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NO. 14.

MeDONOUGH'S GHOST.

A Virginia City Sensation - A Most Remarkable History of Supernatural Occurrences-Voices in the Air-The Spirit of a Father Returns to Earth and Converses with His Danghter.

[From the San Francisco Chronicle.]

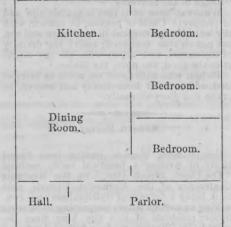
We are about to relate a series of events which have recently happened in this city so marvelous in character that the most credulous might well withhold their belief were not every circumstance substantiated by unimpeachable witnesses. Our authorities for the statements we are about to make are Rev. Father Manogue, Rev. Father Nulty, J. C. Masel, Mrs. Masel, Agnes McDonough and John McDonough, all of whom witnessed a part or the whole of the occurrences in question. The strange manifestations were also observed by Rev. Father Clark and Rev. Father Haupt, of Gold Hill, Rev. Father Tormy, of Carson, Michael Lynch, Mr. Seffern and others; but we have not thought it necessary to consult any of these, as it would only be accumulating additional proofs upon testimony already en-tirely satisfactory. There can be no doubt of the absolute truth of every statement we are about to make. We will mention that all the parties whom we consulted at first questioned the propriety of publishing an account of the wonderful affair; and it was only upon repre sentation that it had already become the talk, and that it was better the public should receive a correct and authentic version, that they reluctantly consented to its appearing in print, and furnished us with the full partic-

TO BEGIN THE NARRATIVE.

Six years ago, James McDonough followed the occupation of an expressman in this city. He is spoken of by those acquainted with him as an upright, conscientious and industrious man. He was a Catholic, but we have not been informed as to the strictness of his re-ligions observances. He was attacked with dropsy and died at his residence at the corner of A street and Sutton avenue six years ago next April. He left a widow and two children, a son and daughter. The widow has since married, and the children are living wit J. C. Masel, whose wife was a cousin of their father. John, the son, is about eighteen years old, and is employed in Mr. Masel's butcher-shop, at the corner of C street and Sutton avenue; Agnes, the daughter, is fourteen, and is attending the First Ward public school. She is a tall, healthy girl, with light brown hair, blue eyes with long dark lashes, frank and regular features, and a modest and candid manner. Mrs. Masel states that though exceedingly vivacious, she is a dutiful and pious child, and that her whole nature is foreign to anything like untruthfulness or deception.

THE SCENE OF THE OCCURRENCES.

The residence of Mr. Masel is at 163 North B street, nearly at the extreme north end of the city. It is a neat, one-story, brown cottage, with a porch in front, a yard in the rear, houses adjoining solidly on the south, and a vacant space on the north side. Following is a diagram



FRONT ON B STREET.

The family consists of Mr. and Mrs. Masel, two sons, respectively seven and eight years old babe, and John and Agnes McDonough. Mr. Masel is of a fine physical build, about 36 years of age, an energetic and clear-headed business man, and one of our best-known and respected citizens. His wife is a bright, cheerful, intelligent lady; and the children are two as handsome and manly boys of the period as Nevada has ever produced. The whole tone Nevada has ever produced. The whole tone of the houshold is that of health, sound sense and cheerfulness, pervaded by an earnest feeling of piety.

THE FIRST MANIFESTATIONS.

On several occasions during the past few months the family has been disturbed by prowlers, two of whom were detected enter ing the kitchen window, and others of whom had knocked at the doors without warrant. consequence of this the female members of the household had become a little nervous and apprehensive. On Sunday afternoon, October 27th, Agnes was at home alone with the children, the others being at church. A loud knock came at the front door, but Agnes refused to open it, supposing the summons to come from one of the intruders of which we have spoken. The knocks, however, continued at intervals, and when Mrs. Masel returned from church the neighbors, who had heard the disturbances, informed her of the unaccountable noises at her door. She entered, and when the sounds

were renewed, supposing them to originate in trickery or intrusion, she advanced quickly and opened the door, but nothing was visible. Agnes was dispatched to a neighbor's upon an As she left the house loud knocking was heard upon the door, but nobody was to be seen near it. While she was absent no sounds were audible, but they re-commenced upon her return. That evening she went to visit her mother, and during her absence the noises entirely ceased, but they began again as soon as she re-entered the house. None of the household were believers in spiritual manifestations, and therefore no one had assigned the singular occurrences to that cause, but they were thoroughly perplexed, and Mrs. Masel and Agnes at last retired to rest with strange and unquiet emotions.

VOICES IN THE AIR.

The next morning the household rose at halfpast 4 o'clock. Business called Mr. Masel to Truckee Meadows and John McDonough to the shop down town. While it was yet dark Mrs. Masel was preparing to do her washing, and Agnes was standing near the kitchen stove when the terrible knocking was heard at the back door. The child's nervous system had become so unstrung that she was nearly par-alyzed by the sound; but Mrs. Masel dauntless-ly proceeded to the door and found as usual nothing. The knockings continued throughout the day, wherever Agnes happened to be-on doors, walls, picture frames, sewing machine and even on the fence, when she chanced to go into the yard. But a stranger occurrence now mingled with the monotonous noises. Whenever Agnes was alone she could hear a voice distinctly saying to her, "Do not fear," "Be not afraid," and other assuring phrases. The words appeared to be whispered in her ear out of the empty air, no object being visible and no person near her. So the day wore on, the child surrounded by the strange knocks and voices until she became almost prostrated from nervous excitement.

THE VISION.

At evening Mr. Masel returned, and being informed at the supper table of the occurrences of the day, was moralizing upon the strange visitations, when Agnes started to go into the middle bedroom, which opened from the dining-room. A loud knock from within sent her affrighted back. Mr. Masel directed her to enter the bedroon and ask who the visitant was and what was wanted. She shrank from the trial at first, but upon Mr. Masel advancing near the door to assure her, she entered the room. No sooner was she inside the door than she saw a shadowy figure near the corner to her left. She can not say whether it stood out in relief, or was spread on the wall like a picture; but she saw it distinctly, and noticed that it had short whiskers upon the chin, that the eyes were fixed and partly closed, and that the shirt was white, the coat black, and that a small black hat was upon the head. She ex-

"In the name of God, father is that you?" She saw the lips of the apparition move as

The voice was audible to every person in the dining room. It was an unnatural voice, the word appearing to be spoken with teeth closed. Every one present attests that at the assurance that the spirit was her father, a singular change came over Agnes. Whereas she had before been excited and frightened, she now became perfectly calm and self-possessed, and continued so during all the subsequent occurrences.

What do you want of me, father?" "Prayers, prayers, prayers," was the reply, in the same audible tone as before.

THE SPIRIT'S ACCOUNT OF HIMSELF.

While single words spoken by the apparition could be understood by all, his longer sentences were a confused sound, intelligible to Ag-She says the words appeared to be nes alone. nes alone. She says the words appeared to be spoken in her ear, and were as plain to her as the ordinary speech of persons in conversation. The spirit proceeded to tell her that he had been judged by Jesus Christ, Almighty God and two angels; that he had been in purgatory since his death; that at length an angel had come to him and brought him to carry to him and brought him to carry to him. come to him and brought him to earth for six days to visit her; that he appeared to her because she was the only one of his family who prayed. Much more was communicated to her, but as most of it was of a private character, relating to members of the family, we re-frain from publishing it. He earnestly enjoined the religious observances on the part of all, and beseeched prayers for himself. At the request of Mr. Masel, Agnes asked the follow-

ing questions:

Question—You say you come from purgatory. How far away is it? Answer—Five

Q -How long will you stay with us? A .-

Six days.
Q.—When will you leave us? A.—At halfpast 1 on Friday.
Q.—At half-past 1 in the daytime or night?

.—At half past 1 in the afternoon, Q.—Why will you go at precisely that time? ..—Because an angel will come to me precise-

Q .- How long will it take you to reach heav-A .- I will be in heaven at twenty-five en?

ly at that time and lead me to heaven.

That night when Agnes went to bed she drew the clothes over her head, as timid children are so accustomed to do. But immediately they were softly removed, and, although she

saw nothing, she heard her father say, in his spirit tones, "Bless you, my child!" FATHER MANOGUE AND FATHER NULTY SENT FOR.

Father Manogue and Father Nulty were sent for and told of the remarkable appearance

at the house of Mr. Masel. Father Manogue says he endeavored to dispel the belief of a visit from a spirit as an illusion, but in vain. National appricas an inusion, but in vain.

According to request, therefore, he and Father
Nulty visited Mr. Masel's. There was nothing
visible to the eyes of either of them, but there
were loud knocks, and a voice issued as from a person unseen. Agnes, who could see her father, says he scanned Father Nulty from his head to his feet. He at once addressed Father Nulty, saying that he remembered well when they both attended him when he was dying on a cold Winter's night about six years

FATHER NULTY'S QUESTIONS.

Father Nulty felt some reluctance about relat ing for publication what he had heard. He said he heard a voice, but saw nothing, and he could not tell where the voice came from. He asked, perhaps, one hundred questions, to some of which answers were given and to others no response was made. He asked the voice if he knew anything about heaven, and rejectively in the heavy anything and heavy and heavy anything and heavy anything and heavy anything any anything any anything anything any anything anything any anything anything anything anything anything anything anything anything any anything anything anything any anything anyt ceived, in reply, that he knew nothing whatever of heaven or hell, but he had seen Almighty God and our Lord the Savior. He asked him which which was the best prayer, and the reply was, "The Lord's Prayer." He also asked him "The Lord's Frayer." He also asked him about a dozen other prayers, among which were the "Thirty Days' Prayers" and the "Prayer to St. Joseph." "The rer'/ was—

"They are all good."

Question—Why is it that my own parents do not come to me and give me some information of the future life? Answer—I don't

Q.—Why do you appear to that child more than to anyone else of the family? A.—Because she is the holiest.

Q.—Will you pay us another visit after you go to heaven? A.—I can not tell.

FATHER MANOGUE'S QUESTIONS.

Father Manogue asked the voice to speak louder, and the reply was that he came to speak more especially to Agnes, who could hear him

Question—How could you come into the ouse? Answer—R cause I am a pure spirit. Q.—How could you, being a pure spirit and pure spirits being immaterial, have contact with a material object? A.—By the power

with a material object? A—By the power which God has given me.
Q—What do you think of Spiritualism as it is understood on earth? A.—It is all non-

Father Manogue asked him how long he would remain on earth, and the reply was six days; that he would leave at half past 1 on the afternoon of Friday, when an angel would appear and lead him to heaven. He said it would not be the same angel that took him from purgatory.

Q.—Does your body suffer? A.—My body has nothing to do with my soul.

Q.—1s there no punishment for the body? -What is the punishment of the body after death? A .- Into ashes

Q.-Will you ever see your body? A.-Q.—When will you see your body? A.—At the eternal judgment, Q .-- Where is your body now? A .-- In the

Q .- Is it in California? A .- No; it is here in

Q.—Do you wish to have a headstone put over your body? A.—Yes.

Q.—What sort of a headstone do you wish to have put over your body? A.—A plain headstone.

Q —Will you give the inscription to put on ? A.—Yes.

Q-What is it? THE INSCRIPTION.

Remember me, my children, who came to you at eve:

When I was a sufferer, in purgatory I dwelt:

My children were not around me to hear my cries to them.

A messenger from Jesus to my child Agnes.

IN THE CHURCH.

One morning during this period Agnes remained near the sanctuary of the church after mass, and Father Manogue asked her if the spirit of her father was visible to her there or if she could hear his voice. She could hear or see nothing Remembering that the visitations had most frequently occurred when she was in a room apart, he requested her to step into the sacristy by herself, which she did, when she says the apparition at once appeared to her, and Father Manogue attests that its tones were audible to him outside.

THE DEPARTURE AND ASCENSION.

As we have already stated, the spirit had said that an angel would come for it at halfpast 1 on Friday, and it had also told Agnes that she could see it seemd far up into the sky. On that day Father Manogue and others were present at Mr. Masel's. The spectators watched through the door of an adjoining room, while Agnes stood in the presence of her father and conversed with him. As the appointed moment approached, the child says the specter grew evidently nervous, rubbing his hands and exhibiting other symptoms of He told her that they need pray no anxiety. He told her that they freed play he more for him; that he was going to heaven and should pray for them. Father Manogue says he was watching the clock, which could not be seen by the child. As the hand pointed to the half hour, the spirit said to her: "The angel half hour, the spirit said to her: "The angel is at the window; I must go." Agnes sank on her knees and shrieked. One of the by-standers told her to go to the door and see her father ascend. She arose and went to the kitchen

door, the apparition advancing along the wall beside her, repeating "good-by," and finally taking her by the hand and kissing her. She says she plainly felt the clasp of a cold hand, not larger than a babe's, and felt the cold lips pressed to her own. At the door she beheld her father assume a spotless white mantle, unher father assume a spotless white mantle, unfold a pair of shining wings, and, with a smile of ineffable sweetness, float into the air. She could not see his companion, but one hand was uplifted, as if he was being led heavenward, while the other was waved toward her, as though bidding her adieu. And so the vision vanished into the sky, nor has sound or voice or sight made itself manifest since.

IN CONCLUSION.

Space and time have compelled us to curtail this wonderful account to the merest outline. We have not told the tenth part of what was seen and heard, and have told that little so imperfectly that we feel we have done injustice both to the witnesses of the strange events and to the reader. We have not made a single statement except upon the most indubitable authority, and unhesitatingly assert that we believe every circumstance narrated to be true. As the cause, nature and object of the strange visitation, we make no pretensions to penetrate the mystery which surrounds them. We simply relate the unquestionable facts as they were told us, and leave every one to form his own conclusions according to the light that God has given him.

THE VIRGINIA CITY MANIFESTATIONS.

[From the San Francisco (Cal.) Catholic Guardian.] Most solemnly do we protest that we will believe no miracle which has not been fully examined and settled as such by the proper authorities of the Church. We may express an opinion; but, when expressed, it is the opinion of the individual, and subject to correction. While we do not deny the existence of miracles, we believe that men are too prone to follow after the marvelous without sufficient light from the Church. know, to maintain that exact equipoise be-tween too little and too much belief in the spiritual; but if we will only remember the words of our Lord, Jesus Christ, and "Hear the Church," it is all easy. We have been publishing accounts lately about the miracles said to have been worked at Lourdes, in France; and in this issue we have an account. taken from the New York Herald, of a deaf mute restored to hearing; but all this needs confirmation. We are prepared to believe it when, by the light of Divine inspiration, the Church tries and decides the cause. Until then, whatever degree of belief we may give it, is based upon the ground of its extreme probability. It is such belief as one accords to the newspaper account of a crime—subject to be modified by the evidence in court. The Church is our court in such matters, and believe in the ever-present miracle of a God-directed Church. Excitement or enthusiasm into an abyss of heresy; but it is the business of the Church to "prove all things, and hold

fast that which is good."
"The talking ghost" at Virginia City, Nevada, is a wonderful manifestation, yet it is hard to separate it from the ordinary spirit phenomena. As we have several times remarked, it was our good fortune, or misfortune, whichever it may have been, to have had an opportunity of thoroughly examining that matter. That they do receive communications from some intelligence not human, we are fully convinced; but that pure spirits come to this earth, except by special permission, we do not believe. St. Augustin declares it to the hight of impudence to deny the possibility or probability of their coming. In fact, visits of the spirits are attested by many of the saints. We have condemned the ordinary spirit manifestations, because the teaching was bad; we have approved the theory of special visits, because the teaching has been good; and, as a Catholic, because the Church sanctions it. We publish herewith the letter of the Vicar-general, who was present and examined the matter, to the Bishop of the dio-

I thought I would inform you about a strange occurrence which took place here, on Sunday, October 27th. There is a girl, named Agnes McDonough, living with her aunt, to whom her father (dead about six years) ap-The apparition continued from Sun day, October 27th, to Friday, November 1st; appearing to the child whenever she was alone in the house, or in any room of the house. It mattered nothing how many persons should be in the house, provided Agnes were alone in any room, the same thing took place. He wished to be continually speaking to her. spoke to her under the same appearance as when living. On Monday evening, the second day, the family sent for me, as they were very much afraid and annoyed. I went, carrying what I supposed necessary on such occasions As I entered the house I examined the girl, pretending the whole thing was only the work of the imagination. But I was unable to dislodge her from her belief. I told her to enter the room, while I took my position at the door, which was left open. Immediately a signal was given her, which was given on every casion when she was alone, and denoted a desire to speak to her. I told the child to ask her father various questions, among the rest, where did he come from? His answer was-"from purgatory." "How long were you in purgatory?" "Six years," was the answer. "Where is purgatory?" "Next to Heaven." "Is it in one of the planets or stars?" "I do not know." "What punishment is in purgatory?" "By fire." "How does purgatory are "" "How does purgatory are "" "I jight and smoke." "How did you tory?" "By fire." "How does purgatory appear?" "Light and smoke." "How did you find the way to the earth?" "An angel conducted me." "Where did the angel leave you?" "At the door." "How long will you

remain on the earth?" "Six days." "What day will you leave?" "At half-past one Friday afternoon." "What was your reason or object in coming on the earth?" "To see my child Agnes." "Who permitted you?" "God Almighty." "Is God visible in purgatory?" "No," "Did you ever see God?" "Yes." "When and where?" "When he judged me." "Did he judge you in purgatory?" "No." "When and where?" "When he judged me."
"Did he judge you in purgatory?" "No."
"Where did he judge you?" "At the gates of Heaven." "Who judged you?" "Almighty God and Jesus Christ." "Was any one else present?" "Yes, two rows of angels behind them." "How did the angels appear?" "As white as snow." "Were the angels standing?" "No, they had wings." "Did they fly?" "No, but their wings were in motion." "Were you not afraid when Almighty God and Jesus Christ appeared to judge you?" "No." "Did Legus Christ appear, as a stern and severe Christ appeared to judge you?" "No." "Did Jesus Christ appear as a stern and severe judge?" "No." "How did he appear?" "Very kind." "What did Jesus Christ say." "Come to me, my blessed." "Did he say any thing else?" "Yes; descend into purgatory." "How long did you remain there?" "Six years." "How is time counted in purgatory?" "I don't know." "How did you know what time to leave?" "An angel told me." "Did you know how long you had to know what time to leave?" "An anger took
me." "Did you know how long you had to
remain there?" "Until prayers and masses
were offered up for me." "Where will you go
were offered up for known to half o'clock next Friday?" "To were offered up for me." "Where will you at one and a half o'clock next Friday?" "To Heaven." "How can you find your way to Heaven?" "An angel will come for me." "Is it the same angel that left you here?" "No; it is another angel from Heaven." "How will you know when one and a half o'clock on Friday arrives?" "The angel will come for me then." "Do friends and relatives know one another in Heaven?" "I was never in Heaven." "Which are more efficacious for the souls in purratory masses." the souls in purgatory, masses or prayers?"
"Masses." "What is necessary for us to obtain eternal life?" "To believe in Jesus tain eternal life? To believe in Jesus-Christ, and practice the duties of your religion." "Is there a true religion on earth?" "Yes; the Catholic religion." "How long will the Church of God be persecuted?" "For ever." "Will Pius IX triumph over his enemies?" "I don't know." "If you were on earth now, what would you do?" "I would do every thing to save my soul." "Where is your body?" "In the grave." "Why did not the body suffer with the soul?" "The body has nothing to do with the soul." "Is there no punishment for the body after death?" "Yes, into ashes." "Will you ever see your "Yes, after the general judgment." body?" "Yes, after the general judgment."
"How will you know your body?" "I don't know." "Where are little children who died without baptism?" "In darkness." "Will they be always in darkness?" "Yes." "Where will children be after the general judgment, who die without baptism?" "In darkness." "Are they suffering pain?" "No." "Are they in purgatory?" "No." "How far is purgatory from here?" "Five minutes." "Do you wish us to pray for you?" "Yes; I wish you wish us to pray for you? 1 Wish to have prayers and masses offered up for me." "Do you wish us to pray and have masses offered for you after one and a half o'clock on Friday afternoon." "No." "Why so?" "Because, I will be in heaven." "What time will you be in Heaven?" "Twenty-five minutes to two o'clock in the afternoon." "Will you remember us in Heaven?" "Yes; I will pray "How is it that you could come into the house, the doors and windows being closed?" "I'm a pure spirit." "How is it possible that you can make such a noise on the wall, being a spirit, and immaterial, and the wall being a material object?" "By the power which God gave me." "How do you strike the wall when you wish to speak to Agnes?" "With my hand." "What do you think about Spiritualism?" "It is all non-

These are only some of the numerous questions which I proposed to him through Agnes. What was strange about the matter was that he would never be fatigued in speaking to his little daughter. But as soon as she retired to bed she was never annoyed till morning. When asked how he spent the night; watching and praying. When asked several times to speak aloud that we might hear him, he said he was sent to speak to Agnes. It being a sort of a private apparition to the girl, we kept it as still as we could, fearing the Spiritualists might tabe advantage and say it was their doctrine. Inowever, it is a good deal known now over the city. In all the conversations he appeared face to face with Agnes; and he invalidable and the conversations are conversations. riably spoke of Jesus Christ when he was asked for advice how to live. I went there every day during the time he predicted he had to remain, and on Friday, at one o'clock, I was there watching. I was putting questions, as usual, when he announced the time was fast approaching. The girl was standing in the room, in the centre of the floor-the door open, and about eight persons looking oramong the rest, Mr. Lynch. I kept my eye on the clock-there was no clock in the room with Agnes-as soon as the precise second arrived (one and a half o'clock) the child scream ed, falling on her knees: "There is the angel." She screamed out several times to her father, and rushed after him to the door, where he told her, during the week, she could see him go up to Heaven with the angel. She saw him as he described. The flight was due east, in a slanting line. She saw him only about a second ascending, when he was out of sight.
Such is the outline of this strange apparition.
What do you think of it? Agnes McDonough received her first communion on the first Sun-

day of September, and was cofirmed by your Lordship the same day. Her brother, who never went to Church since the death of her father, attends since, and is preparing for a general confession. Strange, the father told (Concluded on Fifth Page.)

New York Department.

BYE. D. BABBITT, D. M.

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

THANKSGIVING DAY.

A Lecture by Thomas Gales Forster, on Sunday Forenoon, Dec. 1st, 1872, at Apollo Hall, New York.

Since my last address, Thanksgiving Day has been observed in our midst. The observance of such a day was confined at one time to New England. The first Plymouth Colony celebrated the first Thanksgiving Day in a very pleasing manner in the year 1621. The second Thanksgiving Day was more bitter and bigoted. Gustavus Adolphus, King of Sweden, born in 1611, and a strong Protestant, fought against the Catholics, and was victorious. He was killed in a battle against the Catholics, in which his army conquered their enemy in 1682. The second Thanksgiving Day was in honor of this event, by the New England Puritans. The style then introduced brought a gloom over the observance. Some people always sigh when they give thanks to God, as Mrs. Browning says.

God, as Mrs. Browning says.

Every species of festivity has, of late, prevailed on Thanksgiving Days. The well-loaded table, the theatre, the dance, laughter, frolic, etc., indicated the general gratitude of the people. During the late Thanksgiving, New York gave an unanswerable argument against total depravity, by performing a deed which must crown her with glory, namely, that of gladdening the hearts of twenty thousand destitute children. Oh, how the angel-world smiles, and the arches of heaven echo with increasing joy, when human hearts bless each other. Such manifestations of generosity utter the highest praises and thanksgiving to Deity. Whether Catholics or Protestants, Jews or Gentiles, Atheists, Priests, Infidels or Spiritualists perform such deeds, they are the truest prayers. Spiritualists are not opposed to prayer. Real prayer is inward aspiration. The fashionable and heartless mode of prayer is what is objected to. The present mode of prayer originated in ignorance of nature. Bulwer says the brute follows nature more frequently than his master. One of the greatest capacities in man is the ability to receive the knowledge of a power above visible nature. Spiritualism does object to the appeals to an angry God, imploring special providences and other absurdities. It ignores all kinds

Another beautiful feature of Thanksgiving, and one which will continue as long as the rivers run into the sea, is the annual funity festival. It is confined as yet, quite generally, to New England, but is becoming more and more general. The honored father, whose words of love or of stern rebuke, made you better, or was designed to do so; the belove old mother, and the dear, happy children formed a blessed group. What scene in nature is so beautiful as such an exhibition of love! It sheds a radiance and a fragrance on all. Let love be the rule of your life. When the family circle is called together, one or more vacancies may occur. The little pet in the cradle, the dear old father, the kind old mother, some beloved companion may have gone, and the family circle become incomplete. How sad is Orthodoxy at such a time, which tells you to search in Greenwood or the silent grave for the

of prayer that imply the mutability of Deity,

I now approach the inducements to gratitude which Spiritualists possess. Your family circle can never be incomplete. As it becomes externally lessened, the departed ones are never looked for under the sod. Your glorious religion is satisfying you that the disposer of all things never yet introduced a vacancy to the hearts of Spiritualists. The Spiritualist can always thank God without a sigh. True, they are subjected to sickness, sorrow, losses and death, like other men, but all these events come to them burnished with a glow which others perceive not. This life on the earth is but the first link of an interminable chain of happy events. All events, when understood, become a blessing to men. This glorious faith of Spiritualists, so hissed at and denounced, is what I would present as an inducement for gratitude beyond that of all other people. We should be thankful to God.

It is a sad commentary upon Christendom, that the President of the United States finds it necessary to give a proclamation of Thanksgiving every year. Every day should be a joyous and useful one. Some people run naturally into the error of forgetting God six days, in order that they may remember him all the better on the seventh. The different sects are whetting their theological minds, that they may cut each other all the more sharply on Sunday. Spiritualists forget to meet even then, and Spiritualism is begging its way throughout the land. Some neglect self-communions; some neglect the mediums; some their duties, and the psychological influences of the past make them cling to the old

errors.

Eighteen years since, my medium was commencing his services; he was on his way to lecture. He heard on his way a scream, where lay a miserable wreck of humanity—a poor woman, destitute of everything—with a child. The minister had been there, kneeled down and prayed with her, and told her to trust in God. The medium called in and seeing her m'sery, told her, "Just wait twenty minutes and we will help you to trust in God." He had provisions brought, and got some good brothers and sisters to come and care for her.

Spiritualism is either everything or nothing. If it be nothing, it is the most superb fraud ever brought to mankind. If it be a truth, it is the grandest of all truths—worthy of your sympathy and love, and means and efforts. Give these, and when you are called to leave the shores of time, brighter and brighter will grow your visions. Some who have been cheered and blessed by you, will decorate your brow with emblems of love, and conduct you to higher glories. May the angels, when you shall have done with these earthly scenes, conduct you to a beautiful, joyous, glorious and unending Thanksgiving Day. (Applause.)

ANOTHER LECTURE.

The following is a brief synopsis of another lecture delivered on Sunday Evening, December 1st, at Apolla Hall, by Thomas G. Forster, in response to the charge, "Spiritualism is Heathenism Revived":

According to Mosaic definition, Heathenism comprehended all nations except the Israelites, and Christianity considers that nearly all people outside of Christendom, are Heathen or Pagan. These narrow views have caused untiled history.

Here the speaker proceeded to show that the great scholars, sages and philosophers of antiquity, were Heathen, and that the Greek and Roman classics, although Pagan, were considered worthy of the profound study of all the Universities and Colleges of Europe and America; that the literature of India, according to Sir Wm.

Jones, a Christian writer, is so rich and vast, that it seems almost like Infinity, and that there is no proof of the superior virtue of the Christian religion. He showed that the grandest sayings of Christ were taught long before Christ, and that Orthodox speakers should know this, and knowing it, should teach it. He quoted the language of Thales, Socrates, Tobit, Hillel, Confucius, and others which contain essences of the golden rule. If some offer tain essences of the golden rule. If some offer the puerile objection that their expressions present it in a negative form, what force is there in such an argument? Are not the Ten Commandments of Moses also in a negative form? Without wishing to detract from the pertinent sayings of Christ, he quoted beautiful and exalted passages from Cicero, Herodotus, Hesiod, Homer, Horace, Seneca and Pythagoras, enforcing the brotherhood of man, the fatherhood of God and conceptions of Divinity and humanity which were among the grand est wisdom of the ages. Paul derived the expression, "In him we live and move and have our being," from the Heathen poet, Eudoxas and Abraham derived his principal ideas from Brahminism, his father, Terah, having come from the East, as well as from spiritual in struction, while the most intelligent Historians admit that India is the birth-place of Philoso phy, thus proving the greatest truths of the Bible and Christianity were indebted to the so-called Paganism, and not Paganism to the Bible, Jewish Theocracy being a perversion of Hindooism. He showed what exalted conceptions of Deity were possessed by Socrates, Plato, Demosthenes, Thucidides, Tacitus, and how millions of the Hindoos were Spiritualists who discoursed of God and the spirit spheres, and communed with the departed before Abraham's day. Theology has such terms as Heathens, Atheists, Deists, Infidels, etc., etc. as representing those who are to be damned to all eternity. Spiritualists, though classed with Heathens by a learned clergyman of this city, need not be ashamed of the term when rightly understood. Theology is startled, and the more intelligent see the handwriting on the walls of

the Universe.

Spiritualism has been called new. Its principles are as old as the earth and heaven. Only the application of its doctrines to the immortality of man and the great lessons which grow

out of it, are new. Spiritualism meets the wants of the brain and the heart, and longings of the soul. What are the sickness and sorrow of this world to one who can look forward with certainty to the end. The Spiritualist can say in the dying words of a noble man lately departed (Horace Greeley), "I know that my redeemer liveth." To him death comes like a golden sunset, with a more glorious morning. O ye learned sages of the East, called Heathen; ye that have passed from the earth thousands of years ago; bright, glorious spirits, dwelling in spheres be yond the earthly, come and teach us of these sublime truths. Teach us of the smallest and the greatest; of the infusoria beneath our feet, and of the grandeur of archangelic being and of worlds! Spiritualism holds out a hope, a certainty to all, and teaches that the lowest spirit may yet reach the highest round of glory. Fear not then the papers, the preachers, the bigots. Live out these great truths, and preach them out in your lives, and at last, your soul shall ascend forever and forever, and still forever! (Applause.)

Manifestations at Moravia, New York.

CHAS. S. PUTNAM.

I was at Moravia about five weeks ago, and attended a number of sittings, and witnessed striking illustrations of spirit power—enough even to convince the most skeptical. After remaining at home for a few days, I concluded to return to Moravia, seeking for more light in the truths of Spiritualism. I render you a brief account of four sittings. At our Sunday morning circle those present were bounteously sprinkled, and all were patted by unseen hands. Several voices were heard. In the light circle, Mrs. Cooper's (an elderly lady from Wisconsin) grandmother appeared at the aperture in the cabinet. We could see her features very distinctly. She said, "I am grandmother Winter." By her side stood an old gentleman with a large sore on the side his face near the nose. Mrs. Cooper recognized him as her father. He passed into spirit-life from the effects of a cancer. Another face came, the most prominent feature being a heavy red moustache. He uttered the name "Ben" several times. None recognizing him he disappeared from our view.

In the afternoon a large company being present, we formed a double circle. Several excellent tests were given. One gentleman thought it would be exceedingly cute to break hands, and pat the lady beside him. A voice said they might dispense with that part, as letting go hands lessened the magnetism. A lady asked if the spirits could tell what she was thinking about. The spirit replied, "You would do well if you could tell yourself. One gentleman nearly fell asleep, when a voice awakened him suddenly by saying, "Please sit up straight." Another placing one knee over the other, the voice again remarked, "Please keep both feet on the floor."

In the light circle a great many beautiful hands were seen making graceful motions and working the fingers. On the morning of the 19th there were only four present at the circle. Several spirit lights were seen, the cabinet shook and the floor trembled violently. We heard the voice of Mr. Jackson, Mrs. Andrew's control, saying, "My friends, meet me here at three o'clock this afternoon. In the meantime keep your thoughts from the outside world, and we will try and do what we can not perform this morning—that is materialize. Good by."

Our circle in the afternoon consisted of the same number. Soon after extinguishing the light, and while singing we heard a female voice join with us. Atter striking a light, Mr. Jackson appeared at the aperture in the cabinet. We could see his face distinctly. He spoke as follows:

"My friends, isn't it beautiful that we can manifest ourselves to you. Never become discouraged at your sittings, for we are always active. Isn't it a glorious thought that in the spirit-land we are none of us deformed, "alluding to a gentleman present who was very much deformed. When you hear raps it does not always signify that they are spirit raps, for there is a great deal of chaff in with the wheat, meaning a fraud that had been practiced on a gentleman and lady present by a would-be medium. He' continued, "Strange as it may seem to you, my friends, in less than five years; yes, in much less time than that, your spirit friends will sit by your fire-sides, and converse with you as you are now conversing with one another."

Mrs. W. R. Stuart, a speaking medium from Oswego, has been with us several days, and imparted to us many beautiful truths. She excels in goodness, and is an earnest worker in our faith. May she always strew about her the truths of Spiritualism, and gladden the weary hearts of the many wanderers that are seeking

ght. Watertown, N. Y.

As a dressing, NATURE'S HAIR RESTOR-ATIVE goes ahead of any in the market. See advertisement.

IMMORTALITY AND HEAVEN.

A Lecture Illustrative of the Bible, delivered by Mrs. Maria M. King.

"And I saw a new beaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea."

"And he carried me away in the spirit to a great and high mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven from God, having the glory of God, and her light was like a stone most precious. And he showed me a pure river of water of life, clear as crystal."

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bears twelve manner of fruit, and yielded her fruit every month; and the leaves of the tree were for the healing of the nation."

"And I, John, saw these things and heard them. And when I had heard and seen, I fell down before the feet of the angel that showed me these things. Then saith he unto me, see thou do it not, for I am thy fellow-servant, and of thy brethren, the prophets, and of them that keep the sayings of this book;" worship God.—Rev. 21st chapter, 1st, 10th and 11th verses; 21st chapter, 1st, 2d, 8th and 9th verses.

These passages of Scripture are statements of a portion of a vision of a Prophet of olden times; and if any prophecy or revelation is of any value to man this is, properly understood; inasmuch as it hints very strongly, at immortality, by affording glimpses of man in the future life, and of the world which is to be the home of the spirit, when that which is mortal is laid aside. These glimpses may be, indeed are, dim; but with other light on the subject, which it is given man to receive, they are eloquent of most blessed and glorious truths which it is for the interest of man to know, since he aspires after immortality, and from his nature, demands some knowledge of his future.

The age of investigation is upon us. We do not pause before any subject or statement from any source; before any authority of past or present times; but ask the why and where-fore, the how and whence of everything to which our attention is called; breaking over the barriers of education, creeds and dogmas, and even public opinion, and asserting our right to think and reason-to know for ourselves of all things. And if cherished idols fall as they must and do, the growing intelligence of the age is sure to substitute something in their stead more worthy the adoration of intelligent humanity. As man now reasons of all things concerning the life that now is, he will and should reason of the life that is to come. His intellect should be aroused to confor the philosophy of immortality and heaven; for the intelligence of the day is loudly proclaiming that nothing is that cannot be accounted for on natural or philosophical principles. Law governs in the universe, guided by the hand of Omnipotence; and the home of the spirit is as much the product of natural law as the world we live in; and its existence, and the method of life there can be demonstrated to the understanding of intelligent seekers after truth, as readily as any problem in nature whose demonstration depends upon the exist-ence of spirit at all. If this is not true, then are our hopes and aspirations after something more durable and satisfying than we find here, Then are we entirely "of the earth and must entirely perish?

The light of nature is the truth of God addressed to all of every nation and tongue who are qualified to receive it; and the revelations of nature are the revelations of God's laws, his will, his methods, the origin and destiny of all things, man included. They are the Holy Word of God in the truest sense, because in them can be no error, since God reveals himself in nature as just what he is, writes there with his own unerring finger, and in the light of his own infinite wisdom; and the unfolding ages read as progressive development unrolls the manuscript of the eternal.

Prophets are prepared from among men who reveal things hidden from the uninspired and uneducated in the deep things of God; but the inspirations of prophets are the record of events, the interpretation of laws, read from nature by those versed in her secret lore. Fallible human beings make mistakes as prophets as well as in other things; therefore, the only correct way to interpret the inspiration of prophets, is to compare them with the teachings of nature in all its varied departments, which includes the lessons of experience and observation.

Does nature reveal the truth of immortality and of a real world, the home of the human spirit? This is the important question. The answer may be fearlessly pronounced in the affirmative. Nature seconds the word of the prophet, who declared, in the words I have quoted, that there is a future for man beyond the present state, where he is conscious of his identity and his relationship to man in the flesh, and of his duties to his fellow beings; and also that in that state man's surroundings correspond to those in his present state.

The great lesson of science to day is, that nothing dies or is lost. Disintegration is not death in the strict sense. The leaf, the shrub, the tree, the animal form of every type that perished ages ago, and mingled their dust with the earth that developed and supported them, live to-day in the forces that propel the vast machinery of this truly living, mov-

ing age. They are potent now for developing the ye latent powers and forces of nature, living themselves in the imperishable elements that constituted their life-essences, etc., in fact, their entire substance, when they erumbled. The perishable flower that sheds its aroma, withers and is gone, knows only the death which translates its loveliness to a real sphere of usefulness-higher than the flower itself in its lovely form could fill. The aroma is scattered, and infused as a delicate essence into other living forms, to exert a necessary influence—into the organization of man, for instance, where its effect is to please the senses and exert a healthy influence as a living ele ment. But shall we say that the flower dies in the sense that it has no spiritual part, when it withers and is lost to view? Is there no spiritual side to nature that corresponds to the material side, which our physical senses appreci ate? Is there not an immortality to nature be low man, to satisfy his immortal nature, and to form a sphere for his immortal part to dwell in, in correspondence to the sphere where he dwells as physical man? I venture to assert that nature teaches in unmistakable terms, that there is a spiritual part to that which constitutes man's phys cal world, being indispensable to him as a physical being, which spiritual part is equally indispensable to him as a spiritual be ing. Nature speaks in man louder and plainer than in aught else, or in all things else combined; and her speech through him is to the effect that God made man an image of himself, and thus unchangable in his real nature, his

needs his method of life.

Man is born into a real world, and must forever have a real world in which to dwell. He depends upon nature from his birth. Being formed by nature from her elements and forces, he, like other forms, is sustained by these perpetually, from the period of the incep-

tion of his being. The mind can not conceive of the possibility of man's existing in any other manner. If he is dependent upon nature eternally for life and support, how shall he draw that support but from a world of forms corresponding eternally to that into which he is at first born?

Corresponding, I say. This correspondence must be that of spirit to material substance. The former is the essence—the refinement of the latter, and is, therefore, in exact correspondence to it; or, in other words, the counterpart of it in its nature and its uses. Spiritual forms and substance, spiritual methods of life are like material forms and substance, and methods developed by the necessities of physical life, but refined, improved, as spirit is the refinement of gross matter. Paul illustrated this in the 15th chapter of first Cor. He declared that "there is a natural body and there is a spiritual body;" and illustrated the likeness of the two by the grain of wheat, which, cast into the earth, or germinating and casting off its grosser part, or "dying," produces its likeness in other grains. "There are celestial bodies and bodies terrestrial; the glory of the celestial is one, and the glory of the terrestrial is another." "It is sown in corruption; it is raised in incorruption," are his apt expressions, in defining the differences of the two states of being. If Paul's teachings and those of multitudes of others who bear witness to the same state of things, are correct; if it is true that man lives thus in spirit, then we must reason that the spiritual body needs a real house in

which to dwell, and a support.

We believe that the spirit is the real life of man; that this energizes the whole being, sets in motion the physical forces by co-operating with them, thus constituting man "a living soul." It is the "breath of life," breathed by the Divine Architect, into man, the most perfect of his works, when He created him. And thus, it is with every living form in the Universe, every atom that enters into its constitution.

Spirit energizes all things—is the life that, by co-operating with the physical forces,

"Warms in the sun, refreshes in the breeze; Glows in the stars, and blossoms in the trees; Lives through all life, extends through a lextent, Spreads undivided, operates unspent,"

It circulates as an element through surface matter, through the fibres of the plant, the tissues of the animals, and is a form of spiritual substance, interior to the physical or grosser part, but the exact-counterpart of that which the physical eye perceives, the physical touch senses. Thus, we have a world within a world—a spiritual nature—the counterpart of physical nature. Now, here is the philosophy of a heaven—a future state, that man can understand, and the contemplation of which he can enjoy.

can enjoy.

By the same law that impels the spirit of man to seek a congenial sphere, when it is disrobed of flesh, spiritual essences from lower forms flow to the spiritual plane, where, by unerring law, they form and clothe a sphere which is fitted to be man's dwelling-place as a spirit. This is the law of attraction—that law which maintains suns and planets in their orbits, impels their motions, and is the great regulating force of nature throughout all its real me spiritual see well as physical.

realms, spiritual as well as physical.

Human beings form habits of life which are as a part of their life. They learn to live in the only way they can live; and must continue

the only way they can live; and must continue so to live if they live at all.

Imagine a world devoid of the objects that make up the physical world. Could such a one be habitable? Aside from the elements that visible nature yields for man's support, it also yields that variety and beauty which is as much a necessity to him as his bread. It yields employment for his faculties, means and scope for investigation and experiment; it is the indispensable field in which he labors for the development of his powers of intellect. John did not say how or why it was that trees and rivers and cities existed in the heaven revealed to him. He stated the fact that in spirit he beheld them, and it remains for those who can reason of what is in nature seen or appreciated by any of the senses of man, physical or spiritual, to explain how and why it is possible for these things to be so. John's vision has been corroborated by very many other prophets and seers; and it ill becomes thoughtful investigators of nature to scout such evidence of a future state and the

character of that state.

The spirit-home—a counterpart of the earthhome—only as much more refined, elevated, heavenly, as spirit is more refined and heavenly than gross matter! Is, there anything unnatural or unsatisfactory in the idea? It may be an unthought-of idea; it is so to many, and contrary to the generally received notions of the future world; but does it not answer to the real cravings of the spirit after all? Why do mortals so dread death? One principal reason is, that they fear the realities of the future world. They are not educated to believe that God has provided in the future life for the spirit as its education in the initiatory stage of life demands. They forget that man is what he is from his contact with nature, his study of, and communion with, nature, in all its varied forms; and that, from the very nature of things, to change his mode of life would be to change his nature so completely that he would not retain his identity.

Shut man out from the sunshine; the sight of the landscape; the house; the delights of study, of intercourse with his kind, of friendship and love, and what is he? What are his sources of enjoyment and culture? Can he love or worship God with nothing to prompt such adoration? Only demoniac man ever contrived such torture for man—such a hell for the human spirit. God gives the blessing of the light of his countenance visible in the face of nature to all his children—"the evil and the good" in every state. He makes the study of his works the means of man's improvement eternally, and this is the heaven—the delight of the cultured soul, as the school of all humanity. "Glory to God in the highest" for the perfect provision he has made for all his children, in the home he has provided for them in

the spirit!
"And I saw a pure river of water of life clear as crystal, and on either side of the river, the tree of life." The phrases, "water of life," and "tree of lite" are expressive of the reality of life, of all substance that clothes the spirit sphere. The hues of the rainbow are the colors of light, the living substance that Scientists discover to be active in some form in all the intricate processes of nature. The beaming rays that glorify the morning, scattering the darkness and diffusing life throughout nature, are life in their action upon surface matter. This light is the refined essence of physical mat ter; what but life then must be the spiritual es sences which are the refinement of this refined, ethereal substance? The prophet well expressed a sublime truth, and one which, if fully defined, would solve the problem of life and motion, which has been the problem of the ages, and is yet unsolved by the savans

The celestial city John saw and described is a revelation of the fact that the methods in spirit correspond to those in the first life, and that intelligence and ingenuity are taxed to devise means to gratify the tastes of men; and also that these are exercised upon material which can be used by the skill of man for all desirable purposes.

We have been told by others of the temples, places of resort for amusement and instruction, gorgeous as those described in fairy tales, where the poor outcast, down-trodden, poverty-stricken and ignorant of earth, can assemble and view the magnificence, watch the glittering bows and rays of light gleaming through, and reflected from, innumerable crystals, diamonds and all manner of precious stones—producing inconceivable beauty; and where teachers assemble to lead these wayward minds to see the benevolence of God in this and all other provision for their happiness, and to entice them to consider the beauty of wisdom and purity. This is like the "New Jerusalem" John saw, whose magnificence equals anything that can be imagined.

We have also been told of other temples more grand in their less dazzling magnificence, and of groves which are like "God's first temples," where men resort for study, instruction and worship.

John says, "I saw no temple therein, for the Lord God and the Lamb are the temple thereof." This corresponds to the idea that in the highest condition in life, God is worshiped in his works—is adored in heart everywhere. God's real temple is in the heart that adores him. We have been told of the trees and rivers of life that beautify the homes of our departed loved ones—of every variety of surroundings that go to make a home attractive, and a fit dwelling place for human beings. We cannot doubt the truth of these revelations, nor those of John, for we recognize the necessity of such a state of things, the naturalness of it.

Let us consider for a moment what must be the employments in the future state. If we love to acquire knowledge here, we can believe that we shall continue to love to acquire it after we emerge from our house of clay. If we do not love this employment, we can understand that the necessity is the same for our acquiring knowledge and cultivating a love of it; for we cannot conceive that human beings must forever wallow in the mire of ignorance, because circumstances have combined to prevent their becoming wise in the first state of existence. Thus we know from reason and analogy that we must study nature and art in every form and variety in that life, to become truly wise and worthy children of our father. We shall obey the mandate, "Go on to perfection," in this manner and by practicing every virtue, we must be teachers of the ignorant; helpers of the weak; comforters of the distressed; we must be angels of mercy and instructors in the truest sense, as we prepare ourselves here and there to be. The little children of that world, what of them? must they not have the care and instruction that childhood needs, even though they have put on Must they not have the neimmortality? cessary discipline and experience to fit them for responsible adult life? Mothers, who have been deprived of the blessed privilege of training your little ones, think you not that mothers are prepared to take your places, and train the little ones in the way they should go? This must be the employment of many who must be well qualified for it, and to minister to the tastes and pleafor it, and to infinite sures of childhood.

We must, in the nature of things, have We must sing and "play

We must, in the nature of things, have amusements there. We must sing and "play on our harps," and do whatever else is necessary for recreation of mind and body. We glean many of our pleasures from nature here. The earth yields every variety of pleasing sounds, sights, fragrance and flowers to minister to

God is most lavish in his gifts of this sort; thus in plain language declaring the necessity, and the righteousness of innocent amusements. The flowers bloom and yield their fragrance; the landscape smiles in variegated beauty and enlivened with life; the stream glides along, reflecting the azure depths and sparkling the glory, the divinity of purity, the everlasting hills, the solemn woods, the blue dome above—all speak of infinite love and of the wonders of creative art in the world to which we go as here; since from these as much as from aught else, we learn wisdom as well as derive comfort and pleasure

fort and pleasure.

"And there shall be no more death," said the same prophet; "and tears shall be wiped from all eyes." We believe such inspirations, because we cannot help it. We wish to believe them, and it is natural to believe them. Man has an intuitive belief in his own immortality and ultimate happiness, which is, in reality, one of the strongest evidences that these are his portion. His nature speaks its own needs in the language that cannot be repressed. His intuitions are God whispering in his spirit the truths that reveal themselves in strong light, as intellect unfolds. Man created in God's own image must be immortal as God is; must go on to perfection as the child of the perfect father; must be blessed more and more, as wisdom and holiness adorn the being, and reflect the God in him; until ultimate, perfect happiness, like that which God enjoys, must be his, as in him is outwrought the perfect "image of the heavenly"

"image of the heavenly."
What can man want that is not his now and in prospect? Child of heaven, be content with thy lot! Be not content in ignorance and sin, but put on true manhood; assert the divinity of thy nature, and aspire with all thy might after the good, the pure, the divine.

To him who hath loved us, made us heirs of God, and thus of immortality and heaven, be praise and glory eternally.

Modern Heresy.

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

Bro. Jones:—Has this Rev. Divine—this "lamb of God," been publishing a falsehood? If not, why the apology? If he has been guilty of lying in this instance, how are people to know when he does tell the truth? He may make an excellent Methodist, but a poor Spiritualist. If he has had glimpses of truth and has not the ability or manliness to defend it, he will no doubt find a congenial home among his present associates, as they do not deem truthfulness, or their own good deeds, essential to salvation, and a few business transactions with them, will convince the most skeptical, that they are true to their principles in that respect. Yours for truth,

DANIEL WHITE, M. D.

REPLY:—We have no knowledge upon the subject. The Rev. Samuel Watson can make the necessary reply. Our columns are at his service.—Ed. Journal.

Invalids Attention.

In another column will be found an advertisement of an Invalid's Home at 148 West Washington street, Chicago. Transient visitors at Chicago will there find a good home.

Auts und Sciences.

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

The Physiological Position of Tobacco.

BY W. E. A. AXON, M. R. S. L.

[From the Popular Science Monthly.]

M. Blatin regards the various local affections as trifling, when compared with the gradual saturation of the system with nicotine, which, accumulating in the tissues, waits for the opportunity, varying, according to individual habits and constitution, of declaring its

poisonous nature. poisonous nature.

The trembling, which is one of the usual symptoms of acute, is also a common result of chronic, nicotism. A very distinguished Parisian physician had hands which shook so much that he could not write. Whenever he remained without tobacco any length of time, these tremblings disappeared. Another case these tremblings disappeared. Another case mentioned by Blatin is noteworthy. A man of forty-five years consulted him respecting violent and numerous attacks of vertigo. When he felt one of them approaching, he was obliged to lie down wherever he might be, in order to avoid falling. In the country, where he had plenty of exercise, they were less frequent than in the town, where his occupation was sedentary. Cessation from to-bacco and a tonic regimen quickly restored

A physician of fifty-two was afflicted with A physician of hity-two was aincred with similar disagreeable symptoms, and was also cured by abstinence. Habit had become so strong that he could not resist at times the temptation to slight indulgence. Finding these returns to tobacco were immediately followed by his old painful attacks, he renounced it forever.

The circulatory system presents in chronic nicotism similar symptoms to those found in acute poisoning. The most noticeable of these is the intermittent pulse, of which many cases have been collected by Decaisne and others.

Decaisne speaks of narcotism of the heart, but Blatin does not consider the action to be directly upon that organ, but considers the effects described to result from an irregular relaxation of the ganglia of the great sympathetic nerve.

When a person suffering from intermittent pnlse was carefully examined, Blatin found the stoppage in the heart's beat followed a series of apparently normal movements. The systole and diastole succeeded in due regular-ity, and nothing in the play of the central organ indicated trouble, when the heart suddenly stopped in diastole, sometimes for the space of three arterial pulsations. When it awakens from this syncope its action is abnormally quick, as if it wished to make up for the lost time, and force the mass of blood across the organs at one stroke. But, with force insufficient for this purpose, it is exhausted in fruit-less efforts, hesitates, wavers, acquires fresh power, commences again, now violent, now feeble, and fulfills very imperfectly the duties which it should perform. Gradually it calms; a foreign element seems to appease the tumult, the heart again becomes regular. The expla-nation appears to be that the irritation of the sympathetic nerve stops short the movements of the heart, and thus causes the intermittence; then the susceptibility of the nerve is lessened or paralyzed, and the cardiac func-tions are left to the sole direction of the automotor ganglia; hence the disordered beats, which decrease as the nervous force coming afresh from the pneumogastric moderates and

From intermittent pulse to angina pectoris the distance is not far. That tobacco may produce all the usual symptoms of that painful disease has been abundantly shown by Beau. To the cases which he has cited may be added an epidemic of his nature noted by M. Gelineau, with which a great part of the crew of the Embuscade were struck. The patients were all great smokers. It is worthy of notice that this disease is much more common

Difficulty of breathing approaching asthma has also been recorded. Blatin gives a case of a young officer whose asthma could be attributed to no other cause, and who was cured by a simple abstinence and tonic medicines.

among men than women.

Tobacco, acting upon the cardiac and pulmonary branches of the pneumogastric, is not likely to leave untouched its gastric terminations. In an animal under the influence of small doses of nicotine the gastric juice is se-creted with increased rapidity, and the action of the walls of the stomach is more noticeable. With strong doses or long-continued usage this secretion is very considerably diminished, and the peristaltic motion enfeebled. That is to say, the tobacco acts upon the pneumogastric, excites it in small, and paralyzes it in large, doses. The smoker takes his after dinner pipe or cigar to aid digestion. Undoubtedly, it excites the par vagum, increases the gastric secretion, and accelerates the peristal-tic motion. Undoubtedly, also, this daily stimulation enfeebles the nerve, iand digeston becomes more difficult. The swing back from the excitement causes a reaction, which only an increase in the doses can overcome. The nerve is partially paralized. The appetite fails, nutrition is impeded, dyspepsia reigns

A military man of thirty seven years fell in-to a consumption without any other affection to a consumption without any other affection antecedent or concomitant than distaste for food, and salivation. Dr. Roques, after various essays, learned that he was a great user of tobacco, which had led to a sort of chronic fluxion of the salivary glands, and an almost total cessation of the digestive functions, and consequently caused the feeble and consumptive state into which he had fallen. Gradual diminution and ultimate abandonment of to-

bacco led to a cure in about three months. The influence of tobacco upon vision is well known. One of the symptoms produced in acute nicotism is blindness, and chronic nicotism gives rise to similar affections. Thus Mackenzie found that patients afflicted with amaurosis were mostly lovers of tobacco in some form. Sichel found cases of complete amaurosis, which, incurable by other means, were easily conquered by cessation from the weed. Hutchinson found, out of thirty-seven patients, twenty-three were inveterate smo-kers. The observations of Wordsworth and others have so clearly established the fact that the continued excitement of the optic nerve by tobacco sometimes produces amaurosis, that it is now generally cited in text-books as one of

the causes of that disease. We have completed our brief examination of the physiological action of tobacco, but in concluding it may be well to point to some portions of the evidence which are especially

The fact that tobacco reduces the animal temperature is an important one. It shows the fallacy of those who smoke to keep the cold out, and proves conclusively that tobaccine is the cold out. co is neither a generator nor conserver of vital

heat, but, on the contrary, a wasteful destroy-

The influence of tobacco, in liberating the heart from those restraints which regulate its healty action, naturally leads to the conclusion that in frequent doses that organ must, sooner or later, undergo a structural transform ation. Although when thus excited it has less pressure to overcome than when in a normal condition, yet the extra exertion cannot but be evil in its results, since it causes an irregularity in the supply of blood, and thus

Tobacco belongs to the class of narcotic and

Tobacco belongs to the class of narcotic and exciting substances, and has no food-value. Stimulation means abstracted, not added, force. It involves the narcotic paralysis of a portion of the functions, the activity of which is essential to healthy life.

It will be said that tobacco soothes and cheers the weary toiler, and solaces the overworked brain. Such may be its momentary effects, but the sequelæ cannot be ignored. All such expedients are fallacious. When a certain amount of brain-work or hand-work has been performed, Nature must have space in which to recuperate, and all devices for escapwhich to recuperate, and all devices for escaping from this necessity will fail. It is bad policy to set the house on fire to warm our hands by the blaze. Let it, then, be clearly understood that the temporary excitement produced by tobacco is gained by the destruction of vital force, and that it contains absolutely of vital force, and that it contains absolutely nothing which can be of use to the tissues of

Tobacco adds no potential strength to the human frame. It may spur the weary brain or feeble arm to undue exertion for a short time, but its work is destructive, not constructive. It can not add one molecule to the plasm out of which our bodies are daily built up. On the contrary, it exerts upon it a most deleterious influence. It does not supply, but diminishes, vital force.

It has been denied that tobacco leads to organic disease, but the evidence is very strong the other way, and it would be very remarkable if continued functional derangement did not ultimately lead to chronic derangement of the organs; that it causes functional disturbance no one dreams of denying; indeed, it has been remarked that no habitual smoker can be truly said to have a day's perfect health. (CONCLUDED.)

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HEREAFTER we shall keep a standing register of such speakers as are furnished to us BY THE PARTIES INTER-ESTED, with a pledge on their part that they will keep us posted in regard to changes; and in addition to that, exessly indicate a willingness to aid in the circulation of the Journal, both by word and deed.

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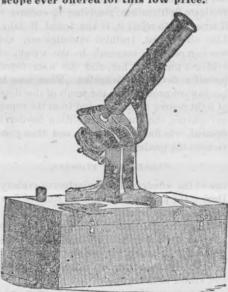
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Artists and their Work .-- Mrs. E. A. Blair.

There seems to be at the present time a perfect flood of light emanating from the Spirit-World, bearing evidences of immortality. Our spirit-friends ever anxious to communicate with the denizens of earth, seek every avenue possible to send forth a message of love. The methods of communication are so varied in character, no two mediums, possessing in all particulars the same phase of mediumshipthat the human mind never becomes weary in witnessing the efforts of spirits to identify themselves, or convey a message to their

No phase of mediumship is more interesting, or better calculated to convince the skeptic of the truthfulness of spirit-communion, than that presented by mediums developed to give expression to spirit portraits, wreathes of flowers, or scenes in the Summer land. But the spirits, ever on the alert to give expression to their ingenuity, do not at all times require a medium to present evidences of their presence, but as an example of their wonderful skill, imprint on a pane of glass a portrait of some person in spirit-life. Actuated by innocent mischief and fun, they actually caused the likeness of an old

NEGRO WOMAN

to appear on a pane of glass in Ohio, in the residence of one of those remarkably devout Methodists, whose faith in Jesus, and his belief in the existence of his Satanic Majesty, the Devil, had taken deep root in his mind. He considered it the work of Satan, but his prayers could not cause it to disappear. He then tried soap, water, and chemicals, but to no avail-the old negro woman remained, and even grew more distinct for a while, notwithstanding the devout invocations of the ardent Methodist. Portraits on panes of glass have lately become so common that they have ceased to excite much comment. In the Grand Duchy of Baden, Germany, spirit artists, as can be seen by the JOURNAL of Setember 7th, have been particularly active. They represented on panes of glass crosses, men on horseback armed, sword and coffin, figure of the Blessed Virgin, French soldiers, death's head, etc. Howitt declares that the spirits in 1839, painted on the glass of windows, all kinds of extraordinary figures.

Painting-landscape, portrait, etc.-has existed in all ages of the world. In primitive times, of course, the efforts were of a remarkably crude character, but demonstrated the existence of an innate desire to express in colors various objects. The savages painted their own bodies by means of puncturing the skin and infusing therein different colors. The Mexicans were in the habit of representing their warlike exploits by means of picture-writing. Among the ancient Egyptians, Persians and Arabians, there seemed to be a taste to express different objects in colors. The Chinese were remarkable for the brightness of their colors, but this is the only perfection they can boast of. Michael Angelo represented the Florentine School; Raphael was the founder of the Roman School; Titian that of Venice; Corregio was the greatest ornament of the Lombard School. These remarkable artists are now in spirit-life, influencing mediums whenever they can, and, perhaps, have been instrumental in developing pictures

While it is a recognized fact that all new inventions brought forth on earth, are first perfected in the Spirit World, and are not transmitted to any one here until a designated time, it is also true that there are certain inventive geniuses there that are constantly making new discoveries. We do know that there is not an invention on earth, the counterfeit of which has not existed for untold ages in the Spirit World. In one sense, the mind here is only a mirror, reflecting the substantial shadows of spirit-life. When they first fall on a mind selected for that purpose, they are indistinct, in one sense emotional, and the happy recipient only catches a glimpse of what is intended to be conveyed. Columbus knew that there was this office.

a New World before he discovered it. Morse was fully aware that he could convey news with the speed of thought, before he sent an electric flash over the wire; in fact, all inventions are first developed in the mind, and those that are not fully understood there, never are successfully brought forth.

As it is in the mechanical arts, so it is in the fine arts. The new era just inaugurated in spirit-paintings, was first projected in the Summer Land; the gates were then opened and a flood of supernal light came forth startling the world with its brilliant effects! One of the instruments selected to give expression to the wishes of the Spirit World in the form of beautiful wreathes of flowers, is

MRS. A. E. BLAIR,

who is now temporarily stopping in this city, and whose wonderful powers have been fully tested at our Reception Rooms. Mrs. Blair is a native of Vermont, and like Joan d'Arc, she saw spirits when a mere child, but did not then know anything in reference to Spiritualism or mediumship. Some eighteen years ago she commenced in an earnest manner to investigate Spiritualism, resolving to endorse it if true, and to reject it, if she found it false. Like all earnest, truthful investigators, she was compelled to succumb to the weight of evidence presented her, and she soon found herself a devoted Spiritualist. Then true to her inward promptings, the result of that flood of light poured upon her mind from the supernal spheres, she commenced sitting for development, was finally entranced, and then commenced the production of

WREATHES OF FLOWERS,

one of the wonders of the nineteenth century! During the painting of those wreathes of flowers, Mrs. Blair is not only unconscious, but from ten to thirty thicknesses of cloths are put over her eyes (which are tightly bandaged), rendering it utterly impossible for a ray of light to penetrate them, so as to render an object visible to the eye.

She is controlled by an Italian artist, who

HENRY ASELDIMER,

and who died at Hudson, N. Y., about a hundred years ago. In earth-life he was not distinguished as an artist, but has gained the knowledge he now possesses of colors and the method to adopt to express beautiful flowers with them, since he went to spirit-life. While he controls her arm to paint, Pale Lilly takes possession of her brain, and describes spirits, gives tests and entertains in the most agreeable and satisfactory manner those

There is something exceedingly beautifulyea, angelic, in Mrs. Blair's control! When influenced, her countenance seems to be grandly illuminated, her voice changes, and one feels as if in the presence of an angel. Such ministrations from spirits, whose souls are full of benevolence, love and charity, can not fail to have an elevating influence. Pale Lilly is a great favorite, and adds much to the interest of the seances. Her grandfather was an Onondaga Indian. Her father, Black Eagle, belonged to the Mohawk tribe. Her mother was a white woman. She passed to spirit life, she says, when Washington had occupied the Presidential chair-"twelve

Mrs. Blair has no practical knowledge of painting. The Italian artist controls her hand to execute the work, and so great is his skill in combining colors, that he requires only the him to have two different colors of family dye, carmine and purple; gum gambogue, common washing blueing and India ink. With that material and one or two brushes, through the medium he executes those beautiful wreathes of flowers, which are the admiration of all. These productions usually represent family groups. Yellow roses and buds represent the male, and another color the females in earthlife. White flowers represent members of the family in spirit-life. Although there are two distinct controls influencing her at the same time, yet they operate together in the most harmonious manner, and while Pale Lilly uses her brain to describe spirits and give tests, the Italian artist uses her hand for the execution of the paintings.

Mrs. Blair is an instrument in the hands of the Spirit World to promulgate the truths of the Harmonial Philosophy. There is eloquence in those paints; poetry in those flowers; angelic presence in the expression of each tinted leaf, and a song of joy in the freshness imparted! They do not stand on the Rostrum and in rapturous strains delight an audience, but pendant on the wall, they send forth the gushing melodies of true inspiration that in silent whispers touch the chords of the soul, and make it wiser and better. There is a language in flowers; a divine sentiment there, and in their beavenborn fragrance we live as if in the hallowed presence of angels.

The mission of Mrs. Blair is grand indeed. She is not only an interpreter of Nature, but she connects therewith the loved ones gone before; and what better association than flowers to represent an angel child, or relative in the Spirit World. Being clairvoyant and clairaudient, she converses with spirits the same as mortals converse with each other, and holds sweet communion with them daily.

Mrs. Blair is accompanied by her husband, whose genial presence and narration of incidents connected with her mediumship, renders the seances more interesting. They propose remaining in Illinois and Wisconsin for some time, and will visit towns and cities where a home may be offered them. Those who desire convincing tests, beautiful wreathes of flowers, and the presence of genial whole souled Spiritualists, should engage the services of Mr. and Mrs. Blair. They can be addressed in care of

HORACE GREELEY.

Funeral Ceremonies Over His Remains. Solemn and Interesting Services at the Church and the Grave-

[From the N. w York World, 5th inst] Among those who attended the funeral in Compliance with invitations from the New York Common Council were the following: Governor Hoffman, Governor Jewell, of Con necticut; Governor Parker and staff, of New necticut; Governor Parker and staff, of New Jersey, and ex-Governor Ward; Mayor Hall, Mayor and Common Council of Jersey C.ty, the Mayor of Norwalk, Mayor and Aldermen of Orange, Mayor and Aldermen of Hoboken, Mayor of Poughkeepsie, Mayor and Aldermen of Newark, Mayor and Common Council of Brooklyn, Mayor and Common Council of Long Island City, Mayor of Patterson, and members of the Baltimore Common Council; commissioners of the various municipal decommissioners of the various municipal departments, judges from all the courts, besides a large number of Federal officers, including the Collector of the Port, the United States District Attorney, the United States Marshal, the Federal judges, and numerous generals, clergymen, members of Congress, and others. PRESIDENT GRANT AT THE BIER OF HORACE GREELEY.

President Grant, Vice President Colfax, and Vice President elect Wilson arrived in Jersey City shortly after 7 o'clock, and at once crossed to New York by the Courtland Street Ferry. The party then drove to the Fifth Avenue Hotel, where they breakfasted, and immediate ly afterward went to Mr. Samuel Sinclair's house, on West Forty-fifth street. But few persons had then collected outside the house, and none but the neighbors observed the Presidential party enter or leave. President Grant gazed on the lifeless form of his late political antagonist for a few minutes and then left the antagonist for a few minutes and then left the house and drove back to the Fifth Avenue Hotel. He passed the few succeeding hours in retirement, and at 10:20 o'clock again en-In retirement, and at 10:20 o'clock again entered his carriage, this time to be driven to Dr. Chapin's church; the party alighted, and were conducted up the steps to the northern entrance, which was locked and guarded by a policeman. The sexton was promptly requested to draw the bolts, and, after waiting some few seconds on the steps,

THE PRESIDENT PASSED INTO THE CHURCH. It was then a little before 11 o'clock. There was a stir in the church as President Grant, arm in arm with Governor Hoffman, entered and passed up the centre aisle to a seat at the right of the pulpit, the highest dignitaries of the Nation and of the State together mourn-ing the Nation's and State's great loss. At 11 o'clock Rev. Dis. Chapin, Scott and Pullman, Rev. Henry Ward Beecher and Rev. Edward Beecher entered and passed to their seats be-fore the flower-loaded desk. Other clergymen took seats within the altar-rail, and a solemn hush of expectation fell on the house.

THE HOUSE OF MOURNING.

At 11:10 the doors were thown open, and the coffin, covered with immortelles, was borne down the steps. Six pall-bearers with heads uncovered, performed the duty of bearing the coffin on their shoulders to the church at the corner of the street. Then followed the other pall-bearers and mourners-chief among them Mr. Greeley's daughters—veiled in the heavi-est crape. A corps of police headed the cortege, else the church would never have been reached. The surging sidewalk was cleared, the multitude being forced into the street or the areas of adjacent houses. Following the pallbearers came the gentlemen of the Tribune, who were in waiting outside the house ready to fall into line when the remains should be borne from the house. They all wore crape, and led the members of the Typographical Union, who attended in large numbers. As the procession neared the corner of the street the enormous crowd thronging the avenue caused a momentary stoppage, but a reinforcement of police cleared a passage, and it was allowed to continue its way. Crossing the street it moved to the principal church entrance, and

THE FUNERAL CORTEGE ENTERED THE SACRED

I DIFICE. All was then ready, and the funeral march ceasing, another silence then followed, but only for a moment, and the sad "De Profundis" filled the air. As the last strains ceased Dr. Chapin arose, and his voice broke the stillness with those words mournful and tender which has been read over so many coffins and brought comfort to so many hearts; the words of holy and wise men of old; the weakness and frailty of man, and his victory over death and the grave through the Lord Jesus Christ. The simple melody: "I know that my Redeemer liveth, most touching of itself, but double so in the association its words aroused at such a time, was sung by Miss Clara Louisa Kellog, beginning in a quiet tone of confidence and trust, and ending with a burst of rapturous assurance at the words, "In my flesh shall I see God." The stir, which in so great a throng necessarily followed each change in the exercises, fell again into a perfect quiet as the Rev. Henry Ward Beecher rose to deliver the open-

ing address.
When the prayer was ended a soprano solo,
"Angels ever bright and fair," was sung by Miss T. Wernecke, of St. Francis Xavier's choir, and Dr. Chapin pronounced the benedic-tion. Miss Sterling, of the Plymouth Church choir, then sang Zundel's beautiful piece, "Beyoud the smiling and the weeping." Her mellow and powerful voice was never more gratefully heard, and as its notes of tender trust and hope filled the room the aisles were cleared and the coffin was again lifted to enter but one house more. The pall-bearers and mourners, the President and Vice President, the Senators and Congressmen, the Tribune employes, and the various associations followed in order assigned them, an hour passing before the church was emptied and the doors for a moment shut. At their re-opening, hundreds who had been waiting hours for the opportunity passed in to see the beautiful decorations within. Filling up the north sisle, passing the pulpit, and turning out at the south door, a continued stream poured in and out till 4 o'clock when the doors were finally closed. At 7 o'clock in the evening they were opened again for two hours to a similar throng, who would gladly have lingered for hours longer.

THE PROCESSION.

Immediately in the rear of the hearse came the daughters of the deceased and other relatives. President Grant with Secretary Belknap, Vice President Colfax, and the Vice President elect, followed in an open carriage attended by a guard of police Governor Hoffman and other officials followed. The Tribune staff, Typographical Society, members of the Com-mon Council, delegates from the various political committees, and the clubs and societies to which the deceased belonged or was connected, followed, making a long line of vehicles, eighty-two in number. The avenue itself presented an uncommon appearance. The display of signs of mourning were frequent. In some cases only a flag at half-mast formed the tribute to the dead, but in others an elaborate

system of decoration was observable, and the street streamed with the somber black, alternated at times with white, which hung from portico and window. Conspicious among these last were those of the residence of P. T. Barnum, corner of Thirty-second street, which bore the motto, "It is done." The Blossom Club House was also conspicious for appropri ate decorations. The procession probably presented its most imposing appearance as it turned from Fifth avenue into Fourteenth

About every other building was decorated more or less with emblems of grief, the na-tional ensign trailed near the foot of every staff, and here and there mottoes were sus-pended. At the headquarters of the Liberal Republican General Committee were display ed the words, "We mourn his loss," while from various stores, "In memory of the just," "His honesty and charity still live," and other similar sentences testified to the general grief. Among the buildings decorated were the Astor House, (the pillars of which were entwined with white and black,) and that of the Pacific Fire Insurance Company.

THE GRAVE OF HORACE GREELEY.

At the gate of the cemetary great numbers of people were awaiting the procession, which at no time looked more imposing than when the long line of carriages trailed up the ascent leading to the entance. The chapel clock of the cemetery pointed to 4:30 as the head of the procession passed the gate. The sun had gone down, but had left the western sky glowing with brilliant hues, and the air was still but with the day as the cortage wound bright with the day as the cortege wound through the many circling avenues to Laurel Hill, where the tamily vault of the deceased is Every projection on the way was covered with people, and even at the grave room could hardly be made for the mourners. The carriages stopped at the foot of the hill. when the body was taken from the hearse and, followed by the pall-bearers and immediate relatives, was borne up to the vault. Here while the night was coming on apace and the white flowers on the coffin contrasted strange ly with the increasing darkness, the beautiful words of the Episcopal burial service arose up-on the air: "Dust to dust, ashes to ashes, earth to earth," and by 5 o'clock the body of Horace Greeley was returned to the carth From the above it will be seen that distin-

guished honors and respect were paid to the memory of one of America's most illustrious sons. Commencing life in the lap of poverty, deprived of those advantages in school which discipline the mind for usefulness in the various departments of life, he was compelled to struggle against adverse circumstances that seemed to confront him on all sides. Still it may be well said in his case, "There is a Divinity that shapes our end rough hew them as we will," for he rose forth grandly from the numerous obstacles that surrounded him, and become the leading Journalist in the United States. Being a self-made man, it is quite natural that, under such circumstances, he should become intensely individualized, and on all subjects pertaining to government or religion, from an opinion peculiarly his own. Selfmade men are generally liberal in thought, kind and affectionate to the poor, and devoted to those principles that they conceive to be true. This was particularly the case with Horace Greeley. Long before Modern Spiritualism was ushered into the world, and the gates left ajar through which our loved ones in spirit-life could manifest themselves, Mr. Greeley was a Universalist; his broad philanthropic spirit would not allow him to entertain for a single moment the pernicious doctrine of endless misery so pertinaciously advocated by the various Orthodox churches. When, however, Spiritualism dawned upon the world, he made another step forward on progression's ladder, and then fully believed and indorsed the leading truths connected with the Harmonial Philosophy. In the early days of Spiritualism he attended several seances of the Fox girls, and became deeply interested in the manifestations given through them. Although he did not come forth boldly in the Tribune and indorse Spiritualism, in consequence of the intense opposition of the other stockholders thereto, yet he was enabled to treat its friends and claims in a calm dispassionate manner.

During the early life and development of Andrew Jackson Davis, the Tribune contained many articles in reference to him under the head of "Poughkeepsie Seer," and it was a notice of him and his remarkable book, "Nature's Divine Revelations," that first called the attention of the Editor and Proprietor of the RE-LIGIO-PHILOSOPHICAL JOURNAL to Spiritualism. He immediately sent for the book, carefully considered its contents, became devoted to Spiritualism, and finally, several years later, established the Journal to send forth its heaven-born truths to illuminate the minds of the people.

Horace Greeley was pre-eminently a great man in the broadest significance of the term. Possessing a keen mind, rare analytical powers, strengthened and sustained by a noble, philanthropic spirit, he established the New York Tribune, and made it a success.

Oh! how beautiful his nature shone forth as he stood over his beloved wife, and in sweet tones of sympathy and love cheered her in her last moments. The grandeur of the soul exhibits itself in manifestations of endearing affection. Constantly by the side of his wife in her last moments, his presence sending sunshine into her soul, breathing nothing but benedictions of love and sympathy, he presented himself to the world in a light equally as grand and noble as when at the head of the editorial corps of the Tribune, when he gave expression to those brilliant thoughts that electrifled the nation, and placed him among the front rank of journalists. By the side of his dying wife the fountains of his soul overflowed with emotion, and the angel of his manhood whispered those endearing terms that render life between husband and wife so sweet, and cement so closely the family circle together. In his death, the asperities of political strife are forgotten, and nothing but his noble manhood, broad philanthropic spirit, and generous nature stands out before the American people!

Seemingly the great mistake of his life consisted in his accepting the nomination for President by the Cincinnati Convention.

However, his ambition was laudable, his motives pure, and though actuated by generous impulses he was drawn into a political maelstrom which finally overwhelmed him. While, some may regard his last political move as a serious mistake, yet the result to him has been transcendentally grand, for he was thereby transferred to a broader field of usefulness where his vast intellectual powers can act more freely and his generous impulses find a more hearty recognition. We must admit, then, that really no mistake was made by him, and that his defeat and death, will ultimate in grand realizations to the nation.

ROBERTSON.

Formal Statement of the Presbytery in the Case of the Rev. Gilbert H. Robert-

The Presbytery in the case of the Rev. Gilbert II. Robertson, having heard the testimony and the parties at full length, and regularly followed the course of procedure prescribed in the form of government, find as their judg-

ment in the case that—
In reference to charge first, viz., violation of the Sixth Commandment; in this, he is guilty of drunkenness; specification one, six and seven were found true, and the charge itself sus-

In reference to charge second, viz., frequent violation of the Seventh Commandment; in this, he is guilty of lascivious conduct; the specification was unanimously sustained, as was also the charge itself.

In reference to charge third, to-wit: repeated violations of the Ninth Commandment: in this, he is guilty of falsehood; specifications one and two were maintained, as was also the charge itself.

And upon full and prayerful conference, the censure necessary for the vindication of the honor of religion, and the best interests of the offender himself, were, on motion, determined to be: first, deposition from the ministry, and second, suspension from the privileges of the Accordingly, it is ordered that the said Gilbert H. Robertson be and hereby is declared by this Presbytery, under the authority of the Lord Jesus Christ and our form of government, to be deposed from the office of the Gospel ministry, and to be suspended from the privileges of the Church, and this suspension to be continued until he shall give satisfactory

evidence of repentance.

While pronouncing this sentence, the Presbytery have expressed the convictions of their judgments, they wish at the same time to put on record the expression of their deep com-passion with Mr. Robertson, and their fervent, prayerful wishes for his speedy recovery and his eternal welfare.

The congregation of the Chestnut Street Presbyterian Church in the City of Louisville, and the Stated Clerk is directed to furnish the Session of that church and Mr. Robertson each a copy of this entire.

The fact that the Rev. Robertson plead "not guilty," shows that he is not as yet inclined to repent. Like other men, he is human, and in an unguarded moment he fell, the telegraphic wires flashing the news all over the country! In a brief period of time he found himself one of the most conspicuous of men-the topic of conversation in every household! To-day the Church has degraded him-banished him from its fostering care and protection out into the cold world-there to repent! Curious chastisement! Throw over him the veil of charity! Remember that to err is human, to forgive divine.

Materialism.

Dr. Buchner, the celebrated German philosopher and metaphysician, now lecturing in this country, is creating a more profound sensation than either Yates, Froude or Tyndall. His doctrine of Materialism is put in an altogether new light, and supported by such arguments as to cause a new consideration of the subject by the Christian divines, who will probably go after the bold Professor with a broadside, as soon as they get their defense fully prepared.

His doctrines are not such as can be accepted by the Christian world, nor can the teachers of the Christian religion afford to pass them by in silence. Dr. Buchner claims that there is no more truth in the doctrine of immortality, as commonly understood, than there is in the legal fiction that corporations can not die. He holds that as corportions live in the succession of its members, so can the individuals of the human race achieve immortality,

but in no other way.

Morality or psychology does not enter into the Professor's consideration of his subject. It is treated according to laws of cause and effect, and by the application of the coldest kind of scientific rules. This doctrine of Materialism is a favorite one with the Germans, and Dr. Buchner will find his arguments more carefully sifted here than in the old country. Materialism and Christianity are so antagonistic that they can not by any possibility exist together, and it will be a lively fight between Dr. Buchner and the preachers. The one party has the work of a lifetime at stake, the other their hopes of future life, and the plan of salvation on which their hopes are based,

The advent of the Doctor, will put an end to sectarian bickering, and unite the whole Christian force against the common enemy. It will be an interesting contest for outsiders to witness.—Ex.

If Dr. Buchner will direct his attention to Modern Spiritualism, and investigate the various phases thereof, he will turn from the errors of his way, and become a devoted and consistent Spiritualist. Materialism is one step in advance of hell-fire, and consequently is doing more good than Orthodoxy; but it is too far behind the progressive ideas of Spiritualism for ordinary computation. The learned Doctor had better drop his Materialistic notions for awhile and devote his attention to tabletipping, physical manifestations, etc.

Letters of Fellowship.

The Religio Philosophical Society granted letters of Fellowship to Miss R. Augusta Whiting, of Albion, Michigan, and Wm. C. Thomas, of Darlington, Ind., on the 3d day of December, 1872; and on the 5th of the same month to L. F. Cummings, of Dubuque, Iowa, thereby constituting them ministers of the Gospel, which authorizes them to solemnize marriages anywhere in the United States or Territories, in due form of law.

Spiritualists will do well to see that the honor and perquisites attendant upon such services go to our lecturers rather than to those who oppose and ridicule our faith.

(Continued from First Page.)

him what to do, and how to prepare; that is, when Agnes asked him. He told him to go three times every Saturday, for three Saturdays, and, if necessary, a fourth, to prepare for his Holy Communion; after that, to go to his duty every third week for six months, and then never to omit his religious duties afterward. I suppose you are already tired out with this narration.

The Virginia papers give a great deal of space to rumors regarding the operation; but the above account contains about all the essential facts in the case. In the accounts published in the daily papers many questions were asked, quite frivolous in themselves, and the answers to them were simply on a par with the answers received by the ordinary spirit medium. Father Clark published a card, in which he intimated that there might have been jugglery; but we are fully satisfied with the Vicar-general, Father Manogue, that the girl thought she saw, and was conversing with her father; that she tried to practice no decep-Had the spirit made some very simple and inconsistent answers, we should have been prepared to believe that its appearance permitted to confound the doctrines taught by the half-crazy congregation of modern spirtists. The matters communicated to Miss McDonough were, so far as they related to the other world, entirely at variance with all the teachings of the spiritists. By this communication the doctrines of the Catholic Church were indorsed throughout. We don't know how the spiritists are going to receive these "manifestations." It is said they regard it as the most str king manifestation they have had for years; but how will they get around masses for the dead, purgatory, the judgment, and all those things so emphati-cally indorsed by McDonough's spirit, and equally as emphatically repudiated by all In this age, miracles and strange things ap-

pear to be accumulating on all sides. It was, perhaps, necessary to combat the materialistic tendency of so-called scientific men, and, for that matter, of most of the Protestant churches. And in this, as in all things else, all we, as Catholics, have to do, is, "put on the brakes"—go slowly, and listen to the never-erring voice of the Church.

CARD AND AFFIDAVIT FROM AGNES MCDON-OUGH.

TO THE EDITOR OF THE Enterprise:- Having published what appeared in Wednesday's pa per without any request or desire on our part, you will oblige by further stating that no member of the family is, ever was, and I trust, nev-er will be, a believer in Spiritualism. We have as great an abhorence of it as any one else-not excepting Rev. Wm. Clarke. From the commencement we placed ourselves prudently on our guard; but as that gentleman undertakes "to set the public mind right upon the matter," he must do so without stamping me with the brand of falsehood, and the rest of the family with wicked complicity in the same. Timorous about what the public might think of him, it seemed a matter of no concern to insinuate, in turn, what the public should think of me and the other members of the family. My intention is not "to set the public mind right upon the matter," but set my own reputation right before the public. There is no consideration on earth weighty enough to induce me to barter away my soul for a lie, especially the one imputed. It is a very stange way to instifu ourself before the public by way to justify ourself before the public by casting a slur upon another. Whatever the motive may be, the charity, certainly, is more than doubtful.

AGNES McDonough.

STATE OF NEVADA, County of Storey, ss.

I hereby swear before Almighty God that no "Yes" or whisper, mentioned in yesterday's card, ever passed through my lips or teeth; and I further swear that I never knocked upon the wall, or any other object, to deceive, during the week I was speaking to my father.
AGNES McDonough.

Suscribed and sworn to before me, this 14th, day of November, A. D. 1872. George H. Dana,

County Clerk, Storey County.

In our local columns will be seen a card and affidavit from Agnes McDonough, the child who was the principal figure in the recent marvelous occurrence in this city, an account of which appeared in the Enterprise of Wednesday. We are informed that a friend wrote nesday. We are informed that a friend wrote the communication at the anxious request of the child, embodying her sentiments as nearly as possible. The card repels indignantly the supposed insinuation of Father Clarke that she was in some way consciously instrumental in producing the knockings and utterances heard at the house of Mr. Masel; and the affidavit solemnly denies all purpose at deception, and all voluntary agency in producing the strange manifestations. We believe the child's oath will be accepted as conclusive. At least, until there is a preponderating weight of as solemn testimony brought against it, her affirmation will remain unshaken. But we think she has shared the general misapprehension as to the views of Father Clarke. The reverend gentleman has evidently been misunderstood, not through intentional disingenu-ousness, perhaps, but through failure to express himself explicitly. We are not authorized to speak for Father Clarke, but we consider that under the circumstauces it will be no violation of courtesy to state that we have conversed with him upon the subject, and understand his position to be substantially as follows: that he believes Agnes McDonough to have been sincere; that he has no suspicion of deception on her part; that he is satisfied the rappings were produced without her agency; that he is convinced there was a supernatural presence in the house; but that it appeared to him that the mysterious utterances were articulated through her mouth. If we compre-hend Father Clarke correctly, he does not dispute the marvelousness of the occurrences, but considers that very marvelousness a just reason why any conclusion should be slowly and cautiously approached. It is obvious that Father Clarke has been popularly misapprehended, if we understand rightly, if not, we shall be pleased to have him correct us. We regret that the affair should have taken the turn it has, as additional injury only more thoroughly convinces us that the occurrences were of a character worthy the most earnest and intelligent investigation; and we hope that the irrelevant war of cards will be suspended; and that those who witnessed the strange manifestations will favor the public with an ample account of them, together with such conclusions as they may have arrived at. We still place implicit credence in all the circumstances, as we originally narrated them. Further than that, we have no opinions to express. But, we do not believe that all is known which mankind will yet ascertain of the mysteries of the here and the hereafter; and we hold him recreant to the interests of progress and knowledge who receives a challenge to the investigation and does not pursue it to whatever conclusion it may lead. There was one notable peculiarity about the visitation in question. It was the first orthodox spirit, so far as we are aware, that has made

itself manifest in these latter days. In all essential points it confirmed the doctrines of the That church should come out boldly and patronize it, without regard to scruples about directly or indirectly indorsing Spiritualism. In this skeptical age, one acknowledged visitant from the other world is worth the entire collection of obsolete revelations. Creeds are immaterial considerations. The indubitable evidence of a hereafter of any kind is what the masses of mankind wart to day. Whether the weight of testimony establishes the truth of Christianity, Buddhism, Free Love or nothingness, as vindicated by the hereafter, let result be accepted as the lo gical conclusion of creation and existence.

W. M. MACEY, yours with \$5 received. What is your Post-office address?

ORDER your holiday books early, as we are running low on several kinds which can not be replaced for some time.

R. E. Woods writes in reference to his paper, but gives no post-office address.

LESSONS for Children, by A. E. Newton, is a desirable holiday gift to make to your child or young friend. HON. ROBERT DALE OWEN is to furnish

chapters of autobiography for the Atlantic Monthly the coming year.

D. W. HULL speaks at the quarterly meeting at Camden, Henry Co., Ill., on the 14th and 15th of December.

JONATHAN RUSSELL, who met E. V. Wilson at Saint Paul, Minn, will please give us his SEE Advertisement headed, "A Rare offer."

It is a rare offer. The Ladies Own is a superb magazine, and its premium pictures, gems of LYMAN C. Howe, Trance Speaker, lectures

at the Hall corner of Jefferson and Randolph streets, each Sabbath at 104 A. M., and 74 P. M. Progressive Lyceum meets at 12 M. If you ever have occasion to use a paint

brush or mix paints no matter how seldom, you should have Mr. Gardner's instructive treatise, entitled How to Paint. For sale at this office. Price postage paid \$1.08.

JASON STEELE has associated himself with Frank Thayer, and will lecture in connection with the Seances for physical manifestations. They have engagements at Davenport, Iowa, and Rock Island and Sterling, Ill.

A HOME FOR THE HOMELESS. - We are happy to state to those interested, that we have now on hand a full supply of "Incidents in my Life" by D. D. Home, both of the first and second series, each complete in itself,

MRS. BELLE A. CHAMBERLAIN is ready to answer calls to lecture anywhere on the Pacific Coast. She is an excellent trance speaker. Address her in care of J. H. Lewis, Sacramento, Cal.

DRS. BROWN AND CARROWAY, whose advertisement appears in our columns this week, are having a fine run of practice, and doing great

THE Physiological Position of Tobacco as detailed in our Scientific Department this week and last is calculated to arouse thousands to a realizing sense of their deplorable and dangerous condition.

BISHOP A. BEALES is speaking at Le Roy, N. Y. Will lecture at Hamburg the last Sunday of this month, and at Friendship, N. Y., during January and February.

N. FRANK WHITE lectures at Port Huron, Mich., during December; and East Saganaw, Mich., during January. Those who desire the services of this able lecturer, can address him at those places.

CHRISTMAS CHIMES and ROBINS RHYMES-ILLUSTRATED. See advertisement. A nice little illustrated book for the nursery and little ones generally. Send for them for your children. The author is a worthy woman and needs your

LYMAN C. Howe, one of the most eloquent trance speakers of the age, will answer calls to lecture evenings within one or two hundred miles of Chicago. Address him at 913 West Lake street, Chicago.

THE CONCERT AND EXHIBITION given by the Progressive Lyceum, at the corner of Randolph and Jefferson streets, on last Sunday evening, was a grand success. The Hall was crowded, and the exercises attracted the attention and admiration of all.

MRS. ADDIE L. BALLOU is lecturing in New Orleans. Those who wish to secure the services of this able advocate of the Harmonial Philosophy should address her at once in care of Spencer Field, 332 Carondelet street, New

MRS. MORRELL AS A TRANCE MEDIUM. On another page will be found the advertisement of Mrs. Morrell of New York city, to which we invite the especial attention of our

We know Mrs. Morrell to be an excellent medium. She is an honest, upright lady, and no one need fear being imposed upon by giving her patronage.

J. E. Briggs, M. D., writes as follows:-"For the benefit of the Banner of Light, I will heal the sick at my rooms, No. 1149 Broadway, New York City, (near 26th street), the 7th, 14th, and 21st of December, from 9 A. M. till 4 P. M. The receipts for the days above mentioned will be sent to Brothers William White & Co., Boston, Mass."

Our dear sister, Miss Maggie Morgan, a most excellent test medium of Indianapolis, Ind., gave us a fraternal call while on her recent visit to Chicago.

Prof. Worthen, State Geologist, also gave us a fraternal call while in this city last week. The Professor is a great admirer of fine oil paintings. He purchased one of Bro. Streight's exquisitly beautiful Rocky mountain scenes.

John Smith. Don't send any more. P. M.

A copy of the Jour AL comes back to us with the above endorsement, but with no postoffice given. As "John Smith" is on our list about one hundred times, we are at a loss to know which one of that rare name desires to stop his paper, and has such a brilliant Postmaster.

Thanks, Thanks.

Our thanks are cheerfully tendered to those who have so promptly responded to our urgent call for payments of arrearages, and advance renewals. It has cheered us so much. Those who have not yet responded, are expected to respond promptly. Do not think for a moment friend, that we have forgotten you because it has been so long since we have heard

Another Victim of the Boston Fire.

Hudson Tuttle lost by the Boston are, the stereotype plates of several of his works, and the beautiful painting, "Scenes in the Summer Land," which was on exhibition in the "Free Circle Room" of the Bunner of Light. Our friends should not overlook Bro. Tuttle in this his hour of adversity. He is a man of limited means. His books have been already of immense value to mankind in opening the eyes and awakening new thought in the minds of thinkers, throughout the world. Those who have means that they can spare, should come to the rescue by loaning Bro. Tuttle means to republish his valuable books. He will in due time pay every dollar, thus kindly supplied for that purpose. Address him at Berlin Heights, Ohio.

Donations to Wm. White & Co.

The following named persons have placed in our hands the sums set opposite to their names, to be transmitted to our Brethren of the Banner of Light.

James Ellis, Chicago\$5.0	0
Thomas Hilton, "8.0	
J. A. Wilson "	
David Hoyle " 868 State St 3.0	Ю
Mrs. C. A. Butterfield, Marsailles, Ill 3.0	0
Wm. A. Fox, Sioux City, Iowa1.0	

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

That Remarkable Visitation.

We publish on the first page of the Journal an account of a remarkable visitation of a spirit to his daughter. The account seems to be well sustained, and we have no doubt all the statements made in reference to it, are true. The spirit is undoubtedly laboring under an hallucination in regard to purgatory and various other conditions in spirit life resulting from his belief formed on earth. It takes many years for some in spirit life to outgrow the pernicious doctrine of Catholicism. Although the spirit asserts his belief in the tenets of the Catholic church, the circumstances attending his coming show conclusively that spirits can and do return to earth and greet their loved ones, and it is not strange, if certain ones, bigoted and superstitious by nature when they died, do not readily outgrow the errors of earth life.

New Lublications.

The Land Owner, Published by J. M. Wing & Co., Chicago, monthly at one dollar per year. The December number contains some fine cuts showing the progress made in rebuilding Chicago, also others of different buildings of interest throughout the country. If you want to keep posted on the growth of Chicago and the West subscribe for The Land

How To Paint. Published by S. R. Wells, 389 Broadway, New York, and for sale by Western News Company, Chicago, is a com-plete compendium of the Art of Painting and designed for the use of the tradesman, mechanic or farmer, and a guide to the professional painter; this little work of 120 pages deserves an extended sale, while it does not claim that a knowledge of its contents will make practical painters of all its readers, it gives in a plain practical way much information that a large number of our readers have many times sadly felt the need of and could not obtain except by costly experiments and not even then in many cases.

The Atlantic Monthly, Boston, James R. Osgood & Co., Publishers, price \$4,00 per

This Magazine for December contains much choice reading. The Fight with a Railroad, by John A Coleman has been widely noticed and copied by the press. Dr. Holmes gives us another installment of The Poet at the Breakfast Table. The publishers announce a fact which will be of especial interest to our readers, viz: They will, during the coming year, publish in addition to its usual features Chapters of Autobiography, by Robert Dale Owen, whose varied life in connection with the rise of the Manufacturing Interest in England, the Socialistic Movement in this country, the Political Affairs of thirty years ago, the carreer of a diplomatist at the Neapolitan Court, and the growth of Modern Spiritualism, affords abundant material for an instructive and delight-

ful narrative. The December number of Old and New which has been delayed by the destruction of Messrs. Rand, Avery & Co.'s establishment by fire, just as the number was about to appear, ends the Sixth Volume, but does not end the two serials now running in it. These are Mr. Hale's story of Ups and Downs; and Mrs. Greenough's romance of Pythonia. Both of them are fully maintaining the interest of their singularly different narratives. A curious paper recommending the taxation of church real estate, which we fancy, will be rather unpopular with Church and Priest, but every fair-minded person will indorse the correctness of the writers arguments, and another curious paper with a Swedenborgian version of the beginning of Genesis, showing what Mr. Swedenborg supposed the internal meaning of the Bible to be.

Philadelphia Pepartment

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 Banner of Light.

It is an old saying that "one disaster always follows another," and human experience often confirms the truth of this.

We are in the receipt of a letter from Brother Colby of the Banner of Light, thanking us for our labors in their behalf. He continues, "But another disaster has happened to us to-night, (Nov. 20th,) worse than all else! Rand & Avery's extensive printing and book binding establish-ment took fire, and for a time an extensive conflagration was imminent, but the firemen worked like heroes, and confined the flames to the building. Mrs Conant's Biography was on their press, and we hoped to realize from that a handsome sum. I expect all is gone—plates, paper, etc. We had fifty reams in the

building.

I am just from the fire. We shall not know positively until to-morrow whether the plates are consumed or not. Our hope is gone. What shall we do now that this double disaster is upon ns ? Oh, God it is too much!"

Priends, let us place ourselves in the position of the publishers of the Banner as nearly as we can in mind. I hope this may be all we shall have to endure, and then do what we can be all the publishers. what we can to relieve them immediately, Thousands to-day are mourning over the loss of the Banner. It is necessary that we do something more than express our regrets. Let the Spiritualists of the world, for we are all one brotherhood, and are bound together

by the holy ties of Spiritualism which have been so much extended and strengthened by our papers, meet together in all their different localities and see what can be done by the way of donation and subscription for both of our papers, the Banner in its fearful emergency and the JOURNAL in its glorious onward career. Friends, if you do the best you can, each of these papers could have one hundred thousand subscribers before the first of January, 1873.

The millions of Spiritualists in this and other lands should be aroused. The burning of Chicago thirteen months ago, and Boston to-day, ought to awaken you.

We are working not alone for ourselves, nor for the papers that need our aid, but for the angel world that comes with ten thousand benedictions to us for the efforts we make to spread this glerious gospel to all mankind, and there is no other channel in which so much can be accomplished with so little exertion as in sustaining our papers and extending their circulation.

Those who have abundant means, should remember those who are not so blessed with this world's goods,—send them the paper. How many a lone widow, struggling with adversity, has been cheered in this way, and how many more might be. The silent work of our papers among all classes in the church and out of it, is only known to the spirits, who see from their bright home in the angel world, the seeds that are sown over all the land, and among all pe ple, and that are bringing forth their rich fruits and blessing the world of humanity and the angel world.

Friends, let us be up and doing. Strike while the iron is hot, and in after times we shall all rejoice when the seed that we have sown to day is casting its fruit over the world in blessings.

We have been requested to act as agent for the reception of subscriptions and donations for the Banner, and shall be glad to do all we can in this way.

Banner of Light Appeal.

To the Friends of Liberal Thought, Everywhere:

While the smoke yet rises from the smouldering ruins of our unfortunate city-the dire result of the extensive conflagration that oc-curred on the 9th and 10th insts., in which we suffered so terribly—we are under the disa-greeable necessity of informing you of a still further loss by us of a portion of our stereo-type plates, the cover-plates of all our pam-phlets, and a large quantity of book paper, storedin the building occupied by Rand, Avery & Co., extensive book and job printers, on Cornhill, near Washington street, which was

consumed on the evening of Nov. 20th. Our establishment was insured in four Boston offices for \$20,000; but each office went under, and will pay, some time within one year, probably, in the aggregate, twenty five or thirty per cent. of the insurance.

We hope to be able to state, when the Banner of Light is again issued, that all the plates of our works in the vault of Messrs. Rand, Avery & Co. are safe. If they are, we shall endeavor to publish small editions of each book to fill orders.

Before the great fire, the Banner of Light stood upon a firm foundation; was circulated in every quarter of the civilized globe; was perused with interest by thousands of people; and we have faith to believe that the world of mind still desires its weakly visits. Engagetic mind still desires its weekly visits. Energetic efforts on our part shall be made to supply this want. But we must also have aid from abroad, in order to be again placed upon a firm basis. We have assurances from many quarters that such assistance will speedily come.

It is pleasant, amid one's sorrows, however poignant they may be, to know that one has sympathetic friends. In our case; it is more than pleasant (if that be possible), for it encourages us to persevere. We are persecuted but not forsaken; cast down, but not destroyed.

In conclusion, we may say with entire confidence, that the Bunner of Light will, Phoenixlike, rise from its ashes, and again bear tidings of great joy to many people. Fraternally,

WILLIAM A. WHITE & Co., Editors and Proprietors of) the Banner of Light. Boston, November 26, 1872.

Banner Committee Report.

The Banner Committee report the following:-

Consulting with the proprietors of the Banner, we learn that their loss has been as fol-Value of Books burned, lowest whole-

sale price, \$27,000 Loss of Composing Room, \$,500 1,100 " Mailing Machine, etc., ... " Circle Room pictures, furniture, etc.,... Loss of office furniture, safe, etc.,.. 1,000 1,500 Subsequent loss by fire at Messrs. Rand, Avery & Co.'s establish-2.000 ment,

Total..... \$35,000

Amount of insurance, \$20,000, of which, probably, thirty per cent., or \$6,000 will eventually be obtained; leaving a net total loss of about \$30,000.—Banner of Light.

City Entertainments.

[For the week ending Dec. 14, 1872]

McVicker's Theatre. - Madison street, between State and Dearborn streets. Miss Jane Coombs as "Lady Gay Spanker," in Boucicaults fashionable Comedy of London Assurance, magnificently produced, every evening, and Saturday matinee. Secure your seats. Next week Lady of Lyons.

AIKEN'S THEATRE. - Corner Wabash Avenue and Congress street, Aiken & Lawler, Managers; W. H. Harrison, Business Manager. Enthusiastic reception of the scholarly artist, Lawrence Barrett! commencing Monday evening, December 9th. Production of Shakspeare's tragedy of Hamlet, with new scenery, costumes, decorations, and an unexampled cast. Friday -Benefit of Lawrence Barrett. Saturday afternoon-Grand Barrett Matinee.

HOOLEY'S OPERA HOUSE.—Randolph street, opposite the Court House, R. M. Hooley, sole proprietor and manager. Commencing Monday, December 9th, and every evening, and Wednesday and Saturday matinees. First appearance of Hooley's new comedy company in Henry J. Byron's latest society comedy, entitled Partners for Life, and an appropos Operatic Bagatelle.

ACADEMY OF MUSIC.-No. 159 and 161 South Halsted street, near Madison, C. R. Gardner, sole Manager. Engagement of the famous Lydia Thompson, and her entire Burlesque Troupe! Monday evening 9th, Blue Beard, introducing the entire company, with all their wonderful specialities.

Myer's Opera House.-Monroe street, between State and Dearborn streets. Arlington Cotton & Kemble's Minstrels. Look at the great combination. First week of the popular comedian, Billy Rice. The truly wonderful song and dance artists, Mackin and Wilson. The great characterizer, J. H. Milburn. A new and varied programme.

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 spirit-life at the residence of his Grandparents, Paris, Ill , Oct. 5th, 1872, of inflamation of the lungs, FREDRICK R. KELSEY, son of Raymond and Mary C. Kelsey, age I six months.

Passed to spirit-life, at Omaha, Neb , our friend and Brother Wilhelm Turner, aged 53 years, formerly a resident of Big Grove, Iowa. He left us rejoicing in the truth of Spiritualism .

ALLEN F. THROOF passed to spirit-life, Feb. 19th, 1872,

aged 39 years and eight months. He was a Spiritualist in every sense and he wished the octrine taught to all nations, and his departure only consisted in going away from his earthly to a higher and better work.

Passed to spirit-life, Nov. 21st, HELEN, wife of James

Living in the distant west, the remains were brought to Gohram, her former residence for interment. Heredacation had be a such that she met the archangel with-

peaceful and happy. Funeral services were held at the residence of James McCrillus, and conducted by the writer

out fear or trembling, and went from earth to spirit life,

Passed to the Spirit life, from Prophetstown, Sept. 4th, 1872, MRS. MARY FOY BOOTH, wife of Ashly Booth. SISTER BOOTH, for the last fifteen years has exemplified her faith in Spiritualism by advocating its principles, living its precepts and benefiting mankind by acts of kindness. She was for many years a great sufferer and bore it with untiring patience. Your Journal for years has occupied a place in her dwelling for friends and strangers. Comistent in her life she was happy at its close, and wished it said at her funeral that the Knowledge

Н. И.

Died, in Potsdam, Nov. 4th 1872 o' Membranous Croup, HATTIE S. only child of Mr. and Mrs. A. N. Tupper, in the tenth year of her age.

of Immortality, obtained through spirit interconcse, sus-

tained her in her as, moments.

HATTIB was always happy and cheerful. She manifested no fear when she learned that she could not live. She had been taught that death is a kind angel, who comes and carries his subjects to a home in the Summer-land, and during her short illness she listened with joy when her mother talked with her about her home among the dear ones gone before, where she would soon enjoy with them the beautiful surroundings in the home of the angels. It was consoling to her parents and friends to see her countenance beam with smiles and her eyes sparkle with joy, as they spoke to her of the beauties of the home to which she was fast hastening, in the land of

S. C. C.

A Rare Offer.

\$4.50 for 50c. WE OFFER THE Magazine three months on trial and its pair of premium pictures (a chromo by Mendel, price \$3, and a steel engraving, price \$1) ALL FOR 50 CENTS! Agents get 50 cents in cash, or \$1 in gold, watches, parlor organs, valuable books, etc., for each subscriber. It is so fine and cheap, and its premium pictures so beautiful, everybody takes it. M. C. BLAND & Co., 235 West Madisonst., Coicago.

"It is the best Ladies' Magazine in America."-Commoner, Cincinnati. "It is beautiful, se ssible, and realable."-Tribune,

"Your Magazine is the best I ever read, and your premium pictures are perfect beauties."-T. J. Cozine,

"Its fashions are beautiful and sensible. Its stories, essays, and poems and hightoned, and its editorials, pro-

gressive and spicy."-Inter-Ocean, Chicago. J. W. VAN NAMEE, M. D.

Eclectric Magnetic and Clairvoyant Physician.

1012 Cherry st., Philadelphia, Pa.-Mondays, Tuesdays and Wednesdays, 404 Dean st., Brooklyn, N.IY.-Thursdays, Fridays and Saturdays.

Examinations made by lock of hair. Send for circular containing testimonials. v13u13tf CIRCLE OF LIGHT.

W. L. Jack, M. D., Medium;

JOHN BROWN SMITH Reporter and Correspondent. Papers can be obtained and subscriptions received by him at 812 North Tenth Street, Philadelphia, Pennsylvania.

Philadelphia Circle of Light.

Oh, thou sweet and genial Ray of Sunshine, that dost brighten our every day life, but who dost hide thy face under the clouds that pass dost hide thy face under the clouds that pass to and fro. For a time, these clouds may be dark and fierce, but the bright and effulgent rays of the sun will penetrate through them, and may they ever be permitted to penetrate through us. Thou dost speak to us in more than one way, and the manner of speaking goes to make up a beautiful thought. Oh, bright Ray of Light, forever shine on each one, and let truth, mercy and charity, the pillars of the Temple of Light, support each one. We journey onward to the land that knows no setting sun, and may blessings be showered down on each member of this circle. Oh, how sweet it is to know that there are those on sweet it is to know that there are those on earth who would not have the beautiful violet of affection wither. Oh, how much like mortals are those violets; they are raised within glass-houses, and how delicate they are! Where is there language so sweet as these little violets

General Meade.

There is a picture [pointing to a picture on the wall of the room] which, dear friends, contains the crowning feature of the young man's life, between the back board and the back of the card. [Referring to some of the medium's army documents which are placed there for safe keepdocuments which are placed there for safe keeping.] I can see through pictures without the necessity of going behind them. I am glad that I can see not only through paintings, but through mortals. Short, indeed, has been my time in the Spirit World. I am glad to see the starspengled banner here in the vase of truth. [Two small United States' days were a property to the color. small United States' flags were upon the table in a vase of evergreen, and autumn leaves. One of these flags has been placed here for my friend Seward, who has gone before, and the other for myself. I am thankful to be enabled to come back through one who served his country in the hour of peril. If the family leave the house, they do it for the better, and so it is with us, and I come back to inform you of my removal. Those who have passed on but a few weeks before, have prepared the way for me to come; one of these is Seward. I am happy to tell you that I have met my noble friend who went only a few weeks be-fore me. I am to be with those who fought in the opposite cause. We are all now fighting in the same cause, and the red and white stripes shall no longer be surrounded with blood and darkness, but truth will encircle them.

I have come back to give truth, as well as to command, and what I give I give as truth. I still watch and guard over my country. I am with the noble Lee, the generous Seward, the kind hearted Lincoln, and not forgetting James Buchanan who still watches over his country.

I want to work and do with all my might,

to enable such as you to walk in the paths of light. I have done, fellow-countrymen, all I could for you here, and I will do all I can for you where I am now. I now exist—this is life!

Thomas Sully. I am an old man, but still I'd like to come here. I used to paint, and my name is Thomas Sully. I was unfortunate on earth, but I am fortunate in this life. I come in the steps of the gallant General Meade. I come here to paint in colors which will not fade, the picture of truth, and will frame it in light, suspended with chords of love, framed in the walls of truth. How magnificent to behold the great artist produce a soul here. I would like to say more, but must go now.

Stephen A. Douglas.

I am with all the noble heroes and true souls who have come here to seek communications with this little circle-so mighty in truth, but so intimately connected with that circle above come not to give multiplicity of words. but to take an interest in this circle. Although silent to many mortals; I still live with those noble Senators, those hosts of beautiful and grand soldiers who have died for their country, but who now live for their country. I have met here soldiers from the states, both north and south. We have our little congress up here. I am glad to find that progress is more rapid now than ever before. My name is Stephen A. Douglas.

Senator McDougal.

I was a Senator from California, not far from Colorado. [To a gentleman from Col-orado, present.] A vein of California courses through Colorado. I am a man! I am that kind of a man who wishes to contribute to the world at large my portion of truth, in a temperate manner as I have never done before Good morning!

Jacob Tindle.

Thank God I did my duty, and it was not my fault. I passed away with a good conscience. I am sorry that even censure should be attached to that poor operator. I passed away quickly; I love to go quickly when I go. Oh, my poor wife! I am happy and content and want her to mourn no more for me. My name is Jacob Tindle. I was killed by a Railroad accident in New Jersey.

Thomas W. Barry. I lost my leg in the army, but I did not lose my tongue. It might have been better for me if I had lost it. What place is this? "It is my tongue. It might have been better for me if I had lost it. What place is this? "It is Philadelphia." Oh! it was good to the soldiers.

A bullet went through my leg, and they amputated it. I was in the South-west. I laid down in the tent one night to go to sleep and awoke up here. I come to let you know that soldiers can come back as well as Colonels and Generals. There is a Grand Army of the Republic up here. I was born in Alabama and served in the regular army. I am a regular

still. I must go now. Kitty Fitzgerald.

And who are you, indeed? I come here as Kitty Fitzgerald, but can't tell how I got here. There is a cross, but it is not a Catholic one [Referring to a cross standing upon the table] was a Roman Catholic but am not one any more, truth. The best of all is the fact that I do not have to go to market, and then have the "Misses" ask "what is the price of this bit of pork," and "this bit of something else." I lived in New York. I lived in a big building, ever so many stories high where I had to carry up the water, truth.

Violet C. Gray. I guess if that little baby which is crying was with us, it would not cry in that way. [A child in a neighboring house was crying aloud.] My name is Violet C. Gray. God does not whip little children like some mammas. God likes me to love and glorify him forever. That is what I was taught. My mamma tried to make me good, and she has gone over the big water. Here comes my nurse, old Mary. It run all

over me and burned me so badly. Don't say good-by-there is no good-by here.

Itinerant Items. No. 7.

BY D. P. KAYNER, M. D.

On leaving New York I met with an incident worth mentioning. While on the way up the Mohawk river, a ministerial looking individual came on the cars at Amsterdam, and after sitting a few moments eyeing the box in which 1 carry the SPIRIT PAINTINGS made by Bro, Streight, he inquired "what do you carry in that box?" I answered, "they are Symbolic Ol Paintings I use to illustrate any lectures with." trate our lectures with."

What subject are you lecturing upon?"

"Spiritualism."
Immediately his face assumed an appearance akin to that which it would if he had been suddenly seized with the toothache or neuralgia accompanied with a shrug of the

shoulders and an audible Oh! Finding him so suddenly attacked with the malady, I at once commenced my treatment of his case by inquiring, "if there were many Spiritualists in that section?" He answered, "No, I don't know of any

here now. There was some excitement here on this subject a few years ago, but it has all died out—it's dead—entirely dead now."

"Well," said I, "it is the most singular thing in the world to die—it wont stay dead—it is sure to have a greatly recoveration."

it is sure to have a speedy resurrection. "You believe in the resurrection then?"
"Yes; for Spiritualism I do. When the seed has once been sown it is sure to ripen a golden harvest of thought and sooner or later will operate to elevate the people above the clouds of ignorance and free them from the trammels of bigotry and thought fetters of

superstition, relieving them from false faiths in blinding creeds and stupid dogmas. Sir! SPIRITUALISM NEVER DIES. "If it never dies it inculcates licentiousness

"If it never dies it inculcates licentiousness and leads to insanity and crime."
"Sir," I replied, "you should be the last man to talk to me in that manner when the history of your priesthood is so full of all manner of uncleanness and evil; when August Priess being hears the record of thirty. burn State Prison bears the record of thirtyfour ministers of the gospel you profess to preach, who have been serving out terms in that prison, and not one accredited Spiritu-alist on their list; when the records of the Insane Hospitals show only one per cent. of their inmates for the last twenty two years to be Spiritualists, while sixteen and two-thirds per cent. of them are insane from the horrible teachings and excitement of your so called re-ligion. And as a class, Sir, there are not as many licentious individuals to be found among an equal number of any class of people in any of the avocations of life, that are considered honorable, as among the ministers of

the Gospel."
"I know them all," said he, "and they are all Spiritualists."

"Your argument, Sir, is both inconsistent and false. A moment ago Spiritualism was dead, and now you have it infecting the mass of the clergy, for, Sir, the number of those guilty of the most heinous crimes is legion and if they are all Spiritualists the mass is deeply pervaded. But sir, it is false and you know it. It is the legitimate result of taking Abra ham, David and Solomon for your teachers and the God of the Bible as represented in the

thirty-first chapter of Numbers. Again he repeated—"I know them all and they are all Spiritualists." "I can show you a list of 360 ministers who

within a very few months have been guilty of the most nefarious crimes—do you know them

"Yes, and they are all Spiritualists." "Well, Sir, your personal acquaintance with this vast number of criminals, shows the company you keep and it is fair to presume that the number not known to us is larger than the number known. But, Sir, as I have a picture that shows your God and your Heaven and the results of your religion, I propose to let you see the painting;" and accordingly took out the dark painting for his inspection and faithfully explained the symbols. After showing him the rift in the clouds through which the Spirits in Light were compared to the symbols. ing down the shining way to bring light and assistance to the victims of priestcraft and bigotry, I then showed him "Scenes in Spirit Life," pointing out whence the Light came, and told him the difference between Orthodoxy and Spiritualism was even greater than shown in the pictures; for there was no paint black enough to paint the dark damnation which had followed in the wake of priestcraft

in the name of religion. The train had now reached Fort Plain, and our ministerial friend had occasion to leave at that point, I presume to call on some of his numerous acquaintances.

BUFFALO, N. Y.

This city is growing steadily, but lacks the enterprise and resources of Chicago, which, as the great Commercial entrepot of the West, must always outrival all places along the great thoroughfares between it, the central, and the

Eastern Metropolis.

I lectured here Sunday, Nov. 24th, and must give Buffalo the credit of furnishing on Sunday morning the slimmest audience I have spoken to on my whole route. In the evening, however, I had every seat in the Hall filled and the standing room occupied. There are some excellent Spiritualists in Buffalo, but there are others who are so overshadowed by the towering steeples of popular theology and so much influenced by a desire to be on popular side, that they dare not openly show themselves in a Spiritual meeting in the daytime, and have not the back-bone to stand for

the Truth and help to make it popular.

I here saw, at Mr. Marvins, one of Anderson's best productions, a full length, life size portrait of Antone. As a pencil drawing it is without an equal. I was told it could be procured together with a \$300 frame and glass,

for \$1,000. Nov. 30th, and Dec. 1st I shall lecture in Alliance, Ohio, and thence home to St.

Charles to be on hand at the meeting of the Northern Illinois Conference of Spiritualists, at Belvidere the 13th, 14th, and 15th of Dec. and shall remain at home, and in the vicinity for the next two months to attend to patients there, and through the mail. My entire trip has been a complete success thus far from be

Truth and resoluteness backed by the angels will always tell.

J. L. Potters Report.

S. S. Jones:—My report for November is as follows: Places visited, Northfield, Fairbault, Morristown, Okaman and Medford. I have given twelve lectures; received in yearly dues and collections, \$30.00; expenses \$1.60. I have got well into the work again, and hope to make more headway this year than I did last. I find a good kind feeling existing toward the Association and its success at every place I visit. We must nerve ourselves to meet the -they are clandestine in their movements —will surprise us, if possible. Let each Spiritualist do his or her part, and we need fear no

evil from our common enemy, the church. Let us of our means raise the Banner of Light from its firey abode to wave again beside the Journal over the heads of a liberty-loving people, politically as well as religiously, and more than all, spiritually. Let us work while health and strength may last, doing all in our power to build up a common cause.

The above is respectfully submitted to the Spiritualists of Minnesota. Address Northfield. Minnesota.

J. L. POTTER. Medford, December 1st, 1872.

The Progress of a Lifetime.

BY O. H. P. KINNEY.

The progress of the moral and religious world is not always apparent during the transitional period, but by comparing periods and epochs the advancement may be quite accurately measured. The growth of a tree is so gradual and uniform, that we see it not from day to day; but the application of the pole day to day; but the application of the pole and line once in four or five years, gives a very clear idea of what the day-by-day littles have accomplished. It requires but a brief life time to get a parallax from which to estimate the distance traveled in the onward and upward march of humanity. Could we place fifty years ago side by side with to-day, the contrast would be marked, and very suggestive of what a half century of mental conflict has wrought. Although neither my memory nor life marches Although neither my memory nor life marches back to the day of Mesmer, yet the history of that period may be fairly taken as the starting mark of what I am about to say.

Mesmer claimed that under proper conditions, and by certain manipulations, one mind could obtain such control over another as, for the time being, to supplant it, and work the machinery with which it is connected, or rather of which it is a part. So confident was rather of which it is a part. So confident was he of the genuineness of his discovery, that he invited criticism and investigation; and a committee, of which Dr. Franklin was a member, investigated, and reported adversely to

his claims. Mesmer did not realize that the presence of the learned and positive minds which constituted that committee, was the most serious hindrance to the manifestations of the very law he designed to exhibit. This learned "bull against the comet," for such the report only was, compelled Mesmerism to take a back seat for a time; but the law existed notwithstanding, and other investigators soon demonstrated the fact. But the world very reluctantly moved toward the new discovery and but very few came up and squarely toed the mark.

Next, clairvoyance put in a claim for recognition, and after years of struggle against the superstitious stupidity and downright obstinacy of learned churchmen, it placed its foot firmly upon the rock of undeniable fact. Again the minds, untrammeled by creeds, and unwarped by the dogmatism of priests, moved forward to the advanced mark; but they succeeded in dragging the doggedly obstinate only up to the point of Mesmer's discovery. This required great effort on the one hand and great sacrifice of learned nonsense on the other. But a theory was demanded by which to explain the facts of clairvoyance without embracing clairvoyance itself, and the mes-meric idea of one mind impressing itself upon another became a necessity in the case, and so all independent sight seeing was resolved into the psychological impressions which one mind makes on another.

While these really important subjects were undergoing searching and critical investiga-tion, Spiritualism rushed upon the rostrum unbidden, and declared for another step for-ward. She plead her own cause, demonstra-ted her own truths and spread abroad her own light. Those whose eyes were open that they might see, whose ears were unstopped that they might hear, and whose consciousness they did not dare to utterly disregard, said, "Welcome new and glorious truth." "Welcome new and glorious truth."

Oh, what a shaking, there was among the creeds and ologies! What a trembling among the priests and priest-ridden of the world!
"What can be done," said they, "to meet
this terrible and audacious heresy? The facts we can not gainsay—we can not hide them or suppress them. But one course remains, and that is to step boldly upon the platform of by that.' And so they moved forward another notch, and to-day the most ardent backers of Mesmerism and clairvoyance are those who so recently denounced them that they might teach truth dogmatically, and dispense theology authoritatively. I doubt the theology authoritatively. I doubt the churches ever coming up to this scratch of truth as they have, had they known to what disastrous results it was leading. The fact of seeing things to the ordinary senses invisible, was but the stepping stone to seeing just what the churches did not wish to have seen or understood. Little dreamed the Priests that psychology, or the science of the soul, was to topple down their edifices by drifting out the sands upon which they had been built. And now we find some of the astute and unscrupulous theologians going back, striking hard but ineffectual blows upon the original rock of Mesmerism, hoping thereby to arrest the work of undermining their almost supreme authority When they found their pet theory of clairvoyance revealing things not of this world, identifying and describing the spirits of departed friends, conversing with, and reporting messages from them, they discovered they were flanked by their own strategy, and beset on all sides by their own concessions. They saw but one way out, and hence his Satanic Majesty was called in as a forlorn hope, and to day he is playing a conspicuous part in the battle of the Priesthood against the Truth.

But this Devil ruse only betrays the weak-ness of the cause he is called upon to defend. That gentleman has long been at a discount among nearly all classes, and has absolutely "played out" with the very persons they desire to again restore to their fold. The spirits laugh at all these intimidating strategies, for they go straightway to the churches, snatch the priests from their pulpits, make them mediums through which to preach their own gospel, strike the shackles from the souls and consciences of their church members, and open their eyes to the great light that is abroad in

It is no use to resist. Already the churches are talking of the spiritual spheres, spirit communion, spiritual aid, and spirit presence
They are compelled to soften their hell torments to tolerable warmth, graduating the scale of heat to the moral turpitude of the They use the angels' nomenclature and phraseology, and make up their most beautiful and acceptable discourses by liberal quotations from angel literature. In some cases an action could be made to lie for plagiarism. Of course the angels do not object, for it is one of the evidences of the deep hold their gospel is having upon the hearts and souls of men—of the sure march upward of all humanity toward the higher and purer light.

Waverly, N. Y., Nov. 25th, 1872.

NECKTIES, Canes, Gloves, etc., in great profusion at L. W. Cass' establishment, 128 and 130 So. Clark street.

Poices from the People.

The Banner of Light is kept for sale at the office of this paper. REMEMBER that this paper is sent one year to new subscribers at half price-\$1.50., provided the subscriptions

are made before the first day of January next. MILFORD MILLS, PA .- M. Larkin writes. MILFORD MILLS, PA.—M. Larkin writes.—
After the Chicago fire I sent my check for \$15.00
as a free gift, to be divided equally between yourself and two others. Out of your share (5.00),
\$2.00 was applied to the Widows' and Orphans'
Fund, the other \$3.00 for sending me the Journal
one year, for which act of kindness I tender my warmest thanks.

In return, dear brother, we thank you for the favors. Your donation first helped us to ready funds. Secondly, it furnished the Journal to some poor widow or orphan, and now the memory of the deed makes us both happy! Thus, you see, good grows out of even so great a calamity as that of burning up our Publishing House, root and branch-sleek and clean !- [ED. JOURNAL,

DODGEVILLE, WIS .- Mrs. L. H. Perkins DODGEVILLE, WIS.—Mrs. L. H. Perkins writes.—I am engaged for a course of lectures here. I have secured the Presbyterian Church and am having large audiences every night. The Methodists have commenced a protracted meeting here to save souls, praying largely for the Trustees to close the door against me in the Presbyterian Church. At mineral Point I gave seven lectures to full houses, and the Methodist minister gave notice he would expose Spiritualism.

ATHENS, O.—C. Barnes writes.—The people are asking, What has become of Chauncey Barnes? I am still feeding the hungry souls with the bread of eternal truth and knowledge of immortality. I have taken an inland route, where there have been none of our spiritual teachers—in the southern part of Ohio, about twenty miles from the river and eighteen from the C. C. & Baltimore railroad. Here I find many very warm souls reaching forth after light.

reaching forth after light.

OGDEN CITY, UTAH TER.—Wm Stoker writes. Your Journal is very highly appreciated, and always a welcome visitor to my fireside. I have been a Mormon, but thanks to the assistance of your valuable paper, I have outgrown the priestridden institution. I endeavor to spread the principles of progress by placing the Journal in the hands of my friends. Many would like to subscribe, but owing to poor circumstances, they are prevented. Dr. Stevens is occupying our platform in the interest of liberal and progressive principles, and is doing good service in demolishing the musty dogmas of priest-craft. We hope to retain his ministrations during the approaching winter.

SPRINGFIELD, ILL.—Mrs. N. R. Dana writes. I read your article headed, "Is it so; is She a Humbug?" I answer cheerfully and emphatically, "No!" Two years ago last August, I was brought to this house to die, as no one had any hopes of my recovery. My physician had pronounced the disease abdominal cancer, and had given me every kind of medicine, and said I could never leave my room until I was carried out. Suffice it to say, I have been raised from a bed of anguish, and am enjoying comfortable health through the help of angels directing Mrs. Judkins. My father, mother, angels directing Mrs. Judkins. My father, mother, brothers and sisters, brother's wife, have talked with me and sung to me and played on the organ. To write all I have witnessed, would fill a good sized volume. The little medium is no humbug!

ORA, ILL.—Jas. Hart writes.—Inclosed find \$6.00, which you will please apply to the two new subscribers and the balance to my credit. If you send me a specimen copy of your LITTLE BOUQUET, I will try to get you subscribers, as I have for your JOURNAL. This is the method I take of letting you know how much I appreciate the JOURNAL; and if your other paper does as much good among the juveniles as your JOURNAL has among my acquaintances, happiness will result. among my acquaintances, happiness will result therefrom.

Thanks, brother. So soon as we get out the first number of the LITTLE BOUQUET, you shall have a specimen copy. We hope thousands will send for the gem of beauty, which we will get out so soon as the present financial pressure subsides. In the meantime, we shall get a good ready. But as there is so much complaint of scarcity of money throughout the country, we prefer to defer issuing the work for a short time. But we do hope to hear from all who have words for the children and youth that they would like to have published, and also from such as would like specimen copies. Subscription price \$1.50 a year. Please forward your subscriptions as rapidly as possible. Address "LITTLE BOUQUET," or S. S. Jones, Proprietor.

BRENHAM, TEX.—Mrs. Margaret Bush writes. The Journal is, to my husband and self, a weekly messenger of comfort that we would henceforth feel lost without. I never pick up even an old number that I do not find some column or item number that I do not find some column or item containing something new—something overlooked, imparting knowledge, wisdom, or a message of love and truth for the thirsty soul. Our beautiful philosophy is making more rapid progress in our State than any year previous. People are more out-spoken. The ministers of the Presbyterian and Episcopal churches here have thundered their legalized anathemas from their respective pulpits against Spiritualism. One said it was "the work against Spiritualism. One said it was "the against Spiritualism. One said it was "the work of the Devil, and was getting to be a power in the land, and if there was not a check put to it soon, we will be driven to the plow." The other "Divine." who has changed his religion, or rather his church several times, says, "Spiritual manifestations are huge frauds—all humbugs,"—and again says—like the other brother, "It is the work of the Devil."

FENNVILLE, MICH.—Mrs. H. Fuller writes.—
I believe we have a new phase of mediumship among us. A friend of mine while traveling in Southern Illinois, met with a gentleman with whom he had some business. During their conversation spirit photography was brought up. My friend not having seen anything of the kind, was invited by the gentleman to call at his house was invited by the gentleman to call at his house to see one he had in his possession. My friend took the picture in his hand and found girl above the gentleman as sitter, a likeness of a girl about eleven years of age which he recognized as his daughter—that was all. But, as he (my friend) held the picture in his hand, others began to develop. He first saw the outlines of an old lady—it continued to develop until it was recognized by the gentleman as his mother; then another little four-year old known as his child. To the surprise of all, they still continued to come until the plate was just as full as it could be of faces. The astonishment of all present was very faces. The astonishment of all present was very

BRIDGEPORT, CAL.—J. F. Wilson writes.— Excuse an old dilapidated miner for intruding on your time, which, I am glad to see, is precious. I thought the manna ceased to fall when the Jews crossed the desert, but thanks to our God, he not only rains manna, but whole loaves. I was down only rains manna, out whole loaves. I was down to San Francisco and made the acquaintance with Herman Snow—he rolled me up a lot of copies of the Religio-Philosophical Journal, which I took back to the desert with me. I have read them, and am having all the miners around me read them, and I think you would be diverted to hear the remarks. Some say "Oh a new religion." read them, and I think you would be diverted to hear the remarks. Some say, "Oh, a new religion to make money like the rest." Some believe—all want to investigate. I sent you \$5 in gold by mail a few weeks ago. I hope you have received it, as I want to send more. I am going to send you one hundred subscriptions, and will not stop till I do it. I may not write myself. I am you you one hundred subscriptions, and will not stop till I do it. I may not write myself. I am no scholar, but I will work with the boys till you get the money. This is the first doctrine that suited me. Go on,—it must presper. We are fifteen miles from a post-office and over a hundred to any town; so you see if coin fails to reach you, we are badly situated, but if mine has gone right others will follow suit. In the meantime, I have the promise of three subscribers, and I think it safe for me to send their names. Send them the paper

Brother, your \$5.00 came duly to hand. You have our thanks for your efforts in behalf of the

The Little Bouquet.

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

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

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

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

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

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

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

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

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

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

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

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SUMMER ARRANGEMENT.

CHICAGO, BURLINGTON & QUINCY. Depots—Foot of Lake street, Indiana avenue and Sixteenth street, and Canal and Sixteenth streets. Ticket office in Briggs House, and at depots. Leave. *4:15 p m *8:15 p m *4:15 p m *3:15 p m *8:10 p m 9:55 a m *8:30 a m 9:55 a m \$150 a m Pacific Fast Line.... Rock Island Express. Rock Island Express
Forrester Passenger
Ga'esburg Passenger
Mendota and Ottawa Pass'r
Aurora Passenger
Aurora Passenger, Sunday
Pacific Night Express
Accommodation
Downer's Grove
Downer's Grove
Downer's Grove

1:45 p m* Downer's Grove *6:15 6:15 p m* Downer's Grove *7:16:35 a m* Riverside and Hillsdale *9:05 +Ex. Saturdays. *Ex. Sundays. *Ex. Mondays. CHICAGO & NORTHWESTERN. Ticket office, 31 West Madison street.

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

e. Arrive
m*. Pacific Express. *3:45 p m
m*. Sterling Accommodation. *11:00 a m
om*. St. Charles and Elgin Acc'n. *8:45 a m
om*. Omaha Night Mail. †6:20 a m
FREEPORT LINE. Leave. 10:30 a m*. 4:00 a m*. 5:15 p m*. 10:30 p m†. Freepoit and Dubuque Pass. *2:10 p m
Junction Passenger. *8:15 a m
Junction Passenger. *6:45 p m Maywood Passenger.
Rockford Passenger.
Lombard Accommodation.
Kreeport and Dubuque Pass. A Sunday passenger train will leave Junction at 8:45 a m, arriving at Chicego at 10:15 a m. Returning, will

MILWAUKEE DIVISION Depot, corner of Canal and Kinzle streets.
8:00 a m*...Milwaukee Mail......*10:10 a m
*4:00 n m Day Express!..... Evanston Passenger... Highland Park Acc'n. Kenosha Acc'n... Afternoon Express... Waukegan Passenger... Waukegan Passenger... Highland Park Passenger... Milwaukee Night Pass'r. wisconsin division.

Depot, corner Canal and Kinzie streets.

Depot, corner Canal and Kinzie streets.

9:00 a m* Barringer Passenger ... *5:10 p m

10:00 a m* St. Paul & Green Bay Ex ... *7:15 p m

3:30 p m* Watertown and Beloit Pass ... *11:30 a m

9:00 p m* St. Paul & Green Bay Ex ... *5:20 a m

4:45 p m* Woodstock Accommodation ... *10:20 a m

6:15 p m* Barrington Accommodation ... *10:20 a m

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

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Leave.

Arrive.

(St. Louis and Springfield
Ex. via Main Line....)
Kansas City Fast Ex., via
Jacksonville, Ill., and
Louisians, Mo....
Wenona, Lacon & Washington Ex. (Western Division) *8:00 p m *8:00 p m 4:50 p m* | sington Ex.(Western Di-vision) | 4:50 p m* | Joliet and Dwight Acc'n | ... *9:20 a m 5t. Louis and Springfield | Lightning Ex. Le and Ar. via Main Line, daily, and via Jackson ville Di-vision | Let Art | ... | Kansas City Ex., via Jack | son ville, Ill., and Louis | iana, Mo. | ... | \$7:15 a m | ... | 2 m | ... |

MICHIGAN CENTRAL & GREAT WESTERN. Depot, foot of Lake street. Ticket Office, 75 Canal reet, corner Madison. All trains stop at Twenty-second Street Station. Leave. Street, corner Madison.

All trains stop at Twenty-second Street Station.

Leave.

6:00 a m* Mail (via Main and Air Line). *8:20 p m

9:00 a m* Day Express. *7:30 p m

3:35 p m Jackson Acc'n (daily). 10:20 a m

5:15 p m Atlantic Express (daily). 7:30 a m

9:00 p m*. Night Express. *‡6:30 a m

9:00 p m*. Night Express. *‡6:30 a m

6:30 a m* Mail. *8:20 p m

8:30 p m† Night Express. †7:30 a m

FOR MUSREGAN AND GRAND RAPIDS.

9:30 a m*. Mail. *8:20 p m

8:30 p m†. Night Express. 6:00 a m

#8:20 p m

8:30 p m*. St. Joe Accommodation. *10:20 a m

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6:30 a m ... Accommo...

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8:50 a m *... do

4:15 p m *... do

6:15 p m *... do

Arrive,
3:20 p m
1 Cincinnat, Indianapolis & 11:55 a m
1 Lafayette Ex. via St. Anne f
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*9:00 p m
*9:00 p m
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*7:57 a m
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*7:57 a m
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*7:57 a m
*9:00 a m
*7:45 a m
*9:00 a m
*1:45 p m
*1:45 p m

9:00 a m* do do *9.

2:10 p m* do do *10.

8:00 p m* do do *1.

5:15 p m* do do *5.

6:10 p m* do do *5.

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Our Fall Tour in the West .- No. 1

Friday morning, September 27th, 1872, found us at the pleasant city of Davenport, Iowa, on our way to the West—this time we are bound for Snake Hollow or Creek, to give four lectures, stopping over Sunday. Well, readers, we had a good time. It rained, and was very muddy nearly all of the time; soil was free, and stuck to us, and the rain came down just as easily as you please, and in liberal quantities, and there in that country place we found the Lord and his angels on hand to hear us, and the power was with us, and so were the people. Bless their good souls, how they did come out in the rain and through the mud, even from fifty miles around. The Millers, Sanfords, Farleys, Hendersons—all workers, seers, speakers, teachers, and healers—carrying out the commands of Our Elder Brother after his death and return to the walks of his material life: "And he said unto them, go ye into all the world and preach the Gospel to every creature."—Mark 16: 15. What a contrast is presented between this text and ours from Matthew, 10th chapter, 5th and 6th verses: "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach." So the church preaches to the Christian the Christians' narrow creeds when in the form, but once enfranchised. they behold the magnitude of the Gospel of Spiritualism, and preach it to every creature.

While at this meeting we gave many fine tests of spirits present in our midst—something over a hundred, of which the following we deem of sufficient interest to lay before our readers: NUMBER 1 .- "There is here in the house a

spirit—once a man. He died within the year. No one here knows of his death. He died far from here. He says he has a wife in this house, and if we will describe him, she will recognize him, and acknowledge him." then fully described the spirit.

After the meeting a young woman came to us and stated: "I married the man you have described, and he left me some three years ago, and the last I heard of him he was in Kansas, sick, and that was a little over a year ago, and I have good reasons for believing him dead. The description of the man is correct. One feature of this test is, that there were none in the house that knew of this woman's

NUMBER 2 .- A soldier from the army of immortals, who lost his life in the service of his country, came as a spirit. We identified his brother, father and friends, and was so minutely described that he was at once fully

recognized by many.

Number 3.—A Mr. Farley came with a young girl with him. They were singing side by side. A spirit woman came and stood with them and joined in the singing, frequently caressing them at the same time. We were much effected by the beautiful We called attention to the fact, carefully describing the spirit, which proved to be Mr. Farley's daughter, as did the one in the form. They were sisters. This vision was seen by two others. Mediums in the audience

agreed with us in every particular.

Number 4.—Then there came a man through the house who committed suicide by shooting himself—he was a doctor—we fully described him, giving the time of death as well as identifying many that he knew and who knew him when in the form.

We had a grand good time notwithstanding the storm and mud. The people came out, and so did the angels. The Lord was with us. We like the mass-meetings—the coming together of the people, the scattering broadcast the best talent of our numbers, both in regard to our speakers as well as our mediums. We met many at Snake Creek, and English River, that we like-men and women of merit and worth-and long shall we cherish the pleasant memories of the meeting.

Monday, September 30th, the sun came up out of the East as bright and warm as if there had never been a cloud, and all nature was joyous, and we felt the Divine inflatus! After bidding adieu to our friends, we left for Iowa City-riding eighteen miles in an open wagon. We reached the Hawkeye House, kept by Dr. Sanford and his good and executive practical wife. We like her, though she is not a Spiritualist! We like the Doctor, and found him a whole-souled man; and yet, we think he is a little too easy for his own good. He is a healer as well as Doctor, and has a mediumship approaching nearer our own than any man or male medium we have ever met. The Doctor has been appointed Missionary-at-Large for the State of Iowa, and ought to do a great and good work. We spoke in Iowa City— three lectures—commencing on Monday evening, September 30th, and closing on Wednesday evening, October 2nd. We gave in these three meetings fifty tests, many of them of that kind that marked them as complete triumphs of spirit power to demonstrate an existence beyond the grave. We here present our readers with a few of them:

NUMBER 1.—Mr. H——, a Methodist (as we learned)—we gave three very important incidents in his life, the first, nineteen years ago; the second, thirteen years ago; the third, when seventeen years of age, the drowning and rescue. We then turned to the audience, saying: "You may wish to know who told us; for we have been told, not, however, by any friend of his in the form, but by two spirits—one was his wife, the other his sister, who are in the Spirit-world." We then described the

sister accurately.

Number 2.—To a Lady: "There is with you a spirit woman-her name is Mary. She is lame in the left leg"—we gave her age— "and she calls you her daughter." The woman's eyes filled with tears as she replied,

woman's eyes filled with tears as she replied, "Yes, it is my mother; she was lame in the left leg, and her name was Mary."

Number 3.—Turning to a well-dressed and intellectual looking lady, we said: "There is a most extraordinary phenomena with this woman; and while we are going to describe a most remarkably diseased body and condition, we frankly say that the lady's whole appearance gives the contradiction to our statement—first, Madam, we see a spirit woman, fully describing her; second, we see the upper stomach of a woman open—the breast bone or plate skillfully turned up or back; the abdomen is opened, and the contents of the upper stomach are exposed. Please observe, there is on the wall of the chamber of the stomach a little to the left of the spinal column directly back of the heart, and yet a little to the left of the heart, a very ugly looking lump of matter—it is

attached to the wall of the chamber; it is hard, of a dark color, and as large as your fist or larger, pressing against the heart, throwing it out of its natural place, or rather crowding it for room, affecting the ventricles of the heart, causing palpitation as well as violent spasmodic action of the upper left valve of that organ. The left lung is also affected." Other minor difficulties were pointed out. "And now, Madam, while you present us a thorough healthful face and condition, we see this phenomenon with you, and so locate itwill you reply, telling us what of it is true? Please remember that we see it outside of you, as if on a dissecting table, and we see you standing by the table, and this spirit woman is with you. The lady answered, "You are entirely mis-

taken so far as my health is concerned. thoroughly healthy; not an ailment about me. Will you describe the spirit again?"

We did so. "Can you get her name?" she asked.

"Her name is Lena or Lana." (We are not quite certain that we have given the correct name here in this writing.)
"Can you tell us how long ago this dissect-

ing operation took place?" Five years ago. "Did you say that you saw us as if at the dissecting table?"

"Yes." "Can you tell us what caused this trouble or

difficulty you have described?"
"Yes; it was caused by a hurt from a fall on to a hard substance, or by the fall of heavy ponderable substance, such as a stick of timber, and we think it occurred on the

"Can you tell how long ago this occurred?" "We believe it was nine years ago."
"Do you see the spirit now?"

"Yes; she is standing near you." "Do you see any special mark on her face?" "Yes; there is here at the outer corner of

the right eye a birth-mark—it is about the size the right eye a birth-mark—it is about the size of a silver five cent piece, and there is a very fine white line through the center of it."

"That is enough," said the lady. "It is true—all this took place, and in all the essential points the statement is correct."

A VOICE.—"How about the name?"
LADY.—"That is correct."

A VOICE-" Was it on the water?" Lady,—"Yes; and it was caused by the fall of a spar. The lady was my friend, and I cared for her in her trials, and was present at the dissecting table when the examination

took place."
This lady was Mrs. Dr. O'Leary, and the people were very much surprised, murmuring among themselves, asking how can these things be save that spirits do come back and

October 3rd, 4th, 5th, and 6th, we were at the Iowa State Convention of Spiritualists, held at Des Moines, and it was a season of joy, a feast of reason and flow of soul. All were present were convinced that God and his angels were there, and so was the Lone One and the Gentle Wilson. A great work was accomplished. There being already a fair report of this Convention before the public from the pen of our able Sister Swain, of Fort Dodge, we forbear giving more of our work for fear the readers of our "Advertising Corner" may have too much of a good thing. This much, however, we will say, That the Spiritualists of Iowa are a live people, and the Spiritualists of Des Moines know how to conduct a convention.

Monday, October 7th, found us on the cars bound for Minnesota, stopping over four nights at West Mitchell, Iowa, giving lectures and tests. There is a fine interest here, and many are anxious for the truth as it is in Spiritualism. Capt. Vanderpool is the leader here, and a fearless one he is indeed, doing his

Saturday, October 12th, we reached Minneapolis, Minn., gave three lectures and a seance. We gave many fine tests. Pointing to a lady we said: "With this lady we feel as if falling from a horse or carriage. We hear the sharp rattle or clatter of feet as of a horse running. We stop suddenly; we feel a fearful concussion. We lie in coma. We arise another man,—changed in every feature. The youth we felt is gone; we are old and infirm." Here some dates and minor incidents were given. The lady arose, saying, "Every word given by this man is true. He has described the runaway, the fall and the shooting of my husband."

October 14th, 15th, 16th and 17th, we were at North Branch on the St. Paul and Duluth Railroad, in Chisago county, Minnesota. We lectured here three times, giving several fine tests. Commend us to Father and Mother Ingalls for baked potatoes, cranberry short-cake, butter, honey, and the finest venison we ever ate. Bro. Delamater was mainly instrumental in calling us to this far-off

station in Minnesota.

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Saturday and Sunday, we attended the Annual
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