

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

VOL. XIII.

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PUBLISHER AND PROPRIETOR.

CHICAGO, NOVEMBER 30, 1872.

\$3.00 A YEAR, IN ADVANCE;
SINGLE COPIES EIGHT CENTS.

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 Pyrenees), 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 department in which Lourdes 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 vesper at five different altars erected among the mountains, and where as many of the priests 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 Souver, Cauterets, or Bagneres-de-Bigorre; or whether the tourist be leaving Cauterets or Pau for Luchon, he must pass Lourdes. 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

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 of Bernadette.

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

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 RADIANT VIRGIN IN WHITE, without jewel or coronet; nothing like what she had fancied to be 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 GROTTA, 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 Jeanne and Marie were looking at her. Her surprise was immense, on noticing they were not surprised.

"Have you seen nothing?" she asked.

"What?" they asked.

"Nothing?" "No one," repeated Bernadette.

"What have you seen?" asked the little girls.

"Oh," replied Bernadette, 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 Bernadette.

Marie and Jeanne were afraid.

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

"Nonsense," said Madame Soubirous, shrugging 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 friend.

"Well, I will not let you go to the grotto any more," was Mme. Soubirous' conclusion. Bernadette 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 time.

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.

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 ecstasy, and yet in holy fear. They were so impressed, that Mme. Millet 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 she 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 features 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 story. 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 du 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 questioning 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 impassiveness, 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 her.

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 grotto, and as simply as possible knelt in her 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 proved 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, 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 presbytery. He, however, was disinclined to do so; but Bernadette, to his great wonder, one day walked through his garden into his house.

"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 appears 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 'dame'?"

"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 what 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 season."

"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 go 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 herself 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 knelt with her two hands a portion of earth on the rock; 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, she 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 intervened to stop what they considered a great superstition, until the Emperor Napoleon III. telegraphed to M. Massy to leave this coercive measure alone and the peasantry to their fountain. For several years MM. Jacomet and Massy were the declared enemies of the Lourdes. Bernadette's fountain is at present said to be a strong stream, and the numerous

so great that I got divided from the Blois travelers, and did not see the deaf and dumb orphan immersed, but some ten minutes after the above dialogue had been exchanged in my hearing a loud shout of joy arose in the crowded mass or beholders, and it was followed by a "Vive Notre Dame de Lourdes!" that ran like wildfire through every ear and mouth present, to be echoed by the mountains around. I used all my strength to reach the pool and stood by 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. "Monsieur," 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 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, understood 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 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 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.

I pushed on to the railings, and saw that the scared child was surrounded by fathers and priests. One of them said she could not understand 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 moment reading it.

BERNADETTE AND HER FAMILY.

I had got through the best part of my letter when Sister Elizabeth walked in, and after some apology for interruption, expressed a 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 subject I had cautiously hinted, that of Bernadette Soubirous, and I gathered what follows:

After her visions she became 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 Soubirous, her father, remained the poor miller. Louise Soubirous, 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 visitor, 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 is 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 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 going 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.

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-questioned; they 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 celebrity of Lourdes.

The following are the facts related by thousands 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 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 village of Lourdes.

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 Marie 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.

"HOW COLD THE WATER IS," said one of them, when they got on dry land,

ALL THE PEASANTRY HEARD AND TALKED OF IT.

Among others who disbelieved were a Mme. Millet and a Mlle. 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 at her usual slow pace, she took a short cut down a precipitous rock, and the ladies had

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 howl. 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 to policemen. The police evidently have the same opinion of this style of religion that Sam Geridge had of work—"It is not necessary to go 'owling round about it."

here performed 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 thither 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 pilgrims, 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 crypt 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 already 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 companion. 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 disease that her friend or sister was suffering 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." 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

down a precipitous rock, and the ladies had

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 far. 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 socials, 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, bungling, and rusty with antiquity, and is only given out to little knots and sects of puritanical and pod-ager type—it goes back to the days of Charles I., 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, straight roads and crooked roads, level roads, lily 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 millennium.

This modern preaching is a great improvement on the old. No gloom or doleful warning about death. Salvation consists in living, no 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 paddy 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, (Statuolence) and Bletonism, *Bacnetta Divinatoire*, 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 or ill, &c., &c., to pass away with the theological 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, Parenology, Statuolence, 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 tabooed, a la Faraday or Brewster, as "unworthy 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, Crystallization and Chemistry, in their Relation to Vital Force," and others introduced by Dr. Ashburner, in his copious critical notes appended thereto. But, as I have been disappointed 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 reputation in France, was commissioned by the king, in 1781, to report upon the medicinal and mineral 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 Milbanke, the mother of Lady Byron.

Whenever Bleton was in a place where there existed subterranean 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 chilliness, staggering 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 subterranean 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 question. But so many and so various are the concurring testimonies, and so numerous and prevalent the facts relative to the divining rod, that it seems a work of super-erogation 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, he offers to pay all the expenses of digging the wells, if water is not found as he predicts. As a test, I banded 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 held 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 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 authenticated 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 shall 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 power.

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 under 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 statement 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 sub-heading, "Tilton repudiates," appears the following statement:

"It would seem that the brilliant Theodore had repented himself that he 'fathered' the Biography? He washes himself from the unpleasant 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 10th, 1872:

"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?'

'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 Child'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 Harriage-Britten, and the lesser lights. "As to her intentions or the effect of her teachings, I 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 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 Ridgebury, 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 "visiting" 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, Susquehanna, Chemung, and Alleghany 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 engrained 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 exemplars of our cause—Spiritualism—we find a warm welcome and kind hospitality. There are also the Honorable David Lott and family; also other adherents 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 Roy—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.

ADDITION, 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 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 Steight's paintings were made to do their part. This and test examinations we made of patients, has settled the 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, causing paralysis of the left side of the body, causing rupture in the left groin. 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.

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 sances 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 a room to accommodate the numbers desiring to attend. Their seance on Friday evening, which we attended, was truly wonderful.

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 careased 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 her son. Dr. C. M. Putnam, of 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 hand laid 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. 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 Vannettville, had a spirit fully described, standing by him who 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 years ago.

Mrs. S. A. Lindsley, 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. Lindsley 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 Binghamton 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. WHEELLOCK.

"For of God, and through God, 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 amplification. In obedience to my inner thoughts I am prompted to write what follows; others can think and write as they must.

"For of God, and 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 all things.

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 component 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, if 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 boundless whole; hence, all identities, whether of man, beast, bird, fish, insect, or world, are about so many self-manifestations of this infinite whole.

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 of God; the component elements of his existence; 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-born men and women, are but so many deific 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 folly of all things; the holiness of all things; the godliness of all things; the darkness of all things, and the light of all 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 scorpions; the unfolders of angels and seraphs; the maker of mud, and the builder of clouds; the bestower of sunshine, and the maker of all joy; the author of all ugly forms, and the giver of every beauty; for outside of him there is nothing. Yes, 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 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 the flame, are equally all his; and so is joy and gladness; love, happiness and bliss immortal. 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 endless 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, spoken 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 omnipotent."

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 lightning. He was knocked down by the shock, but came to his senses again as he was being lifted into a wagon, and asked in wild amazement of the people: "Why do they have wagons in heaven?" He evidently supposed that he had been translated, as Elijah was taken, "in a chariot of fire." It is a curious fact, by the way, that according to some philologists, the word Elijah simply means "sun-god." It has been argued that this shows that the whole story is, probably, an allegorical myth.

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.

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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.

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TESTIMONIALS.

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

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

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

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

DAVID O'HARRA.
Oswego, N. Y., Sept. 15th, 1871.

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

F. H. SPARKE.
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. 10, 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.

Arts and Sciences.

BY.....Y. A. CARR, M. D. SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr.

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

Spiritualism.—No. 1V.

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 fierce to rend a gorge, Hurls her swift lightning from her volean forge, Volcano's belching down her mountain steep, Or dark, cold venom's pestilential sweep;

at conception; and the thought, but an intensity of 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 snappings at the well have their significance unveiled, and the Ethiopic face, that mirrored at conception its hue upon the fetus, remains no longer a mysterious phenomenon, but a problem answered.

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Medium's Column.

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Mrs. ROBINSON also, through her mediumship, diagnoses the disease of anyone who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

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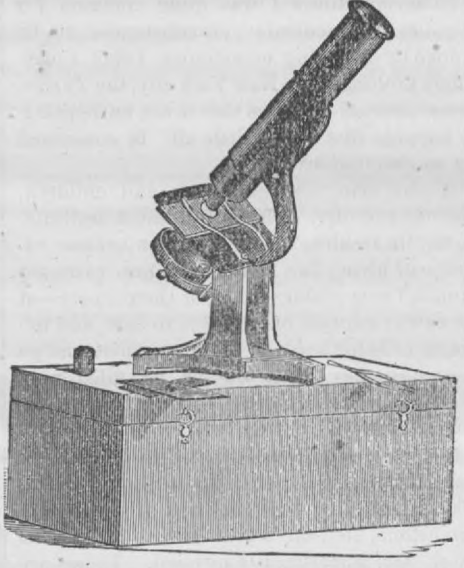
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Mr. W. H. Mumler, of Boston, is the medium through whom these beautiful manifestations were first given. His arrest, a few years since, in New York, for taking these pictures, his subsequent trial and honorable acquittal rendered him at once famous. Consequently his pictures have been sought for from every quarter of the civilized world. Thus he is scattering broadcast "seed that shall spring up and bear fruit," and doing an amount of good which is incalculable.

Mr. Mumler has made us SPECIAL AGENTS for the sale of his interesting pictures. As many who have pictures taken do not care to give publicity to them, Mr. M. is somewhat limited in the number of specimens; but we append a description of some of those which he thinks the parties will not object to being distributed.

This is a beautiful picture, and shows his spirit daughter holding a flower to his cheek. This picture is fully recognized, and was the means of converting him and his family to the Spiritual faith.

The spirit form represents "Mabel Warren." This young lady was assistant editor of his paper and being fatherless was drawn to him as to a father. Mr. D. is a gentleman of wealth and high social position, and his full endorsement of this picture, makes it complete and satisfactory. A picture of "Mabel Warren," taken while in the form, and kindly furnished by Mr. Dow, for comparison, can be had if desired.

The spirit here represented is Mr. Glover's mother, and fully recognized by all that knew her. In comparison with a picture of Mrs. G., which parties can have if desired, the likeness is seen to be every remarkable and satisfactory.

Spirit form of a young lady to whom Mr. W. was engaged. She brings with her an anchor of flowers, emblem of hope, in the cross bar of which is her correct name. This picture is fully recognized, and a beautiful test.

Spirit cousin and brother. This picture is fully recognized, and is certainly a very remarkable one. Over the head of the lady appears a crown of light which Mr. W. says is a fitting emblem, as she was a very spiritual woman.

Spirit child, fully recognized. This picture is a remarkable one, inasmuch as it shows the power of spirits in moving tangible objects, the child having raised a portion of the sitter's dress.

Spirit child sitting in its mother's lap. This picture is a most interesting one, not only from its being readily recognized, but from the correct name of the child, which plainly appears in a wreath of flowers in its lap.

This is certainly a most wonderful picture. The sitter has her arms in the attitude of holding a child, while behind stands the spirit husband, and places the spirit babe in its mother's arms.

This young man is a medium. Before sitting for this picture three spirits offered to show themselves, representing Europe, Africa, and America. As will be seen by the picture, the promise was fulfilled. Also a picture was taken while entranced, and shows his double.

This lady is a very excellent medium. The spirit is her controlling guide, and is remarkable for its plainness and the manner of coming.

SPRIT CHILD. This is a very excellent picture, the lady being in the attitude of sitting on the table, while the spirit child in one hand a bouquet of flowers, resting mentally that the spirit would rest its hand on it. As will be seen the request was granted.

BETHOVEN. This is a very beautiful picture, and shows the spirit of the great German composer standing behind the sitter and bending over her. He seems to be placing a lyre, (emblem of music) composed of flowers in her lap.

Equally as Interesting ARE CHARLES H. FOSTOR, OF NEW YORK, AND SPIRIT OF ADA ISAACS MENKEN. S. A. BIGELOW, BOSTON, SHOWING SPIRIT OF FRANKLIN, WITH THE ELECTRICAL KEY. SAMUEL CARTER, BOSTON, WITH SPIRIT WIFE AND SONS. MRS. FRENCH, BOSTON, AND SPIRIT SON. COL. CUSHMAN, CHICAGO, SHOWING SPIRIT FRIEND, WITH QUAKER BONNET AND PACKAGE OF HAIR.

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CHICAGO, SATURDAY, NOVEMBER 30, 1872.

Funerals.

The cradle or coffin, the blanket or pall; O, which brings a blessing of peace unto all; How it fills the coffin. No undulant motion Became it like a boat on the breast of the ocean.

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.

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.

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.

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 all other delicacies. The Chinese, however, in a systematic manner, measure their grief and put on mourning accordingly.

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.

To bouquets sent by heart-broken relatives and friends. \$ 250.00 To eight mourners representing distinguished people. 500.00 To one young man who threw himself over the coffin and wept. 1.50 To sixteen private carriages with arms and panels, driver and footman in livery. 1,000.00

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 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, ordinarily, 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.

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.

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.

Every act of injustice perpetrated by you against others, will react 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 extravagantly.

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 leader. 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 saw 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 horse-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 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 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 connection 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 wasteful 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 rudimentary 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 for 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 poor—hearts 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 Babel.

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 queer-looking old fellow. He wore a long gown and a red fez cap. His sharp, haggard features, begrimed 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 earnestly 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 arrearsages.

We have put our hands deep down into our pockets until we have nearly reached the bottom dollar, and sent the JOURNAL despite adverse 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 Humbings.

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 exposé of Spiritualism, on Monday evening last. Although we were familiar with his status in society at Hillsdale 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 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 glib 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. 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 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 religious 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 State Prison for stealing. After his three years' honest service for the State, he sought salvation with the Spiritualists. He sat himself up for a medium, and was detected by that people as an impostor, and by them arrested at Kalamazoo and put under bonds for his future good behavior. Then with an affronted peculiarity his own he commenced to expose the theory of Spiritualism as an expert, acknowledging 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 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 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 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 seance, 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 similar 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 before, and yet the voice of the people is continually 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, Colorado. He relates many interesting incidents, which we hope he will furnish us for publication.

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?

SEWARD.

Clarum et venerabile nomen.

My soul forth from her humble hall
Seals 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 grave.

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.

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 upon fact. 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 undeniable 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.

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.

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 myself, 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 Up-side Down," he has found that a physical resurrection is not taught in the New Testament. 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. The 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.

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 obtain the triumphant success of their popularly recognized organ, the Banner of Light.

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 commensurate 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 symmetrical 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 forth with 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.

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 darkness 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) I 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 commence 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. On 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 appear 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 or sixty 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.
2. 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 as a miracle.
4. That this Philosophy of Modern Spiritualism is the only true one, and has always existed the same as now—subject to eternal progression.

Philadelphia Department

BY HENRY T. CHILD, M. D.

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

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 grand 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 pure.

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; and 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 unfolding 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 unfolding 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 produce.

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 ecstasy, 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 most correct idea upon this subject.

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 is 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 and women, is always a benediction. We 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, fraternal 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 whatsoever 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 earth.

Let us learn to realize that our lives are influenced 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 ascendancy 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 proclaimed," 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 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 ashes 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, 153 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 insatiable 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, Phoenix 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 subscriptions 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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To the Spiritualists of Illinois and Wisconsin.

The Northern Illinois Conference of Spiritualists will hold their Third Quarterly Meeting at Belvidere, Boone County, Illinois, on Friday, Saturday and Sunday, December 13th, 14th and 15th, 1872.

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 them.

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 with.

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 clarinet, a violin, bass-viol, 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 thoughts, 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 Spiritualists; each speaker subject to the rules and regulations 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, Belvidere, 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 with us.

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, Greeting:

You will remember a conversation that came up between one Rev. Mr. West, Universalist, and myself: 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 Gospel 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 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 willful?

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 Sycamore, 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 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, 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 appearing, 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 causes."

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 Universalist Church, 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 hope-inspiring. I feel 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 Lonstot, 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 mounted.

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 brimming 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 Surridge, 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; and 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.

Passed to Spirit Life.

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

Passed to the spirit-life in Burlington, Kansas, on Sunday evening the 10th of November, 1872, SUSANNAH, the wife of W. J. La Rue, M. D.

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

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

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

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 religion was formerly a Methodist, but latterly an intelligent and consistent Spiritualist. The knowledge she had of this life, together with the certainty 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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\$5 to \$20 per day! Agents wanted! All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, on all the time, than at any other job. Particulars free. Address G. Sinton & Co., Portland, Maine.

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Dr. E. P. Miller's Works. VITAL FORCE, HOW WASTED AND HOW PRESERVED. Cloth, \$1.00; postage 12 cents. Paper cover, 50 cents; postage 4 cents. Every young man and every young woman, every married man and every married woman should read it. A vast amount of suffering, as well as physical, mental, and moral ruin would be prevented if all were acquainted with the facts contained in this work and followed its excellent advice. Mrs. Frances Dana Gage says: "I earnestly wish that it could be read by every mother in the country." It is an invaluable work, and should have a place in every family library.

HOW TO BATH, A FAMILY GUIDE FOR THE USE OF WATER IN PRESERVING HEALTH AND TREATING DISEASES. Price, paper cover, 30 cents; postage 4 cents. Paper cover, 75 cents; postage 8 cents.

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EDITOR JOURNAL.—For the benefit of 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 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.

Mrs. R. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp,—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strong, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair.

I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if desired. M. K. SMITH, 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 plively as that of a young man of twenty.

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 each person whose hair is to be restored.

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