logical, succint and kindly utterances of truth.

Resolved; That we cordially and unqualifiedly recommend her to all Spiritualist societies, who desire to enjoy and promote spiritual instruction and to promote among men and women a proper understanding of their sur-roundings, both spiritual and corporeal in the present and future.

Resolved: That as a lady of purity, nobility and devotion to the cause of truth, and as a logical, forcible and eloquent speaker, she has among our acquaintances few equals and no Resolved; That a copy of this preamble and

resolutions be forwarded to the Religio-Phil.

OSOPHICAL JOURNAL and Banner of Light,

with request to publish. DR. U. R. MILNER, President. DR. J. R. WALKER, Chairman. E. H. STILLMAN, Secretary, New Orleans, La., December 27th, 1872.

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Arrival and Departure of Trains.

SUMMER ARRANGEMENT.

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Mail and Express.
Pacific Fast Line.
Rock Island Express.
Forrester Passenger.
Ga esburg Passenger.
Mendota and Ottawa Pass'r.
Aurora Passenger.
Aurora Passenger, Sunday.
Pacific Night Express.

ACOMMODATION. 4:20 p m . 5:30 p m*. 1:00 p m . 10:00 p m†

Ticket office, 31 West Madison street.
CALIFORNIA LINE.
Depot, corner of Wells and Kinzie streets.

Leave.

9:15 a m* Freeport and Dubuque Pass. *2:(0 p m 5:30 p m* Junction Passenger. *8:15 a m 12:00 m* Maywood Passenger. *6:45 p m 12:00 m* Maywood Passenger. *1:45 p m 4:15 p m* Rockford Passenger. *1:45 p m 5:10 p m* Lombard Accommodation. *6:50 a m 9:15 p m* Ereeport 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. | Depot, corner of Canal and Kinzie streets. | 8:00 a m* | Milwaukee Mail | *10:10 a m | 9:45 a m* | Day Express | *4:00 p m | 11:45 a m* | Evanston Passenger | *1:55 p m | 1:00 p m | Highland Park Acc'n | 3:40 p m | 4:10 p m* | Kenosha Acc'n | *9:00 a m | *1:00 p m | *1: Waukegan Passenger. Highland Park Passenger Milwankee Night Pass'r Wisconsin Division.

Depot, corner Canal and Kinzie streets.

9:00 a m*.... Barringer Passen (a) corner Canal and **

Barringer Passenger **

\$1. Paul & Green Bay Ex *7:15 p m

Watertown and Beloit Pass **

\$1. 20 a m

\$5. Paul & Green Bay Ex *5:20 a m

Woodstock Accommodation **

Woodstock Accommodation *7:45 a m

Passington Accommodation *7:45 a m 10:00 a m*. 3:30 p m*. 9:00 p m*. 4:45 p m*. 4:45 p m*.... Woodstock Accommodation... 10,46 a m 6:15 p m*.... Barrington Accommodation... *7:45 a m †Ex. Saturdays. *Ex. Sundays. ‡Ex. Mondays. M. Hughitt, H. P. Stanwood, Gen'l Ticket Agent.

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Depot and Ticket Office—Canal street, near Madison Leave.

Arrive.

Office, 5 West Madison street.

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Depot, foot of Lake street. Ticket Office, 75 Canal street, corner Madison.

All trains stop at Twenty-second Street Station.

Leave.

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 Atlantic Express (daily). 7:30 a m 9:00 p m*†. Night Express. *46:30 a m 9:00 p m*†. Night Express. *16:30 a m 8:30 p m†. Night Express. *7:30 a m 7:30 a m CHICAGO, ROCK ISLAND & PACIFIC.

Depot, corner Harrison and Sherman streets. Ticket Office, 33 West Madison street. Leave. Arrive.

10:00 a m* Omaha and Leavenworth Ex. 4:00 a m
5:00 p m* Peru Accommodation. *9:30 a m
10:00 p m† Night Express. \$7:00 p m
10:00 p m† Leavenworth Express. \$7:00 p m
10:00 p m the Leavenworth Express. \$7:00 a m

BLUE ISLAND AND WASHINGTON HEIGHTS.
6:30 a m Accommodation. \$45 a m
8:50 a m* do 1:25 p m
4:15 p m* do 6:30 p m
6:15 p m* do 6:45 a m
125 p m* do 6:45 a m
125 p m* Leavenworth Express
125 p m* Description Services A. M. SMITH,
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7:30 a m ... Evansville & Terre Haute Ex ... 3:20 p m
5:30 p m ... | Cincinnati, Indianapolis & | 11:55 a m |
Lafayette Ex.via St. Anne |
5:30 p m ... Danville Accommodation ... 11:55 a m
J. A. Wood, C. B. Mansfield,
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PITTSBURGH FORT WAYNE & CHICAGO. Depot, Canal street, near Madison. Ticket Office, 53 West Madison street.

 Leave.
 Arrive.

 8:00 a m*
 Day Express
 ‡7:00 p m

 5:15 p m
 P. cific Express
 6:30 a m

 9:00 p m†
 Fast Line
 ‡8:00 a m

 5:00 a m*
 Mail
 *6:10 p m

 3:45 p m*
 Valparaiso Accommodation
 *9:40 a m

 †Ex. Saturdays.
 *Ex. Sundays.
 £Ex. Mondays.

 W. C. CLELAND,
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 *7:30 pm

 Atlantic Express (daily)
 7:30 am

 Night Express
 *16:30 am

 Elkhart Accommodation
 10:10 am

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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.

[Continued from No. 18 of the Journal.]

Bro. Stewart, of Mo., entertained the Convention for thirty minutes with thoughts on reform and law. Jesus said, "Blessed are the reform and law. Jesus said, "Blessed are the pure in spirit." Some one should add blessed are the pure in body. In order to see God a good God, he must be pure in body and spirit, and then we shall be true and good and full of life. This Brother is an able reasoner, and an interesting speaker and will give satisfac-tion to those who may wish to employ him. Then Dr. Kayner gave the closing lecture, on The Work for Spiritualists to Do. The

lecture was, an able review of the truths and errors of Spiritualism.
Saturday, P. M., 1½ o'clock. Convention called to order after the singing and music by

Mrs. Porter. E. V. Wilson read from Math 10: 5 15, Mark

16: 12 15, drawing a vivid word picture of the contrast in the two quotations.

Bro. Jackett gave spirit experience of his early life, that was exceedingly interesting, as well as very remarkable indeed. Lois Waisbrooker said the Brother has stated

experience of a remarkable character, and then related her experience in early life—the toil and trouble she had passed through in

reaching her present position.

Bro. Stewart, of Mo., made some sharp and well defined points on his work and the approval as well as disapproval that he had met

Dr. J. H. Severance thought if we the Spiritualists would leave off fighting the churches and attend to Spiritualism a little closer, it would be better for us. Let us do right and we shall succeed.

Mr. Barber, of Turner Junction, Ill., commented sharply on the fact that the churches would not let us alone, hence we had no alternative but to return them the compliment with interest

E. V. Wilson followed with pungent criticisms on the remarks of Mrs Severance, taking the position that Spiritualism had not made the attack on the churches, but that the churches opened the war, and they must run up the white flag. We shall never surrender—then turning to Dr. Severance, he pointed out to her the warfare she had passed through through.

Mrs. Severance arose offering full explanation to her remarks, conceding the necessity of

Lois Waisbrooker, of Battle Creek, Mich. occupied the floor for twenty minutes, affirming that the revival meeting rested upon the flame of material passion—then entering into a pungent argument sustaining her position

in every feature.

Dr. Sprague then entertained us on the law of inherent forces, going back to Ante-natal conditions, through gestative life, and thence into Post-natal conditions, ultimating into re-

Mrs. A. Colson, Medium, of Rockford, gave a very interesting experience of spiritual in-fluence through which she was raised up out of the very jaws of death into health and renewed life.

Dr. J. H. Severance closed the afternoon session in an able argument on organization. The Convention adjourned at 4 o'clock, P M. to the dining-hall, where all were entertained with supper, and for two hours all enjoyed one of those re-unions of mind and soul one of those re-unions of hind and some thoughts, that ever brings the blessing, thus opening up the way for a higher and truer social acquaintance of all at the Convention. It was a treat, indeed, to look around upon hundreds who were holding sweet conversesome with the immortals, others with mortals. Saturday evening, Dec. 14th, the Convention

was called to order at 61 o'clock, P. M., Dr. Kayner in the chair. Music and singing under spirit influence by Mrs. Porter, medium. Conspirt influence by Mrs. Forter, medium. Conference for one hour, many taking part, the house continually filling up until every seat on the floor was filled, and many in the gallery.

At 8 o'clock, P. M., Mrs. Blair called the attention of the Convention to the fact that Mrs. Blair was now ready to carry out proposition to resist a floral picture under conition.

sition to paint a floral picture under spirit influence when blind-folded by a committee of ladies chosen by the audience.

A voice-Why not choose a committee of

Mrs. Blair. - When the medium is a man, then let the committee be men, and when a woman, then let the committee be women. Will you now appoint a committee of two women, to blind fold Mrs. Blair? After several nomina-tions and objections, Mrs. Wilber and Mrs. Ricks, both of Belvidere, were chosen, and came forward onto the platform. The com-mittee then proceeded to blind-fold Mrs. Blair, by placing linen pads, seventeen folds thick, over each eye, completely filling up the cavity of the eye—then a linen handkerchief, eight-

of the eye—then a linen handkerchief, eightfolds thick, bound her eyes, closely pressing these pads onto the eye-ball.

The lady committee pronounced her completely blinded. The ladies then changed the paint dishes, placing them promiscuously on the table. Mr. Blair then placed a shaded lamp on the left of Mrs. Blair, so that the light fell squarely on what the artist was doing, giving all in the house a fine chance to see every motion of the hand. At a given signal Mrs. Blair began painting, and in 15 minutes executed two beautiful floral pictures, that were sold on the spot—one for \$2.50, the other \$1.25 These drawings were executed in fine These drawings were executed in fine artistic order, the colors blending admirably in fine harmony. The committee reported that these pictures were painted by this woman blind-folded in the time and manner

stated. E. V. Wilson—Ladies, do you believe that this woman could see what she was doing?

"Will you state to the audience that these drawings were executed with one hand only, and one of them with the stem toward the audience, the other reversed?"

"You are right—it is as you state."
An incident occurred worthy of notice during the Convention. A Mr. Phillips had declared that he could do all that any medium could do, and when shown one of Mrs. Blair's pictures painted when blind-folded said, "When that woman will paint such a picture on card-board furnished by me, with my mark on it, I will give it up.

board, which he did, and on which Mrs. Blair painted. During all the time Mrs. Blair was painting, Charley Loup, one of the officers of the city or county (as we were credibly in-formed) kept up a captious and bitter inteferformed) kept up a captious and bitter interence, and behaved in a very ungentlemanly manner, and continued it until citizens of a better type of manhood, went to him and compelled this ardent lover of Jesus to be still. We could account for his course only in the fact that he had lately experienced religion, or had imbibed to much whiskey and was upplied by the could be a supplied to the course of the cou

under a bad influence.
Dr. J. H Severance followed Mrs. Blair with an able lecture that interested all. Our meeting concluded in triumph and success, the people lingering some time after the speak-

ing had closed. Sunday, Dec. 15th, The Convention was called to order at 9½ o'clork, A. M., full over a hundred delegates present. All were in earnest. The speakers, mediums and officers were at their places, every moment of the time being occupied in Conference, in speaking and teaching, each brother and sister being intent on making their words tell,—all done well! At 9½ o'clock, A. M., E. V. Wilson came forward, holding in his hand a card on which he looked, saying, "Friends, I have here a mat-ter of vital importance. It is finance. We have \$60 to pay for hall and provisions, \$10 for help, and we want to pay the traveling expen-ses of our speakers who have come from a distance—in all about \$100, and we have here in hand over \$40. We want to raise the balance, and have got to do it to day, for every cent of expense must be paid before we close this Convertion, and now friends. I am ready to pay vention, and now, friends, I am ready to pay my share, and the way money came in would convince the most skeptical adventist, that Spiritualism has a soul and Spiritualists are a paying institution. In 20 minutes every expense of the Convention was met and paid, and we had \$15 towards paying the expenses of our speakers, which amounted to \$34. The balance of this was raised by collection in the evening.

At 10:15, A. M., E. V. Wilson came forward with a paper in his hand, saying: Mr. President, Men and Women—Last Spring Milo Portor and myself resolved to call a Sprintual Convention at Wheaton, Dupage Co., Ill, to continue over Friday, Saturday and Sunday, May 17th, 18th, and 19th. We organized and named our organization, The Northern Illipias Conference of Sprintualists. We met named our organization, The Northern Internations Conference of Spiritualists. We met again in August, holding a three days' Convention, which proved a complete success. We are now holding our third Convention—it is a triumph, and in the face and eyes of these successes, we feel warranted in presenting you the following presently and resolutions and the following preamble and resolutions, and will call on you to co-operate with us in this

WHEREAS, we the undersigned, seeing and feeling the necessity of unity in action, as well as promptness and earnestness in carrying on the work of reform in Northern Illinois and southern Wisconsin, and recognizing the importance of sustaining these Quarterly meetings, and the officers presiding over them; Therefore,

RESOLVED. That we the undersigned will sustain the officers of the Convention in their efforts to carry out the work thus nobly be-

RESOLVED, That we will sustain by our presence and means, the support and continu-

ance of these meetings hereafter, according to our ability and pecunary circumstances. RESOLVED, That the officers of the North-ern Illinois Conference of Spiritualists, be, and are hereby requested to get up, and carry out a practical Spiritual Camp Meeting at such place and time, between the 1st, of June and the 1st, of September, as in their judgment may deem good. Therefore request them to advertise for calls, offers and propositions for holding a Camp Meeting in such place as shall hold out the best inducements for such a meet-And that the Secretary of this meeting now in session, be and is hereby authorized to copy these resolutions and proceedings together with our names in a Journal of Record to be kept for the use of this Convention and Camp Meeting, and that their resolutions and call be published in the report of the proceedings of this Convention. The speakers and mediums then came forward and gave their

[TO BE CONTINUED]

E. V. Wilson's Appointments.

We speak in Manestee, Mich., on Wednes-We speak in Manestee, Mich., on Wednesday and Thursday, Friday, Saturday and Sunday evening, and on Sunday morning, Jan. Sth, 9th, 10th, 11th and 12th—six lectures; in Lexington, N. Y., on Thurday, Friday, Saturday and Sunday, the 16th, 17th, 18th and 19th—five lecture; in Holland, N. Y., on Tuesday, Wednesday, Thurday and Friday, the 21st, 22nd, 23rd and 24th—four lectures; in Westfield Westfield, Pa., on Tuesday, Wednesday, Thursday and Friday, the 27th, 28th, 29th and 30th; and in Philadelphia, the Sundays and Monday evenings of February, 1873.

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"You are right—it is as you state."
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CITIZENS' PETITION

To the Honorable United States Senate and House of Representatives in Congress Assembled:

The undersigned citizens of the United States deeply realizing the importance of improving the facilities and safety in transmitting small sums of money through the mails, do respectfully but most urgently solicit your attention and action in the

From our experience and information upon the subject we do verily believe that many hundreds of thousands of dollars are annually purloined from letters by officials who have the handling of the United States mails. It has become a burthen and a source of annoyance which we are unwilling longer to endure. We know that the remedy for the evil is simple, and justice demands a prompt adoption of a measure which will remedy it in every post-office throughout the United States.

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The Registry System is expensive and unsafe. It is not what the people require.

We most urgently ask your honorable body to speedily take this subject under consideration, and to extend the Money Order System to every post-office in the United States, with such a low rate of expense as shall be equitable and just toward the people, and as in duty bound, etc.

Cut the Foregoing Petition Out, and get every person over the age of twenty-one years, to sign the same and forward it to your Senator or Representative in Congress.

This is a matter that interests every newspaper publisher, as well as every citizen in the United States. Will all newspaper editors publish this, or something similar, at once, and request their readers everywhere, to cut out and circulate the same and forward to their respective members of Congress and Senators? Let us move together and secure a redress for the wrongs we are all suffering.

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