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ROMANCE AND GENERAL REFORM

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

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Literary Department.

For the Religio-Philosophical Journal.

THE WIND.

BY LAURA A. BUNDERLIN.

The wind, the wind, ah! whither art thou,
In your wayward flight as you kiss my brow,
Have you come to me, from the far off shore,
Where the billows bound and the oceans roar,
To whisper a tale of the mariner told,
Whose ship went down with a fate untold?
Then away in your flight, o'er the crested sea,
O'er the storm-tossed waves of the ocean free,
To the towering pine on the mountain crest,
Where you rock the eaglets in their nest,—
Then whirling round with wilddest freak
In the crater's rocky cavern deep;
Then away in your flight, from the cloud-capped snow
Of mountain peak to valley below,
Where the crested waves roll to the sea,
And forests rock in their mirth and glee,
Or have you stole on your wings of air,
To fan the brow of the monarch fair,
Or the ancient sages on ponderous o'er
The hidden depths of forgotten lore,
Then fleeing away in your frolicsome glee,
Where the rosy bowers and the orange-trees
Are blending the richness and fragrance rare,
In thy gentle breath, oh, beautiful air!
Or do you come with a love lit song,
Which you stole away as you sped along,
From the lover's lips that are gliding free
In their fairy skill, o'er some moon-lit sea?
Or yet you may bring me the whispering tone
Of sighing hearts that are beating alone
In the dreary world with the sigh and the tear,
O'er the buried hopes 'neath the shroud and the bier.
Or do you come from the battle plain,
Where loves are lost, and the nobleslain,
With a last fond message, a whispered prayer,
Which a patriot breathed on the midnight air,
In the humble cot 'neath rosy bowers,
Where innocence blends with birds and flowers;
Thou art, oh! in thy freaks the same
As where palace dome, rear wealth and fame,
Where the busy strife of the world doth win,
In gaudy array of fashion and sin,
Thou art blending thy breath at the gilded shrine,
As where virtue is reaping the rubies of mind.
For free thy breath, oh wing of the air!
Dwelling alike with joy and despair;
Caring not whether or whence you go,
From torrid clime, to regions of snow.
And thus I am asking, and asking in vain,
From whither thou art, but yet 'tis the same;
You stop not to answer, for whether you go,
'Tis only in fancy, that mortals may know.
Grand Mound.

PSYCHOLOGICAL PHENOMENA.

A Modern Papa Miracle—The Crown of Thorns—She Manifests the Strange Appearance of our Saviour.

(From Human Nature.)
The intelligent psychologist has never far to look for subject matter. If he does not find "sermons in stones," he can always rely on getting excellent discourses in our social customs, our popular superstitions, and our religions. Now here is there more room and greater need for the psychologist than in the religious field. The "miracles" of all faiths form an interesting investigation, and one promising great results. Nor need we fear that the age of miracles is past, according to our orthodox friends, and that we shall have to rely on volumes written by nobody knows whom. The devout Roman Catholic knows better. His God is "the same yesterday, to-day and for ever;" and if miracles were wrought in Jerusalem in ancient times, they can be repeated in Rome to-day.
The study of psychology, in its wider sense, has a peculiarly liberalizing tendency. It enables us to look with charity and judge with compassion in subjects rarely spoken of without rancor or contempt. Especially is this the case in regard to the miracles or wonders of all religions. These have been greatly misapprehended, both by the believers and the sceptics; and though both are doubtless in error, we think it the lesser evil that the phenomena should be believed in, though its character be not understood, than that we should be so blinded by prejudice as to deny the evidence of our senses. Psychology frequently enables us to see where "both were right and both were wrong." By it, we see both sides of the shield, and can satisfy our selves, if not the disputants, that the one is silver and the other copper.
It is scarcely necessary for us to show that there can be no such thing as miracles, in the ordinary acceptance of that term. Few, we should think, even in the Church, believe in violations of the laws of nature. To assert any thing to be at variance with the laws of nature, assumes a knowledge of these laws no sane man would claim. The "miraculous" and "supernatural" are continually receding before the tide of science. "Every general law is only a particular fact of some more general law, presently to disclose itself. There is no outside, no finally enclosing wall. The principle which to-day seems circumferential, to-morrow appears included in a larger."
The Roman Catholic branch of the Church has always been prolific in "miracles." Scarcely a saint but has been the instrumentality for some wondrous work, and great has been the influence exerted over millions of our fellow-

creatures by these representations. The Church has appealed to these "miracles" as evidence of its divine origin and supremacy, with a success but too apparent. Their Protestant opponents meet these statements with a flat denial, and point in triumph to several petty tricks in which they have been discovered. But the facts are too numerous and well authenticated to be argued or sneered down. No, our Protestant friends must try other tactics. Let them carefully study the phenomena embraced by mesmerism and spiritualism, and they will soon be in a position to understand in some degree the majority of the so-called miracles. We do not assert that they will thus be able to explain all the whys and wherefores of such phenomena, but they will be enabled to accept them as facts without having recourse to "special providences" as a cause. They would find such miracles to be common to all ages and religions, varying in detail with national idiosyncrasies. Many of them, too, are reproducible almost at command, varying only in degree. Surely to the properly constituted mind this would be preferable to denying them altogether, simply, because we cannot satisfactorily explain them. It is always uncomfortable and irritating to call a man a liar.

The above remarks have been suggested by the appearance in Belgium of another "Estatica." This peculiar phenomenon has been observed several times on the bodies of devout members of the Catholic Church, according to credible authority. It consists of marks on the body in imitation of the wounds received by Christ at the crucifixion, and is looked on by the faithful as a token from God of his special presence among them, and as proof of their being the Church. Science has not yet enabled us to say exactly how such phenomena are produced; and although it is unlikely we shall ever be able to reduce them, as it were, to an equation, enough is known to take them out of the category of the miraculous. The effects of impressions, or the power of the mind over the physical organism, is a deep subject, and one of vast importance. It is yet in its infancy. We are principally acquainted with it in its destructive manifestations; but as a writer on the subject says—Action and reaction are equal; and if you can tell me the exact amount of injury which fright, grief, or any other malevolent impression is capable of producing on the health, then I will tell you the exact amount of benefit which an impression of an opposite character, and rightly directed, is competent to effect in the way of cure.* A magnificent example of this power was recorded in the February number of this magazine, the case being that of a woman who gave birth to a child having an extraordinary resemblance to a rat; the cause being that from conception, and during the whole time of utero-gestation, she had been frightened by the presence of rats in her house. All who have experimented in mesmerism know the wonderful effects which can be produced in susceptible subjects, mentally and physically, by the will of the operator.

In the case under consideration, and the majority of such, we have all the elements desirable for the production of such phenomena. Again to quote from Mr. Jackson, "they were the natural and necessary effects of a fixed, or shall we say often recurrent idea, acting on an organization more than ordinary susceptible to the influences of the nervous system. Now, what was this idea? The agonizing scene of the crucifixion, impressed in all its horrors, first by a physical presentation of the image, carved, colored, and set forth with all that efficiency and force of representation for which the Roman Church has long been celebrated in her more imposing ceremonies; next by the fervent and eloquent address of the priest; and lastly, by the frequent and prolonged meditation of the devotee."

The following deeply interesting narrative is from the columns of *The Tablet*, one of the most respectable periodicals of the Roman Catholic Church in England. It is noted for its trustworthiness and nonsensational character, so that the reader need have little hesitation in accepting the facts reported. We give it *verbatim*—
THIS "ESTATICA."

We feel some difficulty in noticing the details of a case so full of delicacy and mystery, and in a journal which may fall into the hands of readers of all classes, including many to whom such a narrative can only be an occasion for profane mockery. But certain considerations, which seem to us decisive, induce us to do so. It is precisely at a moment when the world is more than ever hostile, and its impious maxims propagated with more audacity than ever, that the Vicar of Christ has chosen to summon a General Council, with the object of repressing with general solemnity its falsehoods and impieties, and of providing a remedy for the evils which afflict society. Why should we wonder if Almighty God, wishing to rebuke the madness of the world, chooses the same moment to produce another "Estatica"—one of those mysterious beings in whom, if we may so speak, the Passion of His Divine Son is reproduced? Our account is derived from the ancient Dominican who was appointed by the Bishop of the diocese to investigate the case, and from whom we have received the following report:—He arrived at the village of Bois d'Haine, at the House of Lafans, about one o'clock in the day. Louisa was at the very moment in one of her mysterious trances; but the venerable Provincial was only disposed to doubt, since her appearance was perfectly natural. However, the parish priest, who accompanied him, soon convinced him of the reality by shaking her violently, and then sticking pins into her arms and legs without producing the smallest effect upon her; nor did blood flow from the punctures, though they were deep. Finding that she was entirely insensible he proceeded to examine her hands and feet, in which they found the distinct marks of the *stigmata*. There were also marks of the Crown of Thorns round her head,

but there was no trace of blood in any of the wounds. After about a quarter of an hour's observation, the priest recalled her to consciousness by the simple words: "Well Louisa!" She opened her eyes quite naturally, and then saw the Provincial. The priest explained to her that he had been sent by the Bishop to investigate the matter. In answer to his inquiry as to what she had seen in her ecstasy, she replied that she had been assisting in the bearing of the Cross. He was very much struck both with her simplicity and ignorance; she was merely a peasant girl, and nothing more. The priest having left the house, the Provincial resolved to remain and watch the case; but that he might not appear to be doing so, he took out his Breviary and began to say his office. He remarked only that she turned to the east, and that her expression was one of singular modesty and recollection. At a little before two o'clock she gave a deep sigh and lifted up her hands. Soon her watcher perceived a stream of blood to issue from the wound in the left hand, which could not have been caused by any instrument or other agency, as she had not moved from her arm-chair and her hands did not touch each other. Tears flowed from her eyes and fell unheeded on her cheek. Her expression changed to one expressing great anguish, a kind of foam escaped from her lips, and filled her mouth. At a quarter to three she fell, her arms being extended in the shape of a cross and her feet separated, while her head was lying on the ground. Her sister ran to put cloths under her head and feet, the former being lifted with great difficulty. Her face was warm, but her hands and feet were icy cold and as if dead, while the pulse apparently ceased to beat. At three o'clock she moved, crossing her feet a little, and assuming exactly the attitude of Christ on the Cross. Thus she remained till four o'clock when she suddenly rose, knelt with clasped hands, and seemed to pray with the utmost fervor. Her body during this time appeared as if it scarcely touched the ground. After about ten minutes she seated herself again in the arm chair, resuming her attitude of modest recollection, and the Provincial thought she would soon be herself again; but the most curious phenomena were yet to come.

After a few seconds, her expressions became painfully distressed; she lifted her arms again in the shape of a cross, sighing heavily, and greenish foam escaping from her mouth; while the mark of the crown of thorns on her head became more and more distinct. Suddenly she burst forth in a loud cry and bowed her head. At that moment her body had all the appearance of death, her face was deadly pale, and even cadaverous; her lips were black and livid; her eyes glassy, open, and apparently without life. At a quarter-past five she closed her hands and her whole body assumed the appearance of our Saviour when laid in the sepulchre. A few minutes after the color returned to her cheeks, and her face assumed an expression of intense beatitude. The parish priest came back at this moment, and taking a lamp of petroleum put it close to her eyes without her perceiving it. The provincial pricked her feet, both on the soles and on the upper parts, without her feeling it in the smallest degree. At a quarter-past six she suddenly became "herself" again. The provincial then proceeded to question minutely as to what she had seen and felt during the three hours of her ecstasy. Her answers were simple and straightforward as those of a child. She had been allowed to participate as it were in the whole passion of our Lord. Her description of His person, and that of His mother, and her dress, &c., were in exact accordance with the tradition of the Church. When asked anything beyond this, she simply replied: "I did not remark," "I don't know." She seemed to think little or nothing of these extraordinary visions, and did not attribute to herself any merit of holiness in consequence. She is a Tertiary of St. Francis, but knows very little of his history. In answer to some further questions which were put to her, she replied that she had never been spoken to by our Lord, and that she had seen the evil one under various forms, but when she mentioned him she seemed filled with fear. The following morning she was at the parish church, and received the Holy Communion at the hands of the provincial with the greatest reverence. The priest's housekeeper being absent, she came to the presbytery to prepare breakfast. The provincial was struck with her bright and healthy appearance, and could scarcely imagine that he beheld in the bright, simple girl before him the "Estatica" who in a few hours probably would again be undergoing this mysterious conformity to the sufferings of our blessed Lord.

A Leaky Scow Pumped by a Ghost Which Drags the Captain from His Bunk.

(From the Toledo Commercial, Aug. 27.)
In former times, ghosts were quite numerous, and their tests, if we are to believe tradition, were most remarkable; but in the nineteenth century they have seldom put in an appearance, and it is the opinion of many that ghosts are not favorable to progress, and refuse to appear to enlightened people. There are said to be exceptions to all general rules, and it may be that ghosts do sometimes appear among enlightened people, or among those who should be enlightened. That this is the case, there is an abundance of human testimony, and the number who stand ready to make affidavit to having seen one ghost or more, are more numerous than unbelievers generally suppose.
A case of recent date has come to our knowledge which is very remarkable. Our readers will remember that on the 1st of July last, Patrick Shaughnessy, captain of the scow Red Rover, was killed at Ten Mile Creek, about ten miles below this city. After that sad event, a man by the name of Connelly was placed in charge of the scow and has sailed her ever since,

until a few days past, when he and the entire crew deserted the vessel under very peculiar circumstances.

While on a recent voyage, the Red Rover sprung a leak, which threatened to take her to the bottom of the lake in a very short time. All hands went to the pumps, and, by working with all the speed at their command, soon made headway on the water and found it was in their power to save the craft. By exerting themselves to the utmost for a time, when their strength was exhausted they could rest for ten minutes without endangering the safety of their scow. The system of long work and little rest lasted until the craft reached a point in the lake off Monroe, when the men, having become greatly fatigued and their strength being almost exhausted, went to their bunks to rest. Scarcely had the bodies of the weary mariners touched the couch ere all were rapped in a deep slumber. Ten minutes passed, and no one was at the pumps. Twenty minutes—thirty minutes—an hour—passed, and still the pumps were idle and the men asleep! Two hours passed with that leaky vessel rocking upon the waves, and the crew slumbering, unconscious of the dangers surrounding them! At the end of the third hour, some unseen hand entangled its fingers in the uncombed hair of the Captain, and he was dragged from his bunk. On looking at his watch and discovering that he had slept three long hours, he wondered that all were not at the bottom of the lake. Hastily he aroused his crew, and then looked to see what progress the water had made. To his utter amazement there was no water in the boat. On inquiry, he was unable to find any one who had pulled him from his bunk. For sometime the mystery could not be solved; but finally the Captain and crew agreed that the lamented Captain Shaughnessy had worked the pumps while the crew slept, and had pulled Captain Connelly from his bunk when they had slept enough. So thoroughly were the men convinced of the correctness of this conclusion, that, on their arrival in this port a few days since, every man deserted the scow and could not be induced to ship upon her again.

Voices from the People.

MINNESOTA.

Paulina Horton writing from Minnesota city, Minn., says

"I find I can do no longer without the JOURNAL. It instructs me, it encourages and strengthens me, and brings to view so vividly, the holy and glorious truth of Immortality, and this is what our beautiful religion (the Harmonical Philosophy) has been and is still, doing. It is drawing aside the dark cruel veil of priest-craft that has so long extracted the bitterest anguish from the human family. I can speak from experience, for the terrible ordeal through which I have passed, has brought me to a much higher, and better standpoint, even unto Spiritualism."

"GOOD TO BE THERE"

Grove Meeting—E. V. Wilson—Seven Baskets Full.

LETTER FROM L. B. CRANDALLS.
Yesterday, the nineteenth was our Annual Grove Meeting. We assembled at the grove, two miles south of town. About eleven o'clock A. M., the meeting was called to order by Bro. C. McGRUE—after which we listened to some sweet music by Miss Foster, of Farmington, when Bro. E. V. Wilson favored us with one of his ever-good discourses.—Then the meeting adjourned for two hours to refresh the inner man with the good things that our kind friends had carefully provided for the occasion. After the multitude had eaten until they were fully satisfied, I can safely say as was said of the feast of "the five loaves and two fishes," that of the fragments, we took up seven baskets full.—At two o'clock, the meeting was again called to order by our good Bro. C. McGRUE, when one hour was given for conference. This interchange of thought gave us a real feast of fit things. Bro. Wilson then gave us another one of his good discourses, and as near as I could learn from the expressions of the people, it was "good to be there."
Yates City, Ill., August 20th, 1869.

E. V. WILSON.

Spiritualism in Monroe, Wis.—Lectures and Tests.

LETTER FROM C. L. MORGAN.
Permit me to say to your readers that the cause of Spiritualism has lost nothing, but rather gained much, by the four lectures recently delivered in Monroe, Greene county, Wis., by that truly wonderful man, E. V. Wilson. It is said that Spiritualism is of the devil, yet all the Orthodox sermons to which I have ever listened, if condensed into one, would not have portrayed in such vivid colors, the "exceeding sinful" of sin, its dire effects not only upon the individual sinner, but also upon children, and children's children, even unto the third and fourth generations, as did E. V. Wilson, in one lecture—subject, "Influences." And then, those wonderful tests; do they not clearly prove that every act leaves its dagger-point upon the soul? Could any amount of Orthodox sermons so illustrate the scripture, "Every secret thing shall be brought to light"? May the pure gospel of Spiritualism speedily prevail over the grim and horrible creeds that have so long crushed the heart of humanity!

APPRECIATIVE AND SUGGESTIVE.

Extract of a letter by N. S. Pope
Let me kindly impart a sympathizing soul,
I love the RELIGIO PHILO'S JOURNAL, and

remember the name of S. S. Jones in connection with its earliest history, and how pained was I when that paper died out for a time, producing a blank which nothing could fill, creating a darkness, made visible by the *Banner of Light*. I do not know the numerical character of your paper, but it seems to me impossible that any religious Spiritualist can do without it. I can see no light on religion in any other—less of the philosophy of religion.

All religious philosophers welcome its new birth with gladness. It commences a new era of religious liberty and healthy growth. What is it to be a religious philosopher? To be ever ready to give a reason of the hope within you. If so, at this point Spiritualism leaves the church at right angles, the latter descending down the rocky road into the gulf of oblivion, while the former mounts with the eagle's wings up to God.

In our day, men and woman can prove Methodism, Campbellism, and Presbyterianism, but when they attempt to prove all things, they become Infidels, especially if among them, is found Spiritualism.

H. M. FAY EXPOSED.

A letter from George L. Shafer.

DEAR JOURNAL:—Will you have the kindness to give me a small space in the JOURNAL for the publication of an expose of H. M. Fay the "musical medium." The exposure was complete and undeniable, and a large portion of the audience saw it. The exposure was made in this way: His attendant raised the curtain of the cabinet accidentally, and Mr. Fay was seen with his hands out of the ropes, making spirit hands at the top of the cabinet. He dropped into his chair very suddenly, and giving his hands a sudden twist in the ropes, he was securely tied again. Throwing his head on his right shoulder to hide his shame, such an abject look is seldom seen as he presented, and on being interrogated by Mr. McArthur as to whom it was standing there making spirit hands, replied it must have been an emanation of his spirit, for it was not him. A voice in the audience replied it had your clothes on, any way. I feel that such villainy should be exposed, such men have no right to impose on the people. Mr. Fay left the city as soon as it was possible to get out.

Yes, we give you place to say just what he has bragged of doing repeatedly. If he was seen to hide his face for shame in your place, there is yet hopes for him, for he was never known to do so before.

OUT OF DARKNESS.

Extract from a letter by C. A. Skinner

MR. S. S. JONES:—Your valuable paper came into my hands the other day, and I am glad to see that superstition and ignorance are being driven from our land, and the glorious truth of the spiritual philosophy is taking its place. I have been under the dark and stormy rule of bigotry and priesthood for many years as a preacher of the order of the Baptist. I have tried to make the world believe that the "blood of Christ" would atone for all of our sins, if we would repent. It is false, and thanks be to the Eternal Father, my spirit friends have come and talked with me face to face without a dimming veil between. I am now laboring as clairvoyant speaker in the cause of truth and progression.

Valparaiso, Indiana, Aug. 9th, 1869.

A God in the Constitution.

A nationally religious creed is fatal to the successful progress of liberal institutions; and our fathers were wise when they agreed that Congress shall make no law respecting an establishment of religion or prohibiting the exercise thereof." Insert a clause in the National Constitution, especially acknowledging any particular deity, and you abrogate that portion of the VI. Article which says: "No religious test shall ever be required as a qualification for any office of public trust under the United States."
But how shall this constitutional recognition of the supreme authority of Jehovah be decided nationally obligatory? Shall the number of votes that decide the fate of the politician determine the God of our acceptance? If so, then as changes the policy of the Government by the success of different political parties, so would the character and authority of the nation's deity change. "And at no distant day, this land of boasted religious liberty might be given to the control and authority of the Catholic's God, as expressed through the power of the Pope. Do Protestant Christians desire such a change? Such a result would be the very culmination of religious tyranny.—*Papers for the People.*

The treasury of the Irish republic, or what remains of it, amounting to about seventy thousand dollars, is now in the hands of a receiver, to be disposed of as the legislature of the State of New York shall determine. This is all that is left of the voluntary contributions, and of the proceeds of the sale of the bonds of the republic, at the time when Fenianism was at fever heat, and Irish men and maids poured out their small savings like water. The whole amount contributed, if it had not been squandered, would have reached many hundreds of thousands of dollars, and would have put many hundreds of families in positions of comfort more desirable than they are ever likely to see under the flag of their Irish Atlantis.

Pacific Department.

BY.....BENJAMIN TODD

THE PACIFIC COAST.

A Trip to Oregon and Washington Territory, Number Two.

SPIRITUALISM IN ASTORIA.

The Spiritualists in Astoria have had many difficulties to contend with, particularly the strong and unyielding prejudices of the religious societies in the place.

Within the last year, they have erected a fine Hall with capacity sufficient to accommodate almost the entire population of the place.

We delivered a course of five lectures there during our stay in the place to good audiences, and found a congenial home at the house of I. Ross, who, together with his estimable wife, is among the most energetic workers in the good cause.

UP THE COLUMBIA RIVER.

On Saturday morning, we bade adieu to Astoria, and took passage on the steamer Keacue, bound for Portland. The air was dense with smoke on account of large tracts of timber being on fire in Washington Territory.

Two years ago when we passed up and down the river, the air was clear as crystal, and the intensely green fir woods with the soft blue sky for a background, with high rocky bluffs along the river banks and anon beautifully cultivated fields and neat white frame cottages, formed a panoramic scene as we passed along, that was delightful to behold.

While passing up the Columbia from Astoria to Portland, we got a view in clear weather of all the mountains on whose topsrest perpetual snow, that are on the Pacific coast. Their names are Mount Hood (twenty-one thousand feet high), Mount Jefferson, The Sisters, Mount St. Helens and Mount Rainier.

We reached Portland at 7 o'clock in the evening. This is a very fine city of seven or eight thousand inhabitants, situated on the Willamett River, twelve miles from its mouth, and one hundred and ten from Astoria.

When we visited this city two years ago, there were but two or three out-spoken Spiritualists in the place, and if there were any others that believed it in their hearts, they dared not give utterance to their sentiments on account of the vast amount of odium that was attached to it.

The Rev. Earl had just closed one of his protracted religious efforts, and left Jesus in charge of the lambs of the flock, and taking God and the Holy Ghost with him, had gone up to Salem to make what converts he could at a twenty dollar gold piece a head.

What is it? We are fragments of it? We are sensibly affected by the motion of it. The it is the Great Cause of all!

There are seven spheres to the Sensorium of the Univercoelum from which all things have come into eternal existence. There was never a beginning of it, and there will be no end of it!

There are many contradictions in the Bible, and therefore, we cannot rely on it as authority, though it is a mixture of truth and error.

Did Jesus say, "Is it written in law that ye are gods?" When he lived among the Jews (if the Bible be true), there were millions of Indians in the New World, America.

Probably there are not less than six or eight thousand Spiritualists in Oregon to-day, and so strong are they, the State Association of Spiritualists have engaged us at a stated salary, to travel under their auspices throughout the State for a year.

There are some as fine mediums that have been developed in Portland, and we have ever seen. Among them are Mrs. I. W. Peters, an excellent writing medium, through whom a multitude of grand tests have been given; Mrs. Robert Ladd, a first-class seer, describing and personating medium.

By their invitation, we visited their circle on two different occasions, and witnessed the phenomena. Various articles from different parts of the house, were brought by the spirits and placed on the table.

Various articles from different parts of the house, were brought by the spirits and placed on the table. Spirit hands came and caressed us, patted us on the head quite forcibly, lifted the table entirely from the floor without human contact, and showed brilliant scarlet lights, and would also rap so furiously on the table as to well nigh cause the same to dance.

These manifestations have been obtained by obedience to the law governing them—namely: Select only those who will attend the circle regularly (excluding all others), and continue the same until they are well developed.

Spiritualism has now so strong a hold in Portland, that no power can eradicate it or stay its onward march. The Methodists, that are by far the most numerous in the State, are already beginning to wail and howl fearfully as they read in the growing signs of the times their future destiny.

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One of those howls reached our ears the other day in the form of a threat from one of their prominent characters, that we were to be favored with a new suit free of expense, composed of tar and feathers. But after having been in the Reform field as long as we have, we made up our mind that we were not of that kind that would scare worth a cent.

In our next, we will take our readers to Milwaukee and Oregon city.

The Rostrum.

Lecture Delivered by Wm. T. Jackson, a Deaf Mute, at Crosby's Music Hall, August 22nd, 1869.

For the first time in my life, I appear before you as a deaf and dumb lecturer. How glad I am when I see so large an assembly of intelligent people in this Hall! Here are deaf nutes who want to hear something about Spiritualism.

About twenty-five years ago, there was a chaos of darkness and ignorance, when there appeared a brilliant star of Spiritualism—a youth, Andrew Jackson Davis, who produced a great revelation, called "Nature's Divine Revelation," which has been shaking all churches to a realization of their errors on the Biblical questions, and since that time, Spiritualism has been gaining the ascendancy, and is rapidly spreading in every direction through the whole land.

It is a great consolation to know that we never die—only casting off our garments when our mission is fulfilled, and that we are marching gloriously to the blessed Summer Land, bidding our Mother Earth an affectionate adieu, and knowing no terrors in our shining path!

The earth was once a fragment of the sun, and was a liquid mass of fire, repelled into the immense space, and after many ages, the sun attracted it back and fashioned and endowed it with conditions of life, and repelled it away again for many ages, till it became a settled planet in its own orbit round the sun, revolving round the Sensorium, or the central sun of the Univercoelum, as described by the youth Davis, and after many great convulsions, the earth settled, improved, enlarged and fashioned, and now we see many things growing in our midst—it is a fact that we are related to them.

How man sprang into existence on earth—I say from rocks in the mineral and vegetable kingdom, but I cannot explain fully for want of time. Let me proceed to consider other items of my lecture. Matter is eternal. It has been said that God created heaven and earth, &c., out of nothing. Impossible! I cannot believe my senses when I look around the beautiful things, and reason on the law of matter, which is penetrated by causes and effects from a stand point of perpetual motion—eternal life.

What is God? Nothing but a principle permeating through things in the universe—not he but it.

There are seven spheres to the Sensorium of the Univercoelum from which all things have come into eternal existence. There was never a beginning of it, and there will be no end of it!

There are many contradictions in the Bible, and therefore, we cannot rely on it as authority, though it is a mixture of truth and error.

Did Jesus say, "Is it written in law that ye are gods?" When he lived among the Jews (if the Bible be true), there were millions of Indians in the New World, America.

As to proposed creed in our Constitution, the priests and their pious(?) followers (old Theology) have been anxious to have an amendment to the Constitution, declaring that Christ is the ruler of all nations, etc. Such attempt as that, thus reviving horrors of barbarism and superstition as experienced in the past, is inappropriate to the march of our progressive minds.

Our duty as Americans and free-thinkers, is to repel such dangerous attempts with impunity. But we are too enlightened to be alarmed, yet we must be on our guard, for there is something in the Christian league that will take us unawares. We recognize God in men, and will help each other in the pursuit of knowledge and happiness.

The brains of such men, attempting to revive barbarism and superstition, need plowing and harrowing; let lightnings of truth dart into them, and let showers of love and wisdom pour on them, and cause the flow of brilliant and star-like ideas to pass through them like silvery drops of water, and they will be new creatures!

Spiritualism is a great science, and should be deeply studied to advantageous results—then our organs of sight will be improved, enlarged and penetrating, so as to search invisible things with ease. As we increase in knowledge of light we will be able to see spirits face to face.

The Roman Popes (Catholics) were once powerful, and had great armies which awed people into blind obedience to the cruel and oppressive rule. Now the present popery is weak, almost tottering to pieces, and will, no doubt, be dissolved into oblivion. So Christianity (old Theology) is fleeing before the light of Spiritualism which is shining out of darkness of errors.

Look at the recent revolution in Spain. Truly, as it may appear, religious liberty begins to reign there. Now there are two presses in that agitated country, which speak the principles of Spiritualism! Spiritualism has done much good to our beloved country, and which emancipated the slaves of the South through our lamented Abe Lincoln. We have left the age of darkness, and we are onward to the age of light! We have by inspiration, invented many things which help us well! What cars of progress roll! Who can stop them? Theology cannot! The light of Truth in Spiritualism is dispelling the mists and darkness of old Theology, which have for so many centuries enveloped our bright and beautiful world!

Some doubtful Christians are making a petition to God for a sign to appear on Christmas day next December, indicating by its appearance the truth of the bible. I am in some hopes that the Congress of Intelligences or spirits will answer the petition somehow by a sign so plain and intelligible to all people on earth, which will be only one Law of Love, Wisdom and Harmony in Spiritualism that will give us peace and happiness. In the language of Gen. Grant, "Let us have peace." I wish I could lecture all day; but it is getting late, and you are tired of sitting so long. I have omitted many important things which cannot be embodied in this lecture. I can write many volumes. It would give me pleasure to lecture on every Sunday if my services be needed, here as well as elsewhere.

May you grow happy in knowledge of such lights as you need. Here is my hand of love and friendship to you all!

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powers of authority, and rendering the laws so confused and unintelligible to the minds of people, who are obliged to employ cunning lawyers to read the law for them at a great expense and risk, for no good whatever. We see the jails and other places of confinement filled with unhappy criminals. They are scattered about like sheep, and need a good shepherd and a law-giver to lead them into pleasant and peaceful habitations.

I do not believe in all sorts of government, from president or king or queen or emperor or czar, down to the lowest. Could we unite together and make a general law, so simple and intelligible that all men could understand it, there would be no need of government? Yes, if we choose, we can govern ourselves. If we are true to ourselves, we can accomplish the law of nature in establishing a universal brotherhood which would enable us to sit under trees and eat fruits of our labor without fear of molestation.

In the name of humanity, let all the places of punishment be leveled, which have hardened criminals to desperation, and there would be harmony or peace. If there was no law, there would be no sin. You have seen the result of sin occasioned by unsatisfactory laws enacted by ambitious men, clothed with powers whose aim it is to prey on us for sake of money. Love of money is the root of evils. If we lay aside Biblical prejudices and fork out Almighty Dollar (the root of evils), and exert our will in laying the facts of Spiritualism before the people, they to one man would rise and sweep every vestige of errors off the face of the earth. Yes, we can—we shall see! Old things must disappear and new things must appear. We can bend our will in devising a general plan for the establishment of universal brotherhood so firmly, that there would be no crime of poverty—our united labor would bring us as much food and clothing as would last two years or more, and we would be all happy. Have we considered the ways of industrious bees? Do we see how bees get honey? Swarms of bees are co-workers, and they industriously bring honey into their great hives from all flowers and other plants during summer, and live in their cells during winter, enjoying the fruit of their labor. Let us be bees in this principle. Such demands and supplies, which are the law of necessity, gratify our desires. We can have a free trade, a free ride, a free travel and a free hunt to our heart's content, so there would be no sin or mistake in us. We assert our right to think and act freely. Let us be independent in our actions and deeds, and above all prejudices; let us be dignified and elevated, yet humble in our intentions and aims to get rid of social evils and to do good to our brothers and sisters.

The abuse of a certain press on liberal-minded Germans and other free-thinkers, is unwarrantable. The free thinkers are not infidels. Why? Because they reject darkness of errors and accept light of truth. "The agitation of thought is the beginning of wisdom." The Christians are the most wicked rascals—like Pharisees on earth—for they disobey the law of nature which teaches that all men are born free and equal; but they falsify the light of truth which emanated from Christ. They have no right to be Christians. We are all Christs for we agree in his light! They have for years been hiring corruptible and contemptible men to injure the reputation of Spiritualism; still they have helped the rapid spread of it by opening the wool on the eyes of the people. They are dismayed at their folly. We are willing that they should do more to help us, if they continue in their blindness! We are indebted to Washington and his co-peers in convention for framing the Constitution of the United States, for their sagacity in introducing the following clause into the Constitution, declaring that "every citizen has the right to worship God according to the dictates of his own conscience." Were it not for that clause, we should have been the most miserable of all. But, thanks to the Father of his country and his co-peers, for what they have done through inspiration. But as we increase in knowledge, our present Constitution should be enlarged and fashioned according to our wants and needs.

If the Jews, during the days of Jesus, had a constitution like ours, they would not have crucified Jesus. Now, if we had no constitution at all, priests and bigoted people would have probably crucified A. J. Davis and other Spiritualists, as Jesus was treated in the same manner for attempting to enlighten people!

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In the Bible, we read of the history of Joseph being sold into Egypt, and of his making himself known to his brethren who sold him, and his telling them that he was their brother they once sold, saying, "Ye meant it for evil, but God meant it for good."

So it was with Mayor Hall, of N. Y. city, and others who acted with him in causing the arrest of Mr. Mumler, and having him tried in a civil court for humbuggery. Some of the clergy and orthodox defenders, having heard Mr. Mumler was taking photographs, and on the same there generally appeared to be spirit pictures, in addition to the one of the sitter, and that a great many people were beginning to believe that those of spirits were genuine, and if so, that fact would have much to do to confirm the theory of Spiritualism, it was thought best to stop the thing where it was, and so they concocted the plan of arresting this artist, Mumler, and by a well contrived plan of action, have him convicted of practicing fraud and deception, and by so doing put a stop to further knowledge of the fact that the spirits of our departed friends do visit with us, and can and do communicate.

The consequence and result of this act of persecution has turned out different from that hoped for on the part, for instead of convicting Mr. Mumler of fraud or humbuggery, he has been tried and proved to be an honest man, and not the least circumstance shows that his pictures of spirits are truly and nothing else but what they are claimed to be. So people are now beginning to inquire what does this all mean, and is it possible that people when they die are not marched right off to hell where the Devil is keeper; but are at liberty to be with us in spirit? This action toward Mr. Mumler has had the effect, and will continue to start people through the country to inquire into spiritualism and hear opinions; yes, it has done more to cause an investigation of Spiritualism than any one thing that has yet happened, and that is just what Spiritualists always ask, an investigation; and that is what their opponents fear.

And now as to those spirit pictures, are they what they are claimed to be? I will state what I know about them.

At Waterville, Oneida County, New York, is an artist by the name of Noland, who has the power to take spirit pictures precisely as does Mr. Mumler. They are the only ones I ever heard of as having this power, or as the Apostle Paul calls it, "Spiritual gift."

My oldest daughter, from her earliest remembrance, has been a medium, and still is much of the time. She has been controlled by an influence who calls himself Wyoming; says he was an Oneida chief; lived on this continent before the pale faces came. He has controlled this girl most of the time for years, and the communications received from him show him to have been a person of great power and knowledge in his day. In conversation with him at one time, in speaking of the manner of dress he used to wear I said to him:

"I should like to see how he looked when he was on earth," to which he said: "If you will go with the medium to Waterville, at Mr. Noland's room (setting the day to go), I will go, too, and if the conditions are favorable, I will make an effort to show myself in a picture."

At the time designated, I went with my wife and daughter to this artist's room, and asked him if he took what was called spirit pictures. He replied that he did sometimes. My daughter then took a seat, and the artist proceeded to take her likeness. During the time I sat near and watched the movements of the artist, and noticed the condition things were in, for I had no faith in the result.

After taking the plate from the camera, he asked me if I would like to see the picture drawn out, and invited me into the room for that purpose. At first, the likeness of the sitter showed

itself in the ordinary way. In one corner, there began the appearance of a cloud, mist or a light something, and presently it began to assume the image of a human being, and on bringing the same to the light, there was plainly to be seen an Indian dressed in all the costume they usually wear.

It would be difficult to describe all the articles of dress which are plainly to be seen. One of the most singular features of the dress is, the lower part of the figure represents it to be clothed in furs, and the face of a deer is in the front part of the dress, as though the figure was clothed with a deer skin. This likeness has been shown to many, probably to hundreds, and all admit it to be a most singular picture. I have the same now, and will show it to any one who desires to see it.

Mrs. Smith, of Petersborough, N. Y. (near here), on hearing of this affair, went with her daughter, Mrs. Miller, to this same place, to sit for a picture. On taking the chair, she said to the artist, "Wait until I am ready."

She then drew a chair to her side, and said, "I wish the spirit of my deceased son, to sit in this chair beside his mother." She then told the artist to proceed.

On taking the picture, there was to be seen, Mrs. Smith and the chair beside her, and in the chair sat a spirit with his hand in Mrs. Smith's lap, facing her. She recognizes it to be the spirit of her deceased son that died many years since.

This Mr. Noland has taken a vast number of this sort of pictures, and by many has been denounced as a humbug and the like, and many artists have been to see him, and determine the art he uses, but have, in no one instance, been able to discover how the thing is done. Some bring their own plates, to be sure there is no cheat made by using old ones, but it makes no difference as to the spirits.

One singular thing connected with this is, the artist declines to do all the work that is solicited for he soon becomes exhausted in his vital energies, and yet he asks no more for a spirit picture than an ordinary one. And here to-day, is this artist, Mr. John Noland, ready to allow any one acquainted with the art of Photography, to examine him to their heart's content, and discover any deception he uses.

Mr. Noland has been urged not to take those pictures, by orthodox believers, but he still continues to do so, and the longer he practices, the better his success.

On one plate is to be seen but one spirit, while on others there are so many as to fill it full. I have counted twenty-three on one plate, some quite plain, and seem to be far in the distance.

Mr. Nolan tells me a large share of those who get spirit pictures, recognize them on the spot, and he has known people, who, when they received their pictures would tell him they did not know who the spirit could be, and after leaving him, would say they recognized the same at the time. So it was in the case of the arrest of Mumler,—"Ye meant it for evil, but it has turned out for good."

For the Religio-Philosophical Journal. GO OPERATIVE MOVEMENT. Manual Labor School Association—Letter from D. Birdsall and David Sears.

Since the publication in your paper of the 14th inst., of my article on the Manual Labor College Association, I have received many letters, all earnestly desiring to help carry out its objects and purposes, and desiring immediate information, if anything favorable to its success should or could be accomplished. I, in accordance with such wishes, forward you the following copy of a letter from David Sears, Esq., of Maquoketa, Jackson county, Iowa.

I have some years since been through some portions of Jackson county, Iowa, and found it a fine county of land, and should feel much in favor of said location, and have written to him to know at what price he will sell a sufficient number of acres of his land (say some fifty acres or more), including water power, on which to erect all public or association buildings, and for one hundred building lots of half an acre each, so that each shareholder may have such building lot in fee simple to build on, and for garden.

I find many would prefer having their own private building and garden rather than live in community form. Such shareholders, then,—might do so, while those desiring community life could associate together, and yet harmonize in educational,—commercial and agricultural pursuits; and I would further say to all those desiring to join said association, that all kinds of good thrifty stock, such as brood mares, oxen and good cows, young cattle and sheep ought to be taken in payment of shares; such association should at once start a cheese factory of sufficient capacity to work in the milk of five hundred cows,—it would pay largely from the start.

As soon as I get Mr. Sears' answer, I will forward it to you for publication, together with all further information of interest I may receive. Please give this article together with the following letter an immediate publication for the benefit of your many readers.

Very respectfully, D. BIRDSALL. Fairbault, Minn., Aug. 22nd, 1869.

MAQUOKETA, JACKSON CO., IOWA, AUG. 17th, 1869. MR. BIRDSALL—DEAR SIR:—I have just read your proposition in the RELIGIO-PHILOSOPHICAL JOURNAL, of starting a Manual Laboring School Association, and your plan so completely agrees with my views on the subject,—I am induced to offer you my improved farm with water-power and buildings, for the establishment and use of such association here, only reserving to myself or heirs it a right when such association shall dissolve, break up, or fail to carry out thereon any of its objects, to venture and take possession of said lands. I have made the advantages of unitary co-operation my study for many years, and to see one in successful operation, would amply repay for all the sacrifices I could make to start one here. I have now

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about four hundred acres in one body, mostly within the incorporated limits of the city of Maquoketa, about half good river bottom, sixty or seventy acres of timber with a large maple sugar bush, and superior water-power that has been improved. I have a very good brick house, an old barn and several other buildings. The land has nearly all been fenced, but all is getting more or less out of repair. I lately sold thirty-three acres for thirty dollars per acre, and any other thirty acres of it, is worth as much, and some much more. Other lands adjoining may be bought for twenty to thirty dollars, but I think this is simply sufficient land for a large community, where much of its attention can be turned to manufactures, fruit and stock raising and cheese making, as this place is well calculated for all these.

We expect a railroad to come through this place from Davenport to Dubuque; but are at present twenty miles from a depot, or the Mississippi river, on which there is a large number of market towns within forty miles, of which we can always have our choice. I have an abundance of limestone and clay for bricks, and good gravel for concrete bricks, and a machine to make them. No coal mines now worked within forty miles, but much is sold at all railroad depots. I have all varieties of soil, so that I know of no kind of fruit except peaches, and, perhaps, quinces, but may find its appropriate spot for superior production. There are now seventy-five to one hundred apple trees, very thrifty,—commenced bearing, with some other valuable fruit.

I feel so much attached to co-operative labor and educational association, that I am willing to do anything I consistently can, to promote them; but my health and age (sixty-six years) will not allow me to promise much physical labor or active bodily exertion. Up to fifty-eight years of age, my health was good, and I had been very actively engaged in many different kinds of business with success; since that my health has been poor and I need not work to make money to better my own condition. All I do now is to benefit others, and I see no way to do so much good as in co-operative association, if I can get a sufficient number to join with me who are determined to do right in all things, and will earnestly seek to learn what is right in all questionable cases. If this offer finds favor with you, appoint a committee, or send one or more to see the property and situation, and let me know what you will do as soon as possible, for I must make some change very soon as I have already entered into negotiations with persons to come on to the place, and must accept or reject their offers soon. If you can get half of the stock taken, or even less, to begin with, and suitable persons to work and manage the affairs, it would be acceptable to me, and with my hands, would be sufficient to try the experiment.

Yours truly,

DAVID SEARS.

For the Religio-Philosophical Journal.

ORTHODOX MORALITY.

Morality Among the Heathens and Christians—Death-bed Repentance, etc.

If there is any one class of people who have an exalted opinion of their own merit and worth, that class is Orthodox Christians. They are of the par excellence order. They lift up their heads and thank God that they are not as other men. All the honor, all the virtue, all the morality in the world, they seem to imagine they completely monopolize. Every ism opposed to their Biblical isms, must of necessity lead to the most barbarous degradation. Every man who has the least skepticism as to the infallibility of their sacred writings, must be entirely deficient in all the pure and elevated characteristics of human nature, and consequently a vile and dangerous member of society. Their venerable guide and preceptor having had an existence since the world's babyhood, his word must not be questioned, his morality must not be doubted. To become his disciple and follow his teachings is to become a paragon of saintliness; to reject his teachings is to become a monster of vice.

Incredulity leads us to examine these conclusions.

Are these people the superior beings they claim to be? Are they more religious or more virtuous than other men? Have they more morality than Heathens? If mildness of disposition, if religious pilgrimage, if earnest prayer have anything to do with purity of character, the Heathens must be by far the most humane and moral.

Is there any more rascality and crime in Pekin or Constantinople than there is in London or New York? Reports recognized as authentic, show there is far less. There is a story extant of a traveler arriving at Constantinople, and being surprised at seeing stores filled with goods unlocked and unwatched, said to his Turkish escort, "Why! how are these goods kept from being stolen?" "Ah," was the cool reply, "we never allow a Christian to pass through our city without a guide."

Here is a forcible illustration of the degree of confidence Heathens have in the honesty and morality of Christians. And what confidence have Christians in themselves? Do not their bars and locks, their pledges and oaths, answer the question.

Is there anything in the belief and teachings of Orthodox Christians, that should make them better than the people they hate and despise for infidelity? These Christians claim that man is naturally a depraved being,—that he prefers evil to good,—that in life there are two roads,—one leading through flowery fields and sylvan groves, finally ending in everlasting woe; the other a narrow rocky road, leading through thorns and thistles, finally ending in eternal bliss. If the traveler wishes, he can take the pleasing and beautiful road to the very edge of destruction, then owing to the close proximity of the other road at this point, he can by a single step cross over and be at once at the entrance of paradise. Either road can be taken, and the same glorious

destination reached. In other words, the sinful course is the course of pleasure and happiness, while the righteous course is one of sorrow and suffering. Thus, a man can live a life of sin which they consider happiness, till the eleventh hour, then by repentance, all his sins will be forgiven, and at once he will be entitled to all the joys of the man who always lived an honest and virtuous life. What ideas could be more inconsistent and abominable? What doctrines could contain more encouragement for corruption and vice? Who would lead a virtuous and moral life when one of pleasure and sin brings the same reward? With such doctrines is it to be wondered that such universal depravity exists in Christian lands? Where in the teachings of the so-called infidels, can such encouragement for vice and sin be found? They believe in cause and effect,—in the immutability of law,—in a reward for virtue, and in a penalty for crime. They have no subterfuge for forgiveness and death-bed to skulk behind and avoid the penalties of their transgressions. If Christian morality is superior to either Heathen or infidel morality, we can see it only in bombastic bragadocio.

For the Religio-Philosophical Journal.

EUREKA, CALIFORNIA.

The Condition of the Spiritualists—State of Society—Want of Mediums.

LETTER FROM W. J. SWEASY.

DEAR BROTHER:—In your issue of July 3rd there is an article from Brother Todd, headed, "Coming to California."

From this statement, I presume he does not know that Humboldt county is in California. It is a frequent mistake of those who live in large cities to overlook the existence of villages and small towns. If he does know that we are in California, he has done us an injustice. The time was when this would have been very excusable when the mines and mining towns constituted all that was known of California; but to-day, California consists of a variety of counties, famous for various productions and industries, and claim to be recognized as a portion of California, and to which the rough mountain roads and fifteen cents per mile does not apply. Such being allowed, I dissent in toto as far as this place is concerned, to his description of the inhospitality of California. It is true we have not the convenience of railroad travel, and that Humboldt county is cut off from the other portions of the State by a range of mountains almost inaccessible to a lady, and only practical for one hundred and fifty miles by mail or horse, and as far from San Francisco as Chicago,—six days by mail. Twice a month we have a Steamer from San Francisco, distance by sea about two hundred and forty miles. Almost daily we have sail vessels arriving and leaving for the same port, and various countries on the Pacific.

Two years ago, a lady medium came here, unexpected and unknown—she was received with open arms; a dozen homes were pleased to receive her; her expenses on Steamer were paid; every one vied to make her visit agreeable, and when she left after giving us five lectures in various parts of the county, a reasonable compensation was paid her, with which she expressed herself more than satisfied. Again, one of our members expended over a thousand dollars in currency to bring a medium here, and the paraphernalia for a lyceum; but the medium died between Panama and San Francisco. And to-day, I can assure any true, medium, test or inspirational, or one possessing both gifts would be preferred, a hearty welcome, and all the comforts of home a new country can reasonably be expected to afford, and reasonable compensation for their time; but to make it profitable, he or she must be willing to spend with us from three months to a year. We should prefer a lady—even for the novelty—as the lady before alluded to was the only lady lecturer we have ever had in the county. In one county we have four or five little towns besides this of Eureka, one seaport and county town. At each of these there are a few believers and many inquirers, and a good audience could be got together at any time.

Truly, our lot is cast in a pleasant place, we have a most agreeable climate, seldom freezing enough to skim over water, and yet, in summer not warm enough to necessitate a change of clothing. We have a neat flourishing little town that will compare favorably with any in California, and a total absence of extremes of wealth and poverty; and to show that we are getting to be of some importance, the Holy Mother church is just establishing a Catholic Missionary Seminary, and Brother Sam Strong has just finished the best hall in the county, 40 x 70, especially for Spiritual lectures, a lyceum and social gatherings.

Now, if any of those "coming to California," think they could pleasantly and profitably serve the Lord in this far West for the time specified, let them write to me, and we will give them every information.

Eureka, Humboldt Co., Cal., July 26th, 1869.

For the Religio-Philosophical Journal.

WHO MAKES US DIFFER?

The Effects of the Mother's action transmitted to the Embryo Child.

BY MRS. M. A. WHITTIER.

At this question is often asked, and our theological teachers say "God," I would, like Elihu "show my opinion," conferred by a life-experience.

Some twenty years since, a New England man of more than ordinary ability, settled near me—his wife a woman high in the scale of intellectuality. I was with them much in the vicissitudes of life, up to the period of a birth of their fourth child. Then sickness in my family, and the subsequent spirit-birth of a dear one to spirit life, was the cause of my not knowing and seeing their fourth child. The three older possessed very fine minds.

One Sabbath morning, I was sensibly impressed to go to their house. I felt some misgivings, as

they attended the Presbyterian Church, Mrs.—, being a member; but duty urged and I obeyed. I found them at home, but their children not in. When making apology for coming on their day of worship, they said, "We never were so glad to see you. We have gone to church till our children have outgrown the minister, and ask us such questions on religion and the Bible, we can not answer; and thought we would stay at home to-day, and let them go out and gather flowers."

The father, soon brought photographs of himself and wife and three eldest children. After commenting on their artistic finish, also life-like expressions, he brought one of this fourth child, saying, "What do you think of this?" I replied, "Very unlike the others."

He said, "but who made them to differ?" when before my mind's eye, as in panoramic view, I saw the child as he was, and the reason why; they urged me to say what I thought. I told them "I did not wish to as it would be only my thoughts."

They both insisted. I answered, "You can not believe one word he says."

The father with tears streaming down his many cheeks, said, "That is true; neither can we catch him in a lie, for his answers are ready, and he goes from one to the other."

But the question is, "Who made him to differ from the others?"

My answer was, "The causes lie down deep in your domestic life-experiences, and to uncover the same would wound you sensibly, and then it is only what appears to me." When they could refrain from weeping, they said, "We wish you to tell; we will acknowledge all."

Ans: "I see you, Mr.—, sick, and while your wife is bending over you with all her soul love and womanly sympathy, you are fretful,—cross, exacting and tyrannical, and your wife having been taught the dogma of expediency, that the end justifies the means, telling you hundreds of lies."

With the promptitude of truthful natures they acknowledged all to be so.

The husband then said, "Do you remember the year I lay so long sick with nervous fever in harvest time, when so much depended on the crops being secured—so many careless men in the field, and such inefficient help in the kitchen?"

Well, the wife resorted to all kinds of falsehood to appease his irritability, thinking she was doing God's service to keep him quiet,—nevertheless God's law was broken. She had made herself a liar, and the effect was transmitted to the child of which we speak, for in a few weeks he was ushered into existence with the lowest organization of any mortal of whom I have any knowledge, for the mother was so shocked in all her moral nature (though taught to lie for peace sake), that there is not a redeeming quality in her child.

Philadelphia Department.

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LIFE-NUMBER 1.

One of the most singular and interesting characteristics of life is its anti-septic power (from anti, against and septic, a division), a power of preservation. We admire its wonderful building and no less wonderful tearing-down power.

The ingenious bridge builder, who arranges his structure so that a defective plank or bolt may be removed and replaced by a new one, has borrowed his idea from the living organism, which is continually doing this. But we would speak of the powers of life to preserve the elements and compounds of the various tissues of the body, be it vegetable or animal,—under so many conditions which are most favorable for the rapid decomposition of these tissues and compounds, although these are composed of substances calculated to promote just such changes.

The beauty and perfection of the life force is manifested in this power to retain and preserve these tissues, in many instances, year after year.—This quality of the life force is dependent upon many conditions—the air we breathe, the food that is taken and every thing which acts upon the life forces. The influences of pure air in prolonging life, and enabling it to resist the changes which chemistry is ever demanding of it, are very apparent. We read that air, which is redolent with the life of flowers and plants, having received as it passes in gentle breezes through the forests and over the fields of "living grain"—not only the life-giving oxygen, but also something of the superabundant life of the plant itself. Food, both liquid and solid, must be considered. Man has taxed his ingenuity in all ages and countries, to find the elixir of life in the form of some stimulating drink, but has most signally failed everywhere.

God had written NECTAR in the clear crystal founts of pure, sparkling cold water, and from the dawn of the world to this hour, He has been issuing prohibitory proclamations against all man-made nostrums, from the tea and coffee that our good mothers prepare so temptingly for weak mortals, to the vile New England rum, Irish whiskey and old Bourbon, and headaches and neuralgias, and bloated faces and broken-down constitutions, are lines and sentences in these ever-living proclamations of the God of nature and of health, which all may read who will, and they who do not heed must suffer.

We must sooner or later learn that there is but one article of drink, and that is pure cold water.—The relations of food to health and the preservation of life, are no less important.

The gastric juices have the power of arresting decomposition, when applied to various articles. From this fact it has been supposed that meats and other substances, might be more easily digested, and more nutritious, when partially decomposed. We do not see any reason for this, and shall continue to think it a vitiated taste. There is an important point which may be referred to here, in relation to meat diet for those who think it necessary to continue this, and that is that animals are subject to numerous diseases, and especially domestic animals and those which are reared for this purpose.

On the question of eating meat, we are decidedly of the opinion that the time will come when man

kind will abandon it. The time has come now when a considerable portion of the human family are in a condition in which it would be better to avoid the use of animal food entirely.

As a physician, we often find patients in conditions in which animal food seems absolutely necessary to sustain the life forces, and enable them to carry the system through some trying ordeal.

At present, it does not seem possible to lay down any fixed rules, but we believe the time is coming when the necessary strength on the animal plane, will be received by our association with the more refined and graceful animals. We find the deer, the greyhound, the horse and many other animals and birds, have a very beneficial effect upon the more developed human organisms. Association with these for a small portion of the time is thus beneficial, but if it is continued too long, its effects are apparent in rendering us like the animals. This is true of all, but especially of children.

As man ascends in the scale of refinement, he will not only avoid the use of meats, but also roots and gross vegetables; and then fruits and grains will form the food best adapted to his wants. Living naturally upon pure food, with no other drink than nature's beverage,—pure cold water,—and breathing the purest atmosphere that can be obtained, man will rise to higher conditions. The aristocracy of wealth will pass away, because it is based upon unjust and false foundations. There will always be select associations of those who are congenial on the plane of life. The coarse, rude boor will not intrude upon the society of those who are refined and delicate, but each will gravitate to their appropriate position and find the conditions to which they are adapted. In this higher development of life towards which the race is moving, there will be much more real enjoyment than is at present realized. Men and women will not be seeking weak and flimsy excuses for the violation of physical laws, but will vie with each other, not only in seeking a knowledge of these laws, but by living in the strictest and most practical accord with them.

The movement for woman's rights has spread to Italy. Not long since a young and beautiful woman appeared before the Roman Senate, and announced herself to be the last descendant of the Emperors of the East, living unknown with her father in a valley in Piedmont; and, producing documents, she demanded an investigation of her pretensions. The Senate complied with her request, and finally recognized her as the Princess Lescaris-Paleologus, ordering her name to be thus inscribed in the "Book of Gold" at the Capitol. The Princess subsequently went to Florence, where she has now taken a bolder step and founded a masonic lodge for women.

SPEAKER'S REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this should be reliable. It therefore behooves Lecturers to promptly notify us of changes whenever they occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address having particulars to be learned by special correspondence with the individuals.]

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The Pen is mightier than the Sword.

PSYCHOLOGICAL PHENOMENA.

The Power of Man over Animals—Fytlings—The Warring Voice—The Obedient Snake—The Affectionate Swan.

Man is a microcosm of the Universe; animals are not—hence, if he knows how to direct the sixty-four primal elements embraced within his organic structure, he can easily control any animal, for the highest order only contains about fifteen of the elements, therefore can really be only one-fourth as powerful as man.

The various features of man's life from the cradle to the grave, are worthy of careful study. The declaration of a prominent philosopher, "That the proper study of mankind is man," was true to the letter. Man to a certain extent is here an enigma; his true nature has never been solved. The mysterious action of the magnetic and electric forces of his system, the circulation of the blood, the assimilation of nourishment to supply the waste that is constantly going on, and the wonderful action of the nerves and nerve centres, to a certain extent are involved in mystery, and just so long as such is the case, the proper study of mankind is man.

Pythagoras, quite an eminent philosopher of ancient times, eccentric in his actions and weird in all his movements, seemed to be endowed by nature with more than ordinary powers. He was the enigma of the day in which he lived. His people did not understand him. They could not comprehend the nature of the wonderful influence that he seemed to possess. His intellect was colossal in proportions; his influence in many respects, most powerful. He knew his power, yet did not comprehend the source whence it sprang. He could not explain the nature of his own acts. Though eminent as a philosopher, he did not understand himself and the strange influence that surrounded him. Like all men with his peculiar temperament, he was often despondent, and his whole interior nature would seem aflame with the spirit of sadness for he knew his power and desired to know its source.

Walking in the green fields on one occasion, his mind contemplating the grandeur and magnificence of the scenes around him, he suddenly stops and turns his eyes heavenward, as if directed upon some object, desiring to attract its attention. Steadily he gazes; his eyes seem to flash an electric fire; his whole soul seems to be imbued with a heavenly fervor. But what is he gazing at? See that feathered songster, its plumage glistening in the sunbeams,—warbling its sweet, heavenly music, not far above Pythagoras' head—there it is flying in a circle, joyous and happy, fearing no danger, and gradually approaching him. Nearer it comes, and soon lights upon the shoulder of this eminent philosopher, and there appears to be perfectly at home, knowing that no danger can possibly arise. He passes along, the crowd of airy songsters constantly increasing, until the very air is alive with them. This was, indeed, a strange spectacle—to see this eminent philosopher exerting his influence over the animal creation. But all at once they seemed frightened—they fly away, apparently alarmed for their safety. The "spell" had been broken, the influence which gave him this power had been withdrawn,—the magnetic connections severed, and the little songsters of the air hastened away in great alarm.

On one occasion, when turning a troublesome ox from a field of grain, it is said he whispered in its ear, admonishing it to never commit a like depredation again—strange to say, the ox, previous to that time unruly, became from that moment perfectly orderly, and gave no trouble thereafter.

Do you suppose that Pythagoras knew anything in reference to his remarkable powers, the source whence it sprang,—and why he was compelled to exert it? We presume not.

In all ages of the world, we find men occasionally arising that possess certain marked traits of character, which render them distinguished. One man, like Napoleon, wields a wonderful influence over the minds of others. He is a central orb; those around him are mere satellites; they obey him—it may be reluctantly—because they are compelled to do it.

This power in its action is governed by well defined laws, for it owes its origin to the action of law. That which owes its origin to the action of law, will invariably be governed by law—it can not be otherwise.

Not only is it true that one man may control many men, and influence their actions, but it is also true that in many instances, he possesses wonderful influence over the brute creation. We know a man in Missouri that possesses a wonderful influence over the lower order of animals, especially the snake. He is particularly attracted to them, and may always be seen with one in his bosom, which obeys him as readily as a child obeys its parents. He will place it on the ground, and singling out some person present, he will direct it to commence battle against him at once, which it will do by starting toward him with mouth open and head erect, and will not withdraw from the encounter until so directed. It seems perfectly familiar with the voice of the

one having it in charge, and never fails at once to obey his commands. The influence of man over animals, in many instances, is truly marvelous; the influence of spirits is equally so. A farmer having a large, fine Newfoundland dog,—was surprised to see him walking leisurely along in an adjoining field, with no one near him, as he was never known to leave the house unless accompanied by some one of the family. While looking at him, he noticed that he seemed to be greatly pleased at something, when all at once there arose up by the side of the noble animal, the spirit of his deceased wife, and walking along a few rods, as suddenly disappeared. She was wonderfully attached to this dog, and so influenced him that he was induced to walk forth with her in the fields.

A clergyman, in the early settlements of New England, happening to be traveling in an unfrequented part of the forest, all at once heard the words, "Stop, turn about." Without tightening the reins of his bridle, his horse suddenly stopped, and turning back, he did not travel but a short distance, before he saw a light not far away, which led him to a house where he secured comfortable quarters for the night. Returning to the place in the morning where he heard the voice, he saw but a few feet in front of him, a precipitous embankment, over which he would have fallen and been killed, had it not been for the warning given. The horse seemed to hear the voice as well as the man, and manifested a feeling of terror.

The Ass that Balaam was riding, saw the angel even before he did, showing if the biblical account be true, that the Ass had a better clairvoyant vision than his master.

It was spirit influence and assistance that aided the lions in the presence of Daniel.

But the most remarkable case on record of spirit influence over animals, happened some time since in the city of New York, a full account of which was first published in the New York Sun, and copied therefrom into the JOURNAL. We allude to it briefly again, as we intend soon to explain the cause of this wonderful manifestation, therefore desire our readers to remember the incident. The lady belonged to the first circles in the city; was attractive in appearance, and possessing a well cultivated mind, it is not strange that she drew around her a large circle of admirers. Finally she met one, to whom she promised her hand and heart. The day for the marriage ceremony having been appointed, she prepared for the occasion, expecting to make at least, one heart happy. Strange, her affianced did not come, and to add to the pangs of the occasion, he was found murdered, showing plainly that he had been foully dealt with. For three years thereafter, she refused to receive company; and when she did change her mode of life, almost the first place she and one of her admiring friends visited, was Central Park, and while walking around enjoying the delightful scenery, a swan not far distant, with plain demonstrations of delight, separated from its group, and coming up to the lady, manifested the greatest joy, allowing her to caress it and fondle it as she chose. She finally left the place, and while doing so, was watched by the swan until she disappeared from its sight. Not yet satisfied, the lady again returned to the same place, arriving there from another direction. Strange to say, the same swan again detected her presence, and with the same manifestations of delight, again approached her. The lady attributed the cause thereof to some strange influence of her betrothed, as he was murdered near the spot, intimating the idea that transmigration was no humbug, but that he had only changed his identity, and was now a swan!

The power of man over animals will be more fully explained in a future article.

THE NATIONAL TEMPERANCE CONVENTION.

The National Temperance Convention met in this city on the 2nd inst., to inaugurate a movement for the formation of a new party, the object of which is to institute prohibitory measures against the use of intoxicating drinks anywhere in the United States. Truly, this is a gigantic enterprise, and one that should meet the hearty approval of the people.

Gerrit Smith, the philanthropist and reformer, whose whole life has been devoted to the cause of humanity, and whose efforts have generally been accompanied with success, was the leading spirit in this movement,—his gray hairs, dignified, manly appearance and calm suggestions in regard to the proper course to be pursued, contrasted strangely with the eccentric, angular, oddly dressed "Ned Buntline," whose fame has been heralded forth in the columns of the New York Weeklies, in the form of romance, including murder, ship-wrecks, betrayed confidence and seduction. It was well, perhaps, to have those two extremes of life on the rostrum, in the inauguration of a movement, having for its object, the reformation of this large Republic. Such men as Ned Buntline, George Francis Train and hundreds of other eccentric characters, have their mission to perform as well as those who are looked upon as their superiors in every point that distinguishes the truly great and good man.

We look upon the Convention as the harbinger of a great revolution,—not immediately at hand, but requiring at least a half a century to accomplish its mission; and although the principal characters engaged in the discussions, became rather bolsterous in their remarks toward its close, resembling a parcel of unruly school-boys whose teacher was sadly deficient in discipline, and who became disorderly because they were prompted to do so by the action of their own interior natures,—we still think great good will result from the deliberations.

While we rejoice in the inauguration of the movement, deeming its final success certain, we deplore the unruly conduct that characterized the actions of some of those participating in the proceedings, as it certainly will tend to detract from the real merit of the measures proposed.

The following represents an occasional tangent-like movement that characterized the debaters:

DAVID AND GOLIATH. Miss Way remarked that David went out and slew Goliath. Had not the Temperance party as many men as accompanied him? [Applause.] Mr. Hatfield said he had heard of many people who went out wooing, and had returne home. Not everybody who went into the street to fight came back with Goliath's head under his arm. [Contentment and very hearty laughter.] Dr. Ross claimed the floor: several others claimed it—everybody addressed the chair. There was confusion and hisses, and Dr. Hatfield declined to go on.

HATFIELD AND THE TRIBUNE. A gentleman asked if Dr. Hatfield was one of the editors of the TRIBUNE, and if he had penned the article in Thursday's paper. [Laughter and applause.]

An answer was demanded by Mr. Stoughton. Dr. Hatfield. The gentleman must have queer ideas of decency and common politeness to ask any such question. It is an insult; and I might just as well ask him if the place where he lives is a house of ill-fame. [Hisses, applause and general commotion.]

Mr. Hammond claimed to be as honorable a gentleman as Dr. Hatfield. He judged from his reply that he was a Methodist minister. He would drop him. [Confusion, hisses and general tumult: cries of "Give it to him."]

Mr. Hammond proceeded to say that even if there were a party that would rejoice in the formation of a party to defeat Republicanism, Republicans had put in larger beer and infidelity in their platform, and why should they go with any such party?

Mr. S. H. Ransom was surprised at Dr. Hatfield and any one who opposed the formation of a distinct party. The gentleman was stopped by the arrival of noon, when the convention insisted upon adjourning to prayers.

Mr. Hatfield is certainly a "disorderly" man, and, as it appears, he was the principal turbulent character of the occasion, taking particular pains to measure "intellectual acumen" with the dignified, matronly Miss Way, who, if her voice had been strong enough to fill the hall, would have been one of the leading spirits of the Convention, but on account of that weakness, she was once forced off of the rostrum to give room for those whose voice was more largely developed, but whose ideas were far less pointed and appreciated than those presented by her.

Although the proceedings of this Convention were, at times, disorderly and undignified, we still see incorporated within it real merit, which cannot fail to exercise a healthy influence in the Nation, and which will result in great good. A movement that has for its object, the alleviation of suffering, the promotion of morality and the encouragement of honesty in the political parties of the day, cannot fail in having beneficial effects on the masses of the people.

At the close of the proceedings, the following sentiment was offered by Rev. J. E. Rutledge, of Neponset, Ill.:

The National Prohibition Party. May it live to capture old King Alcohol and bury him in Lake Michigan, with his head downward, so deep that he shall never be heard of again, and never bring him up again to curse mankind, and here in Chicago erect his monument, and on it place this inscription: Beneath this sketch There lies a wretch— Cold water took his breath— And when he died, Creation cried, We're tickled most to death.

With the above ended a movement, having for its object the inauguration of measures that will tend to elevate humanity in the scale of existence, and relieve the country of an untold amount of evil. We wish it success; we believe it will finally triumph; we see within it, the dawn of a brighter day. And when the clouds of intemperance that now so thickly overshadow our beloved country, shall have passed away, we can truly thank those who assembled in Convention in this city, to sow the seeds of a moral revolution!

"HOW TO COME TO JESUS."

"But how am I to come to Jesus?" "Such were the words rather abruptly addressed to me toward the close of a long conversation with the speaker. He had been an officer in the army. His sunken and pallid cheek indicated that he was not long for this world. He was dying of consumption. His life had been a very sinful life; and his shy, almost repulsive, manner made it difficult to approach him. After some experiments, however, I found myself on an easier footing with him. At last he seemed to welcome my visits, and although he said but little, to listen earnestly to what I had to say. One day I said, "You have not spoken to me of your past life. In what light does it appear to you now?"

"On that I could recall it! It has been very bad,—and nothing else. It is a great burden to me now. I wish I could forget it and blot it out."

"It may be blotted out. There is a way of deliverance from it all. The load which has grown heavier for so many years may be all taken away. Do I not say what is true?" "Yes, what is true for sinners."

"Yes, even for such as you,—for the very chief." "He is able to save me, or any one. I know that; but yet I am not saved."

"Do you really believe that he is able and willing to save you? Do you believe that he can take the long life of sin, and sweep it away from his memory forever?" "I believe all that. There is no sinner whom he can not save."

"But further: he is ready, ever ready to do this; ready even now, while we speak together, to do this great thing for you."

pass over the "River Jordan," and when fairly on the other side, to meet a special delegation of ministering angels, who would, with psalm and praise on their tongues, conduct him to the presence of the Son of God, whom he has so faithfully served, to receive from his hands, that meed of praise, that his prayers and confessions so well entitled him to,—handed us the above, "How to come to Jesus." We have no doubt that this young man, who "dispenses" these tracts on the streets and by-places, has prayed long and earnestly for the conversion of the world through the "blood of the Lamb," and when on his knees, he never fails to confess the extreme wickedness, not only of himself, but of the whole world, at the same time calling on God to save everybody through the atoning grace of the Redeemer.

We have no objections to the prayers of this young man, although we do not think there is any more efficacy in the same, than those uttered by the Bramin before the altar of Bram. Indeed, we think that the prayer of the Bramin is entitled to just as much respect as those uttered by Dr. Hatfield and the Rev. Mr. Moody, and will receive a response from the angel world quite as soon.

According to this tract, there is no such thing as an "unrepenting believer;" no "unrepentant man has faith." "To take this burden to Jesus, you must have faith; and faith and repentance are only found at one place, at the foot of the cross."

If this method of reasoning on the part of our Methodist brethren, does not cast into the shade anything of the kind that we ever before saw, we are greatly mistaken. It is plain that this "reformatory" tract was not intended for those whose reasoning powers are well developed, or who can grasp intricate truths intuitively. Many would suppose, on carefully perusing the above, that it would be absolutely essential for a person to have the identical cross on which the Savior was crucified, in order to find "faith and repentance." An individual actuated with a desire to become a good Methodist, would wonder where he could find the "Cross" therein alluded to, not thinking for a moment that the same is a figurative expression, intended to envelop in darkness, an idea in regard to the truth of which the world has ever doubted.

We find that the Orthodox in the promulgation of their peculiar ideas, still adhere to the biblical fashion of talking and writing in parables, believing, no doubt, that mysticism will give to their peculiar dogmas an appearance of truthfulness which could not be obtained from any other source.

Instead of going to Jesus to be saved, we would advise every one to "go to himself" and hold communion with his own interior nature, see the wants thereof and endeavor to supply them in such a manner, that good will result therefrom, recognizing the sublime fact, that it is cowardly for any person to desire to "be saved" through the life of another. "Become a Savior unto yourself," and you will have no reason to complain of your treatment in the Spirit World.

"ME BEG."

Mrs. Addie Ballou, in her remarks at the National Temperance Convention held in this city, thus touchingly alludes to the "poor little boy":

I am reminded of the story of the poor little boy, who, with dilapidated garments and hungry visage, pined with want and suffering, was the subject of sympathy, and in whose behalf some kind persons were making an appeal. He was starving, cold and dirty. Some one says to him: "Why don't you beg?" "Me beg?" says he, and his little blue eyes rolled up, filled with tears. "Me beg! Don't my knees sticking out of my trousers beg? Don't my hungry, sunken countenance beg? Don't my sunken cheeks, thin with suffering and want, beg?" Are not the wives, widows and orphans of the land, the hungry child, with the torn and soiled garments, appealing for the abolition of the accursed dram-shop, which is scattering its ruin over our country? Are not the wives and mothers of the country appealing to be made free from this, this great and increasing evil?

THE DAVENPORT BROTHERS

Will be here on the 15th of November, and will remain at least two weeks, giving all an opportunity to witness the wonderful manifestations given through their mediumship.

J. Brainard of the U. S. Patent Office, thus speaks of their sances at Washington: "Any candid person who has visited the exhibitions of the Davenport Brothers, at Metzger's Hall, must at least admit that the demonstrations are of a most wonderful character. On Tuesday evening I had a very favorable opportunity to detect any deception on the part of the Davenports and their associates, having been selected as one of the committee of examination. Every opportunity that could have been asked was afforded the committee to detect the least degree of fraud. I know not the opinion of the other members of the committee, both of whom are entire strangers, I, therefore, speak only for myself, and I believe that those present on that occasion will give me credit of sincerity when I state that I know of no developments in science that are capable of explaining these phenomena."

JUSTICE TO THE PUBLISHER.

We desire to say to all of the subscribers for this paper, that your good will is duly appreciated. You have, many of you, done much to increase its circulation. We thank you kindly for doing so, and hope all will at this time make a renewed effort to obtain new subscribers. Is it asking too much of those whose time is up, and nearly up, to renew for six months or a year without further delay? Be kind enough to do so, friends, and you will aid in inspiring us with renewed energy.

MAIL ROBBERY.

We desire our readers to bear in mind that when the sum of three dollars is to be paid to this office, the expense of the Post Office order, TEN CENTS, or the expense of registering—FIFTEEN CENTS, may be deducted from the amount to be remitted.

A NEW PROPOSITION.

To any one who has never taken the JOURNAL, we will send it for three months on trial, on the receipt of fifty cents.

SPECIAL NOTICE. If any person receiving this number of the JOURNAL, on which the letter "P" does not appear, either upon the tag attached to the margin of the paper, or upon the wrapper, he or she will understand that payment is expected. In case arrearages are now due, it is expected that the same will be paid. We do not publish a paper to give away, unless we so indicate upon each copy of the paper sent. We can not afford to do so. If any person has a different understanding of the matter, they will oblige by advising us of the grounds of such expectations at once. A year's subscription, it is true, is but a small amount, but when such losses are frequently repeated, it necessarily results in bankruptcy of the publisher, the wrong is perpetrated upon. Never get a postmaster to do that which you would be ashamed to do yourself. Plain talk is the best in business matters.

BUTLER, IND.

Geo. W. Carpenter, of Butler, DeKalb county, Ind., writes to us that the friends in his neighborhood are in need of spiritual food, and which would be duly appreciated, and the mediums and lecturers find hospitable homes. Mediums and lecturers will please make note of this, and address as above.

DR. J. B. NEWTON.

The advertisement of Dr. Newton, published in this number of the JOURNAL, should be perused by every invalid. There they should go and be healed.

DR. T. BOND.

Dr. Penfield, Pa., writes that a good physical medium would find a home and employment in his neighborhood. Any such are invited to correspond with the doctor.

Literary Notices.

THE ATLANTIC MONTHLY.

Devoted to Literature, Science, Art and Politics, for September, is on our table. The Atlantic is always a welcome visitor, for it invariably brings a fresh supply of food for the mind, to satiate its hunger and give it a higher and better view of life. The Atlantic has achieved a world wide reputation already and what is worthy of special attention, is the fact that its articles, from month to month, continue to increase in interest and merit.

Fields, Osgood, Co., publishers, Boston, Mass. Terms \$4.00 per year; single number, 35 cents.

OUR YOUNG FOLKS.

An illustrated Magazine for Boys and Girls. Fields, Osgood & Co., publishers, Boston, Mass. Terms \$3.00 per year. This Magazine, as its name indicates, is admirably adapted for the young,—all its articles being selected with the view of imparting solid information, instead of light and trashy reading that can benefit no one.

LOOMIS' MUSICAL JOURNAL.

Devoted to the interests of the Musical Profession, Masonic Fraternity and Odd Fellowship. This nicely got-up journal will be particularly interesting to those enumerated above, for in its three departments can be found rare gems of thought that tend to elevate the mind. The lovers of music will find within its ample pages, many instructive lessons, while the Mason and Odd Fellow will find such allusions to their respective orders that will be of especial benefit to them.

C. R. Loomis, publisher, New Haven, Ct.)

THE OVERLAND MONTHLY.

Devoted to the Development of the Country. We like this journal. There is a beauty and freshness connected with its pages, that reminds us of the green slopes and valleys of the "Queen of the Pacific," and we never examine its well filled pages without feeling we are benefited thereby. The Western News Company, Chicago, keep this valuable journal on their counters for sale.

THE PHRENOLOGICAL JOURNAL

For September contains the portraits and biographies of John Rogers, the designer and modeler of the well known "Rogers' Groops;" Jos. A. Wright, ex-governor of Indiana, and late Minister to Prussia; Von Baer, the Russian Naturalist; Vinnie Ream, the Washington Sculptress; besides interesting articles illustrated and otherwise on Heads large and small; Personal Beauty; St. Mark's Cathedral at Venice; Apoplexy, or the Philosophy of Sudden Death; the Rhinoceros; Contrasts; his Uses and Abuses; Life Saving; Apparatus; True Relation of the Sexes; A Visit to a Chloster, or the Asylum for Carl Vogt; Presentiments, etc. Price 30 cents, or \$3 a year. S. R. WELLS, Published 369 Broadway, New York.

WRITINGS OF OMAHA.

Chicago, S. S. Jones, Publisher, Religio-Philosophical Publishing Association.

The above named pamphlet, in neat covers—should be in the hands of every reader. Spiritual philosophy is the theme.

The first chapter treats of—Division of substance—The Senses—their Number and Limits—Man a Duality—Spirit Intangible—The World Opens as Senses are Multiplied. The second chapter treats of—Man Strange to Himself—Boss and Syclops Fish may See in the Dark—Matter, how Determined—Magnetism and Electricity—their Choice of Character—Force—What it is—The Magnetic Bar. The third chapter treats of Transversal Currents of Magnetism and Electricity Surrounding the World—their Pressure—Atmosphere—Matter—Theories of—The fourth chapter treats of the Duality of Man—The Spirit Body only Lives—Why It Lives after the Material Body Dies—The Abnormal State—How We Know of Spiritual Things—The Modern Discovery of Communications, Raps, Moves and Taps—The Fox Girls—Media—Spiritual Atmosphere around the Body—Magnetization—Snakes Charm Birds—Spiritual circles—Spirits magnetize Mesmer—Religions Conversations Through Magnetism.

No little work has ever been published which abounds with more intensely interesting and instructive matter. Price 25 cts. Postage 2 cts. Address S. S. Jones, 193 South Clark St., Chicago, Ill.

HOME.

Spiritualists visiting Chicago, will find a pleasant home at 149, 4th Avenue, on the South side. Only five minutes' walk from the Post-Office. Good mediums always in attendance.

MO'VICKE'S THEATRE.

The poetical drama, "Enoch Arden," founded on Tennyson's beautiful poem of that name, has made a successful draw upon the public, with Edwin Adams as the star, during the present week.

WOOD'S MUSEUM.

Mr. Frank E. Aiken, the proprietor and popular manager of this attractive resort, again made his appearance upon the boards of this theatre, on Monday evening, August 30th. The play, as we previously announced, is "Progress," a production of Robertson's and given here for the first time on any stage in America. In connection with the afterpiece, "easy shaving," it has delighted the large auditory with which it has been received at each succeeding exhibition.

OPERA HOUSE.

A two week's engagement was commenced on Monday, August 30th, at the Opera House, by the celebrated Zerial Gymnasts, the Gregories, accompanied by a miniature circus of dogs, monkeys, ponies, and goats; with the original Punch and Judy, &c. &c.

DEARBORN THEATRE.

The regular season at this new and beautiful theatre has been auspiciously opened, and the talented and popular minstrel troupe, under the management of Emerson and Manning, has made a successful reappearance, in a new and sparkling programme. Go and see them.

PUBLIC MEETINGS.

Convention at Racine.

A Convention will be held at the Court House in the city of Racine, Wisconsin, on Saturday and Sunday, October 2nd and 3rd 1869, for the purpose of organizing a Southern Wisconsin Spiritualist Association.

Two Days Meeting.

The Spiritualists of Racine and vicinity will hold a two day's meeting at the Free Church, in the village of Racine, on the 26th and 27th of September. Good speakers will be present to address the meeting, and a good time is expected.

Kansas State Convention.

The State Society of Kansas Spiritualists will hold their Third Annual Convention in the city of Topeka, at Constitution Hall, No. 133 Kansas Avenue, on the 1st, 2nd and 3rd days of October, 1869, commencing at 2 o'clock P. M. Friday, and perhaps continuing until train time Monday noon. Delegates and other friends will be properly cared for.

Northern Wis. Association of Spiritualists. The Annual Meeting of this Association will be held at Oakfield, Fox Du Lac county, Wisconsin, Saturday and Sunday, 25th and 26th of September. Good speakers will be in attendance.

Obituary.

From the residence of his grandfather, Henry Tripp, Portage, Wisconsin, Friday, August 13th, 1869, Willie, infant son of Wm. G. and Julia C. Mann, aged two months.

SPECIAL NOTICES.

Money Made Without any Risk. Send for an Agency of the Positive and Negative Powders. Address Prof. Payton Spence, M. D., Box 5617, N. York City. See advertisement of the Powders in another column.

Spence's Powders.

The ingenuity of man has never devised a remedy for the Fever and Ague or Chills and Fever, equal to the Great Spiritualist Remedy, Prof. Spence's Positive and Negative Powders. I have known a single box to cure two or three cases, radically and permanently, in twenty-four hours. See advertisement in another column. Mailed, post paid, on receipt of \$1.00 for one box, or \$5.00 for six boxes.

To the Afflicted.

I take pleasure in adding my testimony to that of so many others concerning the healing powers of Dr. J. M. Grant, of this City, and recently from Cal. The protracted labor of the last eighteen months, with serious exposures from heat and cold to the most biting cold of Winter, had induced such prostration of the whole system as to force me from the field of active labor. A severe pain in the region of the heart, was frequently followed by spasms and coldness, which alarmed my friends as the sure indications of an early departure with the pale companion. But less than a month's treatment has restored my appetite and very new by my average degree of health. The pain has entirely subsided, with all the spasmodic action, and my sleep has become sweet and invigorating.

ADVERTISEMENTS.

TWO GOOD PHYSICAL MEDIUMS, WANTED TO TRAVEL.

The undersigned, a Practical Newspaper man of some 14 years' experience, who thoroughly understands what is requisite for success, wishes to enter into an arrangement with one or two Good Physical Mediums to travel as Business Agent, would not object to a good heater. Address: E. L., Box 2395, Buffalo, New York. Vol. VI, no. 25-26.



Oh My! Oh My! "Those corns will kill me!" "Use COSTAR'S CORN SOLVENT." For Cuts, Burns, Old Sores, and all other skin troubles. "USE COSTAR'S" BUCKTHORN SALVE. Sold by all Druggists in Chicago. Vol. VI, no. 25-26.

IMPORTANT TRUTHS.

A Book for Every Child.

BY MRS. E. F. MILLER, M. D. This book is designed as an aid to parents and others in teaching children truths for the purpose of preventing the formation of evil habits which destroy health, happiness and life. Parents should read it and give it to their children or impart to them a knowledge of its contents. Price only 20 cents. Address: S. Jones, 192 South Clark street Chicago.

THE "EUGENIE" OR LADIES COMPANION. Is a Periodical Bandage.

Patented Nov. 17th, 1868. Recommended by many eminent physicians in Europe and the United States, approved of and worn by the Ladies of the several Courts of Europe, and is commended by every Lady at sight. It is always ready for use; is very compact, being kept in a small ornamental, perfumed box, that can be carried in a lady's pocket if required.

PLANCHETTE SONG.

Words by J. O. BARRITT, music by E. W. FOSTER. A new song—the first and only one of the kind ever published. The authors have popularized the Planchette, by a sweet, inspirational song, that voices the love thoughts of a maturing spirit. Price, 30 cents—two cents additional for postage.

ONARGA NURSERY, AND EXPERIMENTAL GARDEN.

Onarga, Illinois, PERKINS & CONGDON, Proprietors.—Wholesale and Retail Dealers in all kinds of Nursery Stock. Special attention paid to the Cultivation of the Grape, Peaches and Cherries.

EVERGREENS and ROSES, BULBS, &c.; all kinds of Vegetables and Seeds and Plants. Sweet Potato Plants in large and small quantities to suit any business.

D. M. GRAHAM, J. W. FREE, D. L. PERKY Notary Public.

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REAL ESTATE AND LOAN AGENTS. ROOM 3, MAJOR BLOCK, Cor. La Salle and Madison Sts., Chicago, Ill. City and Country Real Estate purchased and sold. Investments made and attention given to all business connected with Real Estate.

1200 Lots and Acre Property in Jefferson for Sale.

NOTICE TO SPIRITUALISTS.

SPLENDID PHOTOGRAPH PICTURES OF MR. CHARLES H. READ, THE FAMOUS PHYSICAL MEDIUM.

Will be sent to any address, by enclosing 50 cts and one three cent stamp. Address CHARLES H. READ, care of R. FORTNEY, No. 1 Spring Lane, Boston Mass. no24 vol. 4t.

MRS. DR. EMMA STEELE CLAIRVOY. Healing, Business and Test Medium. Examinations and Prescriptions sent. Age, Sex and leading symptoms required. Terms three Dollars. Office 920, N. 5th St., St. Louis, Mo. vol. VI, no. 25.

DR. J. R. NEWTON

WILL HEAL THE SICK

In Leavenworth, Kansas, commencing Saturday, Sept. 11th, at 8 o'clock A. M. every morning. F. R. H. after 12 o'clock, at the Planter's Hotel.

DR. J. R. NEWTON OF NEWPORT, R. I.

Practical Physician for Chronic Diseases 23 Harrison av., 1 door N. Beach St., BOSTON.

No Medicine Given. No Pain Caused. No Surgical Operation.

Dr. J. R. Newton's practice is based upon the most strict principles of science; it is in harmony with all natural laws. Many eminent physicians of every practice not only acknowledge this power but receive the treatment for themselves and families, as well as advise it to their patients.

Dr. Newton cures when all other efforts and treatments have failed. Often when he has thought a case hopeless, the patient has been restored to permanent health. ALL who receive treatment are benefited.

By this treatment, it takes but a few minutes for inveterate cases of almost any curable disease—and so sure is the effect, that but few diseases require a second treatment.

Dr. J. R. Newton is successful in curing Weak Eyes, Facial Blemishes, all diseases of the Brain, Weak Spines, Tumors, Falling of the Womb, all kinds of Sexual Weakness, Internal Ulcers, Dropsy, Loss of Voice, Weak Lungs, Catarrh, St. Vitus' Dance, Weakness of the Limbs, Dyspepsia, Rheumatism, Nervous Debility, Diabetes, Bronchitis, Diseased Liver, Kidney, Heart, Throat, Effects of Poison, Humors of the Blood, Skin Diseases, Bladder and Kidneys, Scrofula, Cancer, Epilepsy, Neuralgia, Jaundice, &c., &c.

Patients bedridden from Female and Spinal Weakness will in every case be cured at once. Paralysis is slow and uncertain; sometimes these patients have been fully restored with one operation, they are, however, always benefited. Deafness is the most doubtful of any malady.

Those persons who cannot well afford to pay are cordially invited to come and be cured— "Without Money and Without Price."

The following late testimonials are given with the consent of each who wish them known for the benefit of suffering humanity:

INDIANAPOLIS, Ind., Nov. 30, 1868. DR. J. R. NEWTON—Dear Sir: Duty impels me to give you a plain statement of my life's sufferings, and cure by you, which you may publish.

Abraham Clarke, of Indianapolis, Ind., 21 years old, the 25th inst., having been a paralytic cripple ever since I was three months old, unable even to lift my hands up to my head or walk without great difficulty, and so nervous I could hardly stand or sit still, and at times suffering so great pain that my wallings were intolerable to those around me, on Saturday last, Nov. 23th, went with my mother to see if you could cure me, for I had learned so much of your wonderful power of curing all kinds of diseases without medicine, which all other doctors said were incurable, that I had faith you could.

To make a short story, I say, you cured me perfectly, with one treatment. I arose upon my feet, walked without limping, with a firm, easy step,

raised my hands above my head; then I took a large, heavy chair in either hand by the leg of each, holding and balancing them above my head as if I could do so, and I am now as sound as any other living man, as far as I know or others discern, and for the first time in my life am in the full enjoyment of health. And I thank my Heavenly Father that I am a well man. My former life and suffering seem like a dream.

In gratitude I am your friend, ABRAHAM CLARKE, INDIANAPOLIS, Nov. 30, 1868.

Personally appeared before me, Abraham Clarke, who deposes under oath that the foregoing statement is every word true.

Subscribed and sworn before me, J. P. Pinkerton, a Notary Public, in and for the county of Marion, State of Indiana.

J. P. PINKERTON, Notary Public. The foregoing statement of my son, Abraham Clarke, is all true.

Rev. Frederick R. Young, came from England last June, with a malady that baffled the best physicians of the country. He, after a long and fruitless treatment, and full account of it was published in several English papers.

Ivory H. Thompson, Middleboro', Mass. Paralysis, unable to sit up or move for eight months, was not expected to live, he was cured with 50 minutes' treatment, did not get up, and walked a mile without a hair or limp; this was last June, he made his own lay said continues well.

Mrs. Abby Otis, Whitmarsh, South Hanson, Mass. Hemorrhoids 18 years. Epileptic Fits 10 years, during Spasms it frequently took her to hold her; she called on Dr. N. Lakely, and represents herself perfectly cured, to a year, having elapsed. She will be pleased to be referred to.

Miss Joan Bonney, East Bridgewater, Mass. Spine and Female Weakness, unable to walk for over three years, brought to Dr. N. Lakely on a bed, was restored to health with one treatment and walked a full mile at once.

Louisa Harlow, Bridgewater, Mass. Unable to walk but little for 20 years, perfectly cured with one treatment, walked a mile or more at once. Female and Spinal Weakness.

Japhet B. Packard, West Bridgewater, Mass. Unable to speak for 18 months. Cured instantly to speak as well as any one.

Miss Mary M. Tisdale, 51 Oak street, Middleboro', Mass. Female Weakness, lame back and general debility, unable to walk but little the last two years, cured. She writes that her friends felt as if it were her own.

Jeremiah Hill, Smithfield, Me. Very lame four years, cured in 15 minutes, walked off well without limping, and left his crutch and cane.

Mrs. Lucy W. Dewey, Worcester, Mass. Spine and Womb Disease, three years, unable to walk for the last three months, cured with one treatment and walked a full mile at once.

Thomas W. Richmond, Burrillville, R. I. Diseased Kidneys and Bladder, with Hemorrhage, cured. Joanna Cook, Ellsworth, Me. Spine Disease, a case of great suffering, cured.

Daniel Shepley, Bangor, Me. Very bad case of Erysipelas; cured.

John Coyne, Newark, N. J. Catarrh and Dyspepsia; cured.

Mrs. Macia Phillips, Waterville, Me. Four years her limbs were so contracted as to be unable to put her feet to the floor when in a sitting posture. Had the advice of the most eminent physicians. Her limbs were situated over a year, the first treatment; on presenting herself perfectly cured to the doctors who had pronounced her incurable, they said: Well, this Dr. Newton has some power that we cannot account for.

William Grinnell, Exeter, Me. Wry Neck; cured. Clara A. Hill, Bradford, Me. Three years invalid with paralyzed limbs, blind; could not bear a ray of light, brought on a bed 20 miles, with a few minutes' treatment was restored to perfect sight and strength of limb, the next day walked a mile.

D. D. Aikin, Esq., Bangor, Me. Blind with one eye. Great inflammation; cured.

Mary C. Crosby, Albany, N. Y. Cured of Consumption; it was so low when brought as barely able to walk. He will be pleased to be referred to.

Mrs. Moses M. Hodson, Kenduskeag, Me. Heart Disease and Female Weakness, bed-ridden four years, was cured, dined with the family, then walked out, the next day rode five miles.

Mrs. Charles K. Mathew, Waterville, Me. Female Weakness and Spine, unable to walk for one and one-half years, cured with one treatment.

Mrs. Mercy Harrison, Bradley, Me. Large Ovarian Tumor, confined to bed, and so low it was thought she could not be raised, perfectly cured. Clara A. Boyce, Indianapolis, Ind. Blindness 12 years; cured.

Isaac Lockwood, Indianapolis, Ind. Neuralgia eight years, and as to loss of sight of one eye four years, cured and sight restored; age 17 years.

John Carr, 81 Massachusetts avenue, Indianapolis, Ind. Right eye totally blind, cured, sight perfect in five minutes.

Mrs. Clarissa A. Boyce, Indianapolis, Ind. Blindness 12 years; cured with one treatment.

Amelia Myers, Indianapolis, Ind. Neuralgia three years; cured.

Mrs. Hattie Broosen, Indianapolis, Ind. Chronic Ulcerated Throat; cured.

Hannah O'Connor, Lanesville, Ind. Leg drawn up by contracted cords; no motion.

Miss Amanda M. Hubbard, Winthrop street, Roxbury, Mass. Spinal and other Weakness; confined to her bed with intense suffering for over three years; was instantly relieved of all pain, and in half an hour cured, dressed herself and walked out and called on her neighbors.

James Albert Town, son of Joseph DeWitt, Onida Co., N. Y., 15 years old, paralyzed eight years, his left hand hung at his side perfectly powerless, also dragged his left foot, walking with great difficulty; he was restored to perfect health after one treatment. In addition to the above infirmities he had from eight to twelve Epileptic Fits every day; his father came two weeks after and stated that his son was perfectly cured, and could now do a man's work, and had no fits.

Hon. W. D. Stewart, Mayor of Syracuse, N. Y., his son 15 years old, cured of a Tappe Worm.

James A. Woodcock, Camden, Onida Co., N. Y., Gravel, with Spinal Weakness 10 years, suffered pain all the time, instantly relieved of pain, and permanently cured with one treatment.

Albert Stebbins, Homer, N. Y. Very lame four years; could just hobble on crutches.

Harrisa Cowell, Huron, Wayne Co., N. Y. Partially blind from birth; cured with one treatment to read fine print without glasses.

Almond Lindsay, Vermillion, N. Y. Paralysis of legs; unable to stand for eight years; cured with one treatment of 15 minutes, and walked to 'depot.'

Sarah Ann Delagay, North Huron, N. Y. Tumor near eye; cured with one treatment.

Mrs. C. A. Smedley, Vermillion, N. Y. General Debility, Womb and Spinal Weakness; unable to walk but little for five years; cured at once and walked over a mile.

Avin Wilcox, Corning, Steuben Co., N. Y., P. O. Box 466. Broken foot 20 months, unable to walk without crutches, in pain all the time; cured in 20 minutes; walked off well and left his crutches.

W. H. Duval, Utica, N. Y. Left fore finger perfectly stiff for 15 years; cured instantly to bend as free as ever.

Mrs. Elizabeth Poirer, Yarmouth, Mass. Could not speak above a whisper for six years; cured instantly.

Charles Abrams, 16 Bolton place, Charlestown, Mass., child nine years, unable to stand, cured instantly to walk as well as any one.

R. H. Ferris, South Farmington, had cough for thirty years, perfectly cured. Is now more healthy than ever before.

Mrs. W. J. Chase, No. 4 Ohio place, Boston, inflammatory rheumatism. Cured with one treatment.

James Downing, 29 Wrapping street, Charlestown, totally blind. Perfectly cured with one treatment. Can see to read fine print without glasses.

Miss Martha Bartlett, 127 West Lenox street, consumptive, had cough for twelve years, and great weakness; given up by other physicians. Perfectly cured with one treatment.

Mr. Isaac Pray, of Salem, was so afflicted with lameness in the hip joint and leg as to disable him from walking up stairs the usual way for seven years; was cured in one treatment.

Mr. Nathaniel Ham, of North Beverly, had a very lame knee, badly swollen; walked with a crutch; was cured in two treatments.

Mrs. Nancy J. Fowler, Margu St., Salem, lameness, and was cured immediately, running with the agility of a child.

Mrs. Judson Chase, Harbor street, Salem, for nine weeks had been suffering from hip complaint and an abscess, during which time she could not walk; was brought in a coach, March 31st, requiring two persons to carry her in their arms; in thirty minutes she walked back to the coach without assistance, perfectly cured.

Mrs. David Porter, of South Danvers, had suffered from tumor of three years standing. With two operations was entirely cured.

Mrs. James Estes, of South Danvers, had running scrofula sores on one limb, and was entirely cured in forty-eight hours from the time of treatment.

Mrs. Elizabeth W. Smith, 5 Ash street, Salem, had lost the use of her voice for six years; was perfectly restored with two treatments.

Ella Mender, daughter of Henry Mender, of South Danvers, had lost her voice for thirteen months; was perfectly cured with one treatment.

Mrs. Ward, of Haverhill, Mass., had stiff fingers on one hand and could not use them for two years; cured with one treatment.

Julius Comstock's child, eleven years old, Mexico, N. Y., could not speak for two years; cured instantly to talk as well as any one.

Mrs. Ann Murphy, 28 Chamber street, Utica, N. Y., lame forty months, unable to walk without limping; cured in five minutes.

C. S. Bates, Wampsville, Madison County, N. Y., child ten years old, had curvature of spine and abscess of hip; called and reported a perfect cure.

Mrs. Norman, of Fulton, N. Y., unable on limbs twenty-five years, unable to walk without assistance during that time, unable to sleep an hour at a time for four months previous; perfectly cured.

E. R. Gridley, Auburn, N. Y. Called and reported himself perfectly cured of Paralysis by Dr. Newton.

Mrs. Clarissa M. Laird, 79 Pearl St., Syracuse, N. Y. Cancer cured.

Mary G. Kerns, Harrisburg, West Va., lame 8 yrs., cured in 5 minutes, and walked off with her crutch on her shoulder; also cured of loss of voice.

James S. T. Farthington, Maine. Bad Scrofula humor all over head and body, perfectly cured and his skin made perfectly clear with one treatment; he was so bad that he could not feed himself for five months.

Mrs. Ann Marion, Newburyport, Mass. Cured of a Tumor.

Mrs. Dana Morse Marlboro', Mass. Dyspepsia and general debility 4 1/2 years, vomiting perfectly cured with one treatment.

Mrs. J. H. Higgins, East Boston, Rheumatism 16 years, cured with one treatment.

Mrs. W. A. Kilburn, Woburn, lame 3 years given up by other physicians, cured with one treatment, walked of three miles without crutches.

Edward Marston, Provincetown. Lame back for several years, caused by a fall, perfectly cured with one treatment.

John H. Wilson, Mall Hill, Pa., cured instantly of a stiff hand.

Mrs. W. Prescott, City Point Hotel, South Boston, female weakness and general debility, cured with one treatment.

Abby J. Thornton, Greenville, R. I., female weakness and general debility could walk but little for six years, cured with one treatment.

Mrs. Caroline Hinchley, Hyannis, Mass., spasms in stomach and limbs for three years, cured.

Mrs. E. Brooks, Merritt, Siltwater, Mass., loss of voice for two years, cured with one treatment.

Mrs. Abby W. Bruffum, Leominster, Mass., cured of a tumor as large as a person's head.

Mrs. Eunice A. Brown, West Roxbury, Bourne street, cancer on eye fifteen years, perfectly cured, one treatment.

Mrs. Sarah F. Young, Malden, Mass., could not raise her hand to her head for 13 years, cured instantly.

Eugene T. Sherman, 234 Washington street, inflammatory rheumatism, cured instantly.

Mr. Charles Fisk, Lexington, Mass., cured of lameness with one treatment.

Miss Grace Lovis, South Boston, Mass., chronic hiccough for nine months, cured in five minutes.

Benjamin Green, South Boston, fever sore; cured with one treatment. Son also cured of chronic pleurisy.

O. M. Sables, Chelsea, Mass., blind with one eye; cured instantly.

Mrs. Willard Goodenow, Gloucester, Mass., spine disease, unable to walk for over one year; cured with one treatment.

Mrs. Emily Robiquis, Harvich Center, Mass., spine disease and weakness, barely able to stand for three years; with a few minutes' treatment walked off well, and has ever since done her household work.

Mr. C. H. Puffer, Salem, Mass., cured of an enlarged spleen with one treatment.

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INVOCATION.

Beloved Father, ever present, ever kind, and ever full of mercy and goodness—Thou, who art in the heavens above, on the earth beneath—Thou, who watchest all things with an eye of wisdom—Thou, who biddest the seasons come and go—changing, yet ever performing a mission—Thou, who hast created man as the highest type—grandest and most noble of Thy works—Thou, who hast marked out the different paths for Thy children—unto Thee we would look with that perfect trust which assureth us that it is Thy will, Thy pleasure, and that Thou "doest all things well."

QUESTIONS AND ANSWERS.

Q. I would like to know how you work the organs of that medium so as to talk, i. e., the practical way of getting possession of the medium's organs of speech to give us those words. A. That is a very good idea, for everything should be made practical. I must say that I use them just as I would my own. If you know how you use your organs of speech, you know how I use mine, and how I work the organs of this medium to speak to you.

Q. How is it that people are seen by two different persons, the body in one place and the spirit in another place, at the same time? I have heard of that but never experienced it. A. We would ask, in the first place, if they were but two in one place that saw the real body? Questioner. Yes, it was a teacher who left her school, and her pupils saw her in the garden. Spirit. Well, my sister, is it not possible that the same law would operate upon the sense of vision of several that operates on the senses of one? Questioner. I think so. Spirit. If there is a power by which spirits can manifest themselves in different ways—by moving ponderable substances—then taking possession of an organism is accomplished by the same law—by the same power, i. e., a concentration of forces brought to bear upon the organism or substance. We believe that the law that operates on the mind of persons, on their internal senses, is the same.

What was likely to awaken fear as the dread of future punishment; and what so likely to give power to make them believe that a priest can forgive sin? The love of gain and power have ever been the main objects that moved the priesthood, and all this about eternal punishment was invented by them to affect that object. A moment's reflection will show that it conflicts with the noblest attributes of Deity, and, therefore, cannot be true. You are suffering. What has caused this? Not a revengeful Being, but the operation of laws established at the foundation of the world. When wrestling with pain from a severe burn, is it because God is angry with you? or if death ensues from being submerged in the water, is it for the same cause? You know this is not so.

THE "ROUND HOUSE," KANSAS. Wonderful Manifestations—Father King—He Uses Electricity—His Statements in Regard to His Age—No Humbuggery. LETTER FROM WM. G. ELDER, M. D. DEAR BROTHER—I am sick this morning and unable to attend my professional duties, but I cannot resist the idea of having a few words with you.

ing closed with a song by Miss Mary Cool. EVENING SESSION. Opened by the reading of a few selections from "Spirit Echoes," by E. V. Wilson, and music by E. T. Blackmer, followed by E. V. Wilson with a highly instructive and interesting lecture on the "Law of Spirit Control" at the close of which, the speaker described six spirits, all of which were recognized by their friends. Meeting closed with music by E. T. Blackmer.

