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. 11.

LA DAME DE MASSABIELLE.

History of the Virgin Visions of Bernadette Soubirous.-Appearance of the Woman in White.-Bursting forth of the Miraculous Spring, etc., etc.

[Correspondence of the New York Herald, Oct. 5, 1872.] The religious manifestation I am about to describe, is one of the most extraordinary that has been recorded in the history of this century, and can only be compared to the antique celebrations of past ages. It is a gigantic exodus of voluntary pilgrims, and several thousand priests gathering from every part of France, around the famed grottoes of Massabielle, in the village of Lourdes (Hautes Pyranees), for the purpose of obtaining through prayer, the REGENERATION, CONVERSION AND PEACE OF

FRANCE.

The present pilgrimage consists of five hundred thousand travelers, including those from Paris as well as from the principal provincial cities, but not the thousands of pilgrims from other parts belonging to the diocese in the de-partment in which Loudres itself is situated. The great idea is to reach the spot by to-morrow, the 6th instant, when five Bishops are to officiate at mass and vespers at five different altars erected among the mountains, and where as many of the priests as are crowding thither, are also to say low mass, one after the other, at the numerous churches and side chapels for miles and miles around.

Lourdes is a small and picturesque village in the French pyrenees. Whether the traveler be en route for Barreges, Saint Souveur, Cauterets, or Bagneres-de-Bigorre; or whether the tourist be leaving Cauterets or Pau for Luchon, he must pass Loudres. This little spot is a centre whence all the roads to the thermal stations radiate, and yet, nobody knows any more about it, than if it had not a fortress on the top of a rock, and had not been besieged by Charlemagne, and were not the key of the Pyrenees

Up to the year 1858, this village was to every one nothing but what I have just said of it, a thoroughfare to the water stations. Since then, it has become famed for

A MIRACULOUS SPRING,

and other miracles too numerous to relate here. What adds to the wonderment of all who know anything about Lourdes is this: Every person connected with the stories related is alive; their names and dwellings are known; they have been questioned and cross-questionthey have been brought up before the authorities and officials; have been examined and found perfectly sincere. The other remarkable fact is that the clergy and Bishops were opposed to the propagation of the great event which marked the origin of the religious celeb-

rity of Lourdes. The following are the facts related by thous ands and de visu: On the 11th of February, 1858, the day being clear and mild,

THREE LITTLE GIRLS

were sent out to pick up sticks in the direction of the Grotto of Massabielle. Two were sisters, Marie and Bernadette Soubirous; the other girl's name is Jeanne Abadie, a neighbor. They were of very poor parents, so needy that the sticks they were to bring home were the fuel waited for by which to cook the family dinner. Marie Soubirous was healthy and dinner. Marie Soubirous was healthy and strong; but Bernadette, her elder by a few years, was troubled with asthma, and though only fourteen, was so delicate that she did not appear to be more than ten. This Bernadette had not been brought up at home, but by a friend of her mother, living at Bartres, and who, for the small sum of five francs a month provided her with lodging and food. It had been arranged that she should lend what assistance she could, but as she was too delicate to work at the farm or field, she kept the sheep, and sat whole days doing nothing but fondling the lambs.

From year to year it was settled this should be the last of her stay at Bartres; but the good people loved her as if she was their own, and, although she was told that next autumn would be her last, when the next came Bernadette was kept, and had only been a fortnight home when the memorable day of picking up fagots marked a great period in the fortunes of the

As I have said, the two Soubirous sisters and their neighbor's daughter Jeanne, went out together. They crossed a bridge over the Gave, went past the mill of M. de Lafitte, the wealthy man of Lourdes,

PICKING UP BITS OF DEAD WOOD

as they walked along, and thus came to a large meadow, the two robust girls, much ahead of the more delicate Bernadette, who stopped to cough each time she stooped. She wore a black stuff frock, and the white coarse woollen capulet of the villagers in those parts, a pair of wooden shoes; and the only thing which distinguished her from the other poor children was a pair of stockings. These had been given her by her mother, in consideration of her

weak lungs.
On the three girls went until they came in front of the Massabielle grotto, where they were certain to find plenty of sticks, for the rocks in which the excavation is bared by nature, are overhung by short brushwood that the wind wrenches out of the scanty earth in which it grows. There was unfortunately, a narrow stream to cross; but the girls found it nearly dry. Jeanne and Mary soon took off their wooden shoes and waded over, hopping from stone to stone, and laughing at their big leaps upon stones which were far apart.

and sat down to put on their dry shoes. Bernadette, on hearing this, was afraid to put her small feet in the stream.

"Do throw some big stones quite close, she begged, shuddering on the opposite side; "I should like to keep my feet dry."

But the two healthy girls were too busy picking up plentiful sticks to attend to the request

"You must get into doing as we do," at last shouted Jeanne; take leaps and come

Poor Bernadette had to make up her mind to the dreaded water, leaned her back on a fragment of rock, and began to pull her stockings off. She had already thrown one down, when she heard a sudden swell of the river, and a whirling in the air, as if a terrible storm was gathering; but when she looked up she found the poplars perfectly straight, and none of the

leaves shaken by the wind.
"I thought I heard the leaves rustle," she said, looking around, and then she went on pulling her other stocking off.

The noises increased. Bernadette looked up, and suddenly her figure fell together, while her face remained uplifted; like a crushed flower, down she bent and remained on her knees. She saw a vision.

SHE SAW A RADIENT VIRGIN IN WHITE, without jewel or coronet; nothing like what she had fancied was the Blessed Lady; a real figure, such she could have imagined was that of a Princess or Queen, had she ever thought of any one so much above her station. This apparition held a long chaplet on her arm. Bernadette was not afraid. She fixed her eyes on the beautiful vision, then seeing it smile and make the sign of the cross, she did likewise, and then the vision vanished. Bernadette was still spell-bound to the spot long after the "dame" had disappeared. After a time she looked around her. The Gave, close by, was running on as usual, but everything seemed night and darkness.

IN THE HOLLOW OF THE GROTTO, a few instants before "filled with a luminous vision, there was nothing but a branch of wild briar that she had often seen before. She could not make out what had happened, but, deeply moved, she hurried over the stream, finding that both Jeannie and Marie were looking at her. Her surprise was immense, on noticing

they were not surprised. Have you seen nothing?" she asked.

"What?" they sked.
"Nothing?" No one," repeated Barnadette. "What have you seen?" asked the little

"Oh," replied Barnadette, with a feeling of timid pleasure, not unmixed with fear. "If you have seen nothing I cannot say."

The two girls looked at her, and, though they wondered why she was so pale and strange, they went on picking up their wood. But Bernadette could do nothing. She stood in deep thought, passing the vision over in her mind, and looking up.
"What did you see?" asked the girls

again. "Well, some one in white," replied Berna-

Marie and Jeannie were afraid. "Dear me, I hope it will not hurt us. We will not come to the grotto again," was all they We said and thought of the vision; but when they got home, they told the tale to their

"Nonsense," said Madame Soubirous, shrug-ging her shoulders. "You fancy; you did not see, my child." Bernadette maintained she had, and related

the whole scene, with the description of her vision, in the same words as her sister and "Well, I will not let you go to the grotto any

more," was Mme. Soubirous' conclusion. Bernadetta returned no answer.

The next day was Friday, and the child talked of nothing but her "dame." On Saturday, some one asked her who she was like. She said she fancied she had seen such faces at church.

As she talked on of the same vision incessantly, the mother was prevailed on to allow her to go to the grotto on the following Sunday, and the only restriction Madame Soubirous made was, that Bernadette should not be left alone, but that the two girls, Marie and Jeanne should stop on each side of her all the

Bernadette walked very fast, and when she came to Massabielle she knelt. Her two companions did likewise, watching her face all the time, and divided between wonder and fear.

"THERE SHE IS!"

cried Bernadette "There! There!"

Jeanne and Marie looked; they could see
nothing; but when they next turned to Bernadette the child was transformed, her face was radiant, her lips parted. She was listening at-

rentively with clasped hands.
"Barnadette!" exclaimed both, "we are frightened of you. Get up! come!"
But Bernadette did not hear, neither did she rise until they saw her features assume their usual expression. They went home to repeat the story they already told; and it was heard with the same belief. This occurred several

times, until at length ALL THE PEASANTRY HEARD AND TALKED OF IT.

Among others who disbelieved were a Mme. Millet and a Mile. Antoinette Peyret; but they thought they would cross-question Bernadette. after taking her to the grotto themselves, and watching her.

On this occasion, instead of walking quietly "HOW COLD THE WATER IS," at her usual slow pace, she took a short cut said one of them, when they got on dry land, down a precipitous rock, and the ladies had

some difficulty in following her. When they were in front of the grotto, they witnessed the most extraordinary change come over the child's face. She appeared in ecstacy, and yet in holy fear. They were so impressed, that
Mme. Millett whispered:
"We should not be here."
"You are to stop!" cried Bernadette, as if she

had been told to speak.

"ASK WHO SHE IS,"

desired Mme. Millet, "or take this paper, with my pencil, and request her to put down what wants

The child obeyed, and the witnesses heard her distinctly say:
"Ma 'dame,' if you have anything to tell me,

will you be good enough to say who you are, and what you desire?" The witnesses heard no reply, but they saw the child advance with paper and pencil, keeping her gaze on the excavation, then she stopped and listened for some time. Her feat-ures were angelic. It lasted for fully three minutes, after the expiration of which Bernadette walked back, and on being questioned, related that the lady had said she saw no

necessity for writing, as she knew Bernadette would obey; but what she wanted was to see her every day at the grotto for fifteen days, promising her that if she did so she SHOULD BE HAPPY IN A BETTER WORLD.

This is but the preliminary of the whole During the fifteen days which followed Bernadette was accompanied not by one, two or twelve people, but by hundreds. All the inhabitants of Lourdes followed her to witness her interviews with the vision, and the same transformations took place during her trances The Perfect of the Commune, Mr. Massy, and the Commissaire do Police, Mr. Jasonet, took alarm at the spread of the agitation, the former came to Lourdes from Tarbes to look into the matter and desired Mr. Jacomet to arrest the child as an impostor, if, after ques-tioning her alone, he discovered she had been influenced to act her part. Meanwhile the fifteen days were far advanced, and the population of the village, as well as of the villages around, gathered to look at the child. She passed through them with perfect impassive-ness, neither reddening nor turning pale, ever thinking and walking on in her coarse clothes as if she had too much on her mind to care for people, or for what was going on about

The cure of the place did not encourage the peasantry to believe in her visions; he was even very sharp with Bernadette. His name is Peyramale, and he is still alive; none of the peasantry, on the other hand, doubted; in their opinion Bernadette was an instrument in the hands of God, and they believed that the Blessed Virgin appeared to her. On the 21st of February Bernadette came as usual to the accustomed place, where, in the presence of a dense multitude, after she had her usual vision and was rising to move,

A POLICE OFFICER PUT HIS HAND ON HER SHOULDER

and arrested her in the name of the law. She was led to M. Jacomet, who with the threats and persuasion endeavored to make her prevaricate, but after a long sitting gave his efforts up, saying he had never seen or heard such a case. He forbade her father at the peril of his liberty to allow her to return to grotto, and thinking he would have to adopt some course, after applying for advice to M. Roaland, who was then Minister of Public Instruction, he let her go to her parents' home. The attraction of the grotto prove 1 so strong that her father, after a day or two, preferred getting into trouble with M. le Prefect rather than cause his child to pine and grieve, as she visibly did heridge which the presenting of visibly did, besides which, the peasantry of Lourdes are not to be trifled with. They took the part of Bernadette against Prefect Cure, father, and Commissaire, and to the grotto Bernadette returned, all making way for her whenever she appeared. It was then thought M. Peyramale could shake the child's fancy and detect any equivocation, if there existed any. As he was known to be averse to her visions and to be very little acquainted with her on account of her long stay away from the village, it was supposed he would show no partiality to her, and the time was looked forward to when he would call her to the presby tery. He, however, was disinclined to do so: but Bernadette, to his great wonder, one day walked through his garden into his

"Are you not the daughter of Miller Soubirous?" he asked.

"Yes, Monsieur le Cure."

"Well, then, Bernadette, what do you want?" "Monsieur le Cure, the 'dame' who appeares

at the Grotto of Massabielle"——
"Yes, yes, I know," said the cure. "You pretend you have visions, and you have got all the country in excitement with your tales. What do you mean by telling me these things? What is this? Nothing but things you can not

prove. Bernadette was in no way astonished. She clearly related all that had occurred, all she had seen and heard, and when she had done the cure asked, "And what is the name of your

"I don't know." "Those who believe say it is the Virgin; but, child, know, that if it is not, if you lie, you will never see her in heaven."

"I do not know if she is the Virgin," replied Bernadette, "but I see her as I see you, and she speaks to me, and I have come to tell you that she has told me to tell you she wants A CHURCH TO BE BUILT ON THE MASSABIELLE ROCK,

that's all." M. Peyramale looked closely at the child. She stood the gaze with innocent assurance; he made her repeat her message; she did so; after which he replied:

"You tell me, Bernadette, that the lady has a branch of briar under her feet in the grotto. This is February; go and tell her that if she wants a new church on the rock she must first make that branch bring forth roses in this

Thereupon Bernadette was dismissed. "The briar will bring forth buds," said the people in the village; but the rock has brought

forth something else.

When the child next saw her vision she gave the cure's message, which the "dame" did not heed; but told her to go on her knees from the place she was on to the hard, dry rock, and as far as she could, until she could to no further. The people who were looking on saw her do this, there were 300 present, holding their breath in suspense and wonder. When she came to herelf she was still repeating

"REPENT!" "REPENT!"

The time after this, instead of 300 spectators, there were all the people from the villages round, far and near. Several daily assert they were present in all the departments. Be that as it may, when Bernadette had her vision she suddenly rose to her feet and walked to the River Gave; then, as if called, went back to the grotto, where she kneaded with her two hands a portion of earth on the rook; she carried it to her lips, and did as if she washed herself with it; then she knelt and dug a hole in the ground, and by degrees drop after drop of muddy, thick water appeared on the surface. The went on until she had enough to fill her hands; she drank it, and then went away. The crowds pressed forward. There was a hollow of sticky clay; but soon a thin streak of water burst up, and with one voice the whole people cried,

"A FOUNTAIN OF THE ROCK!"

It was so. The next day the streak had become as thick as a man's wrist. The child related that the "dame" had desired her to wash and drink in the fountain; that she had gone to the river, knowing of no fountain in the rock, and that she had been called back and told that she was to drink of the spring, not the Gave. She had obeyed, and the "source merveilleuse," was the consequence. The rest of Bernadette's story is more that of a saint than of a human being. The authorities in-tervened to stop what they considered a great superstition, until the Emperor Napoleon III. telegraphed to M. Massy to leave this coerceive measure alone and the peasantry to their foun-tain. For several years MM Jacomet and Massy were the declared enemies of the Lour-dais. Bernadette's fountain is at present said to be a strong stream, and the numerous

CURES AND MIRACLES.

here performed fill all the papers. A church is being built on the grotto that has already cost 2,500,000 francs; convents are to cover the mountains around; the Orleans Railroad Company have added a branch in order to render access easier. Bernadette is at this present moment a Sister of Charity in the Hospital of Nevers. Her father and mother have died, but her sister Marie and her brother live at Lourdes. Very large offers of money have been made them, but all have been rejected. The place of Anger is full of Bernadette, and the above facts

are related all over the place. The journey hither was inaugurated by a full service at Notre Dame Victories, in Paris, where all the Paris pilgrims assembled.

THE ILLUMINATION. In the evening the pilgrims again assembled for the procession by torchlight to the grotto. Thousands of wax tapers were sold and cut in small pieces for those who had not wherewith to buy a small one. As many as 30,000 pil-grims, each bearing a light, moved in and out of the intricacies of the mountain paths, singing psalms as they slowly advanced. It was like an immense galaxy of moving light, and, seen from the valley, produced an indescribable effect. At midnight the illumination was over, and each sought rest. I do not say all did; for there were involuntary watchers in the grotto, I myself threaded through the crypt under the new temple in the dead of night, to find it full of pilgrims in prayer. When sleep threatened to conquer good will, they joined in dozens and walked up and down. Two processions, of one hundred pilgrims each, left the crpyt to walk around the grotto, singing night prayers.

The following morning saw the multitudes again gathered around the rocks of Massabielle, though a fearful deluge of rain had ushered in the day.

A MIRACLE-THE DUMB SPEAK.

While I was standing among the others I was eye-witness to one of the most extraordinary events it has been my duty to record. Mass was going on and diseased people were being carried to the pool formed, as I have al ready explained, by the rush of the miraculous spring from the grotto. Two girls in peasant costume pushed forward to get near the water. One was almost idiot-looking; she was leaning on the arm of the other, who with difficulty tried to clear a passage for her afflicted com panion. A gentleman by my side perceiving it was her intention to make for the pool, spoke to her and asked what was the nature of the diagram that her fairness that her fair the disease that her friend or sister was suffer ing from. "She is deaf and dumb," replied the girl, "and we have come all the way from Blois to see if she can't be cured by Notre Dame des Lourdes, for she is an orphan." des Lourdes, for sue is an orphan. The inquirer, touched with the speaker's simplicity,
volunteered to clear a way for them, telling the
leader to follow him. I stood some distance
from the pool, and the pressure of people was quirer, touched with the speaker's simplicity.

so great that I got divided from the Blois travelers, and did not see the deaf and dumb or-phan immersed, but some ten minutes after the above dialogue had been exchanged in my hearing a loud shout of joy arose in the crowd-ed mass or beholders, and it was followed by a "Viva Notre Dame de Lourdes!" that ran like wildfire through every ear and mouth present, to be echoed by the mountains around. all my strength to reach the pool and stood by the girl from Blois, whose deaf and dumb the girl from Blois, whose deaf and dumb charge was no longer by her side. She was as pale as death. "Where is your friend?" I asked. "They have carried her in the grotto to the Bishop." "Why?" "She is cured." "Cured?" A prelate then made his way up to our knot of eager questioners. "My child, tell me what you have seen," he asked kindly. "Monseigneur," replied the girl, governing her emotion, "We came from Blois yesterday, to ask Notre Dame de Lourdes to cure my friend, and when we got to the pool I helped her put and when we got to the pool I helped her put head under as much water as I could pour over it, and made her drink a glassful. She seemed to hear at once, and a good gentleman, who noticed she looked confused at some noise, un-derstood she was getting sounds in her ears, and, taking hold of her, said she was to say after him the words he said: "Vive Notre after him the words he said: "Vive Notre Dame de Lourdes," and my friend repeated, "Vive Notre Dame de Lourdes," when presently all the people standing round us shouted out the same words, and my friend was frightened, but the gentleman carried her in his arms from the outlide to the reilings of in his arms from the outside to the railings of

the grotto, which the priests inside opened, and she is inside now."

"It is a miracle," said the prelate.

The news had now spread all over the place.
People came running down all the paths to have a view of the girls. "Vive Notre Dame de Lourdes!" was the universal shout. Others

knelt in silence. derstand the sense of what was spoken to her; but she could bring out the words told her, as a parrot would. This, of course, is a natural effect of deafness. To aver that the girl could talk would be a gross imposition, as never having heard the human voice, she could no more understand it than a new-born babe; but the miracle of hearing and of uttering sounds had taken place for all that. Talking will be acquired by habit. I will refrain from mentioning anything I did not see. Other miracles were reported by eye-witnesses that day at the pool; I will not mention them. I can but certify that the incident as told above is as true as that I am relating it, and as that those who have fallen on this column, and are at this mo-

ment reading it. BERNADETTE AND HER FAMILY.

I had got through the best part of my letter when Sister Elizabeth walked in, and after ome apology for interruption wish to have a talk with me. I was no less desirous, and put down my pen. After some preliminary introduction, we came to the subect I had cautiously heared, that of Bernadette Souberious, and I gathered what follows:

After her visions she become so great an object of curiosity that people came far and near with offer of protection for herself and family, which were all declined. John Souberious, her father, remained the poor miller. Louise Souberious, Bernadette's mother, died on the 18th of December, 1866. Bernadette herself had been adopted by the sisters of the hospice and remained eight years under their roof. She was the gentlest and most amiable child, would never talk of her visions unless very much questioned, was very fond of battledore and shuttlecock. When the villagers or strangers wished to see her she would take either Sister Elizabeth's arm or Sister Gilbert's and walk up and down the entrance; then return to her sewing or play. When called in the parlor to speak to a priest or visitors, she would sit down on a chair nearest the door and answer every question precisely to the point, without adding a word not asked for, only, if any one present construed her speech differently to what she had said, or if any one colored her narrative more glowingly, she would correct the speaker by saying, "I did not tell you that; I told you such and such a thing."

She took the veil at the Hospice of the Sisters of Nevers, and is known there under the name of Marie Bernard. She is now 25. She s not beautiful in feature, but in expression. Her look has a soft, melting attraction. She is a great sufferer, and is tried by cruel pains in her chest, which she bears very patiently, saying the Virgin told her she should be happy in heaven, for much trouble here below. She appears to fear nothing so much as the noise of the outer world, and tends the sick with assiduity when not kept by personal suffering in her cell. She is in ignorance of everything go-ing on at Lourdes and of the pilgrimage; never hears nor asks about anything; has sat times out of number for her portrait, but never cares to look at them when the sittings were over.

Howling Repentants.

The principal characteristic of the worship of the sect seems to be howling. Regular times are fixed in the day for howling, and twice every night the votaries are obliged to rise and When they meet together for service, they meet in the open air and howl in concert. This constant howling on every occasion, especially in the night hours, brings them in contact with the police, who have no sympathy with the howlers, and take them off to the station houses, where any further attempts to howl are discouraged by methods well known

# Original Essays.

The Modern Preacher.

BY A. GAYLORD SPALDING.

It seems real handy to put your sermon in ink and stand in the newspaper pulpit. In the past it has been different; but come to look at it, it must prove a great economy, and why not try it? The audience is very large, and not confined to Sunday. This style of preaching takes five hundred per cent less money, and besides, it will go ten or twenty times as Strange that the ministers do not adopt this method. By the way, I must get a patent on the invention. It will save the cost of such dead property as meeting houses, and so many sociables, and strawberry, oysters, and ice-cream festivals to support them, and the everlasting salaries, and the constant annoyance of passing round the hat. The pith of all discourses should go in the newspaper, making it the organ of civilization and salvation, and let it be ordained with the appropriate and significant title of Modern Preacher.

The old fashioned preaching is heavy, bung The old fashioned preaching is neavy, oungling, and rusty with antiquity, and is only given out to little knots and sects of puritanical and podauger type—it goes back to the days of Charles II., of England, when human heads were stuck upon poles over all that country, just on account of religion!

Well, I hereby ordain the newspaper as the Modern Preacher. Won't it be queer—a minister in the mail bag! And every day all the postmasters will be "letting the cat out of the bag." But the brave preacher goes on his way rejoicing, and takes cross roads and by roads, exteribly roads and any productions. straight roads and crooked roads, level roads hilly roads, sandy roads, muddy roads, rocky roads and stumpy roads, jumping and bumping

and tumping, through the woods and round.

From my present point of lone repose my anxious heart journeys out on the telegraphic wires of thought, through the groves, fields and farms of the country, peeping into the humble and joyous homes of the farmers and workingmen. They all take the papers. What angel women are found here and there, for womanly worth and character. New England can't beat them. They are representative woman of farmer's households. A world full of such would make a millenium.

This modern preaching is a great improvement on the old. No gloom or doleful warning about death. Salvation consists in living, not dying. Eternity is not beyond, but now. To-morrow is always twenty-four hours ahead, and we never see it till we get there, and then it will be now. Present duty is all that we can ever do, and that is to be honest, kind, brotherly, sisterly and paddle your own canoe. That is religion, and a small sprinkling is needed in

business and politics.

Now we return home. The people's hands are full this year—and the women as well as the men. What smart speakers some women are! And they can write, too, with mighty sharp pens. Woman's suffrage shines on the mountain's crest in the distance, and the Land of Promise in the valley beyond.

Champlin, Minn.

Bletonism.

BY E. HOVEY.

I have noticed with considerable interest the discussions on Mesmerism, Somnambulism, (Statuvolence) and Bletonism, Baznette Divina toire, as published in the Journal, but have not felt called upon to offer anything upon these subjects myself, until the appearance of a letter from St. Mary's Ohio, in the Journal of October 19th.

The writer, A. Benton, says:—"This is one of the popular fallacies, destined, like the idea of lucky and unlucky days, of lunar changes affecting the weather, of seeing the new moon for the first time over the right shoulder, being an omen of good and ill, \* \* \* to pass away with the thelogical monstrosities of the present day, before the light of truth and the unerring and onward march of irresistible science."

This is finely said; but the same and more is said when Spiritualism happens to be the subject under discussion.

The same flippant remark is made in reference to Clairvoyance, Psychology, Phrenology, Statuvolence, Odism, Mental Telegraphy, and everything else lacking the essential property of bodies susceptible of being weighed, measured, carried to market, and sold for ready

money.

That which science in its present state is unable to classify or comprehend, is too often ta-booed, a la Farraday or Brewster, as "unwor-thy of notice," "Too contemptible to demand any attention."

I will not state how much of this spirit is referable to ignorance, cowardice, or pride; but I will say that comprehensive minds, such as have been expanded and liberalized by a general reading, and especially those whose tastes and inclinations have led them into the investigation of those potent forces which abound everywhere throughout the universe of nature and mind, are very slow to make any such remarks in reference to any of the subjects above enumerated.

I was strongly tempted to enter the arena when the discussion of Somnambulism was on the tapis, but deferred it in the hope that Drs. Child, Underhill, or Sunderland would introduce the thoughts elicited by the reading of such works as that of the Baron Von Reichenbach, in his "Treatise on the Dynamics of Magnetism, Electricity, Heat, Light, Chrystal-lization and Chemism, in their Relation to Vital Force," and others introduced by Dr. Ashburner, in his copious critical notes appended thereto But, as I have been dissappointed in this, and the subject of the divining rod is now on hand, I reserve anything I may have to offer in reference to the views of our good Dr. Fahnestock, for another article.

M. Thouvenal, a physician of great reputa-tion in France, was commissioned by the king, in 1781, to report upon the medicinal and min eral waters of the Kingdom. In one of his professional tours, he found a man by the name of BLETON, whose calling was that of a

loucier—in popular parlance, a water-witch.
Upon this man, with his divining rod, he made more than six hundred observations, and many of them in the presence of about 150 persons, mostly holding important stations in life, whose credibility, from their high character, was unquestionable. Those persons testify to the truth and reality of the observed phenomena, and there were elicited among many others the following facts:

A peculiar internal feeling was coincident with the measurement of the rod. This was true also in the case of Lady Mil-

banke, the mother of Lady Byron. Whenever Bleton was in a place where there existed subterraneous waters, he experienced a lively impression referable to the diaphragm, which he called his commotion. This was followed by a sense of oppression in the upper part of the chest, at the same time he felt a shock, with general tremor and chiliness, stag-gering of the legs, stiffness of the wrists, with twitchings, and a concentrated pulse, which gradually diminished.

A Y shaped or forked stick is generally used, but in Bleton's case it was not necessary. A bent stick, placed on his thumbs and fingers, would revolve when he stood over running subterraneous water, from 35 to 80 revolutions per minute, proportioned to the strength of his convulsions, which latter depended upon the strength of the stream, and its distance from the surface.

The experiments made with this man were

so full and so carefully governed that, even in the absence of other corroborating evidence, the existence of this peculiar faculty with certain sensitive persons, could hardly be brought in questions. But so many and so va-rious are the concurring testimonies, and so numerous and prevalent the facts relative to the divining rod, that it seems a work of super-errogation to attempt the establishment of its

reality.

I have a little table in my room, which has been held down to the floor by an invisible force equal to 800 lbs.

I have a neighbor who, if told that spirits held the table down, would regard it the most ridiculous thing in the world, yet this same man came into my yard with his magic stick, and traced a number of underground streams of water; and so confident is he in his calling. of water; and so confident is he in his calling, he offers to pay all the expenses of digging the wells, if water is not found as he predicts. As a test, I bandaged his eyes with great care to accuracy, and then led him purposely in a circuitous way, until we would cross the indicated paths of the streams; and in every instance, when crossing those streams, the rod gave the usual notice.

Is there anything more wonderful in the latter than in the former instance?

Again, where the water is located, and the rod neld before the Loucier, dipping to an inclination say of 60 degrees, and it commences to dip one, two, three, and so on to twenty, or thirty, or where the rod is held fast over his head, and he paces off at right angles to the direction of the stream, say seven or ten paces, as the case may be, and at a given point the rod as the case may be, and at a given point the rod turns toward the water, and the Loucier tells you the water is twenty or thirty feet below the surface, by what law or logic do you excuse yourself from laughing in his face? After you have made up your mind to accept as true my statement in regard to the table, and a thousand other statements no better authentic ated than the phenomena in Bletonism.

These facts and phenomena are patent to all who choose to know them. The philosophy which underlies and accounts for them, may be farther from the surface, and, to the uninitiated, more difficult; but still, we will find these, as all other natural phenomena, subject to natural laws; and we snall find, furthermore, that much the greater proportion of these, it is unnecessary to resort to those natural, but exceedingly abstruse laws governing vital force, and the phenomena referable only to spiritual

Buffalo, Mo., Oct. 21st, 1872.

Wayside Chips. BY DR. J. K. BAILEY.

In my budget of "Chips," as published in Number 5, Vol. xiii., October 19th, ult., of "our" Journal, are some omissions from the manuscript copy, which cause me to appear to ignore consistency, intelligent responsibility and

fidelity of statement, in my writings.

Very sensitive and tenacious as to my character in these matters, I am unwilling to rest un-der the ban of the misconstruction legitimate

to the state of the case. In the next number of the Journal, October 26th ult., reviewing later action of the "Boston convention, I assert that I said in my review of the first day's proceedings of that Convention, "that if any good and practical result should come of the effort, I would rejoice, and would gladly hail and support a rational and proper plan and work." Substantially, that st ttement was omitted from my budget, above referred to

But another omission was more annoying, in view of the considerations above stated. Likely the printed quotation did not adhere to the copy. As with men, the sticking quality of mucilage is often defective. Under the subheading, "Titton repudiates," appears the following statement:

"It would seem that the brilliant Theodore has repented himself that he 'fathered' the Biography? He washes himself from the unsant magnetism of that gushing panegyric. In the "copy," as I forwarded it, was the following evidence of that assertion:

'The following statement is clipped from the New York Daily Tribune, of September

'Mr. Theodore Tilton seems to have counted fairly on the Grant assailant who interrupted him at a Greeley meeting in Maine, with the inquiry, 'Didn't you write a biography of Mrs. Woodhull?

Yes; what have you got to say about it? 'Yes; what have you got to say about it.
'Why, it was an outrageous thing.'
'Well, that's precisely what Horace Greeley said about it, and he was right, where I was wrong' What are you opposing him for?

RE-APPEARANCE. Woodhull and Clafflin's Weekly is resuscitated. The first number of its "new life" boldly advocates all the "freedom" ever asserted-directly or impliedly, by Hudson Tuttle, Emma Hard inge-Britten, and the lesser lights. "As to her intentions or the effect of her teachings, presume those who shall read this number of

presume those who shall read this number of the Weekly will no longer charge these 'critics with misrepresenting Mrs. Woodhull."

Henry Ward Beecher, Tilton, Mrs. Tilton, and L. C. Challis are exposed, and five hundred others are warned to behold in those exposures their approaching fate. But let all get the retheir approaching fate. But let all get the paper, read and judge for themselves.

LITTLE WORK. During the last month I have done little work. A Sunday at Deansville, Oneida county, N.Y., two lectures; and a Sunday at Ridge-berry, Bradford county, Pa. At the latter place, I met Brother Radcliff, of Waverly, N. Y., who spoke in the afternoon—his regular appointment, and I addressed a goodly audience in the evening. Good friends of our

cause at both of the above-named places. The balance of the month was spent in "vis-iting" among relatives of the "bride and bridegroom"—our "style" of "bridal tour." The beautiful hills and valleys on our route of travel—Black, Chenango, Unadilla, Susque-hana, Chemung, and Alieghany River Valleys, bedecked with gorgeously-tinted foliage; the varied scenery; the smiling faces and warm greetings of friends; and, above all, the companionship of a pure, noble, and truly-loving mate; all conspired to make pleasant and short the days and weeks so joyously passed forever from our power of recall, except in the effects of its joys, experiences and triumphs, as en-grafted or inlaid with our soul-growth and our purposes and possibilities of the present and unending future.

LOTTSVILLE, PA.

At this writing, tarrying with Judge James L. Lott and wife, noble exemplers of our cause -Spiritualism-we find a warm welcome and kind hospitality. There are also the Honorable David Lott and family; also other adher-

ents of Spiritualism.

The mother of Mrs. Judge Lott, aged ninety-

five years, recently passed to the better-land. Ripe for the "new birth," the noble woman "passed on" without a struggle or regret, except that of leaving behind a dutiful and angelically ministering daughter and her faithful husband, who, for so many years assuaged the pains and sorrows incident to such golden years of ripened womanhood. Blessed are the pure and dutiful, for they shall find the kingdom of peace; of harmony—heaven.
Since my last visit here, progress has been

made. A railroad is among the improvements soon to be realized by this locality. Mrs. H. T. Stearns has lectured here, once in every four weeks during the summer and fall months. Good accounts of her efforts are reported.

ERROR.

One other error, occurring in several of my late articles, and in the marriage notices, published in both the Journal and Banner of Light, I particularly wish to rectify; that is of a town—Le Ray—not Le Roy. There is no such town, village or city as Le Roy, in Jefferson county, New York.

Lottsville, Pa., Nov. 2, 1872.

Itinerant Items No. 4.

BY DR. KAYNER.

After lectures, I remained in Lockport until Wednesday, making clairvoyant examinations and giving tests, and then returned to Buffalo on my way to Addison. I found the society there just awakening out of a lethargy, and had organized conference meetings for Sunday mornings, and were having lectures by their home mediums in the evening at their Hall, which they had rented for a year.

We next stopped at Hornellsville for a few hours, and found three faithful ones who had taken a Hall for Sundays for one year, and advertised a free platform, inviting their Christian brethren to meet with them in conference and discuss the question relating to immortality. The paper published here is in the control of a Spiritualist, and we predict for our friends as the result of their labors, the establishment of a society with progressive ideas, leading on and upward along the ladder which Jacob saw in his vision.

ADDISON, N. Y. We spoke in this place, as advertised, Nov. 2nd and 3rd, giving the first Spiritual lectures ever delivered there. It has caused great excitement on account of the ideas presented therein, and represented in

THE TWO PICTURES,

so that we could not leave without delivering another lecture on Wednesday evening, Nov. 6th, and notwithstanding the smoke, dust and slaughter of the political battle of Tuesday, had not cleared a way, we had not cleared a way, we had not cleared a way, we had not cleared a way. had not cleared away, we had Baldwin's Hall, the largest one in the place, well filled to hear our discourse from the question—"Do the Spirits of departed Human Beings return and hold Intelligent converse with Mortals on the Earth?" in which Brother Streight's paintings were made to do their part. This and test examinations we made of patients, has settled the opposition in Addison opposition in Addison.

One examination before a number of persons, of George Manly, I will mention. It was in these words: This patient twelve years ago was riding in a drizzling sleet, and became so chilled that he could not take care of his horse or get into the house without help. Ten years ago he was struck on the right side of the head, back of the ear, by a gate which was blown around by a sudden gust of wind, and knocked from his horse, severely injuring the nerves on the right side of the base of the brain, which crosses over the left side of the nerves on the right side of the base of the brain which crosses over the left side of the body, causing paralysis of the left side. He also has a rupture in the left groin. Does the patient know of these things, and are they true? He answered at once—"It is all true and exactly as you state." Other tests of similar character were given and acknowledged by different patients. Thus "the world moves" and Truth is gaining over error. and Truth is gaining over error.

WAVERLY, N. Y.

Nov. 8th, I went to Waverly, where the waters are being stirred to their very depths. Last August, Harry Bastian and Malcolm Taylor opened the ball, and gave four seances here and were followed by Mrs. Mossop, who gave them in the inspirational eloquence of the angel world, the sublime truths of Spiritualism. Warren Woolson has also been here

A week ago last Thursday, Bros. Bastian and Taylor returned, and have held seances every night but two since, and even now can not find room to accommodate the numbers desiring to attend. Their seance on Friday evenng, which we attended, was truly wo When the circle was formed the light had but just been extinguished, and Harry commenced clapping his hands together, when a delicate lady's hand was placed in mine, and Brother Taylor, on the opposite side of the circle, saw and described the spirit, which I at once recognized. During the sitting, four different hands were placed in mine, the spirits being recognized in each instance, and the names of three other friends were given. In all seven different spirits were announced, and names or descriptions correctly given, all of which I recognized.

Joseph G. Batton, of Towanda, Pa, was caressed by his mother. Her age at her decease, description and disease were correctly given by Bro. Taylor. She also showed herself in the light circle, and was at once recognized by the care. nized by her son. Dr. C. M. Putnam, Flint, Mich., had a sister and brother named

and described correctly.

Mrs. Ellis, of Waverly, had her little baby boy described to her, and his handlaid in hers. He then went to Mrs. Salina, her sister, and tried to climb into her lap. He also showed himself at the aperture in the light circle, and bowed three times to his mother and smiled, holding up his tiny hands with joy. Recog-

holding up his tiny hands with joy. Recognized by mother and grandmother.

Mrs. Hurty, wife of conductor Hurty of the Erie R. R., had her sister come and whisper to her that she had been home with their mother, who had lately been on a visit to Mrs. Hurty, and that they were all well.

Mr. S. Racklyeft, of Vannettenville, had a spirit fully described, standing by him who was shot in the forehead. He was recognized

was shot in the forehead. He was recognized as James Riley, who was with him in the army in New Mexico, a member of the same battery and who shot himself in the presence of Racklyeft, as described.

What will the Christian world do with these facts in the nineteenth century, while claiming that all inspiration ceased eighteen hundred

A. Lindesly, of Newark, N. J. formerly Mrs. Waterman, the mother of Rose and Lilly, is also here, and has held two public circles in the Hall during the week, beside giving private seances, and has given many remarkable tests, both in private and in the

public seances. To day, Saturday, at a sitting she accurately described six spirits I could readily recognize, giving several names correctly. My sister, who passed to spirit-life over forty years ago, came with her flaxen ringlets, and showed her angelic countenance at the aperture in Harry Bastian's seance last night; came and greeted me, through Mrs. Lindesly to-day. She also sits to answer sealed letters and is a medium worthy of the patronage of the public.

To-morrow I lecture here on the "Two Pictures.' Shall remain till Tuesday when I commence a course of lectures in Horseheads for three nights, and on to Binghampton the 17th—thence to New York, and back to fill an engagement in Alliance, O., Nov. 30th and Dec. 1st.

Remember my address, St. Charles, Ills.

God-ology.

BY DR. E. B. WHEELOCK.

"For of Gcd, and through G d, are all things."-Paul. In the above quotation we have put the word "God" in place of the personal pronoun "Him."
How near the language of the above quotation
will express the ideas of others I know not, and care less; yet, I think the idea therein contained, is worthy of a more extended amplifi-cation. In obedience to my inner thoughts I am prompted to write what follows; others can think and write as they must.
"For of God, not from God, are all things."

From God, is simply to suppose him the prime cause; of God, would seem to indicate prime essence, which, to me, is the real element of

God viewed as an infinite principle is himself uncaused; yet, the cause and prime essence of all "things." By things, we may

mean all visible and invisible forms, without reference to any inherent quality. For God to be God, agreeable to our highest conception, must be all, and in all If we suppose an infinite number of parts, it Would require them all to make an infinite whole; hence, of God, as the prime essence, and through God, as the moving and self-sustaining power, do all things consist. If, then, all things are of him, or, in other words, are but parts of him, or have an unavoidable existence because of him, and are really but each istence because of him, and are really but com-ponent parts of an infinite whole Would not the annihilation of one of the least of these

parts be equivalent to saying, that God ceases to be the infinite all, or ceases to be God. Again, it all things are of God, is it not equally rational to say that all things belong to God, or are in reality but parts of one bound-less whole; hence, all identities, whether of man, beast, bird, fish, insect, or world, are about so many self-manifestations of this in-

As human reason usually moves on more rapidly by the aid of comparisons, suppose we say that the fingers of the Lord are infinite in number, and infinitely small, as well as infinitely great. With one finger, and perhaps not the least, we may see him unfold a million of forms in a dew-drop; and by the movement of another, as in the coral insect, he upheaves the mountain, and by the movement of a third, worlds and systems of worlds have being Men and angels now take form, and have identity. These in turn become the fingers of the same omnipotent hand, to aid in the building of ethereal worlds, of homes celestial, and homes immortal. And yet, these are but parts nomes immortal. And yet, these are but parts of God; the component elements of his exist-ence; the way; the mode; the manner of his being; in self-manifestation a simple exhibition of his omnipotent, omnipresent, and omniscient self-hood.

We you the me and the millions of earth.

We, you, the me, and the millions of earthborn men and women, are but so many deific expressions being made manifest from out of

expressions being made manifest from out of the infinite number of modes, and ways of life and being that belong to the self-existent and undivided and infinite whole.

For of him, and through him, and to him, are all things. And of him is the life of all things; the death of all things; the love of all things; the hate of all things; the foolishness of all things; the wisdom of all things; the ignorance of all things; the knowledge of all things; the sin of all things; the holiness of all things; the folly of all things; the goodness of all things; the darkness of all things, and the light of all things; the sour and the sweet of all things. Yea, more, it is by a law of his being, things. Yea, more, it is by a law of his being, or by a law of necessity, belonging to the infinite whole, that he becomes the destroyer and the builder of all things; becomes the maker of serpents and cannibals; the unfolder of angels and seraphs; the maker of mud, and the builder of worlds; the solace of the poor, and the grief of kings; the author of sunshine, and the maker of clouds; the bestower of grief, and the source ; the author of all ugly forms, and the giver of every beauty; for outside of him there is nothing. Yea, it is of him, and through is nothing. Yea, it is of him, and through him that the lightnings play, and the gentle zephyrs blow, and the earth in silence moves; yet, he speaks in the opening flowers, and he whispers in the wind; he blossoms in the trees; he shipes in the store he store he sends the while in the store he sends the sends t he shines in the stars; he sends the whirlwind, and the gentle shower; he makes the earth to tremble, and upheaves her mountains; he makes the grass to grow, and covers the earth with foliage and flowers. The frost, the flood and upheaves her mountains; he The frost, the flood and the flame, are equally all his; and so is joy and gladness; love, happiness and bliss immor-tal. Each and all are, as before stated, but so many modes or ways of self-manifestation forever operative in God's infinite and never ending self-hood.

To suppose otherwise, would be to make a finite God with infinite whims—subject to end-less vicissitudes, and never ending disappointments, causing in himself grief and sorrow, as well as endless and never ending confusion throughout the infinite realm of being. To make God one thing, and nature another, has been the work of foolish priests, from time immemorial.

To fully comprehend the wholeness of God, and ourselves as a part of his infinitude, spokes in the wheel of omnipotent wisdom, is a task difficult of mathematical demonstration, yet it lies within the arcana of conscious reason, within the self-consciousness of every untrammelled human spirit, whose education from youth has been unfettered and free from selfish and sectarian bonds.

O! let the clergy talk no more of an infinite God, unless they mean what they say; talk no more of his omnipotence and omnipresence, unless they mean

"That he extends through all life, Lives through all extent, Spreads undivided, And operates unspent."

Unless they mean, that to him there is no high, no low, no great, no small; that he fills and bounds, and is equal to—is all in all.

As the spirit-world unfolds its light to this. great will be the changes of human thought. Human creeds will crumble to their mother dust; mournful prayers will be changed to songs of gladness, and brimstone lakes to flowing streams of milk and honey.

Pleasanton, Kansas.

During a recent storm in Detroit, a negro. running along the street, was struck by light-ning. He was knocked down by the shock, out came to his senses again as he was being lifted into a wagon, and asked in wild amaze, ment of the people: "Why! do they have ment of the people: "Why! do they have wagons in heaven?" He evidently supposed that he had been translated, as Elljah number 2, "in a chariot of fire." It is a curious fact. It is a curious fact, by the way, that according to some philolo gists, the word Elijah simply means "sun-god." It has been argued that this shows that the whole story is, probably, an allegorical

### The Little Bouquet.

The above entitled work will be a monthly magazine, (usual magazine size, 32 pages of reading matter) with an illuminated cover of uncommon beauty. The whole work will be richly embellished with illustrative cuts, and replete with well written articles based upon the philosophy of life, and spiritual facts adapted to the taste, capacity, mental and moral culture of the children and youth of the present age, both in an out of the sphere of Progressive Lyceums.

This rare work, first of its kind ever brought before the public, will be put before the Spiritualists of the world at its actual cost-\$1 50

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.

The work is a fixed fact, and we earnestly appeal to our friends to forward their subscriptions. Address LITTLE BOUQUET, corner of Fifth Avenue and Adams street, Chicago.

### Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spiritlife, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

Address Mrs. A. H. Robinson, Adams St., and Fifth Avenue, Chicago, Ill.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition .- [ED. JOUR-

## Sewing Machine Needles by Mail.

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

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

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 proeured 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, 150 Fourth Avenue, Chicago. Agents wanted.

# Auts und Sciences.

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

MATTER for Bro. Carr's department came too late for this week's issue.

Spiritathesis .- No. IV.

There is no law of chance! Tho' Nature's bosom pulses soft and slow, Or, with a heavier flood her rivers flow, Sends her wild torrents flerce to rend a gorge, Sends her wild torrents flerce to rend a gorge, Hurls her swift lightning from her vulcan forge Volcanoe's belching down her mountain steeps, Or dark, coiled venom's pestilential sweeps; Centres her furies in the human mind, With passions carnal and to vice inclined, With hunger like a vulture's, in his eye, Demoniae lust and fury raying high— With hunger like a vulture's, in his eye,
Demoniac lust and fury raging high—
Or, softer sheen on placid lake she draws
The silvery pencil of her gentler laws,
And pads of lilies white berim her lips
Where crystal mirages the stars eclipse—
Gives to her winglet of the air a zest—
Wild beasts their cunning and their cowardice;
To slay each other and shun man's device—
Or, in her soft maternal moods she keeps Or, in her soft maternal moods she keeps Her starry vigils shinning, while she weeps Holding her children to her bosom pressed, And gives them dreams of an eternal rest— Divinest when to erring souls she nears With mercy's tender and forgiving tears. Whatever is, is the effect of laws, Obedient always to their parent cause. When Nature deviates, her range of chance Lies in some unrestricted circumstance Hidden within the matrix, where she moulds The thing she gestates, or to life unfolds. What e'er to harmony or discord tends. What e'er to harmony or discord tends, True to some law, her courses shape their ends.

True to the endless chain of compensating law and effort, nature with all her accidental seemings, never so far aborts, but that something is the product. Selecting her choicest quality to mould her divinest, where she can, yet mingling her gold and dross where she must; and the closer we look into her achievements the diviner we appear, and may become. A proper knowledge of how to produce the higher type of humanity, is as possible, as to know how to cross the different families of canines, for a given product, and more morally obligatory to us all, than to society to understand and know how to apply the most successful chastisements that may beneficially be inflicted upon the breaker of its laws and customs, for only will the understanding and usage of the law of highest human propagation which will give to the world instead of the accidental and unwelcome human products that are cast like spawn, roadside animals, and vermine insects within the pools and crevices where the first impelling circumstance, un-questioned and irresponsible, may drift them, a welcome harmonious, happy and sinless generation. And no shorter or swifter road is there to that earthly millenium when crimes and their finalities and discord shall cease. "peace on earth good will among men reign supreme, than in the full knowledge and practice of the law of legal and proper generation, which comes only through adaptability of parentage and its contiguous harmony of surroundings.

Shameful ignorance and the disgraceful prudery of mock-modesty, have long been the skeleton rack upon which countless souls have been wrecked and tortured; the fruits of virgin purity have been ruthlessly cast to trail in the dust of anguish and oblivion; motherhood has been robbed of its sacred mission, and little half-formed lives, hated because of their origin and the pain that begets them, are cut loose from the material moorings that should shield and brood them, and sent adrift lone, weak, waifs upon the infinite ocean of uncertanity, or left to mature amid discordant elements, blight with the moral canker of hatred vice and crime inherent—strengthening in discord with growth by contact with its attracting kind, till stranded at last a wreck of debauchery, or doomed to the extirpation of its crimes by the penalities and forfeitures they incur, suffering always until some great redeeming hand or circumstance is lent, to lift them above the toils that envelope them.

Nature has guarded best her tenderest and most sacred functions where, in the storehouse of human souls, she performs her most perfect work. Walled in by the protecting shields of grosser material centre, the finer fluids and their glands within the generative organs; and to these centres flows the crimson current that sustains life. From every fibre of the stimu-lating circumferance it bears the impress of the external intelligence and sensations, and as surely as there is discord and derangement, even upon the surface, or by extreme excitement to the brain, so the sensitized mucus membrane in the generative vestibule, records the disaster, or the pleasurable emotion. Atmospheric exposure to the surface, or mental suffering, arrests the processes of nature's glan-ular sex attributes in the human, as surely as a lightning's flash with its electric shock destroys the incubating germs within the eggs of tender birds.

As nature gives her periods to the feminine, so also does she to the male—endowing each with the same relational functions, and in the germinal fluids of each reposes the possible of both sexes, in sperms and zomes, cast off in excitations when ripened, the more active of which, receives the electric baptism of its energy from that portion of the brain most stimulated and enthused. Thus electrified and intensified through sex conjunction, it starts forth in exect of the convenient of the control of forth in quest of its own conjugality or sustenance, and meets half way the reaction it seeks, awaiting its kindred fire of embrace, overpowering its slower fellow sperms it captivates its own. Conceived, it lives within the fires its kindling torch has quickened, and nourishes upon the fluid sperms that never may mature within its grasp, supremely making such demands upon its maternity, as that all the essences of her integral nature shall refine and filtre to its own. Thus it becomes a living soul, and immortality has begun.

Duplicate lives, or twins, result only in con-sequence of two-fold or double excitations, and may be determined by control, as also the re-production of a chosen sex, by a law that may not well or fully be given in these ar-

In fuller explanation of the idea given in article number 2, viz: That "the mental impress of the one parent overpowering the mental acof the one parent overpowering the mental activity of the other upon a given point or idea, will control the germinal sperm and zome attendant, and become the nucleating correlation at conception; and thus divided, the centre continues to attract its kindred element—both in thought-fluid, and the grosser animalcular growns that stimulate and mould it into sperms that stimulate and mould it into

The overpowering mental activity of the parent becomes the generator of mental electric streams or waves, upon whose bosom are borne the mental nebulæ that aggregates and becomes the spirit zome that is guided by the force that evolves it from the active organs of the brain, through the conducting channels of emotion and sensation; and by electric guid-ance to the sex-fluids in action, where it be-comes the spirit-zome attendant and correlation

at conception; and the thought, but an intensity or emotion before, takes form and becomes the inherent greatness, or the transmitted vice of the parent, in the offspring.

This explains the laws of Selection, in brief,

by which instantaneously character is evolved. The twisted saplings at the well have their significance unveiled, and the Ethiopic face, that mirrored at conception its hue upon the fœtue, remains no longer a mysterious phenomela, but a problem answered.

Thus the over-heated passions and maudlin brain of debauchery that seeks to close its dissi-pating hour in the gratification of a carnal desire and feverish lust, gives to the offspring of such debasement, destroying appetite and vicious lust, in intenser measure, than that which begets it to a baptism of curses through life. As there is seldom any at r-circumstance that will so far remove the mother from the revolt-ing effect the shock has cost her, as to give her opportunity to smooth over the pathway of parental destiny through the contracting influences of her powers in the feetal education she may be able to impart, sufficient to obliterate the "trail of the Serpent" upon its character.

And thus the starward lifting thought and

lofty aspirations of the soul, that communes with nature in its grandest moods, and drinks at the bubbling fountains of noble purposes, prefaces love's consort, and in holy exalta-tion, seeks conjugality of mind and purpose in the oneness of sensuous purity, love's fruition, and bespeaks a nobler issue than the best conception of poetic dreams. For none can parallel the beauty in soul and earthly mould, the child of purpose, of wilful and chosen be-getting—welcomed in its earliest dawn of ex-istence, and cradled in the sanctuary of love's constant embrace. It is fashioned with more than human art. Of such there are a few on earth, and of such is the Kingdom of Heaven

continually.

There is always room for them everywhere, like buds of blissful fragrance; and the very air that encircles them seems pure and sweet as a virgin's breath. Tender, fiail, and preco-cious in general, the taints of gross mortality sweep too often over their pathway, and bear under the shadowy wing of closing day, the night angels poison to life, and early they plume their spirit pinions for flight, even as we regardless and secure in hope, fold them to our bosoms of pride-the gates are flung ajar, and they slip, serenely crowned in immortal light, from our arms that would retain them, to the angels that saith, "Suffer them to come ADDIE L. BALLOU.

# Hark! Everybody Should Listen to THE VOICES; Three Poems,

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-:o:It would be difficult to speak too highly of this work, which is passing through the fourth large edition with every prospect of becoming a standard work which every intelligent reader must own and be familiar with. The work contains food for all. The Philosopher peruses page after page with increasing zest and wonderment, finding therein new ideas, sound logic, and the most elevated reason, dressed in elegant and beautiful or sharp and pungent language, as the theme requires. The devout Religionist can here find new and sublime ideas of his "Heavenly Father," while the fabulous God of Old

Theology is held up in all his hideous deformity.

The work clearly shows Man has ever made a God in HIS image, and has conceived him to be in harmony with his (man's) own development. Hence, when man saw only through his own nature; his God was bloodthirsty and combative. These ideas are best expressed on page

It seems that every creed or tribe of earth,
Conceives a god, and gives him form and birth,
Possessing all the traits of every tribe;
Thus while portraying God, themselves describe;
And as they each advance in reason's light,
And have more just conceptions of the right,
A god of like improvement then appears,
Reflecting still their passions, loves, and fears;
Then let us turn from that benighted age,
When God, a jealous God, was fired with rage;
And may diviner wisdom from above,
Expand our souls to see a God of love. Expand our souls to see a God of love.

High authorities assert that some of the most difficult questions have been rendered plain in this remarkable book. For instance, the sovereignty of God and the free agency of man are for the first time reconciled. Read the following, on pages 25 and 26:

That God ordained the whole is understood To ultimate in universal good; Yet hath no less decreed that man shall be, Within a given sphere, an agent free; As fishes well secured in globes of glass, Are free within, though none without can pass; While they, like us, look outward all around, May often wish a larger range was found. But highest wisdom hath ordained this plan, To focalize the feeble powers of man; Where each may freely choose a field of thought—May grope in darkness or be wisely taught; Where all will learn, as laws are understood, To harmonize with universal good. Thus God ordained that every wayward soul Should walk in wisdom's ways by self-control. Hence man's free agency is not denied, While God's grand purposes are glorified. That God ordained the whole is understood

The sublimity of the first ten lines on page 16 has sel-

Creation but one galaxy unfurls—
Jehovah's crown a diadem of pearls!
Each star-lit gem upon the whole depends:
The whole to each a needed influence lends:
Each orb, an aggregate of countless grains;
Each grain a key, a ponderous arch sustains;
Destroy but one, the boundless spheres will fall,
And tumble worlds to chaos, one and all;
Thus all are linked in Nature's endless chain—
The hand that forged them never wrought in vain. The following is of especial interest to orthodox read-

You must believe that men are all depraved, You must believe that men are all deprayed, And that but few of all mankind are saved; Yet by God's cruel death, oh, strange to tell, These few are thus released from endless hell; For every creed declares all hope is vain, If Christ, the Son of God had not been slain; And yet I think no creed will dare deny That Satan caused the Lord their God to die: Thus it would seem that all who rest in peace, May thank the Devit for their kind release! From the above extracts a faint idea may be h

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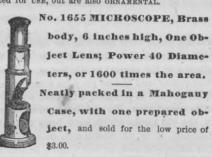
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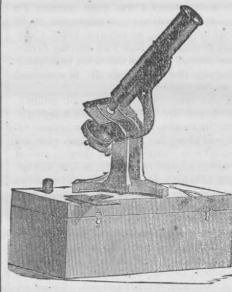
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CHICAGO, SATURDAY, NOVEMBER 30, 1872.

#### Funerals.

"The cradle or coffin, the blanket or pall; O, waich brings a blessing of peace unto all; How till is the coffin. No! undulant motion Becal med lik a a boat on the breast of the cean "

Forced into the world, forced through it, and finally forced out of it. The birth of a child born in wedlock and under proper condition, is always a welcome visitant. No sooner, however, than ushered into the world to meet its trials, than the forcing process continues, and in a few years a magnificent change is wrought -from that little child whose innocent prattle and smiles were the joy of all-a man has been developed. Still this forcing process never wearying, never relinquishing its hold, and never ceasing its operations, tears down the physical structure which it so grandly built up, and soon death occurs.

No one can stand around the bed of the dying without feelings of sorrow! There is a solemn grandeur in that change from life to death, and no one can witness it without feeling the impress of sadness on his mind. When life ceases to exist, and nothing remains but the worn-out casket, friends gather around it, and manifest their sorrow in tears and exclamations of regret. The spirit has fled; the body was its outer garment, and while it was connected with it, it answered its purpose well.

Over the dead body (this outer covering of the spirit) certain exercises take place among all nations, commonly designated as "funeral services." The ancient Hebrews were accustomed, on the death of a near relative, to sprinkle dust and ashes on their heads, tear their garments, dishevel their hair, and abstain from washing. During the time of mourning they sat on the ground, and went bare-headed and bare-footed. For a near relative they mourned seven days, but for Moses and Aaron, they mourned for one month.

The Egyptians, animated by their own peculiar notions, sprinkled dust and ashes over their heads, struck their breasts, and allowed their hair to grow, and dress to hang neglected, went unwashed and abstained from wine and and other delicacies. The Chinese, however, in a systematic manner, measure their grief and put on mourning accordingly. Deep grief is represented by a dress of white-less intense affliction by a white cap and shoes, and a very moderate degree by shoes and queue cords of blue. Among the nations of the globe, the expression of grief differs at funerals. In some cases professional mourners are employed. This was sometimes the case among the Greeks and Romans. Among the ancient Syrians, professional mourners play an important part at funerals, and their proceedings were very affective. The Indians express their sorrow in a variety of ways-sometimes bury with the dead a horse, cooking utensils, bows and arrows, etc , claiming that the deceased will need them in the hunting grounds of the Spirit-world. Among our own citizens equally as absurd notions are indulged in. Not long since a connection of a distinguised official died in Washington, and the honorable gentleman, wishing to have the affair conducted in style worthy the high position of the family, employed a fashionable French undertaker to provide for all that was necessary. The funeral was a first class affair. It passed off in a way to impress all with a sense of imposing solemnity. But when the bill came in, it amounted to only twenty-eight hundred dollars. The honorable gentleman at once refused to liquidate. The amount was placed in the hands of a lawyer for collection, and the honorable gentleman, when he came to read the items, had a realizing sense of the fact that black-mail was not confined to secular affairs. Some of these items are exceedingly rich. For example:

To bouquets sent by heart-broken 500.00

To sixteen private carriages with arms and panels, driver and footman in livery..... 1.000.00

And so on through three pages of foolscap. The mockery of the thing comes out in this

high case, and yet the humblest funeral; conducted by the commonest undertaker, has more or less such stupid imposition and sham.

All about London, says an English correspondent, you see advertised "cheap funerals." You may be shrouded, coffined, and buried with four mourners, for about twenty dollars. Of course these mourners don't know who you are, where you came from, or where you are going to, but they will look as if you were the last friend they had or expected to have on earth, with a yard of black crape dangling and waving from their hats like so many pirate flags; and when you are covered up, they will adjourn to the nearest public house, and over their porter and cheese pray for some one else to die as soon as possible, with cash enough to be mourned over. No cash here, no mourners. In the old tombs which have been opened at Palestine, it is no uncommon occurrence to find lachrymatories, or tear-bottles, in which it was customary for mourners to preserve their tears. Had the magnificent funeral cortege at Washington adopted this practice, we should like to see the extent of grief manifested.

In ancient times it was quite common for families in moderate circumstances to be ruined by mourning ceremonies being indefinitely prolonged. In New York city, the Phrenological Journal declares that it not unfrequently happens that "ones little all" is consumed on an ostentatious funeral.

A poor man, who has a wife and children, sickens and dies. The wife, almost destitute, to be "in fashion," must incur the useless expense of hiring five, ten, or more carriages from a livery stable-kept for the purpose-at an extra cash cost of from \$25 to \$50, and upward, to help form a grand procession, and go empty, as they often do-or be filled with pleasure-seekers who care nothing for the departed. For one, ordinarly, in New York city, a funeral costs from \$200 to \$500, and for one who has more means, from \$1,000 to \$2,-000 and upward, besides the cost of the ground, tombstone, etc., on which several thousands more are sometimes expended. There are graves in Greenwood which have cost more than \$50,000.

This ostentatious display of grief we regard as the most debased of idolatry, and a useless expenditure of money! A decent, calm, dignified respect for the dead is demanded. He who does not feel like shedding tears over the loss of a friend, however bright his home in the Spirit-world, must have an obdurate heart indeed. The outer garment is worthless-the real man, woman or child has advanced a step, and when we make extravagant displays over the tenement of clay, we are making a solemn mockery of our own duty to others.

Fashion is the curse of this country, though the Christian Union, Henry Ward Beecher's paper, devotes a page to advertising the same. Fashion rules everywhere. Funerals must be fashionable; a certain number of carriages must be employed in order to form a grand procession; the coffin must be ornamented in the finest kind of style, and everything must be conducted so that it will be beyond the reach of fashionable fault-finders. Is not this heathenism? Deride the negro for worshipping an ox or paying his respects to the sun, when the civilized anglo saxon expends from \$100 to \$5,000 in a ceremony that fashion has established over the remains of a spirit's outer

A worthless expenditure of money is that much actual loss to the world. The coffin that is made of solid rose wood, lined with the finest silk velvet, and mounted with gold or silver, involves a certain extravagant display, and that amount, whatever it may be, is lost to humanity! No man has a moral right to destroy his own life, nor has he a moral right to make useless expenditures to satisfy a vain ambition. The man who would light his pipe with a dollar bill, when a beggar was starving by his side, is more depraved in nature than a wild Camanche Indian. True philanthropy demands a proper use of what one has. The individual who would allow his apples to rot instead of giving them to the poor because he could not sell them, has within himself the vilest of concentrated meanness. The person who buries his treasure in useless ornaments on a rosewood coffin is an enemy to all pure philanthropy. The old man who burned a tenement house because the poor woman who lived in it for two years could not pay the rent, was a fit subject for the penitentiary.

Every act of injustice perpetrated by you against others, will re-act against you, and the wrong you would do them will fall on your own shoulders! If wealth is yours, use it wisely. It is not yours to destroy or waste

Among the Arabians, funerals are conducted with the greatest simplicity. The men wear no mourning. The women stain their hands and feet with indigo, which they suffer to remain for eight days, and during this time they abstain from milk, on the ground that its color illy accords with the gloom of their minds. In this country how different, and the average funeral of to-day is pronounced a nuisance. A paper published at Pittsburg says:-

'The average funeral of to-day is a nuisance

and a tyranny.

"The other day a funeral passed our office, and was certainly over two hours getting past. The police had to afford the courtesy of the streets. Street cars were stopped, iron wagons brought to a stand still, and the great, heavy, important travel of Smithfield street, had to cease to a certain extent for two whole hours of the most precious time of a Pittsburg business day. It was not a public benefactor who was accompanied to his tomb by this long line of mourners; nor was it statesman, nor a lead-

er. It was quite an ordinary man, who would never have been heard of for anything excellent he could show, and his friends were turning out a funeral procession as if running a competition for the livery stables. We never a jollier looking crowd going to a picnic than this crowd going to the graveyard. In fact, we have about quit looking for mourners in funeral processions any more. The average funeral procession is composed of people who behave as if the only time they can get to en-

joy a holiday of herse-flesh is when some friend or acquaintance dies; then the whole family, down to all the children, go out to mourn, and enjoy a day's ride at the expense of the dead man's estate. It seems as if the mourners make it a business to acquire acquaintances, in order to increase their chances for funeral rides. It is a good thing in a business way for the undertakers and liverymen; but is fast becoming a public disgust. That man who would have the audacity to tell us that more than one out of every ten who ride in modern funeral processions cares a fig about the death of the individual whose demise procures the carriage ride— we should set down as an unmitigated falsifier.

"Hence, we pronounce the average modern funeral a nuisance. The deference which delays business and gives clear streets for funerals is seldom deserved, but in most cases meanly taken advantage of for the purpose of a gay and fast ride, funeral rides being the only ones tolerated to go upon a run. If the public would grow indifferent to funeral processions and second control of the public would grow indifferent to funeral processions and second control of the public would grow indifferent to funeral processions and second control of the public would grow indifferent to funeral processions and second control of the public would grow indifferent to funeral processions and second control of the public would grow indifferent to funeral processions and second control of the public would grow indifferent to funeral processions and second control of the public would grow indifferent to funeral processions and second growth and the public would grow indifferent to funeral processions and the public would grow indifferent to funeral processions and the public would grow indifferent to funeral processions and the public would grow indifferent to funeral processions and the public would grow indifferent to funeral processions and the public would grow indifferent to funeral processions are public would grow indifferent to funeral processions and the public would grow indifferent to funeral processions are public would grow in sions and cease to extend them such strict and liberal courtesy, this nuisance might soon be in a great measure abated.

"Then, again, it is now a custom for a man's relatives to wrong them also be the size of the

relatives to prove themselves by the size of the funeral they can get up for him. It has come to be that a man who is not followed to his grave by a long line of carriages is judged to have been nobody, and, of course, the relatives of the nobody suffer socially by their connec tion with him. Consequently, when a poor man dies, his family, to maintain social respectability, must get up a funeral for him, the bigger the better, and run themselves into debt

and privations for months and months. "Hence we pronounce the average modern

funeral a tyranny.

"It is our opinion that the world will soon return to the ancient custom of cremation or burning the dead. Cremation would take away both the nuisance and the tyranny attendant upon the modern funeral."

In many respects the above writer is correct. There are, however, associations that cluster around the dead body that call for deep respect and sympathy, and we would by no means drive back the tears or suppress the feelings of sorrow that flow when gazing for the last time at the remains of a loved companion. It'is manly then to weep. The loss of a dear friend touches the secret springs of our nature, and the fountains of our soul are stirred with emotion. Follow the remains to the silent tomb, and, as the cold clods of the valley are thrown upon them, may they be moistened with the tears of affection. Plant there the trailing vine and the flower-bearing shrub, and may you guard the spot as sacred to your heart. But remember that you are only an integral part of the vast ocean of humanity, and that a wasteless expenditure to gratify an overheated affection, is a loss to the world at large, and that you who make it will yet feel the reactionary blow.

#### THE BANNER OF LIGHT OFFICE IN ASHES.

Now is the Time for Spiritualists to Come to the Rescue.

Our noble cotemporary, the Banner of Light office, contrary to our first advice, was consumed in the great fire at Boston.

Bro. Colby in writing us says: "We have lost our types-a large stock of books, valuable mss., etc., etc.,"

"The stereotype plates of our books are safe"

\* \* \* \* \* Will the Spiritualists of the United States lend us a helping hand? We need their assistance" \* "Any amounts loaned us on time will be adjusted whenever we are in circumstances to repay."

Now, brethren, this is the time to show your generosity. The Banner of Light has struggled under adversity for many years, to promulgate the great truths of a demonstrated immortality of the human soul and the intercommunion of the spirit-world with this our rudimental sphere of existence. Just as the faithful proprietors were beginning to receive a pecuniary reward for their years of toil and financial embarrassments, the fire fiend has made a terrible visitation and entirely laid waste that which years were required to accumulate!

Dear friends, consider this matter well, and act promptly. Let each one who has spare funds, loan such sums as you can, to Wm. White & Co, and thereby enable them to resume business at once. They will surely repay every dollar in due time.

A little over a year ago we were swept clean -stereotype book plates-books and all. Several kind friends loaned us small sums tor the occasion. It helped in the hour of trial, and we are proud to say, within six months thereafter every man was paid, principle and interest. The small sums that were donated were placed to the credit of the "Widows' and Orphans' Fund,"-about \$600 in all, and every dollar of that was paid by sending this paper free to poor widows and orphans, during the last year.

Thus you see, friends, that good grows out of calamities. Your sympathies and noblest powers are aroused, and you give of your abundance to aid the suffering. In turn, they are prompted to remember the poorhearts are made glad, - they were in our case at least, and the gospel of spirit communion is weekly sent to the fireside of hundreds who otherwise would yet be groping in the darkness of the dogmas of Old Theology!

On the receipt of Bro. Colby's letter we obeyed the promptings of our best nature and forwarded our check for the mite we could spare. We implore every one who is blest with a competency to act with like promptness, and thereby cheer the hearts of our afflicted brethren.

Direct to William White & Co., Banner of Light Office, Boston, Mass.

### A Warning of the Boston Fire.

On the 27th of last May, according to the Journal of Commerce, Marshal Sheppard, of Kansas City, Missouri, received an anonymous letter to the effect that Boston would be laid in ruins by a terrible fire that would visit that city during the present year. The letter also con-

tained a prophecy regarding the blowing up of the Boston Peace Jubilee Building just at the beginning of the song, "God Save the Queen."

The writer in his letter requested Marshal Sheppard to telegraph to the Chief of Police in Boston the prophecy, and tell him to make preparations for the great fire. Sheppard did so, though at the time he regarded the writer as one of the false prophets, which he proved himself to be in disappointing the public of the disaster to the Jubilee building.

The letter was published upon its receipt, and commented upon, but it was forgotten until the prophecy it contained was fulfilled. when it has become proper to again refer to it. One thing is strange regarding the prediction, which finds explanation only in the same manner we account for all marvelous things, that the writer should select a city so far distant from the Western Metropolis for the ire of the fire-fiend, and that the prophecy should be fulfilled to the worst contemplation; but the failure of the other counterbalances the first, and makes the prophet yet one of Baal.

### The "Snapping Doctor."

From a report in the Cincinnati Commercial, we learn certain particulars in reference to the death of the celebrated "Snapping Doctor," named Hotchkiss. He was often designated as the "Rag Doctor," and the "Dirty Doctor." He was an illiterate man, who claimed to have supernatural powers of healing the sick through the agency of animal magnetism, and extraordinary stories of miraculous cures of chronic diseases by him are in circulation among the people who believed in him. He was a very old man-claimed to be one hundred and forty years of age, with an expressed determination to live until the second coming of Christ. He was not only a very old, but he was also a very dirty man. It is said that for twenty years he had not washed himself, and his apartments in the neighborhood of Thirteenth and Gay streets, Cincinnati, reeked with filth. For years he has not permitted a broom on the place, and the soil on the floor was both rich and deep. Hotchkiss treated some of his patients by means of passes, and he had a way of making a crackling noise with each pass, such as accompanies the evolution of sparks from an old-fashioned electrical machine, which earned for him the name of the "Snapping Doctor." His magnetism was too powerful for the treatment of weak patients, and he kept a couple of young girls for such emergencies. He passed the subtle, healing influence into one of the girls, and she passed it, modified and weakened, to the patient. Dr. Hotchkiss was a queerlooking old fellow. He wore a long gown and å red fez cap. His sharp, haggard features, begrimmed with the accumulated dirt of years, his brilliant black eyes, restless with the fires of insanity, and his long, matted, snow-white beard gave him a weird, unearthly look. His extreme age cannot be doubted, though it is hardly probable that he was 140. Many however, fully believe that he had reached that figure, and might have lived twenty or thirty years longer. He claimed to have been a Mason for over 100 years.

### An Earnest Appeal.

It is a fact, and we most carnestly urge it home for the consideration of all who desire the continued publication of this paper, that we must have support by a prompt renewal of subscriptions when they expire, and by a full payment of arrearages.

We have put our hands deep down into our pockets until we have nearly reached the bottom dollar, and sent the JOURNAL despite aderse circumstances and consuming fires, to thousands who were unable to pay in advance. We are now compelled to urge every one who owes us to remit at once; it is but little for individuals to pay those small sums now so justly our due, which are of immense importance in these stringent times with us.

We most earnestly implore those whose subscriptions have or are about to expire to renew promptly; the life of this paper is indeed suspended upon the contingency of prompt remittances by our subscribers.

We implore every reader of the JOURNAL to act promptly on reading this our appeal.

### The Age of Humbngs.

The Wolverine (Cedar Springs, Mich.) Clipper contains the following in relation to the notorious John McQueen:

The inevitable and veritable John McQueen, who has for several years gained a precarious living, by agile dodges between the boon of freedom and the Penitentiary, turned up in this village as an exposer of Spiritualism, on Monday evening last. Although we were familiar with his status in society at Hillsdale where he lives, we had a consistiv to see where he lives, we had a curiosity to see John exhibit his "cheek" of which he has an unlimited amount. John has a good pair of lungs and a fair development of "lip." He had a splendid audience, which inspired him to unusual efforts. We waited under his droppings until he, the veritable John McQueen, whom we know so well two years are in whom we knew so well, two years ago in Hillsdale, as the victim of the gibes and contempt of every respectable person in the city, proclaiming himself a mediator in the name of the Lord to preach the gospel of truth to his waiting audience, when we confess, the dose was too heavy for us, and we surrendered our space to a more gullible auditor.

Now to commence with, we wish to say that we are not a defender of Spiritualism, for the reason that we do not know much about it, and do not condemn it for the same reason.

and do not condemn it for the same reason. But we regard it as a duty to expose this unmitigated fraud and knave to our readers. Some 15 years ago this man McQueen, so the story runs, was ostensibly a zealous Methodist. During his connection with the church it was known that he was cuilty of larceny. it was known that he was guilty of larceny. To evade reproach upon the church the thing was "hushed up." Finally John got to running after strange Gods and attached his riligious fortunes to the Advents. The fraternal protection of the Methodist Church thereupon being withdrawn, McQueen was arrested, tried, convicted, sentenced and served three years in

the Michigan States Prison for stealing. After his three years honest service for the State, he sought salvation with the Spiritualists. He sat sought salvation with the Spiritualists. He sat himself up for a medium, he was detected by that people as an imposter, and by them arrested at Kalamazoo and put under bonds for his future good behavior. Then with an affrontery peculiarly his own he commenced to expose the theory of Spiritualism as an expert, aknowledging his knavery while imposing upon the Spiritualists. It is said that he yet plays the medium among Spiritualists in localities beyond the knowledge of his history, and then returns to brag of his achievements as a cheat and fraud. Of the above facts we are not perreturns to brag of his achievements as a cheat and fraud. Of the above facts we are not personally cognizant, but they are common report, and can be vouched for by several of the best citizens of this village. Of our own knowledge, during the years of 1869 and 1870, when we knew him, his word, in the city where he lived, was not considered good for the time of day, aside from the common contempt of the people for him as a scalawag generally. But it is said he has reformed, which may be true; but the man who could violate the Eighth Commandment, when a member of a Christian Commandment, when a member of a Christian Commandment, when a member of a Christian Church, a few years ago, is a man whose soundness may with propriety be questioned as a professed Christian to-day—especially one who has made deception the business of his life, and is engaged in the same suspicious vocations now as when he was an acknowledged. life, and is engaged in the same suspicious vo-cations now as when he was an acknowledged rogue by all classes of people. We should want better evidence than the assertion of John McQueen to believe him anything else than a lying hypocrite, who ought not to be allowed to run at large.

### Spiritualism at Ellicottville, N. Y.

DEAR BROTHER:—For the purpose of giving you and the many readers of the JOURNAL an idea of the progress of Spiritualism in this place, I deem it proper to first remark, that, until within a few years past the citizen of Ellicottville, (with a few exceptions) have been almost entirely minus the phenomena or the Philosophy of Spiritualism; but at last, light is penetrating the darkness, and facts are disarming prejudice and bigotry of their power. Last March, our noble Brother E. V. Wilson, gave us four lectures and one public scance, which were well attended and listened to with marked attention.

Scarcely had the waves of thought subsided, occasioned by him, than we were successful in obtaining the services of Brother's Harry Bastian and Mr. Taylor, for a few seances, which has awakened an anxious desire for more light. to a greater degree than I have ever witnessed in this place before. Those brothers are splendid mediums, good and true, and are worthy the confidence and support of the public in all places which they may visit. In this brief communication, I can not give a history of all that occurred during their short stay with us. The manifestations were simular to those that I witnessed at Moravia in the month of Nov., 1871, and I think quite as satisfactory. Spirit hands were distinctly felt by all in the circle; spirit voices spoke audibly the names of some of their dear ones; various articles were carried by unseen hands from one to another in the circle; hands and faces were shown at the cabinet aperture, several of them were recognized by their friends in the circle. Many skeptics witnessed the manifestations and returned to their homes with hearts rejoicing, knowing they had clasped hands across the river of death, with the loved ones gone be-fore, and yet the voice of the people is con-tinually asking for more light.

Daily the question is asked, When will Mr. Bastian return to Ellicottville? We are anxious to witness the manifestations again. Beneath the surface waves of human thought and action, there is an undercurrent, silent it may be, yet it is moving the pulsing heart of humanity to seek for more light. Oh! that we had more true and noble workers in the vineyard of human life; more Wilson's in the field, and a Mrs. Andrews or a brother Bastian in every valley throughout the entire world-then the light of life would dawn upon the millions who are now in darkness; crime would soon cease; bigotry hide in shame, and old theology expire amid the rejoicings of humanity.

B. E. LITCHFIELD. Ellicottville, N. Y., Oct. 14th, 1872.

MRS, M. J. WILCOXSON will lecture at Wichita, Kansas, until January 1st.

THE advertisement of Mrs. L. A. PRESTON, in this issue, will be of interest to our readers.

R. W. FLINT, Esq., medium for answering sealed letters, has changed his office. See his advertisement.

BROTHER M. D. COWDERY gave us a call on Tuesday last, on his return from Denver, Colo rado. He relates many interesting incidents, which we hope he will furnish us for publica-

CEPHAS B. LYNN will lecture in Sturgis, Michigan, during December; in Detroit during January; in Bay City, Michigan, during February. Will receive calls East or West. Permanent address Sturgis, Michigan.

THE Religio-Philosophical Society granted a letter of fellowship to Brother John Brown SMITH, of Philadelphia, on the first day of November, authorizing him to solemnize marriages anywhere in the United States, in due form of law.

WIDOWS' AND ORPHAN'S FUND.-W. W. Kingsbury, of Towanda, Pa., donates to the widows' and orphans' fund to aid in sending this paper to that class, fifty cents. Who will follow his example?

MRS. L. A. WRIGHT.—You can write to Mrs. E. A. Blair, care of this office, remitting by post-office money order for such a painting as you may desire. She executes beautiful ones for ten dollars. She will be here in a few days.

CAPTAIN R. H. WINSLOW will lecture in Kansas City, Missouri, during the month of December. Applications for week evenings and funerals promptly attended to. Address him in care of box 1560. Will answer calls to lecture for the months of January and March.

THE HUNGRY have fed at our spiritual table for years-some have paid promptly-others, alas! Never think of the anxiety and sleepless nights we pass, thinking-thinking-where shall we get the money to pay the paper manufacturer and the busy fingers that toil on, day by day, setting up the type for each weekly issue. How much longer is this state of affairs to continue? We appeal to the consciences of those who owe us for a reply.

# Original Poetry.

THE BLESSED SHORE.

BY E. D. BABBITT, D. M.

Home of my heart, O blessed shore! When shall I reach that sunlit clime, Whither the storms shall come no more, Dashing to earth the hopes of Time?

Beautiful Death! Thou gate of Life! When shall I die, that I may live? When shall I rise from earthly strife, Into the bliss that Heaven can give?

Seest, dear friend, that sunset sky— Mountains of gold and lakes of light? Brighter by far, the home on high, Fairer than aught of mortal sight.

Home of the beautiful and true! Birthplace of Music and of Love.!
Fountain of every glorious hue!
Longing, I turn my thoughts above.

Dear ones are there, passed on before, Magnets of love in holier spheres, When shall we meet to part no more Joyous through Heaven's eternal years?

Listen! what voices do I hear?
See! what a vision meets my sight!
Loved ones of old are coming near,
Bream-like, but real, clad in light!

"Brother beloved," I hear them say,
"Sigh not too much for the heavenly birth;
Since to men's hearts we've learned the way Something of Heaven we'll bring to earth

"Heaven is within, as well as above, Let to the sick and sad be given Ever thy heartfelt earnest love— Love is the diadem of Heaven.

"Fear not the world, its pomp, its sneer, Yield to the bigot's dictum never; Stand! for the angel hosts are near, God and the Truth shall rule forever!

"Look at you city above so fair, Castles and parks and domes sublime, How will the grandeur of earth compare? What are the fleeting joys of Time?

"Stand for the truth, and thou shalt know Joys at the last no tongue can tell! Sorrows will come, but we shall go Ever beside thee, so farewell." 5 Clinton Place, N. Y.

#### SEWARD.

Clarum et venerable nomen. My soul forth from her humble hall Steals mute and trembling. The pall
Of greatness gorgeously o'erwrought with woe,
Has passed; the wondrous wave
Of public pageantry, solemn, and grand, and slow, With seemly splendor bore him to an honored

Yet, O my soul, 'tis meet—'tis meet; Lay the soiled sandals from thy feet; In holy hush of twilight thoughts, draw near. So, bare thy brow, and stand With reverential love; thy friend reposes here! Weep o'er him softly, and strew flowers with

What matter though the tongues of Fame, Adown the long years, trill his name, In harmonies attuned to noblest thought And sweetest charities; The grand heroic deeds his will and wisdom wrought; His toilful life, replete with virtuous victories?

Illustrious dead! who held thee dear, Fair Liberty! whose spirit's ear, Methinks, doth listen now with glad surprise To note thy children's feet Stirring the autumn leaves; who, from the warm bright skies, Looks lovingly,—for Heaven and Earth do some-

Look theu, O Union, sore bereft! What bright example has he left! Enwrap thee in his shining mantle—Peace; So shall thy sons awake To one fraternal handshake-feuds fraternal

One common interest all unite, from Gulf to Lake. America! well may'st thou bring

That ever graced the proudest conqueror's shrine; Bedew the precious sod! 'Tis thine—the Patriot's grave—Humanity,thine, thine,—

Thy tears—the choicest offering

His name, who lived for Freedom, Brotherhood, and God.

### Spiritualism in New Zealand.

We clip the following from the Otago [New Zealand] Daily Times. Spiritualism is making rapid progress there:

If there be one thing more than another upon which we pride ourselves in these Colonies, it is on keeping up with the age, and not allowing our sequestered position in the world to render us indifferent to the progress of thought and discovery. Perhaps this very desire to escape the charge of backwardness makes us almost too ready to accept any striking neverty in invention fashion. ing novelty in invention, fashion, or specula-tion. At any rate, the judgment passed upon Otago by an eminent caterer of public amuse ment is undoubtedly true of us in more senses than one: we are 'a fine people for a spree.'
Whether this exceptional readiness to see and hear something new has anything to do with the progress of Spiritualism here, it is not for us to say; whether the doctrines which the Spiritualists enunciate be true or not is the business of theologians, or rather of science, and not of the press; still, we can not help surmising that the novelty and originality of the views held by the propounders of these new doctrines have a great deal to do with that success which appears to have struck terror into the Christian denominations. Those who have attentively watched the rise and progress of this new theory throughout the world, will see that it has in a remarkable way illustrated the celebrated rule laid down by a philosopher of the present day, by which he says every new idea proceeds. In the first instance, everyone says it is not true; in the second place, it is contrary to the Bible; and in the third, every one knew it before. We in Otago seem to have arrived at the second stage at least of this progress; whether we shall ever get to the third is another matter. But it is worth remembering that within the present generation there have been geological truths which seemed so opposed to the Bible at first sight, that they were cursed as infidel from almost every pulpit, which have now won their way to ac ceptance amongst those whose orthodoxy is unquestioned. Is this to be the case with Spiritualism? When we remember that its most steadfast opponents are being compelled, however reluctantly, to admit that there is something in the manifestations at its seances which can not be denied as patent facts, but which need explanation, we are almost inclined to think that the existence of some commanication with the unseen world will be found in the end to be as reconcileable with orthodox divinity as a partial deluge or a pre-

adamite creation. It does not follow from this that the incomprehensible jargon concerning the transmigration of souls and their ultimate progress towards the sun should form a part of that Spiritualism which is held to be founded These and similar theoretic babblings are beyond the demonstration of science, and can not be reasonably subjected to its handling. But unless our churches are content to answer, when they are met with undersigned to the content to answer, when they are met with undersigned to the content to answer, when they are met with undersigned to the content to answer. niable facts opposed to their theory, so much the worse for the facts, it would be well that they should endeavor to reconcile obvious truths with theology, and not again exhibit the lamentable unwillingness to accept new truths, which the opponents of scientific geology showed not long ago. The present position is simply this: the believers in Spiritualism say, 'Here are a series of remarkable and note worthy phenomena which we account for by assigning them to the agency of departed spirits. If you deny the existence of the phenomena, we will stand or fall first by our success. mena, we will stand or fall, first by our success in proving to impartial men that they exist. If we succeed in this, as we think we have succeeded, we challenge you either to admit our theory of their cause, or to find some theory of your own.' The challenge is a fair one; to damn truths when you can not answer them will satisfy no one now, and since Spiritualism is obviously an intrusion into the downing of is obviously an intrusion into the domain of theology, theologians must meet it somehow. We are far from thinking that the ministers of the various denominations here are unable or unwilling to meet the question fairly, and we certainly do not think that a platform wrangle between two rival champions is the best way of arriving at the truth. Some evidence we have already had that the churches are by no means asleep about the question; and we do not think that orthodoxy has any reason to be ashamed of its defenders. But we warn them that Spiritualism has passed the first stage of Agassiz' maxim, has ceased to be mere charlatanry, and requires to be treated with argument, and not derision. Whether indeed this new creed is a mere revulsion from the gross materialism which our pulpits tell us is the crying sin of the age, and whether as such it might not be treated as an ally instead of a foe by the older belief, is a question which will suggest itself to many. We are sure, however, that the efforts of our divines would be far better directed towards grappling with this new heresy, and the state of opinion that gives it prominence, than in harking back for ever to exploded doctrines, and urging on unrighteous legislation. Their time would be better spent thus than endeavoring by the weapons of the civil law to attach a sanctity and gravity to the Lord's day which belonged indeed to the Sabbath—an institution no more akin to Sunday than is the Hegira—but which can not be transplanted into the Christian world. It would be well to undertake the demolition of Spiritualism rather than waste time in seeking to deprive men of their personal freedom by the enactments of a Permissive Bill. It is this continual harping upon old strings, or else this rush into the economic fallacies of a compulsory abstinence, that makes many men contemn the whole teaching of religion, or what is worse for it, endeavor to confine its labors to the four walls of a church, and thus escape it altogether by their absence. Whether Spiritualism contains much or little truth—whether it can be explained by the advancing tide of scientific knowledge—whether its phenomena are due to diabolical agency, or to some as yet undiscovered power of nature—whether it can undiscovered power of nature—whether it can approve itself to current knowledge, or must be consigned to the limbo of witchcraft and fortune-telling—these are questions which time alone can solve. But unless we would regard it as a savage might the telegraph—as a South Sea islander might an Armstrong gun— it would be well for all who propose to teach to begin by learning.

## Unveiling the Mystery.

A venerable friend residing in Chicago, requests us to explain through the columns of the Journal, the difference between the base upon which we predicate our theory, and that upon which Spiritualism rests. This we have been trying to do through various channels, for the last eighteen years, and, if unsuccessful, it has not been for the want of persistent effort in the past, and will not be in the future, whether we are on the night, or the day side of existence, till the question is settled either for or against us, by evidence that cannot be invalidated or controverted. In giving our views upon basic principles, we shall make our explanation as brief as possible, as a multiplicity of words tend to a confusion of ideas. Spirit ualism, as we understand it and as taught by its leading expounders, is based upon the as sumption that all things exist in two conditions, termed spirit and matter; that between these two conditions there is an impassable gulf-spirit being unchangable, matter ever changing; spirit active, matter passive, and only moving when acted upon by spirit; and the relations of these two conditions never were and never can be changed, but each ever retains its respective individuality as spirit and matter. We believe this to be a fair statement of the base upon which Spiritualism rests. Our theory is based upon the assumption that the elementary forces termed spirit, are sexual, and the source from whence all matter is derived; that gases are a combination of these elementary forces, and fluids a combination of gases, and solids a combination of fluids-all four being different combinations of the same thing, and converti-

ble into each other. Now, shall we deny the connection because the fourth or first, in inverse ratio, is beyond the reach of our feeble powers of analysis? Is it any reason why we should leave a rule that is based upon the reciprocal relation of all things, and that it has ever proved its correctness as far as mankind have been able to apply it, to follow some indefensible and Utopian idea that has ever proved the grave of humanity? If so, we cannot see it, but can detect the bitter fruits it has produced in the past, and, if like causes produce like effects, will be repeated in the future. Our theory, then, is predicated on the fact that the organic law of existence is based upon the reciprocal relations of the four conditions represented by the terms solids, fluids, gas and spirit, in opposition to the sufluids, gas and spirit, in opposition premacy of one over the other three. Are we understood?

J. Tinney.

Westfield, N. Y., Nov. 10, 1872.

### The Spiritual Resurrection.

BROTHER JONES:-Free thought with me is a glorious idea. I allow no one to entertain a higher, freer, or more liberal philosophy than I do. The independent spirit manifested by Brother Forrest is the true temper of every genuine Spiritualist. This is the ground we have occupied for fourteen years in our public lectures in Texas. Brother F. and myself now, however, differ in some things; but I'm of the opinion he mistakes my true position. I meant to say, "there can be no doubt" in the mind of the writer about the life, death and resurrection of Jesus. I am not so ignorant of history, and of men, as to think no one "doubts." Many good men seriously doubt immortality altogether. I nowhere intimated that I held to the idea that "dead men get up out of the grave, and walk about bodily, as it is claimed Jesus did."

It is probable that the use of the word "rose," by nayself, has led our friend to suppose I meant a bodily or physical resurrection. Nothing can be farther from my idea of the future life. If F. has read "Old Theology Turned Upside Down," he has found that a physical resurrection is not taught in the New Testament. The Unitarians, Universalists, and ment. The Unitarians, Universalists, and some other sects have abundantly shown that neither a physical resurrection, general judgment, nor endless hell torments are clearly taught in the New Testament. There is no more difficulty in supposing Jesus appeared in his spiritual body after his death, than that hundreds of others have done so. They are doing so every day; and at the Banner Circle the spirits have often confirmed the belief that Jesus did truly live, die, and rise again. same information has been given me by spirit friends, and "there can be no doubt" with me; but perhaps others may not only doubt, but disbelieve.

The materialist can not believe there is any future life. Of course, he rejects all evidence pointing in that direction. I see no reason, however, why a Spiritualist should reject a spiritual manifestation of the past, since I, for one, believe in Ancient Spiritualism now more strongly than I could were I a disbeliever in the modern phase thereof. Indeed, I may say that if the departed cannot return now, I do not see how they could in olden times. If they can return now, I see no reason why they couldn't 1800 years ago, especially as we have tradition sanctioned by the present revelation that such was the case.

I see, in a late Journal, that Jesus is to write his own life through a medium. After so many unsatisfactory works on "The Life of Jesus," I shall hail with favor his Autobiography through Miss Goodelt. Waco, Texas.

H. C. PIERCE.

# To the Spiritualists of America.

Though only a private in the grand army which marches under the Banner of the Spiritual Republic, I have been duly commissioned by the rightful authorities, and received orders from my superior officer, whose command I dare not disobey, to sound the bugle note which calls upon every member of the corps to move forward in solid phalanx, and at once the triumphant success of their obtain popularly recognized organ, the Banner of

Metaphor aside, I hereby make an earnest and heartfelt appeal to every Spiritualist in the land, who feels indebted to the Banner—where is the Spiritualist who does not?—to come forward at this juncture and assist in placing it in a position, and on a basis every way commen-surate with its just claims. If but half the Spiritualists who are under sacred obligations to do such simple acts of personal justice, the omission of which invariably robs manhood and womanhood of all symmetical strength and beauty—if but one half the Spiritualists who have been forever blessed by its ministrations, will act at once, the Banner will yet float proudly over the present triumphs of the Fire-God and fulfill the mission it was originally designed to achieve.

My suggestion is this: Let every one who now takes the Banner forthwith send their individual subscription (and all others they can obtain) for another year in advance. Such action will enable the proprietors to stand upon their feet and make more than cash returns for any and all such favors. The proposition is simple, feasible and practical. Let us

all move together.

"Act-act in the living present Heart within, and God o'erhead."

As I stood early Sunday morning before that pile of smoldering ruins which an hour or two before was the towering and beautiful edifice wherein the Banner held its office, and saw on the only portion of the front wall which remained the golden sign of the "Banner of Light," unharmed even by smoke amid the redeemed Banner waving in the future, even more gloriously than in the past! May the utmost fraternity and generous rivalry exist on the part of its friends and readers to help towards it immediate fulfillment. wards its immediate fulfillment.

GEO. A. BACON. Boston, Nov. 11th, 1872. Spiritualism at Michigan City.

It has been my good fortune to be permitted to attend Spiritual Social Circles at the residence of Mr. Samuel Eddy, of this city. My ideas previous to attending these circles were a mixture of "Orthodoxy, Infidelity and Materialism."

I was not certain that anything was true, and I now look back to the time previous to having the scales knocked from my eyes (by the spirits, through the mediumship of Mr Eddy), with wonder and astonishment, that I could have been enveloped in darknes so long. It seems to me now as though any man who would go and hear Mr. Eddy for six nights, and watch him as closely as I have (to detect fraud), and go away and pronounce Spiritualism or the Philosophy of Life a humbug, must be a bigoted fool.

For the benefit of those who have not had the pleasure of witnessing these phenomena, (through the kindness of Mr. and Mrs. Eddy) will give a short account of the same.

From three to ten persons were present on each occasion. We were seated as circumstances happened to place us without regard to order, Mr. Eddy being in a corner of the room. In from five to ten minutes he would be unconscious—entranced—and would com-mence to speak. The voice would be entirely changed from Mr. Eddy's natural voice, and the speech would in some cases be preceded by a text, such as this: "As a Nation, whither are we drifting?" When the spirit would finally relinquish control, the medium would remain sound asleep, and would go through the death scene of the spirit that came when the previous one was through. Sometimes the spirit of a little child would come and talk in a voice peculiar to children. several occasions there came the spirit of a man, who had evidently believed in a hell of brimstone and fire. He would gnash his teeth in rage at the calm and dignified remarks of those who had preceded him, and who had spoken against such absurdities. He would consign everybody to hell but himself, and he

appeared to be very happy.

During all of these circles, I have heard through this medium about fifty-five or sixty different and the statement of the statemen different speeches, and on many different subjects, and on some occasions other persons (whose names I will not give) who could be entranced, were influenced by those who had once lived here as we do, and made themselves known to us and were recognized, telling us who they were, and from these facts we are

led to the following conclusions:
1. That man is a living spirit. That this spirit which comes into the world according to natural law, goes out governed entirely by natural law, and that, "Just as a man dieth, so is he."

3. That there never was such an occurrence 4. That this Philosophy of Modern Spiritualism is the only true one, and has always existed the same as now—subject to eternal L. S. HART.

# Philadelphia Pepartment

#### The Relations of Humanity .- No. II.

We have briefly considered the relations of parents and children, and those of marriage. The fraternal relations are no less important to the welfare and happiness of humanity. Brothers and sisters do not understand their true relations any better than parents and children, or husbands and wives. The Fatherhood of God and the brotherhood of man are problems for the future. The best relations of humanity in the past and the present, are typical of the higher conditions which have been seen by prophets and seers. Man, divested of personal selfishness, raised to the plane of a true, noble and godlike manhood, has seen glimpses of the graud brotherhood of the future on earth and in the spheres.

A few noble reformers have endeavored to live out that brotherhood, and have been reviled and persecuted and crucified because humanity could not comprehend it, and it was a condemnation to them. The stories of David and Jonathan, of Damon and Pythias, and many an unwritten record of faithful affection, as well as the imperfect history we have of the wonderful medium of Nazareth,

give us beautiful glimpses of this brotherhood.

At no period in the past, nor even in the present has the condition of the world been such that they could accept this true brotherhood. All through the ages good men and women have given evidence that such a state was not only desirable, but attainable. The innocent relations of childhood are very attractive and always will be to the good and

The marriage relation, with its sacred duties in regard to the continuation of the race, may be pure and good, but, alas! it is subject to the most fearful abuses; sad indeed is the picture presented to the spiritual vision of the unfolded soul. The mass of mankind do not recognize the high and holy principles that make heaven, and have given themselves up to low and sensual passions. The sanction given by the church to the old idea that woman was made for man-that it is her duty to minister to his wants, and even to his lusts has cursed the world and peopled it with crude, imperfect and sensual children.

Notwithstanding all these abuses and the great evils that result therefrom, we agree with our Shaker brethren, that "marriage, for the object of reproduction, is, no doubt, a primary natural law, and is generally the strongest desire, or life of the natural man" just as "self-defense is the first law" of the natural man.

But we know that in true marriage, there is happiness and progression and the fulfillment of the laws of our being. Still we believe there are higher and holier relations of humanity—purer and more divine conditions attainable than those we have spoken of, which will be realized when, in the development of humanity into higher conditions, all its faculties are called into action upon their best and purest planes, so that in the unfoldment of the entire being, unselfish and devoted to the highest good of all men, he shall live with his brother man in a state of divine harmony and concord, each one seeking to minister to the wants of those around him. They shall all be happy and peaceful mingling together in the enjoyment of heaven's choicest blessings,—the whole atmosphere will then be filled with love, and life shall become

a harmonious and beautiful condition. How shall we attain to this true brotherhood of humanity; this high unfoldment of the divine powers and faculties implanted in our natures? Not by any outward law of compulsion, or rule made by man to govern his fellow-man, but by individual culture and the growth of all our faculties into such harmony that they shall send forth the sweet and heavenly influences that they were designed to

Every soul has its aspirations after, and its experiences of these better conditions. We are all looking forward to the time when we shall be able to do these things, and to realize our ideals, and live up nearer to the divine standard that is before us in the moments of our ecstacy, and we are not ignorant of the causes which prevent the attainment of this condition, though we may feel that we can

not overcome them.

The Catholic Church has in a crude form two primary truths which are of essential importance in the attainment of this desirable condition-we refer to the idea of a purgatory and the confessional. The phenomena of Spiritualism, from whence these ideas originated in the church, have proved that all souls in passing out of the chains of mortality enter into a condition which may be called purgatory, in which there is an opportunity of casting off the crudities, and outgrowing the imperfections which have accumulated around the soul. We say all enter such a state, and we have the universal testimony of thousands of spirits who have returned, to confirm this position. The general knowledge of this fact, instead of the popular notion taught by most of the churches, that he goes to a fixed condition of good or evil, will do much to elevate man and inspire him with feelings of responsibility to a law just and true and reasonable in itself. The other idea of the confessional, much abused as it may have been and made the source of great corruption, is founded in the nature of the human soul, and we confidently appeal to all mankind for a recognition of it. Our Shaker friends have, perhaps, the

Each human soul feels at times, that there is some other source to whom it must confide its most secret and sacred thoughts, acknowledge its weakness, relate its triumphs, and give the evidences of its growth. This confidence constitutes one of the most sacred and holy relations which can subsist between human beings, and a responsibility which requires for its proper fulfillment, the most profound religious devotion to the highest and holiest principles. This most sacred and holy relation of humanity—this truly fraternal condition, can only be realized when man's nature s unfolded into a condition above the plane of personal selfishness, and his whole being is so expanded that it carries with it an atmosphere of peace and love, which is felt more or less by all. The presence of such divine and holy men

most correct idea upon this subject.

and women, is always a benediction. have seen such, and felt that they carried heaven with them wherever they went. Our intercourse with spirits has brought us into communion with many such, and we perceive that in the higher walks of spirit-life, all other relations are lost in this grand, loving, frater nal union and communion, upon which are based all the labors and duties of their lives.

Here, too, is realized more fully the influence of what has been called presence action. Refined and sensitive spirits, in and out of the form, perceive at once, when brought into the presence of others, what is their condition.

The influence which comes to them by this presence action, is a correct measure of each individual. Mankind are beginning to learn the lesson that they carry with them what-soever they are, and not what they appear to be. This power of presence action produces not only suffering and disease, but is also a beautiful and divine means by which health, strength and peace are to be spread over the

Let us learn to realize that our lives are influencing not alone ourselves, but all who come within our sphere, and that this influence is always measured by the interior reality, and not by any appearance which may be assumed. Let us strive to learn this great lesson of presence action, and know that as the world progresses into more refined and sensitive conditions, it will not only measure us more critically, but will be blessed or cursed by us in exact proportion to the purity of our lives, and the nobleness and dignity of all our actions.

In the brotherhood of man of the future, this influence will be much better understood, and the truth will be still more applicable. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven"—this is the true brotherhood in which, in the broadest and fullest sense, man will be free, the ascendency of the spiritual over the physical will be so complete that love will flow forth freely to all, strengthening the weak, and leading the erring into "paths of pleasantness and peace."

Let us live and labor, then, for the good

time coming, "when truth shall be pro-claimed," and when the relations of humanity shall be such that love, pure and divine, shall be the guiding star,—the principle that shall lead all gently along through life's pathway, and the predominant feeling of each and all shall be to help each other in all that is good and true. Oh, glorious ideal! Bright shining the problem of the pathway of hymneity we lead to star on the pathway of humanity, we look to thee, and aspire after thee earnestly, hopefully and faithfully, and feel assured that we shall not fail in the attainment thereof. Then shall the knowledge of the Lord cover the earth as the waters cover the sea, and man shall run and not be weary, and walk and not faint in well doing, and the voices of the angels, now faintly echoing over the mountain tops, will be heard sounding their beautiful anthems everywhere among men, and spirits, and mortals will move on in the glorious and eternal pathway of Progression.

### The Fire-Fiend.

Boston, the Queen City of the East, sits in shes to-day. The news of this terrible conflagration, like that of Chicago, has been flashed over the civilized world, and we trust a like

response will be made in aid of the sufferers.

The Banner of Light, our able cotemporary, is in the same condition now that our beloved

JOURNAL was thirteen months ago.

Brother Colby sent a letter to us in Philadelphia, by the foreman of their printing office, on Tuesday, the 12th of November. Mr. Bradley came here to procure new types. He says the fire appeared to be going in another direction, and they did not feel alarmed, when, all of a sudden it changed its course, and in a short time swept over their office, 158 Washington street, in which they had a valuable stock of books and papers. Of this they were only able to save their subscription list and few valuable papers, before the insatiate monster had

swallowed all up.

The press room, which was on Congress st. shared the same fate. They saved the heading of the Banner and a few valuable articles, but the balance was swept away as chaff before the wind. Their loss will be very heavy, on which there is some insurance, but it is not certain what amount will be realized. We know that New England enterprise will enable the firm to go right on. They will issue a paper of smaller dimensions, having borrowed types for the

purpose.
We have no doubt that, in a very short time, Phenix like, as was the Journal, the Banner will rise more beautiful and better than ever. In the meantime, friends, we owe something to these indefatigable and enterprising men, who have labored so assiduously to present Spiritual food to the people. Let every old subscriber renew promptly, and as many new ones as can possibly do so, send on their subscriptions to William White & Co., Banner of Light, Boston. Send post-office orders or checks; don't risk greenbacks in letters.

We would say to our friends in this city and vicinity that we will gladly receive subscrip-

tions and forward them.

We can not say how we were troubled while the raging fire was sweeping desolation over that beautiful city, and victims were being consumed, and how much easier we breathed when the news came that the devouring element had been stayed, and the North end of the city was not all consumed.

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ABSTRACT OF

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A COMPREHENSIVE SUMMARY OF

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#### Philadelphia Circle of Light.

Invocation.

Oh, may the pure white flag which ever floats in the atmosphere of love, envelope you in its angelic folds of truth and peace. May you as you journey over the apparently rough ocean of life, ever be protected by the genial warmth of an undying love; ever be enabled to take the comfort that follows in the footsteps of a conscientious performance of life's duties; and may you always open your souls to receive the lessons of progress as you are brought each day nearer home.

"Shall we know each other there?" Nothing is of more vital importance than the question, "Shall we know each other there?" My dear friends, this question has been suggested by your singing the song, "Shall we know each other there." How appropriate it is to be enabled to sing it in conjunction with that other beautiful piece, "Nearer, my God, to thee"—because it brings us in such close contact with God.

What ! not know each other there In that sweet land of bliss; By far more beautiful and fa'r, And brighter still toan this?

When we get to that beautiful world, how are we going to know our loved ones? Is there not, indeed, some trace left by which we shall recognize them? We still have one comfort to console us-we can hear from them!

What brings this God so close to you, but those blessed communications that you have been rcceiving-they pass over each moment of time from this world of yours, and we waft them back again from this bright home of ours. When dear friends pass to that beautiful land of the angels, how shall they speak to each other there-shall they speak in mighty tones of thunder?

No, that is not necessary-only speak in the still small voice. In the passing breeze, in every ray of sunshine, in each bud and flower, do we observe some trace of our loved ones. telling us that if a man die he shall live again thus seeing by these truths written on the beautiful leaves of God's book of love, our own dear ones speaking to us in tones of tenderness, assuring us that they still live in God's garden, whose paradise is love and whose influences we recognize by these hallow-

ed associations. I speak first of the Divine Alphabet of the great book of Nature; then of the little leaf or plant which speaks of dear ones gone. We see the face of loved ones by what you are pleased to term photography; but they can not smile. Come, go with me into God's great gallery of art, and I will present you the same faces. They show them in the stars on the bright firmament over head; they exhibit them within the eye of the soul, but not to be seen with the eye of earthly life. That voice that you may hear within, is not the only one; there is an other voice within that seldom speaks.

Shall we feel the embrace of those who come to us in the stillness of night after the arduous duties and labors of the day are over? Oh! these sweet endearing spirits whom we call our loved onos, are ever hovering around, to tenderly care for, and watch over, our dearest interest. The time has come when we know that these things are so, and God is nearer to you now than ever before in the dead past. Let no cloud deter you from progressing on-ward to the high calling of love, truth, peace Shall we go into the presence of a mighty being who desires all homage and love to be given him?

No! we shall first meet our own dear friends and loved ones, instead of being ushered into the presence of a potentate who seeks all honor power; in this way you shall see more of God by coming in contact with the associations of bright spirits and loved ones gone before. He alone can be worshiped in spirit and truth because he is the Great Almighty-is more than a divine person! How shall you know each other? Indeed, he is one of those others. Let us take up one of that number, and determine who he is. We shall know him by the avenues through which, for countless ages, he has labored in the chemical laboratory Nature. By an intimate knowledge of these silent processes of formation and disintegration, we obtain a far more correct view of characteristics, than can possibly be obtained from your *Book*, because it can not give

you what has been lost.

Here let me state to each individual, that you shall know each other by your fond embrace, gestures, words, actions or writing, through the channels appointed in this life as you do in your own earth career. Is it not written, "He will give his angels charge con-

cerning you." When loved ones are coming from a distant land, how do we recognize them? Do we not go forth with hearts bursting with joy and gladness to meet them? Does not our pulse quicken, our step become more elastic, spirits more buoyant and our faces all smiles, as we extend our arms to greet them, as w step aboard of the boat that so safely brought them over the wide ocean? Think you, then, that your loved ones do not come down to that beautiful boat called Death, to meet and greet you as of old? It is indeed a beautiful boat that conveys the loved ones over the Ocean of Life to their home in that bright land where the question need no longer be asked, "Shall we know our loved ones?

Old Aunt Ann

Is'e a respectable colored person, and comes here to tell you what I know of the immortality of the soul; is'e one of them colored persons who lived down south; is'e old aunt Ann. Are the leaves that falls off yonder tree to the ground ever destroyed? What becomes of those falling leaves? Are they not received back again to the earth to aid in pushing forward the grand work of creation? Take a piece of bread and throw it into the street gutters,-let the cows and dogs trample upon it until it is crushed and crumbles back to dust -it is then received into the bosom of that grandest of all, mother earth's-she has al ways plenty of room to receive all of her children and no one shall receive more land than another!

"If a man die shall he live again?" I don't like that question, because it looks as though there was no chance for the women-it is not proper when put in that way; but I say unto you, that, if a woman die, she shall live again! The good God had to form woman so that man might be immortal—he is not immortal without her. She is as much a part of him, as the thousands of universes which revolve around you, and the thousands that revolve within us. I pity the persons who have not more than one soul experience within. The very thistles and lilies that grow by the wayside, may be | tells you that God is angry with you, and has a

consumed in the fire, but the winds of heaven will waft them aloft to again pass through other soul experiences—thus proving that they

I love to come back and work upon other souls and hearts, as the Lord works upon mine, and this is one of the many thousand proofs of are immortal. the immortality of the soul. I here give the the immortality of the soul. I here give the testimony of an old colored woman that you shall all know each other in that bright paradise above. I desire by speaking, to reach my own brethren and sisters in this land of

Colie Ann Johnson.

I come to give my testimony. This is a glorious experience meeting. My name is Colie Ann Johnson. 1 am very happy; have succeeded, and am doing just what I like. was born in Lousiana of respectable colored people. I don't like these people that are neither white or black because they are a lie upon humanity. I am a Humanitarian. I was no Creole.

The old Masters and Misses are both up here now. I come right in the footsteps of my aunty, and thank the Lord that there is not any more going down to Johnsontown. There are many colored persons who desire to come and give their testimony sustaining the immortality of the soul, for the benefit of their If the Lord did all himself, and the brethren. angels did nothing, it would destroy the doctrine of the immortality of the soul. You must not think the angels have forsaken you, because they do not come to you in a tangible manner—they come in the winds!

I don't have to eat any more hoe cake. I don't have to drink any more of the stagrant waters of the old Mississippi river. Give my compliments to all in the north, south, east and west, and let them know that I am still liv-

General Lee.

Oh! beautiful Virginia, land of care and toil, thou shalt yet rise up from a sea of fine! We are working for you. Your towns, villages and cities will see a brighter sky. I am working on, and am not weary of love's labor because I am in the garden, tilling sweet flowers for Virginia's soil. Rise up from your burning embers! No longer in midnight darkness slumber, because you have in heaven your bright spirit children, working for your welfare with loving souls. In mercy now let us join in the grand chorus, while God and the

We shake hands as we have never shaken them before, we shake hands around the table, and Virginia, Colorado and Pennsylvania greet

each other here.

Prof. Hare. And now I will take each one of you by the hand. [Shake hands ] My dear friends, you are doing a great and mighty work. Those five ministers are so glad to receive the bread of life when the medium goes to their house. The world does not know what this little circle is doing for the spread of truth. We have our hands upon the loom and will weave the cloth and bring it out satisfactory. God bless you all.

Communication from Mary Phelps.

BROTHER JONES:-For over two years it has een my intention to give a synopsis of my experience with the American Association of Spiritualists. Seeing it published in the RE-LIGIO-PHILOSOPHICAL JOURNAL that the Convention at Troy, New York, in 1871, would discuss and inaugurate some plan for a better and higher education than then existed among the Spiritualists, I attended the same, and being a stranger to all except Mrs. Brown, the President, I thought it better to go with letters of commendation from Spiritualists here, which I did, and presented them to her, stating that, at a proper time I would like a half hour or more, to make a proposition to the Convention, in regard to the establishment of a liberal school in South-west Missouri. The time was promised. I waited patiently, thinking my time would come, until the Convention drew near its close. I again made the request of Mrs. Brown, telling her that I had a subject which I thought of great importance to lay be-fore the Convention. Her reply was, "I will try to give you the time." The Convention closed and I was not called. But there were several hours given to Mrs. Woodhull, to read

This being my first introduction to a Convention of Spiritualists, I must confess I was disappointed and disgusted to that degree, that I thought I would enjoy my belief privately, and never spend any more time and money in at-

tending Conventions. In my opinion, the business for which the Convention was called, was not entered upon. A stranger dropping into the hall where the few were assembled, would have thought that it was a political gathering of roughs, especially at the closing scene, when Mrs. Woodhull was elected President of the American Association of Spiritualists. Such shouting, clapping of hands, and storming, was never heard before, except at a Methodist camp meeting. me stood a man so elated, that I thought he would turn a summersault. I enquired who he was, and was more surprised than ever when I was told it was Moses Hull. Having read a number of his books, I would have expected more common sense and dignity from

Mrs. Woodhull's Biography was freely distributed in, and out of, the Convention. It was a mystery then, and is now, how Tilton could be gulled into writing such a Biography. It showed untruthfulness in almost every line. The very idea of the great orator Demosthenes looking into the American laws, and selecting the marriage law, and Mrs. Woodhull-Blood's organism to communicate his views to world, was perfectly ridiculous; and especially having it written and read, as a school girl would read her first essay at a school exhibition; and who could swallow and digest the seven hundred thousand dollar item, made in so short a If true, it must have been a swindle. thought then, and nothing has since transpired to change my mind, that the whole Biography was a swindle, and I believe almost everyone who has read it thinks the same. Tilton must be ashamed of that wonderful production. If

he is not, he should be. I propose now to state to the readers of the Religio-Philosophical Journal, what I would have said to the Troy Convention, with an addition of two year's thought and experience, and the aid of spirit-friends, in perfect-

ing a plan of education for my sex.

It is a settled conviction of all Spiritualists that knowledge is to be the savior of mankind, and not the blood of Christ. Where is the acquirement of this saving knowledge to begin! I think every one will answer, "with our children." Can the proper foundation be laid in sectarian schools? We, adults, who have broken the chains of orthodox teachings, know how hard the struggle has been, and many, very many, men and women who profess to be Spiritualists, still cling to the teachings of fathers, mothers, and Sunday schools, and this is the reason why they have kept their churches growing. You see them now resorting to every plan to bring children into their Sunday schools. They send out children to hire other ones to come to their Sunday schools. I said to a little girl not long since, "If your teacher

hell-fire to burn up children who do not get on their knees and pray to him, tell her that that is not truth, for God is love."

The little girl replied, "That is what they tell me, and I do not like to go."

Spiritualists are far behind Christians in their zeal for the education of the rising gen-

Many Spiritualists write and talk beautifully on the subject of education. There has been talking without works. Work is what we

need. Now I come to the point. I have fifteen acres of ground, with buildings to accommodate one hundred pupils, situated one and a-half miles from the city of Springfield, Mo. The location is beautiful; on the summit of the Ozark mountains; pure, healthy air; abundance of water; fine fruit, and a climate not surpassed by any part of the United States.

In 1867, I opened a boarding school here for

young ladies. For three years the school flourished, and was on the increase until an occur-rence which I will relate took place. A young lady in the school from a distance, became acquainted with a man—a wolf in sheep's clothng-a member of the Methodist Church South. The young ladies were allowed to visit the city once a month, and spend Saturday and Sunday, when they had friends there. Miss I. was one who had that privilege. The man visited her at her friends, and often attended her to his church. A revival was going on. Miss I. was persuaded to go to the "mourner's" bench, and then to give her hand to join the church, and be baptized the following Sunday Secrecy was enjoined upon her; I must not know what was going on, but before the time came, I was informed of it. The minister came to interview me on the subject. After much talk on his part, I told him the young lady had parents; they had placed their daugh ter under my charge. She must consult them and if they wished her to join the church, should not restrain her, but until then I should not permit her to attend his church again. The minister lost his control of temper, and said many hard things; that I was an Infidel; a Spir itualist; not a proper person to have charge of a school of young girls, and that he should feel it his duty to do all that he could to arrest the evil I was doing. I had at that time fifteen poor girls—some of whom were orphans, and to whom I was giving board and tuition free, and this minister determined that these poor girls should be deprived of the comforts and blessings of an education. True to his word, he and his strikers done all they could to induce my patrons—members of his church, to take their children away. At the close of the term, the girls were taken from the school, but under protest of the pupils.

The same church has gotten up a school for young ladies, in the city of Springfield.

My teachers were members of the different

churches, but excellent instructors. When they entered the school, I informed them that they could read the Bible and pray with the pupils if they wished, but it must be done in their own time. I could not permit any of the school hours devoted to those exercises, and it was very cheerfully omitted.

Being somewhat discouraged, my empty, and my family desirous that I should give up the school, I yielded, and rented the premises to an Episcopalian lady and her son. They made an effort to get up an Episcopal school. After two months' trial they gave it up, and the buildings have been closed since, now

nearly two years.

Having been frequently solicited by many of my old patrons, and new ones, to re-open my school, I have partially promised that I would re-open, September 1st, 1873. In my former school I was single-handed and alone. I propose now to have help, and what say you, Spiritualists, Free thinkers and Liberalists—shall we inaugurate an institution here worthy of the patronage of all classes? I would not confine the course of study to children alone; there are widows and married women, too, who are longing for an education which would fit them for an independent life. We do not propose to confine our labors to an ordinary school, but one where every branch of industry, and all professions can be acquired to fit women for an equal life with men. Much is said about the ballot for women. We want education first, to fit us to use the ballot when it is grant-

In our school we will have a Law and Medical Department, and departments for all the trades which women can work at—agriculture, horticulture, etc.

I know by experience, that women can be good farmers, for I conducted a large farm with success for twenty years. A thorough domestic education must not be overlooked. To do this great and good work we must have men, women and money. To have this school accessable to the poor as well as to the rich the work of the Institute must be all done by the pupils, under a competent instructor at the head of every department. By this course, the price can be so reduced, that it will cost but a trifling sum to educate hundreds.

Are there not rich men and women in our ranks, who are intending to bequeath at their demise a portion of their riches to some benevolent institution. Do not wait until the laying off of the physical garment. Begin now; do the work yourself, and then it will be well done. Had Mr. Barnes, of Indiana. in his lifetime here, done the work he left for others to do, there would have been no law suits, and now the children for whose benefit he made the bequest, would be enjoying its

blessings. We should work whilst the day is ours, that we may carry with us to the other side of the

river our good works.

I refer the readers of this article to our good brothers, E. V. Wilson and A. J. Fishback; also to our dear Sisters, M. J. Wilcoxson and Lois Waisbrooker. They have all lectured here. Will some of our able writers give their views on this subject. MARY PHELPS.

Springfield, Mo.

Proposed Mass Meeting of Spiritualists.

BROTHER JONES:-As requested, I enclose you the accompanying remarks of Brother E. S. Wheeler. They speak words worth consider They indicate a prospect that my humble remarks will have some effect. If, by the discussion of the subject I am engaged in, a change can be effected in the tendencies and support of the National Association, so as to have the heart of the masses of Spiritualists beat in ac cord with its inspirations, my desire will be accomplished; but I believe it to be such a grave theme for any pen (much less mine) to deduct reason therefrom, to induce that result with the Organization as it exists to-day, and has existed for several years, that I shall not importune the people. The delegated right to importune the people. The delegated right to a voice in the Conventions of the Association is such that the Spiritualists cannot have any true representation. Wherein is the good of a Spiritualist's being present without a voice! Organize in accordance with the will of the people, and we will succeed. We need organization. I strongly faver organic union among Spiritualists. It is patent that we at present have not got it.

If the spiritualists will meet en masse, an acceptable organization can be effected, or steps taken towards changing the constitution of the National Association, so that we can rally under it. I, for one, will abide by, and support with all my heart, will and power the organization adopted by the Spiritualists in mass meeting assembled. What guarantee have we that the National Association will ever do snything for us as it stands to-day? We, of course, must judge from the past. Reasoning thus, we see but little ahead. It is folly to implore the people to attend the conventions, as at present conducted. They will not do it; therefore the power for progress must come by some other method. What, then, constitutes the best method. What, then, constituted a means to secure united organization? Plainly, means to secure united organization? will do it. If to my mind, the mass meeting will do it. If representative men and women, from each society in the country, will assemble, we can very soon find what is the popular desire. If they will resolve upon an organization, or petition the present one to modify itself into the form they suggest, we can soon have the prob-lem settled, and harmony established. We

will either agree to agree or to disagree.

Brother Wheeler says: "If you have an open mass meeting, will not Mrs. Woodhuli and Free love, he there either in present or her agreement in the same of and Free-love be there, either in person or by

attorney?"
Mrs. Woodhull will have a clear right to be there, of course, and it should be hoped she would be there. If there are any Spiritualists who are free-lovers in the sense that the world gives the term, viz—those who believe in free lust, it is to be hoped they will all be there. If we have Spiritualists who believe our good cause, or as we may term it, our religion, which has for its highest aims reformation in political government, or who are advocates of, and be-lievers in what the world terms free-love then lievers in what the world terms free-love, then I say it is high time that they should have their organization, their conventions; and we, who believe that Spiritualism has holy aims, in the development of scientific, philosophical and moral truths; that individuals may be bettered mentally, morally and spiritually, and that the world shall be given a better and purer religion, we may have our organization and conventions.

I, for one, believe our Christian brothers are wrong in attempting to insert their God in the Constitution; hence I must be consistent, and abstain from endeavoring to have my God inserted. I believe that Methodists, Presbyte-rians, Baptists, etc., had nothing to do as Metho-dists, Presbyterians, Baptists, etc., with our government. Why, then should Spiritualists center their endeavors upon changing the constitution of our government, or creating a Spiritualistic equal rights political party?

Let us as Spiritualists, in our conventions take care of Spiritualism, and as the same persons in political conventions take care of poli-

We, as individuals, believing and knowing different from other people, can use our belief or knowledge for good, if we apply it at the right time and in the right place. We must not kill ourselves as Spiritualists by our enthusiasm in applying our truths to reformation in all the conditions of the world. We have enough to do at present, to take care of Spiritualism. When we have gained the position and power that our truths embody, then having a place in the popular heart, the reformation we seek will come spontaneously, and we will be honored and respected as a class of people, or as a church, who led the nation to higher purposes, and implanted firmer principles and induced better government.

The work of Spiritualists, therefore, I con-

clude, is now in the dissemination and growth

of Spiritualism in its purity.

If for no other purpose than to simply have

the Spiritualists together for only once in mass meeting, I am in favor of it. It will do us individually good; do our cause good, and impress the public with a better knowledge of

our idea and strength. In a call for a mass meeting, no positive idea of organization should be embodied. If, when it assembles, it shall, after mature deliberation, resolve upon an organization, or to meet again, well and good; if it shall adjourn sine die, well and good. Even admitting we had the best of national, state and local organizations, a mass meeting would be enjoyable—would be effect-

If there shall be a mass meeting held, I hope the Spiritualists will attend by the hundreds and thousands. It is too late for one this fall. Either next spring or fall would be the proper time. I make the following call, and ask any person so favoring to address me at Cincin-nati, Ohio, to that effect. I reserve the time and place, asking opinion in reference thereto. The city most centrally located, making the best offer of hall and accommodations for boarding, will doubtless be selected as the place. The majority of signers in favor of any specified time, shall rule as to when and where the meeting shall be held.

CALL FOR A MASS MEETING OF THE SPIRITUAL ISTS OF AMERICA.

We, the undersigned, believing the cause of true Spiritualism demands a meeting of the masses of its adherents, to deliberate upon the demands of organization to endeavor to eradicate public prejudice and to assert higher religious aims, do issue this, our call for a mass meeting of ALL THE SPIRITUALISTS OF AMERI-CA, to assemble in the city of —, in the State of —, in — hall, on —, 1873, at 10 o'clock A. M., and to continue in session for at least three days.

All persons attending must have some written evidence from individuals or societies that they are known as Spiritualists. so attending will be allowed a full voice and vote in the proceedings of this meeting. Half fare rates of travel on all the railroads will without doubt be secured.

All persons, or bodies of persons attending, will please address so that arrange ments for their entertainment, and for the meeting can be made.

Persons attending are requested to organize, if possible, in each town, city and state as delegations, and come in a body.

Let American Spiritualists come once to gether, and show their strength in numbers, wisdom and earnestness in the cause they have learned to love.

The signers to the call will be expected to meet as an Executive Committee the day previous to the called meeting, to arrange for the temporary organization. Local and state societies are requested to de-

signate one of their number to forward his or her signature in behalf of said society, there-by securing such members of the aforesaid Executive Committee as may be to them agree

Yours sincerely, in behalf of progress in the work that Spiritualism demands of us.

Cincinnati, O.

THE REASON WHY .- The immediate cause of premature fading or blanching of the hair is an obstruction of the oil vessels which afford the coloring matter. The remote causes may be general ill health, trouble of mind, etc. Hence, in order to restore its natural color and beauty, the oil vessels must be restored to their normal condition. It is on this principle that NATURE'S HAIR RESTORATIVE is compounded, and it has proved a complete success, wherever faithfully applied. It is not a poisonous dye, consequently the effect is gradual, and in severe cases two or three bottles are necessary to produce the desired result. See

# Poices from the People,

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

REMEMBER that this paper is sent one year to new subcribers at half price-\$1.50.

GREENFIELD, MASS.—Joseph Beals writes.—I want very much to have E. V. Wilson come here and help me stir up the people with the truth. NEW LONDON, MINN .- M. E. Chandler writes.

Thomas Paine's Age of Reason that you sent us is doing a good work in this vicinity. It ought to be circulated through every neighborhood in the

ROLLA, MO.-C. B. Tripp writes.—In justice to Bro. P. R. Lawrence, permit me to say through your wide-spread and much beloved JOURNAL, that he has been in our midst, and, as a healer and speaker, he has done a good work.

SYRACUSE, N. Y.—Mary A. Clute writes.—The Potts mediums, of Harrisburg, Pa., are as good as any I have met in their phase of mediumship. Their father gave me some of their paintings, executed by spirits in a room by themselves BRIGGSVILLE, ILL .- A. J. Milliken writes .-

I would like to have time, Bro. Jones, to tell you how much I approve your course; how much I love the sentiments of the Journal, and how it has been a consoling companion in my afflictions. Oh! it is inestimable.

ROBERTS, ILL.—N. W. Jackson writes.—We have just heard of the "Boston calamity," and every heart is alive with sympathy for her sad affliction. I trust that it was none of God's work as some of our worthy reverends said in the case of the Chicago disaster. MORAVIA, N. Y .- Edna Deane writes .- Many are the rich blessings bestowed upon yourself and your valuable corps of assistants by the bright spirit friends, who speak through the mediums of our household, for the grand and glorious truths, being sown broadcast through the columns of your excellent and soul-inspiring JOURNAL.

VOLO, ILL.-Robert Walker writes .- The weekly visits of the Journal to me is like apples of gold—it brings to light what has been hidden for hundreds of years. The age in which we live is a soul-seeing age; and thanks be to God, angels, and Bros. Jones and Francis, the Journal keeps pace with the light of the Nineteenth Century

STARFIELD, ILL .- T. J. Moore writes .- I see it has been suggested that we issue a call for a National Convention of Spiritualists to organize, or re-organize a National Association on a good sound basis, and cut loose from the Woodhull-Claffin organization. I am decidedly in favor of the movement.

CLYDE, O .- Frances A. Tuttle writes .- inclosed you will find remittance for two new subscribers for the JOURNAL. I think it the only paper that is true to true Spiritualism. The cause is prospering here. A. J. Fishback is engaged for our society one-half of the time for a year; the other

CHICO, CAL.—R. H. Allen writes.—The people of Chico are now favored with lectures from Mrs. Belle A. Chamberlain, a trance speaker of unusual merit. The Spiritualists of the Pacific Coast should bid her welcome, and extend to her a hearty co-operation and ample pecuniary encouragement. She is doing a good work, and doing it well. Many hearts are made glad and their minds enlightened by her angel ministry.

WRIGHT CITY, MO.-P. R. Lawrence writes. I have just visited several points in the mining region in Southern Missouri. I find the noble JOURNAL in almost every family of Spiritualists. During my stay here I have been pleasantly entertained at the residence of Sister Mary Wyld and family, where all true hearted Spiritualists may find a home. family, when

DIXON, CAL.—M. Allen writes.—There has been a young married woman living with her parents here on account of poor health. She had been afflicted with disease for several years, and at times was badly prostrated. After a while she was influenced by spirits and gave diagnoses of her own disease and directions for its cure, by writing with her own hand. She is now nearly well.

LOCKPORT, ILL.—Chas. H. Lisman writes.— Dr. D. P. Kayner, of St. Charles, Ill., lectured in Good Templers Hall, Sunday afternoon and even-ing. His afternoon subject was on the "Character and Works of the God of the Bible, and the result of believing in him;" and his evening discourse of believing in him;" and his evening discourse was, "Scenes in Spilit-life." Both subjects were nicely illustrated by symbolic oil paintings, made by the unrivaled Spirit Artist, Prof. H. A. Streight, of St. Charles, Ill.

LOS ANGELOS, CAL.—Dr. D. Franklin writes. On last evening, Sunday 27th ult., the blessed Gospel of Spiritualism was dispensed through the good Brother, Dr. Wm. R. Joslyn, who, with his amiable lady, has been sent to us to feast this people on the "Religion of Spiritualism," which was the theme presented him. The Doctor, as you perhaps well know, is an excellent trance-inspirational speaker. At the conclusion of his address when the proposed the following the proposed the proposed the following the proposed the p inspirational speaker. At the conclusion of his address a skeptical young man proposed the following subjects for poetical improvisation: "Charity," and "Sin," and the "Age of Reason." The blending of the three subjects was masterly and complete—the very essence of heavenly inspira-

BUCK INN, ILL .- J. H. Hand writes .- I desire BUCK INN, ILL.—J. H. Hand writes.—I desire to call your attention to a remarkable spring of water near here, which the spirits say will cure almost any malady that is curable. A few years ago a man in New York, who was almost reduced to a skeleton by disease, was told by a person that appeared to him in a vision, that there was a spring of water near Alton, that would restore him to health. He wrote to the Postmaster inquiring about it, and received an answer that there was such a spring. He came, and in six inquiring about it, and received an answer that there was such a spring. He came, and in six weeks was restored to health. Several more cases might be told, but this is enough for this time. I think here is an opportunity for some person like Dr. Dake to build up a magnificent institution, either by a joint stock company or otherwise. It is a beautiful and healthy country, about one mile from the Mississippi River, and two hundred feet above it, easy of access by railroad or steamboat.

KALAMAZOO, MICH.—M. C. Vandereook writes.—I recently heard a D. D. remark: "It is dishonorable to disbelieve the Bible." Now, in my opinion, the reverend sir is either ignorant of what the Bible contains, or he is a brazen-faced hypocrite. Is it dishonorable to disbelieve that Ahaziah was twenty-two and forty-two years old at the same time (2 Kings 8: 26—2 Chron. 22: 2); that Jelojachin was civilt and civilteen years old that Jehoiachin was eight and eighteen years old at the same time (2 Kings 24: 8—2 Chron. 36: 9); that Abijah came of two mothers (1 Kings 15: 2, 2 Chron. 13: 2); that eight hundred thousand and five hundred thousand are the same figures as a thousand and seventy thousand (2 Sam. 24: 5); that deed and seventy thousand (3 Sam. 24: 5); that thousand and a hundred thousand, and four hundred and seventy thousand (2 Sam. 24: 5); that God and the Devil are the same identical person (2 Sam. 24: 1—1 Chron. 21: 1; that Ahaziah was two years older than his father Jehoram (2 Chron. 21: 20, and 22: 1–2)? Is it dishonorable to disbelieve that David did that which was right in the eyes of the Lord, and turned not aside from anything he commanded him all the days of his life, save in the matter of Uriah the Kittite? David was a murderer (1 Sam. 17: 49); an adulterer (2 Sam 11: 2-6; a liar (1 Sam. 21: 2); a deceiver (1 Sam. 21: 13); a polygamist (1 Sam. 25: 39-44: (1 Sam. 21: 13); a polygamist (1 Sam. 25: 39-44; he buys him a wife in an inhuman, devilish manner (1 Sam. 18: 27); he brutally treats prisoners (2 Sam. 12: 31); his dying words are, (speaking of Shimei) "But his hoary head bring thou down to the grave with blood" (1 Kings 2: 8-9). All this crime grave with blood (I kings of the Lord, and if I would escape dishonor I must believe it. Now, Bro. Jones, I had rather suffer such dishonor, than to be numbered among a clique of hypocrites, who call themselves clergy.

Spiritualism and Christianity are identical in essence; and, in their essence, not in the anomalous excrescences with which ignorance or prejudice disfigures them, both will endure for ever .- Robert Dale Owen.

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Maria King,
Both Sides; or, God and the Devil's Prophets,
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Mail and Express.
Pacific Fast Line.
Rock Island Express.
Forrester Passenger.
Galesburg Passunger
Mendota and Ottawa Pass'r.
Aurora Passenger, Sunday.
Pacific Night Express.
ACOMMODATION. \*8:10 p m 9:55 a m \*8:30 a m 9:55 a m ‡7:00 a m 4:20 p m ... 5:80 p m\*... 1:00 p m ... 10:00 p mt ... 10:00 p mt Pacine rough Express 17:0

11:00 a m\* Downer's Grove \*1:4

1:45 p m\* Downer's Grove \*6:1

6:15 p m\* Downer's Grove \*6:1

6:35 a m\* Riverside and Hillsdale \*9:0

†Ex. Saturdays. \*Ex. Sundays. ‡Ex. Mondays.

CHICAGO & NORTHWESTERN. 11:00 a m\*... \*9:05 a m

Ticket office, 31 West Madison street.
CALIFORNIA LINE.
Depot, corner of Wells and Kinzie streets. Leave. 10:30 a m\*.. 4:00 a m\*.. 5:15 p m\*.. 10:30 p m†.. Leave. Arrive.

9:15 a m\* Freeport and Dubuque Pass. \*2:00 p m
5:30 p m\* Junction Passenger. \*8:15 a m
12:00 m\* Maywood Passenger. \*1:45 p m
4:15 p m\* Rockford Passenger. \*10:45 a m
6:10 p m\* Lombard Accommodation. \*6:50 a m
9:15 p m\* 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. 8:00 a m\*.. 9:45 a m\*.. 11:45 a m\*.. 11:00 p m

CHICAGO & ALTON. Chicago, Alton and St. Louis Through Line and Louisiana, Mo, New Short Route from Chicago to Kansas City.

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Leave. Arrive.

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Leave.
6:00 a m\*. Mail (via Main and Air Line). \*8:20 p m 9:30 a m\*. Day Express. \*7:30 p m 3:35 p m Jackson Acc'n (daily). 10:20 a m 5:15 p m Atlantic Express (daily). 7:30 a m 9:00 p m\*+ Night Express. \*16:30 a m FOR INDIANAPOLIS, VIA PERU ROAD.
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Leave.
7:30 a m ... Evansville & Terre Haute Ex. 3:20 p m
5:30 p m ... Cincinnati, Indianapolis & 11:55 a m
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5:10 a m\*. Pacific Express. \$\frac{6:30 a m}{2} \\
9:00 \text{ p m}. Fast Line. \$\frac{1}{2}8:00 a m\\
9:00 \text{ p m\*. Mail.} \$\frac{4}{6:10 \text{ p m}} \\
3:45 \text{ p m\*. Valparaiso Accommodation.} \$\frac{8:40 a m}{4} \\
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# Frontier Pepantment.

Notice to Correspondents. — Give name of town, county and State where you are when you write. Direct all letters to E. V. WILSON, Lombard, DuPage County, Illinois. Never direct letters to us in different country places, when we are speaking undershort engagements, unless we so direct. Write short letters, and to the point, in plain talk," stating just what you mean and want, and always date your letters,

To the Spiritualists of Illinois and Wisconsin.

The Northern Illinois Conference of Spirit-nakats will hold their Third Quarterly Meeting at Belvidere, Boon County, Illinois, on Friday, Saterday and Sunday, December 13th, 14th and

15th, 1873.

The Conference will be called to order on Friday, December 13th, at 2 o'clock, sharp time, in Union Hall. The Conference has secured this fine Hall, capable of seating twelve hundred people. There is attached to it a dining room, a commodious kitchen, two large ante-rooms, with all the furniture necessary to dine one hundred and twenty-five persons at once. The halls and rooms are to be warmed and lighted by the janitor, who will take care of

The Spiritualists of Belvidere will do all in their power to accommodate the speakers and

mediums who may be present, and all others to the full extent of their ability.

Board and lodging can be obtained at the American House, for one dollar per day, and at less rates in one or two other places. Meals will be furnished at twenty-five cents each. The Conference will furnish cooks, help and meals or board in the manner and way served at St. Charles, in August last.

Brethren and sisters, let us make this quarterly meeting the best gathering ever held in Illinois. Let us excel Iowa and Minnesota in our desire to do good and to do things well.

Bring with you donations in tea, coffee, sugar, butter, cheese, bread, cakes, pies, apples, corned beef, fresh beef, chickens, turkeys, etc.; in fact, everything necessary to furnish our table, or money to purchase them

Bring with you blankets, comforters, buffalo robes, and such other bedding as you may need to make you comfortable, so that those who may desire to can camp, the men in the hall, the women in the large dining-rooms.

Bring with you Spiritual Songs, the harp. There will be a fine organ in the Hall. Let the musicians and sweet singers come. We would

like one flute, one clarionett, a violin, bassviol, and parties to play them.

Will Sister Parry, of Beloit, and Dr. Stillman Severance of Milwaukee, favor us by being present at our meeting. The Brothers Severance, of Milwaukee, are urgently solicited to be with us—the sisters with their great soulthoughts, the brothers with sweet music, to cheer us in our work of love.

All mediums are invited to be present. Tell

Harry Bastian and Maud Lord to come to our help. You can do well at this Convention, both for the cause and for yourselves.

Spiritualists of Illinois and Wisconsin, come up to this Love Feast of all souls. The Angels will be there; let their mediums be on hand.

The meeting will be a mass meeting of all who wish to inculcate liberal views from the Spiritual platform. The Conference will be open to all. The Christian, the Atheist, the Deist and Adventists, as well as the Spiritual ists; each speaker subject to the rules and reg-ulations governing the Convention, and each alone responsible for what he may say.

Parties who can not attend this meeting, and are anxious to further the cause, are solicited to forward donations in money, either to Hiram Bidwell, Belwidere, Illinois, or to E. V. Wilson, Lombard, Illinois, who will account to the

Convention for the same.

Dr. Kayner, of St. Charles, S. S. Jones, of Chicago, the Gentle Wilson, of Lombard, Illinois, and Farmer Mary will be present. Other speakers have signified their intentions to be

Come from every quarter! Come everybody!
Come up to the help of humanity, for the Lord
and his hosts will be there. Banner of Light please copy.

Our Statements Vindicated.

To the Spiritualists and Friends of Truth in Cass county, Iowa, and especially at Anita,

You will remember a conversation that came up between one Rev. Mr. West, Universalist, and ourself: 1st.—In regard to Dr. Blakely 2nd.—In regard to Rev. J. M. Peebles, and J. O. Barrett-we averring that they were ministers of the Gospel in the Universalist Church, and that they were expelled or read out of the same on account of their Spiritualistic views; and that J. O. Barrett was a settled Universalist minister, preaching at Sycamore, Illinois, and J. M. Peebles, at Battle Creek, Michigan; that we were very well acquainted with them, and that we knew J. O. Barrett before and after

his expulsion, as well as J. M. Peebles. You remember first, that the Rev. Mr. West exhibited anger when we gave his religious views, stating, 'If I was not in a public congregation, I should consider you had insulted me.' Second, that when we described by him the spirit of the late Dr. Blakely, and the fact that he again exhibited anger—denying any knowledge of the man, and that, too, when two-thirds of the audience at once identified the spirit as that of Dr. Blakely, and that the Rev. West preached his funeral sermon. Third, West denied that J. O. Barrett ever preached at Sycamore, Illinois, as settled speaker, or that he was expelled from the ministry of the Gos-pel by the ecclesiastic authority of the Universalist Church, for being a Spiritualist, but for other causes. Fourth, that J. M. Peebles was not, nor ever had been, a Universalist minister, but that he was a Unitarian.

You remember that we then said we would give the facts over the signatures of these men as soon as we could obtain them.

Below we present our readers with J. O. Barrett's letter; it speaks for itself. Will some one of his friends or or ours, place the paper containing the proof of our statement in the hands of the Rev. Mr. West, that he may not again be guilty of such an egregious blunder. Was it wilful?

East Saginaw, Michigan, Nov. 7, 1872.

E. V. Wilson—Dear Brother:—You ask me these questions:

1. Are you personally acquainted with Rev. West, a Universalist clergyman, of Anita, Cass county, Iowa?
2. Is it true, as he avers, that you never preached as a Universalist clergyman, in Syca-

more, Illinois?

3. Is it true, as he avers, that when you were excommunicated from the fellowship of the Universalist denomination, it was not for your

heresy of Spiritualism? 4. Is it true, as he avers, that J. M. Peebles was never a Universalist clergyman, and was not turned out for his Spiritualism?

In answer to these questions I have to say:

1. That I do not recollect any personal acquaintance with the said Rev. West.

2. I preached in Sycamore, Ill., about a year, as pastor of the Universalist Society; went there as pastor of the Universalist Society; went there in 1865, I think, and made that place my residence, in the main, for over three years.

3. I was ordained in Franklin Grove, Illinois. Revs. R. S. Sanborn, D. P. Livermore, and C. S. Hussey, being present.

In February, 1869, I was summoned by the State Committee of the Illinois Convention of Universalists. Park W. S. Rolph being Scare.

Universalists, Rev. W. S. Ralph being Secretary, to appear before the said body in Saint Paul's Church, Chicago, and show cause why I should not be excommunicated from the fellowship of the Universalist Convention of that State, involving thence excommunication from the denomination. It being inconsistent with my business for me to obey this summons, I wrote to the committee, demanding to know on what grounds I was to be excommunicated, and that the same should be published to the world-that is, why I was excommunicated.

It was well known among the ministerial brethren of the whole country, that I was then a Spiritualist, open and avowed. For this reason, and this only, was I arraigned before the ecclesiastical tribunal. Any man who denies this, knowing the facts, tells a falsehood. But said committee, ashamed of their act, or afraid of public scorn, had not the manliness to state boldly the fact, except in a sly, implied sense—thus betraying their greater cowardice. The following was the "Bull" against me,

word for word: 'And be it also known, that the said Committee having cited the Rev. J. O. Barrett to appear before them, and show cause, if any he had, why his letter of fellowship should not be withdrawn, he having ceased to use it for the purposes for which it was given, and he not ap pearing, his case is judged by default; and the Committee do hereby decide and declare his letter withdrawn. Be it known, that the above decision is not based upon moral

Committee of Fellowship, Ordination and Discipline."

W. S. RALPH, T. J. CARNEY, B. N. WILES, G. W. HIGGINS,

Accused of no misdemeanor, I was thus shown the back door of the Universalst exclusively on account of being a

Spiritualist. You, Brother Wilson, will well recollect my exposure of the proceedings of said Committee, and its co-relative adjuncts; and if you think it will subserve the cause of truth and righteousness, I will re-produce it, that the interested public may judge of the moral honor and integrity and boundary of a denomination claiming to be so liberal that not a minister shall remain in it, unless he pronounce, with peculiar accent, the Shibboleth of the Winchester confession.

4. J. M. Peebles was a Universalist clergyman of many years; but being questioned and likewise pressed because of the same heresy, he withdrew his letter of fellowship. There is such a thing, you know, as an expulsion for heresy, without ecclesiastic edicts.

Yours sincerely, J. O. BARRETT.

Testimonial.

A. B. SEVERANCE, M. D., MILWAUKEE, WIS.,
DEAR SIR:—Your favor of the 19th
came to hand on yesterday, and I am impelled to say that it was more than satisfactory. The accuracy of nearly all your statements therein is remarkable, and the words of
cheer and advice in regard to the future are
hone-inspiring. I feel more than paid for the outhope inspiring. Ifeel more than paid for the outlay. In writing you again, Brother Severance, to satisfy some queries in my mind, my design is not to trespass on your time or labors, but if answering them should do so, charge me for it and I will remit you. When you stated that the "Magnetic Forces of my system were exhausted," you told a fact which covered nearly all my physical troubles, and which I am and have been seeking to overcome for a long time. Memphis, Mo. H. G. PITKIV.

## City Entertainments.

[For the week ending, November 23d.]

AIKEN'S THEATER.-Cor. Wabash avenue and Congress street, Aiken & Lawler, Managers; W. H. Harrison, Business Manager. Geo. L. Fox and his great troupe "Humpty Dumpty" are meeting with continued success at Aiken's Theatre. This is the third week of this popular troupe, and still the interest does not lag.

HOOLEY'S OPERA HOUSE,-Randolph street, opposite the Court House, R. M. Hooley sole proprietor and manager. This favorite place of amusement is now favored with the first appearance of John Allen, Little Mac, Miss Alice Harrison, supported by Aiken's entire Dramatic Company, from Aiken's Theatre, when will be presented, first time in Chicago, with grand and elaborate scenery, splendid cast, original music, properties, etc., the melodramatic German sensation, written expressly for the above artists, entitled Schneider, or Dot Old House Von De Rhine.

M'VICKER'S THEATER.-Madison street, between State and Dearborn streets. Maggie Mitchell enters upon the fourth week of her engagement, appearing as Marie, in the charming domestic drama of "The Pearl of Savoy; or A Mother's Prayer," which is superior to "Fanchon" in intensity of dramatic interest. She will be supported by Mr. Shewell as Lonstalot, and the cast also includes Messrs. Power, Lanagan, Blake, and Barron, and Mrs. Stoneall, Mrs. Blake, Mrs. Post, Miss Marble, and Miss Wellman. As is customary at McVicker's, the piece will be handsomely

ACADEMY OF MUSIC .- No. 159 and 161 South Halsted street, near Madison, C. R. Gardner, sole manager. After two weeks of the Black Crook, the Academy of Music has made a change and this week will offer to their patrons something more to their liking-something which at least has the merit of being new, and striking, too, according to report. Miss Charlotte Thompson will appear this week in her famous play of "One Wife," supported by the regular company, including Mr. Milton Nobles, who will make his first appearance.

Myers' Opera House.-Monroe street, between State and Dearborn streets. A new bill briming over with rich burnt cork business is announced this week by the Arlington, Cotton and Kemble Minstrels at Myers' Opera House. The first part includes neat ballads by Surrige, Tyrrell, and Kayne, with Arlington-and-Cottonisms plentifully interspersed and the finale of "Sports of the Arena." In the second part the talented Reynolds Brothers do their elegant silver statue clog dance and other acts; the Abyssinian Dwarf Tommy follows in an eccentric scene; then comes a new burlesque called the "Epizootic."

THERE will be a discussion at Wilton Centre, between D. W. Hull and Elder J. W. Burroughs, on the following propositions:-

1. Resolved That the Bible teaches that the spirits of departed human beings communicate with the inhabitants of the world. D. W. Hull, affirmative; J. W. Burroughs, negative. 2. Resolved, That the Bible is opposed to modern Spiritualism. J. W. Burroughs, affirmative: D. W. Hull, negative.

firmative; D. W. Hull, negative.

# Passed to Spirit Pife.

[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.]

Passed to the spirit-life in Burlir gton, Kansas, on Sunday evening the 10th of N. vember, 1872, Susannah, the wife of of W. J. La Rue, M. D.

Passed on to the summer-land in October last, BROTHER John Koen, aged 82 years. BROTHER KOEN was a consistent Spiritualist and a healer. Georgetown, Ill.

Passed to the higher life, from Otisca, Ionia Co., Mich. Oct. 17th, MELVIN J. FILKINS, aged 36 years. His sufferngs were long and severe, but he bore them with patience and fortitude. Light from beyond the shiring river gave him frequent glimpses of the loved ones awaiting him

Funeral address by the writer Mrs. L. A. Pearsall.

Passed to the spirit-life, from Binghamton, New York, Nov. 1st. 1872, MRs. ANGELINE C. ROBERTSON, wife of

Joel M. Robertson, aged 44 years. Sister R. in rel gion was formerly a Methodist, but latterly an intelligent and consistent Spiritualist. The knowledge she had of this life, together with the certainity of its continued and improved existence, gave her joy and comfort even in sickness, and in view of her departure from Earth-Life. Her charge was calm, peaceful,

glorious and happy. Her funeral was attended at the North Presbyterian church in Binghamton, on the 4th inst. by a large concourse of people to whom a Spiritual discourse was given by Rev. J. H. Harter, of Auburn, N. Y.

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ZINTOR JOURNAL:—For the benefit t my friends and the world, I desire to make this brief statement.

I have been almost entirely bald for about six years. Had tried almost everything that I could hear recommended, and firmly believed that nothing could restore

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

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

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

Springfield, Mo.

Mr. Smith inclosed a lock of his hair along with the

above letter. It is about one inch in length, and of a

dark brown color, soft and lively as that of a young Mrs. Robinson diagnoses the case and furnishes the Restorative complete (sent by express or by mail) on receipt of a letter in the handwriting of the applicant or a lock of hair. She diagnoses each case, and compounds the Hair Restorative to suit the temperament of

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