\$3.00 PER YEAR IN ADVANCE.]

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

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S. S. JONES, PUBLISHER AND PROPRIETOR.

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AMERICAN ASSOCIATION.

Official Report of the Eighth National Convention of the American Association of Spiritualists; Held at Troy, N. Y. September 12th, 13th, and 14th, 1871. [Reported expressly for the RELIGIO-PHILOSOPHICAL JOURNAL, by Henry T. Child, M. D.] WEDNESDAY-MORNING SESSION.

Invocation by the Rev. Mr. Harter.

Song by the Choir. Mary M. Peebles read a Poem.

James M. Peebles addressed the meeting on the condition of Spiritualism in Europe.

ADDRESS OF ELI F. BROWN.

Brothers and sisters, the day of superstition is rapidly drawing to a close in our country, in its stead the age of reason is upon us. With the decline of superstition, may we not hope that preaching with its impotency shall give place to a delightful season of practical work; that deeds, not words, be the work of our high calling. Not as one who preaches, but as one who prays for power to do, we come before you today in the interests of our little children's cause. Pardon us if we fall in understanding our subject, and if we fall of interest, attribute it to us, not to the subject.

THE LYCEUM CAUSE, AND LYCEUM NEEDS.

"Kind hearts are the garden,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits."

It is truly said that "the present is the child of the past, the parent of the future,"—so the Progressive Lyceum is the beautiful and promising child of Modern Spiritualism, born in the the means of educating the children of our land, it shapes the destiny of our race, and is parent of

the future. The lyceum is based upon the true principle of education, that of impartial, beautiful and natural development of the minds and bodies of our children. Its mission is to give unto earth's little ones, bright and useful lessons of wisdom and truth, to shield them from the blight of ignorance and disease, from the misfortune of false instruction, and to give unto them that purity and independence of character which will enable them to become the rarest and noblest objects of human life-true and honest men and women. We can not conceive then of a more important subject to claim the attention of reformers, than this educational movement, of which idea the progressive lycoum is the expression. What are its vital needs? How may we best supply these wants that its grand mission be fulfilled? How may we do the greatest good to the largest number of these little ones on whom the great future of reform depends? These and kindred questions seem to us to be of most vital and significant importance to reform-

The subject of education saide from all reforms or religious movements, is of itself one of the greatest import connected with the human family and the world's progress. Liberal education of the masses is the broad road that leads to a brighter and more peaceful future, to a wiser, happier, and purer form of civiliza-tion and enlightment. The progress and perpetuity of our free institutions depend upon the patriotism, the knowledge and moral independence of our boys and girls; the health and vigor of the human family rests upon their proper physical development; in fact, the success of all reforms whether social, political or religious, depends upon their unbiased education, upon their physical and mental strength and moral

Education being of itself so important, how much more so does it become when we recognize in it one of the most powerful anxiliaries in our endeavor to reform the religious institutions of our land, and to establish in their stead a pure, sensible and natural religion? All religious denominations recognize the intimate relation, that the education of their children bears to the successful promulgation of their religious ideas. Knowing this, they act with the most watchful diligence in this respect, and make the Sabbath school the fold into which they draw the largest possible number of children, into whose minds they instill their peculiar doctrines with most zealous care. This manner of work forms the fruitful source from which they fill their lagging ranks in after years. "As the twig is bent the tree inclines," and those of us who have passed through this schooling, know the struggle it cost us to rid our minds of the lessons there taught us. In illustration of this. we find there is no more powerful religious denomination than the Catholic. Mark what it says of this matter: "Give us the first ten years of a child's life, and we ask no more." So potent is the effort of this church, so susceptible and retentive is the mind of the child, that from its first ten year's development under their care, that its whole after life is given in devotion to their cause. But more, these Catholics are not satisfied with Sunday schools and Sunday influences alone, but they regard their children as worthy of especial and exclusive week day schools, under the vigilance of the chosen guardians of their faith. It is needless for us to speak of their success and influence as a denomsation, and the conformity and servitude of their children through life, for there is not a village, town, city, or country wild in this free America, but already feels too well their mighty power. The Sabbath school is the chosen and legitimate institution with all denominations, but not satisfied with this, we see, and feel the ment of orthodoxy ugon our free school

system. Our school books teem with the nature of their ideas; our juvenile readers and children's literature are stagnant with their dogmas; the devotional exercises in our common schools teach their dectrines; the bible in the public schools is held there by their power, and receives its construction at their hands; orthodox School Boards sit in judgment upon the application of teachers, to the rejection of the liberal and the appointment of those sound in the faith; and we stand face to face with the last daing, yet contemptible act of the promulgators of orthodoxy in their effort to rob the constitution of our country of its dearest guarantee—religious liberty. Shall this subject of education longer pass unheeded by our people? Shall Orthocoxy and Catholicism do more for their children than Spiritualism for hore. dren than Spiritualism for hers? Shall we leave one opportunity unused, or one need unsupplied in aid of the Progressive Lyceum movement, which aims to correct and reform the whole subject of education? We do not favor sectarianism as a principle

in connection with any religion, much less so in connection with this beautiful philosophy of life for the establishment of which we labor. We favor no creed, no set form of belief, no catechism of questions and answers to hand ready made to children. Such is not the mission nor intention of the lyceum. While it aims to present truth in all its forms, and to give a correct idea of the laws of life, it guarantees the broadest liberty of opinion, and proposes to establish education upon the true principle of causing thought, and intends to better the conceptions of true religion by teaching boys and girls men and women to cease to do wrong because it is wrong, and to do right because it is right. But human society is at present so constituted that organization and formality in this work are an absolute necessity, and in the lyceum we have that system in its least objectionable form. We look upon the Lyceum as a part of the great movement of Modern Spiritualism, inseparable from it, but its distinctive province is to look to the proper care and instruction of children. The Sunday school holds this relation to prevalling religious, and what it is to the waning influence of orthodoxy, we must make the Lyceum to the establishment of our ideas. Whether this is so in principle or not, it is so from necessity. If we would undo the errors of the churches, and do all the good they leave undone, we must have system and organization. the ways and the means. The Lyceum is put in our hands to become a counter-balance to the efforts of Sunday schools, and we must use it until the whole system of Sabbath schools, mission schools, and public schools shall b com so far reformed and improved, that they will be conducted upon correct principles, and cease to be sectarian. It is time then that Spiritualists were more aroused to the importance of this work. In all our National Conventions heretofore the subject has received but a few hour's attention, and has been passed by. But this will not longer do. The needs of the hour are urgent, the Lyceum Mission is at hand, and it demands attention. All those who care aught for Spiritualism, for reform, for education, for their children, have an interest in the work, and all who have hands, or hearts, or brains, or money, or influence, can and ought to aid it. The needs of this movement, we claim, stand out before us as the most important subject to claim our attention, let us find these wants, and having found them, let us do all we can to furnish the ways and means of supply.

The needs of a movement are most evident from those things which hinder its making a correct start, and from those causes which produce its failures. In examining the Lyceum movement, then, we may ask the questions: Has it made the right start? Is it at work to the best advantage? Is it equal to its mission? Do Lyceums fail, if so, why? The Lyceum as a cause is in its beginning, it is a mere child; scarcely ten years have passed since its conception from the spirit world, yet it has already done much, even wonders. There are at this time something less than a hundred lyceums at work, and thousand of boys and girls are enjoying its blessed privileges. This is encouraging, yet for every single Lyceum now in operation, there needs to be a hundred, and instead of less than a hundred, all told, we should have ten thousand. The mission of the movement is so broad that it is as natural, yes, as universal as that of its parent cause. Looking at it in this broad sense, its greatest need is that of correct, general organization. Organization, harmonious in its workings, systematic, all-powerful and eternal, is the soul creative principle of nature itself. In the affairs of men proper organization is the fundamental basis which underlies the success of every enterprise; the stability of governments rests upon it. The success of armies depends upon it; and the security of society finds in organization its greatest safeguard. Precision of purpose, unity of action and discipline, will win when numbers fail, for "in unity there is strength," in divisions weakness. Our Lyceum cause has not this general organization. There is no means by which one Lyceum can co-operate with another; no means by which a general support of Lyceums can be maintained, no provision for the support of general missionaries. In fact there is no distinct form of organization which has for its one great purpose the welfare of our children's cause. Can the move-ment then attain to its greatest influence? Can it be the single exception in all reforms that needs no general association? From the very nature of its proposed work, and from its apparent inability to fulfill its mission, we know that this cannot be,

In what manner does the cause need a general organization? It is plain to all who are ac-quainted with our movement, that it needs a large number of the right kind of workers; that it needs missionaries who understand the pur-pose of the Lyceum and who appreciate its beau-

tiful design, and possess the ability to do the work that needs to be done. The cause needs more life and strength; it needs money; it needs more suitable literature-for children; it needs aid and encouragement in many ways which it must receive before it can accomplish its purpose. The object and need of a general organization is to supply these wants, to develop all our available resources, that all who can and will give of their money, their influence, their time, their labor will give freely. This general association will form a center of action, a body of men and women who can take all these resources and effect a unity of purpose and a concert of action. This is necessary in order that our combined efforts may be directed intelligently, with a strong will, with such a definite purpose that our power will be felt all over our land in support of lyceums now at work, and in the successful building up of new ones. Our cause has no such organization as this; its great mission cannot be fulfilled without it, hence its

The Sunday school cause is organized in the most efficient manner in many parts of the country. Its influence pervades all partions of our land; not a cross-road's church or school house; not an empty mill or other available building but has its Sunday school. In many of our States, we find county Sabbath school associations in which all orthodox denominations join. These societies have their missionaries who look after their interests into every nook and corner of their districts. In the large cities we find similar institutions in the mission Sunday schools which gather from the by-streets, the alleys, the gutters and from dens of vice, thou-sands of little, poor, neglected souls into their folds. These organizations hold their county, state and national conventions. They give not only hours, but days and weeks to these meetings, and these gatherings are characterized by a zesi, a quickening of spirit and a devotion to their work, that we might well strive to emu-

what we think our cause needs. We have no war with this great effort of the churches in behalf of the children. God speed them in their labor, for it has done good in the past and may do more in the future. The plan of their work, and the pature of their doctrines, are undergoing radical changes, and still greater modifications must and will be made by them in answer to the demand that the progress of ideas is making of them. May still more light and common sense be given them in this respect. But we feel that we have something better to give them in the Progressive Lyceum,a higher form of education, one better adapted to the mind and heart of the child, such as will cause it to grow into a healthier and wiser manhood and womanhood. More than this, we feel in the lyceum the inspiration of Divinity; that through it earth's poor and unlearned can look up to brighter hopes and better ways, and angels can reach down their loving influence to guard and teach our little children. "Order is heaven's first law," and it is for this reason that proper co-operation is essential, for it is only by harmonious effort and purpose that we can come in rapport with the powers around and above

In our several years experience as a conductor, and in our recent efforts as a Lyceum Miscionary, we have found that the best means of success in a lyceum is order and co-operation. This will be found true of every lyceum, and being true of them individually, how much more so must it be true of them collectively, or as a movement.

The further need of a more definite and active form of organization, in the whole cause of Modern Spiritualism, as well as in that educational department represented by the Lyceum, is remarkablly evident in the present condition of affairs in Indians. The rich bequest of over half a million dollars left to the Spiritualists of that State, by the generous will of Robert Barnes, for the establishment of an educational institution for their children, places upon the Spiritualists of that State, a work and a responsibility which nothing but the most judicious management can perform in keeping with the neau-tiful idea of the giver, and for the best interests of all those who shall receive its benefits. In this case a large sum of money is left to the trustees of the Indiana State Association of Spiritualists, for especial purposes, to be used for the benefit of a particular class of children and people. A judicious outlay of money is necessary, buildings are to be erected, and an educational institution established and conducted. All this needs to be wisely done. Yet it cannot be so performed without a unity of purpose and action on the part of all the Spiritualists of that State, and a devotion to the work on the part of those to whom the trust is made, and upon whom its execution devolves. Proper state and local organization is a necessity now in Indiana, and may we not hope and expect that what is the need in that State may for similar reasons become the need in other States. We trust that when Robert Barnes changed in form from earth to spirit life, to realize his welcome with the angels, there did not go from our midst the last man or last woman, who will deem it well to close life in such a spirit of divine generosity and goodwill to mankind, who will remember the needs of education for children and give of their material store, although their portion be less or even more than that of Robert Barnes. Were our local, state and national organizations more correctly formed, and definite and active in their efforts their probabilities of receiving pecuniary ald would be greatly enhanced. The men and women of this world who acquire wesith, are, as a class, eminently practical and prudent, and will give most will-ingly where there are the best evidences of good management and fruitful results. Let there be worthy organization to which to give, and aid

Our children's cause needs first of all a good general organization. Lyceums experience other wants that are imperative in their nature. Why do lyceums fail? Why are not more lyceums started? Could these two questions be fully answered, we could thereby arrive at the vital needs of lyceums. Lyceums do fail, never from any fault of the children, but always principally from lack of workers who possess both the willingness and ability to do. If there are good workers in a lyceum,-those who appreciate its design and importance—who are willing and anxious to put forth their best efforts,who are capable of doing what is to be done, there will be no lack of interest, no want of material aid, no scarcity of children, in fact no failure t. Success or failure in a lyceum is the effect of which its workers and managers are the cause. Lyceum workers are few, too few in every lyceum Many even of those who are willing zealous leeders and officers, fail because they do not appreciate, or comprehend the nathey do not appreciate, or comprehend the nature of the work they are trying to perform; they lack information, and a knowledge of how to use that which they passess. In no lyc um that has come under our knowledge has there been a sufficient number of suitable passons to full all the places of leaders and officers hence some posts of importance have to be filled with incompetent persons, which augurs failure from the beginning. Lyceum workers fail because they do not possess the means of interesting the children. They lack a fruitful knowledge of familiar and interesting subjects. They need a practical knowledge of the proper methods of instruction. The children are not taught to tell their own story, to coin their own thoughts, leaders fail to practice the true principle of development; that of growth from within. They make too little eff rt to avoid routine and sameness, give too little thought to the nature of

their work, do not make success a study.

In our Lyceums we talk upon subjects too old for the children, enter into discussions of too man questions, all of which is a waste of precious lyceum moments, and fails to bring us nearer together, or prepare us for the work in which we are engaged. We spend time upon these matters to the neglect of the simplest yet most useful, the easiest yet the wisest lessons of life, such as even the mind of a child can grasp, and the consideration of which in a child like spirit would interest and benefit all.

Because of failure our Lyceum workers experience urgent needs, one of which is that of a more extensive and suitable children's literature.

We need whole libraries of juventle books full of interest for children, full of good sensible thoughts, and free from the errors of theology that poison ninety-nine hundredths of all the children's books extant. Our Lyceums as well as the millions of children out side of them need a wide-spread, wholes me juvenile literature. This would supply one of the wants our leaders

The failure of lyceums makes another need evident. That is the means by which individuals may become qualified to be Lyceum workers. Our leaders need the benefit of especial normal instruction. But this is perhaps beyond their reach, hence they need the next best thing which is this—that every one of the good strong, well informed minds of our spiritual lecture ranks take hold of this work, go into the lyceum, become leaders of the groups of large boys and girls, that they who must soon become the men and wemen of the cause, shall have a correct idea of the work before them, and be able and strong to perform it. Our Lyceums do fail. our few workers in them grow weak and give out, but let us not put the blame on these noble ones who have made the effort and have not succeeded, but let the responsibility rest most heavily upon those who know their duty but fail to do it. Those who think too much of their ease, their money, of what people will say, and into whose minds and hearts the love of children, the necessities of the poor and ignorant, the desire to do good and be of some use in the world, have not entered with sufficient force to arouse them to labor. If our lyceums and their cause are not all to-day we would have them, it is because the drones of our spiritual hive will not help the busy bees.

Another sad reason for the failure of lyceums is that those who undertake the management of them, cannot agree. They will not work together harmoniously and unselfishly, and by strong co-operation one with another, all laboring for the good of one common end, make the Lyceum a grand success. Envy, jealousy, clique, party spirit and desire for leadership rob the lyceum of its life. In many, we can say, in most cases, in which lyceums have been suspended, these unmanly feelings have been the blights which have stung it to death. Alas! for lyceums, that this cause of failure exists; yet it does exist, and from this fact demonstrates the great need of more of the right kind of workers, shows that we need a higher conception of our labor, that we need broader views, need to become so unselfishly wise, that we shall stand and act above contention and suspicion.

Our Lyceums become discouraged from lack of acquaintance one with another. They need to be kept all aglow with a wholesome spirit of emulation and fellowship. Our Lyceums to-day are scattered over our land hundreds of miles apart, each one fighting single handed for life gainst the combined efforts of orthodoxy; for this reason they all lack that encouragement, and that appreciation of their own importance which is due to them, and which is necessary for their success. We need some means by which Lyceums can co-operate in interest. For this reason our ranks should be increased a hundred fold, for the mission of our cause is so broad and so important, and that a host of workers is needed. Lyceums could then be sustained and a large number of new ones inaugurated.

All these necessities of the Lyceum movement concentrate themselves into one great material want-the all-powerful element, money. The lyceum cause with a full treasury, would have abundant workers, and lyceums would not fail. Lyceum work does not pay in point of dollars and cents. Our people have not yet arrived at such a conception of its importance as to give their money in aid of it. It is the misfortune of our cause that the money held in the control of our people, cannot be moved in behalf of the little ones. Alas 1 That with Spiritualists money is so dear, and children's souls so cheap! There are those who are willing and competent to labor in the lyceum cause, who cannot from lack of means. They are willing to sacrifice the endearments of home, to give their time to be spent for the good of others. These persons deserve decent pay; even angels if in this earthly form, must have bread and butter. Our cause has not yet become so popular or divine that homes, clothing and bread come masked to its workers, but this brazen age or greenback age, pinches them as hard, and as often as any other class of people. Our presence has not yet become so precious, that rail-roads furnish us free transportation, or that hotels cease to charge for accomodations. Yet our cause must have workers if it be a success, and if these laborer perform the service money is their need and their due.

The Protestant and Catholic adherents pour out their treasure, and pile up immense churches and temples at the cost of hundreds of thousends of dollars in single instances. The demands of priesthood are met with thousands of dollars from the hard earned savings of their flocks. Theological schools receive immense fortunes. Foreign missions, the publications of Bible Societies, the deluge of orthodox tracts that flued our country, all involve the expenditure of millions upon millions of dollars, yet this is for their cause, and money does it all. Shall we think, then, that money is not one of the cause is to correct the nature of their work, to benefit mankind by undoing their errors, and doing that which they leave undone, we need to have our army of workers increased a thousand fold, and our cause needs money, millions upon millions of dollars.

Another material want that is felt by our cause is that of halls and places for meetings. Nothing else gives so much independence as a reasonable resource of real estate. We do not need costly edifices such as orthodoxy builds for its good, but we need useful, substantial, beautiful halls. Buildings of this description are springing up all over our country remarkably fast, yet we need more of them. No society or lyceum need be long without a hall by using energy and enterprise. It is a bright season in the future to anticipate, at which time, lyceums all over our country will have halls of becoming size and appearance, beautiful by art, supplied with libraries of good books, with laboratories for scientific pursuit, with music, with apparatus for physical culture, with all the means of amusement and culture that good sense and liberality can provide. Hells for Lyceum and Spiritual purposes, unpolluted by bigotry or any of its kindre: vices, but magnetized with the highest angel ministry and inspiration. We need such halls as these, but if they are yet beyond our reach, let us have the best we can get. A lyceum will scarcely fail in a suitable hall well provided with means of interest for children.

Until our cause can have proper general organization, have an army of workers, have money and halls placed at its command, it can never attain great power and influence. Yet it seems to us that all these outward necessities rest upon the great essential spiritual want that we feel. We all need a higher appreciation of our work, need to comprehend more fully its significant importance and its universal mission of good to humanity. The remedy for this is that we be thoroughly awakened, that our minds and hearts be quickened with live coals from off the altar of devotion and sacrifice; that we band ourselves more closely together and work more zealously, intelligently, and determinedly. We need to become braver men and nobler women, who are men and women under all circumstances, who are willing and able to know and do the right, no matter how hard the work, how poor the pay, how great the immediate cost. Such a spirit of devotion and sacrifice as this is the price of all reform. Did we but have it, all other wants would be supplied.

We have no fear for the final success of reform,—it will come as surely as the bright morning succeeds the night, for there is no power on earth below nor in heaven above that can impede its progress. Bigotry, priesthood, and false systems of religion, politics, of society and education, must disappear before its onward march. The Lyceum has its part in this great movement, and of its final success we are equally sure. Do not think that we regard the Lyceum as a failure-far from it. It is not the flual success of the cause that is the burden of our mind, but it is the immediate needs of the movement which we ask you to consider. These necessities become more urgent every hour, as we struggle to attain supremacy over opposition and difficulties. It is an answer to the cry that comes to us from every direction—give us aid, we want workers, we want books, we want to know how to interest and instruct our children. It is in behalf of those Lyceums whose life has failed, on behalf of those now hard at work single handed for existence, in behalf of those localities and societies in every part of our land which desire to build up lyceums; it is for the advancement of our cause throughout the South, for the far West, the East and the North; for the countless poor and ignorant in our large cities, for the millions of children everywhere, for generations yet un-born, that we sak this body to consider a few of the needs of our children's cause.

Frem the New York Herald. AN BNIGMA.

A Maryland Negro Puzzles The Dectors-He Declares That Fire Has No Effect upon His fiesh-He Bats Melted Lead, and Mandles With Bare Hands Red-Hot

Easton, Taibot Co., Md., August, 1871.—The magician may, surrounded with the thousand appliances, both mechanical and chemical, necessary to the successful operation of that calling, perform feats that startle the beholder, and seem to the uniniated as controverting well established philosophical laws. Indeed, to such perfection have they brought their feats of legerdemain that their doings are in many instances truly wonderful; but, after you have looked in amazement at the tricks of a sleight-ofhand performer, you leave his presence—in fact, you know, while wondering at their execution, that they are the fruits of education, and can be explained upon natural principles.

It is my intention, however, to detail in the following lines an instance, recently coming under my own observation, where most wonderful performances have taken place that seem to entirely set at defiance well established natural laws, and furnish the most

PRUITFUL SOURCE FOR SCIENTIFIC RESEARCH -instances where the exhibition and performer have been stripped of all the drapery of magical appliances and education, and where the principles of legerdemain do not furnish a practical

solution of the feats accomplished. Business recently called me to the eastern shores of Maryland, to the point from which we write, the county seat of Talbot county. While there I heard from several gentlemen of prominence the story of the negro blacksmith who lived in an adjoining county, upon whom fire had no effect whatever. The story was so inexedible that I gave it little heed, although it came from most reliable sources, and was related to me by gentlemen of the highest standing in the community for honor and integrity. A day or two after I first heard of

THIS REMARKABLE NEGRO,

Mr. T. R. Robson, editor of the Eastern Star, called at my room, and stated that the negro was in town, and that the physicians were going to make an examination of him at the office of Dr. P. Stack, and invited me to witness the operations, which I very gladly did.

Mr. R bson and myself went at once to Dr. Stack's office, where were assembled Drs. Anderson, Goldsborough, and Comegys, of Easton Mr. J. A. Johnson, editor of the Journal at Easton; Mr. A. A. Pancoult, and Mr. John C. Henry, all prominent citizens of Talbot

A brisk fire of anthracite coal was burning in a common coal stove, and an iron shovel was placed in the stove and heated to a white heat. When all was ready, the negro pulled off his boots and placed the hot shovel upon the soles of his feet, and kept it there until the shovel besame black. His feet were then examined by the physicians, but

NO BURNS COULD BE FOUND,

and all declared that no evidence of a heated Substance having come in contact with them was

The shovel was again heated red-hot, taken from the stove and handed to him. He ran out his tongue as far as he could, and laid the heated shovel upon it, licking the iron until it became cooled. The physicians examined the tongue, but found nothing to indicate that he had suffered in the least from the heated iron.

A large handful of common squirrel-shot, procured from a store near Dr. Stack's office, was next placed in an iron receptacle and heated until melted. The negro then took the disb,

POURED THE HEATED LEAD INTO THE PALM OF HIS HAND,

and then put it into his mouth, allowing it to run all around his teeth and gums. He repeated the operation several times, each time keeping the melted lead in his mouth until solidified. After each operation the physicians examined him carefully, but could find nothing uron his flesh to indicate that he had been in the least affected by the substance he had been handling. After the performances with the lead he deliberately put his hand into the stove, in which was a very hot fire, took therefrom a handful of hot coals and passed them around the room to the gentlemen present, keeping them in his hand some time. Not the slightest evidence of a burn was visible upon his hand after he threw the coals back into the stove. The exhibition was regarded by all who wit-

nessed it as most remarkable, for there was no opportunity tor

THE PRACTICE OF CHICANERY.

Every gentleman present was there for the purpose of detecting, if possible, any trick-if trick there was-and none could have had the least interest in aiding or abotting the negro in his performances. Whatever solution may be had of this matter, there can be no doubt but that this negro handles fire in the manner set forth above, without the use of any mechanical or chemical appliances whatever, for he has

SUBJECTED TO THE SEVEREST TESTS

possible, not only at the time specified by me, but at several other times and places, and in the presence of some of the first men in the State of Maryland.

In addition to the case cited, which came under my own observation, I will state that in April last, while the judges of this judicial circuit were holding court at Denton, Caroline county-the county in which this man lives-Judges Wickes and Stump, accompanied by Sheriff Richardson, went to the blacksmith shop of this negro, which is situated about six miles from Denton, on the farm of W. P. Richardson. The Sheriff made known to him the object of their visit, when, in the language of the Judges, "he performed

MOST ASTOUNDING FEATS,

such as handling red-hot from with his bare hands, forging it into shape without the use of tongs, putting it upon his tongue, etc., etc."

At a later period he was visited at his shop by Dr. C. E. Tarr, editor of the Denton Journal J. Marion Emerson, editor of the American Un son; James B. Steele, T. H. Kemp. Clerk of the Court; R. J. Jump, late State Comptroller of the treasurer; Col. R. D. Carter, and Dr. P. O. Cherbonier. These gentlemen came upon him wholly unawares, and when requested by them to perform some of the feats he has become so famous for in this locality, he immediatelp went through with

THE SAME WONDERFUL PERFORMANCES

There mentioned. I have conversed with a great number of the people who have seen him. gentlemen of education and integrity, all of whom declare that they do not believe that fire has the least effect upon his flesh.

After he had concluded his performances in Dr. Stack's office, I sought an opportunity to converse with him. I found him very ignorant. not able to read or write, and in all respects

AN UNADULTERATED REGRO.

His name is Nathan Coker, and he is about fifty-eight years of age. He was born in the town of Hillsborough, Caroline county, Maryland, and was the slave of Henry L. Sellers of that place, by whom he was sold to Bishop Emary. In relation to his ability to handle fire, and how he first became aware of it, he said:

"Boss, when I was about thirteen years old, old Massa Emary hired me out to a lawyer whose name was Purnell. He treated me badly and did not give me enough to est. I shied around the kitchen one day, and when the cook left, I shot in, dipped my hand into the dinnerpot, and pulled out

A RED-HOT DUMPLING.

The boiling water did not burn, and I could eat the hot dumpling without winking. So atter that I often got my dinner that way. I has often got the hot fat off the boiling water and drank it. I drink my coffee when it is boiling, and it does not give me half so much pain as it does to drink a glass of cold water. I always likes it just as hot as I can get it."

I then interrogated him as to the effect heat ed substances had upon his flesh, and asked him when he handled them with his hands if he did not suffer more than when he took them inwardly, to which he replied:

"No, Boss, I often take my iron out of the forge with my hand when red hot,

BUT IT DON'T BURN. Since I was a little boy I have never been afraid

to handle fire." He then stated that often by himself he would pick up red-hot iron because his tongs were not

hands, and that he never felt any discomfort from it He felt no more harm, he said, from handling fire than stones. I could cite a great number of instances be-

sides those mentioned, and give the names of a large number of gentlemen of bigh standing, who have witnessed the wonderful doings of this untutored African, but I do not deem it necessary, as what I have stated can be more than authenticated by almost any prominent man living in this locality. I am thoroughly convinced, from personal observation, that

FIRE HAS NO EFFECT WHATEVER UPON HIS FLESH.

and I am sustained in that belief by the united judgment of all gentlemen who have seen him.

including a large number of physicians. This man should be seen and examined by our scientific men, and the causes and effects of his remarkable performances duly investigated : for it is certain that his power to handle fire does exist in a remarkable degree, and that, too, without the aid of anything save what nature has bestowed

A New and Extraordinary Spiritual Phenomenon.

As progress is a universal law, extending into every department of nature, even ramifying at her interior forces, we should not be surprised to witness the occasional development of new spiritual phenomena, and the medification or modified exhibition of those phases of the manifestations with which we have been long familiar. Greater changes await the future.

A few weeks since, the nearest neighbor of the writer was killed accidentally by one of his horses. A few nights before the occurence, at about ten o'clock, a light was seen to issue from barn, and as it moved too fast to be carried by human hands, it had to be assigned to some other agency.

The night succeeding the funeral another light was seen to enter through a second-story window into the room in which the oldest son was sleeping, and was observed by him to pass through a partition door into the adjoining room in which the weeping widow was lying on the bed in a state of almost intolerable grief; but having her eyes closed she did not observe the light. A lady friend, however, who was lying in bed with her saw it and took special notice of it. She observed that it was about four or five feet long and one foot broad. She describes it as being above the brightness of the sun, but emitting no rays. As it approached the bcd, it seemed to pause for a moment at the footboard, and then turning, it gradualy arranged itself directly over the weeping lady stretching almost the entire length of her body. At this instant Mrs. Burkitt rose up in bed and commenced rubbing her hands together, exclaiming as she did so, "On, how changed my feelings! A few minutes ago I felt like dying with grief. I was concluding I could not live through my troubles, but now I feel real hap-

On being asked if she had seen the light, she

replied in the negative. Now, there are three witnesses to a part and two to nearly the whole of this occurrence. The two ladies have neith r of them any smaity for or faith in Spiritualism, and are ignorant of its history. Neither they nor the young man-the third witness-could have had any motive for falsifying, or, in their state of mind, any disposition for it. Here, then we have an extraordinary circumstance,—a bright light about the size of the human body, entering the upper story of a building, and arranging itself over the body of a lady in a state of great mental agony, and in some mysterious way imparting an influence so as to relieve her of her suffer-

ingst Comment is unnecessary. I submit the case to those learned English scientists, Mr. Crooker

and Mr. Cox. I will improve this opportunity to say to the the Western readers of the Journal, that having received another appointment by the Executive Board of this State to act as Missionary for the State, my journey westward will be post poned a few weeks-probably till the first of

And furthermore permit me to say that having been ordained a Minister of the New Gospel, by the Indiana State Association of Spirituslists and authorized to preach, solemnize marriages, and attend funerals, I hereby give notice to all love-stricken candidates for matrimony that if they will apply for my ministerial servi ces in that line, I will tie a Gordian knot for them which I will warrant even the grave can never dissolve or separate.

K. GRAVES. Richmond, Ind.

Letter from J. B. Fayette.

ED. JOURNAL :- I have had but little time to sli for paintings, get tired out during the day with business matters, head full of figures of dollars and cents; but when conditions are favorable, the time is improved, and at such times I sit and do the hest I can. Have sent three paintings the past month to Washington Territory, and have six to be sent away. Possibly some of the n will disappoint the recipients, but I hope not, as in such cases I feel the disappointment more keenly than

they Since I received your letter f have been to Morne wille and visited Mrs. Andrews, the physical medium. I had a good time with the spirits during

two scances. The manifestations were good. They showed hands, large and small, arms, heads and features very plain. Two were recognised, a lady and a young man. The spirits sang several pieces of music in clear full, sudible voices, and in the chorus did actually drown the plane that accompanied them. Then one male and female voice sang "The Star Spangled Banner," "Home, Sweet Home," "Down on the Swance River," "Days of Absence," and repeated them several times. It is a

very good thing the spirits have at Moravis, and is destined to do much good.

One of the spirits said during a seance that the time is fast approaching when the skeptic who visits the rooms can not leave them a skeptic, for he will receive the evidence that will brush it all away, and he will know that man lives on eternally, and here, in these rooms, is the mighty truth demonstrated from day to day.

Oswego, N. Y., Sept. 9th, 1871.

*TARTLING MANIFESTATIONS.

Letter from H. S. Johnson.

BROTHER JONES: - I have been to the home of the Willis family to investigate and learn the truth in regard to the strange proceedings said to have taken place there. We found them honest country people, as near as we could judge. Mrs. Willis is a Methodist, and a very honest, exemplary woman, so say the neighbors. Mr. Willis was formerly a professor of religion, and still believes the devil has rower to throw stones, and do many other wonpower to throw stones, and do many other won-derful things. We were there Tuesday, August 22ad. The Sunday previous two hundred peeple were there to witness the phenomena of stones coming into the house without the aid of mortal They had not ceased to come in at inter-

vals, when we were there.

I saw a letter that was formed on the young girl's arm, and heard their account of the phenom ens, which was, that stones were thrown onto the stove, and all around the house. Finally, Mrs. Willis, the mother of the young girl, said she would not believe it was spirits unless they would move the stove, which was a large cook stove. No sooner had she said this, and turned her back to go into the other room, than the stove was moved about six inches. At the time we were there it had been moved seven different times, and we have heard of

its being moved since then. A chair and padlock that had hung behind the door, were thrown across the room. A lamp chimney was taken from the lamp and hid under the feather bed. The razor was partly taken from its case and thrown across/the room; It fell at the feet of a lady. The latch on the bed room door—the door opened into the bed room and was open at the time-was taken off and carried through the front room, and hit the door that opened into the kitchen. The three women heard whistling, much louder than common whistling, and it frightened them. They looked to see where it came from,

but could see nothing.

The girl set a pail of berries on the table; it was taken off and set on the floor without spilling a berry. A stone hit the lamp chimney without breaking it. The looking-glass was moved from its usual position and left hanging by the cords. A stone was laid upon the bible. Mrs. Willis sat down to read the bible, when a shower of pius and buttons fell around her. An old rusty pair of shears flew across the room and fell at her feet. She picked up the shears in anger, and threw them inside the stove. Up to this time nothing had been done to injure or destroy property. The shears laid in the stove four days, when they flew out and hit Mrs. Willis without hurting her—between the shoulders, on the back, as she was standing outside the kitchen door, in the open air.

After this they found various articles cut. Their hat ribbons were cut; Mr. Willis' cap was cut; bed quilts, pillow cases, dresses, and a book-case were cut. These cuts appear to have been done with a very sharp justrument.

They took their hats and locked them in the bureau, and hid the key, so the power, whatever it might be, could not cut them. When they went for the key, they could not find it themselves. ter awhile, it dropped down in front of Mrs. Willis. A comb was taken from the girl's hair, and her hair was tied in many knots in a moment's time. Mrs. Willis' little patty cake tins were carefully set in the cream, and many other little languable things were done.

The girl would probably be one of the best phys

ical mediums of the present age if she could have p oper development, but they are very ignorant and willful, and declare it is all the work of the devil, and they will not have a spiritual circle in

Spring Lake, Wis., Sept. 8th, 1871. We append the following extract from a paper published at Spring Lake:

STONE-THROWING AT PINE LAKE. Since writing the article that appeared in our columns last week, we have been on the premises, and made as thorough an examination as we were able, under the circumstances The family informed us that the stone-throwing still continued—in fact one stone came into the room about ten o'clock at night while some of our party were in the house waiting for developments.

These manifestations are assuming a new form now, various articles of wearing apparel being cut or torn in a very peculiar and unaccountable manner. The family look worn and jaded, and we wonder they do not vacate the premises for a time and see whether a change for the better will not

Hundreds of people have visited the premises for the purpose of lovestigating the matter, and have gone away no wiser than they came. We confess that after a patient, and, as we believe, searching examination of several hours, we came away no wiser than we went. It will not do for people to pronounce this a humbug, as some have done, until they first investigate it and can demonstrate that such is a fact. There is a mystery connected with it that needs a solution at the hands of some competent person, if such can be found.

Letter from Dr. A. B. Severance.

DEAR JOURNAL :- Myself and wife have just returned from a two day's grove meeting at Geneses, Wiscorsin, and have come home to engage in the active duties of life, feeling that we have been made better by meeting with so many sweet souls that are so deeply interested in the welfare of the human race. I never attended a meeting where all were so united in the one grand object, harmony and mutual benefit. So many soul-stirring words and sentiments by the different speakers which were, Mr. E. Stevens, of Janesville, and J. O. Barrett, our worthy State Missionary, and Mrs. H. Severance.

I think our speakers lecture more upon practical subjects than formerly, which I consider a mark of

Mr. Stevens has done a good work at Waukesha and Genesee, and in fact, in Southern Wisconsin: May be be amply sustained by friends of freedom

But I think we have one of the best State Missionary workers in J. O. Barrett. His gentlemanly deportment, and logical and practical discourses, make him very popular with the people, besides being an indefatigable worker. He says so many encouraging words to other speakers, assists them into the field of work; while he may not be laying up "earth treasures," he will be abundantly blessed in the "life beyond." I feel that the friends every where in the state should co-operate with

We also met Dr. Dodge and wife, of Palmyra. He was at one time a very popular Universalist clergyman, but being a man of progressive ideas, he preached too liberal for the church creed, and now they have turned the cold shoulder upon him, as they did upon Barrett, Fishback, Rowland Conners and others. But the angels are with him, and he is now a practicing physician by their assistance—very successful. He also has the inspiration to

teach the people to "come up higher." His wife possesses a very high order of medium-ship as a psychometrist. They are about to travel in Northern lows and elsewhere, and it will be for the interest of all to give these worthy friends your natronage.

Here in Milwaukee there is an undercurrent of Spiritualism that is making rapid progress, yet, as an organization we are dead. Mediums everywhere are active there, and the angels are removing bigotry, superstiti n and prejudice, and the dear JOURNAL most ably sustains them.

Milwaukee, Sept. 13th, 1871.

FUNERAL OBSEQUIES.

Discourse of Mrs. Dr. Severance, Delivered at the Faneral of Henry Tow. Reported for the Ruligio-Philosophical Journal by H. Showerman.]

In Brookfield, Wisconsin, Sept. 17th, the spirit of Henry Tew passed from its earthly temple, aged 68 years.

Brother Tew embraced Spiritualism fitteen years ago, and sustained by this faith he met the charge, not only calmly, but was impatient to go. He had been a resident of this place for thirty years, was respected as a neighbor and citizen, yet the friends of the departed were refused the use of the only church in the place, in which to hold the funeral services—which were held in a school-house.

A discourse was delivered by Mrs. Dr. Severance, of Milwaukee, one of the points of which I subjain and wish you to publish. She said:

We have met together this morning, -not as a band of mourners, but to celebrate the birth of a spirit from earthly to spiritual existence. We have not been permitted to meet in a building dedicated to the worship of God, but we meet here in this temple dedicated to human education and improvement,—a more fitting place for liberal minds to congregate,—as through the influence of education alone, may we hope to so levelop humanity, that instead of spending their strength and means as they now do. in building temples and alters to an unknown God, they will build them dedicated to humanity-not too sacred to be used for any purpose that will tend to the welfare and improvement of the human soul.

But, friends, do not blame, but rather pity these brothers of ours, because their minds are so clouded with prejudice and bigotry as to shut out the natural kinduess that ever proffers the heart of sympathy to the suffering and bereaved, and strives by every possible means to render the burdens less heavy to bear, instead of adding thereto. We can afford to bear some per secution, when we have so much to comfort and sustain us, for to the Spiritualist death is shorn of its terrors, and although the tear will flow, and the heart throb with anguish at being separated from the forms of loved ones, even if they leave us for a sojourn of years across the Atlantic, so, knowing as we do of the land whither they have fled, it does not entirely take from us the pain of parting; but we are confident of the existence of their spirit after they leave the for n of clay,—a knowledge of more value to us than all the riches and glory of earth.

"Without the proof of immortality that we obtain from spirits, we have none whatever of any after life, and that man does not live to-day, who believes not in Spiritualism, who does not have his hours of doubts and fears,"

She then read some extracts from Robert Dale Owen's remarks at the funeral of his wife. showing that in conversing with them, he had learned of the anxiety and doubts in the minds of several ministers of the gospel, of a future life when the hour approached to try their faith.

"There is not a human soul throbbing with the agony of separation from loved ones; there is not a mother when the arms of her darling child unclasps from her neck, and she sees its form laid away in its narrow bed; there is not a husband or wife whose heart if torn from its counterpart and bleeding from every pore; nor a child left motherless to battle with the cold world alone, but would be filled with thanksgiving, could they know these dear ones still lived and loved them as of old-still felt an interest in them, and they could at times clasp their hands, press them to their hearts, and feel that they would soon be with them, united in the same family, in the home preparing by their good works here in the blest hereafter, where they will meet them at the river's edge with outstretched arms, encircling them as a fond mother clasps her weary child to her rest-giving brsom. Yes, my friends, 'Death is a kind and welcome servant, who unlocks with noiseless hand Life's flower-encircled door, to show us those we love,' and while there is a sound of mourning here, there are tones of rejoicing

"The friend and brother, whose remains lie before us, has left children here who will feel his absence, and has met children and wife there, who united, will work for those here,-will feel for you in all troubles and afflictions, and rejoice with you in all good works. When we look upon the shrouded form before us, we feel in our soul he is not there.

"'Not there? Where then is he? The form we used to see Was but the garment that he used to wear. The grave mold that will press
Upon that cast off dress;
Is but his wardrobe locked; he is not there."

"He has passed on to a bigher stage of life Earthly life is the primary school of man's development, where he is preparing to enter a more advanced class, and if he learn well these rudimental lessons, he can go on happy and rejoicing; but if he go hence before thus prepared, it is a great misfortune, for as a student can not go on in an academic course without first the rudimental, but must be sent back into the primary department; so the spirit must learn the lessons pertaining to earthly life, upon the earth. This is the reason we have so many undeveloped spirits influencing so many of our

mediums at the present time. "What is there in the beautiful doctrine of Spiritualism that is so repulsive to the churches? It is taught in the Bible, and accounts are given of spirit's presence at many different points,—and it comes as a response to the unuttered pages of humanity.

" Is there anything in it tending to immorality? Certainly not. Believing as we do that every wrong we commit, every good work that we fail to do, every evil desire or emotion, will mar the beauty of our spirits, and bring us umavoidable suffering that no power in the heavens or on the earth can atone for a single sin we commit, would certainly have all possible restraining power, while every good work, every kindly word or deed, every act of raising the fallen, comforting the mourner, bettering the condition of any soul, will help make us a heaven here and hereafter.

"We make our own heavens and our own hells by our lives. Believing this, we certainly have every inducement to be good and true. "We must recollect when persecuted and ma-

ligned, that other martyrs to their faith have suffered worse. Eighteen hundred years ago, a being now worshiped by those who shut their church in our faces, had not where to lay his head; and were he here to day, living as he lived, eating and drinking with publicans and sinners, every church door in the land would be closed against him, and if he spake, it would have to be from a school-house or the street.

"When we think of the persecution of Socra, ees and the great philosophers of the past, whose great merit and wisdom we glory in to. day, we can afterd to wait for the world to be sufficiently developed to appreciate the beautiful doctrines we know to be true.

"I need not eulogize the character of him whose spirit has passed on before, but whose ashes yet remain, for if thirty years daily intercourse in all the different vocations of life has not satisfied you of his integrity of character, I mailed the subscriber after such notice is given

then no words of mine, -- a comparative stranger,-would do so.

"I leave his memory with you. Emulate his virtues; throw the sweet mantle of charity over his fallings. Live noble, unselfish, pure lives, then will you be prepared to meet in a happy re-union all the loved ones that have gone before to the flower-gemmed fields of spirit land."

NEW YORK.

Report of the Annual Meeting of the New York State Society of Spiritualists.

[Reported for the Religio-Philosophical Journal.]

The regular Annual Convention of this organization was held pursuant to the published call of the Executive Board, in the Universalist Church, in the village of Le Roy, Genesee county. New York, on the second day of September, 1871, J.' W. Seaver, the President of the organization presiding.

P. I. Clum, the Secretary, road the proceedings of the previous Annual Convention, which being found correct, were approved.

A. C. English, the Treasurer, presented his Report, which being read, was approved.

The state of the finances as reported, is as

Money received from the previous Treasurer..... \$25.56 Annual dues from A. C. English..... 1.00 B. Rhodes 2.00 A. C. Doty...... 1.00 A. V. Spaulding 1.00 The President received the following sums from Mr. Rice 5.00 " Sarah Rathbun. 1.00 " A. C. Tilden 1.00

The Missionary Committee made their Annual Report, showing that Mr. and Mrs. Woodruff, the faithful missionaries, had rendered good and efficient service in the cause of Spiritualism, in the counties of Western New York, during the year, with but slight assistance from the Organization; and being about to leave this State, to continue their zealous labors in the West, a resolution of thanks for their self-sacrificing and illy remunerated labors in the employment of this organization, was offered, and passed by the unanimous vote of the Conven-

The vacancies in the Missionary Committee were filled by the election of the following: For three years—J. W. Seaver, of Byron, Ira Bronson, of Lockport. For two years—A. C. Tilden, of Dausville, L. O. Preston, of Avon. For one year-P. I. Clum, of Rochester, A. C.

English, Batavia. The Secretary read communications received in pursuance of the public request for information relative to the local organizations, making reports to enable this organization to appoint a proper number of delegates to the National Convention, to be held in the city of Troy, N. Y., on the 12th day of September, 1871, and the proper number of such delegates were daly appointed, with the usual power to fill vacan-

The Committe on Nominations reported the following named persons for the respective offices, and they were elected.

President, J. W. Seaver, of Byron; Vice-Presidents, Mrs. L. M. Tuttle, of Byron, Dr. G. L. Ditson of Albany; Secretary, Lucia C. Miller, of La Roy; Treasurer, P. I. Clum, of

Rochester. The President, on behalf of the Executive Board, made a verbal statement of the affairs of the organization, detailing its operations during the past year, and returning his thanks to the Convention for the unsolicited honor conferred upon him; spoke with much feeling and eloquence in advocacy of the sacred cause of the angels and humanity, so dear to his heart, and in which he has for so many years of sacrifice and zealous labor, rendered efficient service. Whereupon the Convention adjourned.

LUCIA O. MILLER, Sec.

Le Roy, N. Y.

A Characteristic Western Letter-

ED. JOURNAL:--Inclosed, please find fifty cents, which you will make use of as follows: Sind me the "Biography of Satan" as per advertisement in the JOURNAL, balance apply to the credit of those who would like to read your paper, but are unable to pay. I have long wanted to read a reliable histo pay. I have long wanted to read a remaine history of the miserable cuss, just for fun. I never read but one authentic listory of him, and that was in Milton's Paradise Lost. I always thought that Milton drew the least bit in the world on his imagination for that. There is a devil, Mr. Editor. I know it; I can prove it. Is not the Bible in allible—jest as infallible as the Pope? Have I not seen, time and again, the likeness of his Satanic Mejesty as a frontispiece to that same Bible? and if that is not sufficient reason, I will quote the Irishman, and that will settle the matter. He said there must be a devil, or how could they get such correct likenesses of him. Is it satisfactory?

In table of contents, chap. 18, "The Christian's Devil—where imported or borrowed from." One might imagine, from the manner in which he is ig-nored by the churches at this time that they had no farther use for him, or had returned him to original owners.

I have been taking the JOURNAL but a few weeks. and am better pleased with it than words can tell. When my subscription expires you will hear from me again.

You are giving old theology hard knocks, but then, Mr. Editor, theology is a "hard shell" and will require a fearful amount of pounding to break . You are doing a grand and noble work, or perhaps I should say, assisting in doing—that will eventually relieve mankind of the superstition. nigotry and intolerance that has weighed it down like an incubus for ages, and raise it to a higher, better and purer realm of thought and action.

Mr. Francis' "Search after God" is grand beyond

all my conceptions. From my stand-point, it is unanswerable. I have only read the numbers since I subscribed for the paper. When it appears in book form, you may set me down for one copy. He will utterly annihilate that "insatiate moneter,"— the god of theology (he has long been a myth, so far as my thoughts and ideas are concerned), and give us something that we can i a manner comprehend and understand. I am intensely interested in the closing of the "Search." Go on with the good work, and may the good angels guide and direct you to the fulfillment of the downfall of all error, and man for once be free indeed.

I must beg pardon for trespassing upon so much f your valuable time. I know this is a long letter, but I guess your waste basket will hold it. Wishing you and the great progressive movement in which you are engaged, abundant success, I re-

main, yours truly, G. G. WALKER. EFrankfort, Kansas, Sep. 6th, 1871.

Those who wish to have this paper discontinued when the time is up to which it is paid for, should notify us of that wish two weeks before such time expires, as it takes that time to get it out of the mailing machine. When an order to discontinue is given by those in arrears, remittances should be made to square up in full, including the two weeks which the paper will be

Light to be Considered.

Arts and Sciences.

Onygen-The Ghost of Graves, Caves, and Bottemless Pils, after which it was Named-Disconwy of Onygen, Effects of its Discovery-Recurrence to Battery Record for an Explanation of its Affinities-Oxygen a Supporter of Combustion-A Supporter of Respiration-A Vitalizer of the Blood and Sanitary Regulator of Sursoundings-Significant Quotations from a Live Chemist-Major General Oxygen or Hell in Harness en route to " Heaven in Holiness" and tts Triuns Dual Links, Electricity, Heat and

BY......DR. Y. A. CABR.

OXYGEN being the supporter of all these phases of spontaneous combustion, such as the "Jack-a Lantern," "Will-o'-the-wisp," and other wondrous phenomena of lowlands, mines, caves, wells and graves, was in former times supposed to be and named gas, after ghist, ghast, or ghost. The alchemist even dared not to approach the mysterious presence of the "spirits" of wine," "spirits of ammonia," "spirits of nitre," "spirits of turpentine," and other apirits without crossing, prayer, and purifica-

The Discovery of Oxygen by Dr. Priestly, of England, in 1774, was effected by submitting the peroxyd of mercury to the afficity suspending effect of the rays of sunlight concentrated by a powerful lensl or burning glass, just as battery action or heat does now, and would have done then, had the rationale of the pre-

mi-es been understood. The Effects of the Discovery of Oxygen are said to have in a measure revolutionized the manners, customs, and scientific assume of the world; more so, in fact, than the discovery of attraction of gravitation during the previous century. It gave origin and impetus to new trades, separated metals from their ores, and etfected thousands of other compositions, decompositions, and recompositions of the most wondrously progressive arts, sciences, and manufactures of that day and generation.

The Methods of Procuring Oxygen are various. It can be obtained from nearly all the elements, under the powerful affinity suspending super-vision of battery action. The more ready and inexpensive means, however, is the exposure of the black oxyd of manganese or chlorate of po-tasss to the red heat of a retort, or the electri

cal decomposition of water. Onygen Physically Considered, is a transparent, tasteless, colorless, odorless gas, one-tenth heavier than air and one-fifth of its volume; very slightly refractive and magnetic, but never as yet condensed to a liquid. It is soluble, and will diffuse 4.5 of its volume in 100 volumes

of water. Oxygen Chemically Considered, is neutral, seemingly passive, and void of alkaline qualities, yet when polarly aroused becomes an element of the most extraordinary power, manifesting and exerting affinities proportionally strong or weak as is the polar distance of its elementary chosing. Save fluorine, its next polar, or electrio-negative neighbor, oxygen has an affinity for all the elements, increasing as their polar distances increase, in their respective path-

ways of polar departure from it.

A recurrence to the Battery Record, republished in this issue will snow the wondrously wide and active range of its affinities. It forms gases with some elements; with others it forms fluids, liquids, and solids. With some it forms neutral compounds, with others, corrosive acids, and with others burning alkalies. With some the most nourishing food, and

with others the most virulent poisons. Oxygen as a Supporter of Combustion is the chief and almost only one; all substances that burn in the open air must combine with oxygen in the process of burning, and will burn with much greater intensity in oxygen gas than in the open air. Combustion or burning is but a more rapid process of oxydation than the ordinary process of rusting. Many of the unaccountable fires of every day life are produced by the oxydization of articles, as that of phosphorous when taken out of water and exposed to the oxygen of the atmosphere (though more slowly); or as the slaking of quicklime by wa-

Oxygen as a Supporter of Respiration is of the utmost importance and indispensable as a vitalizer of the blood, as well as a sanitary regula or of our surroundings.

Oxygen as a Component Part of the Air is in a mechanical state of combination with nitrogen as twenty-three to seventy-seven, 7,000,000,000 pounds of which are daily consumed by respiration, oxydization, and otherwise. It constitutes over one-fifth of the forty-five mile atmosphere encircling the globe.

Oxygen as a Component Part of Water Is found combined with hydrogen, constituting eight-ninths of the water's weight, and containing in this condensed state eight hundred of its volumes in one volume of water-or 800 times less space in water than the atmosphere. The ocean covers two thirds of the earth, and averages nearly two miles in depth, and contains enough oxygen to form an atmosphere around

the globe nearly one thousand miles deep. Oxygen in the Mineral Kingdom constitutes one-half of the alumina, lime, and silicia encrusting the globe. It constitutes four-fifths of the weight of the vegetable kingdom, and threefourths of the weight of the animal kingdom. Human investigation has just reached the point that establishes beyond question the fact that oxygen constitutes one-half of the world as an electro-negative, which, however unpopular, is evidently true, and in support of which there is one live chemist, whom I most cheerfully quote. Prof. Yuomans says very truthfully: "The part played by oxygen in the scheme of nature is imposing in the highest degree. In virtue of its boundless abundance, its diffusive nature, the vast range and strength of its attractions, and the unchangeableness of its combinations, it would seem to have been appointed to the grand office of taking charge of all other ele-ments and bringing them into an orderly, per-manent system. The rocks and waters of the earth consist of materials given over to its custody. Saturated with it, they are in a condition of the most perfect chemical stability. Eavel-oping our planet in its free condition, it manifests an irresistible passion to seize upon and possess all things. The deadly foe of life, it would destroy all organized beings, and pursuing them to the very tomb, decompose and dissolve their structures, carrying back their elements to the quiescent world. This element has therefore been personified as the genius of the air-on omnipresent, destructive spirit, which holds the globe in its consuming embrace and revels in configration, and would reduce all things to ashes and rust. But the earth has not been left to the operation of its own forces. Celestial radiations are the antagonists of oxygen, and their agency in saving the world from its desolating influence, which will be shown in a due consideration of the chemistry and phys-

iology of the premises." Chemistry, like geology, astronomy, and all else in nature, carry their own record enstamped upon them by the laws of their being that no assumption of special inspiration can rub out. And now that we are under way and more at

ease, it may not be amiss to remark in the conclusion of this article, there is no wonder that oxygen (the invisible) has been called up by the chemical magic of the past, nor need orthodoxy "searching after God" be surprised to wake up one of these spookish mornings and find Major General Oxygen or Hell in harness, is passing wonder-stricken empiricism, with old John Brown & Co., on the Appian Highway of physics, to the ever-beautiful and inviting heaven of the tri-une holies-Electricity, Heat, and Light. Another shrick of holy horror-"May the Lord save us !"

The following Battery Record of elements, indicative of the varied measures of electrical force, though claiming to be but an approximation of facts, tending to establish the real nature and character of a fundamental rule of affinitive action, will prove practically suggestive and important to both the student and chemical philosopher.

TANKS OF THE PROPERTY OF THE P	ELECTRO NEGATIVES—the first given off by the affinity suspending galvanio r magnetic circuit, numbered as given; if, 2 being positive to 1,—3 being positive to 1 and 9,—4 to 1, 2, and 8,—5 to 1, 2, and 4,—advancing thus to 56. ELECTRO POSITIVES—the last given of by the affinity suspending galvanic or magnetic circuit, numbered asgiven of 55 being negative to 56,—53 to 56, 50,—55 to 56, and 58,—53 to 56, 50,	and 54. NEUTRAL SALTS, compounds of the electron regative and postive elements named. The affinities are intense as the polar conditions numerically represented are distant from each other.
	1 Oxygen. 56 Potassium.	Potash.
1	2 Flourine. 55 Sodium.	Fluoride of Sodium.
	8 Chlorine. 54 Lithlum.	Chloride of Lithium.
-	4 Bromine. 53 Calcium.	Bromide of Calcium.
1	5 Iodine. 52 Magnecium.	Iodide of Magnecium.
	6 Salphur. 51 Glucinum.	Sulphide of Glucinum.
	7 Sellenium. 50 Strontium.	Seleneate of Strontium.
	8 Tellurium. 49 Barium.	Telluriate of Barium.
	9 Nifrogen. 48 Yttrium.	Nitrate of Yttrlum.
	10 Phosphorus. 47 Thorium.	Phosphate of Thorlum.
	11 Arsenic. 46 Osmlura.	Arseniate of Osmium.
	12 Antimony. 45 Palladium.	
	13 Silicon. 44 Cerium.	Silicate of Cerium.
	14 Boran. 43 Zirconium.	
		. [From this point the salts
í	16 Tungsten. 41 Aluminum.	
	17 Molybdenum. 40 Zinc.	their affinities, and fl-
į	18 Manganese. 39 Hydrogen.	nally merge into the
ŀ	19 Tilanium. 38 Carbon.	mere oxyds, Fluor-
	20 Platinium, 37 Cadmium.	ides, Chiorides, Bro-

The elements numbered 7, 8, 15, 16, 17, 18, 21, 22, 23, 24, 35, 35, 41, 42, 48, 44, 45, 46, 47, 50, 51, 54, are comparatively scarce and unimportant. The new elements, Didymlum, Erbium, Nioblum, Norlum, Ruthenium, Tantalum, Thallium, Thorinum, and Indium, have been discovered since my analysis was made.

86 Rubidium.

S5 Mercury.

33 Iron.

32 Nickel.

31 Cobult.

20 Blamuth.

29 Tin.

34 Chromium.

21 Uranium.

22 Rhodium.

23 Iridium.

26 Silver.

27 Copper.

24 Vanadium.

mides, Iodides, Sul-

phates, Selleneates.

Telluriates, Nitrates,

and other combina-

tions, with the metals

and alkaline earths.]

CORRECTIONS.—In the article on chemistry in our issue of the 30th ult., the words following record should have read preceding record, and tunnelling system should have read funnelling

MEDIUMSHIP OF MISS M. R. CASSEIN.

Letter from G. C. Stewart.

BROTHER JONES :- A day or two since I noticed a letter m ther severely on the honesty of one of our Newark mediums, Miss M. K Cassein. I called the attention of Miss C. to the article, and she requested me to answer Bro. D., a request that I cheerfully comp'y with, as Miss C. is quite a favorite of the Spiritualists of Newark, and we consider any shaft aimed at our mediums as a declaration of war against the whole of us. Bro. Drury's letters are before me, and give evidence of literary attainments that should have prevented him from thus assaulting the character of a young lady, a stranger to him, without further evidence, all for two postage stamps. In his first letter to Miss C., he calls himself a brother; in his second he asks her to sit again for him, and chides her severely for sending him her ordinary business card, and his third is a regular black mail letter, a copy of which I enclose. Miss C. sat a second time for him, but could not get even a whimper from his spirit friends, and now he is after her through the public press to ruin her, if posssible, all for six cents.

Does not Bro. D. perceive that his last letter puts her in a dilemma? She must either send two stamps and thereby tacitly admit the traud. or else be posted in the public prints. He also proves himself a fraud willing to be bought off and keep mum for six cents. If he really is in-terested in our cause, and is governed by no mean motives, we can not imagine how he could do less than to have written to Newark if too poor to come over to us. By this course he could soon learn that Miss Cassein is above suspicion, that she is real grit, and that her motto is Millions for defence, not one cent for black

mailing." Her terms were plain and distinct, viz "M K. Cassein answers sealed letters without charge during the month of August. Enclose envelope and three stamps, 185 Bank st., Newark, N. J. Her terms are plain and distinct, no guarantee, no promise to make up an answer etc. The prople seemed to appreciate the offer. Nine hundred letters came, all but sixty were answered. One person wrote two, and enclosing a dollar in each, requested the medium to retain the money even if she got no answer, and only one sorehead puts in an appearance. Bro. Drury wrote twice to the spirits, had two sittings, had two letters answered (yet denies it) and now wants two stamps under threat. Miss Cassein's rule in sitting for pay, is to return the money if she gets no answer, but August was an exceptional month. She said plainly to the people, "Enclose three stamps to cover expenses, and I will sit for nothing," and we do not believe that more than one of the nine hundred would accept their stamps if tendered to them, and Bro. D. stands forth as a high minded minister.

We do not believe that Bro. Drury is actuated by a sincere desire to detect fraud, and thus purify the Spiritualistic Church, from the fact that he could be bought off for so small a sum, and we call upon him to give the subject a thorough investigation, and when convinced that he has blundered, make amende honorable. A gentleman who is not identified with us stated to a party that he wrote a sealed letter to his spirit wife, requesting her to answer it, sign his name in full, and direct it to his name, street, and number. He carefully omitted all proper names, and everything by which the medium could get a clue to his name or whereabouts. He sent it to Miss Cassain, and in a few days received an answer from his wife with her came in full, directed to his name, street, and number. He is a reliable man, and I would give his name, but am not sure that he would like this kind of notoriety. The above is but one of many. Miss C.'s prospects for the future are promising. She is young and frail, and sitting under spirit influence, was formerly quite exhausting, but the is now enabled to do a great amount of writing without any serious injury. The following is moral and intellectual world, Br. ther Drury's letter, copied and underscered the book is a large 12 mo., of

Newark, N. J. Miss M. K. Cassein:-You did not answer my letter. When I wrote you the first time I en-

verbatim.

closed three stamps for your advertisement, you. used but one of them in writing to me. The second time I wrote I enclosed a stamped envelope, which left the two stamps still in your possession. Now I wish you to return them (you having failed to do as you advertise), at once or I will publish you as a fraud and humbug. I mean what I say."

DAVID M. DRURY.

Williamsburgh, L. L. REMARKS:-We have given place to the fore going reply in behalf of Miss Cassein. She is now well advertised, and notwithstanding we have two or three other letters on file making similar e implaint to that of Mr. Drury, nothing will be gained by publishing them.

LIST OF LECTURERS.

Hereafter we shall keep a standing register of such speakers as are furnished to us by the parties interested with a piedge on their part that they will keep us posted in regard to changes; and in addition to that, arrested in its regard to changes; and in the circulation of the Journal, both by word and dead.

Letus hear promptly from all who accept this proposition and we will do our part faithfully.

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tered.

It is a lamentable fact that some mediums so far

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CHICAGO, OCTOBER 7, 1871.

A SEARCH AFTER GOD.

The Passive Power of the Universe; of Food, the Air we Breathe, etc.—The Pool of Water; Its Passive Power, as Exercised in Creating and Destroying-The Circulation of the Blood a Result of Passive Power.

NUMBER LVIX.

A God,—where is he? We have traveled in ancient localities, perused the musty records of primeyal times, held converse with ancient sages, journeyed from sphere to sphere, planet to planet, in search of him, yet have failed to find a God such as the Christian world to-day are worshiping! In all this protracted Search, while listening to the music that emanates from angels' lips on the evergreen shores of the Summor Land, we have never caught one sound, one note, or one word that ever proceeded from Deity. The sun shone upon us, the breezes fanned | followed by thunder, shaking the very earth,us, the water quenched our thirst, the food satissed our hunger, music thrilled our sou! with for unspeakable, social converse and pleasures made us happy-from them alone we have derived especial benefit, and yet we have never thought of worshiping any one. If you should reverentially kneel down and ask God to quench your thirst when suffering therefrom, and if you found immediate relief, you would attribute it to him; but would not a goblet of water do as much, be as useful and beneficial? though you would not pay homage to that. If suffering from starvation, and if sustained and preserved from death by the direct power of But the mission of this pool of water was God, would he be doing more than good nour-

ishing food could? . You find by experience that water quenches the thirst,-it acts in a mystericus manner in the transmission of its qualities, and if the same feat could be accomplished without your drinking it, you would regard the operation as produced through the direct agency of a God. The material world sustains each sphere of the Spirit World in the same specific manner as the body sustains all the interior bodies of the soul. The outer or coarser body is essential for the development and growth of all the interior bodies with which the soul is clothed. Then, in our Search for God, it might be well to inquire, in what relation does matter stand to spirit, if it acts such an important part in creation? Is it true that man has sundry interior bodies now. which he will use as occasion demands in the various spheres of the Spirit World? When death comes, the body we now use is laid quietly aside,—is finely dressed, and placed in an ornamented coffin,—while the soul, with its second outer body, rises grandly to the Spirit World to revel in its glories and enjoy its varied scenery-The body that it now has, after the first death occurs, was contemporaneous with the earthly body, and before it can ascend to the next high. er sphere, it must pass through a peculiar change, peculiar only to itself. These various changes that occur in the life of each individualized entity, are caused as naturally as a goblet of water will quench the thirst. You are not instrumental in causing the water to quench your thirst or food to satisfy your hunger, only as you drink the water and eat the food. They act a specific part in the economy of creation,—they possess power,—it is passive power,-it is the power (seemingly) of a God. Now, listen. Don't become bewildered or frightened or call us a Pantheist. What I is water God,-food God,-the air God? You drink water, and the thirst ceases; you eat food, and the hunger and languor is banished; you breathe the pure air, and life is sustained and prolonged. What of these? Is there power there? Yes, passive power, to accomplish a specific purpose. Passive power is the power of a God, is it? We drink a goblet of water; in a short time it may be again in the heavens, or reposing as dew-drops in some sweet flower; it may be temporarily changed to gases, but these again unite, and the water is as pure-as

wholesome—as when tinged with a cherry red,

it traversed the gilded avenues of the body. It is in the system to-day, but out of it to-morrow. The same quantity that quenched your thirst is now riding on the bosom of a storm-cloud, or falling drop by drop on your roof, or slaking the thirst of the deer on our prairies. There is a passive power in the water that quenches the thirst: a passive power in food that satisfies the hunger. This passive power cannot be seen, cannot be heard. The icicle pendant on yonder roof has had a glorious mission. Years ago, in traditionary times, we might say, it circulated in royal veins, and beat the pulse of a king, giving brilliancy to his eyes and animation to his body. Its work has been grand and glorious. It has given away nothing. It has cooled the fevered brow, moistened the parched tongue, satisfied the thirst of the weary traveler, yet today on yonder roof it still exists. The water passes over the tongue, and its passive power quenches the thirst. That passive power exists in all things; it is the "Soul of Things." The water in the goblet only possesses passive power. The tree falls to the ground in consequence of a passive power which it cannot resist.

What causes the wind?—a passive vacuum. The progress of the wind is passive,that is to say, there is no force behind it—none before it. The material world only acts passively, in accordance with this Universal Soul, which is within itself perfect passivity. * * * Oh, how grand

the passive power of the universe! It is seen in

all the manifestations of the material world.

Look at that pool of water; it sparkles in the

sunbeams-scintillates with all the colors of the

rainbow, and passively submits to the forces act-

ing upon it! How quiet, how patient as it lies

there so calmly on the bosom of mother earth! By and by the sun comes forth from the gates of the azure east, and acting passively upon it with its electric rays, absorbes every drop in that pool, and soon they are lost to the scrutinizing gaze of man. Oh, wondrous transformation!-invisible to our senses, it has been transformed to mist, and now reposes in the genial bosom of the air, a passive power lulling it to rest. But by and by another passive power acts upon the mist,-different currents of air meet it, and it is conducted to the bosom of a stormcloud, and now how swiftly it moves on the wings of the wind! Like a procession of furious demons, like an immense serpent, it passes along, an avenging spirit, a willing subject to the passive power of the elements! In the distauce is another cloud, and the electric flash passes between them-another passive instrument in the material world. What a light!how vivid! like a chain of devils incarnate: and then the howl that follows sounds as if all the demons of Pandemonium had been let loose. The sight is appalling! How terrifying to the beholder! It seems as if the artillery of heaven had been called out, and the various agents of the universe marshalled in one deadly conflict. Such vivid flashes of electric light, what a sense of superstition it excites, and we are inclined to ascribe it all to an omniscient, omnipotent, omnipresent God! Hark! the lightnings are caged, the thunders hushed, and there is a calm. A gentle shower follows-the pattering rain-drops fall and the buds swell and blossom, the earth looks green and all nature smiles. That pool of water had left its quiet resting-place, danced heavenward on rave of genial light, rode on the bosom of a storm-cloud. caressed the electric flash, and now it was presented to the famished buds and flowers of earth. A passive power had accomplished this. not ended. It had bathed the languishing plants of earth, kissed the opening bud into a full, rich blossom, caused the seed to send forth its germ to see what was going on around. cooled the fevered brow, and quenched the thirst of the withered fields, and yet lost none of its particles. The pool of water was all left yet. Some of it was a dew-drop on that parched blade of grass; some of it was dream. ing of the beauties and grandeur of creation in the bosom of that sweet flower; some of it was circulating in the veins of a weary traveler; some of it, in tears of sorrow, was coursing its way down the cheek of a sorrowing woman: some of it was purifying a foul ulcer that licentiousness had made; some of it was subduing a raging fever; some of it rested on a fevered brow-in all these conditions It was exerting a passive influence—ah! how grand its mission! How beneficent in its results! How potent its action! How useful in all departments of life Did God, such as humanity worship, accomplish as much, he would be useful to the world. and worthy of all praise! Pool of sparkling water I shall we worship thee? More valuable than diamonds or gold, or all the precious metals, you fly in the heavens, ride on the bosom of a storm cloud, flash along the rays of the sun. give tints to the rainbow, and while listening to the artillery of heaven, plan a field for future usefulness on earth! But the mission of this pool of water is not ended. Again it ascends heavenward. There is a charm in the surging elements—in the flashing lightning, roaring; thunder, the moaning of the wind, and off it goes, and as mist, different currents of air act upon it, and it is changed into a prodigious hailstone, and is transported to a dark, portentious cloud—it is then hurled along with terrific speed-rides like a warrior in search of an enemy! The sun shines upon its crystal sides, and they glisten with all the colors of the rainbow. and it seems to smile with gladness. On it goes -but its mission of mercy is changed to one of destruction! A guardian angel before, aiding humanity in a thousand different ways, it is now changed to a demon of destruction, and as it passes along, it observes a flaxen-haired girl. and moving with terrific force, falls upon her head and she is killed thereby! Fiend incarnate! Why so cruel, so unmerciful? A Florence Nightingale in your actions before, now a Haynau,—an assassin. The same passive

a hailstone, and then hurled it against the happy, innecent girl. This is a passive power Could God see, hear, think, feel, he would not have turned that pool of water from its' errands of mercy among the flowers, the herbs, the thirsty, the sick, and made it a demon of destruction to cause the death of an unoffending little girl! As you advance toward the Arcana of Nature, and open its gilded doors, you observe nothing but passive forces, and they will ever be beyond the comprehension of man. Look at that hailstone that has just passively completed its errand of destruction-it soon melts, and again is tossed to and fro in the heavens above, and is now formed into raindrops, and falls in the goblet of the weary traveler. Ah! he quenches his thirst with it, and soon that water which had operated as effectually as the hangman's halter, is coursing the gilded avenues of his body, and has become as red as a cherry! It is now in the heart, and with one pulsation, it leaves it, passes over the air cells of the lungs, holds sweet converse with them for a moment, changes from a blue to a cherry color, and with joy unspeakable, returns to the heart to be distributed to the systemic circulation. What power causes this? Yes, what caused that pool of water to evaporate, to go to the heavens above, to hug to its bosom the electric flash, and then as bailstone act the part of an assassin? It was the passive power of the elements. You may explain how this is done, but never, NEVER, NEVER can man so penetrate the soul of things so as to explain why it is done. The blood circulates in the veins, for there is a passive power there that causes it, and that belongs to the

Universal Soul. Puny child you are, to think to so little purpose, to gaze at the universe and never discover the passive power that seen s to impregnate every molecule of matter. But as you glance at the blood circulating in the veins, traversing the various avenues of the body, did you ever think of the pulsating life there? Animals in the blood, in the tear that falls down the cheek. in the muscles, in the intestines—all through the system! What is active power and what is passive power? The action of all the material elements is passive. No active power is exerted in the formation of a raindrop, a hailstone, a tornado, or in the circulation of the blood. There is nothing behind the hurricane, or before it. Is a vacuum power! Ha! Ha! Why, the nearer you approach a perfect vacuum, the nearer you approach nothing. Yet the air rarifled, rising, creating a void, approaching to nothing, causes a terrific tornade. Yet this is a passiv power, a peculiarity of matter, which the wisest sage can never explain! To say that the rarification of the atmosphere in one place causes the wind. a movement in the air, is not explaining the cause of the phenomenon at all-it is merely

giving a fact, without its cause. We gaze around us, at the world of activity we see the opening bud, the expanding leaf, the rainbow-tinted flower, the tender shrub, and while we behold the recret workings of passive power, we feel like saying we have found the pulse of God, felt its pulsations, and as we were about to kneel down in adoration before it, the pool of water comes before us, and says "Hark! examine my weird career!" and again dancing heavenward, it forms a dark, portentous cloud, and passively charging itself with electricity, it proceeds earthward again, and hovering like a a fiend over the poor man's cottage. gazing like a devil on the little ones sleeping there, it sends forth the flash of electric lightthe father and mother and little ones are killed, and the house consumed by fire! We turn from this passive power with a cold shudder in our heart, our knees refuse to bend in adoration before it, and in sadness we wipe the tear from our eyes, and wonder if all is perfection, all is right, all is just, in its action!

(To be continued.)

The Analyst for September.

Our good Brother Toohey, who edits the Spiritual Analyst, has been seriously offended at a note that appeared in the Journal some time ago, referring to the criticism of E. S. Wheeler. on the writings of Andrew Jackson Davis, and asserts vehemently that we make a pope out of Davis, and a "Shoo-Fly" out of Wheeler and Company.

The article in question was written in an innocent vein of humor, with not the least intention of wounding the feelings of the indefatigable Toohey, or the Irrefragible Wheeler. The Analyst says that our note simply means, "Mr. Davis has written books and you have not. Shoo fly! Don't you touch him or them until you do !-logically making Mr. Davis a spiritual pope, and Shoo-fly, Wheeler and Company bugs and ox-flies." We regret that we have offended our brother by using certain animals to express our meaning, but supposing that he had read Josh Billings' work on the history of the shoo fly, morquito, and potato-bug, we used the terms in order to illustrate what we desired. Had we compared him to a "sardine fly" or "bottle fly," he would have been justified in allowing his English blood to rise, but under the circumstances he should remember what the

Bible says: "Grievous words stir up anger," Mr. Toohey says: "Western extravagance is proverbial," and thereupon follows the rumble, jumble, monotonous tumble of angry words, as if the very life of the Analyst depended on attacking our humorous note in the most boisterous way possible. "Western extravagance" is one thing and English bluster another. Brother Toohey has an abundance of the latter, and it was all excited to action by our innocent allusion to Shoo Fly, Mosquito & Co., and he frisks around in a terrible manner. But we understand the motives of Brother Toohey. He is sharp, decidedly so, and he wished to do some gratuitous advertising in the Journal, knowing that it had an extensive circulation. He has lived long enough in America to have his Johnny Bull begin to resemble an American Calf, which

bosom of the storm cloud, transformed it into | foreigner. Therefore, knowing what our good brother meant, we desire to say that we have received the Spiritual Analyst for September. Brother John Weatherbee has therein an able article on "Nerve Atmosphere." "The Illumination, or the Sleep-Walker" contains many interesting facts. "Pre-Historic Times," "Rain Under the Roof," and "Spiritual Health" are good. The editorial items are interesting. The criticism on "Shoo Fly," as it appeared in the JOURNAL, is decidedly angrionious—simply English boisterousness.

We would recommend the Analyst as occupying a position in literature midway between the light reading of the New York Ledger, and the more substantial matter of the Golden Age,while its editor neither resembles Horace Greeley or Susan B. Anthony,—could not write an address on agriculture or make a sensational speech on woman's rights.

He is doing a splendid work as editor of the Analyst, and we have had occasion to make many extracts therefrom, and if he ever sees fit to become angry at our "Shoo Fly," and allows his English blood to boil we will let the animal out of the cage in which we now have him confined, and he will buzz around the ear of Brother Toohey, in a manner that will extract all the English blood out of him, while some of our Chicago mosquitoes will supply the place thereof with some taken from the people of Chicago, making a full fledged American out of him. Or, we will "turn him over" to the Poughkeepsie Seer, who will be sure to let him quietly rest on his laurels.

A steel engraving representing the expression of Brother Davis, while reading the criticisms on his works, and his determination to let all the writers thereof severely alons, would find more purchasers than "The Last Supper" -representing Christ and his apostles. Such an engraving of him would be truly expressive. We hope to see one sometime.

Now, Brother Toohey, keep quiet, or pay the penalty to our "Shoo Fly." Will the papers of America, England, Hindoostan, Zanguibar Hollow Globe, Morocco, New Zealand, and those printed in that country tributary to the Nile, please copy.

All subscriptions for the Spiritual Analyst, should be sent to W. F. Brown & Co., Publishers, 50 Bromfield St., Boston, Mass.

A Crime Foretold by Clairvoyance.

On Monday evening, September 4th, as Dr. Kayner, of St. Charles, Ill., was seated in conversation with Mr. and Mrs. Orlando Van Horn, in their house in Franklin, De Kalb county, he became suddenly entranced, and stated to them that he "saw a dark bay or brown horse with a sheepskin on, ridden hurriedly into a lane by a man about five feet nine or ten inches high, wearing a broad brimmed hat, dark coat, and pants a little lighter. The man hurriedly dismounts and hitches his horse near some trees on the opposite side of the lane from the house. and some terrible crime is about to be committed that will startle this whole community to its foundations. The people in this section are all excited, and are running in all directions. The greatest crime that has ever been perpetrated in this part of the country will be committed in this immediate vicinity in less than one week. Mark it, it is soon to occur, and these events will take place in less than seven days, and you will hear of it."

Mr. and Mrs. Van Horn told this prophecy to several of their neighbors during the week, remarking that they should watch close, to see if there was anything in it.

On Monday morning, September, 11th, like a c'ap of thunder in a clear sky, or like an earthquake upon a sleeping city, sweeping over the country like a tornado, spread the news that the demon of murder had been abroad, and in his rage for human gore, had assassinated in the most flendish manner, old Carl Wiesenberg and his wife, of Franklin.

Their brother-in-law, Mr. Donnenfelt, was accused by Fred. Myers, of an attempt to take his life early in the morning, and a warrant for his arrest procured, and the attempt to serve it revealed the fact of the murder. Further search being made, Donnenfelt was found hanging in the shed, and dead also.

From the statement of Myers, the coroner's jury rendered a verdict that the old people were murdered by Donnenfelt, who afterward hung himself.

But Donnenfelt was cold and stiff when found -the others were not two hours after. Donnenfelt was nowhere discolored except where the rope pressed his neck. Had strychnine been given before, and he hung after death, such might be the case. This the community are considering to-day, and are being "stirred to their very depths" over the idea that the murderer is till alive and free.

These events occurred some three miles distant from Mr. Van Horn's, as the bird flies, and several witnesses, among whom are Mr. Orlando Van Horn and wife and Jim. McGallagher, are ready to testify that Dr. Kayner actually foretold the matter at the time specified exactly in the words stated herein.

Do "coming events cast their shadows be fore," and can the mind's eye, through clairvoyance, see the pictures those shadows make, and read their hidden meaning? We leave it for our readers to judge.

Letters of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY granted Letters of Fellowship to Brothers J. F. Hollister of Plano, Ill., and J. A. Snodgrass, of Redding, Iowa, on the 27th of September ult. constituting them "Regular Minister of the Gos. pel," authorizing them to "solemnize marriages," in due form of law. May their services be in frequent requisition, and may good angels inspire them as lecturers, with power to utter words of consolation to mourners, and great power that transformed the pool of water to the lis the beginning of wisdom on the part of a l truths for the enlightenment of the people.

Fraternal Calls.

Bro. Orr, of New Jersey, editor of the Amer ican Odd Fellow, and Past Grand Marshal o the Grand Lodge of L. O. O. F. of the U. S. and some thirty other Grand Representatives from as many States and the Dominion, gave us fraternal calls during the session of the Grand Lodge in this city last week-all happy believe ers in the philosophy of spirit communion.

The late session and public procession of the Grand Lodge of the I. O. O. F. was an imposing sfiair in this city. It carried us back on the page of memory some twenty years, to the time when we were Grand Master of the Grand Lodge of Illinois, and Grand Representative from the same State, to the Grand Lodge of the United States, then holding its regular sessions at Bal-

Our love for the order has not abated a whit. It is an organization whose motto is "Friendship, Love, and Truth." One of its cardinal virtues is to visit the sick, bury the dead, and educate the orphans.

It abhors creeds and avowed systems of faith which create heart-burnings and divisions among men. It leads man step by step, to a proper appreciation of its fitness as a minister to the trials and adversities inseparable from human life. Odd Fellowship was a forerunner of Spiritualism, and like it has been anathemstized by bigoted churches-thousands having been expelled from church fellowship for being members of the fraternity.

Odd Fellowship is based upon the principles of universal brotherhood, and as a social and benevolent institution, is far in advance of any church organization that has ever been instituted among men.

In a word, it is the aim of Odd Fellowship to lead man to a proper cultivation of that true fraternal relation toward his fellow man, designed by the Great Author of his being.

Mrs. A. E. Mossop.

This estimable lady is at present lecturing to the Spiritualist Society in Chicago. Five years ago he was an ardent Catholic, and being gifted with a voice of remarkable sweetness and purity, she was engaged to sing for that denomination in the St. Joseph Church, Dayton, Onio, receiving for her services a very liberal compensation. Finally she went to reside at the genial and hospitable home of Dr. J. J. Macliheney, and while there, tried the influence of a developing circle, in company with several of the prominent ladies and gentlemen of the town. Unexpectedly to her and the friends of the circle, she was soon entranced, and spirits spoke to those present, encouraging words from the Summer Land.

From that time her development was rapid, and she was soon enabled to take the rostrum and give utterance to those grand ideas and principles which her guides wished to impart to humanity.

As an evidence of the remarkable prophetic powers of E. V. Wilson,-five years ago he predicted that she would some day occupy the rostrum as a spiritual lecturer, and would battle nobly for the cause of Harmonial Philosophy. This prediction has been fully realized.

She lectured for the Spiritualists of Sturgis, Michigan, two months, acquitting herself in a manner entirely satisfactory to the society. She lectures in this city the next three Sabbaths,

and would be glad to make engagements for the winter months. Address her in care of J. G. Walte, Sturgis, Mich.

CURES BY SPIRIT POWER.

Testimonials.

The following are specimens of millions of imilar cases of suffering from like complaints. That all such cases can be speedily cured under spiritual directions,—even by letter, without the medium ever seeing the sick person,-is established beyond successful controversy.

Mrs. A. H. Robinson (whose card will be found in this paper) diagnoses and prescribes for every conceivable phase of disease, acute and chronic, by letter, besides treating those who call at her residence, 148 4th avenue, Chicago.

MRS. A. H. ROBINSON-Dear Madam :- It is with the utmost reluctance that I consult a lady about my complaint; but I have doctored enough to convince me that there is no help for me unless it be through the spirits. My disease is the piles. I have had them twenty years, and tried many remedies without experiencing the least benefit. I was forty-four years old the first of last October, and have plenty of faith that you can help me. Inclosed you will please find \$3.00 and a lock of my hair.

Hoping to hear from you soon, I remain, Respectfully yours,

Moses S. HARTLEY. Henry, Ill., Jan. 10th, 1871.

Mrs. Robinson, under spirit control, diagnosed and prescribed for the case, and the patient reported from time to time, receiving appropriate remedies to effect a permanent cure. On the 11th day of April he says: "I have kept up the treatment faithfully, and now I am happy to inform you I feel certain I am getting well. I wish I could impress upon you how thankful I am." Again, writing from Saratoga, where he is at work, he says: "I am more than glad to inform you that I am well."

ANOTHER CASE.

R. B. Markle, of Baker City, Oregon, writing and sending a lock of hair and usual fee. 83y8:

"I have tried our doctors to no effect. I am a man nearly flity-three years of age, and have long been troubled with a weak back and pain in the small of my back; this pain lately moved to my hip-joint, and also down my left leg to my foot. I am in other respects healthy and of temperate habits.

"R. B. MARKLE." Baker City, Oregon, Aug. 6th, 1871.

Mrs. Robinson in the usual manner diagnosed and prescribed, and on the 10th of September uit, Mr. Markle writes to her, "I am entirely cured,"-expressing much gratitude to the powers controlling her.

-Read the advertisement of that most wonderful work, Jesus of Nazareth.

-Use NATURE'S HAIR RESTORATIVE.

Zersonal and Local.

-Brother J. L. Potter, will you please give us your regular post office address, that those who wish to write you may know where to direct letters. Your reply to Jamieson is more suitable for the columns of the Crucible, in which he has a department. The professed liberality of the editors of that paper in the combative line, will doubtless guarantee you a hearing in reply to attacks upon you by one of its editors.

-Our friend, Dr. Dumont C. Dake, is having splendid success in his fall campaign against disease. See his advertisementiin another column.

-This week we had the pleasure of a call from Captain John Grant, on his way from New Orleans to Wisconsin. We are always glad to see Brother Grant. He is well known to us as a hard-working liberal Spiritualist, and with plenty of this world's goods, her as what is still better, a large store laid up, waiting him when he passes over and joins his spirit friends.

-Mrs. M. J. Wilcoxson will speak in Topeka the last two Sundays of October, and the Sundays of November. She will speak December, January, and February, in Southern Missouri; at Springfield, Carthage, Mansfield, and other places giving her s

-Brother L. P. Gilbert writes that "If some speak ers going to Denver, will stop at Ellsworth, Kansas, for a lew days, they will do well for the cause. People are ready for manifestations and tests."

The Sunday Question, and Self-Contradictions of the Bible," is meeting with a large demand. Get and circulate it among your friends.

-Brother C. B. Stewart, of Shullsburgh, Wisconsin, gives the following account of the wonderful cure performed by a healing medium, after the patient had been given up as incurable: "The people of this usually quiet village have recently been taken by surprise by the cure of a lady well known here, who had been given up by the regular physicians of this place, after a consultation. She was cured by a healing medium, Mrs. Ellen Brown, wife of one of our well known business men, Mr. Richard Brown. This cure has attracted a great deal of at-tention, and has set many to thinking who have heretofore scorned all such things, as a humbug. Mrs. Brown has been a medium for twenty years, and in that time has performed many surprising cures. One case of a girl who was paralyzed, and was doctored for two years, was cured by her in alx weeks so that she was out jumping rope. She had to be carried to Mrs. Brown's residence. She has cured a case of nearly total blindness, so that the patient could read fine print by candle light. Also a very bad case of St. Vitus' Dance. Mrs. Brown cures by laying on of hands, and in every instance has succeeded, to the astonishment of all who were acquainted with the facts. The healing powers of Mrs. Brown have become a matter of considerable interact have one or a natical reaches. considerable interest here, and are entirely unaccountable to either herself or the people."

-Will Sister Waisbrooker, when sending items here for publication, please give name of place where written, and date.

-E. Annie Hinman will speak in Paper Mill Vil-Isge, N. H., Sept. 24th; in Lempster, Oct. 1st; in Keene. Oct. 8th. Will make engagements to lecture week evenings in the vicinity of Sunday appointments.

-We learn from the Banner of Light that A. J. and Mary E. Davis offer for sale their splendidly located house and lot in the beautiful town of Orange, N. J., at the low price of \$7,500. The lot is 55 feet front and 110 deep, and as property is now selling there, is worth one hundred dollars per foot. It is within an hour's ride of New York City. A more desirable location can not be found in that vi-

-Dr. C. C. Brackett, of Lincoln, Ill., will answer calls to lecture. He has made a successful trip in Kansas.

-James Brooks, the developing medium, continues to hold developing circles with fair success. He also gives instructions to those who can not visit his rooms for personal interviews. We have seen many whom he has developed, that speak in high terms of his mediumistic powers as a developing medium. See his advertisement in another col-

-"The Biography of Satan," by K. Graves, is being severely criticised by numerous leaders of the orthodox flocks. Well, gentlemen, that just suits us. The little book has already passed through several editions, and with the help of the gratuitous advertising you give in thundering your maledictions upon it, we shall soon have the pleasure of issuing another large edition.

-Miss Susie M. Johnson, having had a partial rest from lecturing during the summer, is now ready to answer calls to lecture during the fall and winter months. Engagements in the West preferable. Her permanent address is 64 Grand River street, Detroit, Mich:

-K. Graves, having been re-appointed Missionary for the state of Indiana, by the Board of State Association, will postpone his contemplated tour westward for the present.

-Brother E. E. Perkins, of Kansas City, Mo., writes as follows: "To-day, while reading your editorial in the first number of volume eleven. I find myself involuntarily exclaiming, amen! May the RELIGIO PHILOSOPHICAL JOURNAL float its angelic folds over the whole world, from pole to pole, until mankind shall bave learned the true principles of religion, life, liberty and happiness from the angel Yes, Brother Jones, you can count on me as a life subscriber to the JOURNAL, and also a life member, to assist in spreading its circulation, never letting an opportunity pass where I can obtain a new subscriber, and the angels will pay

Thank you, brother-angels will bless you. We have many thousands of such friends, to say noth ing of the hosts in the angel world who guide and inspire us in publishing our independent Raligio-PHILOSOPHICAL JOURNAL. All readers of this paper are respectfully requested to use their influence in like manner. in circulating the good news and glad tidings of angelic communion, to be found from week to week published in its columns.-ED.

-Dr. J. K. Balley gave us a call on Friday of last week, on his way westward.

-The Scientific Department has been transferred

-Dr. Child's articles on Statuvolence will be concluded next week. No. 7 was received too late for insertion in this number.

-Mrs. Emma Hardinge will lecture at Westford, Mass., Sunday, Sept. 24th; in Boston Music Hall during October; in New York during November; and Salem during January, 1872. For other Sabbaths-in the Eastern states only-apply, care of Mr. Thomas Ramney, 251 Washington street, Bos-

-Prof. Wm. Denton has a new volume of poems in press, entitled "Radical Rhymes," which will be issued in a few days,

Philadelphia Department.

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

Where do they go?

From the diary of a French physician we translate the following thrilling narrative for our readers:

In one of the most splendid mansions in the Rue de la Carriere lived for many years Mademoiselle Lizette, a famous courtezan, connected with one of the best families in the interior of France, who, early in life, impelled by an irresistible desire to see the world, came to this city and commenced keeping a boarding house for young girls.

She was a large woman, with bland manners, attractive, more by her power than her beauty, for she was plain.

She had a great influence over young girls, who felt in her presence a protection which is so much needed by this unhappy class who have left home and friends and cast themselves out on the dreary and desolate world. Many an innocent and ignorant child from the country has been attracted to her house and initiated by her in the road to infamy and crime. Her house was furnished in mag-nificent style. Every room was gorgeous, and all, from the attic to the ground floor were appropri-ated to these wretched inmates. Their dining room and kitchen, as is very customary with this class were in the basement.

Linette, dressed in the most extravagant style, wore the richest silks and laces that Paris afforded had a profusion of valuable diamonds, and all that wealth could bring, and in her constant rounds of revelvy and gaiety, many may have supposed she was fortunate and happy, but also I this tinsel show and all these fine trappings feed not the soul. L'zette had early imbibed the habit, so common among her class, of using stimulants and opiates. She had used these for years when one day I was summoned to her bedside and she whispered to me that she had taken two ounces of laudanum in a mistake for whiskey. She was relieved by means of a stomach pump and emetics.

It was evident that these habits were wearing her out rapidly. She was no longer able to pay attention to her household. This was left to her attendants, and she was doubtless robbed by the men and women who were sround her. Still she kept up her style of living, and although she was at times obliged to pawn her diamonds, she

was generally able to redeem them. A few months since I was summoned to visit her, and found her lying upon the floor in a violent convulsion, frothing at the mouth, barking and enapping at those who were holding her. They feared she had hydrophobia, but I saw it was a case of hysterical convulsion, accompanying a severe attack of delirium tremens, which I learned she had been suffering with for several days. She had been unable to take any food or sleep during this time.

The house was in the wildest confusion, young girls running about in the most frantic manner, shricking. "She is dying! she is dying! oh, Lizette.

what shall we do?" The only one in all that crowd who kept at all cool and could render me any assistance was a poor woman who had a family living in a small tenement near by. She was much better looking than Lizette, and although accustomed to working for

her, they were quite intimate.

In a few moments I sent away the most excited of the girls and men, and got the others quieted down. She became calm, and as the storm around

her subsided she rested.

We lifted her on a bed and she became partially conscious; had imperiectly jucid intervals, although most of the time she was raving, seeing frightful spectres in her room. The beautiful pictures on the walls were distorted into horrible images. The magnificent mirrors only reflecting access terribly screaming and hiding her face. The men and wo-men whom I had compelled to be seated at some distance from her bed so that she might have the air, she saw as demijohns containing liquor, and I think the descriptions of what they contained were not only amusing, but probably very true, as they had all been drinking.

As her consciousness returned more clearly, she "Oh doctor, I am so glad to see you! I have been arrested, and all the girls in my house, and we must all be hurried off to prison. Let me up; I

must go at once." Perceiving the condition of things, I replied in the most positive manner, and without any hesita-

"I have just seen the Prefect of the Police, and he says if I will be surety for you, the matter can all be settled and you can remain at home"

Her eyes orightened. 'Did you do it?'
"Yes," said I, "and if you will be still, matters
can be arranged, and you will soon be better." After this momentary gleam of sanity, a fearful vision of some horrible object caused her to scream. She begged for oplum, or for liquor. She had taken no food for several days, and it was one of the worst cases of delirium tremens that I had ever seen. For two weeks she was thus raving, having brief lucid intervals, which were followed by more terrible delirium, in which the most horrible sights that imagination can conceive of, were presented

Sometimes she saw beautiful and innocent young gir's lured from the path of virtue, and falling into

infamy and degradation. Nothing could be more distressing than her condition. She had the Bible read to her, and her priest endeavored to console her, but it only aggravated her. Day after day the fearful struggle continued. All in the house become exhausted, almost frantic. The girls were hysterical, and saw wild images that frightened them, so that many of them left. Men and women came who were companions in her infamy, but the lesson seemed to have little effect upon them. They bismed the physicians, several of whom we had called in to see her. At length, death came, to relieve us all, as we thought, at least to close the terrible scenes in that house for a time.

Among those who attended faithfully upon Lisette was a young man, Bernard Brant, son of the poor woman of whom we spoke as living in the rear of her mansion. She took quite a fancy to him, and when she would drive all others away. she permitted him and his mother to remain and wait upon her.

In a moment death came, and the storm seemed suddenly quieted. All was calm, the girls returned to their home, preparations were made for a grand funeral. Solemn high mass over her remains, and the hypocritical priest, who knew much more of her criminal life than he was willing to acknowledge, read long prayers and chanted te deums over her wretched form, which, from being quite beau-tiful, had come to be very disgusting, even though arrayed in coetly robes and strewed with flowers. There was something dreadful in all this solemn

mockery. Two weeks after, I was summoned at midnight to see young Brant, who was reported to be dying. I found him lying on the floor struggling with violent convulsions, with four or five persons attempting to hold him. Every gesture and movement, and even the countenance reminded us of Lizette.

I said to his mother:
"How much he acts like her !"
"Yes," said she, "I thought of that. Do you

think he too, will die?"
"No," replied I, and assuming a very positive
manner, I said, "She is here; it is her that is doing this," and he immediately personated her, speaking of her diamonds, her volvet cloak, and numerous other things which his mother declared he knew nothing about. He named several persons who had purchased things at the sale, and declared vengeance upon these; said she would have her diamonds, that they had been sold for much less than

they were worth. After speaking thus for a time the boy would be convulsed again. I attempted to reason with her, but in vain. The poor boy was thrown into horrible contortions. He declared that he was in a dark prison—could see nothing—could feel the walls, and would break them down. In his efforts to do this he kicked and dashed about in the most fearful manner. It required several persons to keep him from injuring himself.

Speaking to Ligette rather than to the boy, I asked her how she came here. She replied . "I don't know. I have been in prison ever

since you left me. I am not dead, as some have supposed, but am in prison, and these dark hard wails keep me here. I got out a few minutes this evening, and found this boy, and we had a good time getting some drinks."

The mother's story was that the boy had been at home all the evening and they were talking about Lizette, among many other things, about her clock. He got up hastily and ran out, saying, "Mother, I'll he had direction?" be back directly." When he came in, he was intoxicated, and fell in

convulsions. We learned that I e had been to several places, and had drank liquor at each. I said to her, "Lizette, you have no right to injure the boy in this manner."

Sald she, "I will not hurt him." After considerable persuasion we succeeded in getting her to leave him, and he went quietly to

Poor Lizette, what is to become of her? An ontcast and vagabond, where can she go? Shut up, as she declares, in the walls, haunted by fearful visions of her past life, sometimes so hideous and grotesque that they seem unendurable, and yet,

there is no escape from them.

Well did the Master say, "Let him that is without sin cast the first stone," but who shall deliver these poor, prison bound souls? If it was his mis. sion to "preach to spirits in prison," so is it that of his followers and all good men and women, by their prayers and their loving sympathy, can help these poor ones. Again we ask, where do they go? The spirits tell not to heaven, for that is within man, and they can not have it. They go to purgatory, if you choose so to call it, to a place where mortals rather than spirits, may relieve

A Singular Exhibition.

At the "New British Gallery," in old Bond street, London, there is at present an exhibition of "spirit drawings in water colors." These drawings, one hundred and fifty five in number, consist entirely of curves and flourishes in all sorts of bright colors, interspersed with the finest and most elaborate threads of white tracery, as thin as the weavirgs of a spider's web. There appears to be no attempt, it is stated, to distinctly reproduce any object known to mortals, but occasionally some unknown fruit, suggestive of an immense ripe fig. is faintly shadowed on the paper. These "spiritdrawings" are described by a visitor to the exhibi-tion as a little like seaweed, a little like feathers, and a little like anatomical preparations. They are, however, executed with great show of elabora-

tion. The curves are drawn with exceeding care, the colors, extremely brilliant and harmoniously arranged, are delicately laid, on which over and through all is interwoven a net work of white lines of extraordinary fiveness, resembling epun glass and gossamer.—Philadelphia Ledger.

Spiritualism encourages the happiest spiritual aspirations, energizes the soul by presenting only ex-alted motives, prompts to highest endeavors, and inculcates noble self reliance.—Hudson Tuttle.

JUST AFTER.

Pray leave me with my dead a little space; In this dim room that lets the pale wild blue. Of winter compass his low face, Leave me, I plead of you.

Ah. well I know the words you wish to speak,
They are full sweet with counseling that cheers;
Yet sorrow, friend, has made these eyes so weak
They have but strength for tears.

Soon they shall be quite strong, I promise; soon Lifted to see faith's beauteous sign gleam clear;— Yes, e'er that gold beginning of a moon Has ripened to its sphere.

Yet, oh. remembering what my love has been, Remembering what death hides rom me, and how I shall have years to learn my patience in,— Leave me with sorrow now!

-The Advance.

Hymenent.

On the 22th day of September, in the city of Chicago, Mr. John Hebert and Miss Cornelia Spiking were united in marriage, Hov. S. S. Jones, President of the Re ligio-Philosophical Society, officiating.

Married, at Joliet, Septemper 18th, by Rev. S. Knapp, John J. Kimball, of Dupage County, Ill., and Nellie M. Long, of Chicago.

Married, in Morristown, Rice County, Minnesota, September 18th, 1871, by Mrs. Harriet E. Pope, David A. Temple and Mrs. Amy Baker, all of the above place.

Obituaru.

Passd to the home of the sugel s, August 24th, from N. P. Junction, Carleton County, Minnesota, Mrs. Mary M. West, wife of David L. West, aged 36 years. When she left, he sent over two hundred miles for a speaker to attend the funeral, rather than have one of different faith officiate. Herself and husbard were both avowed Spiritualists, and it was only through our beautiful philosophy that he was sustained in his great bereavement: She leaves a son sixteen years of age, and a daughter of a few weeks, both of whom will

share an angel mother's care. Funeral services by the writer, August 30th. HARRIET E. POPE.

Morristown, Rice Co., Minn.

August 9th, the Death Angel came unheralded for Bro. E. Pratt, of Winnebago City, Blue Earth County, M nnesota. He was thrown from a wagon, and so badly injured that he died in a few hours.

He was 71 years of age, yet he has twice walked over seventy miles to attend our Conventions. When we last parted with him in June, we asked him if he would be at the Fall Convention, and he answered, "I will if I am in the form;" but after standing a minute, he added, "I shall be there anyway." And we shall surely expect him. He had long been a Spiritualist, and was anxious to go home to those who had gone before. Of him it may be truly said: "Being dead, he yet speaketh."

HARRIET E. POPE.

Morristown, Rice County, Minn.

Passed to spirit life, August 31st, Mary A. Allis, of Rome, wife of Milton Allis. She leaves a husband and five intelligent children. May their clairvoyant vision be opened, so that they will realize that she is not dead, but still liveth. Although she was not a believer in the Harmonial Philosophy, her spirit sight was opened, and she beheld her father and mother, long deceased, and conversed with them.

The funeral discourse was delivered at the Baptist Church, through Mrs. J. Fowler and Mrs. B. G. Horg, clairvoyant mediums.

Passed to spirit life, from Chicago, September 15th. Mrs. Mallissa Barnes, aged 59 years. Mrs. Barnes was a native of Randolph, New York, and for the last fifteen years of her life was a thorough and consistent Spiritnalist. She was attended in her last illness by her son, Dr. C. A. Barnes, of this city, who took her remains to La Porte, Ind., for burial.

JAMES BROOKS.

After having great success in developing and receiving many letters of gratefulness for the phases of Mediumship induced by his Instructions, finding so many who feel unable to furnish the required amount, and those who are in great want of them, we shall place them within the reach of all. Instructions, \$1.00, and 2 stamps, Sittings for Development, \$1.00. Call and test your 306 South Clark street, Chicago. powers, or address will na tf

Prot. Spence's Positive and Negative Powders, for sale at this office.
Address, B. S. Jones, 18: South Olerk street,

NOTICE OF MEETINGS.

THE FOURTH ANNUAL CONVENTION Of the State Association of Spiritualists, of Minnesots, will be held at Faribault, Rice County, Minnesota, Oct. 27th, 28th, and 29th. Delegates will please be sure and notice the

On first division of St. Paul and Pacific railroad Delegates will find Convention tickets in the hands of conductors on the train, of whom only they will purchase. On the St. Paul and Milwaukee R.R., round trip excur-

sion tickets can be bought at all the offices Oct. 27th and 28th, at 60 per cent of full fare both ways.

On St. Paul and Sloux City R.R. will purchase round trip excursion tickets Oct. 25th and 27th-good for alx days to enable all to return.

On Lave Superior and Mississippi R.R., Stillwater included, parties will return free on certificate of Secretary of Convention, that they paid full fare in going over that road to Convention. Tickets good till October 31st. Arrangements are being made to keep as many free as possible, but accommodations can be had at hotels for 75 cents to \$1.00 per day-perhaps cheaper.

Now, friends, notice carefully the above rules, and come one and all, and let us have a meeting that will shake old orthodoxy to its very foundations. Everybody invited to

Harriet, E. Pope, Cor. and Rec. Secretary.

STATE CONVENTION.

There will be a State Convention of Spiritualists at Lawrence, Kansas, on Friday, Saturday, and Sunday, Nov 3d, 4th, and 5th. Convention meets here by invitation of the Chil-

dren's Progressive Lyceum, and will arrange all details. We are instructed to publish a call under the name of State Association.

Officers,-Mrs Emma Steele, President, and N. D. Horten, Secretary. The best speakers are invited, and a glorious time

anticipated. OUR LYCEUM meets every Sunday, at Eldridge Hall, at 3 P. M. A. B. BRISTOL, Conductor of C. P. L.; Amelia R. Bristol, Guardian; Mrs. Partridge, Secretary; Mrs. Cutler, Musical Director; A. Jones, Librarian. Social every Thursday evening.

MEETING IN MICHIGAN.

Oakland County Society of Spiritualists, will hold their Anual Meeting at the Town Hall, in Millford, Michigan, on October 14th and 15th. G. B. Stebbins and other speakers will be in attendance.

NORTON LAPHAM, President.
Julia McCain, Secretary.

SPIRITUALIST MEETING.

The Spiritualists, Liberalists, and Friends of Progress, will hold their yearly meeting in Lyceum Hall, Richmond, Indiana, on Friday, Saturday and Sunday, the 27th, 28th, and 29th of October. Glies B. Stebbins, and other good speakers, will be

present. Lyceum Exhibition on Saturday evening. Friends of

free thought are cordially invited. HANNAH A. EVANS, Secretary.

Appointments for Dumont C. Dake, M.D., The Analytical Healer of Chicago,

For the months of September and October. MICHIGAN. Jackson, Sept. 1st, to the 13th.
Albion, Goodnow House, Sept. 14th.
Marshall, Sept. 15th.
Battle C cek, Sept. 16th and 17th.
Kalamazoo, Sept. 18th to the 27th.
Three Rivers, Sept. 25th.

INDIANA. Goshen, Vincennes House, Sept. 30th. Elkturt, Oct. 1st and 2d. South Bond, Dwight House, Oct. 3d and 4th.

Laporte, T. Garden House, Oct, 5th. ILLINOIS. Chiengo, Matteson House, Oct. 6th, 7th and 8th. Rigin, Oct. 9th and 10th.
Rocki ra, Holland House, Oct. 11th to 15th. Joliet, National II tel, Oct. 17th and 18th. Bloomington, St. Nicholas II tel, Oct. 19th and bal-

BOARDING HOUSE.

Spiritualists visiting Chicago will find a good Boarding House, kept by Mrs. C. M. Gaie, at 127 4th avenue. Terms reasonable and only ten minutes' walk south from the office of the Religio-Philosophical Journal. vll n3 tf

An Entirely New Proposition.

We now have in press, and will be ready to fill orders before this notice reaches our readers a splendid new book, entitled The SUNDAY QUESTION, and SELF-CONTRADICTIONS OF THE

This work consists of 123 large, closely printed pages. It is an exhaustive review of the sccalled Sunday question, and self-contradictions of the Bible. The work shows the so-called divine authority for the supposed holy day, to be the cupning device of designing priests rather than the inspiration of an Infinite God! This work, which we sell for the low price of fifty cents, and send the same free of postage on the receipt of the money, we will send to any old subscriber on receipt of seventy-five cents, together with the Religio-Philosophical Journal to any new subscriber on trial for three menths; or, we will send the same work and the Journal for three months on trial direct to a new subscriber, on the receipt of seventy-five cents. For one dollar, we will send for a new subscriber, the Journal three months and the above-named book, together with that very remarkable book called Life's UNFOLDINGS, or The Wonders of the Universe

Revealed to Man. We hope that every subscriber to whom we are now sending the JOURNAL will avail him or herself of this generous offer, and thus secure these books, as well as to thus aid in doubling the number of the subscribers to the JOURNAL.

Address S. S. Jones, 189 South Clark street Chicago, Ill.

UNDERHILL ON MESMERISM. WITH

AND A REVIEW OF HUMBUGS AND HUMUBO GERS. WITH PRACTICAL INSTRUCTIONS FOR EXPERIMENTS IN THE SCIENCE-FULL DIRECTIONS FOR USING IT AS A REMEDY IN DISEASE.-HOW TO

Criticisms on its Opposers,

AVOID ALL DANGER, THE PHILOSOPHY OF ITS CURATIVE POWERS:

How to develop a good Clairvoyant THE PHILOSOPHY OF SEEING WITHOUT EYES.

THE PROOFS OF IMMORTALITY DERIVED FROM THE UNFOLDING OF MESMERISM--EVIDENCE OF MENTAL COMMUNION WITHOUT SIGHT OR SOUND, BETWEEN BODIES FAR APART IN THE PLESH COMMUNION OF SAINTS, OR WITH THE DE-PARTED.

BY SAMUEL UNDERHILL, M. D., L. L. D., LATE PROFESSOR OF CHEMISTRY, ETC., ETC. Price \$1.38. Postage 19 cents, The Trade supplied. Address S. S. Jones, Chicago, Ill.

MEDIUMS.

MRS. A. H. ROBINSON. Healing, Psychometric and Business Medium

148 Fourth Avenue, Chicago, Mrs. Rominson, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the na ture of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essen tial object in view, rather than to gratify idle curiosity. the better practice is to send along with a lock of hair. a brief statement of the sex, age, leading symptoms and duration of the disease of the sick person, when she will without delay return a most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

Of hersel she claims no knowledge of the healing art, but when her spirit guides are brought "en rapport" with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the Positive and MEGATIVE forces latent in the system and in nature. This prescription is sen by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case th patient is not permanently cured by one prescriptio the application for a second, or more if required, should be made in about ten days after the last, each time state ing any changes that may be apparent in the symptoms of the disease.

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Original Essays.

Written for the Religio-Philosophical Journal. ROSICRUCIAN MUSINGS AND RAM-BLINGS.

By F. B. Dowd.

TRY is the watchword and the key-note to success in any direction.

What can't a man do if he will only try? The world is reveling in ignorance and blind idolatry to ideas of the past; bowing down and worshiping graven images, carved by master minds of the olden time, and called the word of God. Under the name of religion, men have become blind to the fact that they are doing the very thing that Moses forbade the Jews to to do-i. e., are worshiping graven images. An image is a picture or representation of something real, or a conception of the mind, and may be chiseled in atone, painted upon canvas, or pictured in words drawn by the pen.

Anything we consider holy and sacred we love, and that which we love, we worship. The orthodox worship the Bible, which they considor the word of God, and no man is more devilish or unholy in their estimation than the man who lays his polluted hands upon this sacred book to weaken or destroy its influence. It is equivalent to laying hands upon God and destroying his work among men. They reserve to themselves the right of interpretation, and deny the right to all others. That man is an infidel who says it was written by man, and hence must be man-made as any other book. and consequently has no claim or right to the WOLD HOLY OF DIVINE.

To say that it was written by inspiration, is only an excuse to inspire awe and frighten the timid from quationing their interpretations. How much inspiration does it require for a man towrite a history or tale of the past? How inspired one becomes in perusing the history of God's dealings with the Jews! Old Judah and his daughter-in-law by the wayside, or the writer of the story may have been inspired, but where is the moral,—where the lesson to be learned? What a glorious and soul-edifying picture of God is contained in the passage where he sends the Jews to sack a city, and put all the males, little children and mothers to the sword, but to save the virgins alive for their beastly lusts!

What a God-like family Lot's must have been, who just after the awful destruction of Sodom, from which they were rescued by an angel of the Lord, indulged in a drunken debauch which would put to shame the most depraved inmates of modern brothels! Yet this, too, is sacred, and these the chosen of the Lord. But again I ask, where is the moral? Are we to do likewise?

It is a law of our nature and of our inmost being, that we become in very nature, mentally and spiritually, like the thing we love and wor-Indeed, our conception of God's character is the limit of our growth; our aspirations are all centered in the desire to be like our God. Hence, if we love soulless things, we become soulless also, for we are giving our souls, our lives, our affections, our all, to things that can give us nothing of real value in return. Thus we become empty and vacant, inviting disease, unrest, and discord, as vacuums invite

An angry God creates angry people. Why Because we have a right, and are commanded in the Bible to be like God. God hates and takes vengeance on his enemies, and we have the same right. The orthodox are consistent in this, but forget the truly inspired utterance of him they murdered 1800 years ago, and are crucifying to-day, who said: "I say unto you that ye resist not evil." Go to now. "The world moves!" People are waking up. The ungodly are thinking, and religion is slowly resolving itself into a system of culture. Already the churches are accepting our grand doctrine of progress here and hereafter. Now is the time for work! What can't a man do if he

Bro. A. E. Cram, a poor man in this world's goods, but rich in soul, and desire to do good to those around him, residing in Marshall County, Iows, ten miles north of State Centre, wrote me some time since for my terms for a few lectures in the country. Upon ascertaining my terms, he went to work among "the ungedly," and by subscription raised the necessary funds to give some free lectures where no Spiritual lectures had ever been heard. The people turned out, orthodox and all, coming in wagons for ten miles around, to hear, out of curiosity, something of the monster Spiritualism. I led them gently, as a mother her tripping child. I let their castle alone, but showed them a gorgeous palace, and spread therein tables loaded with dainty and strong food whereat they nibbled. At the close of my first lecture, an orthodox begged for more lectures, and for that purpose secured the church, where I dispensed the gospel of peace. At the close o one lecture a gentleman' (who I afterward learned was their minister) shook my hand and

"Do your people admit the inspiration of the Bible?"

"Some portions of it—yes. But we make distinctions between imaginative and real soulspired and inspiring utterances, which are rarely ever penned by the utterer. It needs no inspiration for a man to write what he has heard or seen; and hence the fallibility of human nature, manifest in the weakness of memory, must of necessity mingle with the real and the true, in this book as in all oth-We only claim what you do, namely, the zight of interpretation."

Much more I said, for which the gentleman thanked me and went his way. At this church and at Chester Schoolhouse Hardin County, eight miles distant, I spoke nine times to good and constantly increasing audiences

Without wishing to "blow my own horn," I will say this, that there were none askep at my lecture, and if Dame Rumor speaks truly, the orthodox got several morsels to digest which while they fail to sicken, are good for healthy thought. Thinking and discussing was the order of the day, in and out of the church. At the latter place I had the pleasure of making the acquaintince of Bros. Bumbo, A. Woodward, Thee. Henshaw, J. Tostovin, and others whose names I now forget—all bold, carnest thinkers, open and avowed Spiritualists. I almost forgot to mention good old Father Lundy. Born and bred among the Quakers, he has been a staunch pillar of this sect all his life, till now, in his declining years, because his great soul could not go down to death officed in a narrow creed, his brothren in the Lard turned him out of the conctuary where he loved to worship in brotherly love "as the spirit moved." But this he feels to be a great good, for, us he ex-pressed it to me: "I feel free now."

The last Sunday I spoke there two loads of the Friends come from Iowa Falls, distant twenty-five miles, among whom were Brother and Sister Bump,—the latter a trance medium of rare powers,—and Brother and Sister Stevens; the last named a conscious clairyoyant,

whose gifts are destined to do much good as she arises out of too much diffilence and distrust in her own self. I cannot speak in too high terms of these noble-hearted friends and livers of the true life. It was not like going among strangers to me, but more like a reunion of kindred spirits after long separation, and my muse suggests that we have met and worked together as brothers ond sisters in the dead past,

The friends at Chester Schoolhouse, four miles from Union, on the Iowa Central Railroad want the services of a good trance lecturer and test medium to follow me.

I have opened the way for much good. brother and sister lecturers, in that place. Give them a call. You will be welcome to rest and work as you like. Write to Charles Henshaw, Union, Iowa, for call in person. As for me I wait and work, only asking to be kept busy in just such places as this last place. To this end I wish to make the acquaintance of Spiritualists in Northern Missouri. My address is Wellsville, Missouri.

Written for the Religio-Philosophical Journal. CLAIR VOYANCE.

By Wm. B. Fahnestock.

HENRY T. CHILD. M. D.,-DEAR DOCTOR: In your remarks upon clairvoyance, you say that there are three sources of knowledge to persons in that state. "First, that which is mixed with knowledge of the individual. Second, the impressions of positive minds upon the spirit which is in a negative condition, and is unable to distinguish between these and its own impressions. And thirdly, sympathy, which has been supposed to be a part of clairvoyance. when in reality it is only a physical condition."

There can be no doubt that in clairyoyanceas well as in the powers of the other senses, it is the soul or the spirit of the individual that perceives, hears, tastes, smells or feels, and that as the spirit is combined with matter, or is in a perfectly normal condition, so will the power of seeing, hearing, tasting, smelling or feeling be less clear-minded, simply, because it requires that the faculties of the individual should be in a state of statuvolence to do so at all, and as that condition is perfect or not, so will the power of seeing, etc., be perfect or not-and the more completely the soul is enabled to separate or abstract itself from the physical body, the more perfect will its clearminded powers be.

Secondly, I must also insist, that when ideas are received from the minds of men or from spirits out of the body, that the faculties of the individual are not in a negative condition. On the contrary, they are active, and to see, hear or

feel, etc., at all, they must be so. The faculties may be passive, without being negative, and must be active when they are re-

Thirdly, I must also insist, that if the faculties are clear-minded at all, there can be no use for sympathy. The chord of our musical instrument, effects another by absolute aerial vibrations, and not by sympathy, which is only anoth-

er name for animal magnetism. It is true, that pain felt by one individual may be experienced by another, who is clear-minded, or whose sense of feeling, feels what is felt by another (as in tasting, they can taste what another tastes, by reading the mind), but the faculties of the same person can also feel pain where none felt by others, and if they can feel as well where none is felt, it cannot be sympathy in any case, and must be a power in the sense of feeling to obtain knowledge or feel, as the clair-voyant perceives an idea, by reading the mind. This proves that they can feel what they create. as well as they can see what they imagine, but their creating the one or seeing the other thus. does not (when their mind is properly directed) prevent them, from truly seeing or feeling that which is real.

With respect to cultivating the power of memory, or of bringing the consciousness of one state into the other, I have but to say, that if the mind is determined to do so, all that transpires in the state of statuvolence can be remembered when the individual comes out of it, and if you were requested, when in the condition to remember all that had transpired in your previous sittings, you would certainly remember all that you had ever experienced or seen in your various rambles throughout space or in the spirit

A proper direction of your mind while in that state once, would hold good ever afterwards: that is, after that, you would always remember, simply because the necessity of doing so would be familiar or known to you in both

There can be no doubt (when persons are in this condition) that spirits can communicate, impress, or present scenes or ideas to the faculties of the statuvolist, but it is no psychological power in them, but a power in the faculties of the individual to attend to, perceive, judge, reflect upon and remember, what has been presented. The power of presenting scenes or pictures belongs to spirits, and like men they may present ideas, which the faculties of the statuvolist may recognize if he desires to do so, but, under no conditions whatever (when he has been properly taught) must he do so, if he does not wish.

An examination of the lady's case (referred to in your article) could have been made at a distance if the necessary conditions had been present. but, as they perhaps were not so at the time, the spirits presented a picture of the lady's stomach, and as you could see the picture, and hear any suggestions that were made, you could of course use your own judgment as to what might be proper in her case, independent of any imaginary psychological power.

This is especially the case with persons when they have been taught the true nature of their condition, but under other circumstances, they generally only see, hear or act, as they have been taught or believe that they must. Lancaster, Penn.

SPIRIT PICTURES.

Letterfrom Mrs. E. A. Blair.

BROTHER JONES:-While I was in Manchester, N. H., I wrote you in reference to our intentions of visiting the West this fall; but now I see no possible way to reach that section for the present. We are still in Maine, working for the good of humanity. In one small village, I and husband were invited to stop with the family of a staunch Methodist, a class leader. whose object, no doubt, was to learn of what material mediums were composed, for my husband is one as well as myself. We remained two weeks, giving perfect satisfaction to all, no one going away without spirit friends being described and names given.

I found the Maine people far more progressive than those of my own State, Vermont, and they if you put it too low, it will rise—like the pabb'e ere kind, generous and hospitable, and as we pass from one town to another, we find many friends whom we leave with regret. Mr. Mumler, three years ago, could be called the only artist who would take spirit pictures. Now they can be counted by the dozen, and in a variety of | is an omniscient God.

phases. I wish to give you an account of a spirit picture taken by Samuel Moore, of Ellsworth, Maine,—my husband sitting. Black Esgle, my Indian control, told Mr. E. A. Blair (my husband) "that Nettie wanted him to go and sit for her face." He went as requested, and no less than seven watched him prepare his plate, it being a tintype. The face appeared, but not as distinct as we wished, and the next morning we were invited to sit together. We started, and when on our way from Lawyer Burnham's where we were boarding, the spirit of my husband's mother said to me, "Return to the house, for you are wanted there, and if you go you will not meet with success." With more than unusual reluctance, I turned back, feeling how small I was, -not even could I have individuality to go when I pleased for a little recreation, and on returning, I found an old lady had walked three miles to have a sitting with me her age seventy-eight years, and a Calvinist Baptist in belief. The result of the sitting was this. She said, "Mrs. Blair, John lives and has come to me, and has brought the other children, giving all their names." The picture represented herself, spirit husband, and living children, by the number of roses and buds. Many other friends came and were described, giving their names and the business here in earth life, and the diseases they passed away with. I will send a printed extract written for the Monitor that will save time in writing, and will tell the results of Mr. Blair's sitting at Mr. S. Moore's gallery. He can take the faces of a friend with out their being present, and has done so many times. He often calls people from the street, and tells them that a friend has asked them to come, and sit for a picture. As yet he has taken no pay for his work. I have never seen so perfeet a face by any other artist as the one taken by S. Moore. There is not the least shadow of deception on his part, for he will allow from one to a dozen to watch the process of prepar-

ing and developing his picture. Dexter Maine, Sept. 19, 1871.

But a short time since, Mr. Mumler of Boston, was the only artist who could take pictures of persons who have passed into spirit life. Now they are coming all over the country, not only in photograph saloons but in windows. Last week in Ellsworth, Me, Mr. E. A. Blair went to Mr. Moore's saloon to have a picture taken. When it was developed there was found upon the plate, a perfect likeness of a young lady friend of Mr. Blair's, who died many years since, and of whom no likeness was in existence until this was given. While recognizing the picture, Mr. Blair felt dissatisfied because the young lady used to wear her hair flowing in her neck, while in the picture it was done up. Upon going home, before he had spoken of having the picture at all—his wife, entranced by Black Hagle, spoke to him saying, "Nettie thought she would have her hairdone up before she had her picture taken." This satisfied Mr. Blair. Can more convincing proof immortality and of communion of spirit be furnished? And yet the Reverend Clergymen in their pulpits, dare to call our loved ones "devils."

Communications from H. S. Johnson.

I am pleased with the position you take in regard to mediums. You advise people not to report, or believe mediums bad, until they are tried, and if mediums, themselves, would take the position you do, not finding fault with one another, for all mediums are fallible, and more they are the Christ's bearing the burdens of the people and are not understood. If mediums would live according to the light they receive, which is peace on earth, good will to man, the year of jubilee would soon appear; and now in regard to the "Search after God." Is there an omniscient God? Is there an omnipresent God? Is there an All Power? Is there a God that has aught to do with this planet? Does God answer prayer, directly or indirectly? In the first place, we will give you the experience of a spirit, who went into the Spirit World a High Priest to the Sun. before the foot of an European ever pressed American soil. He entered the Spirit World and found his friends standing by him. He asked a very dear friend, "Where is Deity? His friend responded to his desire, gave him to understand that he had not yet seen him; but he had seen that which would very much please him. He and his friend traveled from place to place, until they came to a very exalted sphere. Here they asked the inhabitants, if they could point them to Deity? They answered that they had not seen such a personage in form, yet there evidently was such in existence. They still continued their journeyings, until they came to those who had the control of the atmosphere, and those who had charge of agriculture, and those who had the control of the sciences. Finally, they came to those who had congregated to form a Congress for the government of this planet, and they asked them, where Deity was. The Congress of spirits told them, they had not seen Deity in form; yet there evidently was such a personage. Then they saw a little to one side of this Congress what startled them—there was a large gathering of spirits of great intellect, spirits with comprehensive thinking powers. Either one of these, if seen by the earth children at the present time, would be considered the Lord God of the Bible; spirits who understood all earthly science and the science of the spheres up to their present condition. They were discussing the evidence of a Deity. One party said, there evidently is a God, the other party said, we see no evidence of a Deity-with all our investigations up to the present time we see no evidence that one exists. The other party said, In all our investigations up to the present time we find conclusive evidence of a Deity. This spirit's dear friend said to him, "What shall we do now? Shall we give up our investigations? He answered, "As for me I endorse the party who say there evidently is a Deity-for I can see the evidence of one in the lowest strata of earth, on up to the intellect of man." These two friends traveled from this planet to other planets. They found on the planet Jupiter, intellects whose capacity for thought was so much superior to their own, that they could not comprehend their meaning. But they heard those lofty personages, whose heavenly countenances was beyond expression,—whose knowledge was beyond the comprehension of man, say, there was a Deity behind these revolving worlds who upheld and sustained them. Then these friends went back to their own sphere to do the work that was allotted to them, which was to elevate the race of man from destroying one another, and the upbuilding of harmony. Now the question. Is there an omniscient God? In response to this we will say that the laws of nature seem to be perfect. If you throw the cork into the water it will rise to the top. It you throw a pubble into the water, it quickly goes to the bottom. If a man severs an artery, the blood soon flows freely from the body and the chemical composition soon dissolves and the spirit readily enters the sphere he has labored and the cork. If an individual transgresses any law in the minutest part, he receives the penalty. If an individual walks according to the laws of nature, he receives according to his walk, even

to the minutest part; therefore, there evidently

ITEMS.

From Lois Waisbrooker.

BROTHER JONES: I think you could not have received my last "Items," or you would have noticed Brother Whiting's resurrection. I wrote you immediately after the funeral, and as the friends there knew it, they will be surprised to see nothing in reference to the new birth of this faithful worker in your columns. The friends here at Almont after looking through your last issue, began to hope that the report they had heard was a mistake. On Sunday, Sep. 3rd, Brother A. B. Whiting came on to the ground near Albion where the annual pic-nic was held. in company with his mother and sister, just before the time for the afternoon lecture. They were warmly greeted by the friends, who had feared that Brother W. would not be able to be present at all. In reply to a request that he would make a few remarks, he said, "I can not talk more than five minutes," but he did speak at least, fifteen, closing with a poem, the burden of which was, "It is only a question of time." His words were full of hopeful courage for our cause, and I heard him say afterward that he felt none the worse for the effort. On Monday, Sept. fourth, about half past two o'clock, he passed with scarcely a moment's warning to the other shore. His funeral was held at the house on the Wednesday following, attended by a large concourse of friends, Miss Susie M. Johnson giving the discourse, followed by remarks from Parker Pillsbury.

WHAT SPIRITUALISM HAS DONE!

This gentleman said that Spiritualists had done what no other class of people had ever been able to do; they had caught death, bound him and robbed him of his sting. That if the world could not look to Spiritualism for the saviors of this age, he did not know where it could look; that they had more vitality than any other one class, and, he did not know but more than all other classes put together.

NOT A SPIRITUALIST.

And, at the same time, said that he was not a Spiritualist, had never associated himself with them. Still he is speaking for a Spiritualist Society, is being paid out of Spi-itualists' pockets —well paid at that.

YOUR TYPE

made a mistake in giving the name of the inventor of that Grain Binder. It is Lotteridge instead of Hottridge. I lay it to the typo, because Mrs. Andrews is too well acquainted with the gentleman to mistake his name, and in my last article my first name is spelled Louis, instead of Lois, thus putting me in the condition of the Irishman who did not know whether it was "his self or his brother." I would not mind it, only I don't wish to be mistaken for a man, that I don't; so please tell your readers that its meself and not my brither. Now don't think I am finding fault, for I wonder that typo's do as well as they do.

Wilson's department this week, for it does seem sometimes as though Spiritualist's were willing to be kicked by their inferior superiors, if they can only get an occasional pat on the back. Familiar pats from assumed superiority are simply insults; real superiority does not deal in such patting. I sometimes feel as though Spiritualists loved to pay a premium on cowardly meanness. The slightest suspicion that one has a secret leaning toward Spiritualism, is enough to secure the patronage of three, if not of four ophiliuanau everywhere; (I or course mean the everywhere's that have come under my observation) for instance, a

"FEMALE DOCTRESS"

that is what she called herself, came to Charles City last summer. I suppose by that, there must be male doctresses. Well, she was evidently a medium, but an unreliable one; that is she made some egregious blunders, and did some cures. She claimed that Jesus gave her the power she possessed, and in answer to prayer, utterly repudiating Spiritualism, becoming indignant if it was even hinted that she had any sympathies in that direction; but what did Spiritualists do and say. "Oh, she's a Spiritualist, but if she owned it she could not get the church people's custom." This is what they said, and as to doing, of course I do not know positively, but have good reason to believe, from what came under my observation, that they paid her twice as much money as they would have done had she declared herself a medium. And I feel quite certain that they, in that case, would have criticised her blunders more sharply, and at half the rate of charges, would have called her mercenary. But this is not a pleasant picture to dwell upon, if it is a true one, so I will turn to a fairer. I had the pleasure of listening to

MRS. LAURA CUPPY SMITH

in Port Huron last Sabbath. I hope to have that same pleasure renewed many times in the future; for she is an able and interesting speaker as is well-known to all who have heard

"Where the share is deepest driven, The best fruits grow."

Letter from H. S. Brown, M. D.

DEAR JOURNAL:—I have had a convergation with Mrs. Carrie B. Wright, of 440 East Water Street, in this city, who recently visited Chicago, and says some things of the mediums of your city that I think worthy of note. She went to the room of Charles A. Rose, the spirit artist. She had her picture taken by him, and on the same plate are the pictures of two persons; one of them she recognizes as that of a sister who is in the Spirit World, Mrs. Wright saw the two faces before the plate was removed, and after while her husband could not see them when requested to look by her; but when the pictures were developed, there were the two faces, the same as she saw them in the camera. She considers this a good test of spirit presence as well as of Mr. Rose's honesty regarding the taking of spirit pictures, and a test also of the tangible presence of spirits, that all the verbiage of theologions can not overcome, because there is her spirit sister's picture, that is plain and unmistakable to her and the artist could not have obtained it only by spirit power.

Mrs. Wright also visited Mrs. Maud Lord at the hospitable home of Mr. Eaton, on West Madison Street, where the most pleasant and satisfactory results of spirit presence were manifested; and we hope to see her in this city, as she spoke of visiting Milwaukee soon. Everything about the seance was as fair as it could be. and the manifestations were so vivid and varied, that all ho est skeptics would be convinced of spirit presence, or a power that is unknown to them making the manifestations. It was impossible for Mrs. Lord to make them.

Mrs. Wright's visit among the mediums and friends of Spiritualism in Chicago, was one of delight to her, and will long be remembered with pleasure, I should judge by her description. Hoping that we shall have an outpouring of the divine spirit in Milwaukee soon that will make all true hearts glad, I remain yours in the bonds

Milwaukee, Wis., Sept. 12th, 1871.

Poices from the Leople.

PRINCETON, IND.—M. Morris writes.—I will now say that the dear old Journal has been my most highly prized and welcome visitor,—bringing food to my mi d, joy to my heart and light to my spirit,—so that amid all my affliction, I have been happy in reading it.

HAMILTON, NEB.—Mrs. Annie Bush writes.— I value the Journal above all other papers I have ever taken. Did not see the first few numbers conaining good Brother Francis' "Search after God." therefore, it you publish it in book form, I must certainly have it. The "Search" suits me exactly. I had long since discarded the orthodox God, and was trying to find one that I could better compre-hend. Am following Brother Francis' "Search."

BYRON, ILL.-George Sherman writes.-Please find three dollars inclosed for your excellent paper for the current year. I should be lonesome without it, having virtually been a Spiritualist for forty years. Spiritualism is the oldest and really the foundation of all kinds of religion, but the world is loth to acknowledge it. We get no knowledge of a future state, except through it, and were it not for it. I should be a skeptic of the deepest dye. I claim to be a wayside preacher, but not moved per-ceptibly by any spirit power. Can believe more of the Bible than I could before becoming a Spiritualist. Am now seventy three years of age, and hope to live and die a philosopher.

OAKFIELD, CENTRE, WI3 .- S. S. Rosier writes. You will find three dollars inclosed for my last year's subscription, which expired the first of July. Had thought I should not be able to take it another year, but can not give it up, for it is my meat and drink; and without it I should be lost. I am an old man, can not work much, and look for your valuable paper as a child looks for food when hungry. My means are very limited, but I think I can take it another year, and will pay in six months It I can; if not, will at the expiration of the year,

GRATTAN, MICH.-Mrs. Jennie Story writes.-For three months the JOURNAL has visited me-a light to my pathway it has proved to be; it has brought beautiful thoughts to my mind; it has driven doubts away which I can not again find.

STREETSBORO, OHIO.—L. Russell writes.—L like the paper for the bold and independent stand it takes in favor of liberal principles in general; and above all, for its liberality in spiritual and religious matters. The doctrine of the spirituality of the soul is now attracting the attention of the most studious and apt thinking minds throughout the civilized world, and I am satisfied, is worthy of the most serious consideration of all who desire a happy and glorious immortality beyond the con-fines of this life.

NEPHI CITY, UTAH.—T. J. Schofield writes.—I thank you for your kindness in sending me the paper on credit, and assure you that I would not like to be without it on any account, although some one steals some of the numbers out of the mail. Have just got number twenty-three this af. mail. Have just got number twenty-three this afternoon, but have not received or seen number twenty one and twenty-two for the two weeks previous. Am very much interested in the "Search after God," and feel quite disappointed when a number misses. I like the JOURNAL the best of any paper that I take; to me it contains the bread or life every week, and as long as it continues as good every week, and as long as it continues as good as at present whall continue to large and as the present whall sent the large and as the present when the large and th good as at present, shall continue to love and pay for it. I would inform you that Spiritualism in Utah is sliently winning its way into the hearts of the people. I hear of circles being formed in Mormon families, for spirit manifestations, both north and south, in this territory. A Mormon sister told me last Sunday that she, with her husband and family had been on a visit to her sister, near Ogden. W. T. Her sister, she informed me, was a medium, had held circles and received many manifestations; had communications from a boy of hers that died in Southern Utah some time ago; and had seen a stool dance and spin on the floor without human sid, and lifted upon her knees. She said that she had found out that both her husband and herself are mediumistic, which she did not know before. As for myself, I am a thorough convert to the Harmonial Philosophy.

PORTLAND, IND .- D. C. Baker writes .- Am ashamed of myself for not sending pay for the pa-per when my three months expired, but "netter late than never," say you. I am now, and have been, taking the Banner of Light for several years, yet it is almost impossible to have too much of a good thing, therefore I send you a money order to pay for the JOURNAL. and one dollar for widow's fund for the paper, making four dollars.

NEWPORT, OHIO.—T. Gregory writes.—Find inclosed three dollars to apply on my subscription for one year. If this does not reach you in time to get number twenty seven, send it to make the connection. I do not want to miss a number on account of the "Search after God." I think that worth the whole price of the paper. Have but one paper on hand, having distributed them among my neighbors, and will still circulate them, and see what I can do the next year. Have been a Spiritualist for the last twenty years or more.

CENTRALIA, ILL.-J. Evarts writes.-The dark louds of superstition still encompass the pyramids of Modern Egypt; yet a ray of truth occasionally makes its way through the dense fog. Old theol-ogy wears the same armor here as in many other places, only that its seams are closer and its joints more perfect, that is, "It hath ears and hears not; it hath eyes and sees not." But it has a sword that will stab in the dark, and a tongue as forked and venomous as a serpent. The light of Spiritualism has shown at times with much brilliancy upon this place; but not with power to penetrate the dark places and unite the scattered particles of the progressive element. But there is much of plastic mind here waiting for an impression of higher and better thought. The theories of Spiritualism have been well displayed before the people here, by Wilson and others but the clamor is still unabated,—"where is your proof?" I am con-strained to bring restrictions upon the advertise-ment of Doherty and Pursell. The style of the advertisement alone is quite sufficient to cause strangers to cry out "humbug." It first states to send a picture, but does not say what kind. It says to parties at a distance to state "the day and hour they wish a trial"—but does not say what is required of them. "Money refunded if no result is obtained." Now, what would be a result? If they send me my picture with a shadow by it, must I receive it, whether recognized or not? This is indefinite, and has the ring of irresponsibility; and few strangers are willing to risk their money without better assurance of security. I speak in brotherly kindness, and for the advancement of truth.

Remarks:-Those who eternally peck away at the outside of the shell and cry out "humbug." seldom get at the meat within.

We suppose that spirit friends are sufficiently near to those who send for likenesses to often know of such desires and are on hand at the hour fixed upon.

One would naturally infer that the artists refer to the photograph of the party who sends for the spirit likeness. We understand that the spirit artist means by "a result," a spirit likeness, but they do not pledge themselves that it shall be identified. Of that they could not have any evidence. They guarantee a spirit picture or no pay, as we understand it.

Mediums have rights, as well as patrons. A gennine spirit likeness is valuable to have in one's possession, even if it be not recognized. All the artists can do is to develop and send such likenesses as appear on the plate. They have no power to say what spirit likeness shall be taken-then why not pay him for such a result? "Is not the laborer worthy of his hire?" He supports his gallery, farnishes chemicals, plates and time, pays postage. etc., etc. All should look at the business department of mediumship, and do unto mediums as you would like to be done by under similar circumstances.

Brother Evaris, we perceive, calls out these remarks for the benefit of that class who are eternally finding fault with something-professional fault-

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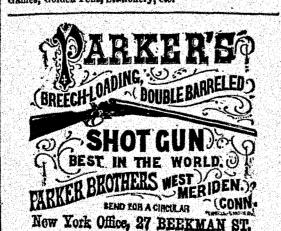
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		Loave.	Arrive.
A COLUMN TO A COLU	Cedar Rapids Fassenger	*10:45 a. m.	0:50 p. m. 8:50 p. m
	Pacific Night Express	110:00 p. m. †10:00 p. m [.]	7.00 a. m.
Seek in studies	Dixon Passenger		*11:10 s.m.
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	State Line	*4:00 p. m. *5:15 p. m.	48:45 a. 12
-	Junction Passenger	00:10 p. m.	8:30 a. m.
1	Milwaukes Division—Depot corner of	one and	Tennis on ost
-	Milwaukee Mail	1:00 a. m. 59.45 a. m.	*10:10 a.m. *2:00 p.m.

Rose Hill, Evanston, and High-	*2.00 p. m.
land Park	3.40 p. m. *7:40 p.m. *2:10 a.m. *8:25 a. m. *7:65 a.m 6:00 a.m ells street
Wisconsin Division—Depot corner of Canal and	Kinsis street
gt- Paul Express	*7:15 p. m. *5:39 a. m *1:00 p. m *10:10p.m 7:45 a. m.

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With the Gods.

We are sad to-day, but will not complain, at the loss our cause has sustained in the apotheoals of our brother, A. B. Whiting. He was with us but the other day, and made our souls leap with joy, as his inspired brain overflowed with song, poetry, and argument. To-day, he is with the Gods, meet companion for the great souls of the Spirit World. We knew him well, and in knowing him, we learned to love him-not that we agreed on all points of doctrines and law, but in the fact that we were brothers in a common cause.

Brother Whiting leaves behind him a clear, consistent record in Spiritualism. True as the the needle to our cause, faithful in his obligations as a speaker, and never stooping to chicanery as a medium, he has passed on in a halo of glorious light to a happier and better life.

We last met Bro. Whiting in Louisville, Ky., at the house of Bro. Turner; it was in Dec., 1870. It was a dark, stormy day. He was sick, very sick, and yet with a mighty will power, he was doing brave battle with his disease. He was cheerful, and yet there was a shadow on his brow. We then felt that our brother was not to be with us long. During a few moments of private conversation, he said in answer to a question, "I shall soon be about again, and if not, I have no fear—all is well. I shall not tarry in the grave, but beyond, where the green fields of the Summer Land are, you and I will

meet again." Then came the hand shaking and the fi-nal good-by. We parted, dear brother, to meet no more in the form; but we shall meet again,-you and I,-in the great world of spir-May we meet to continue our earth acquaintance into an eternal spiritual friendehip.

Brothers, you of us who are in the field as teachers, one of our number has gone on to the spheres, and in his report of progress here below, let him say that we are as one man, working in harmony for the good of all. Once before I held out the olive branch of peace and good-wall-some did not respect it, and now I hold it out once again over the safe in which we have deposited the body of our dear Brother Whiting, and in the presence of his enfranchised soul ask you to respect it. We will not be the first to mar the dawning happiness of our brother's new life.

To his dear sister and sorrowing friends, we sand greetings. Your loss of his physical presence is his eternal spiritual gain. And now in this hour of our solemn gladness let us exclaim.

Too sacred is that shade for hate: Heaven's rainbow in his heart is shrined With an unselfish joy, that Fate From earth hath taken one more of our kind. Nor is the shade with rohe and crown. In such world-blessing love alone, For Whiting and hoats bown down In thanks before the great Just One.

Our Second Visit to Iowa and Minnesota, Aug. 18th, 1871.

To day we leave for Maquoketa, Jackson Counby, Iowa. Maquoketa is a fine little town, with railroad connection with the C. & N. W. Iowa Branch Junction at Clinton. We reached there at six o'clock in the evening, and then rode six miles into the country to the farm house of Brother Bradway, remaining with him Saturday and Sunday, the 16th and 20th, lecturing four times in Es-Sate schoolhouse to as many human beings as could well pack themselves into the building. On Sunday we lectured in a grove to many people. We gave one matinee that was well attended. During our stay we gave many fine tests and readings ring our stay we gave many due tests and readings of character. A family group of four spirits came to an elderly lady with words of cheer. They were described and fully identified. We believe the woman was an Adventist.

We made the acquaintance of many true and warm hearted friends, of whom we remember the Bradways, the Stevens, Grays, and others with pleasure. Here we met a soldier friend, Major Belden, now edi ing a paper in the town of Maquo-keta. God grant that his life may be smoother, and his lines cast in more pleasant places than when in the army.

Mrs. Stevens is a very fine medium, and one who, if she could take her place in our ranks as a seer and speaker, would rank with the best of us before

There is a very fine cave, with picturesque scenery, two miles from Esgate schoolhouse, well worth a visit from all who go to Maquoketa. There is also a very fine natural bridge of rock connected with the cave, that in the future will command the attention of pleasure seekers.

Monday, Aug. 25th, we left by stage for Dubuque at six o'clock, rode forty seven miles, reaching Dubuque at six o'clock in the evening. Stopped at the Tremont House. We suffered greatly from the bill of fare presented us by the mosquitoes—
cocial and musical guests of the Tremont House.
Tuesday, August 22nd, we left Dubuque at seven o'clock, for Independence, Iowa. Here we lectured and gave tests three evenings, to small but intelli-

gent audiences. We found many old friends here, whom we were glad to take by the hand. We lectured in Wilcox's New Hall, a fine place and cleanly, with a gentle manly janitor. Made our home at the house of Brother and Sister Patrick, of whom we can say that Spiritualism has none in its ranks truer and more faithful than our good Brother and Sister P.
They were both absent during our vieit, but their
places were well and worthly filled by Walter and
Carrie, son and eister of Mr. and Mrs. P. How well we fared and enjoyed ourselves at Independence-it is only just to say we went away satis-

Friday, August 25th, we went to Cedar Falls. Tarried with Britler F. A. Crause. Lectured to full houses four Thes. [Gave one afternoon matines to one hundred and forty people. Gave sixty five tests, fifty-nine of which were identified on the

The cause of Spiritualism is gaining ground in Independence and Cedar Falls. Few places in Iowa hold forth better inducements for investment of capital than Cedar Falls. Situated in the midst of a fine agricultural and grazing country, with one of the finest water powers in the state, it can not fail of becoming an important point. There are three railroads running in and out, making it a fine railroad connection with East, West, North and South

Monday, August 28th, we left Cedar Falls for Shell Rock, situated northwest of Cedar Falls, on the Shell Rock River. It has a good water power. well improved. There is a new railroad, just completed to this point. The Spiritualists are organized here and are doing a good work. May they con-

here and are doing a good work. May they continue in well doing.

Here we lectured four times to good audiences, save on the first night, when the audience was small; it being a dark rainy night.

We gave many fine tests here, and made some failures, or what may be called failures. One or two tests given at the time, denied. Subsequently proved true. However, we do not think we did as well at Shell Rock as at the other places we had visited. had visited.

had visited.

August 31st, we left for Waverly at ten o'clock in the evening, in an open wagon, over the prairie on our road to Minnesots; up all night. At Waverly we rested an hour or two with Brother Colburn, the boot and above maker, president for the first Bootety of Spiritualists in Shell Rock,—a nice

Friday, Sept. 1st. 1871, at half past seven o'clock in the morning we found ourself, in company with a dozen others, obliged to lie over five-and a-half a dozen others, obliged to lie over five-and a-half hours, to accommodate the monopoly of the great contending railroad companies, the lowa division of the illinois Central, and the Minnesota division of the Milwankee and St. Paul R. R. These two great companies, largely endowed with land grants and money gifts, have little in common with the interests of the people. The time, however, is not far distant when the people will take measures in interests of the people. The time, however, is not far distant when the people will take measures in to their own hands, and right these wrongs! We, the people, know well the necessity for railroads, and we also know that capital is a mighty power, but we also know that whirlwinds, deluges and earthquakes are not in the habit of respecting the rich or poor, and never halt to count the cost. So with the whichwinds of human passions when let with the whirlwinds of human passions, when let loose, and from the signs we meet and see all over the land, we opine that there is a whirlwind of human passions brewing, that will sweep down upon these monopolies one of these days, that will make them feel that the people are something be sides serfs, to be crushed beneath the Juggernaut of capital.

of capital.

At twelve o'clock and forty-five minutes, the train from Mason City, Iowa, for St. Paul, Mir nesota, came in sight, and at twenty minutes past two we were off, changing cars at Austin and Farmington; we reached Lake City, situated on Lake Pepin, Upper Mississippi, a most beautiful sheet of water, twenty-five miles long. This lake affords one of the finest fishing grounds in the northwest. The lake proper is an expansion of the Mississippi River, from three to five miles wide, is destitute of islands, and surrounded by bluffs from two hundred to three hundred feet in hight. From the highest of these bluffs we have a fine blrd's eye view of one of the finest landscapes in the world. There lie spread out before us, forests, the world. There lie spread out before us, forests, hills, promontories, bluffs, prairies, streams, the Father of Rivers, dotted with steamers, sail boats, rafts and the canoe. Along its west bank the railroad, with its mighty trains of cars freighted with

the commerce of the world!
The most prominent landmarks are Sugar Loaf on the west, and Maiden Rock, on the east sides of the river. Maiden Rock has an interesting and romantic but sad story to relate to each passer-by, a true tale of Indian life:

Winons, a beautiful girl of Wabasha's tribe, loved a young hunter and promised to become his bride. Her parents, like too many in Christian lands, were ambitious, and promised her to a distinguished young warrior who had smitten manfully the hostile Chippewas. The maiden refused the hand of the brave, and clung to the fortunes of the hunter, who had been driven to the wilderness by menaces of death. The family were encamped on Lake Pepin, in the shadow of the great rock. Starting like the frightened fawn at the cruel an nouncement, she swiftly climbed to the summit of the cliff, and there, with bitter words, reproached her friends for their cruelty to the hunter and her own heart. She then commenced singing her dirge. The relenting parents, seeing the peril of their child, besought her to come down and take her hunter lover for a husband. But the maiden too well knew the treachery that was hidden in their promises, and when her dirge was ended she leaped from the lofty pinnacle and fell among the rocks and shrabbery at its base, a martyr to true affec

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Mr. D. W Campbell, a respectable merchant of Albany, has, within the past seven years, been robbed of about \$20,000 by his confidential clerk, Mr. Ira B. Schuyler. Mr. Schuyler, hav ing been deteced at last, has refunded about onethird of the money. He was considered a most amiable and religious person, and at one time held office in that admirable society known as the Y. M. C. A.

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