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

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8. S. JONES, PUBLISHER AND PROPRIETOR.

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VOL. IX.—NO. 14.

Original Poetry.

Written for the Religio-Philasophical Journal. TO MY OLD WIFF.

BY H. WINCHESTER.

They call thee old, I do not see The furrows on that brow of thine; Thy silvery locks look fair to me As when I met and claimed three mine. Though many years have passed away, I see no change in thy dear face; Love's sunlight in thine eyes doth play, Hiding the marks old Time would trace

Though woman by the world is called The weaker vessel of the two, Yet thou, dear wife, my soul enthralled, As sunbeams drink the drops of dew. When thou art gone I feel alone, The light has left my path of life. The light of love that on me shone From thy dark eyes, my dear old wife. For, dearest, thou hast been my guide For more than thirty years gone by-An angel standing by my side, To teach me how to live and die. God's blessings ever rest on thee, His light around thy footsteps shine, For thou, dear wife, hast been to me The rich st gift of Love Divine.

MASSACHUSETTS.

Spiritual Gossip-Incidents of Spirit control,-Renry C. Wright-Ris burial place.

BYJ WETHERBEE.

The knights and ladies of the "spiritual" circie, in their social customs have a sunny side as well as a night side. Being lately a witness of the former, I am moved to write under its in-Iluence for the amusement, or rather the information, of those whose lines are cast in other places. "By the rivers of Babylon' (if that is a proper expression) these people by no means "hang their harps upon the willows, and weep when they remember Zion," though they sometimes "sing the Lord's songs in a strange land." On this sunny occasion they sung some of the good old penny-royal tunes, the words of course being sadly inconsistent with the ideas or eth ics entertained by them. I suppose our planet has not been long enough in the magnetic zone for them to have their words as appropriate as their music

I may be understood better by introducing here another thought, though of no direct connection. Professor Loomis of Yale College thinks there is a stream of a meteoric composition revolving in a large orbit around our sun, and that the earth periodically intersects it, and that once in thirty-three years it go s through the denser part or nucleus, and then, for a day or two, vis ible in the night, we have the shower of stars with which we are all familiar. Why may there not be a stream or zone of another nature which our planet intersects not occain thirty-three years, but at long intervals and duration, which may account for the "spiritualistic" shower of these latter years? If so, then the fabled beings that once peopled souce, at least in pietry, may have had something of a foundation for imag-ination to embedy forth in form the things then imperfectly seen, the world passing out of it, as it does out of Prof Loomis' meteoric belt. Then the phenomena becomes a tradition, and, from the nature of it, food for superstition. When the intersection occurs again what was once Olympian or Musaic may be the same old stream igniting in our day, to our eyes, with the at tributes of truth and beauty to some, and the reyerse to others. This may not help the spiritualist's theory any, but it might account for a disposition in an age to be open or magnetic to occult surrandings—But I am wandering from my tex—the sunny side" of the subject.

The distinguishing feature of this people, which, you know, is "dealing with the dead," formed no part of the pleasures on this occasion; there seemed to be no disposition to call up or commune with the departed. Their babit, let me say here, of talking familiarly of the departed as of living human beings, is to me rather rational and interesting. This people, whatever else may be said of them, have colored favorably the dark subject of death; they may have disturbed our notions of what is proper, but they carrainly have opened on the subject a more cheerful page than was usual before their day. They may not have improved the angel by eliminating his wings, and presenting him in the every-day clothes of a human being; but that is overbalanced by saying to the eyelessorbed skeletou brigade and white sheeted phantoms, the bugbeers of our youth-yes, and our manhood, to -Depart | And, speaking for myself, the places that knew them once shall know.

them no more forever. Propriety will forbid my making public the doings of private life, but some whose names are public property may not improperly be re ferred to "to point a moral and adorn a tale." During the social converse and general entertainment of the evening, an interesting feature was an improvisation by Mra. Tappan. It was announced that if some one would suggest a subject she would improvise a poem upon it. A person, probably referring to Wm. Lloyd Garrison, who was present suggested as a subject, "Martyrdom," which for fifteen or twenty minutes she treated eloquently and poetically. There was no question as to the spontaneity of its execution and composition, and was prettily applied to the well-known reformer whear presence suggested it. In many respects spiritualists are like human beings; and, as you might

suppose, a table richly spread with this worle's food was at the proper time attended to. As an epis de in this invigorating part of the entertainment, there was a consistency worth nothing—the table did duty in two worlds. It is the idea of some, if not all, of this sect that the departed, or some of them, still linger among the flesh po's of Eg. p', and the disembolied, who have not parted with their mundare desires, cat and drink by proxy. Mrs. Conant, who hals the pen for the dwellers over the barder to ex press ther selves in the Banner of Light, was for a while, on this or cusion, during thus teast, "possess a" by an Ladian sp'rit, who treated it-self with the viands of civilization and with a satisfaction beyond what the frailf ranof the lady as a mortal would suggest; but she was an Indian then-which explains it.

I have always hoped that when we shoftled off our mortal coil we should shuftly off frever the demands of the stomach, for otherwise the consequere as of injulgence must follow. Prove to me that a dinner is essential to & spirit, and you prove also the possibilities of sour stomachs, dyspepsia, etc. Still there is a bright side, even then; for a spirit can have under this new idea all the gratification of partaking of a feast, with

another's som c'i doing all the hard work. A series of tableaux pleasantly varied the programme. The last one took a vocal and dramatic form. A couple in Highland costume added life to their picture by singing one of the songs or duets of Bounie Scotland; then one of the couple, familiarly known among them as Charley Sullivan, came torward; but he was no longer Charley. It was a spirit standing in his shoes, who was announced as 'John McDoogle," This spirit, who was no stranger to many present, made a neat speech, more interesting from its Genesis and Scotch expression. He was eas ily persuaded to sing a few of his Scottish airs, which he did very exquisitely. I did not per-ceive that McDoogle surpassed Sullivan any as a singer. It was hard to tell which of the two were the better.

When the stranger(I cannot say wird, in this instance) visitors from over the river thus break in upon us, I had rather they would be the Mc-Doogles than the more historic characters of Rob Roy, R bert Bruce, and others. It seems more like reality, and less as if we were laboring under a mistake. I am glad Mr. McDoogle has furd an opening into these glimpses of the moon, and one where he can so well and favorably express himself. I have noticed, by the way, that the inhabitants of the better world seem to enjoy very much these privileges of a mundane interview. Passby the change varies the monotony of chronic happiness.

During this occasion Mr. Garrison related an incident of his experience that is worth recording. His well-known reputation as an honest man and careful in his statements make it more worthy of note than many similar experiences, which, from the nature of the subject, and the disposition of people to embellish, have to be taken with many qualifications. This statement so impressed me that I have reserved it for the close, which I will give substantially in his own

At the late funeral of Henry C. Wright, in Pawtucket, the corps: was laid temporarily in the receiving tomb of the Swan Point Cometery. near Providence. Mr. Garrison had some conversation with Mr. Phillips about a permanent resting place for his remains. "Forest Hills" was thought to be a good p'ace, where friends, traveling this way, could conveniently visit it should they be disposed. It was visited, as well as one other place; but no lot that was suitable was found. Soon after Mr. Garrison called on Mrs. R ckwood, the healing medium, for consultation with regard to his health; and while she was in her trance she said she saw the spirit of a man beside him who proved to be Mr. Wright. Among other conversations which was very satisfactory, but need not be recorded here, he said he perceived his friends were troubling themselves about where they should place his b. dy. It was a matter of no consequence to him; but if they had such dispisition, and as it would be some trouble to remove his remains, they found in the northwest of the cemetery, where his body then was, a small corner lot very suitable for the purpose; and there was one smail tree on it, which would answer the purpose of a monument. Mr. Garrison, being shortly after in Providence, visited the Swan Point Cemetery and asked the superintendent, to take him to the northwest part of the place. The man did so, saying, while going, that part had no lots for sale; that it was rough, as the company had lately bought there additional land. On reaching the spot, there was nothing significant or sultable, as stated by the spirit of our friend. At en ther time, soon after, he saw another medium in Providence, through whom Mr. Wright said substantially what he had said before; and he went again to the cemetery. He saw the super intendent, who again said there were no corner lots for sale. Mr. Garrison then requested to be taken to the northwest part of the cemetery, without saying that he had been there before, Proceeding thence, the superintendent said: "Now I think of it, in that part there is a small corner-lot that may suit you." When the place was reached, there indeed was the lot-the little oak trees on it, easily identified, and suitable. The lot was purchased, and there the body of Henry C. Wright now lies Mr. Garrison remarked that the superintendent had previously taken him in a different direction, west or south-

This circumstance seems to be a testimony that though the body lies under the little oak tree, like his friend John Brown's his soul is marching on.

Read advertisement of JRSUS OF NAZ-ARETH, in snother column. It is truly a wonderful work, and should be read by all.

Written for the Religio-Philosophical Journal. A RAIN GOD IN CALIFORNI.1

By F. W. Jewett.

Among each tribe of Indians, it is quite com mon to find a prophet, seer or wizard, and each one,—often called "medicine man,"—claims separate endowments or distinct gifts. Some lead in battle; some prophecy; others are profound in the healing are; others chain to control the elements and destinies of war, and a few the elements of the : k:es.

The story of one gifted in controlling the ele men's, is the su'ject under consideration. It has been fully demonstrated that, not only heats of Indians in this quarter, but white men of the first s'anding in society, have witness d these wonderful powers, and do not dony the facts which I will relate. Those residing in this portion of California, know very well that there is but a slight fall of rain even in the best of sea sons. The inhabi auts eagerly wa'ch for weeks, even months some imes, for a small shower. For the last ten years, the average fall of water, has not exceeded by r six to eighteen inches per

The following story was first related to us by Samuel A. Bishop, then a resident of Fort Pej u, in Los Angelos County. Since then he has disposed of his immense estates and sweek, and re moved to Santa Clara. General E. F. Beal also witnessed many of these miracles and is know ing to the fact, he then residing here. He now makes it his home in Chaster, Pa; but still owns land amounting to 240 000 acres in Kern County, Cal. O her references in ght be given

but let this suffice for the present.

Mr. Bi-he p said, that in the year 1854, he held in charge the Sebastian Military Reserve at El Tej u, where a large number of semi-say age Indians dwelt, all of whom were under his control. This is the head of Tabare Valley, and on three sides is enclosed by high mount in extensive K in the shana of a horse shoe. This cract of alluvial land, is situated on a regular is clined plain, with small brioks of water extending down to the vailey, and may be cultivated with or without irrigation. The year referred to, a por ion of this tract was under field crops of wheat carn be us and barley, to the extent of one thou and five

hundred acres. The rainy se son (or that portion of the year when rain is expected to fall), had passed by without benefiting the crops but little. Most of the rain falls here in the winter months. In consequence of the long continued dry weather, with a reduced supply of running water, it re quired the constant attention of these in charge, to induce the slothful but interested Indiana, to irrigate the crops at night as well as day. From this cause the patriarchs, chiefs, and laborers of these tribes, were incessantly making appeals to the general superintendent or "captaio," entreating him to send for a Proph t or "Rain Chief," who would give El T. jou all the waver it would require, directly from the elements above. After repeated petitions, and sincere assurances that he should have all the water that would be needed; to gratify the poor Indian, his own curiosity, and that of many others, he co sented to see the great R in G d and his works. He belonged to the K-rin River tribe of Indians, then residing at K esvile The captain, in re muneration, promised them that if their Rain-God would lurn'sh them with rain sufficient for the season, he should be presented with a sti pend to the value of not less than \$500.

Five days after this, on Thursday evening, in the middle of the month of May, the Prophet appeared. Mr. B'shop says, that of all the Iadian spe imens this one seemed more to re semble the baboon species, than the huma i. He was accompanied by thirty others of Lis trib. The news had spread abroad of the expected visit of this wonderful and mysterious personage, which caused a ga hering of several hundred Indians from the outek ris. The superintendeni's interpreter, Sepataro, was re ques ed to ask the pr paet if he thought he could make it rain.

"Yes, that is what I came for." A blanket was then spread out before him. and down be sat, presents were cast into his lap, according to custom by the Indians gathered

The general Government had on deposit at the reserve an est mited value of \$25 000 in beids—out of this deposit the superintendent cast in his mite to the value of five hundred dil lars. Soon after the prophet was again asked, if he was intending to make it raid, and again he readily replied, "That is what I came for.
You make a great feast to-night, and then on the
morrow I will see what I can do." In the morning, after feasting upon a dozen government builocks, the prophet directed the captain to this fact. Said he, "If I bring on heavy rain, it will destroy all of your adobes-dried brick, and also wash down the unprotected walls of the tenements which you have under way "

"Within three weeks," the superintendent replied, "we can restore the bricks and walls, but to raise a crop, it would require an ther year, so never mind our works. Shower it down." Not an hour elapsed before rain clouds made their appearance for the first time in months, and then scattered away. The Rain God said he was fearful of the presence of some opposing influence that was there operating against nim, but after being assured that no opposing element or enchanted spirit was about, he said, "I will go down the creek to the brushwood, and see what I can do. It I can make it thunder, the elements are all right." In the meanine, this large band of Indians, nothing daunted, expected themselves sure of success. But it surprised the whites to hear three several cricks of thunder which rolled through the heavens. Son after the Rain God, and some of his disciples had made a

stand in the brus's below, but they soon returned and the Prophet said, "You can have all the

rain you want. All is warking well."

On that day the rain commerced in earnest.

The heavens seemed opened, and the waters poured down in torrents during the following, days, destroying all the house materials and walls of the buildings. The s'orm had no pa-rallel at that season of the year. Previous to this event, for some weeks, no clouds had appeared, no sights of rain had been noticed. After the rain had fully abated, the Rain God desired that the captain should inform him when he would like another shower. "In five days" was his reply, and surely, according to promise, on the fith day, the rains commenced a second series falling copious'y, and from time to time, their crops were well watered from the clouds,

as per r quest, until the cr ps were matured. In the latter part of June, the Indians were all summoned to appear and help secure their harvest. They came but did not commence work. "Why here all the day id e," says the superintendent. The Prophet replied, "I gave them permission, and what are you going to do about it;"-at the same time making advanced steps and brandishing a long knife. An instant hardly passed away before the superintendent had knocked the Prophet to the ground immediately followed by a tempest of rain and hail accompanied by I and peals of thunder and lightning. At this instant these semi savages became much excited, and alarmed, and cautioned their captain to neverdo the like again. 'For our Rain-God might attempt to strike you down with lightning, and at the same time it might glance aff and kill some poor Indian."

To be continued.

Written for the Religio-Philosophical Journal. SPIRITUAL WORTH AND POCKET WORTH

There is a growing evil among the religious denominations of the land, which deserves the severest censure, striking as it does at the very toundation up in which the Caristian superstructure rests. We allude to a habit of extolling those whose moneyed influence, it is hoped to obtain, though the r moral characters may be of the toulest and blackest dye, A lust of monev seems to have pervaded Cnurch as well as S a e. and a villain with a fortune in his pocket, is to day sure of a flattering reception in the most art-tocratic churches in the land. Is it any wonder that good men, earnestly desiring light, should upon wi'nessing such perversion of the true ends of religion, turn away in pain and disgust, their hearts echoing the sentiments of the apos le, "My brethren, these things ought not to be!"

Need we wonder, so long as Mammon rather than the Spirit of God and true worth, is made s controlling inflaence in the courch, that many are led to deay the worth and excellence of re ligion itself? Let us not hope for a full develop nent of true religion in our land until this great and growing evil shall be blotted out, So long as men whose moral atmosphere reeks with fou ness, are admitted to infl ential churches as honored members thereof, by virtue of a loud resounding clink of ill gotten dollars in their pockers, we cannot look for a pure and healthy growth of undefiled religion. Let the interior man be made the said and of true worth. Let the exterior not be taken as a safe standard of charac er, and let a villain's wealth -though if be that of the Indies-be cast aside as wathless, for there can no good come of it. L : the popular voice ostraciz : thes; men who devour widow's houses, and for a pretence make long prayers" Let the religion of Christ be no longer made an auchor for these tarnacles o'ing to, that under its cloak they may better sausty their sulfish ends.

Montana, Lows.

The Golden Side.

There is many a rest in the road of life If we would only stop to tak it; And many a tone from the bet er land If the querulous teart would make it To the soul that is full of hope, And whose bean iful trust ne'er faileth, The grass is g een, and the flowers are bright, Though the winte 's storm prevaileth.

Better to hope, though the clouds hang low, And to keep the eye-still lifted; For the sweet blue sky will soon peep through, when the ominous clouds are lifted! There was never a night without a day, Or an evening wi host a morning; And one 'a ke., nour, as the proverb goes, is the hour before the dawning.

There is many a gen in the path of life, Which we pass in our idie pleasure, That is richer far than the jewel d crown, Or the mi-er's heard of treasure; It may be sae love of a little child, Or a mother's prayer to heaven, Or only a beggar s grateful danks For a cup of water given.

Bet'er to weave in the web of life A bright and golden filling,
And to do God's will with a ready heart, And hands that are ready and willing Than to sap the delicate minute thread Or our curion. lives asuader, and sit and grieve and wonder. And then blame heaven for the tangled ends,

A lady in Zanesville, O. ... cleaning house found a package of two pounds of powder, and thinking it was ladip-block she throw it in the tire Her husband thinks she has escaped, as nothing has been heard of her since.

Written for the Religio-Philosophical Journal. IOWA.

The Facts of the Case.

LETTER FROM DR. M'MAHON.

BROTHER JONES-Dear Sir :- In the Jour-NAL of Nov. 26 h, I roticed an article headed, "Wonderful Case of Healing." The people here, or a portion of them at least, seem to think it has reference to my son Jesse, a boy eleven years of age. We have received letters from various plac s where Mr. Wilson has lectured, asking frinf rustim about the case. and it is for the cause of tru h, and to satisfy

the fac's as connected with J.sse's recovery. In the winter of 1864 Jesse had an attack of sculture. Influent ry rheumatism followed as the sequel of the lever, and since that time, he has had frequent are eks of lameness and soreness of the leg, which we attributed to

them all, that I give below a plain s a ement of

In S ptember, 1869, he was attending school, and in practicing symnastics, fell and received a severe bruile on the hip. From that time the lameness continued to grow worse, and in November, 1869 he took to his room. The s reness and swelling continuing to increase, he was forced to lie low, and in this condition, remained util April, 1870, when the pain sub siding a little, I had courches made for him, so that he could go about the the ouse.

In the early part of July, he again suffered excruciating pain, and I had an eminent surgeon of this place again examine the limb. He had been assisting me in treating the case, and we decided that may er had accumulated in the hip joint, and had come near the surface, so that we c uld feel the fluctuations. The consulting surgeon proposed making an incision so the matter could escape, which he opposed, preferring to wait, and keep him under the in ence of alteratives and tonics a few days

My wife had been told that she was a healing medium, but had never sen anything of the kind, and had not much faith in her ability to heal, She felt strangely impressed to pass her hand over the diseased limb. The consultation was held on Friday. That evening, my wife took Jesse to his room, and gently passed her hand over the diseased limb for about half an hour she thinks. She says she felt as if just coming from under the influence of chloroform. Jesse slept well that night. The next morning, she repeated the passes over the limb, and rubbed the tendons under the knee, which were crawn so as to bend the leg back. After rubbing it for about an hour, she perstuded Jesse to lean against the wall, and while he stood in this position, with one foot only on the floor, she gradually straightened out the diseased leg till the foot rested on the flor. That day he walked with only one crutch. The rubbing was repeated Saturday, evening and Sanday morning, and Sanday, in the afternoon, he came bounding into the par-lor where we were sitting, saying, "See, mam-ma, I can walk as well as ever I did. We were ast mished, amazed!

When Mrs. McMahon began rubbing the limb, it was swotlen at the sip, and the foot and the lower part of the leg were shrunken away, and clammy and blue as those of a dead person. He is now enjoying better health than he ever did in his life, and the once diseased limb is as sound and heal ny as the other. You cannot detect any lump in his walk, and the whole appearance of the child is that of perfect health. have ever seen a spui, and do not pretend to know what cured him. I know he is well, and I am thankful to see his smiling happy face. There were three of us (physici ins) at ending him, and we are all confident ne had tubercolosis of the hip joint, and we were all astonished to see him recover so s on.

Any physician reading the article I have alluded to in the Journal of Nov. 26 h, would laugh at the conclusions of the physicians as there given. Had I known that Mr. Wilson intended to publish a history of the cas., I would have given him a written statement of the facts, as he would necessarily get them con used, with the press of business be l'ad on his m'nd at that time.

Another point: I am not an Athe at, but believe in one great and good God, who is too good to doom any of his children to everlasting misery, where they can never progress out of wretchedness.

I regret exceedingly that Mr. Wilson should have written other things contained in the article referred to, and regret still more that Mrs. McMahon's name has, contrary to her wishes, been brought before the public. But I love truth, and hope it will one day prevail over all forms of error. In the last Journal, of Dec. 10.n. I see an article in waich L A. Fisher bega in the name of humanity to know the names of the persons connected with the above case, They are names known throughout the whole northwest,-we being among the first settlers of this th n wild country. H ping you may ever advocate the truth, and the truth only, I remain

Yours, we'y respectfully, P. J. McMahon, M. D.

What God has joined man cannot very wen put asunder. Would that what God has put seunder man would not undertake to join. Then, and not before, there will be an end of false marriages.

A MELTING sermon being presched in a ocuntry church, all wept except one man, who being asked why he old not weep with the rest. said: "On I I belong to another church,"

Original Essays.

Written for the Religio-Philosophical Journal. CONSISTENCY A JEWEL.

Odds and Ends.

What would the poor, independent, unanthorized, and "Poe"-etical speakers of our stripe do, if it were not for the safety valve which 189 South Clark street, Chicago, provides us in the pressure of modern inconsistencies? Walking the streets of this levely city, to day, my eye caught a conspicuous little bill on a grocer's barrel, which read

"Jarley's unrivalled wax figures! The only stupendous collection of real wax works in the world ! Jarley is the delight of the nobili'y and gentry! The royal family are the patrons of Jarley !

If I knowed a conkey what wouldn't go To see Mrs. Jarley's wax works show,

Do you think I'd acknowledge him? Oh noll noll!

Ther go to Jarley's at the Episcopal Festiva', 98C,99 Som how my feelings took a sudden rise and fall as I leoked up and counted the steeples around

me, all pointing upward "in the name of Christ," and then measured the import of this imposing little bill, which might grace the doorway of any since only, which inights. My mind suddenly flew small varieties theatre. My mind suddenly flew back to the time when, a member of the Episcopal Sunday School. I was taught to shun all theatricals, shows and exhibitions of an unsaintly order, as

demoralizing in the extreme.

For the life of me, the machine poetry above, did not look much like the old hymns of the prayer book, and even the sight of it seemed in prayer book, and even the sight of it seemed in separable from the memory of a barjo and the uproarous laughter and cheering which greeted me nightly from a den of vice just under my hotel window in Omaba, two years ago. Then look at this,—"The only sinpendous collection of real wax works in the world!" Isn't this piling it on? "The royal dentity are."

family, etc." The time was when the meek and lowly Nazarene taught the gospel of equality, and instead of appealing to the people in the name of the nobility and gentry, he had only to prove his divine mission and that of his followers, by his wonderful works. Suppose it were possible for Jesus, the adored ora-cle of the Christian world, to come again in his true character, how many of these "gentry," these "no-bility," these "Episcopal Festivals," would admit

In New Castle, at a Sunday School Institute, the extremely Rev. Dr. Bain struck off the main line of his discourse, to give magnetism, Spiritu-alism, the New York Ledger, and light literature a dig, and having finished up his grand exhibition, was followed by a lady who established her name as a fine reader by repeating a double extract of this same light literature. Of course there was no harm in that, for the lady was to draw twenty five cents per head next evening, to assist the treasury. We suppose the people knew better than Dr. B.in, that Henry Ward Beecher and Dr. Tyng had as sisted at this "light literature" business by writing for the Ledger. And we suppose, too, that the people cared just as much for his assault on mag. ne ism and Spiritualism, as upon the Ledger. But now for the consistency. On looking over the report of the different sessions, I found that the teachers had been expressly charged to "look their pupils in the eye, and thus hold their atten-

I suppose Dr. Bala did not recognize the office of megnetism in this advice of a brother! But aside from all this inconsistency in the name of "modern worship," for the name of Christ only comes in as a terminus to the prayers—how many tare us at every step of our tellsome way. A nation of braggarts 'rumpeling our love of true individuality,—alias democracy—how few of us are free from the foibles of Phariseeism. Spiritualists, even, promising the world republican liberty, are, in the great majority, far from the kingdom of heaven. Of these, almost every one has "the only true light." Many now are ready to command mediums and spirits in the name of their one God. That mediums and speck reshould be lett to their own influences, and to pu-h on the greet work by their own choice of conditions,

has searcely occurred to them as reasonable in consistent. Many of this class have set themselves up as special protectors and guide of the mediums, and not a few must run to their own chosen oracles and get directions, which, if followed, would destroy the best mediumship. Others must ignore mediumship entirely, and want to "get rid of it." I really think sometimes there is as much difference between a living Spiritualism and a profession of it, as there is between that modern Episcopal bill and the old hymn of the Prayer Bork, which is not the less valuable for being ound there :

"God shall charge his angel legions, Watch and ward o'er thee to keep When the true friends of the cause are ready to come to the work in soher earnest, and leave this "child's play," or "tyrant's rule" out of the pro gramme, cur world will be the better for it.

It is a small thing any rational medium will

ask, and that is, their own reasonable choice of means, their necessary retirement a portion of the time, regular hours, and their own fire, as suited to themselves. I meet so many workers, both male and femule, who are nearly shattered, that I feel we must have a guarantee in the future, or we will soon pass to the Summer Land. Too many contrive to hang upon the life of a speaker ; keep the wearled lungs at their command, and that for the most trivial conversation frequently, till the hours of morning, that it is positively a martyr-dom. What humanity have such people? What thought of the consequences?

And then this talk about "protection !" A pro-tection which stirs our fire till midnight, sticking bure and thistles in our weary hearts, complaints of husband or neighbor or friend; the banjo tattle of the town, the long, weary role, the same old story! Good Lord! deliver us from such protec-

It is time for us to talk less and read more. Peo: ple have no right to command a speak r's time for what may be learned from our excellent papers and books. At least they have no right to wear a speaker out in their own private service. And when the public demand is all our devoted work. ers can supply, is it not folly and madness thus to

overtax them? "But," say our friends, "now stop off and visit. and get rested." They do not know that this same proposi ion is

the worst they could enforce. This visiting is just what, prolonged, is destroying us. Modern socie'y makes visiting a dissipation. Rich food, and too much of it; late hours, and too many of them; more or less excitement, then draughts of air, and often rushing from a warm room into the chill night air, with no quiet preparation for sleep; half or two thirds of the night passes before "Nature's sweet restorer" whos us to her spothing presence. We rise only partially refreshed, to find the programme repeated. Tell us, even granting wax works and Episcopal festivals are admissable is not a quiet. orderly, consistent and most useful public life in the cause of truth and humanity, the first practical evidence of our stability? What a work now presses upon the weary soldiers, -to do battle with voice and pen-to meet the growing alliance that seeks to crush out our liberies, and institute a theocracy in our land. While the clap traps and nets of expediency are resorted to by the modern church, in order to get wealth and power, let us not lose our opportunity by trittering

away our best energies. Let us not fail to secure our greatest po ver, and in the meat consistent manner. How often are some of us prevented from writing on mo-tim-portant articles by the emoty, shallow, and rotten practices of society! Nothing can compensate us for such losses. True reformers have no heart for dissipation—no heart for mere profession. The effort to sustain Spiritudism in its power and purity upon the crambling pillars of popular morality and worth, will prove as fatal as it has with the

churches.

The want of order, system, pure food, a proper style of dress, etc., in fact, healthy conditions for mediums and all others, is the great cancer in our body of workers. Could we secure what is really cheep and at the command of society in this, our fertile land, how soon we should mark the glorious

result. But every nerve is strained to pile up heathen temples in the name of liber y, every hock that "ill e teh a penny is bil el and engar coated, and no matter who ewslows i ! we " may we'l thank heaven that with all our power of nambers and lack of consolidation or agreement, we are still saved in the purity of our religion and in dividual severeignty by just what some deem our greatest failure. For, had we bowed to a leader or an asseciation, it would have proved the death

of that s vereignty.

Believing that mediumship is, in its purity and perfection destined to work out this same sovereignty, any rash infringement upon its principles must be attended with its lessons of penalty. But

begging excuse for this lengthy article, we will deter a few more thoughts to our next paper. Mrs. M. J. Wilcoxson. Marietta, Ohio, Dec. 5.h, 1870.

We, as Spiritualists.

Written for the Religio-Philosophical Journal, GOD FINITE OR GOD INFINITB.

A Short Reply to Austin Kent, by Dr. F. B. Wheelock,

BROTHER KENT: In your pleasant review of my last (which, by the way, is no answer), I

find the following language: "I have said reither God or devil could be infinite. No more could good or evil be infinite." And further on you ask thus:

"Do you desire to impress me with the idea that our Creator and Father God is only pleased --made happy-by witnessing the sufferings of his children?"

Let us see if "neither God or devil are infinite," and good and evil are both finite entities, a kind of come-by chance,—each a sort of special accident, floating and acting at random as is the nature of all finite things, unless guided by wisdom unerring and infinite. I know not why each might rot be pleased or angry, as their finite whims might dictate. And, dear brother, it is not quite clear to my mind which you would have us understand was "our Creator and Father,"-your finite God or finite Devil?. Perhal s you may mean both, as you claim to be a partaker of both pleasure and pain.

And why not suppose that each are pleased -made happy-by turns, as each shall witness alternate pleasure and pain in their legitimate or illegitimate children?

Why not say that these finite Fathers, by mutual agreement, are playing with their children the game of "caress and pinch,"—the caress for their pleasure, and the place for their pain, and by so doing have a good time between them-

But as you say "neither good or evil can be inficire," then, of course, this game will end sometime; and with it both good and evil; and so ends both you, me, and all mankind.
No, this is not the "worst belief." Annihi-

lation in preference to "eternal hell torments"every time. But what about that query of yours found in

the postscript, reading thus: "Sympathy with the suffering is suffering per ss. If you say a good being can be entirely and infinitely happy in sight of suffering, how de-scribe an evil being—a devil?"

Suppose we ask another question. If suffering through sympathy makes a good being unhappy, why would not happiness and pleasure through sympathy make your devil equally miserable? And in strict justice to each, why should you have sympathy for one more than

the other? If the absence of all pain from the universe 's requisite to make God more happy, he must be, as you intimate, a kind of finite simpleton. And to give comfort to your devil, or evil, (which you say is as real as good) all happiness and pleasure should immediately cesss. Do not be (artial, Br.ther Kent. Give the devil his

But as you wished me to be serious (as I always am), let us view your last question in another light. Is not pain, so to speak, an institution ordained by God, designed, in infinite w'sdom, for the good of humanity, and, when rightly comprehended, as necessary as pleasure? Does the pulling of a painful tooth necessarily make the dentist unhappy? Ought he not to

be made happier, knowing the beneficial re-Please tell us from whence can e sor ow and pain, if not from a fountain of intrite wisdom. guided by infinite love; not as a financy, but as a means to higher ends-to greater pleasure.

Why should not pain in us be pleasure to God, he knowing the good to us that will come of it? What if the peach tree-the lin.bs the leaves the buds are all bitter? The ripe fruit is pleasant to the taste and wholesome for tood. And are not these bitter conditions essential to this end?

Put the human family into the crucible of this figure; give to your father and mine the at ributes of infinite wisdom and goodness; and to ourselves the possession of elements like unto Him; then can we p receive of an existence by law inherent in ourselves, possessing the quality of infinite good-or God-that shall run parallel

with et raity. Is not this Spiritualism? Is not your position something else? We leave the reader to judge. In theory we (from necessity) may disagree; but in friendship and love let us be one. It is to call out the though's of others that I have

written this reply.

A pleasant rejainder, by the permission of Brother Jones, will be in order.

Written for the Religio-Philosophical Journal. St lying for Heaven-1 Fable-By N. B. Starr.

O ce upon a time a Violet lived in the underearth. Damp, Crear and cheerless was the condition of this sweet little flow r; and yet it had an instinctive perception that it should struzgle upward to a higher life; and so, through the chilling winds and the biting frosts of the cold, dark earth, this brave and pure little Violet grew upward, until one beautiful morning in spring it burst the earth, and came into the upper world. When, dear God! what a flood of splend r burst on its enraptured vision. The sunbeams kissed it, the zephyra fanned it, and the south wind brought it perfume. At eve it drank the nectar dew, distilled through moonbeams, until it grew faint with ecstacy en ranced in a world of bliss.

Now, this dear little flower had no selfish heart, although it had come up through the cold. dark earth, for it longed to go back to the under earth, and tell its sister of the glorious splendors of the upper life; but alas! her words fell dead and cold upon the ears of her sister, for she could not understand them.

Then was the Violet sad, but gladly she smiled again, for she knew that she would soon awaken to the joys of which she had spoken.

MORAL. Be not cast down, oh! mortal, at the coldness and selfishness of this under-world, for thou, too, if thou strivest well, shalt, like that Violet, bloom in the eternal garden of God.

The Berlin (Wis.) High School has a reading room which is supplied with news paper and periodicals that have been already looked over by the well-to-do citizens.

Written for the Religio Philosophical Journal, MICHIGAN.

A Voice f. om the Woods.

LETTER FROM A. P. BOWNAN.

S. S. JONES-Dear Sir: The RELIGIO-PHILO-SOPHICAL JOURNAL and I strayed from our home in Berzie Conaty to Mason. We left at home in the Township of Gilmore, about twenty or thirty believers in the idea, that departed human spirits influence the living. From the above believers, and others who do not believe. a society was formed, called the "Progressive Church." They are doing well, when we consider heir surroundings and pressing wants, Any lecturers passing through Berzie County. Michigan, by addressing A. C. Farley, the Corresponding Secretary, may find something to do, if they are wil ng to step for the mite the honest and upright poor may have to bestow upon them.

As we did not stop between here and Benzie to look for frieuds of progress, we, therefore, cannot report any, but here in Mason County, Amber Township, we find quite a number—I am safe in saving from twenty five to thirty five believers effirm that there is communica ion between the departed and the yet remaining friends of earth.

Here the traveling lecturer will find another society, whose Corresponding Secretary is Valentine Parker, from whom information may be gathered, concerning work. The society is called the "Amber Church." It is standing on a broad and liberal basis.

We also find quite a number of believers in Vi. tory, the next town north of Amber. Any one passing along this line can address Dr. Timothy Knex for information. But let no one come into the points named above, expecting any great amount of pay above necessary expenses. They are generous as a people, but poor, -unable to do any thing more than support a speaker with their mite.

I have not been able to obtain but few subscribers for the Religio Philes Phical Jour-NAL, on account of the scarcity of money among these industrious people, but have left workers in all the above places, that will some day yield many readers for your worthy paper.

There is a dreadful moropoly here among the heavy trading and lumbering companies, that seriously injures the actual settlers, and keeps them moneyless. These companies refuse to pay cash f'r produce and work, until some "far off day," and then present immediate pay in orders on their stores, where the honest lab reers are compelled to trade at just such figures as the company may exact, or wait till the "far And ofttimes, when the "far off day " off day." comes, the honest man of work is compelled to take goods, or wait still longer. We are glad to say that this state of things is beginning to break, and a better day is dawning for the peo-The RELIGIO PHILOSCPHICAL JOURNAL will have a place among this people in almost every family.

I will now close by presenting you with the programme of association adopted in the above named societies. PROGRAMME.

Fundamental Principles, Faith and Constitution of the Progressive Church.

1. We believe the Fount of all Power .-The Father and Mother of all spirits.-The Infinite Wisdom and Love endowed all spirits of the human race with the inalienable right to judge for the aselves what is right.

2. That conscience demands obedience to that judgment at the peril of condemnation and by the reward of justification.

3. That upon this basis of the right and private judgement, and the demands of conscience alone, can mind be elevated from error to truth, from wrong to right, from evil to good, from darkness to light.

4. Therefore, we held it our duty to organiz; in harmony with the above principles and rights, for the purpose of securing a free and untrammelled expression of judgment and faith on all questions, in harmony with the understanding and conscience of each member : and also in accordance with the laws of the State of Michigan, which incorporate and regulate religious associations.

5. To obtain this end, with the greatest amount of good to all, we shall endeavor to keep a record of faith, stated in the form of questions. to which all may respond after fair and candid discussion, with yea, nay, or don't know, as they verily believe. This belief they shall have the privilege of changing on recerd, by giving date whenever judgment and conscience so demands.

5. This society shall be known as the Prcgressive Church.

7. Any one may become a member by attendance to meeting-or financially, as the laws of incorporation made by the State of Michigan incorporating religious associa ions may direct.

8. The officers of this society shall consist of one President, two Vice Presidents, one Secretary, one Treasurer and one Librarian. These all shall constitute the Board of Trustees, and shall be elected annually.

9. Tois constitution may be amended by a fair majority of all the members, after general notice of such amendment be given at least two weeks previous to its passage. A. P. BOWMAN, President.

G. B. Farley, Scretary.

Written for the Religio-Philosophical Journal. THE TINY RAPS.

By Miss Martha Pulsifer.

After reaching the golden side of the Atlantic, we spent three weeks in the city of San Francisco, after which we went to San Jose to find a home. We took up a temporary residence in the eastern part of the city, in a house located on Six'h street, w' ere we received a cordial welcome from both the visible, and the invisible spiri's. There were raps in the house at all hours of

the day, and so loud and distinct that profound ilence was not necessary to render them audible. We had a spirit portrait of my grandtather, drawn by Prof. Andrews, and on entering the room that contained it, there would come a perfect shower of raps on the picture and floor, reminding one of great heavy drops of rain such as come in semi-cloudy days in early Autumn. Doctor M L. Sherman and lady were then members of our family, and in the evening, when we were all gathered around the fire, while talking of persons and scenes from which we had parted,—perhaps forever, those raps would come as if in response to our uttered thoughts, on the hearth, or on chairs, under our feet, on the table and walls, and all over the room, answering any ques ion we might ask. After retiring, these gentle visitors still continued the manifestations of their presence, by rapping on our pillows, and rocking our beds, one first, and then all together, as we requested. They generally kept up the exercise until some one expressed a desire for them to cease. When

all was hushed, we were permitted to revel in the beauties of Dream-land. These things came as regularly as the hours while we remained in the house; but such strange phenomena were unknown to its former occupants. We only re mained a month in that house, when we removed to a place of our own, two miles and a half sou h of San Jose on the Almadeos road, where we spent many happy days.

During our short sojoura in the aiready mentioned place, we formed the acquaintance of many excellent people among, whom were Mr. and Mrs. Beach, and Mrs. C. M. Stowe's family, and more that we would name, did time and space permit. Mrs. B. used frequently to visit us, and the first night she slept in our house, she was aroused from slumber by hearing loud, heavy foot-steps approaching her bed, and on locking, saw the form distinctly, but as some of the family were also sleeping in the same room, she thought it one of us, and said nothing about it until asked "How she rested last ight," "Nicely," she replied, "with the exc p tion of that little disturbance, by which we were all surprised, of course." On another occasion, she saw a beautiful lady standing by my sister as she sat at the piano playing her "lare-well," and hearing Mrs. B. describe her, my sis-ter recogn zed her immediately, as her former music teacher of whom she had learned the piece

San Jose is full of good people, and we hope some time to be among them again. Indian Valley, Cal., Nov. 18th, 1870.

> Written for the Religio-Philosophical Journal, IOWA.

Jottings by the Way.

DEAR JOURNAL :- For the past ten months it has been my privilege to visit many of the most promising cities in the West. In them all I find much that is lateresting; and meet with many warm sincere friends and co-workers in the great cause that needs assistance from every true source.

In Rockford, where we remained five morths, and where the Doctor, with the help of spirits who are ever at hand to aid, made several astonishing cures, there are many souls who stand firm, ever ready to defend and sustain the trath against opposition and discord. Their reward will be that of the faithful 'few over many."

In Beloit and vicinity, there are hundreds of Spiritualiste, staunch and true, ready to do all they can to further the progress of our beautiful philosophy; and so in Eigin and other places.

Since visiting your sanctum, we have made our first visit into the state of Iowa, stopping in Davenport a few days. The Doctor had occasion to send a bill poster, a highly intelligent negro, to lowa City. While on the train, one of the leading physicians, very wise, no doubt, in his own esti-mation, addressed Albert as follows:

"What! You, a respectable Curistian man dis-tributing circulars for Dr. Dake! He is a Spiritu-alist."

Albert very wittily replied in Yankee fashion : "If a man came to you to have a finger ampu-tated, would you stop to ask him if he was a thief or a murderer ?

It struck me that Spiritualism must be at a very low ebb in Davenport, when a poor honest darkey had to apologize for serving one in its ranks. Nature has done much to make Davenport one of the loveliest of cities, but any one there who

claims the cognizance of a Spiritualist, has a heavy burthen to carry, unless, perchance, he has plenty of the where-with all to cover his footsteps. There as elsewhere, we found warm friends. Mr. P. B. Jones, one of God's own noble ones, gladdened our rooms with his genial countenance, and added much to our comfort with his hopeful words and cheering smiles, during our limited stay. He and his good wife have ever stood ready to give a kind welcome to all mediums who have vi-ited this city, in fact, they have for years kept a free hotel for Spiritualists, as many a one can testify. Sunday afternoon, we enjoyed a ride with them. The environs of Davenport and Rock Island are very in-We drove over to the island. This owned by Government as a place for the manufacturing of all implements of war. There are to be thirty six buildings built entirely of stone and iron, for this purpose. Several are already

under prog ess. General Rodman has a fine residence upon the Island. He is the inventor of the twenty-luch gun. Dr. Dake was one of the fifteen who were permitted to be present at the casting of it in Pittsburgh. He says he well remembers the anxlety expressed by the General at the time.

The island is already a pleasant rendezvous, and

will eventually be a place of great interest to travelers. From here we drove about three miles to visit a spot called Black Hawk Tower, a high eminence, named after Black Hawk, the great Indian 'I was here he used to go to commune with the Great Spirit, and call together in couns I his tribe of warriors. This is a fit place for inspiration and spirit communion.

We left this beautiful place just as the "God of day" was sluking to rest, with a feeling of subdued gladness in the belief of a glorious immortality. We bade our new friends good-by, each wishing the other a God-speed, and hoping that our lie lines might sometime again mingle together.

The Doctor met an old friend, Mr. Bronson, for merly of New York, and was pleased to learn that through the development of his wife as a trance medium, and by the reading of the JOURNAL, he has recently become a firm Spiritualist.

While in Davenport the Doctor secured as an ass stant, Dr. J. Reiter, an educated physician and a reliable trance medium.
All in all, our solourn in Davenport was fraught with lasting benefit to us.
Monday, Nov. 28th. we took the cars for lowa

City, a lively little town on the Pacific Road, once the Capital of the State. There we were surround ed with pleasant hotel accommodations and many homelike faces. Only one disadvantage, -an extensive Medical College, which, to a progressive mind, seems almost superfluous.

Monday night, we had the pleasure of listening to Lucy Stone, the able exponent of woman's rights. Her claims were presented in a different manner than we often hear them,-more from the emotional stand-point than from the practical. She spoke feelingly and eloquently of the enduring power of a mother's affection for her child; asking most earnestly that our laws might be reformed so as to give to woman the disposal of money she has carned with her own hands, and that we might be removed from the odious classification with the idiots, insane and criminals, who are now disfranchised by the law. May the angels bless all The age wants heroes-heroes who shall dare

to struggle in the solid ranks of truth. We left lows City, every way pleased with the result of the Doctor's labors there. Then we wended our way by car to Marengo, then by stage ten miles to Blairstown, over a very rough road, risking our lives to the mercy of a driver who evi dently considered it disgraceful to drive horses that are not capable of passing everything on the road. Then sgain by steam to Cedar Rapids, where we are now, and where the doctor is meeting with good success. He purposes visiting the leading cities of Iowa

and will give a free lecture in each place. Last evening, Rev. Mr. Irish called to see him. He was once a Methodist minister, but has recently renounced his former ideas, and by reading the Jouenal, has become an earnest advocate of Spiritualism. The article entitled, "A Search after God," has done him a great deal of good. He says it is the best thing he ever read.

The spirits through the doctor's organism gave him a most cheering communication, urging him not to falter, but to continue in the path he had entered, and more light would be given him. Brother Jones, you can but feel encouraged by the good you are doing in apreading the truth through the columns of your valuable paper. Hoping that success may attend your efforts and

the efforts of all true laborers in the field; I am yours for truth. MES. DELLA E. DARR.

Cedar Rapids, Iowa.

Voices from the Leople.

LOUISVILLE, KY .- J. B. Swan writes .- Find luclosed three dollars for your valuable paper, which I have taken since the year 1866, and have had value received.

WADE. OHIO.-C. H. Toler writes.-With deep. interest and much profit, I have read the paper for about a year. I wish to "donate" it for three months to J. M. Toler, Aberdeen, Brown County, Onio. Here is the cash. Please send him the paper on trial. I am very anxious to hear come lectures from E. V. Wilson or some one like him. I see a g eat many people who would be glad to meet a test medium, though they say nothing about it in public. You cannot imagine the silent under current of interest there is among the peo-

ROCKFORD, MICH.—Wm. Hicks writes.—I would say that we are preparit g to build us a half tarly in the spring, S0x60, to hold our meetings in. We are not discouraged on account of a few wouldbe leaders le ving us, as per J. S. Loveland, of the Pacific Department of the Present Age. We are looking for the great discovery ne has made on the Pacific coast in reference to the science of mind and matter.

OAKFIELD.—George D. Butler writes.—Enclosed you will find one dollar and fifty cents for the Jounnal, as we cannot do wi hout it, let what will come. I will endeavor to be more prompt next ime, for I know your rules are to pay in adyance, but my means are not ample, therefore I have neglected my duty. This is for a renewel.

FOWLERV.LLE, MO.—S. M. Browne writes.—You will find three dollars inclosed in payment of my subscription from last August to next August. Have just received your last issue, and seeing an article relative to delic quents, I concluded to send it, and help you all in my power. I also send one dollar for your Benevolent Find, and one dollar for Austin Kent.

REMARKS :- Thank you, good brother. Your good deeds will bring a meet reward. Loved ones in spl. it life will ever be with, and guide and direct'you in paths that lead to endless joy.

KINGSVILLE, MO.-W. J. Atkinson writes -In the 27th chapter of Matthew we have the Bible account of the death, burial and resurrection of Jesus, and also that many of them that slept in their graves came lorth and walked in the streets of Jerusalem, and appeared unto many. Now, did Jesus' body and the bodies of those 'saints' really come up out of their tombs, or was this a false story circulated to establish a porticular religious sect? Were those bodies really stolen, as Matthew brands the Jew as believing? Such stories are difficult for me to believe; there are a host of objections that present themselves against believing such things. What evidence have you that this story is accorrect? I should like to see an article from your pen explaining this subject. The resurrection of Jesus, as found in this enapter, is the ground work of that system of religion built upon the New Testament.

BOSCOBEL, WIS -J. C. Sweet writes,--I am a new subscriber to your soul-cheering paper. The three months' subscription has run out. Please find inclused two dollars, and place the same to my credit. May the good angels hover around and assist you in feeding the hungry souls on substantial food, that are now turning away from the husks.

CLARENCE, MO .- A. O. Darham writes,-Has the cause of Spiritualism completely died out in Missouri? I thought we had a State organization in this state, and were to have had a Convention in St. Louis last year, but it must have died in embryo, or I have failed to notice its proceedings. It appears to me that there ought to be a sufficient interest gotten up to have one or two speakers to traverse the state, and why they are not set to They are han. gering for spiritual food, and seemingly, no one to supply them. I believe a good speaker would receive a fair remuneration it they would take a trip

through this part of the state. AURORA, ILL-Mrs. A. B. Smith writes Please accept a renewal of subscrip ion for your more than valuable paper—for the file giving principles and soul cheering element contained therein; also for its great and noble generosity.

NEW LISBON, WIS .- N. H. Southworth writes . would not like to miss a number of the paper, for otherwise it would be like an orthodox Suuday to me. We think your paper is indispensable, and would not like to be deprived of its presence.

MATAGORDA.-H. N. Gove writes.--Please find inclosed three dollars, for a renewal for the ensuing year. Aithough I sometimes do not get it for three weeks, it is worth the cost. If I get it at midnight, I generally peruse its pages before I can willingly lay it down.

UNION, OHIO.-Persis Hosg writes.-Much light will come through Spiritualism, the coming winter, and I want to be fully posted. That is the reason I wish to subscribe for your valuable paper. You will find three dollars inclosed for

THOMPSON, OHIO .- M. Hulbert writes .- I think the paper never was so full of good reading as at present. It is liked very much in these parts. I wish that it might be read by all the people. I think it would make them better. There is a good society here in Thompson, and we have a hall of our own, and a Lyceum in a flourishing

CASTALIA, IOWA.-L. S. Maynard writes .- I am a little behind with my subscription to the paper, yet I feel that it is necessary to have it, to help supply the spiritual food my soul needs. You will find one dollar and fifty cents, to add a little to the time, and when that is out, I hope to be able to remit again. Samuel Hunter, one of the trial subscribers I sent you, wishes to have his pa-per stopped. Do not forget it. The wife thinks the "Search after God" blasphemous, and fears the devil will get the house if such an awful paper is allowed to come into it. So please stop t at once.

ST. CHARLES, MINN.-M. V. Silsbee writes,am only a trial subscriber as yet, but like e paper so well I should be lost vithout it.

FALLASBURGH, MICH.—Benjamin Lewitt writes.—I should be lost without the paper to read. Your bold assaults on the bigots of orthodoxy, and your plain reasoning on the being and attributes of a God, suit my mind, and hope you will long live to defend our spiritual philosophy, I like the bold letters of Austin Kent, which you have published at times in the Journal. He is a deep thinker. I wish I was able to help him in his misfortunes, and if my health and fortune continne to be good for another year, I hope to be able to do a little for him.

Jeremiah Brown writes.—As my last year's subscription for which I have paid up, is about to expire, the times are so hard that I must request you to discontinue it until further orders. It is not because I dislike it by any means, for it is the best paper that is printed at this time, and should be very happy to be able to continue it as long as I live, but, dear brother, I am an old man, upwards of seventy years of age, very poor and de-crepid, and not able to do much at any time

My dear brother, your case is worthy of the Banevolent Fund. Some generous man or woman, will, we are confident, send us a donation for the Benevolent Fund, to pay for a year's subscription to you, free.

LAWTON, MICH.-M. Kerr writes.-Looking over the paper, i-moticed an article blowing up subscribers in arrears must unmercifully, which started the hair on my head, and determined to euclose herewith, five dollars. Please give me credit for it, and change the date on that little direction wast.

direction paper, Thank you, brother. Poor mortals have to be reminded of their sins of omission as well as of commission. Owe no man aught but good will-Well balanced scales are emblematic of the Golden

Rule.

Enstern Foculs.

Prepared Expressly for the Journal, . BY DR. H. P. PAIRFIELD.

Under this general title, we propose to give a series of condensed articles. Their design will be to show the moral, social, and intellectual growth, of mediums and Spiritualists, in the various towns, villages and cities, where we may various towns, villages and cities, where we may be called to speak, as the spirits may direct. And here we will state introductorily, that we shall not be restricted by the terms mediums and Spiritualists, in the narrow sense by which they were once viewed, but in the more comprehensive sense, which spirits have lab red to devote the state of the one size to receive the state of the state

hensive sense, which spirits have labored to develop. It will also be our aim to popularize them as much as may be consistent with justice to the great work of reform.

It is of vast importance to all mediums, that they possess that knowledge by which they can correctly determine every favorable or unfavorable condition, both physical and mental, and thus he craftled to properly appreciate them. thus be enabled to properly appreciate them-selves and others in their individual and mu tual relations, which exists between the two worlds of the Universe, known as heaven and earth,-also to prop rly receiv; retain and di rect every function of body and mind, so as to perfect and devel p their entire being, and become all of good that their medium'stic natures will admit.

will admit.

No one will deny that this is the most important and desirable object to be attained in life, and that it is not sanctioned by our guardian spirits, but by our own enlightened experience.

Mediums are charged with a noble advocacy, a great and good work—the intelligent public demand that they shall be well so upped in char mand that they shall be well eq upped in char acter and talent for their high and sacred mission. A medium has just as good a right to graduation in his own sphere of usefulness as a physician or a clergymin.

His duties and responsibilities are as great if not greater. The investigating public demand, and expect more of mediums and Spirit. ualists, then they do of Christians; this is but reasonable. We have better company. Assiciareasonable. We have better company. Assicuted with angelic beings, crowned with heavenly wisdom, and made the interpreter of a natural religion and spirit life, We are inspired to labor to satisfy the aspirations of the hearts of men,—that would rise up to heaven to find their respirators of life anging and its Western the mansion of life, purity and j.y. We have the satisfaction of seeing the Christian world of faith, hope and fear, pause to see the manifestations of the spirit, and listen to the voices of their departed friends.

Ouce we heard of a few, -not of the many; once of the prerogatives of a part,—now of the rights of all mankind, to prove all things for themselves, and worship God who is a spirit, in spirit and in truth, under their own vine and fig-tree, if they have one.

LYNN, MASS.

September, when the face of Nature was wreathed with smiles, and the rays of light danced together, while the flowers fell in love, one with the other, we were speaking for that large prosperous society in Lynn, Mass. The activity which characteriz s this spiritual socie ty, is wor by of imitation by others. They have a large capacious hall, fively decorated with hanging pictures on the walls.

A best of living, listening, enquiring people, greet the inspired speaker every Sanday. Many mediums are in active service, and well sustained by the 'n reasing mu titu e of Spiri ualis s.
The importance of Spiritualism is taken int consideration, its truth and principles are great ly prize i above ever, thing else.

Action flows from knowing and living the appear. All that is good and spiritual within the prople in Lynn, tends to become the without, hence the rapid growth and progress of medlums and Spiritualists.

ITS ENVIRORMENTS.

There are many things and places of interest in and about Lynu. There is High R ck, over looking the busy city and the re-t'estocean, with Nahant and popular I fe cuddling berself on the rock bound coast,—bathing in the civeling waters, and back ing in the radiance of the morning sun: ani there is also Dangeon Rick where our friend Marble worked so long and fai hfully under the directions of his spirit guides, in search for hidden treasures, having, from timet time, many evidences of success; but were out with hard la ber and disease, he passed on to be, and dwell with, the angels, and learn more of spiritual things. The medianistic son is now following the foot sterw of his father, in digging and blast ing, and now a vast cave appears. Dungeon R xk is a matter of tradition and history, and is yet prapt in profound mystery,—a place of popular resort. Whether the supposed treasures will ever be found, remains to be seen, like many

October time is precious Yet to some much more so than to ot iers. Grains veget ib es and fruits, are all ripe and fit for use. Those who have them in c.re, are mediumisticly gathering them in, every person to his work.

SALEM, MASS.

cther things.

We are now lecturing this month for the First Spiritual Society in Silem. Tankful indeed are we that witch craft, so called in 1675. is now better understood, and to day is tolerated in mediums and Spiritnalists generally, by the public at large, so we have no fear of the gibbet or the water, from the pious hands of persecution. The people that now live in Salem, are quite spiritually minded. Having learned the good source of all those mys erious manifestations of the past and present, they are disposed to treat the subject of Spiritualism with honest candor, and a large society has grown up with its power to modify the incors stent teachings of old theology. Medjums are many, and are in public and private demand, and highly appreciated in this city, as they are growing to be in all the world.

We visited Marblehead, and gave week-evenings lectures to good and large audiences, companyed of the audiences, companyed of the superior statistics.

posed of the most intelligent citizens. The people here are spiritually strong and courageous, -investigate, judge and decide for themselves, independent of clerical bigotry and religious independent of clerical bigotry and religious sophistry. The honorable Fredrick R binson lives here,—the well known philanthropist. All of the church people in authority have been fishing for him the clifty years past,—but he don't bite for "christ's sake," their putrid boit. He is medicinistic, and has becurred for the spiritus/ society in many of our eas ern towns spiritus society in many or our easem sowns and cities, and continues so to do,—although he is now upwards of seventy years old,—a venerable man, loved and honored by all good people who know him. We also visited by invitation,

WENHAM

Wenham, is slively little town six miles from Salem, where we lectured two evenings to good but very serious audiences. This town has notoriety with Salem, for its witchcraft, Many good and honest persons were whipped, stoned and drove out of this place, b cause the super-stition. Christians declared that they were be-witched. The wife of Rev. John Hale, was said to be a witch. The family suffered much from the manifestations which characterized that early period. Brother Bradbury, a man of wealth and honor, was the first Spiritualist in this thriving country place. He brought mediums into town, and entertained them at his house.

He invited in the people, and the leaven was soon at work, with a fair prospect of leavening the whole; but suddenly the most violent opposition set in upon him from the clergy and their followers. Meetings were called, and they howled around his house, and upon his track, like so many feroclous wolves. They pledged themselves to withhold all business from hun, and starve and drive him out of town; but they signally failed. The Lord did not answer their prayers, nor prosper then in their unholy work. Brother Bradbury and family are in Wenham to day, with a host of friends, mediums and Spiritualists around them.

ANCORA, N. J. November, the for runner of winter, found us

at our happy home in Aucora, N J,—the most delightful climate and place to live, considering all things, in the world. We have none of that cold, rough, uncompromising winter weather, with snow-slush and chill moisture, that is ex perienced in the northern latitudes east and

Aucora is situated about twenty two miles south of Palladelphi, on the Camden and At lant c R. R The town just now has a rural ap pearance, being new and surrounded by woods, but from the incress og population, and the progress of industry, within five years we may have five thousand inhabitants. The larges portion of society are believers in the truths and princ'ples of Spiritualism. We have no theological watch towers and ministerial sentine's to inspect and direct us in our worship of God. The mind goes forth as it is led by the spirit, to the investigation of the surrounding universe of mind and matter. We are b'est with many honorable mediums. Some of them have grown up into popular life and usefulness, and occupy a position that could not be well filled by others. The Religio Philosophical Journal is one of them. This fact is forcibly illustrated in its mission to mankind. It speaks to the mourner words of life and j y; and to the disconsolate, it brings messages of heavenly peace. Then let us give this medium our support and encouragement with others, and great will be our reward in this and the higher life.

Written for the Religio-Philosophical Journal. An Episode in the Life of a Christian(1)

Spiritualism not the Author of all Licentiousness!

BY D. P. KAYNER, M. D.

At the sassi in of the Court of Oper and Terminer, D.c. 21, held in the city of Ecie, Pa., Andrew Stillson was placed on trial under an indictment for "assau't with intent to commit rape" on Minnie Moore, a girl under fourteen years of age, and a step-daughter of the unnat-

From the evidence of the girl, it appears that he has made four separate attempts to degrade her to his beastly passi in, and by threats of instant death if she revealed his baseness, succeedad in keeping her silent for t vo years. But at last the girl turning i to womanhood had outgrown the child of cleven summers, and his last at emp', coupled with kicks and b'ows, drive her timake the revelation to her mother and a married sister, which latter informed the brother, and by him a presecution of the Caretian(?) step-father was commenced. And now for the defen e.

"S. E. Woodruff, E.a., opened the case for the defen e. He adver ed to the high character of Mr. Sillson, who had been f r many year; an exemplary member of the church and an upright citizen."-Disputch Report.

" Exemplary member of the church" indeed! What, then, must be the true condition of "the church" of which such men are "ex mplary

"An upright citizen." Who, then, cull fail to be "an upright cutz n,"—provided he was an "exemplary member of the courch,"—when so little manhood is required to establish the

Avaunt! with such pleas for sin-stain d, b'acx-souled hypocrites. It is time to have done with the churches, when they uphold and

pander to each villainy. It is time that law was alministered in the interest of justice, and not to aid in defeating her ends by beslavering over with a mockery of praise the church cloaked scoundrel.

And it is time, with such oft repeated and constantly-recurring acts of debauchery, licentiousness and crime among the ministers and members of churches, that they cease to repeat their slanders against the heaven-born and angel begotten child of the present and hope of the future-Spiritualism; while the rottenness of the corruption in their own midst is correding the very life core of society, with its pestife ous exhalations,

In this case the jury—"not having the fear of God bef re their eyes"—found this "exemplary member of the church and upright citi zen" ' quity in manner and form as indicted," and Judge Johnson awarded him three years and three months' time to reflect upon the subjet i solitary confinement in the peniten'iary, at hard labor.

So much for this Caristian (*)

No wfor a "past or of the fl ck."
"On Monday night, F. L. Gayna, ra tor of a church in Harri-burg, was arrested on a charge of ruining a young girl at F rt C cross, Schuylkill County. The Patriot says: "The accused is a married man, and tormerly resided it that place with his amily. The man was taken to Schuylkill County yesterday morning at eight o'clock. We unders and he confessed his guilt before being removed. Some letters very damaging to his reputa tha are in the hands of the gul, in which he uno soms himself in a manner that may prove detrimental to his future prospects"

And these are the ones who attempt to have God recognized in the Constitution; who cry down mediums, and throw stones at Spiritual-

Keep your ammunition, gentlemen, for the wolves in your own fold, and when you would decry Spiritualism, remember the injunction of Jesus whom you persecuted: "Let him that is without guitt cast the first stone.

Eile, Pa. Dec. 6th, 1870.

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RAISE SYNOPSIS OF CONTENTS!

In the first scene we are introduced to Paul and Judas who have mounted their spirited steeds, for a day's journey in scarch of the recluse, John the Bartist. We journey with them—at noon they halt for rest and refreshments. SCENE II.

The bondsman, Judas, opens out a rich feast from life leathern bag, while Paul gives him a feast in turn, which is perfectly bewildering. They resume their journey, and find the object of their search alone in a mountain cave, baranguing an imaginary audience. Paul and Judas enter—John frightened and squares himself for a fight; laughable scenes occur, and Paul gets well said fee his laurney. for a fight; tauguants, paid for his journey.

Graphic description of the Mount of Olivea and sur-rounding country, including the heautiful village of Bethany, the home of Lazarus, his lovely daughters Martha and Mary; the latter has a strange presentiment; Martha fries to pry into the secret; Mary in tears, etc. SCENE IV.

Jesus visits the house of Lazarus, after a sojourn of many years in foreign lands. The welcome a perplexing mystery solved. Many swoons; comes to her senses—too good to be true. Jesus and Many walk by moonlight alone in the garden; what transpired during the

SCENE V.

The haptism; the storm; what John saw. Jesus offended, and John distressed; Paul jubilant. The opinion of Judas concerning Jesus, John and others. The multitude scatter; Paul commands Judas to follow Jesus to his retreat; he obeys, is delichted with his company, and becomes a disciple. What occurred there, SCENE VI.

Judas returns with a flattering report. Paul encouraged, sends Judas off in search of a fortune-teller. He stops at an Inn where he meets an old friend of his youth; have a jubilant time; secrets disclosed couldentially. A strange character here introduced, who plays an important part in the scenes following. Judas finds a medium and engages a sitting for his neaster, Sait.

SCENE VII. The Octagon Temple of Mystery; is corrected drapery

and embarrassment; strange revelations; Paul delighted and the medium disgusted. SCENE VIII.

Jesus in his Grotto, reclines upon a bench and falls into a deep slumber; has a remarkable dream; fore-shadowing his future career and its results, all of which have been literally fulfilled during the past eighteen hundred years.

Fifteen hills and verdant slopes surround a fertile spot wherein a village stands. Description of said village and its inhabitants. At the setting of the orb of day, three weary travelers arrived at the Spring of Nazareth. Several lovely maidens surround the well, one of whom approaches the tallest of the travelers and offers him a drink; a conversation enames; they go off together. A surprise, and what comes of it. The death of Mary, the reputed mother of Jesus; her parting words and bestowal of a casket, which he opens, and which opens his eyes; a mystery solved. SCENE K.

Josus preaches a sermon, and offends a Rabbi; he replies; a warm time; meeting breaks up in a row, and Jesus barely escapes with his life. Strange scenes and incidents, great excitement. SCENE XI.

Jesus among the fishermen of Genesereth. A graphic description of the country. The Hill of Beatitudes. The Town of Capernium and Village of Bethsaids. Simon and his residence, and what occurred on the piazza. Simon is birth-day, and a remarkable draught of fishes. A strange egincidence. "By the God of Moses, here comes old Zebedee." He takes a cup of wine, and tells a long atory. Judas in ecstacies; he puts a flee in Simon's ear. Simon pleased with the prospect of becoming a great man, becomes a fisher of men. Has poor success necunically; kicks up a mass; Judas divides the spoils, and Simon becomes reconciled. Simon becomes reconciled.

SCENE XII.

Judge and Simon become friends on a basis of mutual interest. John the light declard class, has a dispute; his opponents set mad, and leave in discust. Osby, a strange character, appears. An exciting scene. SCENE XIII.

Paul begins to be aneasy. Judas in possession of his secrets, and he fears an expose. Paul's meditations upon the precarious situation: a rap at his door—it is Judas. He enters and they take a drink. Judas reports progress. Strange doings at Nazareth. Judas gives an amusing description of the character and personal appearance of Jesus' followers, confidentially.

The City of Jerusalem. The Gorgeous Temple. A minute description of the stupendous structure. The immense Altar of Burnt Sacrifices; the priests at the top; vast inclined planes extend from either side, terminating in well filled cattle-yards. An immense gathering at the Temple; Jesus mingles in the crowd; obtains an elevated position and preaches his radical doctrines; says hard things about the high priests. The people enraged; a general melce ensues in which the tables of the money-changers are capsized, and the thieves and pick-pockets reap a rich harvest. ECENE XV.

The gorgeous palace of the Sanhedrim. A fall description of it and its inmates. The high priests in trouble. Paul's opportunity and how he improves it. The conspiracy; the whole city in confusion and terror. Paul plays a double game, and how he comes out. SCENE XVI.

Jesus turns up again and preaches another radical sermon. Cosby appears upon the scene, though not rec-ognized—of course not.

SCENE XVII.

The beautiful gate, the largest of nine which gave entrance to the Court of Israel, built of Corinthian brass, ninety feet high by seventy feet wide, covered on both sides with gold plates. Jesus gains admission and gets into another dispute, and what comes of it. SCENE XVIII.

Paul gets John the Baptist imprisoned and condemned to death. Jesus visits him; an allecting scene: the exe-A PLEASANT DIVERSION

In which Paul communicates sundry matters of interest to his medium, Alexander Smyth, of Philadelphia. SCENE XX

Martha meets Jesus and informs him of the death of her father Lazarus. They hasten to the house of mourning: the strange things that occurred there, and what was said of them. The priests excited by the stories affoat concerning the strange transaction.

Another sermon and another argument in which the priests are confounded.

BCENE XXI. The woman caught in adultery; her arrest; the condemnation, trial and triumph.

SCENE XXII. Cosby turns up sgain; his afflictions and how he is relieved. A yay and festive gent, up to all manner of tricks.

SCHNE XXIII. The great conspiracy ripens.

SCENE XXIV. The Disciples all meet at Bethany; a grand reunion, and infamous treachery. Mary accidentally eatenes a few words of some remark of Judas'. She discovers a plot, and warns Jesus, but he fails to see the point until it's too late. An infamous document sent by an officer from the great Sanhedrim; an immediate reply de-manded and answered.

SCENE XXV. Matters culminating very rapidly. A fearful scene.

SCENE EXVI. The last supper; strange conduct of the Apostle John. Judas retires from the company; he returns.

SCENE XXVII. Jeaus arrested, and his followers disgusted; their game was up; fishing for fish more lucrative. The great trial; the witnesses and judges; exciting scenes and incidents. Another prisoner apprehended and brought into court; nine counts in the indictment.

SCENE XXVIII. The magnificent Palace and Fortress of Antonia, built

by Herod the Great; the great hall of state. Pontions Pllate; Tiberius Caear. Herod Antipas comes to the city on business; attends the trial and had a severe trial himself. The Father and Mother of Jesus; who are they? We shall see before the close of this scene. SCENE XXIX.

Great excitement in Jerusalem and elsewhere. A frantic mother and lover. Ho, for Calvary! The procession; line of march. Marshalls, police executioners, &c. Martha and Mary in the crowd; Mary swoons and falls into the arms of Cosby, who, for the first time in his life, feels the weight of responsibility. The distressing scenes which follow. Herod Antipas musing in his palace. A strange visitor; her affecting pien. The curious bracelet; an impremable monitor; Herod wilts; has sent his own son to ignominious death; the scramble for the cross. Alas! too late! SCENE NNX.

Another scene. The shades of night, and a murky mist hangs over Jerusalem. Paul and audas under engagement to meet in a sechided spot, by moonlight, at the hour of midnight; Judas on time: his impatient waiting, and the strange sensations which come over him; Paul approaches. The freedom papers and bag of gold are presented, and glittering weapons as well. "Are you prepared, Judas; you or I must die this night." The terrible contest; Paul the victor; the dying words of Judas to Paul, such as must thrill the soul of every reader of this remarkable book. SCEND XXXI.

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Beligio-Philosophical Journal

S. S. JONES. EDITOR, PUBLISHER AND PROPRIETOR. Office, 187 & 189 South Clark Street.

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

CHICAGO, DECEMBER 21, 1870.

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Those conding money to this office for the JOURNAL, hould be careful to state whether it be a renewal, or a new ubscription, and writeall propor names plainly.

A All letters and communications should be addressed S. S. Jones, 189 Souve Clare Street; Chicago, Illinois.

A SEARCH AFTER GOD.

Dos: Dealga in Nature Indicate the Exist. ence of a God.

NUMBER TWENTY.

In this dialogue we aim to teach an important lesson. Matter is eternal; its laws are eternal also. Is tendincy is in a particular direction, and her rower can change it. Being indestructible, it defies the efforts of puny man, and has no enemies that it fears. If matter is given new tendencies, then all its laws are not cternal, which would imply the creation of something out of nothing. Matter possessing the same neculi rity to day that it has throughout all time, nothing can be added the reto, nothing taken therefrom. We left the Philosopher falking with the mad Wave. He had been taught an important lesson. The scenes ar und him were bewildering to him, and he hardly knew what he was about. The Wave resumes the conversa-

Wave,-Philosopher, your Search for God is frui less. You see the elements paying no attention to puny man. I cause the death of those who try to live within me. I sustain the life of the inhabitants of earth, and, in one sense, I am life itself. Philosopher, take that microscope. and ex mine my body. What do you see?

Padar pher.-Innumerable animalculu invis-

ible to the taked eye.

Wave.-Within me are elements of life, and they develop themselves in organized life. Life is diffused throughout every part of me, but only organized in those animalerie. You drink water, and it is that organized animalcule-life that giv: vitality to the system. You appropriate them to your own use, and they impart brilliancy to the eye, tints to the cheek, strength to the perve, elasticity to the mu-cle. I don't know that any God has anything to do with this. Water, as matter, is eternal, h nce, this peculiarity was never created-it always existed. No God ever made these animalculæ

Philosopher.-You reason strange'y. In those little organisms, I see evidence of a design; hence, there must be a Designer, and he must be God.

Wave. - Philosopher, you cannot go beyond the source of anything. I give birth to those animalcu æ, and beyond me you cannot go. How can you g) beyond me, when I am eternal? The Designer always exists prior to his work : this is true in the world of arts and sciences,-why not true in Nature? You trace these animalcu'æ to the water, and you might as well ask what was before the Eternal as to endeavor to trace them to any Infinite Designer. The action of the elements produces cold and heat, winds and calms, and it is their influence that unfolds many things.

Philosopher .- Do you declars, then, that design in Nature is no indication of a Designer. Waze.-Those anima's were generated in accordance with certain laws inherent in matter: they were unfolded or developed, just as easily as the sun's rays, constantly acting upon me, will change me into a cloud. Don't you feel the sun's rays, -: hey are terrib'y hot! In a moment more I shall be changed to mist, and then I will form a beautiful cloud. [The wave accordingly

Cloud.-How are you, Pailosopher? Where's your Disigner? Didn't that change indicate a design, and don't all designs have back of them, a designer? Ha! ha! ha! I would like to see that Almighty G id you are looking for I defy him? Hercules defied the lightning and the thunderbolt, and I defy the God of Abraham, Isaac and Jacob,-I dely all Gods! I was a Wave; the sun's rays acted upon me, and, | Philis pher -I am perplex d at your reason-

becomes a cloud l.

presto change! here I am -- a Cloud. I could not ing, and as onished at your presumptions, Y u resist their action. A few hours ago I hurled to destruction hundreds of innocent men, women, and children. I laughe I at their or vers -- and sn ered at their puny off or's to rese's the shore. I, sir, recognize no G.A. A'll the elements belong to one family—the Eternal. I obey the sin, wind, and gravity. I never do anything that massive ship. unless ac'ed upon. The sun has his mast r, and he is compelled to travel in a cer ain orbit, and, poor fellow! he can't get out of it, if he would. Now I will just start a tornado. Gut up in that tower, and witness its effects. | I'nercup on the heavens become covered with dense cloud, and the tornado is soon completed.]

Tornudo -- Pailosopher, how are you? Taink you will find God? Now see me! Here I got Behold me spailing the crops of the farmer, tearing down fences, and demolishing buildings.

Philosopher .- You seem to travel with me chanical regularity. Certainly none but a G A could control such a being

Tornado -Look! my pathway is a pacabolic uve, like a placet in its orbit. I travel with mathematical precision. All tornadoes do the same. All the elements seem or lerly in their actions. There is just as much order in the tornado, the flushing lightning, the deluga, and the earthquake, as in any department of Nature. One element alone is powerless, but let two or m ne uai e their forces, and wonderful results are produced. You reason to little off ct. You re searching for a Designer in Nature. You will never dal a Universal Designer. [While he was spaking, and while passing into a gentie calm, the mist, acted on by the cu rents of sir, produced the hallstone, which fill on the head of the Pail sopher, and, nearly knocking him down, rolled away a few feet.]

Hillstone -Hill hal you're searching after G d! You are a poor reasoner. Look at me.

Philosopher.-You are a cruel monster, to strike me such a severe blow on the beal. You have not ly crazed me. You are a bright lock ing objet. Where dad you come fr m? Dd you ev race God?

Heilstone -Poilosopher, a few hours ago I existed as a Wave, and destroyed the lives of thou and J st for a moment extende me. I ain as la la a a rick.

Philosopher.-Yes, and you are perfectly round-s perfect sphere. Somebody must have made you.

Meilstone.-II 1 ha! I am only one condition of water. The sun's rays acted upon the wave-it predaced mist-the mist formed a cloud, and the action of different currents of air up in that, formed me. I never saw God. You see evilences of a design in me. I am a perfect sphere. Chance-blind chance could not have done that-ha! ha! You see, Pulloscpher, that the elements are a law unto them. selves. The positive and negative forces just balance. Now, the act on of the sun, water and atmosphere produced me-I am a perfect sphere. Within my solid body is nothing but water. A little while ago, I was a wave, then mist, then a cloud, and now I am a solid body. If the sun and atmosphere are infinit with intelligence, perhaps that characteristic hal comething to do with me. How do you know but you were unfolded by the action of the laws of naturaties a ne as I? How much do you weigh?

Philosopher -One hundred and fift; pour ce. Mulstone .- Within you are one bundred and cleven pounds of of oxygen, and fourtier pounds of hydrogen-they are combined in your b dy in the form of water. You have only twentyfive pounds of oth r materials in your b dy. I, sir, act an important part in creation, It may be as easy for the elements to create aman, as to form a tornado, a hallstone, or a snowflike. You don't amount to much. You have, sir, in your body about fourteen gallons of water, enough to drown yourself. Water is just as essential in the process of forming your body, as it is in making me. You are more complex in your organization than I am, on account of more of the elements entering into your composition.

Philosopher.-The views you advance startle me. Can water that can not see, iron which can not hear, carbon which can not feel, phos phorus which can not taste, and can not thick, and other materials too numerous to mention, unite and for a man who can see, h ar, taste and think?

Hailstone.—Your question is somewhat puzzl ng. Can water which can not see, the air which can not hear and the sun which can not think, organize a perfect sphere? Here I am. I present myself as an example. You can not make a hailstone in that pool of water yonder, but let the sun act up in it, change it to mist, which unite in a cloud, then currents of air act thereupon, and a hard substance—a perfect spiere bearing evidence of a design is formed. This grand work is accomplished by the elements, which do not see, hear, feel or think Where is your designer? I am a perfect sphere. A few hours ago I was mist, was the home of the lightning and the thunderbolt, rode on the wings of the storm, and made high heaven my home. A water, I was useful as well as destructive; as a cloud, I caged the lightning, and sent it forth to destroy the fairest works of man; as a hails'one, I be r evidence of design, just as much as the flower that lifts its rainbowtinted head in the field. In order to produce the hailstones, I had to pass through different conditions, though I still possess all the cmstituents of water. I am simply exygen and hydrogen. I was exygen and hydrogen as water; the same in the mist; the same in the cloud; the same in the tornado: the same in the hailstone. Hydrogen can be solidified, be made as hard as a rock. Oxygen does not possess the same properties. In order for water to produce me, it passes through successive changes. If blind currents of atmosphere, deaf sun, and thoughtiess heat and cold, can change water to mist, and from the mist to a solid sphere, why not all the elements united form a being like you?

doa's seen to have any G d.

Heilstone.-I tell you, I never saw him; the sun, moon and stars never saw him-he never has been, and never will be seen. You can trace me to the cloud, from the cloud to the mist, from the mist to the wave, that carried

(To be continued.)

The Journal.

As usual the Journal is right freighted this week with interesting reading matter. On the six h page is an address by Nellie T. J. Brigham and Taomas G les Forst r, well worthy of circlul prusal, "Eistera L'edi," by Dr. Frirchill, contains many items of interest. The estays, e'c, on a cond, thirl ands'x h pages, are of sterling worth, and will command attention. Or the first page, will be found many things that will interest the repler. On the Fourth, fith and e'goth p got, will be found the reval (dicri.lar cha.

The Journal will publish from time to time, addre s s fr m E a ca fluxlinge, Nellie T. J. Bigham, R.v. 2. J Fabb c'. D W. Hull. and other preminent speakers. It it devoted exclusively to the Spir und Pail's play. It is read by not less than 100,000 moders. Inspired val ers send their best thoughts here, for they know that by so doing, they mach the maser.

The JOUENAL has won the confidence of the people. Is estays, is different departments, its searching analysis of things in general, has placed it in the front racks. It makes no PROMISE, but what it in'file. It finds its way to the home of the por, as will as to the weel hy-ic is refused to none. Now is the time to revew your su' scriptions, and ob' in an additional subserb r. Ad us, and we will aid and bless you. Dov t dre well ively to Spiritual san, it has found is way to the hear's of the peopl, and they love is bild s'and in defense of tru'h and right.

The Bible in the Balance.

J G. Fish-Dear Sir .- Thanks for a copy of that able work, "The Bible in the Balance," which I have just perused with great pleasure and interest. For profound research, clear reasoning, solid dedue ions and general excellence, it ranks, in my opinion, with the first productions of the day, and cannot fail to accomplish a startling revolution among all Christian rects and parties who are not b ind to reason - the noblest gift of God. Most truly yours,

James McCarholl,

Associate Editor, etc. Office of Wats n's Art Journal, 746 Broadway, N.w Ynk, Nov 10 h, 1970.

Cure for Opium-Enters.

John Durling, of Chicago, called upon us and stated that he has been afficted with the terrible appelite of using morphine. He was in the habit of using ten grains per day, and sometimes

C lims'r mely,-applied for the sum; and be is happy to i form the public that he has never tak many morphine since the first dose of the remedy was taken-about six weeks since.

remedy. It is a painless cure.

Mrs. Emma Hardinge Britten.

Arrived in London, from the United Sates, November 15 a. She was entertained at a public reception, given by the Spiritualists of Lundon, in Cambridge Hall, Newman Street, on Tuesday evening, November 22ad. B. Cokman occupied the chair, and words of congratulation and welcome were spoken by J. Burrs

THE YOUNG FOLKS RURAL.

The first number of the YOUNG FOLKS' RURAL is received. It is a fine-looking sheet of eight pages, the largest of the young peoples' papers full of enterta ning reading matter, good stories, cialogues, and pieces for school expreises - pictures, etc. It is designed to cultivate a taste for Rural life. \$1 00 per year; single numbers, ten cents Published by H.-N. F. Lewis, Pub. WESTERN RURAL, Chicago, Ill.

We would suggest that a years' subscription to this attractive paper would be a beaufini Christmas or New Years' gift for your boys or girls. See the advertisement elsewhere.

"The Voices."

The third ect ion of this poetical gem, by Warren Samner Barlow, is now out, and contains many marked improvements over the previous editions. It contains a fine steel engraving of the author, and is elegantly bound. We shall take the opportunity soon, to give it a more extended notice.

Literary Antices.

The Atlantic Monthly for January, has arrived, and in this number has nobly sustained the exalted reputation in which it is held by all classes of people. The articles are of a character admirably adapted to entertain, as well as instruct, and we predict for it the coming year, unparalleled success. No table is complete without the Atlantic; no literary mind has suitable diet unless it can glean from its pages. Fields, Orgood & Co., publishers, Boston. Single number, thirty-five cents. Yearly subscriptions, \$4.

Our Young Folks, an illustrated magazine for boys and girls, is certainly one of the very hest periodicals of the kind now published, and no boy or girl who can read, should be without it. Fields, Osgood & Go., Publishers.

The Spiritual Monthly and Lyceum Record, for December, has arrived, and is an excellent number, and should be well sustained. It is edited by J. H. Powell, and published by W. F. Brown & Co,

The Nursery for J meary, is beautifully illustrated, and is a perfect gem for children. John S. Shorey, 36 Broomfield street. Publishers, Boston.

At Sand Hill Ky., on Sunday, the 4th inst., while a minister was baptizing a man, in the river, the man wardrawned.

Lersonal and Local.

-There will be a Convention of the Spiritualists of De Kelb County, at Sycamore, Ill., on Dec. 25th. Mrs. Munn and Dr. Jescelyn will be there. The dector is an excellent test medium, lecturer and healer. Mrs. Addie L. B.dlon will also be present. Mrs B. has been lecturing at Champ sign, Urbanna and D. catur, Ill., to crowded houses, her elequent appeals in behalf of the causa awakening new interest there, and her many tests causing skepties to investigation. A good time may be expected, and we assure our friends in the adjacent counties that they will be well cared for, and have a good time if they attend. Secull in another column of this paper.

-E i Cu il: and others write us that th y would hke to correspond with such persons as desire to unite in a community. Address him at Brming-

-- lome friend in Machanishurg, Pa, writes N .v. 28th, and sends us \$250, but does not sign his name to the letter. Cannot place it to the right credit until the name is given.

-Anstin Keat makes the following report: "[have received from your patrons since Nov. 1st, as

Hooven 50 Lambert 53 00 T. M.zuz.n.....\$1.00

Some sight persons have sent me 25 cen's for the tract. For all of this, I desire to return my most heartfelt thanks, with my prayer that it may never at least, lessen the happiness of any donor. I desire to ald-I make mistakes, as I did not form r. ly. I may repeat, or I may leave, out, some n mee "

stockholm, N. Y.

-Dr. M. L. Sherman, who recently came to this city from Ushif raia, is now perminently located here, and will treat the diseased at his resitence, or at their houses. The doc or has a good reputation as a heater. E e his advertis m nt in another

-George A. Bacon made the following r marks in a late Conference at Buston: He confes ed himself unprepared to do justice to the merits of the question. Clairvoyance was defined to be clear saving, or seeing through other than the usual channels. Its method or mode of action was replete with mystery. Science was unwilling to fully admit its claims, though not a few scienth: men recognized its fac s. Pure or simple clairvoyance was not to be confounded with spicitseeing, so called. A J. Davis, one of the ca liest and very best of clairvoyants, disclaimed being a medium. The na are of clai voy nc : was spiritual. This was its origin and basis. in numberless instances it had dem instruted its independency over, and its superiority to the physical senses Iop ration was analogous to intui ion. Dr. A.P. Pierce and a score of others, of this city, have given everwhelmi g evidence of possessing this wordrous power. The speaker related several deeply interesting facts which had come under his own observation. The fruits of clairvoyauce were a mass of ex raordinary fac s, which no man or class of inen cauld gainsay-of a personal social, He saw in this paper an advertisement of Dr. and medical character, ameliatory and huminitarian in tendency, purpose and result.

-Mrs. S. M. Thomp on, of Cleveland, Ohio, will speak at Grafton Centre, Lorain County, Onlo, in the town hall, on Sandry, Jan 8 4, 1871 -fore-He feels c nil but that it will grove a perfect | noon and af ernoon. Mrs. Thomp on is a trace speaker, also a test medium for private senaces She has spoken there once in four weeks for the past three months. The subject to speak u, on, has been selected by the audience every time. She has improved and sung several beautiful poem. James Hulbert writes to us that he can recommend her to the Spiritualists of the United States, as a speaker and medium every way worthy of their support and patronige. Hir residence is 161 86 Clair street, Cleveland, Obio.

> -Mrs. Dr. M. L. Sherman is a very fine psychometrist. From our own observation we know that she ranks among the very best. See her adverti ement in another column of this paper.

-Brother E. Winchester Stevens sends us the following appeal. "Our ven rable and worthy trother, Rev. Joseph Baker, of Janesville, Wis, now in his sixty fitth year, is entirely helpless and in imminent danger from paralytic and apoplectic concitions. He is wishout any means of support. His wife has been confined to her room for the last three weeks with a slow fever. The charity of friends, their only hope of salvation from absolute want, is tereby invoked. The selfish may ask "Have they no children on whom they can rely?"
I answer, they have but one child, and that one struggling for an honest living in Chattanooga, Tenn. Brother Biker has been a faithful and efficient worker in the great fleid or haman riguts, and spent his energies and great ability in the advincement of liberal and spiritual ideas. He is worthy of rest and charity Let such as would lay up unwasting trea-ures, contribute of their means, either of money or recessaries of life, and may his evening sky be cloudiess, until the angels shall escort him to the home of the faithful."

-"The Bible in the Balance." by Rev. J. G. Fish, is a very interesting and instructive work.

-C. Fannie Allyn has occupied the rostrum at Crosby's Music Hall during the last three Sabbaths and has nobly sustained the reputation that preceded her. She is indeed one of our most able and eloquent advocates. Her ideas are clearly expressed, and combined with a voice that is musical and sweet, she attracts the attention of her audience, and seems to carry them with her. Her improvisations are of a high order, and fascinating in the extreme.

-"The Fountain, with Jets of New Meaning," by A. J. Davis.

-West ward ho! The friends and invalids in Council Bluffs, are to be favored with a vielt from our worthy brother in the cause of mental and physical reform, Dr. Dumont C. Dake, on his way to Law. rence, Kansas. He will lecture in the principal ball, and will heal at Ogden's Hotel, Council Bluffs. for a few weeks, commencing Saturday, Dec.

-Read the history of Jesus, as given by Paul and Judas, through Alexander Smyth, if you wish to get the only correct history of that remarkable medium ever written.

-Mrs. A. E Allen, an excellent medium, has removed to 231, West Madison street. Her medium. ship embraces many phases.

-Lyman C. Howe will lecture at Crosby's Music Hall, during January. Those who desire the services of this eminent trance medium, can address him in care of the office of the RELIGIO-PHIL. OFOPHICAL JOUENAL.

-Brother A. B. Boff sent us cighty-four cents for Brother Auslin Kent. Friends had better remit directly to Brother Kent. His a dress is Stock. holm, N. Y.

-Molbary Kingman, Sec, sends a report here, but fails to give the name of the State where the meeting was held. As there are several places of the same nume in the United States, it would be a matter of speculation as to where the proceedings took place.

-Mrs. Louist D liebangh, of Joliet, Ill., says she has perused the Journal with great profit, that she could not be without it, and that through the mediumship of Dr. Greer, she has been restored to perfect health.

-J. G Fish has commenced lecturing again. He is the author of the "Bible in the Balance," and a man of remukable ability. He is prepared with an extellent set of dioramic views in geology and natural bistory, which he purposes to use in conneed on with his laburas II; makes the following liberal term : If the hall is facal-had to him fiee, he will do his own adverti i g, and g've half of the recipts to the society. His address is Prov idence. R. I.

-If you want to buy a book that will inte est your orthodox fiends, as well as yourself, procure a copy of "In ni ion." by Mrs. Frances Kingman. She dedicates the world in the full owing language: "To Freddle, my precious son. He is not dead? He is risen; and he doth allue m; to the very p rais of his happy hom ... In a following quoia'i na fron Pop: and Colton, which she places on thati le p ga, will give some idea of the charac'er of the book :

"Slave to no seet, who takes no private road, But looks through Nature, up to Nature's Gad, 22

The hand that ume ved Belshizzer, derived 's most harrifying influence from the want of a body and Death itself is not formidable in what we know of it, but in what we do not."

For sale at the office of this paper. Price \$1,25, postage 16 cen s.

-Glorge W. Fairbrother, of T cunsch, Nebraska, write, that the plop's are anxious for a lecturer and test in dium to visit that place.

-Miss Lottie Fowler, a splentid mailing, has been stopping at B idgeport, Chan, and many of the girls employed in the Union M. tailie Cartridg: Works called upon her. "and she told them," says the Brilgeport Duly Standard, "that there would be an explosion yesterd by a rout eight o'clock in the normal—1 ligh o es, but the whole establishment would go up high and dry into thousan is of frogments before Schurday night, or something to that off et Belleving this, the girls, many of them, could not be persuaded to stay in the shop, but no sented to melves, no with stay in the shop, but assented them elves, no withstanding the urg ent entreaties of the superintendent. The company is so pre sed with orters for cartridges that the factory is run day and night, and the absence of the employees was a serious dam g. to the concern. Mr. Hobbs, the superintendent, called on the Chief of Police, and completed that Mise Fowler was frightening the girls out of their wits, and the Calef went immediately to her rooms at the Atlantic House, to remustrate with her against the 'error of her ways' Sne was about as badly f ightened as the girls, in fact, she was more so, for the big tears rolled down her face as the listened to the recital of the wrong; sha had inflicted, and was told the penalty therefor was imprisonment. Pale and quivering with lear, she inquired, "What can I co? Are you going to a rest me?" The Unief talke i pretty plain, and told her sie had better not tell any more fortungs. for the girls in that shop, if she did, she would doubless be punished. She paid buck the money she but received from the carridge girls, and promised to hasten her departure from Bridgeport, and there the matter reads at present 'The role are not all deat yet,' would be a proper commencery on the actions of those persons who are credulous enough to bill velia the de a loa of fortune cling, as practised by L tie Fuwler, and others like her."

But the explosion did occur as pre listed, and he e is the arco int from the Evening Farmer, another paper published at Brilgeport: "Yesterday afterno n at about halt pas three o'clees, a loud explosi n at the works of the Union Metallic Cartritae Comp ny aunounced that a serious ca astrophe had coursed. Immetately the workmen in the a j cent shops deserted their bench is, and rowed for h to ascertain the nature of the acci dent. Vives and mothers of employees were thrown into the greatest consternation as they thought of loved ones, and gave full year. to their grie', frantically inquiring if their husbands or children were killed, and begging to know the worst. An immense crowd soon gathered, and a hundred remore were started, each contra lictory of the other. Of course it was inpossib e to obtain any accurate information a nid such chaos. The greatest con using p evalled, and the exidus of the hands was very raps from the fact of the powder magazine bling very hear the

Miss Lottie's predictions w re realized, and had they been heeded, a frightful loss of hunen life might have been saved.

-Andrew Hunt, of D naville, writes that a good speaker would do well to give the Spiritualists in that section a call.

-Dr. Sherman, the hailing mediu me and Mrs. Sherman, the psychometrist, are to be found at 306 South Clark street, Chicago. -Judge O. S. Paston, formerly a resident of this

city, is now a resident of Harrodsburgh, Ky., and is still doing a good work in behalf of Spiritualism through the influence of his pin and speeches. -On the third page will be found 'Eastern Lo cals" by the distinguished speaker and medium.

Dr. H. P. Fairchild. His lectures are elequent,

logical and highly entertaining. He speaks at

Willimantic, Conn., during this month. -Read advertisement of Smyth's "Jesus of Nazareta" in another column.

-Mks M. L. Hopper, of 933 Brooklyn street, St. Louis will suswer calls to lecture. She is a clairvoyant, and sees and describes spirits.

-A gentleman residing in Troy, N. Y., makes the following report to the Times of that city: "About two weeks are we began to be annoyed with a strange noise in the house at night. My wife was awakened the other night by a loud rapping at the bedroom door. She immudiately aroused me, the bedroom door. She immediately aroused me, and I sprang out of my bad to see who was there. To my great surprise, I coule see no one. I went into the dining room, and found the table set, and all ready for breakfast. I went back and called my wife. When we came back again the table was gone, and nothing in the diving room but aix or eight chairs, placed in the center of the room. While we were standing there, horror strikten While we were standing there, horror stricken, the table came floating in from the parlor, and was placed in one end of the room. I heard three loud grouns—they seemed to come from the kitch en, but I could not tell where; my wife fainted I sprang out of the window terribly frightened awakened my next neighbor with some difficulty, and told my story as well as I could to him. We both went back to the house, and found my wife sitting in a chair. I asked her how she came there, and she said she did not know. Searched the house thoroughly, but to no purpose; we could find nothing. Our kind friend sat up with us the rest of the nght, but nothing more disturbed us. We have been troubled a few pights since, but not enough to cause any excitement. Cannot account for it in any other way than that spirits have really taken possession of the house."

-Dr. E. E. Perkins, of Princeton, Kansas, will answer calls to lecture anywhere in Kansas during

Philadelphia Department.

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

Subscription will be received, and papers may be obtain at wholesale or rotali. .: 634 Race street. Philadelphia.

The Reformation of Individuals and of Society.

In a recent charge given by a Judge in this city, he uses these words. "We punish crime in the interest of the innocent, and not of the guilty. When sentences are imposed, they are for the protection of society, and not for the reformation of the crimical." Then as if ashamed of the inhumanting of this statemen, he and _"Whilet the manity of this statemen, he and,—"Whilst the latter is never 1 st sight of, it is not the primary client of punishment." Cert inly no one will charge Judge P xoon with a ckly sentimentality in this, but we thank it very shore sighted in him. The jurist, the statesm or and the philarthrophist, see far beyond mer a rot clion of society, in the elaborate and expensive machinery of criminal laws and courts, of jails and penitentiaries, and the extensive police arrangements that society has established.

They look for the reformation of the criminal as the only true means of protecting society. It is a common experience in all these cours, to have old offenders before them again and again, and in their sentences to add largely to the penalties on this account.

The subject of reform involves many profound questions. An individual becomes the victim of some habit,—i lays hold on him and with each repetition has a firmer grasp. Intemperance furnishes a familiar illustration,—ach repetition creates a stronger demand in the system.

The will may be strong to overcome this, but the desire accumulates little by little, until at last it breaks down all the barriers that the will has been able to set up, and with each new indulgence a condition is produced which requires ctill more power to overcome it.

This belongs to the class of physico-moral

evils. There are others which seen to be only moral evila,—as forgery, theft and a disposition to defraud our fellow-men, by misreprese tations of facts. Many men pass through life and are continuity borrowing money wherever they can knowing that there is not the least probability of paring it.

Trip is a form of kl pt man'a, which presents

several very curious features. S me imes wealthy ladies, which ave ample means at their disposal, have an uncen'rollable des're to steal ev. n small saids Tastre fi-hness that oppresses our fellow men and tramples upon the rights of ev catte week s and prorest of humandy, becomes a crime, and n is ques ion whether many of us are not c industria this sense, that we fail to do justice to those who are not so well able to take care of the assives, and to do right as we are. The course and the government may be strong, but neither these nor individuals are strong enough to trample on the weakest individual that lives. How are we to reform all these? First, the inebilite and that class who are the victims of physical te prations. All reforms to be permanent and practical, must be the result of the est. blishment and ero wth of true principles in the human soul. Where the it dividual has not some foundation of this kind, it is very

hard to accomplish anything.
We have spoken of the pledge as a moral means of reforming the intemperate. Ass c'a tion, kindness and a desire to vatch over taese for good, will do in cof r them. Such state ments is this judge untered, will never reach the

criminal's heart. Separating in liv luals from the as idlation of the good, will not place them in a condition to overcome cvil habits. It is only by close and confiling friendship, that we can recar the i ner depths of the human sout, and there remove the obstructions which lie in the way of the erover of the perfect of the second car busduce true and permanent reform. The forger, and other criminals whose physical apparites are not directly involved in his acis, r. quires a different treatment, but the same inculcation of practiples. One of the common ileas of these persons is, that it is not the ace, but its discovery, that is to be dreaded. The principle of j is tice will show this a false position. Every

clinical knows that kindness, even in the application of justice, is essential to ret r a. We need a new code and a new administra-to: of it; based upon the tau relations which subsist between man and man, and which does not attempt to remedy one wrong by commit ing another. A'l men, however craminal, have a keen sense of appreciation of injustice in the punishments, which are too of ea made under the avowal of such sentiments as we have quoted. Spiritualism teaches that no man or society has any right to punish; that G d dies not punish: that it is the offender who violates law, and becomes amone b'e to its penalties, that brings the suff ring up n himself.

We do not nesit to to say, that seeiety has no right to punish a criminal,—that the ultimate extent of its rightful power is o restrain one who volates its laws, and that only to the ex tent of its own protection, and with this comes an obligation to remove the causes that have led to crime, and to treat the criminal as a man and a br ther, and al vays seek to draw out and cultivate the good that is in him, rather than by condemnation and denunciation to excite and increase the feelings which have produced the evil In no other manner has Cars lanity failed to a greater extent than in the recognition and promulgation of those divine principles of love and forgiveness, which were so consistently and earnestly taught by Jesus. We believe that the violation of law al ways bring its penalty, and that when society unrighteously steps in, and with bitter denunciation and fierce vengeance, publishes the crimina to the exect of the laws; the jist and rightcons compune tion which should follow the viciation of law, is in a great measure lost.

The criminal feels that society is punishing him beyond that which he deserves, and he thus crowrs the voice of conscience that would lead him back to the path of virtue. When love rules in the human soul, and that divide charity and forgiveness, that gives as it would receive, is ours, we shall have no such semiments from judges or any others, but each man and woman, trying to help all are und them, we shall find a better state of things han the world has ever witnessed.

Where are We?

We may ask this question a thousand times, and the different answers which come to us, will each be an expression of our interior condition.

If our question be only as to the external and physical relations, the answers will be more nearly alike for each one who occupies the same locality; but if we close our eyes to the outwar! forms around us, and ask the same questions intellectually, we shall find that the dwellers in the same ideality occupy very different posi-tions. One has polished up and brightened all the beautiful machinery of the intellec uil structure, through which the mental powers express then selv s and are unfolded; and with these, clear, tresh and comprehemsive, he grasns and spars the Universe, and takes in myriads of workis, and his thoughts are at home, as with lightning speed they traverse from one to another, and far away into spice, on their own free wings, and as they ge, so goes the individ-

the grand and beautiful machinery of the Uaiverse, such a man finds a home and compan ionship everywhere. He walks upon the green earth, and is ever ready to hold converse with an mated nature, with trees and flowers, with babbling brooks, with rocks, and mountains, and streams and oceans, because these are old

and familiar friends. Another is groping amid the most superfi i.l. c nditions of li e, with feeble intellect, uncultivated, untrai e l and undisciplined to thought and reflection, and to the comprehension of those beautiful and devine principles which are everywhere in an ration around him. Such an or e occupies a ration for, for away from that of the former, and between these two, are all class and grades of humanity, and here: to each one, the responses to our question, "Where are we?" brings a different answer, and yet a truthful one, i r although we may deceive others, we cannot thereby change our real con-

So on the split and p'are, locali y in still more lest, and the conditions are the calef objes of

Standing side by side with the spiritually usful icd and beautifully illuminated soul, we find the law, groveling being whose s uses, are so completely the master of the man, that the soul ne ure is buried beneath the crushing weight of passion and lu-t, and the man walks the earth utterly unconscious of the glay and beauty of the spunual and divin things, which are constantly revealed and unfolded to the purand interiorly day loped mirt, wh so interlect, and whose soul nature, are f d upon heavenly manne, and clothel with the divise inspirations which ever flow down from the Ind., i.e. Standing thus, both d in the light of the Ever ral, with a soul conscious of receitude, and filled with the highest and divinest possibilities of 1 & seeing through the clear mirror of a perfect conscience, wild of off new toward God and man, man presents the nighest a taiu able conditions of earth.

As on the intellectual, so on the spiritual planes, between the highest and the lowes, there are wet making he of armstons, each or expressive of the whire abouts of the hadi-vidual, and our q e tion, "Where are we?" is an important that for it is by comparison of our present with our past conditions, that we learn whith r we are drifting, and are cnouraged to press tyer enough and upward in the right line, that will place us in bett renditions with each successive revolution.

Like the m r nor on the broad expanse of old ocea, each one nee's to take his bearing and distance, he latitude and longrude, and wee to the man who is out on the sea of his, with no star of insperation to guide him. Like the mariner on the weary was e of waters, and the gloom and darkness of the sorm, all is un containty and danger, and neither knows whither their back is weading.

But the mariner with chart, and compage and stors overheat, I ke spiritual i leals, as Carl Shurz said, " which though he may never reach, are cerain and sure guider, by which he may know the way to his dest ned haven.' So the philos pher knows by the grand standpoints of knowledge tout ever some above an I beyond him, how to guide his bank safely to a

Tous from childhood's carliest consciousness, through all life's changing scenes till autumn's decline, we should ask on the physical plane of life, "Where are we?

On the intellectual plane, the same question may ever be recurring with profit, and sul-wise, we shall not been sight of it, but carefully measuring ourselve upon all to so place, wa shall be better ir navel to fill our like's grand mission, and then j y the beau i'ul and nivery realities that beling to it.

This question is present in its character, and finds its practical value in heigh put by each individual to themselves. We only engrest tero and have it to each of our resters to apply to them elve-.

The wall has bull quie enough of great agg by others, and it a quite time that markind had har ed that personalities are always out of order, white sugges loss which may awaren selfinquiry, are always orderly and a stal when properly r cerv d

There is a natural feeling in every human being, to desire to know of the concision of the sa whom the y love, but this is freely madi

fested by their ever, and does not require any idle or prying ou i sity to sente for it.

Could ence of recital in one's a lf, prolu c s a like feeling towards others, and we shall learn this greaters in and profit by it, when in our i. quiry in this directi, we have reached tue true solution for ourselves, and are thus made aware that humanity is one grand bro h-

Who are They?

QUITE A NUMBER: - Our friends are most urgently requested to examine their acc unts with the JOURNAL, as they find it reported from week to wek, upon the margin of the paper, or upon the wrapper, in case the subscriber receives the paper ia a wrapper.

A full explanation of the manner of keeping these accounts, will be found at the head of the Editorial column on the fourth page of the paper. We speak of this matter, most emphatically meaning that payment is expected from subscribers now in arrears, without delay. If any mistake is found upon careful examination of the account. in orm us of the fact, and it shall be corrected. If any one has been unfortunate, so as to make it very difficult to pay now, write, and in orm us of the particulars, stating when payment can be made, so that we can know what to rely upon, and time will be cheefully given in such cases. If time is wanted, it is certainly worth writing for,

and we can know what to depend upon. We are weekly be eaking the very bread of life to our numerous subscribers, most of whom pay promptly, but the e who owe us large sums, do us great injustice, by negligently allowing the time to without doing anything to relieve us from the heavy burthen we are constan ly carrying for their

benefit. A remittance (f a part of what is our due, is much better than nothing, in such cases. We do say to all who are in arrears, that the sacrifice you are required to make to square your accounts with this paper, is merely nominal to that which we have made for your benefit every week since you became indebted to us for the paper. It is painful to us to allude to this matter, but justice demands it, and we shall persist in doing so

until justice it done. We mean to give no offense to any one. It is a matter of business, and common justice, which all Spiritualists must appreciate, dictates that all who owe for the JOURNAL, should pay for it, even as they should pay for the bread they eat.

BLACK LIST.

DR. W. H. BARLOW

Has left Xenis, Ohio, for parts unknown (so says his postmaster), owing \$8.25 for the Journal. If his eye should fall upon this notice, he will observe himself advertised gratuitously. Will some one inform us o is whereaboute.

A. S. PRENCH,

Late of Long Lake, Minn., has left for parts anknown, owing \$2.15 for this paper. If, perchance, he sees In the domeit of principles that operate in this notice he will know that we want our pay.

Testimonial of a Cure by Mrs. A. H. Robinson, the Healing Medium.

Mrs. A. H. Robinson:-Some three months since, I wrote you, inclusing a lock of hair, ask. ing you to prescribe for my d sease, which was pronounced by physicians salt-rheum tetter. You sent me a prescription and directions, say ing that my case was a very bad one, both feet being affected, the right foot nearly covered, and the too nails on several toes enjury destroyed. My right hand was also much affected with the same, i side and all around the little finger.

My feet are now entirely well; I think, so well as ever the, were. My hand is almos cured of the disease, but some traces of it can ye becen. It has been very subjorn on the boad, but as I could see it yielding, I persevered, on laided I with all the will power I call being to bar. I assure you, I am a great tichever in large doses of will power in healing. I sometimes thought my discree was in the blook and I want you to examine my care again when you receive this, and give manay other till ration You Can.

Mr. Altaus had seen my case, and he La! faith, and said he would have you prescribe for his wife. I c uld have sent you several cases, but I was afraid to do so up it I was car d myself; but now, as I come across the ill sted, i Buall direct them to you wit a confidence.

My friend, Brocher Curl, of the place, informed me he called on you white at C leage, a lew weeks since, and the collect to see my case. I had offered considerable sums of money to difterent phys clans, to maure a care. You are at liberty to use my mane if you like in any notice you may want to make of this case of mine, and you connot represent it and were than it was Ireland you will please it distou; but y u will haver in me again.

Di not forget my requet; let me hear from

V ty Respectfully, L Obesit won

Paris, I . D e 4 h, 1870

Amusements.

CHO.BY'S OPERA HOTSE

Mr. Max Strak sca has the bodon to armounce Mr. Max Strak ser has the honor to arnounce the first appearance of Mile. Car sile Nison, in four grand Nilson concerts, the first ince, therefory December 20th; Wedlesday; 21s.; Fratey, 23th, at light o'clock, in the evening and one (grand Nison Matthew, Saturday, Dec 24th, at two in steattraton, at Grosby's O era Howe, and the lowth grant Nisson concert, Monday evening, December 36th, 1830, at Farvel field. DESKRORN THE TAB.

Manning's Minstrels. Grand Mail 100 this after-Manning's Minstrels. Grand Mailiee this after-norman to night, but saturdly. It ember 17 h, it st two performances of the exertent all for this week. "Lughing Gas," "Rese Earte Brothers," "The Brigands; or, the Midnight assault," The Happlest Couple out." Violin's 10, "Live Aming the Rises." Precisely the sam: but, attended and everi g.

AHEEN'S MUSEUM.

This Saturday, Dec. 17 h, at the Grand M stace. at half pen two, and in the evening at seven of lock and forty five mean expositivity has performance of the gran product in of the are, "Mar and Wife." Cat pairet to ing grand. Aspoint ments marnific in "Mall Picher; or the Forn e Feler of Lynn" will somble produced. If ur grand percormance, thecember 26 a, (Ch. isting-

M'VICEER'S THEATHS.

Saturday, Dec. 17 h, lish two performances of Brivin Adams Samuday Markine and eventual, but presentation of John Broug am's successful ply of Monor."

NOTICE OF MEETINGS

Spiritual Mass Meeting.

The Quarterly Mass Machag of the San her Wiscend. Spatian Association wat be geld in the Tawn if it, at Darien, of the 7 ir ind sar a Journey 1871. A A. Wheel ca, Fritor of the American Spinittal. ist, Rev. d. c. Barrett, Stat. Massonay, and other spaners, will be present. The friends will endeaver to inchish in mes f rall

that come from a distance.

Let all come and enjoy the Pentecostal fenet. J mastile, Wis , Dec. 9 n, 1800.

Notice of Meeting.

The Spiritualists of De Kalb County, Illinois, and vicinity, will meet in Convention at Sycimo e. in the Cour House, on Christmas Day, 18:0, at 9 o'clock, A. M. Mrs Add e f., Ballon, Mrs. Mann, Dr. Joscelyn, and other speakers will be in attendance.

The friends from a distance will be taken care o'. SABAH D. P. JONES See'y of Spelety.

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title disease. Mrs. Roginson also, through her mediumship, diag-Mrs. Roeinson also, through her mediumship, diagnores the diseases of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter as when the the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, basiness and trusce medium.

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The Rostrum.

IS IT FINISHED?

An Address by Nellie J. T. Brigham and Thomas Gales Forster,-At Harmonial Hall Philadelphia, June 12, 1870.

Reported by Henry T. Child M. D.

NELLIE J T. BRIGHAM: We take for our subject this one little question. Is it finished? We are tild that when the body of an older teacher of the truth was crucifled, his last words were, "It is finished." This referred only to a certain work which he had done, for he taught that "the Father worketh hitherto and I work."

He also taught bis disciples that he would be with them, with a power which could save

When we ask the question in the outward, Is it finished? the answer comes back through the boundless laws of the Universe, no! Development goes on forever. Men may talk of the spirit of nature, as the blind man talks of colors, or of the stars which he does not see, and the do this when they speak of G d as the Creator, and of all that exists below as Creation. When we look at anything of this nature; when we seek to find on the hights of the mountain. top, or in the valleys wherein the Father, the Creator, has rested, we f.il. We may go ov r the wile world, and from everything the voice ever comes up, it is not finished; therefore, through all the wirld there is not such a thing as creation or such a power as Creator in the smee that anything is finished.

We do not deny the existence of God, but that he brings forward from nothing that nower which we see in this worll as a special cre ation, we cannot accept, for whatever lives to-day had its germ, and bad and development yesterday. Whatever we find existing now, has a two fold relation to mind,—first it is a result itself, and second it is a cause itself. So through all the wide world of matter and of spirit, we find there is no resting spot, no development that b are upon itself the sign and of God's finished work. The present, with all its glorious power, is only one round in the ladder of everlasting progress. The great fault with man is, that when he has received any truth, beautiful in itself, when the pat or the present unfolds it when they at last comprehend it, they say truly this is sublime and beautiful and fair, there can be nothing beyond this. it is all complete. So they fold their arms with satisfaction about them and say it is finished. Still the voice of man's spiritual nature pleadeth for more, insisting that the old is good and useful in its way, but only useful when it lays the foundation for the new,-that which is to b. Man often does well when he looks back through the dim and misty halls of recollection. He does well when he grasps the truth to-day; but he does not well when he says, this is all there is, far from the world of thought the words goes forth,—it is not finished. Science comesto men and says, read the truths of Nature, and b h ld the hand writing of the spirit of d velopm at in all that you see around you, as well as in yourselves. Min blinds his eyes and says, it is finished. Did not God give us the B b's which is a history of Creation. Men supp 3: that when the morning stars sang together at the dawn of creation, the work was fi lished, and all that man had to do was to lock. at it, and behold what God had finished.

Tarough all Nauce chaes to man these words, Tue wo k I no floished. In ceaseful revelitions written in the grand rythmic harmony of the Universe, and to every human heart, there come lesson of G d'atruth writter in the stars. and everywhere on the earth, and in the hunan soul, saying always, 'God's work is never finished." Down through the depths of the earth, we find that there are teachings, which say that the Father is ever mani est and through all the world of matter beneath you feel he ever says,

T is not finished.

There is a class of persons who cling fundly to the past; they have absorbed all the life that it contains, and then try like the prodigat son to live up in the husks, and refuse to answer the c.l of the Father, They say the old-writing, the cld revelation is 6 tough. We have the Bible: i says it is all finished; and this is enough for us to know. There are commands in the ancient revelation teaching man, "to seek and he shall find, ask and he shall receive."

Let man, therefore, ask for truth and see if she has spoken falsely to him. Let him ask through the broad boundless univers; for truth, ard trut's will ever answer, that nothing is

Theology says, it is finished. Does not the Bible tell you that the heavens and the earth were created in a certain length of time, and God proncurged them finished? They say, Would you have science tell us the work is not done? Would you have science build up its theories above the ancient revelations? Sup pose now we look at this world We take up a little handful of gravel, and we find that all its atoms have been rounded into their present shape. We know there must have been the action of strong forces in nature, rolling waves, or chemical forces must have aced to make the rounded pubbles of stone that form that gravel. We look forth up n the oc an, the mariner sails far away on a voyage, and a few years after they find in that same place, there has suldenly risen above the surface of the water an island composed of volcanic matter. This may stand for years, and the waves roll over it. In time it will begin to grow green and beautiful with blossoms, and then become an ab de fit for man. Why, throughout all this world nothing is finish-There are winds, waves, earthquakes and volcanoes; there are changes continually going on. The little coral insect labors to lay the foundations of islands and continents, and all over the world God's truth says of this work, it is not finished. But one says, some parts of it are finished. That man physically, intellectually and spiritually, is finished. This is not so. The world is growing everywhere, and man also, go in the dark hour of night when the earth itself seemed lost, it is preparing for higher and grander conditions—the grand musicians are only tuning their instruments, only getting ready for that wondrous harmony for which the world has dreamed and prayed, and which shall fall ametime on the glorified perceptions of the hu

The changes that take place in nature, are all in accordance with law-sometimes the floods sweep away certain parts of the country, but na ture always brings forth beauty and harmony. If she takes from one part of the country fultfulness, it is only that she lifts a handful of the golden dust to drop it down in another place.

Thus she shows man that all things are progressive, for if we look deeper into nature, and ask, why is it that these strange and mysterious enemies of man shake the earth, these stipnge underground convulsions. There is a natural solution of this problem. When the tetrible power of the earthquake is felt, it is not that the angry Deity threatens to destroy it, it is simply an evidence that the world is not dad in its burning, throbbing heart; it is an evidence that the world is not yet finished. Go with us to one of these ever burning mountains,—look around you, and you find the land has gained upon the sea. As the lava current runs down,

flery streem is p ured forth, and the earth is cover d for niles with it. These great waves of fire are thus building up mountains. We know that siways the surface grows tnick ir and thicker when the central fires recede, and so what man calls disc rd, is only an evidence of action, and action in nature is always an evidence of harmony. This is the work of nature, and nature's spirit through all these changes, says to you again and again, It is not finished, and that which is true of these outward things, is also true of the spirit that is within you.

We pass over all grades of being beneath us, and in all we fi d the law of progression still in action. We come to man's soul. We find there are great varities in these-some are high, and pure, and dignified, and others are so small and weak that it would seem necessary to go back and have the wheel of mortality revolve several times before the brain comes into proper position: that it must live a long time before this can be immortal. We almost question whether there are not some persons who are so degraded that they have no immortality? We flad it ex tremely difficult to draw the line between man and his brother b u'e when we look at the lowes: min. We wonder if such a soul is immortal —it may be a phorsavige, a bushman. It seems almost impossible that God should immer a ze his little spiritual perception.

Waile you are looking down up in such a soul as that, did you ever think that there m ght be souls so far above you that they mig at also say, can it be possible that this is my brother? Taroughout all hu nan life is a chain cla p d at both ends by the hand of the Fat er. A pirt of it trails in the dust, but never one link is list from God. True self-hood belongs to all these links of the chain, and they are welded tog ther -some of them are in the mud, and slime, and dust of earth, and some of them are raised and congregated with the angels. Some of them are in sorrow and tears, and others shine pure with the lustre of heavenly light, but wh rever we see a single link of the universal chaic, we know it belongs to this great brotherhood of man, and we know that our Father is the Father of all, from the lowest to the highest soul that is in ex

We repeat again these words: It is not finish No man is finished; no class of men are finished. The mind that is satisfied with what it is, and what it knows, is most to be pitied, for while it im gines it sees light, it is only such dun light as shines through the windows of ma-terial sm and selfishness. Through all this world, then, there is no soul so high but that it needs more light. Man finds one part of his life in the dus, and another above him, and when we look at human beings, we see that there is not one that is rounded out into completeness. There is a work that angels bend earthward todo,—a work that they feel is worth doing, even-in this earth. They cannot sin d still and witness the conditions of humanity, without doing something to elevate human nature. It is not all the work that they have to do, to give us the substantial proofs of their im nortal existence,—the only proofs that are entirely satisfactory in themselves,—this is not all that they have to do. There are thousands who are not willing to receive this.

One says: I have commenced the investigation, and have tried to find a foundation, but I find it so exc edingly imperfect, that I prefer to

build somewaere else. Another says: I have been searching through all torms of mediu natip, to find the beauty and trach of Spiritualism, but I have found facaticism and deception—something entirely contra-dictory and opp sad to all that I believe to be

How do you account for all this? You say there is a medium, who gives you a beautiful train, but does not live by the light himself or | between you and them is so thin that they can

Sippos: that you were in a prison bousd, and there was a friend of yours lar away who could give you your liberty, if you could only write to him and let him know how you were situ ted. You find some paper, but none of it is pure and white; it is stained and soiled with dri. D) you hesitate, and say: I will not write on this, all hough I could send it to my friend; if I cannot write on pure, waite paper, I w li not write at all? N .! but, like a sensible man or wiman, you write on it, and send your message to your friend. So your friends from the other world come back, and they see the mediums, imperfect as they are, and fluding they can give a communication turough them, they use them as best they can.
You ask: What shall we do about this decep-

tion? We answer: One truth, one fact, will weigh down a dezen errors. And yet how often do we find persons who have received many excellent t sts, who will lay these all aside, as of no value, and refer again and again to some mistake, s me fal chood it may be, that has come to them. When you go to send a message to your friend here by the elec ric telegraph, do you say, Now I must know this operator; I an not going to send this message to my friend unless I know that the operator is a moral mao. You simp'y ask the question, Can you send a

m ssage? and then you send it. S the angels are re uning everywhere, and perhaps, in certain instances, they flud there are many who are really glad to receive this heaven-

bora boon. There is another reason why you should not condema these, and you should not say the spirits are at fault, but rather say: Here is one to whom the angels have come, steking that this soul may er w better and purer.

Remember, the whole need not a physician. There is more j y in heaven over one sinner that repenieth, than over ninety and nine just persons. Through the laws of Spiritualism, tuere comes that which helps to parily the haman soul,—to c mtort it and bring to it the blessed calm and peace of the other land. To begin with laying a strong and sure foundation of fact, showing to man that when death steals like a strange and mysterious calm over the body, there comes to your interior perceptions, to your better understanding, this truth, gloriously spoken: It is not finished.

Though the earthly mission is ended,—the earthly work flaished,—they still live and still labor for you; not in the silent dust of the grave; not in the coffin where lies the form of the beautiful in its stillness and repose; but in another land where the sun of life knows no setting forever and evermore, where life blooms like the flowers, and joy and hope are unforgot-ten. It is not finished. They die not. They live forever. Tois fact settles down into the soul of man. All his hopes and aspirations crystalize around this one central idea,—the glorified fact of immortality. He says to himselt, If I am to live forever, I will be honest and truth ui to-day. What matters it if the triend-ship which I believe to be unsullied and pure and true, changes and passes away? It I live

forever, there will be a compensation for all.

So the soul says, I will labor for the right. The world may not bring praise to me, but scorn and contempt. Friends whom I have cherished, may turn from me in coldness and suspicion. I will speak the truth, and do the work I find to do, with the consciousness that not only now, but after death, purified from the selfishness of earth, and bloom ng in the gardens of immortality. I shall look down from the brighter land,—from the crystal islands of peace and happiness, and find my cup filled to the brim,—not by the world praising me, but by their taking up the truths that lie scattered it forms more land out of the mount in. The along life's pathway, and binging forth a har- | phy based upon scientific facts, and as a relig-

vest of glorisled and good deels. I may learn thus to add truth to truth, for I shall not die. I shall hear with me a treasure when I pass into the other life; and so will I question of earth and heaven. I will ask the darkness for the secret of light; and God, speaking through all Nature, answers the aspirations of the soul; and its capacity to understand will increase, and I will learn more and more forever. Hereafter, when you awake in the other world, with your treasures of truth, whatever they may be, that you have gathered on earth, you will be thankful that you are not in the midst of a barren wilderness, but in a garden; small, it may be, but beautiful and fair, with the collection of ideas and truths, th.t you have gathered upon

It is not finished,—this life of yours here below, for the law of compensation says there is another lift, where all that is incomplete here, in this, will be carried forward; functions which have only begun up in earth, shall be metured into grandeur and beauty there.

Leara, then, oh, man, to question of your

own soul. There was a time when those broad oceans, which to-day bear thousands of ships upon their b soms, were considered as darkness and des lati m. Man dared not to venture out into the wide deep, which they functed to be peopled with won lerful powers of evil. Something had said to man that, far out in the darkness, there was a power that presided over the storms and tempests. But the compess was invented, and man found the ocean was only a grand highway from one world to another, and to day not only do ships go, like huge white-winged birds, from one world to another, but now under the ccean's throbbing heart, a cable cord is laid, that bears from one shere to another words of sympathy, of strength and intelligence, -so that one part of the world feels and knows the thoughts of the other as they are uttered.

So in the olden times, when men were frightened at death, they looked up in the life ucseen they said, It is finished. Death was to tuem what the seas were to the old mariners, and the life beyond was peopled with strange phan-

Tue angel world b wed low to man, and gradually the facts in man's intuitions were opened, and compass like, pointed him to a consciousness of what death was, and what the ocean that lies beyond it, and now the prayers of mortals are answered by angels who come to us like white winged ships, who come laden with the treasures of truth, exhaustless riches of comfort, and peace and love; and under the dark ocean of death,-that which was so long so-lies the cable cord of communion between one land and the other; and morta's on the earthly shore, receive messages from those who have passed on into the higher life. The sun of truth rises, and flushes its gleaming light of golden glory across the old sea of darkness, and the whole world of science and philosophy, that has had its deepest thoughts aroused, says, "Thank God, It is fin ished!" and the angels come to us, and show us by their coming, that they still live. They come to us dropping strength and comfort into our a purits, sho wing man that he must bear his treasures into the other life, saying to him, "Guard well this life, and do not make it a place of derkness, and mis'rust and evil, but cering for the good of the spirit, so shall man learn

that w rks commenced here are not complete." When we learn that the angel world is p uring out of its treasures; when it proves to us the existence of the soul after death; when it prives that the loved ones stand side by side with the sorrawing ones of earth, saying to the mouraing friends of earth, "Know that your loved ones live, -more than the, that the veil between you and them is so thin that they can gaze upon you; that their pure, calm, holy eyes are lack ng down upon you in the hour of that she would be entranced at the circle in the herself, and you sek: Com it be true? How gaze upon you; that their pure, calm, holy eyes could an angle on; thus to up? falls upon the troub ed deep, saying, "Place, be

> Whenever you are temp'ed to do wrong, lock upward unto the pure band that are calling you with loving voices to come away, and as you realize that you are standing face to fee: with these loved ones, and as the light of their Living ciuntenancis shiqes down upon you in calminess and parity, you will have no bitter or unkind words to speak,—they will die away as the mist dies when the sunbeams of the morning roll over the mountains. With thoughts like these, how s'ro ig man can become in the right; how pure and unselfish should he become, when he strives to rise heavenward from all that bowed him down to earth. Let us say, see how much I mean to do, and so seeing it is never floished, the work goes on through countless ages. Toe work of earth goes on, and Go .'s angels take your trembing notes, and make them tuil, and clear, and harmoniously beautiful within that summer land. Then, through all your life of the future, never say of anything, even a good thought, a good impu so, It is finished, but rather say to all things whatsoever, they shall never be finished.

After the improvisation of a piem, which we could not repeat, Tuomas Giles Foster was

called upon and spoke as follows: The truth, that spirits cut communicate with mortals, has been unprecedented in its reception by the world. Faith in this glorious truth, results from man's affection. Poliosophy teaches it; science demonstrates it; reason demands it, and the longing of the human soul for that which inspires its love and its sympatry primarily established the faith in Spiritualism, and as an effectionate demand of man's nature, through the necessities of the heart, has it made such rapid strides, until to-day, in the twenty third year of the recognition of its phenomenal manifestations, it is before the world as a subject of radical and progressive thought. It has called forth the former at times, and that it calls for the latter, is equally true, from all sincere men and women, who perceive that the human soul still finds in it an incite nent to virtue. Torough its instrumentality, in thousands of homes, are the witnesces of eternal life. Millions of hearts are beating with holy joy, while theology or philosophy, however specious, can-not mar the beauty of what is to them a reve-

lation. It is a significant feature, that it is not merely existing in external action; it has taken hold of man's highest nature, and that which was enkindled in the heart, has become the life of the being; hence, we have multitudes to day in this land of America, who realize and accept this faith. That which springs from the human heart will live, not withstanding all the efforts to destroy it, as long as the affections themselves shall live.

Spiritualism is not only a faith satisfactory to us—as such, perhaps, it might only reach the masses and control the ignorant—but men and women esteemed to be wise, judicious and far seeing, are ready to auswer for the faith that is in them—as many of this class as of the former.

Mark the progress of this movement. Since Spiritualism is claiming to be true,not as a popular superstition, but as a system of faith capable of reaching the intellect of the scholar, the statesman, the jurist—that which appealed to the affection has reached the reason. and both science and philosophy are beginning to take hold of this in earnest, and it is becoming brighter and brighter, and the more it is investigated, the more substantial it is found to be, and this I take to be the condition of any true science, or religion.

Spiritualism is before the world as a philoso-

ious faith grounded to the aff clims of man. It refuses to be responsible for individual ignorance, and it refuses to be tested by isolated facts—its entire basis demands investigation. When Jesus of Nexereth said that his disciples were possessed of "that which the world could neither give nor take away," he expressed the power which is claimed by the Spiritualists; and this faith is to be the test of their true belief, for as the sister has so sweetly said, "The wirk is not flaished."

This is to be the test of every true believer. and with this faith, he or she are to go forth before the world of sectarians, and prove the purest and highest faith that the world has ever known, by living it in every act; hence, the work of the Spiritualist is not finished. The Spiritualistic Pailosop'ry may be said practi-cally to stand in contradistinction to those religious sys'ems that the world has had, that have been preaching that it is finished, b cause Sair itualism is declaring most emphatically, that man's espirations are not finished; that his powers are still advancing; that God in the lisposition of nature, has thrown out broad fields for explor tion and investigation as the reward for effort.

Spiritualism is preaching practically that man's eff at must be continued, as it is incom-plete, not only in time, but it is teaching most off ctually, that it is not finished as to the

It is 'eaching as a great practical truth, the perpetuity of man's consciousness beyond the

I know it may be said that other teachings are presenting the doctrines of immortality, but not an immortality that declares it is not finished. They are teaching immortality that declares matter is finish d up in time. Spiritualism has no such vague conceptions. Spiritualism teac'res that neither is that little ellipsis of time in eternity flinished, nor is the work of eternity finished—on the contrary, it declares that man shall be forever beginning anew in the eternal pathway of progress in the worlds that are to come. When old Galileo declared the world moved, the church said it was fin ished. When Columbas declared there was a new world, the church said, no! all matter had been finished up, and he was a dreamer; but C lumbus believed that matter was not finished, and he discovered this new world, which has become the mother of a nation of

> From the Spiritual Monthly. SITTINGS WITH MEDIUMS.

Isabella Smith, the Child-Medium Recently Developed,

We have lately, in the development of Isabella, a proof that invisible intelligences can manifest to mortals through the organism of a mere child. Isabella is nine years old, somewhat precocious, but one of the nineteenth century marvels, nevertheless. She resides in East Boston. On Monday, Oct. 17 h, 1870, for the first time her gift of mediumship was manifested in table-tiltings and movements. Oa Wednesday, the 19 h, she proved to be a writing iss'rument in the hands of spirits. Rather a rapid pricess this. Or Thursday, the 20 h, a seance was held at the house of Mrs Roberts herself an excellent healing medium, who has performed several cures by the assistance of spirits. We formed one of this circle, and were not a little surprised at the powers of medium. ship manifested by Isab.lla.

tempation," do they not come as a voice that evening. The presents did not come, but the entrancement did. A lady medium present, who is frequencly influenced by an Indian spirit, to dence and heal the sick, sat in her normal condition. The little medium wrote, saying that this lady would be entranced, and somebody was to whis'le that she might dance. Tue result, accordingly. Presently the lady under influence approached the medium, and by a sing'e pass thr. w her into an unconscious tra ca and led her through a series of well executed dances, Isabella's steps keeping perfect time to her own. After a lengthened process of this character, cough to wholly exuaust a grown person, the two sat down and jubbered a kind

of Indian, which none of us could decipher. When Isabella was restored, she said that she had been to Boston with a little friend of hers, and had been eating candy. There appeared not the slightest evidence that she was at all conscious of what she had been made to do.

We sincerely hope that the friends of this little prodigy will guard her mediumship from intrusive skeptics and mere sensationalists, until she is more developed. There is great danger of persons rushing upon her, and selfishly devoucing her vitality and spoiling her development. It is best always to consult the controlling spirits as to was shall and who shall not be admitted to her circles. Then there will be little danger, unless by over-sitting, spirits not always being wiser than their mediums.

MARY E CURRIER.

Our presence at the Haverhill Convention gave us the opportunity and plea ure of sitting in company with a large number of other visitors, at the house of Mr. W. W. Currier, to witness the musical manifestations, which never fail, but change, to a wonder al degree when ever Mary is able to sit.

We were invited to the circle room, to examine the plane and the various instruments which

are played upon.

The first thing we did was to sit and talk to Mary, and read her soul in her eyes. This is no difficult matter. The human face is never a liar. It is the scroll upon which the spirit within writes its own char-cter. A man may assume a viriue he does not passess, but his face will retain the record, and the true physiognomist can read it. There are cases, we are aware, where the devil of sin is transformed, apparently, into an angel of beauty, but there will lurk in the eye, or in the corner of the mouth, a witness of its guilt. Mary is twenty two years of age. Her face is the type of womanly innocence. We could not look at it, and think it possible, even were she able of herself, which is an impossibility, to perform on several instruments at once, that she could be persuaded to do it, either by mortal or immortal of the dark stamp.

Tae circle room contained a piano, weighing about seven hundred pounds, one end of which we lifted by exerting our full strength, thirteen hand bells, a guiter, a violin, a triangle, two horns, a tambourine, a drum, and four harmonics.

Mary eat at the piano and played in her normal condition. After a few minutes playing, the bells were rung as an accompaniment, and at the request of Mrs. Currier, made to polk; on the flor near the door, which was kept wide open. Next we could hear two parts at once on the piano, one played by Mary, the other by one of her invisible assistants. In a few seconds, a change,—the medium was entranced, and the piano plaved by an Italian spirit, and in a style very different. Mary was said to be entranced by "Freddy," a little spirit brother, who often talked through her to convince us that the medium's lips were not used in discoursing the very sweet and fine music of the harmonicon.

The heavy plane was made to dance in time to the music, a feat of itself beyond the strength of the medium, whose health was in a weak state. Besides, the instruments, light or heavy, were rattled and banged, to accomplish which would need the strength of a giant.

Among the tunes played were "My Country is of thee," "Shoo Fly," "Home, Sweet Home," and "The Last Rose of Summer."

The whole were accompanied, and were all rendered with feeling. "Freddy," we may suppose, is an oddity; he blew the mediums's nose,—a feat not in the programme.

The door bell was rung, and new-comers admitted by the desire of "Freddy," who knew who they were before they entered the house. Tae playing of the harmonicon floating in the air, in accompaniment with the piano, was an execution not to be easily forgotten.

It is not possible for us to descr be the effect of this musical seance. As an entertainment, it was equal to anything we have before witnessed. As an additional proof of the power of spirits to control mediums, it stands prominently in our esteem. We have often witnessed spirit manifestations, physical and mental, and have evidenc s weighty in their favor. All phases of mediumship are nec ssary. Not one can be dispensed with. Physical manifestations are not, in our opinion, less needed than psychical. We know that some of our advanced Sp'ritual-

ists have gone aheal of physical manifestations.

Be it so, yet they sadly err when they denounce physical mediums as humbugs, and ignore physical phenomena. We know, if we know anything, that physical feats or; performed by spirits through mediums. B cause of this knowledge we goldly record one of the state of the of this knowledge, we gladly record our experience with Mary Currier, and add our word of encouragement to that of the numerous persons who, during four years, have sat in her seauces.

The task of mediums is not an easy one. They learn the lessons of mediumship in a school of suffering. God bless them for their hersic endurance.

Mary Currier not only realizes in herse'f the promptings and presence of invisible intelligences once in the mortal form, but she is the beau iful instrument through which those same angel ministrants come to others. Here is the sweet reward; not in ease and luxury, and all the appliances of wealth, but in the good that needy souls receive. Shame upon the men and women in the spiritual movements who in pronouncing all physical phenomena to be impossible, virtually stigmatize Miss Currier, and all physical mediums, as gross impostors or miserable lunatics. The manifestations at the Cur riers are of a character to place humbug out of court, and we are not afraid of Mary and her parents being charged with symptoms of insar, ity by sane people.

MRS. E. M. SMITH.

Lowell, Oct. 16 b, 1870.

Editor Spiritual Monthly.—A Mrs. Thomas called with two of her friends to see us, she being a perfect stranger and also a medium.

Mrs. E. M. Smith was controlled by an Indian spirit, calling herself Polly, and gave a very good test to Mrs. Thomas (she being controlled at the same time by an Indian spirit calling her-selt Wild Flower.) She then asked Polly, Mrs. Smith's influence,) if s'te could tell her any thing ab ut her medium's folks. Polly (Mrs. Smith's control) then began saying that her grandfa her (calling his name Thomas), was killed by an Indi n. The Indian took him by the hair, while asleep in bed, and then pulled him out, and then split his head open, and then sculped him, -and he died immediately. The children were there at the time, and the mother took the little boy in her arms to make her escape; but the boy was shot dead in her arms and the ball passed to the mother and lodged in her breast. The mother survived. The two little girls, their chil iren, aged four and six respectively, escaped with the mother. Molly, the sister of the mother of these children, was captured by the Indians, and carried off to Canada. and was afterward ransomed by an old sea cap-

She also gave other names to the lady, Mrs. Thomas, and also several tests. Poly (Mrs. Smith's control) mentioned the time,--Indian

and French War. The above communication and facts are all true. I never saw the medium, Mrs. Smith, un-

Witnesses to the above, in presence of u!-Priscilla Webb Taomas. Mattie F. Searle, C. B. Paillips, Esther G. Bailey. Albest J. Smith.

Yours, very truly, ROGERS AND MUMLER.

Mr. Robert Sherman, at whose hospitable home we rested during our stay in Newbury-port, has in his possession proofs that the dead live. On the wall in his parlor hangs a pencil drawing of his first wife, who died in 1854. This drawing was executed through the mcdiumship of Rogers, the spirit artist, then residing at Columbus, Onio. The hair is short, and one hand placed to the f.co. Mr. Sherman says that the likeness is a good one, and that it was a habit of his wife to place her hand to her face thus. He did not, at first, appreciate the short hair, but eventually, through another medium, communicated with the spirit, who called his attention to the fact that during the latter part of her earth career she had her hair cut short, and further said that she appeared to the spiritartist with short hair to make the test more

In 1861 Mr. Sherman went to Boston, and sat with Mumler for a photograph. His spiritwife and their spirit-girl impressed their likenesses on the plate,—his wife with her hand up to her face. Here is the fact that those who doubt physical phenomena wou'd do well to

consider. Mr. Sherman has also a double profile photograph of Aonie Lord Chamberlain, tak u by an artist named McArthur, at Newbury port, in presence of Mrs. Sherman. This is one of the most extraordinary evidences we have yet obtained. A double profile at a single sitting! Who'll believe it? Yet we saw the picture and are assured that the facts in the case are as we state them.

MRS. MARY WEBSTER.

We called upon Mrs. Mary Webster of Amesbury Mils, who has been developing as a writing, healing, and drawing medium, for fifteen cr more years. She has framed quite a number of drawings which are not artistically executed, still the design, in most of them, is good, and, considering that the medium claims to have no knowledge of the subjects beforehand, and is made to commence at the top and finish at the bottom, are wonderful creations. The human family, from the lowest to the highest. Christ, and the Woman touching the hem of His Garment. A Medium crowned with many Jewels. They that have come out of Great Tribulation. The Dove of Peace. Materialism in the form of a Fish. Old Theology on its last legs, etc. We were much interested in examining these pictures, and not unmindful that Mrs. Webster has lately parted from her husband, to meet him on Life's other shore.

A few years ago, Mrs. Webster was spiritually informed that there was a spring of water near the house. She pointed out the exact spot and employed men to dig. The well was discovered, and the water conveyed, by means of tubes, to her own house.

Read advertisement of Jesus of NAZ-ARETH, in another column. It is truly a wonderful work, and should be read by all

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omo.

A Seares The orgh the Mediumship of Laura V. Illia.

Miss Liu a V. Ellis gave an enterta nment at Lyceum Hall, on Saturday evening, 19th inst, before about one hundred ladles and gentlemen, among whom were many of the very best minds of the ciry. Miss Ellis is prepossessing in appearance, fair complexion, well built, has a fine neck, full bust, stands with case before the audience, and exh.bits but if the of the stage character. She was in short clothes, and neatly dressed. She has nothing whatever to say in explanation. She is carefully tied, tokes her seat, and the exhibition goes on. She is accompanied by her fither, a charp fac.d, spare, thorough Yanke, is unlike his daughter as a father can well by The enter almment'is prelaced by a short speech from Mr. Ellisnot very intelligent to he unbelievers, or satisfactory to the believers in Spiri ualism. The bur-

den of his speech is in substance as follo vs: Lalies and gen kin n: My dughter do s not do these things, nor do 1. They are done by on intelligence outside of her, calling himself Blake a spicier of the Union army, who was in the first battle of Bull Run, was taken pris ner and died in a rebel prison. Can to my daughter, and died in a rebel prison. Can't to my daughter, influenced her when she was eleven years of ag', and has been with her eyer sites, now about sev n years ago. We do not call this intelligence, spirit. You may call it, what you please. We call it an intelligence independent of my daughter, and the intelligence calls himself Blake, late of the Union of the Water was from my daughter the union ermy. He draws from my daughter the property or power to produce the phenomena which we chall present you this evening. The audience will appoint a committee of one, to be with us, who chall report progress from time to time."

Judge Ti den being chosen, took his place on the platform, and after a careful examination of the cabinet, outsile and inside, declared to the audience that there was no machinery, wires or confederates in or about the cabine, whi h is the usual form in common use with mediums for

physical manifestations.
Miss Edis than stepped before the c binet, mak-Ing a very pretty bow. Mr. Eliis said:

"I have here a piece of upbleached cotton sheet-ing. I cut from this sheeting this strip, two inches wide, which I will the around my daughter's neck, in a square hard knot. With this second piece of I will tie her hands behind her thus. Your committee will now examine these knots.

Judge Tilden, after a careful examination, pronounced them carefully at d well tied, adding one or two knots,—using great strength in tightening

Mr. Elis then said: "My daughter will now take her seat in the cabinet, and I will tie her hand to this iron ring, well fastened to the back of the cabinet, thus Your committee will now examise."

This was done, and pronounced firmly fastened.

Mr. Edis then said:
"I now with this third piece of c'o'h tie her feet
together," the Judge assisting. "With this fourth
piece of cloth tied to her feet thus, and hanging outside of the cabinet, you can see whether her feet or limbs are moved in the least. Now I will close this door, and ask the intelligence to untie the cloth around her neck."

Ell's —Good evening, Mr. Blake.

Spirit —Good evening, Mr. Ellis. What do you

went us to do?

went us to do?

Ellis—Will you please until the cloth on my daughter's neck, and lay it in her lap?

Spirit—Yee, yes, it is already done.

Ino door was opened, and sure enough, it was undone. Time for this phenomera, from closing

the door until opened, twelve seconds. Second .- "I will now tie my daughter's neck to this iron bolt so that she cannot move her head or

neck to the right or leit. thus Committee examined the tying, pronounced all right.
"I will now tie this cloth around the neck, with

the knot behind the neck, thus." The door was then closed, and she was untied in five seconds.

Third.—By request she was tied around the neck in three kno's. Time, four seconds. This was done by the spirit. The committee though it was the devil (').
Fourth, Mr. Ellis then fied a strip of cotton

cloth around M's. Ehis' waist, taking him twenty-two seconds to tie it. This knot was untied in five a coads. Ffh.—Ine clo h was then tied into five knots, and 1 id on Miss Eliis' 1 p. Untied in six sec

Sxh.-Judge Tilden then took the cloth and marked it privately, laying it on the lap of Miss Ells, and in four seconds after the door was closed, this cloth was tied into several knots, and laid on

the lap of the you g lady.

During this time, a rapid conversation was going on between Mr. E lis, and the intelligence, Bl. ke, the girl's hands and feet firmly tled as mentioned before; her head or neck tied to a bolt. The com-mittee was two and a half minutes untying wha:

Blake accomplished in four seconds, and found his private m rit on the cloth. All were exceedingly Seventh -- Mr Edis said: "I have here a wal-nut stick, about therty inches long, (somethin-like a short good sick). Your committee will please examine it. I will lay this stick across my daughter's lap, and Bicke will s rike the roof and one side of the cubinet with this stick.

each side of the cubinet with this stick with great rapidity and much force, on my request, and throw it out of the cabinet after the door is The door was then closed, and a succession of heavy blows were made on the walls of the cat inet. wi h great r.pidity. We coun ed thirty three of them. Then the stick was thrown with consider a

ble force some lifteen feet from the cabinet, bitting a lady who sat directly in front,—Edis and Blake keeping up a rapid conversation during the time, which occupied just five seconds

Eighth —Mr. E lis said: "I will now place this stick on my daugnter's lap. The intelligence will put the lerge end of the stick through the op n ing, and your committee may try to pull it away

(A voice.)-"Examine the girl, judge." Yes, that is well to do, carefully examine."

Judge —She is firmly tied—hands behind her, to the rings, and her neck also, as well as her feet. The door was then closed, and the large end of the stick thrust out. The Judge, a powerful man, weight foll two hundred pounds, grasped the stick with both hands, bracing himself with his left foot

forward, gave the word, ready, and then the mor-tal pulled sticks with the immortal and it was a strong pull. All noted the muscular power put forth by the Judge Gradually the stick was pulled out of the brawny hands of the Judge, instantly the door opened, and the stick was found lying on the young lady's lap and while the Judge was puffing like an athlete, Miss Eilis sat calm and unmoved, fast tied to the ring and bolts. The Judge entered the cabinet, making a minute ex amination, and pronounced the whole thing beyond comprehension. Ninth.—A very fine exhibition of bell ringing

Tenth.—The dram feat, first with sticks, second with fingers, Mr. Eilis playing on a large sized jewcharp, and Blake playing on the drum, with his fingers in good time, first "Rory O'More," and second, "The girl I Left Behind me." This 'rum was made of sheet iron, in the shape of a tin whistle, without a hole, and five inches through, by fifteen in diameter.

Rieventh.—The dram was laid in Miss Eliis' lap. fat side down. On it was placed a gisse full of water. This glass of water was carried to Miss Eills' mouth by the hand of Blake, and half of it drank off by Miss Eilis. The glass was set back on the stove without spilling a drop of the water.

Twelfth.—A harmonia, or large sized music comb, was laid on her lap, the door closed, and the following tunes played, first, "Home, sweet Home" in very quick time, accord, a pealm tune in long metre, third, "Captain Kidd on the Seas,"

Thirteenth.—A gold ring was called for, marked and at the request of parties. placed on right

thum you left, or the class or left lies or considered and then wis proof on her nose and commissed there up it Mr. E is removed it.

Fourteenth, - 1 wo den gur, one and a half inch square, was placed in the mouth of Miss Ellis, and that, b.o. when the feer, hands and head were tied as before stated, and when the door of the cabinet was closed, a strong masculine voice spoke words of many syllad s-California, San Franci co, Cachituate, Memiramagog, and then whistled very correctly

Fif centh .- A three bladed knife was lall on the lsp of Miss Ellis, opened, and came cut closed.
Again laid on the lap of Miss Ellis, closed, and
came out opened, and then closed by the committee and laid on her lap, opened by the spirit
Blake, the tying of the neck cut, also of the ret,
when the door was opened and Miss Ellis walked
out with her hands tied behind her. The bonds were cut by the committee, and the phenomena was over for the evening, after which the following conversation took place:

Reporter - Judge Tilden, do you believe that there has been collusion between these parties in iy way or manner

Judge -N . I not any more than between me and the phenomen a. Reporter -- Are you satisfied that Miss Ellis had

no part in the phenomena we have with sed and li-tened to? Judy: I am, and believed I could have pulled her out of the cabinet when I took hold of the

atick. Reporter .- Mis Ellis, have you ever seen this spirit or intelligence calling himself Blake ? Miss Ellis. - Yes sir. Reporter. - Will you describe him?

She did so Subsequently we asked Mr. Ellis the following

que-tion-:

Mr. Ellis.—No; she knows no mere about ventrilequism than a cat does.

We lay before our readers what we saw, heard, and what was said: We now say of Miss E lis,—that if she of herself does these things, she is a very clever trickster, hence no need of calling it anything but her own powers. If on the oth r hand the phenomena are of and from a power be-yond and superior to her, and produced by a spirit or the man Blake,—then in the name of justice, let Mr. E lie come out and say so. Why cavil to religionists? It is of and from the spirits, or it is not. If not, then we, the Spiritualists, have nothing in common with his show. It it be spirits, as alleged by Blake, Mi s Edis and Mr. E lis, then let them come out and s y so. Let the Spiritualists insist on it. Let the exhibition be an exhibition of spiritual power. The only fault, we see in the whole tring, we find in the introduction of the exhibition by Mr Eills:

"We do not call this split—we call it an intelligence independent of myself or my daughter. This intelligence says, I was a Union soldier from Meriden, Corp., and was wounded at Bull Runfirst bettle, taken p i oner, and died in a re el prison. He came to my daughter when she was eleven years of age-has been with her ever

we propounce Miss Laura V. Eills (qual to any medium in the fie'd for these cabinet exhibitious. Let them be called spirit man festations Keep it before the people,—the words of the Present Age, of Oct. 1870, "Now this entire system we want to be rid of, and we look upon the masure recommer ded as one likely to aid in procuring the de sired change."

See report of the Convention at Richmond, Ind., n September last. Question.-What was the reason that the Trusters of E jucation did not meet in Cleveland at the office of the American Spiritualist as per call? Cleveland, Ohio, Nov. 21st, 1870.

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We 'ake p'casure in sub nitting to the public the oflowing extracts from a few of the letters which we have received, at virious times during the past two yours, from Dr. Mary E Jenks, now of North Alams, Berksuice, Co., Mass., but former'y of South Williamstown, of the same state and county. They present the most over soming evidence of the extraordinary offices of the Positive and Nagative Powders in the cure of discasse of all kinds, and of the in nease success which she is meeting with as an agent for them. Mrs. Dr. Jona's labors as an agent have been could not mainly to the authorn part of Bork. shi . Co., Mais, and two or tures adjoining townships in Vermont and Now York. Other agents for the Positive an. Negative Powders are me ting with equal suctors. We are, th refer, enabled co filently to users, that men and women broughout the United States, who do ire an easy, pleasant and profitable agaley, cann t do better than to aend to us for an agency of the Positive and Negative Pow

> South Williamstown, Mass, ! Oct. 25 h, 1868.

Whenever I hear of a hard care of disease, I go and leave the POSITIVE AND NEGATIVE POWDERS and urge them to try them. I did this with Richard Estes a neighbor, a man 75 years old, who has had the Asthema nearly 40 years. He also had the Catarrh and the Neuralgia, and was had by located across the bowers. He commenced using the Powders on the 10th of this month, and on the 15th he declared himsenf free from the Asthem, and all the above ills. His wite role me sie did not thin he could live through the coming winter: but not thin, he could live through the coming winter; but she says he no a strand works as well as ever he could, and sleeps like a kitten.

ders.

Petersburg, Mass., \ Marca 25.n, 1869

Mrs Harriet Lathrop, of North Adams, tells me I may report her cured of Heart Disease. Taree boxes of POSITIVE POWDERS did the work. I have cured & cases of Asthma, and have sold Powders for three Pittsfield, Mass, May 13to, 1869.

The people are fast finding out that the POSITIVE AND AEGATIVE POWDERS are the best medicine

ever offices to the public. They are enting a hard case Mineumattem in Blackinton, that of a chird seven years ofe, perfectly holpless, her legs drawn up, and in great pain. The cure is making a great stir there, and is considered almost mercalens as she had been in that condition two years, and they had employ d a great many dectors to no purpose.

South Williamstown, Mass.,) May 24tu, 1869. I went to Powoel, Vt. on Saturday, with the PUSI-TIVE AND NEGATIVE POWDERS, and cured six persons or Sick stead ache, one or whom, a lady, had had it for o years wishout any relief. A man from Blackinton was there, who had been cared of the Asth-max by the Powders, an he tol the lady, Mrs. Golden, that it was the best medicine in the world; and well he might think so, as he had been mable to do any work, and is now as healthy a man as you often find.

June 7m, 1869. Eva Ellison of South Adams is cured of the Asthuma, also Joseph Sauncers, of Willamstown; and so is Jane Denio of Asams who was trought to have nee in the Communication, all three cured by the POSITIVE POWDERS.

North Adams, Mass,)

North Adams, Mass., } Dec. 224, 1869, 5 In my letter of June 21st, from South Williamstown. I mentioned the wondrous effects of the POSITIVE POWDERS in the case of Mrs Whipp c, wife of Joseph Whippi, a merchant of that place, who was terribly afficted with the Scrofula, so padly indeed that many told me ency did not centre that one could ever be cured. Well, I called on her last week, and I neve saw a greater Well, I caned on ner last week, and I neve saw a greater change in the looks of any person. She is a perfect tri-umph of the Powders in the sure of scrouls. Her hus-band says I ought to hav her case published, and that he will request the Hooks Valley News to publish it.

South William town, Mass, Oc . 22 , 1869.

A lady in West Stockbridge, suffering from a severe form of Eryslpoine, sance word to me that the Positive Powders are just the medicine that she needed. I also lars of the Powders having cured a case of Cholcra Morbus there. North Adams, Mass., 1 Jan. 28tu, 1870.

The POSITIVE AND NEGATIVE POWDERS are magnetin the cure of Scarnet Fever, and in Fevers of all kinds I find them intainble. North Adams, Muss.,)

Maich 14to, 1870 Mr. Amos Carr, of this place has been entirely cared by the POSITIVE AND NEGATIVE POWDERS of a shaking or trembing of the hands, weakn he or dizziness of the head, which of ear ansed aim to fail; and Wm. B. Brown, and Mr. and Mr. Kherson Blanthard were cured of violent attacks or Pever. If d the Ointment made of the POSITIVE POWDERS and fresh larg, as d re-ted in rule 10 of the circular to be most excellent. I intend to t eat Cancers with it, and think, as an outward application to sil kinds of cores, burns and inflammations, that their efficier will be unequaled

North Adams, Mass., }

I am treating several cases of Salt Rheums with the Powders. They are dong well. They are this week broke up two seve e cases of Fever here. In one case the pa leat fall y should his cure through the village. My husband, J. L. Janks, up to the time of his using the Pow ers, safered a gract deal from Sack Headache, and in the intervals access a day passed out the new several and in the intervals access a day passed out the new favorable reports of their efficacy in Fovor Sores. The first box of Powders which I bought of you was for my on's wife, then on a visit to us, and it was due to their beneficial effects in her case, that I took an agency for them. Lest July, I visted Amesbury, where they reside, and found the intitle daughter suffering from Rarache accompanied by Ulcors gathering in her head, the was also quite dead, one had the Catagrah from her birth, so that she could sea cely breathe with ner mouth closed. I prought her home with me, and in six weeks use of the Positive and Negative Powders I cured her effects in the complaints the Desfiness included. May 10.n, 1870.

North Adams, Mass., Sept. 25th, 1870.

The young man with Fever Sore is doing well, and so are other similar Case, in on or place. The cowders have made a thorough cure of a bad case of Sait is heum In one of our best townsmen, and he freely ecommended them to others. His son is axing them for the same com-complatet, and is doing well. Many object to having their names appear in print.

North Adams, Mass., Oct. 30th, 1870.

We visited Bernardston. Mrs. Newcomb of that place We visited Bernardston. Mrs. Newcomb of that place says she neither uses nor wants any other medicine but the Positive ame Negative Powders. Soon after our arrival there I valid a lady who was a fering terribly with Erystpeins and sait as hours. I gave her the Positive Powders, and anothed her limbs with the Positive Powder Pintment described in Rule 10 of the circular. They were the mass of Erystpeins from her ankles ther body. She stept well every night after taking the Powders and using the Omment. When I leit, the inflammation was almost gone, and they dismissed their physician, who has been attending upon her for mouths.

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