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Literary Department

For the Religio-Philosophical Journal.

OUR MISSION.

BY WM. W. STOCKWELL.

We are pilgrims on life's journey,
Passing through a world of care.
We have each a cross to bear,
Earth is not our home eternal,
We are brief sojourners here,
To a blissful home in heaven
We are ever drawing near.

Time is fleeting, time is precious,
Every moment we should use,
And in life's great field of labor,
We the better way should choose.
If we keep the path of merit,
Time will never on us frown,
Merit wins the highest heaven,
Merit wins an angel's crown.

While the golden hours are flying,
We will guide the erring here,
We should end the sigh of sorrow,
And the lonely hearted cheer.
For as fast as time is speeding,
We are ever homeward bound;
We shall pass from earth to heaven
Like the angels to be crowned.

'Tis for us to help each other,
All our talents to unfold,
Caring for the soul's high welfare,
More than Mammon's hoarded gold.
'Tis for us to guide the children
To the highest joys in store,
And their happy lives unfolding,
Lead them to the shining shore.

If we here fulfill our mission
As the great All-wise designed,
All the soul's high powers unfolding,
Growing great and good and kind,
In the land of the hereafter,
Whither all in life are bound,
We shall live and love forever,
With the joyous angel-crowned.

Toil and care no more oppress us,
On the other brighter shore,
Pain and grief will not distress us,
Want will trouble us no more,
We shall leave earth's darker shadows,
Through celestial fields to roam;
We shall join bright bands of angels
In the soul's eternal home.
Spartanville, Ind.

THE QUAKERS.

Their Early Trials in Puritan New England.

From the Friend, published in 1849.

For the honor of our countrymen let us not believe that the law of death against Quakers was easily obtained. The people needed preparation. The pulpit was the means of that age, and the church power controlled it, as does the money power in these times. An intelligent witness of their movements declared that "he who could not whip and persecute those who differed from the rulers in matters of religion, could not sit on the bench, or sustain any office in the commonwealth." How much the people's common sense of justice was perverted by the ruling power, we can learn from the fact, that the judges who condemned to stripes, imprisonment, and death, were elected by the people.

John Norton and the other leading ministers of the colony first petitioned the general court for a law to banish Quakers on pain of death. In the aristocratic branch, or court of assistants, there was no difficulty. They passed the law to punish by death even without a jury, and at county courts where three magistrates only sat. But the popular branch—the deputies—were of different minds. These were then twenty-five in number. A portion of them refused to sanction a law so contrary to common justice and their charter, and by which a majority of three might hang at pleasure. Yet it passed 13 to 12, the speaker of the house of deputies voting against it.

The minority, thus strong, resolved to enter their dissent upon the record; this the ruling power feared, and contrived to insert the clause, "to be tried by a special jury," to make it popular. Yet were the dissenting deputies much distressed by the measure, and particularly one Wortzel, who was sick and absent, and who wept for grief when he learned the result, saying he would rather have crept on his hands and knees to court, than such a law should have passed.

This act is a legislative curiosity; about as much so as the charter of the first bank under our present constitution, and some later charters. It begins with the preamble, "that whereas, no one hath a right to lord it over men's consciences," &c.; and under this specious declaration of equal rights, stands as great an outrage of all rights of person and property, as the administration of it was as cruel as its provisions were derogatory to just and democratic legislation.

This contemptuous enactment greatly excited the Quakers; and within one year, two of them sealed their testimony against it with their blood.

Marmaduke Stephenson was in youth an humble ploughman in Old Yorkshire, in England; and whilst, on a certain time in 1655, he walked after his plough, the power of the living God, as he declared after his condemnation, so filled him as did ravish his heart; and the word came to his conscience, saying, I have ordained thee a prophet unto the nations.

At the appointed time Barbadoes was set before him as the place to which he must go; and without delay he made ready to depart; and bade farewell to his kind wife and four tender children for the last time, for the Lord had said he would take care of them; and he took passage for the designated island. Here, whilst at his master's work, he heard of the Massachusetts law to put his brethren to death, and his heart burned within him; and finding a vessel bound to Rhode Island, he went thither. And here, whilst he visited the seed which the Lord had blessed, the word came to him a second time, to go to Boston with his brother, William Robinson, who had come there as a merchant, from London, and to do business.

But scarcely were the two arrived in Boston, when they were seized and imprisoned; as also one Nicholas Davis, who had the temerity to come from the Plymouth patent into the charter limits. Mary Dyer, also, who came from Rhode Island to see and encourage these prisoners, was herself imprisoned with them.

At the next court of assistants these four were sentenced to banishment on pain of death; and two days only allowed them to free the jurisdiction from their hated presence. Mary Dyer and Davis returned home; but the other two, being bound in spirit to remain, went down to Salem to build up their friends in the faith.

But their movements were narrowly watched, and they were soon brought back to Boston, and cast into prison; and in less than a month Mary Dyer returning, was cast into prison also. And thus the charter government had in their custody three persons whose lives, by the Quaker law, forfeited; and all sober and moderate men regarded the event with intense anxiety.

It was on the 20th of October, 1659, that they were brought before the court of magistrates to receive their sentence. Governor Endicot then presiding, first ordered the officer to pluck off their hats (these Quaker hats seemed as disagreeable to the charter authorities as their tenets); he then said, as no punishment hitherto could keep the Quakers away, and although the court did not desire the death of any, yet they must now give ear and hearken to their sentence. Here Robinson desired to read divers reasons, which he had prepared, why he had not left the jurisdiction,—but his request was refused.

The paper was published after his execution, and was in substance,—that, being in Rhode Island, the Lord commanded him to go to Boston and testify against the rulers there, and to offer his life for the truth. He did not hesitate to obey as a child, believing it became him thus to show his obedience to the Lord; and that at the time of his banishment on pain of death, he was still under God's command.

The sentence pronounced on him was this: "William Robinson, you shall be led back to the place from whence you came, and from thence to the place of execution, and to be hanged on the gallows until you are dead"—and he was taken away.

The governor then said,—"Marmaduke Stephenson, you are at liberty to speak." But he, seeing how Robinson had been treated, was silent; but, after sentence, he thus addressed the court:—"Give ear, all ye that are guilty, for the same day that ye put the servants of the Lord to death, your visitation will come, and you will be accursed forever. If you put us to death our blood will be upon your own heads. Take warning, then, in love I exhort you, before it is too late, that so the curse may be removed for the Lord hath spoken it, and will perform his work upon you."

Mary Dyer next received sentence, to which she only responded, the will of the Lord be done; she seemed even joyous, and said to the marshal, as he offered to take her away, that he might let her alone, as she would go back to prison without him. I believe you, Mrs. Dyer, said he, but I must obey my orders.

Seven days after, these three were led out to execution. A multitude attended, anxious to learn the end; still doubtful whether their free charter rulers would proceed to blood. But when they saw a strong body of horse-guards moving in front and two hundred foot soldiers in the rear of the prisoners, with drums near them, to drown their voices if necessary, many became sad.

Mary Dyer, it is true, could not denounce the woes of guiltiness upon her destroyers in bold and solemn strains, like her companions, yet in this death scene she manifested the superiority of her sex in patient suffering. She was now turned of sixty, a widow, and a mother of pious sons and daughters, settled in Rhode Island; and to her companions she appeared as a mother, holding each by the hand as she walked to the gallows between them, and strengthening them by her example and her words. She said, "that now was her greatest hour of joy; that tongue could not describe the sweet influences and refreshings of the spirit of the Lord which she then felt." Indeed an eye witness said that her deportment confounded her enemies and astonished the beholders, and all were constrained to confess that hers was the faith of martyrs.

When they came to the foot of the gallows ladder, they took an affectionate leave of each other, and Stephenson prayed to God to regard his wife and little ones beyond the ocean.

Robinson's turn came first, and as he went up the ladder, he said, this is the day of your visitation; the Lord has arisen in his mighty power to be avenged on all his adversaries. I suffer not as an evil doer, but for Christ. I charge you all that you mind the light of Christ which is in you, of which I have testified, and for which I offer my blood." But Robinson's earnestness and strength seemed to irritate preacher Wilson, who stood by and said, "hold your tongue, man, you will die with a lie in your mouth." As the rope was placed about his neck, and he saw that they would have his blood, he said, "now are ye manifest," and was swung off.

Stephenson was also swung off, earnestly protesting that he suffered for no crime, but for

conscience sake, and his last words were, "this day shall we be at rest in the Lord." These executions were on lecture day, that great day of council during the first charter.

When Mary Dyer saw both her companions hang dead before her, she also went freely up the ladder. There they put the halter about her neck, scoured her clothes, and yanked her face with a handkerchief, which Wilson lent; the hangman; and as she was about to swing off, a voice came from the crowd crying, "stop, a reprieve, a reprieve, the woman is reprieved," and it was so; her life was saved at this time by the intercession of her son; which plainly shows that Endicot and his counselors had power over the lives of their fellow citizens.

In the mean time, Mary Dyer's purpose was not shaken. She seemed to hesitate, and with the rope yet about her neck, she declared that she was willing to suffer like her brethren there before her, unless they would repeal their wicked law. But as the people began to cry, "take her away," she was conveyed back to prison; from whence she wrote to the court, the next day, that she did not wish to receive her life from those who with wicked hands had shed the blood of her friends. "I choose to die rather than to live as from you, as guilty of their innocent blood!" were her own words. But notwithstanding this, they saw fit to send her home, at their own charge, hoping to see her face no more.

But they had to deal with one of the most remarkable of recorded martyrs, for in the following spring she returned, and appearing openly they were constrained to notice her. And when she was brought before the court, Endicot said, are you the Mary Dyer sentenced here the last court? And she said, yes, I am; and when he told her that to-morrow at nine o'clock she must go to the gallows, she replied, "thou saidst this before, I came here before to warn you to repeal your wicked law. I am upon the same work now." "Take her away, take her away," said the governor. On the following day she was led out to execution, guarded by horsemen and soldiers as at the former time. When she was put upon the ladder, and prepared for execution, it was intimated to her that if she would recant she might save her life "Nay," said she, "I cannot for in obedience to the will of the Lord God I came, and in his will I abide faithful to death." "What," said they, "will you be guilty of your own blood?" "Nay," she replied, "I come to keep you from blood-guiltiness—repeal your unrighteous laws against the servants of the Lord." They asked her if she would have the prayers of the elders. She said, "I know never an elder here." "Will you have any of the people pray for you?" "I desire the prayers of all God's people," and being now ready to depart, she signified the same to the executioner, and he swung her off, and she died without a struggle. "She hangs like a flag to warn all Quakers," said a church partisan.

Short Sermons on Scripture Texts.

BY WARREN CHASE.

"And in the midst of the throne were four beasts full of eyes, before and behind." Revelations, 4th and 6th. Verse 5th adds:

"And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day or night, saying, holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

This is the most wonderful display of devotion we have in the whole word of God. Those beautiful creatures must be great ornaments—in heaven and near the throne where God sits night and day listening to their praise. The writer says further on that they had harps and a golden viol, and they fell down with the elders before the Lamb, which we suppose was also a beast, from the fact that we never knew a lamb to be anything else. The Revelation part of the word of God is so full of wonderful and marvelous stories about heaven and the strange creatures and things they have there, that we lose all desire for a residence among the elders and horrible beasts all covered with eyes within and without. The trials of wrath and trumpets of discord, and horses and bloody riders, make us turn away to some more congenial society. Some of our Bible worshippers tell us that much of this book of revelations is figurative, and perhaps it is all so, as no one can tell us what the points are, nor what the figures represent. It might as well have been left out with the apocalyptic books, when it was once voted out by the infallible council that gave the sanction of Holy to the Scripture which a majority voted for, or apocryphal to those that did not get a majority vote. If there could be one more such council, with power to decide on the word of God, it might leave these beasts out of the book, and consequently out of heaven, or make some other improvements, so that it would be a tolerably decent place of residence for those who do not wish to carry on agriculture in the next life; but as it now is represented by those who have taken a Scripture "peep" into it, it certainly is the most useless place, as well as most undesirable of any they have described to us, not even excepting the other, or Satan's kingdom.

How any God could write such a book as Revelations, is beyond our capacity to decide, or how any sane mind can call it more or less than nonsense, is what we can not see. If John or any one else, had such visions, he must have had a dizziness or very badly deranged stomach, and slept unsoundly and wrote his dreams.

No wonder it was voted out, but the wonder is, that it was ever voted into the Bible by any set of men, however ignorant. But as it is in, it is good for texts and nothing else.

Glass windows were used for lights in 1180. Cinnneys first put up to houses in 1236. Tallow candles for lights in 1240. Paper made in Italy, in 1269. Paper made from linen, 1302. Wooten cloth made in England, 1341. Art of printing from movable type, 1470.

For the Religio-Philosophical Journal.

MISINGS.

BY MRS. H. E. POPE.

How oft when the shadows of evening,
Are settling o'er mountain and dale,
Come thoughts of the loved ones,—the absent,
Who long ago passed thro' the vale.
And the songs they are singing in heaven,
Float quietly down unto me,
And bearing us up at the even,
Their beauty and glory we see.

They've passed from the earth, but we heed not
Their absence so long as they come,
And speak to us gently in whispers,
Of their beautiful, fairy like home.
They've gone from the form, yet they linger
Near loved ones they left here below,
Some day in the future we'll meet them,
And all of their happiness know.

When the curtains of night close around us,
And earth is shut out from our view,
Enraptured, we list to their story,
And all of our love vows renew.
Their presence but makes us the stronger,
To battle for truth and for right,
They help us to scatter the dardines,
And shadows of man's mental night.

We're glad that the Infinite Father
Will let them return to our sight,
For the hopes, that would otherwise falter,
And even be shrouded in night,—
Spring up strong in our hearts as they tarry,
And bid us to sorrow no more,
And we'll wait for the time when we'll meet them,
At home on the evergreen shore.

KANSAS.

Wonderful Tests—Spirits Seen—Described and Recognized.—Exhibition of Clairvoyant Powers.

LETTER FROM MRS. ADDIE L. BALLOU.

DEAR JOURNAL: Having recovered from several days of indisposition, occasioned by over work and exposure, from which effects I became unfit for duty; I have resumed labor in this growing, promising and fertile valley of the great West—Kansas. After delivering my second course of lectures in Savannah, Mo., to crowd of houses, I started down the Missouri Valley R. R., stopping a day at Weston, at the home of one of the faithful workers, Dr. Grasmuc, M. D. Then I went to Olathe, Kansas, where I delivered a course of lectures to large and enthusiastic audiences, who, crowding us out of the court house, obliged us to adjourn to larger and more commodious room. Though the weather was inclement, we were still greeted with large audiences, and succeeded in getting up considerable excitement. Indeed, have not failed to "wake the Nicodemuses" wherever I have been.

From Olathe, I went to Gardner and gave two lectures, returning to speak on temperance. The Methodist church being used by the temperance society, was filled with eager listeners, many of whom would come out to hear me speak there on temperance, who would not elsewhere on Spiritualism.

There was however, some prejudice, too apparent to be mistaken, and when I took my stand in the pulpit and opened with the accustomed formula of prayer, the surprised curiosity on the faces of many who have no doubt been taught the infidelity of spiritualists, was quite amusing. Their prejudices, however, did not prevent repeated applause; and then we left them for this Southern Valley, Fort Scott, where I have already given five lectures, and are to give two or three more.

We held our first meeting in the court house, which being further denied us, have taken the hall of the "Free Religious" people, and having it more than packed, for there is not standing room for all, and many last evening, came and went away, not being able to get in.

After closing, the Baptist minister came and took me by the hand, expressing his warm approbation of the "noble sentiments" that had been uttered, and that really all his church were present, and were not hurt, I guess.

I have been giving delineations of character and describ'g spirits at the close of my lectures since coming into Missouri. At Oregon, several, but now absent from my mind. At Savannah, many, among which was a boy and girl together, school children. There was a dark looking man with a rope around his neck, and from description was recognized as a mulatto, who was lynched for the murder of the children. Though he now, as he has several times before, insists that he did not do the deed, and says that he was severely tortured by his captors.

Another youth appeared as having been drowned, and was recognized, as also were others.

At Filmore, I described from three to ten spirits each evening. They were all recognized. Among them was a Catholic priest, "Father Confessor" of a lady present, who was killed on the rail road some time since. Also described many others. One evening, a gentleman living some four miles away, asked me if I could see the living, and not present, to which I replied in the affirmative by describing a friend who wanted to come with him to the lecture, but was a little afraid of the opinions of others. I described others of this neighborhood, &c., &c.

At Olathe, said to a gentleman coming forward, I see a little golden haired girl beside you, giving a minute description, &c.

He replied, "Tis a better description of my little girl than I could have given myself."

To Mr. —, I said, "I see a stream running in a certain direction, describing locality, and here to the left I saw two men emerging from the woods, bearing on their shoulders some person,—

the circumstance you will recognize." Did not remember I tell going home, then the sudden remembrance came to him of bathing while in the army, and drowning to all appearances, but was rescued by two comrades, who carried him on their shoulders to camp. Also described the spirit of a young man, killed by Quantrell's band—recognized by manner of death. I gave also many delineations of character to the amusement of all, and many life incidents, &c., &c.

At Fort Scott,—soldier, a spirit, to his mother—told of getting hurt across the back by a fall before going into the army. Minute description with his words of cheer.

"Yes," said the sobbing mother,—it is all so,—its my dear boy who went away during the war and never came back again!"

To Mr. —, "see when you were quite young, a large poisonous snake winding about your limb or foot, were somewhat frightened afterwards."

He said, "When about ten years of age a large snake passed over my foot, it was killed by my father who said it was a copperhead."

To another: "I see you standing in the door of a blacksmith shop early in the morning when you were quite a lad. You had run away from where you were then living, stopped here, and was kindly received."

He replied, "I did run away when a boy and stopped as you describe."

To another: "You got a severe fright when a boy, which lasted you some time. I see some one pursuing you. You ran and hid."

He said: "When nine years of age, I was frightened by being pursued repeatedly by the cook on a boat, who threatened me with the carving knife. I ran away and hid."

I gave many other tests, some, probably, more and better as illustrations of clairvoyance than those given, within which are but a meagre and brief synopsis of a very few, still fresh in my memory, for strangely these are fitting visions to me, and sometimes are forgotten before I leave the hall.

But our beautiful faith is growing, and will be known and understood all over the wide world. A day or two since, I listened to many interesting incidents, given me by an intelligent Italian of rank and culture, in which he said that through correspondence with his brother and sister in Constantinople, who were both evident Spiritualists, he had received beautiful poems, written through the mediumship of an ignorant, illiterate woman,—of herself unable to read or write a sentence.

His sister was for a long time annoyed by the apparition of a woman, who frightened her, and caused her to dream frightful dreams. She at last wrote her brother to know if he could not advise her how to escape the unpleasant encounter, and while yet the letter lay upon her desk, she received one from him, though one thousand miles apart, saying:

"The woman you dread will now trouble you no more."

The spirit never appeared until while on a visit to this country. Some months since, she came to her kindly, and pleasantly said, "I have not come to trouble you, but only to say that I will not annoy you again."

Thirteen years ago, his mother having been constantly ill with fever and chills, with relief, was induced to visit a man who made instantaneous cures, by some power invested in him. He was skeptical and laughed with incredulity, when, after laying a bit of paper upon his wrist and trying it on with a piece of string, the man pronounced him cured. At the time for his accustomed chill, he went as usual to his bed and awaited it and the attendant fever, which never came again.

So the Old and The New Worlds are joined in the good work below, and linked alike to the Angel World beyond the silent river.

Were not my letter already too long, I should tell you something of interest belonging to this locality and state, but next week you may look for a bit of this kind of gossip, in which I shall give you a description of the "burning well" here, and some other things.

I send you a number of names—not quite so many as from Olathe. I hope that the JOURNAL may find other canvassers everywhere among all our lecturers.

From here I go to Weston, Mo., stopping at Spring Hill, en route.

Fort Scott, Kansas, April 1st, 1870.

Spiritualism.

From the Houston, [Tex.], Times.

We heard Mrs. Wilcoxson's lecture last evening. She discoursed generally on spiritual philosophy, her particular theme being the immortality of the soul. Whether we agreed to her propositions and deductions or not, we must say she was interesting, though her lecture was not new to those who have given attention to such subjects.

If we understand the theologians, she differed from them in claiming that proof of the immortality of the soul may be found outside of revelation—in nature itself, if we place ourselves in perfect sympathy and accord with it. She reasoned from the undestructibility of matter and of every existence; holding that what exists at any time must continue forever.

She reasoned that what is called superstition which is universal, proves immortality; and then contended that the scriptures were filled with proofs of the spiritual philosophy.

And said she had heard and seen evidences of the return of disembodied spirits, that she was a clairvoyant and medium, etc., etc.

We have not time to say more. The citizens will be offered an opportunity to hear the lady to-morrow morning and evening.

Miss Caroline Godsey, the "sleeping girl," eleven miles from Union City, Tenn., is still living, and, as usual, arouses and remains awake nine minutes, eleven times in twenty-four hours. Twenty years have passed since the sun shone upon her.

Written for the Religio-Philosophical Journal.

Magdalena.

By The Author of "Media," "The Mad Actress," "The White Slave," "The Spectre Rider," "The Rivals," etc.

CHAPTER IX. ON THE WING.

Guilford Crafton sat in the reading room of Barnum's hotel, Baltimore, intently perusing the news.

"By the rates, lose or win, since I am here, I'll try my luck," he mused.

Then casting aside the paper, he left the hotel, and hastened down the street, his mind all ablaze with the illusion of the money lottery, golden schemes. He soon entered an office, and proceeded to select among numerous packages of tickets, which lay scattered round in wealthy profusion, in quest of a prize. It was when in the act of paying for what he had selected, that he more particularly noticed the handsome vendor, who stood at the counter in an easy attitude, smiling blandly.

"Why, Ketchum Goldy, can I trust my eyes? Yes, as I live I believe this is indeed you. Well this is a go. Right here under your eye and the last in my thoughts."

Shaking hands warmly, Ketchum remarked, "Yes Crafton, I believe it is I, or that is, what is left of me."

"And in the same old business?"

"That same?"

"But, indeed, I must say Goldy, you have a splendid establishment here—a fine display, really," said Crafton looking round.

"Leigh ho! what's this?"

"Private. Walk in. Receive a few select friends here you know, to crack champagne and joke. Come, try some good old burgundy."

"Ha! ha! thank you. Never, never, refuse a good offer you know, Ketchum. But, really you have things in good style, I like this. But how come you to leave the city of piety so precipitately, eh?"

"Did you not hear? They are too hard on a man there. The 'hard shell' notions of law and reform of some of those pious iron clads there, will yet turn the place upside down. The fact is, Guil, I was compelled to leave. They bled me of about seven thousand dollars."

"Those pious iron clads?"

"The same. I thought they had enough and I left. But come, try the flavor of this." They again filled their glasses.

"This is good, Ketchum—excellent—in perfect keeping with your really tasteful arrangements here."

"Dispense with your compliments, Guilford, and try another glass."

"Thank you, Goldy, quite sufficient. This evening, perhaps, if you are not engaged, I will pass an hour or two with you."

"Come and welcome—shall be happy to introduce you to some new friends."

"Oh, man, save me, save me, I am pursued by a mad man who is bent on taking my life. Save me, hide, conceal me somewhere," was cried in tones, half-frantic by a man breaking in upon them wildly from the street. They instantly turned, and gazed with surprise upon the haggard intruder.

"Ha! ha! ha! Curren Le Roy de Chermont. 'Whar' did yer cum from, I'de really like to know? When did you 'scape? Ha, ha, you ought to be put in a strait jacket. You are dangerous decidedly, flying about in this manner, startling same men in this way! What do you mean by it? laughed Guilford Crafton in derision, on recognizing in the person before him, our late erratic 'student' of Esculapeon."

Goldy also joined in the mirth, and said, "Well, well, let him come on who ever he may be. He will have to be a most desperate enemy indeed, to harm you now in the midst of friends. But who is he? Who is your wild mad pursuer, Chermont?"

Chermont now agreeably assured of his position in their esteem, replied, "The fact is, again in the company of boon companions, I will make a clean breast of the whole affair."

"Chermont, come, before you proceed with your recital, join us in a social glass of good old burgundy."

"Thanks, gentlemen, happy to participate. Very early this morning, I met in mortal combat, he who was once my friend, but is turned to be my mortal enemy."

"Who?"

"Linwood Suffolk. We met at—"

"Chermont, you are mistaken," Guilford interrupted. "Linwood Suffolk is supposed to be drowned."

"True, 'supposed' to be; but allow me to say, sir, that though overboard, and in deep dark water, he escaped, though narrowly, and this morning I met in duel the 'supposed' deceased."

"Well, and if so, what was the provocation?"

"He essayed to unburden his mind to me in relation to his late troubles with his lady love—the gay Grace Ellsworth. He, of course, naturally enough lauded her highly, while I, for a little fun hinted that she was coquetish, and that, perhaps, he would yet find out that her virtue was not quite as impregnable as he wished to believe. In a flash, he raved like ten thousand furies, and dashing his upheld glass of wine into my face, bled that I should prepare to prove the falsity of my words, rounding up the sentence with an epithet neither gentlemanly nor polite. Still not content with this, such was his uncontrollable rage, that, gritting his teeth savagely, he attempted to strike me in the face with his clenched fist. Before I could retaliate, I was plied from behind, and for the time we were separated, to meet again more in accordance with the code of honor. We met with pistols. I, as you see have escaped, and he I believe is—not killed. But he is so terribly incensed against me—he seems bent on having my life."

"But he is not in Baltimore, is he?"

"I believe he left Philadelphia in hot pursuit of me, and if we meet, what shall I do? I do not want the man's life on my hands. But he is desperate."

"You are out of his reach now, Chermont, at any rate,—come, let us take a walk down the street. If we meet the desperate fellow, I'll stand by you," said Wilson.

"They were passing arm in arm down Baltimore Street, when before they could avoid him, they suddenly stood face to face with Caleb Ellsworth, father of Grace.

"By jove, what's up now," Crafton ejaculated. "Can it be that the old man has grown suspicious, and is following me. Well, I must brave it out."

As they approached, the old gentlemen recognized Guilford with a smile which imparting to him some assurance, they shook hands heartily, and the latter enquired:

"What brings thee to Baltimore, friend Ellsworth?"

"Ah, friend Guilford," the old man sighed. "Sad mission brings me thither. I am in quest of my poor child, Grace. She was last seen, I am told, in the cars for this place."

"Must be a mistake, friend Ellsworth, the last I saw of Suffolk, he spoke of going to New York."

"New York," repeated the old man with dismay. "The profligate, let me but get hold of

him, I'll certainly make an example of him."

"But, friend Ellsworth, you do not think the dutiful Grace accompanied him?"

"Alas! Guilford, I fear it is too true, and that ere this my lovely flower—"

This utterance failed him,—he could say no more on the melancholy theme.

They parted. He in the next train for New York, and Crafton and Chermont chuckling passed on, arm in arm, gaily down the street.

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(Continued from last week.)

SPIRITUALISM OF THE BIBLE, NO. XVI.

THE REAL CHARACTER OF GOD—HIS NATURE UNVEILED.

Whence the source of our information in regard to Jesus—Science goes where the eye can not see, nor can hear, nor telescope survey—All things are engaged in writing their own history—The Sensitized Plate of Nature an illustration that unfolds a grand truth—The Diffusive Mind of God, one source of supplies—Psychometry explained—Why should all had pure lives—A gem from Emma Tuttle.

The spirit circle who are imparting the information in these series of articles, desire to say a few words in reference to that philosophy, through the instrumentality of which they have been enabled to glean certain facts connected with Jesus and other Biblical characters without consulting them, or any associated with them during their eventful career on earth. In advancing on disputed domain, there are certain clouds that obscure the intellectual gaze of those who are inclined to doubt in reference to the truthfulness of the things stated. In this article, then, we shall enter into details somewhat, in order to remove the rubbish that is now obstructing our pathway and throwing a halo of darkness over our efforts, rather than light. The speculative philosopher, above all others, should attempt to clarify, as it were, every position he may assume, and demonstrate the same, making it as plain as this theorem in Geometry, that the square described on the hypotenuse of a right-angled triangle, is equivalent to the squares described on the other two sides. That individual who enters out on mid ocean in the dark hours of night, when the clouds obscure the light of the twinkling stars and silvery moon, has by his side the faithful compass, and through the instrumentality of that, he expects to be able to avoid rocks and shoals, and cope successfully with winds, tides and storms. It is no new thing for science to venture where the eyes can not see, or the ears hear; where earth's children have never trodden, and which to us is one dark eternal night. Stop! child of earth. Behold that comet, the winged messenger of the celestial spheres. It is now in its aphelion, and is holding converse with the sun, while it waves a long tail of light, as if wishing to salute the inhabitants of this mundane sphere. There it is! The eyes can see it; the ears can almost hear its musings, as pendulum like, it swings to and fro in the heavens. How majestic! How grand! Whether a child of the sun paying homage to its parent, or a production of nebulous matter in the regions of space, or a part of a star which seemed to burn up a few years ago in the regions of the constellation Andromeda, or whether it was brought into existence, as Old Theology says God did this earth, it is not in our province in this article to discuss. But there are, perhaps, a hundred millions of people who see it,—who witness its unrivalled splendor, and wonder when it will disappear. There is grandeur there in that comet; yet out of the hundred millions who see it, who can point out the pathway it will follow, the course it is destined to pursue. Ah, he that can do that is truly wise—yes, he who can do that, seemingly has entered within the infinite mind of God, and can read therefrom all its peculiarities. Stop a moment and consider this. Did we say that he had entered within the mind of God, and read his inmost thoughts, and learned the destiny of that comet? With its first construction was a design, and then the path it should follow was marked out, and the children of earth have felt the delicate pulsations of immutable Mother Nature within their soul, and read therefrom the path that comet will follow.

With slate in hand, the mathematician surveys this eccentric child of heaven; and with his angles, tangents, logarithms and circles, he marks out the course that it will pursue for a hundred years. Out of the one hundred millions who survey this comet, perhaps one hundred can trace the path it will follow—to the remainder of earth's children, the nature of that calculation is enshrouded in a dark cloud, and they can not understand it. Thus it is with all things. There are certain pioneers, whose brains are massive, thoughts clear, views comprehensive, and intuitive nature finely organized, who can venture on disputed domain, and to them the prospect is clear. It is the same on the super mundane spheres; there are those there whose minds are towering and whose comprehension of things seemingly knows no limits—they venture on disputed domain, and make it clear. In this series of articles, we are taken where the children of earth have not been, and where many can not go. The mathematician can follow that comet among the stars, can tell where it will be for a hundred years hence, for he understands the laws that govern it—so can we who have the early history of Jesus under consideration, follow his life from the cradle to the grave, with the same unerring certainty that the mathematician would trace the course of a planet in the heavens. There is a divine law connected with this. All things are engaged in writing their own history; the air is full of sounds; the ground is all memoranda and signatures that speak to the intelligent. The whole universe is one vast volume,—within that book is the history of all of earth's children. There is truth in the statements of Old Theology, that there is a Recording Angel, but it did not understand anything in reference thereto. Pen and ink do not record the life of each one, but there's an element in existence, that we call the "Sensitized Plate" of Nature, that records every act of our life. We briefly alluded to this in a previous article, and now we desire to enter more fully into details, in order to convince our readers that what we give expression to in regard to the early history and development of Jesus, is really true. The sensitive plate of the artist will receive your image; but as first imprinted thereon, it is a confused blur, but by a delicate process, it is developed and made complete in all its outlines. This you admit and understand. Now, this is only a faint idea in regard to that most beautiful process of nature in recording the acts of mankind. The same element that exists on the sensitized plate of the artist, exists, dear reader, throughout all nature, and therein is engaged in recording our very thoughts, with the same regularity that the best chronometer watch will tick. Please, then, bear this in mind, that when you discover a characteristic of one element of nature, you have unfolded something that pervades every nook and corner of God's vast universe. There are only sixty-eight primates as yet discovered, and they are interblended in harmonious action. And, if you discover the peculiarity of one element, that peculiarity tinctures all the rest,—it can not be otherwise. Now, we know that certain conditions exist whereby your image is projected on the sensitized plate of the camera. That element through the instrumentality of which the artist accomplishes this feat, is limitless in extent, and diffused throughout all nature, it is far more sensitive than when controlled by man, and therein it is constantly engaged in recording our every thought and deed. This discovery by Daguerre was but little understood in his day. It was regarded with wonder when first brought out; but the grand truth it revealed was not understood. Look at that little babe, a bud from the parent stem, just ready to pass over the shining river to bloom forth again in the arms of an angel mother. Tears are shed; moans are heard; and the parents' hearts are almost broken at the prospect of losing their cherub child. This Sensitized Plate of Nature records that scene—and endless ages can not wipe it out. Look at that battle. Valorous hosts are contending for mastery; the blood flows in rich crimson currents; officers are running hither and thither giving orders to the contending armies. The wounded send forth piteous moans; the surgeons re-adjust the broken limbs, or close the wounds to prevent the flow of the blood of the brave soldier. All is tumult! What a ghastly spectacle! Yet this Sensitized Plate of Nature records it all. What it does on a small scale for the artist, it is constantly doing throughout the infinite regions of space. Go where you will. Seek the dark chamber of licentiousness and prostitution, and press to your lips the low and vile, within whose soul there is a festering canker that you should endeavor to cure rather than to add to the pangs of the disease, and that act is indelibly recorded by this Sensitized Plate of Nature. Steal from your neighbor; malign his character; abuse those whom you should love and respect, and this faithful monitor stands ready to read it all. Indeed, it is a Recording Angel. It is a vast library which contains the lives of unnumbered millions of earth's children. Ah, ponder this well, children of earth. Your deeds live after you. Your history is known to the angel world, and you can not conceal it. Knowing, then, that there is nothing that exists that is not a component part of the vast whole, we then prepare ourselves to recognize the truthfulness of what we have stated. Why, a history of the late Rebellion could be written, all its secret history, too, gleaned from this Sensitized Plate, if the angel world desired it. This is, indeed, a wise provision of nature, for it impresses mankind with the fact that there is a monitor, an element throughout the universe of God, that receives all the passing events of our life. Some truth, then, in this, that our deeds live after us; that they will always exist and nothing can annihilate them. Now we will advance a step. We only used the Sensitized Plate of Nature, as an illustration. We are now prepared to show you something of the true nature of God. We regard this Sensitized Plate of Nature as the Diffusive mind of God,

for while our own mind takes cognizance of our acts, of our own thoughts, and all the scenes that may be imprinted upon the retina of the eye, this Diffusive Mind of God takes cognizance of the same also, and therein they become living pictures. There is grandeur in the idea that God knows all things, and that not even a sparrow falls to the ground without his notice. Well, dear readers, such is the case,—this Diffusive Mind of God chronicles all things, takes cognizance of all things, records all things in the same manner that your mind records the passing events of life. Your mind is a part of the Diffusive Mind of God. (Re-read our articles on life, mind, motion etc.) Your mind records all that comes under its special notice. And as the Diffusive Mind of God is everywhere,—is infinite, it naturally receives the passing events of life,—just as naturally as the retina of the eye will receive the scenes that may pass before it. Here, then, you have the Sensitized Plate of Nature, the Diffusive Mind of God, and that Diffusive Mind records all things, and when the spiritual vision is opened, and you can discern spiritual things, you will recognize scenes rising forth psychometrically, which are only impressions made on this Diffusive Mind. The impression made on your own mind, and that of this Diffusive Mind of God, are simultaneous, for the mind that you possess lives, as it were, in this Diffusive Mind, the same as the physical organization lives in the diffusive physical universe. Now, we desire to render our pathway clear, in order to carry conviction to the mind of the general reader in forthcoming articles, for therein we shall simply make statements given to us, that are transmitted to our mind, and which are historical in character, and will be of great interest. These thoughts are not the fragments of a disordered brain, but thoughts that emanate from the Spirit World, and which we merely transcribe, and allow us to say that ten pens could not transmit them to paper with the rapidity that they are given to us. The idea, then, entertained by the various orthodox churches, that God knows all things and discerns the various thoughts of our mind, and that not even a sparrow falls to the ground without his notice, has a good foundation on which to rest. This Diffusive Mind (first called the Sensitized Plate of Nature, simply for illustration) of God takes cognizance of all things, for it is infinite,—it pervades all space, the highest mountains, the deepest caverns, and the most distant stars; but the way the same is done has not heretofore been correctly understood. In discerning spiritual things, then, or those events that have been recorded, we only recognize that which has been transmitted to this Diffusive Mind of God; and as nothing can be obliterated from our own mind, so nothing can be obliterated from this Diffusive Mind of God, from which our own is derived. Haller relates an incident of his life that is worthy of note. When entering a room once, he saw on the table before him a little child. Years before, a child that had just died, was laid on that table, answering to the description which he gave. Now, it had not only made an impression on the minds of those present, but also on the Diffusive Mind of God, and Haller read from it what he saw. As spirits can read the very thoughts which exist within the mind, so can they describe those scenes and events that have been transmitted to the Diffusive Mind of God. A British general took with him after the revolutionary war, a negro, who could read the events transmitted to this Diffusive Mind of God. He was assigned a back room in which to sleep. Strange to say, there would rise up before him a woman with a child in her arms, and also the man who killed her,—in fact the full details of the horrid plot. His master paid no attention to what he said, regarding his statements as the result of idle dreams. Having occasion however, to remove the hearth of the fire-place in the room, the remains of a woman and a little child were found buried there. Where that murder was committed, the Diffusive Mind of God was also, and took cognizance of everything connected therewith. Ghosts, then, are not in all cases such, but are merely the images of things that actually occurred, and which have been transmitted to the Diffusive Mind of God. Piny relates the case of a lady who would occasionally see a young girl dressed in white, and ghostly pale, pass her window, proceed to a bridge, and jump therefrom into the water. Years previously, a lady rendered insane by the imposition of a scoundrel, had dressed herself in white, and passing by this lady's window, had proceeded to the bridge and drowned herself. She was exceedingly sensitive, and could read from this Diffusive Mind of God the scenes that suicide transmitted to it. Well, this is grand. God really does know all things, for they are transmitted to his Diffusive Mind. Even the very hairs of our heads are numbered. Now, everything connected with the early history and development of Jesus was transmitted to the Diffusive Mind of God, and will always remain there, and there are always certain characters in the spirit world that can trace the same, just as easily as I can read from a printed book. We have endeavored to make our way clear, in explaining one of the most abstruse subjects that has ever existed. Ponder these thoughts well. They are not a bed of down on which to repose and drink in understandingly the truths which they impart. You must think and reflect, and ponder well in your own mind, the lesson we wish to give. The world has but few thinking minds. They are the pioneers of progress. They clear the way for the advance of humanity to a higher plane of existence. They remove the obstacles that obstruct the grand army of progress, and forthwith there springs up flowers whose incense is heaven-born, and which will render all things more pleasant and agreeable. We aim to impart an important lesson; to teach grand truths; to unfold new laws, and prepare the way for the advancing hosts. Upward, then, is our mission. And while we hold in one hand philosophy, presenting the dazzling splendor thereof to a

hungry world, we would hold in the other suffering humanity, assuage their troubles, animate them with new hopes, and prepare them for a work in the distant future that those who, reveling in pampered luxury, can but poorly understand. We feel, then, devoted to humanity. Our pen shall breathe thoughts that burn, words that will cut, and give expression to sentiments that will assume large proportions in defense of truth and right. We would exhort all to live true, noble, pure lives; and while doing any act,—whether in the dens of licentiousness, or in the magnificent parlors of pampered vice, the Diffusive Mind of God is there, regarding all you may say and do. Let your life then be devoted to that which is pure and noble, and the faithful monitor that exists throughout all space, will not rise up in after years to reproach you for it. Life is brief; but a day, seemingly, and one of continuous struggle, but in that struggle ever remember that as a link in the mighty chain that binds together the throbbing heart of humanity, that you must act your part with reference to the interest of all the rest, ever remembering, that as the glorious sunshine,—the genial air,—and the sparkling water are free to all, that the world's goods that you have accumulated, are only for you to act as agent in the dissemination of good. He who accumulates wealth and acts miserly therewith, is an unfaithful steward, and we here say that that unfaithfulness is recognized by this Diffusive Mind of God, and in after years will reproach you for it. Mrs. Emma Tuttle, whose soul is a garden flowers on which the muses carol, and whose nature has a vein of beauty within it sparkling with angelic gems, only reflects her own true self in the following verses, and we gladly give them a place here, where, diamond like, they can throw a brilliant halo over our exhortation, and render more beautiful and grand the moral lesson which we wish to impart. KEEP A PURE HEART. Come let us sing together As leaves sing on a tree, When through the swaying branches The wind pipes merrily. Let us repeat a lesson Our angel guides impart; That he shall be most blessed Who keeps the purest heart. We learn a loving spirit Will beautify the face, And fashion every contour To suit angelic grace. While sinful thoughts and feelings, Will spoil the brightest eyes, And mar the lips of childhood, Though steeped in rosy dyes. Each child may make his spirit An angel, clad in clay, And do an angel's mission To others every day. How many bleeding gashes His little hands may bind, How sweet the ways of heaven, Thus placed before mankind! Oh, who would covet brilliance To glitter on his brow? Or who win empty honors That all the world may bow? Since we know the lesson Our angel guides impart; That he shall be most blessed Who keeps the purest heart. Then let us join together, And try with all our might, Amid earth's dust and tumult, To keep our mantles white: To think and do no evil To hurt no venomed dart, For he shall be most blessed Who keeps the purest heart. We shall continue the discussion of this subject in our next, rendering our position still clearer. A WONDERFUL TEST. Wm. Vickers, a resident of Olathe, Kansas, writes: "You doubtless remember the last time you were here, you spoke to me of some wonderful spiritual manifestations. Since that time, I have devoted considerable attention to the matter, and have learned much in regard to the modern manifestations from the invisible world. Recently, Mrs. Addie L. Ballou visited this place, and at the close of one of her lectures, she politely invited any one present to come forward, and have their character delineated. I being considered somewhat eccentric, was called upon by those present to come forward for that purpose. She gave me these tests: Described a fall which I received when a youth, and the character of the injury it produced, and how it had effected me ever since. She also gave an account of the death, age and complexion of a little child of ours, as accurately as my wife could give it. Her tests were wonderful! Verily, E. V. Wilson has a rival. I write this without the knowledge of Mrs. Ballou, desiring to give credit where it properly belongs. She advanced many new truths while here, all of which are calculated to do good. Her lectures were a complete success, and her tests opened the eyes of the orthodox portion of the community somewhat." Mrs. Mary Bloomer writing from Oregon, Mo., says: "I wish to communicate to your numerous readers, that Mrs. Addie L. Ballou, that highly inspirational and gifted medium, gave five lectures in this place to large and appreciative audiences, thereby stirring up much thought among the people, and sowing seed that will spring up and bear fruit in the future." Mrs. Ballou will soon return from Kansas and Missouri, and will answer calls to lecture during the summer months anywhere in Illinois, Indiana or Michigan. The tests she is now giving are truly remarkable, and are winning golden opinions for her from the press and people. Her lectures in Kansas were well received. The friends of the cause will keep her employed. She can be addressed in care of this office. CORRECTION. In giving a brief synopsis, in our last issue, of a lecture by H. L. Slayton, at Crosby's Music Hall, our proof reader makes us use the following sentence: "It (referring to modern spiritualism) was superior to ancient spiritualism, because of prayer, and a higher civilization in our day and generation." It should read: It was superior to ancient spiritualism on account of progress and a higher civilization, etc. AARON S. CLEVELAND. Writes that he is traveling in California, referring to his home in Iowa, but forgets to tell his post office address. Be more definite, my brother.

DALES CITY, ILL.—INQUIRER. The correspondent giving remarkable manifestations at the above named place, will please give his name and refer to parties witnessing the same, or we shall consider the matter as emanating from a living spirit.—In the form, and consign it to the waste basket. Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing. See our motto at the head of first page of the JOURNAL, and forever hereafter remember it when corresponding with this office; and we consider it a good rule to follow at all times. We shall be most happy to hear from the correspondent referred to. It is a remarkable case, if true, which we shall be happy to publish. If false, the writer has his labor as a compensation for his pains. MOSES H. PRIDE. Gives his experience in regard to certain spirit manifestations, so called, in his neighborhood, and asks our opinion. We can only reply in general terms, "Try the spirits." The philosophy of spirit intercourse is so little understood that we would not like to give our opinion unless we were fully advised of all the facts in the case. It is often the case that much of the medium's mind and eccentricities is mixed with a partial spirit control, and yet such mediums may at length, by judicious influences, be developed to a high plane of mediumship. "UNCERTAIN DEFECTIVE LIGHT." Spiritism is making some stir in Melbourne, Australia. A periodical started to diffuse its teachings is very properly called the *Glow-From*. We can think of no more fit cognomen for a journal disseminating uncertain, defective light, unless it be *Wife of the West—Christian [Adventist] Times*. "Uncertain, defective light." Well, be it so. Uncertain and defective though it may be, Spiritualism has shed a thousand times more light into the human soul, in regard to the future state, than Christianity, Mahomedanism, Buddhism, and all other phases of religion combined. *Second Adventism*—old theology gone to seed, with hell's blue light blown out! Well, that will do for those who love darkness rather than light. E. C. CULVER Has moved away from Manterville, Minn, indebted for the JOURNAL. Will some reader of this notice, please advise us of his present place of residence? Mr. Culver will perform an honorable act, that justice demands of him, by remitting the amount he owes for the JOURNAL, without delay, and save further notice. "Honesty is the best policy," and should be practiced by Spiritualists without exceptions. OSAGE ORANGE SEED FOR FENCING Can be procured any day, delivered by mail, free, with full directions for cultivating, on receipt of 75 cts. per pound. Address J. C. Bundy, 189 South Clark street, Chicago, Ill. WESTWARD HO! We were agreeably surprised by a friendly visit from the noted healer, Dr. D. C. Dake, who hails from Rochester, New York. The Doctor, aided by his spirit band, has been eminently successful in alleviating human suffering. His many friends in the West, will be glad to know of his return. Those in arrears for the JOURNAL should remember that small sums, justly our due, should be promptly paid. OSAGE ORANGE HEDGING. It is no longer a problem to be solved that Osage Orange Hedge is the cheapest and best fencing for all prairie lands. There is no difficulty in cultivating the hedge from the seed, in three years time, so as to make a fence that will protect the enclosure from all animals from the size of a rabbit to the largest of domestic animals. Now is the proper season of the year for every farmer to lay in sufficient seed to build all the fences he wants. Full instructions for preparing the seed and the ground will accompany each package. Any quantity will be furnished of the very best quality, (new seed gathered by Dr. A. Pitts, of Macon, Texas, during the last year, warranted to be of the very best quality,) will be sent by mail in four pound packages, postage prepaid, on receipt of \$3.00. Address J. C. Bundy, 189 South Clark Street, Chicago, Ill. PARTICULAR NOTICE. Friends who donate money to Brother Austin Kent, had better send it direct to him, and he will acknowledge receipt, and from time to time report to the public through the columns of this paper. Personal and Local. Mrs. R. S. Miner, in a letter to the *Age*, speaks of Thomas Hardinge, of Sturgis, Michigan, as follows: "I would also speak of the labor of Brother Hardinge or Sturgis, just entering the lecturing field again, through the instigation of his spirit guides. He is organizing circles, developing mediums, healing the sick, thus exemplifying by practice, the teachings of Jesus. We had the pleasure of listening to an inspirational discourse, delivered through his organism last Sabbath, and for depth of thought, earnest and concise manner of utterance, have seldom, if ever, heard it surpassed by any speaker." E. V. Wilson will lecture in Mazomania, Wis., on the evenings of the 18th, 19th, 20th, and 21st of April, 1870. George L. Converse has been in the city during the past week. He is a young man possessing fine mediumistic qualities, and is destined to make his mark in the world. We predict for him a brilliant future. Mrs. Orrin Abbott, a fine developing medium, has removed from this city to Peoria, Ill. Good reports continue to come in from Mrs. J. M. Wilcoxson, who is now lecturing in Texas. Wherever she goes, success accompanies her efforts and great good is accomplished for the cause. In a recent letter she speaks of a medium being developed, in whose presence writing is performed without contact of any human agency, paper moved about, bell rung, matches partially ignited, loud raps made, a perfect shower of telegraphic clickings, tunes beat out, lights appear,—all without any visible assistance. M. M. Tousey lectured at Lockport last Sunday. Will lecture at Janesville, Wisconsin, on Sunday next. He is doing a good work.

Philadelphia Department.

BY..... H. T. CHILD, M. D.

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

Death of an Old Boston Merchant.

The oldest of Boston merchants, Mr. Samuel May, died in that city on the 23d ultimo. Mr. May was born in Boston, within a short distance of the spot where he died, in the year 1776, and so his life was coextensive with his country's existence as a nation.

Through his never took part in politics and never filled any public station, Mr. May was foremost in charitable and benevolent enterprises, and served with great advantage as an officer of the Boston Dispensary, as trustee of the Provident Institution for Savings, and as one of the managers of the Massachusetts Asylum for the Blind.

Mr. May was the intimate personal friend and steady supporter of the Rev. John Pierpont, and when that eloquent divine left the Hollis-street Church he also withdrew from that religious society, and joined himself to those who had just invited Theodore Parker to come to Boston.

As we read the above, we heard our old friend, Father Pierpont say, here, my brother, is another evidence that virtue has its own reward.

Mr. May was my personal friend, warmly endeared to me through a long life on earth, and gladly welcomed by me here in our beautiful home.

The lesson of his life,—the grand legacy which he bequeaths to the world, is a sermon on temperance, morality and virtue. His life was extended beyond that of most human beings, because it was a true life.

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Statistical Department.

In this department we propose to publish all reports that shall be forwarded to us by individuals or committees of local societies, in reply to questions hereto appended, and our readers are requested to aid in furnishing reports, not only in regard to their own towns, but in regard to adjacent towns or localities, where our paper may not be circulated.

Mr. Moore insists upon it that the six days record has reference to the era when man was created and the beginning of a new epoch, and he cited numerous authorities to show that man had not existed upon this earth more than about six thousand years.

Whether the facts will sustain these statements or not, we are glad to have them as an evidence of progress.

The next point presented by Mr. Moore was the historical evidence in favor of the Bible being the only inspired volume. On this subject much learning and research was evinced, but our knowledge of history as written in our times, furnishes abundant evidence that men record their own opinions and interpretations of facts far more frequently than the facts themselves, and we are inclined to the opinion that this was much more the case in ancient times, when the human intellect was less cultured and general observation much more limited.

At the time of the death of President Jackson, an eloquent orator in New York used these words, "I believe Andrew Jackson was an instrument raised up by the hand of the Almighty to defend and preserve this nation from the roads of ruthless savages."

These were the scenes which the orator pictured as being done by one whom he believed to be an instrument in the hands of the Almighty for a great work of humanity.

Suppose we were to add a few hundred years to the age of this statement, and some translator should omit the two words, "I believe,"—how admirable this would correspond with some of the declarations in the Bible that are now considered by many as divinely inspired.

The weakest point in Mr. Moore's argument, as it appeared to us, was an attempt to defend the so called races of the Bible. His first assertion was that the Bible itself was the greatest of all miracles. His idea of miracles is that they are not really in opposition to, or suspension of, law, but were merely the result of other laws.

His views of the "Lord Jesus Christ" were those of the Orthodox churches, that he was a divine incarnation, miraculously conceived by the overshadowing of the Holy Ghost, that he was born of a virgin &c.

The historical and scientific arguments brought out by this discussion were really important, and a large audience listened with most respectful attention through the seventeen evenings.

We shall present a brief resume of Mr. Fish's arguments in our next.

THE EARLY ROSE POTATOES. Our readers are respectfully requested to examine the advertisement of J. H. McCulloch, to be found on the eighth page of the JOURNAL.

MARRIED. The medium, late of Chicago, has returned to St. Louis, and is holding daily seances at 933 Brooklyn street.

MARRIED. At Indianapolis, Ind., on the 27th of Feb., by Dr. Ira S. King, Mr. Francis S. Smith, of Memphis, Tenn., to Mrs. Sarah E. Lewis, of Indianapolis. In recording the above fact we take something more than the ordinary privilege of wishing the newly married all possible happiness.

At Indianapolis, Ind., on the 27th of Feb., by Dr. Ira S. King, Mr. Francis S. Smith, of Memphis, Tenn., to Mrs. Sarah E. Lewis, of Indianapolis. In recording the above fact we take something more than the ordinary privilege of wishing the newly married all possible happiness.

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Statistical Department.

QUESTIONS. 1. How many avowed Spiritualists are there in the town of county of and state of—and what are their names? 2. How many lectures have you had within the last year? How many mediums, what phase of mediumship do they have their names? 3. What churches are the most prosperous in numbers and in regard to their own towns, but in regard to adjacent towns or localities, where our paper may not be circulated.

REPORTS. Reported by E. W. Culver. Number of Spiritualists—Ten. Names—Mr. Culver and wife, Miss L. Culver, Mrs. V. Culver, E. W. Culver, Mrs. M. C. Culver, A. O. Durham and wife, William Moore, Mrs. A. Moore.

REPORTS. Reported by Fred Scharr. Number of Spiritualists—Seven. Names—Mr. Scharr, Mrs. Scharr, Mr. and Mrs. Miller, Miss Miller, Mr. Paris, and Fred Scharr. Churches—One Catholic and one Methodist. Church members are all very liberal.

REPORTS. Reported by E. B. Wheelock. Number of Spiritualists—Forty-three. Names—Mr. H. D. Bradway, Mr. Emeline Bradway, A. Hulbert, Charles Bradway, Mr. C. V. Stevenson, Hiram Stevenson, John Chapman W. A. Head, Francis M. Ballou, George C. Bradway, Emily Bradway, N. F. Eastman, Eliza Chapman, Emeline M. Name, June M. Name, Mariah Ballou, Elizabeth C. Bradley, Caroline W. Bradley, Maria S. Ballou, Nelson Bradley, Cornelia A. Eastman, Morias Stephenson, W. C. Morrill, E. T. Burnett, Samuel Thompson, E. G. Gray, J. W. Ebbels, Capt. Brewster, Mrs. Bredon, Edwin Bradway, Edward Bradley, Ann Bradley, Mr. Head.

REPORTS. Reported by J. T. Kelley. Number of Spiritualists—Ten. Names—Mr. Kelley, G. B. Furnas, C. Morse, J. T. Kelly, E. S. Kelly, A. C. Kelly, E. R. Woodward, A. Woodward, E. H. Stevens, and J. S. Simmons. Churches—Three. E. H. Stevens, leading and speaking; Annetta Woodward, speaking, clairvoyant, clairaudient; E. S. Kelly, leading and speaking, sometimes to her in an unknown tongue.

REPORTS. Reported by Thomas Harding. Number of Spiritualists—Thirty-two. Names—Dr. Brown, Mrs. Brown, two daughters and two sons, Mr. Joseph Brown, Mr. Ledenburg, Mrs. Ledenburg and family, Mr. Alvin Tompkins, Mrs. Tompkins, Mrs. Harvey Smith, Mrs. Smith, Mr. Ben Jones, Mr. Edinger, Mr. Bachelor, Mr. Edinger, Mr. Bachelor, Mrs. M. O. Oyer, Mrs. Lameson, Susie Goodwin, Mrs. Goodwin and family, Hon. Freeman Taber, Henry Hopkins, Hon. B. B. Taber, Mr. Stephen Hopkins, Mr. Stephen Hopkins and Mrs. Mary Hopkins. Lectures—Have had three lectures the past year.

REPORTS. Reported by Thomas Harding. Number of Spiritualists—Eleven. Names—Mr. J. Healy, John Cotes, A. Hutchinson, Mrs. Hutchinson, E. E. Cotes, Mrs. Cotes, J. Richardson, Mrs. Richardson, James Richardson, Mrs. Cutler, Levi Colony, Mrs. Colony. Lectures—Two by E. B. Wheelock.

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NEW BOOKS.

CONJUGAL SINS AGAINST THE LAWS OF LIFE AND HEALTH, AND THEIR EFFECT ON THE FATHER MOTHER AND CHILD.

BY AUGUSTUS K. GARDNER, A. M., M. D. Late Professor of Diseases of Females and Chemical Medical Midwifery in the New York Medical College.

CONTENTS. I. The Modern Woman's Physical Deterioration. II. Local disease in children and its cause. III. At what age should one marry. IV. Is Continence physically injurious. V. Personal Pollution. VI. The influence of Excess of Excess. VII. Methods used to prevent Conception and their consequences. VIII. Infertility. IX. Conjugal relations during the period of Menstruation. X. Conjugal relations between the mother and child. XI. The influence of the mother's health on the child. XII. What may be done With Health in View, and the Fear of God before us. Appendix. Price in cloth \$1.50, postage 20 cents; in paper, \$1.00, postage 20 cents. The Trade Supply.

THE WOMAN WHO DARED. BY EPES SARGENT. AUTHOR OF PLANCHETTE, OR THE DESPAIR OF SCIENCE.

"Hope's liberty is the greatest foe to dishonesty." 12 mo. Cloth; 270 pages, fine tinted paper, gilt top, extra heavy binding, with bevelled edges. A very interesting and cheap book. Price \$1.50. Postage 20 cents. For sale at the Religio-Philosophical Journal Office. Vol 3 no 4

THE HIEROPHANT. BIBLICAL ASTRONOMY, AND THE SYMBOLS AND MYSTERIES ON WHICH WERE FOUNDED ALL ANCIENT RELIGIONS AND SECRET SOCIETIES; ALSO AN EXPOSITION OF THE DARK SAYINGS AND ALLEGORIES WHICH ABUND IN THE PAGAN, JEWISH, AND CHRISTIAN BIBLES. ALSO THE REAL SENSE OF THE DOCTRINES AND OBSERVANCES OF THE MODERN CHRISTIAN CHURCHES.

BY G. C. STEWART. This work should be in the hands of every person who has any desire to know and expose the fallacies of Old Theology. Price in manuscript, 75 cents. Postage 12 cents. For Sale at this office. Address S. S. Jones, Chicago, Ill.

Artificial Somnambulism.

The author of the above named book, is a philosopher of the first order, and in this work he has given us a complete and practical system of the philosophy of mind as demonstrated by natural experiments during the last twenty years. No work has ever been published which so thoroughly demonstrates many popular theories to be unfounded, and fallacious; and at the same time gives a rational theory for phenomena manifested.

CHAP. I.—Of the nature and uses of the human mind. II.—Of the faculties of the human mind. III.—Of the conditions necessary for the production of the somnambulic state, with instructions how to enter it, etc. IV.—Of the influence of the somnambulic state on the human mind. V.—Of the influence of the somnambulic state on the human body. VI.—Of the influence of the somnambulic state on the human soul. VII.—Of the influence of the somnambulic state on the human spirit. VIII.—Of the influence of the somnambulic state on the human intellect. IX.—Of the influence of the somnambulic state on the human will. X.—Of the influence of the somnambulic state on the human passions. XI.—Of the influence of the somnambulic state on the human affections. XII.—Of the influence of the somnambulic state on the human desires. XIII.—Of the influence of the somnambulic state on the human fears. XIV.—Of the influence of the somnambulic state on the human hopes. XV.—Of the influence of the somnambulic state on the human dreams. XVI.—Of the influence of the somnambulic state on the human imaginations. XVII.—Of the influence of the somnambulic state on the human memories. XVIII.—Of the influence of the somnambulic state on the human powers. XIX.—Of the influence of the somnambulic state on the human faculties. XX.—Of the influence of the somnambulic state on the human senses. XXI.—Of the influence of the somnambulic state on the human organs. XXII.—Of the influence of the somnambulic state on the human systems. XXIII.—Of the influence of the somnambulic state on the human functions. XXIV.—Of the influence of the somnambulic state on the human actions. XXV.—Of the influence of the somnambulic state on the human passions. XXVI.—Of the influence of the somnambulic state on the human affections. XXVII.—Of the influence of the somnambulic state on the human desires. XXVIII.—Of the influence of the somnambulic state on the human fears. 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The Postum.

DE THYSELF.

A Lecture delivered by Mrs. Nellie J. T. Brigham, at Concert Hall, Philadelphia.

Reported for the Journal by Henry T. Childs, M. D.

INVOCATION.

Oh! thou who art always kind and loving, whose spirit can never forget us, thy children, we would desire to remember thee always, and to feel thy presence, thy inspiration, and thy spirit of love with us at all times...

LECTURE.

Our subject this afternoon will be a new commandment—not one that you may find in the Bible as it was written in the past, but one that speaks in the great Bible of God's truth, and these are its words: "Be Thyself!"

Men in looking forward into life, into the path which they are to tread, oftentimes mark out their ideal of what life should be, mark out a path, take a pattern and try to shape their lives carefully by this.

A bud, whether it be the bud of a rose or a lily, folded carefully as it is, has within it its ideal of shape and loveliness.

The towering forest trees when they grow side by side, from the little winged seed of the maple and the acorn, as each falls into the ground...

In the flowers of the spring time, the orchard may be beautiful. You may find the apple-blossoms with their beautiful crimson, and their sweet perfume.

In the animal life, the same law is true everywhere, but when we come to man, we find a difference. In all the lower creations, vegetable and animal, we find the law of individuality working itself out.

All through life, we have seen the teachings of events—we have seen that each great reformer has been gifted in his own way.

Luther did a work that Theodore Parker could not have done. Thus we find that spheres differ, according to the demand and the nature of the individual, will be the labor.

How should we have been today, if we had sat down with the truths that Luther and Calvin gave the world, and gone no further, although the one might have taken away from humanity the yoke that Catholicism placed there...

There are those who say that the old reformers have done all that was to be done; that the past gives us God's own truth—the present gives us the devil's teaching, therefore we will keep to the past.

Now, we would say to you to-day, remember that God has not grown old, God is not silent although the bells of all the churches have rung out their peculiar faith...

When the reformer goes forth to-day, and says to man, God speaks to you through all nature, Be Thyself, and from the demands of thine own nature, from the aspirations of thy own spirit...

Men say, suppose we wish to know the nature of God? we go to the bible,—it tells us God is angry with the wicked every day. It tells us also that his mercy endureth forever; yet we find the words of David who was said to be a man after God's own heart...

Men are everywhere wishing to know of the heretofore. We find persons who are looking for the second advent of Christ, who believe in the total annihilation of the wicked.

Men cannot ungrasp the science. If he asserts that he believes everything, and if a man goes to the bible, and says he will not stop to question the bible, he does that which destroys its own good properties.

Where the faculties are gathered together in the mind, it seems to us like some grand cathedral, beautiful in itself, but when the lights are out, we walk in the dark and stumble...

Light comes to the human mind by questions and the answers that come to these questions—thus we find there comes down to the soul the blessings of the Father.

Be thyself. Go unto the spirit that you may find whether it is good, or whether it is evil. That you may find its light and its shadows, and first amongst the broken idols in that spirit...

There are those in this life of earth, who seem to have a path, beautiful and bright, with blooming flowers, born under conditions in which their minds are harmonious and happy.

But we say no church holds in itself the cure for all the evils. We know they are all doing good in their own way, but there is no one that can do the whole.

these should say, I do the whole of the work. It would not be so,—you say that each part is necessary. There are certain remedies that are prepared for those who are suffering from disease, from the mineral, the vegetable and the animal kingdoms.

Now, although we know there are healing properties in sulphur or brimstone, yet we do not believe it is the only medicine. There may be a good bleaching property in it for something, but we do not believe that it is the best thing to bleach out all human souls in this way.

There are some who would go back 1800 years ago through the dusty paths of the past, to find in a teacher who was crucified for the holy truths which he taught, that which will cure the evils of the world.

But say they what will you do with that holy and pure teacher, who, 1800 years ago, gave to man the blessings of his teachings and example and life?

In the path of life we find thousands of human beings, asking for something to do—looking down upon their surroundings as though there was something degrading.

A large fleshy woman, draped in black, black cloak and skirt, purple colored bonnet, trimmed in second mourning; strings of bonnet fastened just under the chin, by a very small bow knot.

A chinaman, dressed in blue, his feet confined in huge wooden stocks, has hands fastened by cords by his side; hair braided up in a long cue, hung down behind.

A large drawing room filled with long metal cases, containing sea-shells of the most beautiful kinds and colors and in great variety.

A family group: Description of gentlemen—very agreeable face; black hair, long and flowing; black moustache, fine ruddy complexion.

Description of child, looking out of an open window close by.—A little boy about six years of age, dressed in a rich suit of dark clothes...

Figure of a tall lady, seated by a writing desk. Lady attired in a dove colored old fashioned, close fitting silk basque.

It now began to grow quite dusky and dim, for the sun was going down in the West. The figures became indistinct and the mediums could not well describe what they saw on the plate...

Figure of a tall lady, seated by a writing desk. Lady attired in a dove colored old fashioned, close fitting silk basque.

On the 15th inst., a splendid white headed eagle was captured near Newburyport, Mass. It stood over three feet high, and its extended wings measured nearly eight feet from tip to tip.

The \$100,000 appropriated for the capture of Jeff Davis, will be distributed among 240 claimants.

About 13,000 patents a year are granted to about 19,000 applicants in this country. In England the patents average 4,000 a year.

aprits. There is a grub that lives in the mud at the bottom of ponds. After a time, they feel that some great change is about to come over them, and then they crawl up a stalk out of the water into the air and sunlight, and shed their covering, which drops down among the grubs below, and they put on wings, and become dragon flies, and soar away. Dr. Franklin belonged to a club of young men who pledged their word and honor to each other, that as often as any one of them died, their spirits would come back and tell their comrades what they found in that unexplored country, but one after another laid their bodies in the grave, and their spirits went up, and none ever came back to fulfill their agreement, and for aught any mortal knows, these grubs promised when they found the change about to take place, that they would come back and tell their brother grubs all about that undiscovered country from which no grub had ever yet come back...

There are some who would go back 1800 years ago through the dusty paths of the past, to find in a teacher who was crucified for the holy truths which he taught, that which will cure the evils of the world.

For the Religio-Philosophical Journal. SPIRIT PICTURES.

Description of Figures seen on Spiritoscope.

LETTER FROM W. H. WANDELL.

BROTHER JONES.—I thought since penning for you my last article on spirit pictures, I would have had a little leisure time to myself, to devote to other matters; but to-day the overwhelming will power of my spirit guides compel me to write again.

I send you a partial report of an informal seance held at our house in Minnesota City, March 13th. Mediums present:—Mrs. Pauline Horton, Mrs. Alexina Bundy, and myself.

I did not attempt commencing to report proceedings until the seance was more than half over, when I felt strongly impressed to take down the proceedings of the remainder in short hand, for future reference.

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About 13,000 patents a year are granted to about 19,000 applicants in this country. In England the patents average 4,000 a year.

SUNDAY.

Vestige of Barbarism in Iowa.

DEAR JOURNAL.—I think the following is worthy of publication in your paper. A Bill was before the Legislature, increasing the penalties for violating the Sabbath. Unfortunately it passed the House—yes, the House of Representatives of progressive (?) Iowa, and was sent to the senate for its concurrence, from the committee there to which the bill was referred.

Senator Claussen moves, that the bill, increasing the punishment for violation of the Sabbath law, be indefinitely postponed, for the following reasons:

Because the Sabbath law is unconstitutional. Article 1, section 3, of the Constitution of Iowa provides that the General Assembly shall make no law respecting an establishment of religion. The observance of the Sabbath is a religious ceremony. Apart from Christian or Jewish notions, there is nothing in the seventh revolution of the earth around its axis, which can make fishing, hunting, dancing, working, selling and buying, immoral or criminal.

In the United States, the State and Church are separate, each society having its separate and peculiar purposes. The State, a society of Christians, Jews and Infidels, is formed for the protection of life, liberty and prosperity, for education and internal improvements.

Not much over one-fourth of the inhabitants of the earth are Christians, nearly three-fourths are not Christians. Of the Christians, calculated to be about three hundred and eighty millions, there are about three hundred millions in Europe, about eighty millions in North and South America.

Probably all the postmasters in the State, all the companies who run steamboats, railroads, horse cars in the cities, and all the keepers of hotels, of livery stables, and their employees violate constantly our Sabbath laws, which are very seldom enforced and often abused from spite or to cover immorality.

Legislators are either bound or not bound to re-enact the law of Moses. If thus bound, they must re-enact all the laws of Moses, must make the seventh year a sabbath year, and the fiftieth year a jubilee year, and inflict capital punishment upon any one who does any work on the Sabbath day.

Hence there is nowhere any good reason for a provision that an act, innocent in itself, shall become criminal by every seventh revolution of the earth around its axis.

Respectfully submitted. H. R. CLAUSSEN.

Frontier Department.

E. V. WILSON.

"Spiritualism in advance of Universalism."

E. V. WILSON.—DEAR SIR.—In your issue of this date, March 26th, I discover the long-looked-for rejoinder to my last communication on the above topic, published two months ago.

1st.—You begin your rejoinder by charging me thus: "He shirks the question fully."

2d.—You begin your rejoinder by charging me thus: "He shirks the question fully."

3d.—You begin your rejoinder by charging me thus: "He shirks the question fully."

4th.—You begin your rejoinder by charging me thus: "He shirks the question fully."

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10th.—You begin your rejoinder by charging me thus: "He shirks the question fully."

11th.—You begin your rejoinder by charging me thus: "He shirks the question fully."

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13th.—You begin your rejoinder by charging me thus: "He shirks the question fully."

14th.—You begin your rejoinder by charging me thus: "He shirks the question fully."

15th.—You begin your rejoinder by charging me thus: "He shirks the question fully."

16th.—You begin your rejoinder by charging me thus: "He shirks the question fully."

and on a book (Bible) as full of errors as one can well be." And again, "no Spiritualist of to-day can testify more positively in court that he has seen, heard, felt and conversed with immortals," than did hundreds in the days of witchcraft, that they saw their neighbors as witches—whom no one now believes they did see.—I am forced to doubt somewhat in the spirituality of this same phenomenon of modern times.

4th.—You evidently have a very imperfect idea of Universalism, as witnessed by the following remarks: "Your religion is but another phase for old and eticte theology." "It stands with the evangelical and Catholic faith. The God of Universalism is a changeable God," and, "He be a God of love, then you contradict your Confession of Faith."

5th.—"We are not discussing," say you, "what Jesus did." I know it, neither have I intimated a thing that he did.

6th.—"I challenge you to produce a work done by Universalism superior to healing the sick." I did this in my other communication. Why did you not answer my remarks on that subject?

7th.—The case of J. O. Barrett seems to trouble you, and I suppose it is because the shoe pinches. You both insist that he was expelled from our ranks in consequence of his belief in Spiritualism, and yet he admits in a recent No. of the JOURNAL that the committee acting on his case "brought no charge," as he says, "except that I had used my letter of fellowship for purposes for which it was not given."

8th.—"I admit that I based my statement upon a supposition only, derived from my knowledge of the workings of our denomination in relation to expulsions, and shall still believe it to be correct, until some one does more than simply to stigmatize it as a falsehood."

9th.—Please remember the last article of our faith, to notice it—as also I requested you to do in my last, and which you have entirely ignored. Hoping to hear from you soon, I remain yours truly, FLETCHER WILSON. Maquoketa, Iowa, March 26th, 1870.

Literary Notices.

ARTIFICIAL SOMNAMBULISM, ETC., BY WM. BAKER FAHNESTOCK, M. D.

After perusal of this work, we feel assured that it will take rank among the first of the scientific publications of the day. It is practical, avoids theories, and nothing appears in its pages with which skepticism can find fault.

Every Saturday, for April 9th, contains the opening chapter of Charles Dickens's great story entitled Edwin Drood. The commencement is very auspicious, and every admirer of Dickens will be anxious to read this, his latest great story.

Remember, friends, that extremes right themselves by bringing into action dormant energies. Be up and doing.

PUNCHINELLO is the name of a new comic paper just started in New York. The first number comes to us printed on heavy tinted paper, and makes a fine appearance.

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This book is written with the intention of imparting a moral lesson that shall benefit society, especially "wronged and outcast women" to whom it is lovingly dedicated. Next week we shall give a review of the book.

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LITTLE GRACE C. TREADWELL

"I RECEIVED YOUR LETTER DESIRING TO KNOW the particulars about my niece. Her name is Grace C. Treadwell, and she is four years of age. One side of her face was swollen for a long time, so that it cloed one eye entirely and she had an injury under the other one. Whenever she could open the lids, there was seen a thick white film over both eyes, as though the white of the eye was stretched across them. For two days she could not see anything. We commenced giving her the Positive Powders as soon as we knew it. When she had taken one half a box she could see as well as ever. She had been troubled with the Scrofula ever since she was born, and had always been 'tawell.' Since she has taken the Positive Powders she has been very well most of the time, as healthy as children generally are. I myself used one box of the powders last summer, and I have not been as well as I know am, for four or five years."

Mrs. Mary M. Newcomb, Bernardston, Mass. To Professor Spence.

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The stomach of an ostrich will digest glass, flints, iron-cobalt stone, and almost anything that may be put into it. It is not possible, or desirable, for man to acquire such a wonderful stomach. The nearest human approximation to such vigorous digestion is to be found in those persons who have used Spence's Positive Powders. Dyspeptics of ten, twenty, and even thirty years' standing, find that the Positive Powders cure their Dyspepsia, so that they can eat and digest anything and everything that anybody else can.

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

ENOUGH FOR THIS TIME.

"Probably you remember my letter to you of June 1st stating the condition I was in at that time, and asking your advice. I was troubled with Enlargement of the Liver, Overflow of Gall, Catarrh, Bronchitis, Scrofula, and in fact, about as complicated a condition of disease as you will ever find in the human system, and was unable to do any work. After taking six boxes of the Positive Powders and one half a box of the Negatives, I am able to do a good smart day's work at sawing and splitting wood. I might also speak of the case of my wife, who has used the Powders with equal success; but I think I have said enough for this time."

H. T. Leonard, Taunton, Mass. To Professor Spence.

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"After trying three M. D.'s, and one bottle of Wizard Oil, and one other prescription, my wife's Rheumatism kept growing worse all the time, until she took Mrs. Spence's Positive Powders which cured her enlarged joints, and now she is well and hearty. We also gave the Positive Powders to our little granddaughter at the age of two weeks old for fits, and it has been the smartest little thing you ever saw up to yesterday, when it was taken with the Bear, yet Fifer, for which we gave it the Positive Powders, and this morning it is quite well."

Moses Hartland, Penn Yan, N. Y. To Professor Spence.

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ASK Mrs. E. Smith, of Greenville, Pa.—ask Mrs. L. Snowman, of Castine, Me.—ask R. J. Weeks, of Harlem, N. Y.—ask A. J. Mobery, of Stockton, Minn.—ask Mrs. L. P. Worden, of Onkash, Wis.—ask the thousands who have tried them, if Mrs. Spence's Positive Powders do not cure the Dyspepsia, and leave not a trace of it behind.

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O. H. Hodgson, 10 Salisbury street, Strand, London. To Professor Spence.

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