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

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Literary Department.

From the Rural New Yorker.
UNDER THE BEAUTIFUL MOON.

BY A. A. HOPKINS.

Under the beautiful moon to-night,
Silently sleeps the crowded town,
Tenderly, dreamily floats the light,
Over the wanderers up and down;
Echoing faintly along the street,
Ever are heard the restless feet
Plodding so wearily,
Sadly and drearily,
Onward the last of a hope to meet.

Under the beautiful moon there sleeps
Many and many a fair young face,
Many and many a mother weeps
Bitterly over her child's disgrace;
Smiles, be they false, till the sun is set,
Under the moon may the cheeks be wet,—
Sighingly, tearfully
Sadly and fearfully,
Many a heart that would fain forget.

Under the beautiful moon there go,
Flaunting their shame in its holy light,
Faces of loveliness to and fro,
Straying from purity far by night,
Goodness and truth for the light of day,
Under the moon may the bad have away:
O! could the beautiful
Ever be dutiful
Loving might gladden their hearts away!

Under the beautiful moon there rest
Vicious and pure as the hours go on,
Souls that in love and life are blest,
Faces of wretchedness pale and wan;
Happiness under the moon may sleep,
Misery under the moon may weep:
Painfully, throbbingly,
Hearts may make moan over sorrows deep!

Under the beautiful moon to night,
Many will dream of the loved and lost;
Many live over with sad delight
Hours when they suffered and sorrowed most,
Tears for the lost when the day is fled,
Under the moon may their names be said
Fondly, endearingly,
Never so cheerfully
Memory breathes of the loved and dead.

WILFRED MONTRESSOR;

OR,
THE SECRET ORDER OF THE SEVEN.
A ROMANCE OF MYSTERY AND CRIME.

BY THE AUTHOR OF "FLORENCE DE LACY, OR THE
COQUETTE," ETC.

BOOK SECOND—THE DISCOVERY.

CHAPTER XIV.

THE ROBBER—THE POLICE OFFICER.

Come in Fogle; I am glad to see you." Such was Hugh Simonson's salutation to his visitor. The new comer, James Fogle, was a thin, spare man, dressed in a coarse, slovenly garb. His features were common place, his complexion sallow, and his eyes almost perpetually downcast, gave a demure expression to his countenance. He rarely looked directly at the person he was addressing, but, peering through his eye-lids, spoke in a slow, monotonous voice, without passion or emotion.

Fogle passed through the entry into Simonson's apartment, and closed the door cautiously behind him; then he approached his host and taking him by the hand calmly observed:

"You have two great faults, Hugh; you talk too loudly, and you call names."

"Why, damn it, man, there is no spy in the house."

"You don't know that."

"If I thought so," said Simonson, grinding his teeth, "I would twist his neck for him as soon as I would a chicken's."

"There—there—don't go off in a passion. That is another fault of yours. The slightest thing excites you. Keep cool, Hugh."

"I am not like you, Jim—that's a fact. don't believe that poverty or dungeon, the cholera or the devil, would startle you out of your easy, quiet manner."

"No matter," replied Fogle, with a careless wave of the hand:

"What have you been doing lately?"

"Nothing."

"No?" said James Fogle, with a peculiar change of tone, at the same time raising his eye-lids till the glittering eye-balls were visible to his companion.

"I mean stammered Simonson, confusedly, "that I have done nothing except—except a trifling adventure—a—"

"So you have secrets, Hugh?"

"Secrets, Jim,—secrets?"

"No matter. I knew you had been out, for I heard at Pete Tompkin's that you were flush of money."

"A mere trifle, not worth an hour's talk.

But I won't play a double game, Jim Fogle. I have money, and if you are in want of a few dollars, you shall have them with pleasure."

"No—I am never in want of a few dollars. I don't break my little bank, once a fortnight, as you do yours."

"I spend and you hoard," replied Simonson, laughing; "but I have good bankers to draw on and cannot see the necessity of accumulating."

"By and by you will be sorry."

"You are a good one, Jim, and so am I; but we are built after a different pattern, and can't pull the same way."

"No—Sing Sing lies up the river, and I am for giving it a wide birth."

"Damn it, man," said Simonson, fiercely, "don't prophesy anything about stone walls."

"You don't like them, Hugh," murmured Fogle, in his peculiar monotonous manner.

"Gold is the key which unlocks their iron gates."

"And I mean to have it," retorted Simonson; "plenty of it; to bribe lawyers, and jurors, and goalers, if need be. I understand the game."

"Yes," said Fogle, opening his eye-lids widely and staring at the robber.

The monosyllables no and yes, from Fogle's lips, had a meaning which it is difficult to express, but to which Simonson had become in a measure accustomed.

"I told you that I was glad to see you this afternoon. With your cunning, Jim, and my daring, there are thousands to be had on a single venture. I obtained my information from a—"

"Well, well, Hugh—"

Simonson entered into the details of some intelligence he had received respecting a valuable deposit of gold and silver plate in a private mansion in Blecker street. The two thieves, for the character of these men has disclosed itself fully in their converse with each other, held a long consultation upon a scheme for abstracting these valuables from their possessor. The result will appear hereafter.

It was nearly nightfall when James Fogle rose to take his departure.

"What say you to a frolic this evening, Jim?" said Simonson.

"With all your pretended gravity, I know you like a bit of fun as well as any of the tip top flash men."

"To the point, Hugh."

"There is to be a regular break down at Charley Swan's to night, and I have made up my mind to patronize the sport. Will you come?"

"As it happens, Hugh. If I come you will see me; if I don't—"

"I shall see blacker devils, if not bigger ones," said Simonson, interrupting him, and accompanying this coarse sally with a burst of laughter.

James Fogle walked very slowly down Orange street, ruminating seriously upon the subject of his recent conversation with Hugh Simonson. As he passed the corner of Leonard street he was accosted by a large, portly man who gently tapped him on the shoulder, and said mildly, yet authoritatively:

"Fogle—a word with you."

The thief stopped instantly and peered through his eye-lids at the speaker.

"An hundred, Mr. Masters, if you please."

"Follow me, then," replied the other, turning the corner and proceeding a few steps along the narrow street.

The countenance of Masters was hardly discernible in the dusk of evening. But his demeanor, his gait, his person, had an air of firmness and decision which was eminently characteristic of the man. He wore a suit of black or dark brown cloth, and sported a rattan cape mounted with a leaden ball covered with twine.

He slackened his speed as he went on, and finally addressed his companion with some sternness:

"This is the road to the Tombs, Fogle."

The thief paused a moment, looked intently up and down the street, and replied:

"So it is."

"Your calmness will not deceive me, Jim; I know you better. There is nothing you fear more than the handcuffs, and I assure you that you are in imminent danger of enjoying them. I have proof sufficient in this Bradbury business to send you to Sing Sing for ten years."

"No?"

"I tell you, yes."

"You won't do it then."

"Don't trust too strongly to that belief, James Fogle," said the police officer, dryly: "You are daily becoming more and more useless to me."

"You forget—"

"I forget nothing. A little more briskly—"

we are bound to the Tombs."

"Are you in earnest?" inquired Fogle, with a change of tone that fell perceptibly on the acute ears of the police officer.

"I am," replied Masters. "You are a consummate rogue, and you shall not go with impunity any longer on such cheap terms. How was it in the Bradbury affair? Three thousand dollars worth of watches and jewelry, stolen by the Hawkins' gang, and you in the secret all the while—a bribed accomplice."

"I knew nothing of it," said Fogle, with a slight degree of sullenness.

"Don't lie, Jim. You ought to know from experience that it will not do with me."

"Hawkins is a regular pal; we used to do business together many years ago."

"A regular pal?—so much the worse. You might better have taken care of yourself than of him—not to say any thing of your debt of gratitude to me."

James Fogle stopped suddenly beneath a glimmering lamp, and looked steadfastly in the face of the police officer—then observed, with an air of the utmost composure:

"I know you, Mark Masters, as well as you know me. You are not in earnest in threatening to sacrifice a man who has served you so often."

"Partly in earnest, Jim—partly not. I have given you suitable rewards for information, and have overlooked many acts of desperate villainy on your part. But you have grown very offish of late."

"They began to suspect me all round, and I had to hold up."

"In the city."

"I know precisely how many dollars you have fingered within the past fortnight. I tell you, sincerely, things shall not go on in this way."

"You need not threaten me, Mr. Masters. I was just coming to your office to consult you upon an affair that's in the wind."

"Well, well; before you proceed I wish to ask you some questions."

"If I answer them," said the thief, inquiring—"I am free to go where I will?"

"For this time, Fogle," replied the police officer, adding with a tone of decision: "until I ascertain that I cannot depend upon you."

A little sullenness was again visible in the tones of Fogle's voice.

"I will answer you truly, Mr. Masters."

"Where is Hawkins?"

"In Philadelphia."

"And the rest of his gang—Wilson, B. Marshall,—"

"Gone into the Jerseys to try their luck."

"They are out of it, then," muttered the officer, indistinctly. Addressing the thief he continued:

"Have any of the old ones committed a burglary within the last three or four days?"

"Not to my knowledge, Mr. Masters: but I suspect—"

"What?—who?"

"I suspect that Hugh Simonson has been out. They say he has a pocketful of money."

"Hugh Simonson?—an ugly customer."

"He is the man that proposes the new job—a lot of gold and silver plate. He says he has a fresh hand in view, whom he thinks of bringing forward."

"Do you know how he received the pewter, Jim?"

"He was mum, even to me. There is something a little strange about it."

"Where can I find him?"

"He was at home an hour ago; but don't think you will find him at present. He will be at a dance at Charley Swain's to night."

"At Charley Swain's, in Centre Street?"

"I am to meet him there, Mr. Masters."

The police officer ruminated silently.

"What shall be done with the new job of which I spoke?"

"Let the business proceed to maturity, and keep me advised of every thing. Above all, Fogle, remember what I have told you." With these words Mark Masters kind the thief separated.

Talmudic Proverbs.

Even when the gates of prayer are shut in Heaven, those of tears are open.

When the righteous die, it is the earth that loses. The lost jewel will always be a jewel, but the one who has lost it—well may he weep.

The reward of good words is like dates; sweet and ripening late.

To slander is to murder.

Thy friend has a friend, and thy friend's friend has a friend—be discreet.

The camel wanted to have horns and they took away his ears.

Decend a step in choosing a wife, and mount a step in choosing a friend.

An ingenious individual has invented a way of telegraphing, which has been put in practice at the gold-room on Broad street, New York. The wires, diverging from the gold-room and connecting with the offices of the brokers in all parts of the city are operated by one person seated before a bank of keys representing the nine digits, and when any of them are touched the same figures turn up in front of the gold brokers in their offices. They can thus be constantly posted on the price of gold and stocks, at the same time dispensing with an army of boys, who can now aspire to become boot-blacks.

A dispatch from Madison, Indiana, December 5th, says: Last night, at half-past 11 o'clock, the magnificent steamer, United States, descending, and the America, ascending, collided at Ray's landing, about two miles about Warsaw, on the Indiana side. The United States had a quantity of petroleum oil on her guard. The America struck the United States on the star-board, forward of the steps, cutting into her a considerable distance, sinking the United States to the main deck in two minutes. Fire was communicated in some way to the petroleum oil, and, as soon as the boats collided, they were in flames.

It is supposed that seventy-five or eighty persons have lost their lives.

fling not v being s reached to moon had a drops betoken.

A Curious Pre.

A letter written an ago, by Karl Blind, is not a man press, from which it a previous rising, which ended of the Duke Montpensier, and t. lution, were confidently expected a so early as the beginning of this following were the words a Spanish who was in London at that time, literally use of:

"In a few months you will see a number our Generals arrested; among them even the former favorites of the Queen, Marshal Serrano, Count De la Torre. A new military movement is on foot; we have nothing to do with it; we shall simply step aside; and that conspiracy will fail. But a few months afterward you will see another rising, of a more extensive and decided nature. Our great towns are ready for that; and, be sure, the pronunciamiento will be made." The prediction thus communicated several months ago has certainly come to be fulfilled.

Original Essays.

For the Religio-Philosophical Journal.

THE SPIRIT SONG.

BY LENORE FELTS.

Oh! we would come To our earthly home, And again we'd roam Nearth its azure dome As we did in the blessed days When dear eyes shone Within our own Ere sorrows moan Had maged the tone That bleat with our own wild lays. Oh! we love to stand On the dear old land Where our youthful band 'd hand in hand 'd many a blissful hour, 'd soft

paths of the woodland bower.

own luxuries. Every true Spiritualist, rich in this world's goods, will not only assent to this proposition, but become one to create a charitable fund for the poor but worthy applicants, and we can see how colleges may prove, in time, important auxiliaries.

But what could they do without preparatory schools?

The people are in advance of us, poor, weak, manoeuvring experimenters. They are perfecting the common school, and lifting it up gradually to the capacities of the age. These schools are fundamental,—they are the perfect college. From these schools graduate the farmer, the mechanic, the artisan and all the chivalry of labor! And here, are the only statesmen worthy of our truly republican administration annealed in the practical studies of life. See, how every year the common school is becoming elevated, how in exact proportion, the College and University are sinking into insignificance before its majestic power.

The people don't take off their hats now or drop on their knees before the names of Howard, Yale, and St. Ursaline! Not a bit of it! Doctors of Divinity must stand on an equality with other tradesmen.

Colleges are getting mouldy and dilapidated, and many of them are becoming comparatively

world, and are not fairly understood by even the most advanced Spiritualists. Among these dogmas is that of the absolute existence of a Deity (as yet to be shown in these papers) and that of fate, destiny and pre-ordination, not in the sense of fixedness, but in the sense of increasing and vanishing forces of organization as played upon by the myriad streams of influences whereto all beings are subjected. The folly of free will ought to be exploded because it is untrue. No man can by any possibility be free so long as he is enveloped by influence-bearing atmospheres, whether these be oxygenic, carbonic, electric, chemical, social, actinic, domestic, climatic, magnetic, odic, ethereal, religious, refined, coarse, amatory, political, or any other; for all these tend to swerve him more or less, to warp his judgment, and control his thought, feeling and actions, and so long as this indisputable fact obtains he is not one whit more free in the absolute sense than an apple on the tree is free, which it cannot be so long as the law of acids, sweets, gravity, constitutes the elements of apple law. But unlike the fruit, man lives within the circle of vanishing qualities and accreting forces.

For instance, a man may be tempted to the very verge of doing a mean act toward any one and while yielding mentally before the covert act, may reach forth his hand and take a drink of brandy, which drink begets an additional inflammation; his virtue is a vanishing quality straightway, and his persistence—amatory intensity is an accreting force, and he goes to "the devil as straight as a string," totally without reference to free will, moral law, heaven, hell or Mrs. Gundry. Why? Because the coarser chemistry of the body has induced action in the finer chemistry of spirit, and these two win immediate victories over the soul—the fight being two against one.

Now will the casuists please weigh me out the exact heft of that man's free will and guilt? When you want to catch a woman, bait the hook with diamonds—large—and she is very apt to bite! And when you want to catch a man, bait with a pretty woman, and you will go home with more game than hunter ever yet returned with. Good morning, free will.

Free will is all a fleeting show To amuse us in life's span. Man waits but woman here below, And woman waits but man.

"What'll you bet that isn't true?" said a disembodied gentleman at my side—a great poet, and a natural one, as I penned the lines.

I admitted its truth, and prosily asked, "Why?"

Said he, "you're a fool. God in matter and nature, as you know it, is but the spirit of life, growth, increase, increment—that and that only is his mode in this department of what is—and the most of what is lays beyond the reach of matter-environed intellect, and all it is good for is to grow; all matter is good, for it is to afford a theatre for forces, and all man has to do below is, as and respects his own creature not only with slightly begotten and born young ones—a vast improvement on their parents—but with all possible improving agencies.

God does not trouble himself about whether Molly's child was born after being commissioned properly by the Rev. Dr. Wind-bag in a surplice, or after, but whether the child can eat his allowance and turn it into good quantity and quality of clear brain. He does not care whether John marries Sally, but that each shall marry some body and soul; for the earth, and air, and sunshine and matter, were all specially destined as nurseries of the incarnate God, by the viewless chief of all existence; and as it happens that every particle and atom has life, and force, and power, and destiny, in exact ratio with the subtlety and fineness of itself, it follows that aggregation thereof must also have a determined destiny by reason of the size, shape, etc., of the constituent atoms, and so, as chemical existences act just as their organizations vote they shall, acting in concert with the tremendous concourse of eternal forces that forever play upon them in myriad ways, alternately changing the vanishing and accreting quantities and tendencies. God to-day, devil yesterday, a mixture of both to-morrow, resulting in crystallizing all that is good and purging away the bad, whether physical, mental or moral, for as God is the spirit of push, he pushes all to the better ends, and as speedily as possible gets us out of the cellars of life into its drawing rooms and parlors.

Unquestionably, our organizations determine the grooves we move in, and no thought, act or deed, but what is the only possible result of the combined gale of influences that blows upon us from the cradle to the grave. We hold that there are two auras or effluences born with us, the nature of which depends upon the preponderance of good or evil that has obtained all along the back line of ancestry at the front of which we individually stand. If the good or smooth prevail, so will it be with us on the troublesome journey called life; and conversely if ill prevailed.

No judge or jury that ever tried a victim for his liberty or life, was or is competent to tell how far a man was responsible for any given deed; for he may have done it as a sort of blister-proxy—slumbering yet gathering force for long periods, and breaking out in any given moment of our lives, when chemical or other states were exactly right for that sort of development; hence present prison codes are a humbug, law courts a solemn farce, justice a tragedy, the gallows an infamous ulcer on the body politic, a blunder; and this partly because we beget bodies, but God makes souls, and if by folly we build bad tenements, what wonder that the tenants often grow irksome and raise hell where heaven ought to reign?

We are not free willites; we are powerless to correct the organic faults of ourselves, but can by loving living do much toward a better state of things for our posterity; and this brings me to the subject of love marriage and divorce, which shall be sifted in the next Rosicrucian paper."

The Universe is Good and Evil, and not Progressive.

BY AUSTIN KENT.

BROTHER JONES:—I hate unnecessarily long articles, and must not punish you or myself by full replies to misconceptions of my former short articles. If possible, I must make myself understood, and then beg all persons to write no random replies, as important truths will yet be seen to be as demonstrable as mathematics.

My positions restated: First—What is, is not alone good, or alone evil, but is good and evil. The evil is as real as the good.

You may call this something (by which I comprehend all mind and all matter) the universe, nature, necessity, fate, or personify and call it God or Devil. All is, no doubt, necessary to be; and, in its highest manifestations, is intelligent necessity. We call that which is, or gives happiness good, that which gives pain and misery, we call evil.

Second—There can be no infinite or perfect good, nor can there be infinite or unmitigated evil. If you personify and call good and evil, God and Devil, I here only affirm that neither alone is infinite. The first cannot be infinitely good or infinitely perfect, nor can the last be infinitely bad, and

First—Because if one were infinite, it would leave no room for the other.

Second—No being, especially no good being, can be infinitely or perfectly happy while misery exists. Whether good or bad, each is a part of all.

Third—If a cause, a cause should produce its like.

Fourth—I conclude neither good or evil—neither happiness or misery, or their cause, could have had a beginning, nor can they have an end. Both must be eternal.

Now, if this proposition is untrue; if evil and its cause had a beginning, good must have had a beginning also; and both must have an end. If finite beings—men, society, and fallen angels, were the voluntary and responsible causes of all moral evil; finite beings—men and angels, may have been the responsible cause of all good. It requires as much power to create or produce the one as the other. To me, as a conscious and personal individuality, both had a beginning, and I see not why both must not have an end.

Fifth—good and evil, progression and retrogression—in the universe (as a whole) must eternally balance each other. By progression, I mean improvement—change for the better—good gaining over evil. That is impossible. It implies, first, that the long past was infinitely worse than the present, and, second—a past eternity has been long enough to make the condition of the universe better than we find it, if it ever could.

The principles of this article have been before the Spiritualist public for over a year, and I know not that any one has attempted a direct refutation of them. I have proved false than myself. If there is error in them, I cannot find it. Good being a necessity, makes infinite evil impossible. The necessity of evil does not lessen the pain and misery, or make it happiness. I expect a better life coming. How long it will last, I know not.

To save misunderstanding, and to prevent random replies, I add—I do not deny but affirm that some men, and possibly all men, progress for a season in this, and in the coming life. I do not deny that, on the whole, our country, and even our earth, are improving at this time. I only affirm that if so, retrogression must somewhere be balancing it, that death, decay, is, equal to life, to growth.

Mind may change its condition, but can it ever be more or less, can it ever be increased or diminished?

What we call matter cannot be eternally passing into the condition we call mind, and never return, or go round to its former condition again. Matter or mind cannot eternally go on organizing itself, with no returns—no dissolutions.

Who believes he or she has been an eternal, conscious, intelligent being, and been in an eternal improvement—who? Reader, I was once an orthodox clergyman. I dared to think and reason freely. It has cost me too much to relinquish it till my judgment is convinced that it is unwise. If reason is not a safe guide, can some one tell me what is more safe, and do this without using his reason to determine it? I feelingly and solemnly ask—Can some one destroy the force of this article, and give us something better, and save reason? or do it in harmony with reason, without reason? Show me something better than reason, and I will lay down my reason to test it as I have reason, Stockholm, New York, Nov. 1868.

For the Religio-Philosophical Journal.

Declaration of Principles of the Iowa State Spiritualist Association.

BY D. N. KINYON.

BROTHER JONES:—In the publication of the "Declaration of Principles of the Iowa State Spiritualist Association, in your last issue, I find a few mistakes as to so-called free-love. It should read thus:—"That the use of the sexes is reproduction of their kind, and affiliation and union as exact and equal counterparts of each other, that each one of the male sex will find an exact and equal counterpart in the female sex, and vice versa; that when the exact and equal counterpart affiliate and blend, the marriage is eternal, and such marriage will occur in this or succeeding spheres; hence, we believe that monogamy, or only one true marriage of the sexes, is settled by the divine laws of God and nature, and essential to the fullest happiness of the individuals of the different sexes, and so called "free-love," "polygamy," and indiscriminate sexual indulgence improper and hurtful substitutions for true marriage."

In the proceedings of the convention, I find the following in the Friday morning's session: "A general conference was now had—speakers limited to twenty minutes time. A little confu-

sion here arose, occasioned by W. W. King, Universalist minister, charging the Spiritualists with being arrogant and bigoted—that they claimed as a body they were the founders of the ideas of progression, which they had no lawful right to do; and that they were common with his church for past ages. Harmony being again restored the convention adjourned." This unexplained would seem to leave the impression that Bro. King obtruded himself upon the convention.

The contrary is true. During the conference, seeing Bro. King present unobtrusively in the audience, I remarked that I had listened to sermons and lectures by him with pleasure and profit, and would be pleased for him to come forward and speak to us. Several voices took up the call and he came forward and spoke for some minutes with characteristic ability and fluency. It is no eulogy to say that Bro. King is a man of solid ability and large unfoldment. I have deemed thus much proper to correct the impression, if any has been made, that Brother King obtruded himself upon the convention.

With me it is no matter whether the "ideas of progression" have existed for past ages in the Universalist church, or other churches, or whether claimed to have originated with Spiritualism or the Harmonial Philosophy; the real question of interest to me is, are they good ideas, and if so I propose to adopt them without regard to who claims them. It is time that the habit of regarding things and accepting them on account of the source, place, or person, from which they come, instead of the intrinsic merit of the thing itself, should be abolished, especially by Spiritualists.

In your proposition, Brother Jones, to let Spiritualism stand or fall upon its own merits and intrinsic capacity for endurance, I most heartily concur, and in order to give it a fair trial, and have all the benefits of criticism and analysis, I would have Spiritualists proclaim their creeds or beliefs, for they all have them. Broad cast, and let the fires of criticism and analysis consume them if not wholly impervious. Put our creeds then to the ordeal, and let all that can be burned out be consumed, whereby we may obtain the true metal of eternal truth.

Let Spiritualists cease to "fight shy," or rather to fight at all, but hold aloft their best light, when, if no better or brighter than those already in the creeds of churches and state, we might as well subside and follow the old paths. The world will call upon us for this contrast, and to know what we have better than is already had to offer. What answer will Spiritualists make to this call, which will settle the question whether Spiritualism shall survive and continue, or go out as meteoric?

Des Moines, Iowa, Oct. 24, 1868.

For the Religio-Philosophical Journal.

Clairvoyant Revelations.

BY DR. H. P. FAIRFIELD.

DEAR BROTHER JONES:—Knowing that your soul is ever animated with the truths and principles of our inspiring gospel; I take a few minutes from the passing hours, and consecrate them to the readers of that brilliant paper which you have brought forth again with additional life and beauty, to bless and encourage reform and progress.

Last year, while I was lecturing and reading in the city of Galesburgh, Illinois, a gentleman came into my office with a sorrowful countenance, and asked me if I could give him a test of my clairvoyant powers, and relieve him and his wife of the sorrow worse than death, that filled their hearts.

I said that I did not know, but that if he would be seated that I would try. He then said that his dear daughter had strangely disappeared from her home some three weeks ago, that he had employed some of the best detectives, and thus far no trace of their daughter could be found.

He handed me a small piece of the dress last worn by her at home, saying that he believed that she was in the city of Chicago.

As I passed into the clairvoyant state, Chicago in all her living beauty and deformity was before me, but I could not see his daughter.

I then turned my attention to St. Louis, and in about five minutes I had scanned every department of it, and here I discovered the lost daughter, the object of parental love and search.

I bade the father to go to a certain street and number, which I gave him, and there he would meet his lost child. He started right off, and I have only to add that he found his dear daughter, and returned with her to his home, where there was great rejoicing and praise for what Spiritualism had done.

Two years ago I visited McHenry, Illinois, and gave a course of week evening lectures.

I saw and described many spirits, both embodied and disembodied, which were recognized and while stopping at Mr. and Mrs. Stocker's home one afternoon in company with some six or eight persons, the subject of clairvoyance was being discussed.

Mrs. Stocker said that she had heard much of it, and seen but little. She expressed a wish to test me a little. I said that she might do so. She left the parlor for a few minutes, and returning, said that she had hid something, and requested the spirit controlling me to find it. I requested them all to remain in the parlor. I became entranced and passed out into the kitchen, took down a felt hat and brought it into the parlor, took out of the hat a silver spoon, and said "this is what you hid, I have found it and here it is."

Mrs. Stocker said that it was even so; and then asked me to give her a clairvoyant examination, which I did to her entire satisfaction.

In my biographical sketches I will tell you and your readers how I came by this clairvoyant power, which should be cultivated and encouraged by all.

The first printing done by steam was the issue of the London Times for November 28, 1814.

seek for it with a true ardor, and we shall find it each in ourselves.

Written for the Religio-Philosophical Journal.

ROSICRUCIAN PAPERS, NO. 2.

Destiny--Pre-ordination--Fate.

BY F. B. RANDOLPH.

There are thousands of pseudo Rosicrucians extant, some of whom figure in Chicago, and there is a band of victims in Rochester, New York, and elsewhere, who by paying out their money are allowed to call themselves "lay members," because they lay greenback eggs for private consumption. There is also a large body of thinkers scattered over all lands who are Rosicrucians without a lodge. There is a Grand Lodge in California, and a Supreme Temple in the States, whereof P. B. Randolph has for sixteen years been Grand Master, and will remain so till the next election, which will be held in Cleveland Ohio at an early day, for the purpose of superseding him in that office, in view of possible death or confirmed illness.

Now this brotherhood, (and sisterhood) also, since August last, held certain dogmas to be true, which are not believed by the Christian

eserve
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tain places
needs of Spir-
all regalias, libra-
cums, as well as Sci-
ad let every little society
mediate influence upon
t let us any more speak of
ions for Lectures and Lyce-

t let us promise ourselves success in
sure which trespasses upon the poor.
alism is emphatically the gospel of the
er—that is, in its true sense. And if we re-
member this, we may make it a self-educator.
How many of the poor, or even those who pos-
sess moderate means, could even avail them-
selves of a collegiate education, with its heavy
expenses of board and tuition, provided we see
a National College for Spiritualists founded,
and in good running order? Could any but
the rich enjoy it? Then, if only the rich are to
enter there, why press home, even psycholog-
ically, its claims upon any but the rich? Let
them build their own houses, and pay for their

For the Religio-Philosophical Journal. Corrections—Criticisms—Suggestions.

BY DR. J. K. BAILEY. In my letter from Cleveland, published in No. 4, Vol. 5, of the JOURNAL are several provoking mistakes of entire words, punctuation etc., which mutilate the sense, grammar and construction of sentences, by running two into one etc. But I plead guilty to the compositors charge, that the manuscript was equally provoking (!) if no worse adjective be applied to it. Let's cry "quits" and strive to do better.

highest and holiest functions of human existence.

Union, based upon mere sentimentality, can not endure. Foam, froth, may glitter, but they do not nourish. A deep, enduring, soul-full love, between parties temperamentally, phrenologically, and psychologically fitted for each other, is the fountain cause of every good, beautiful, and delightful experience. Without it, robust, harmonious, aspiring, cherub-children are impossible, and the world fills with gross, sickly, sensual and wretched specimens of false generation, reeking but not receiving regeneration.

From Council Bluffs Iowa.

DEAR SIR:—You ask all to write, and that includes me, don't it? Well, I have not much that is interesting, and so shall try to be brief. The cause of Spiritualism is not very flourishing in this place, although there are some warm hearted, intelligent, and aspiring ones here as elsewhere, and there are many more that would be, are anxious, longing for sufficient evidence to warrant a belief in our beautiful philosophy.

Black Earth, Wis., Nov. 13, 1868.

Letter From Emile F. Simon. S. S. JONES, DEAR SIR: For the sake of my correspondents, please correct the information given in a letter published in the RELIGIO-PHILOSOPHICAL JOURNAL, for December 5th, that Bro. Lemmon is the Editor of Le Salut, Dr. E. F. Simon, who undertook the publication of that paper, has been and is to this day, its responsible Editor, with the co-operation, especially of the English part, of some kind brothers and sisters who sign their articles.

K. Graves, author of "Biography of Satan"

Address Richmond, Ind. Laura De Force Gordon, will lecture in the State of Nevada till further notice. Permanent address. Treasure City, White Pine District, Lander Co., Nevada.

Another Lecturer "Ordained"—Some Thoughts on Marriage.

BY J. MADISON ALLEN. The following Certificate and letter explain themselves. CERTIFICATE. To all whom it may concern:—Know ye, that the RELIGIO-PHILOSOPHICAL Society, reposing especial confidence in our brother, J. MADISON ALLEN, as a public Lecturer, do hereby grant this Certificate of Fellowship, and ordain and recognize him as a Regular "Minister of the Gospel" and as such, authorize him to solemnize marriages in accordance with law.

Voices From The People.

Nellie Brigham in New York—Letter from John R. Ames. S. S. JONES—I send you a public notice from the New York Herald, of a discourse delivered yesterday, and which I had the pleasure of hearing. I send it, that you may observe the improved tone of the said paper on the subject of Spiritualism.

From W. F. Wentworth.

Mr. S. S. JONES: Since conversing with you last, I have traveled many miles to fill an engagement in this place, for November and December. The Spiritualists are alive here, and all have begun in earnest to work for the spreading abroad of our liberal philosophy.

From Augustus, Georgia.

Enclosed you will find five dollars to pay up my subscription for your JOURNAL. I hail it with gratitude every week for the glorious light and truths it is sowing broadcast over all the land.

JOY AFTER SORROW.

On deem not they are blest alone Who live a peaceful tenor keep: The power whose pities man has shown, A blessing for the eyes that weep.

SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK. (To be useful, this list should be reliable. It therefore behooves Lecturers to promptly notify us of changes whenever they occur.)

LATEST NEWS.

The suffrage question bids fair to claim that attention in Congress, during its present session...

It is alleged that there has been an appropriation bribery concerning the Territory of Alaska.

The Government Department estimates for the next fiscal year, are estimated at \$300,000,000.

Senator Morton has introduced a bill prohibiting the sale of gold by the National Treasury.

The situation in Spain is critical, and the prospects for a bloody revolution are gaining.

Gen. Rusk had issued a proclamation, but notwithstanding this the bitterness between the Republicans and Monarchists was increasing.

There is a cloud speck of war, over what is familiarly known as the "Eastern Question."

The Sublime Porte has issued his Ultimatum, making certain requirements of the government at Athens.

Our very latest advices are, that Greece has rejected the Sultan's ultimatum, and that hostilities had actually commenced.

LIFE'S UNFOLDINGS. OR THE WONDERS OF THE UNIVERSE REVEALED TO MAN. Is the title of a new work fresh from press. By the Guardian Spirit of David Corless.

The Medium, in his address to the public says: The Medium (David Corless, of Huntley's Grove, Chicago, Ill.) through whom this work was given, has been a careful observer of the phenomena of "Modern Spiritualism" for over twenty years.

Obituary. Passed to the higher and better life, from Conneaut, Ohio, on the 6th of November, 1868, Mrs. Anna, consort of Asa W. W. Hickox, aged seventy-three years and six months.

ADVERTISEMENT. Persons sending advertisements to this paper, soliciting public patronage, are requested to enclose unquestionable references as to their genuine medicinal powers.

ADVERTISEMENTS. NOTICE TO ADVERTISERS. Persons sending advertisements to this paper, soliciting public patronage, are requested to enclose unquestionable references as to their genuine medicinal powers.

MRS. E. A. CLAFLIN, Test Medium and Clairvoyant, answers sealed letters, gives clairvoyant delineations of character, and discovers absent friends and lost or stolen property.

AS HAYWARD OF BOSTON HAS TAKEN ROOMS AT 178 West Washington Street, in this city, where he will use his powerful spirit-susceptible gift to eradicate all forms of acute and chronic disease.

P. S. LEE, WRITING, BUSINESS, AND TEST MEDIUM. Answers sealed letters, gives business advice, discovers lost and stolen property, and gives clairvoyant delineations of character.

Geo. P. Rowell & Co's AMERICAN Newspaper Directory. Containing accurate lists of all the newspapers and periodicals published in the United States and Territories, and the Dominion of Canada, and British Colonies of North America.

THE LITTLE FLOWER GIRL. AND THE ORPHAN'S STRUGGLE. By the Same Author. S. S. JONES, Publisher, RELIGIO-PHILOSOPHICAL JOURNAL OFFICE, 84 Dearborn St. Chicago Ill.

THE ABOVE NAMED LITTLE WORKS OF ABOUT THIRTY PAGES EACH ARE FRESH FROM THE PRESS AND BELONG TO A SERIES DESIGNED ESPECIALLY FOR CHILDREN, YOUTH AND CHILDREN'S PROGRESSIVE LYCEUM LIBRARIES.

Mrs. H. N. Greene is one of the most popular writers of the present age and especially adapted to the writing of popular liberal books for Children.

All the works she has heretofore written have been well received by the public. They possess a high moral tone and at the same time are deeply interesting to every reader, especially children, and the youth.

Being childlike in her nature she readily enters upon that plane of life and distributes to the young mental food which is received into and treasured up by their very souls.

It is alleged that there has been an appropriation bribery concerning the Territory of Alaska. The house committee are engaged in an investigation.

The Government Department estimates for the next fiscal year, are estimated at \$300,000,000.

SPECIAL NOTICES. Panorama of Wonders. Read in another column, "A Panorama of Wonders by the great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders."

Dr. Clarke's Remedies. Br. S. S. Jones—I see you are advertising the medicines of Dr. Clarke, a spirit, who controlling prescribes for the sick through the organism of Jeanne Waterman Danforth.

Taylor's Patent Bed Springs. In another column will be found the advertisement of the above named bed springs. We can speak from observation; and declare them to be a superior article—very cheap and free from many of the objectionable features of most "bed springs."

Obituary. Passed to the higher and better life, from Conneaut, Ohio, on the 6th of November, 1868, Mrs. Anna, consort of Asa W. W. Hickox, aged seventy-three years and six months.

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MRS. M. J. CROOKER, CLAIRVOYANT Physician, St. Charles, Kane Co., Illinois, formerly of Chicago. Cures all diseases that men is heir to. She allows no such word as fail where there is life enough left to build upon.

PHYSICIAN WHO WILL TELL YOUR DISEASE—ASKING NO QUESTIONS; FREE OF CHARGE. Dr. GREER Spiritual Physician, sees instantly the condition of all who approach him. He will tell at a glance how you feel and what your disease is, without your information or any inquiry.

UNDERHILL ON MESMERISM. The most valuable work ever published upon the science, showing the facts in regard to mental philosophy as developed by experiments demonstrating the immortality of the soul and the communion of spirits with mortals.

SEXOLOGY AS THE PHILOSOPHY OF Life implying Social Organization and Government. By Mrs. E. O. G. WILLARD. This is a new work of vital importance. Its object is the Revolution and Reform of Society.

FOR SALE. The Great Spirit picture by W. P. Anderson, called the "The Maiden in the Spirit Land" with copyright, is now for sale. It has a world wide reputation and is called the best thing of the kind in existence.

Dr. RANDOLPH'S BOOKS. Dr. Randolph's celebrated book called "DISEASES OF MAN, AND HIS GUIDE TO CLARITY OF THOUGHT, AND THE CLAIRVOYANT'S GUIDE, may be had while he is in the West by addressing James W. Steward, cor. Taylor and Myrtle Sts., Rochester New York.

PETER WEST, THE SEER, CONTINUES TO GIVE SPIRIT TESTS. He sees and describes spirits, gives directions in business, considers all questions, makes clairvoyant examinations, looks up absent friends, and is a trance and inspirational speaker.

MRS. ANNA JAMES WILL GIVE PSYCHOMETRICAL delineations, directions regarding the cultivation and use of spiritual gifts, with counsel from guardian spirits upon all the affairs of life, and examine and prescribe for disease, either by letter or look of hair.

HARMONICAL CLUB SOCIABLES, AT Martine's Hall, corner of Clark and Monroe streets every FRIDAY EVENING during the season. Commencing Nov. 27, 1868.

FLOOR MANAGERS. Edwin G. Granville, J. S. Fuller, Dr. H. Ackley, E. D. Tucker, L. A. Lovring, S. W. Reed.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS At greatly reduced rates. We are now prepared to furnish our friends with almost any style of POPULAR MUSICAL INSTRUMENTS direct, from the Manufacturers, and PRINCE MUSIC, now in use from publishers and deliver the same at the nearest express office to the purchasers residence FREE OF EXPRESS CHARGES and if by mail, FREE OF POSTAGE, and at LOWEST RATES than can be purchased of the regular dealers.

Now is the time for our friends throughout the NORTH WEST who are in the want of MUSICAL INSTRUMENTS OR FIRST CLASS Popular Books or Pieces of Printed Music.

NEW YORK UNION PIANO COMPANY. Price List. No. 1-7 Octave front round corners, plain case, octagon legs, \$300. No. 2-7 " " " " " " " " " " " \$250. No. 3-7 " " " " " " " " " " " \$200.

NEW YORK UNION PIANO COMPANY. Price List. No. 4-7 " " " " " " " " " " " \$150. No. 5-7 " " " " " " " " " " " \$100. No. 6-7 " " " " " " " " " " " \$50.

NEWTON & CO'S PIANO FORTES. Price List. No. 1-7 Octave front round corners plain case Octagon legs, \$450. No. 2-7 " " " " " " " " " " " \$400. No. 3-7 " " " " " " " " " " " \$350.

FOR SALE, one of the most beautiful Farms in the State of Maryland situated about four miles west of Baltimore City, containing 235 acres of land, 12 fine all the necessary improvements for comfort and convenience. Price \$30,000.

WILLIAM KNABE & CO PIANOS, Price List. STYLE. Full Grand Piano, Concert Size, Overstrung Scale, with extra Mouldings and Carvings on Case. \$1600.

Full Grand Piano, Concert Size, Overstrung Scale, Carved Legs and Lyre, extra finish. \$1300. Full Grand Piano, Concert Size, Overstrung Scale, Carved Legs and Lyre. \$1200. Square Piano, Four Round Corners, back finished like front, with extra fine Carvings on Case according to style of Case, 1060 to 1100.

SQUARE PIANO, Four Round Corners, back finished like front, with Serpentine Bottom Rich Carved Legs and Lyre, and extra carving on Case like drawing. \$1000. Square Piano Four Round Corners, back finished like front, with three rows moulding on Case, Serpentine Bottom, Rich Carved Legs and Lyre. \$900.

F. C. LIGHTE & CO. PIANOS. Descriptive Price List. CLASS: OCTAVE. 7 Octave, Rosewood Square Grand Scale and Action, Overstrung, 2 large round corners, plain case and octagon legs, \$600.

CLASS: SEVEN. 7 Octave, Rosewood, Square Grand Scale, and Action. Overstrung. 2 large round corners, plain case and Octagon Legs, \$550. Same as above, with carved legs. \$500. Same as above, with carved legs and action, overstrung, 2 large round corners, with mouldings and serpentine plinth gothic or fluted legs, \$450.

EVERY INSTRUMENT FULLY WARRANTED FOR FIVE YEARS. Small Amounts of Money, can be remitted by mail, and larger amounts by Postal orders, express, Bank Checks or Certificates of Deposit.

A TREATISE ON THE CAUSE OF EXHAUSTED VITALITY; OR, ABUSES OF THE SEXUAL FUNCTION. BY E. P. MILLER, M.D. Dr. Miller brings forward a great amount of facts in support of his views concerning the laws of animal life, and applies them to the practical interest of education in a lucid and forcible manner.

NEW BRICK MACHINE. PATENTED JULY, 1868. For tempered clay—common labor only required—worked by one man—makes 500 an hour, \$115—by horse, 800 an hour, \$300—1,200 an hour, \$400—by steam, 2,000 an hour, \$500; 3,000 an hour, \$700.

DRYING TUNNEL, For drying in twenty-four hours, Bricks, Fruit, Vegetables Broom Corn, Hops, Lumber, Pot-Nuts. Bricks moulded one day go into the kiln the next, all the year. REVOLVING SEPARATOR, which pulverizes the clay and frees it from atoms. A piece of line, the size of an acorn, will burst a brick.

FOR SALE, one of the most beautiful Farms in the State of Maryland situated about four miles west of Baltimore City, containing 235 acres of land, 12 fine all the necessary improvements for comfort and convenience. Price \$30,000.

A Panorama OF WONDERS BY THE GREAT SPIRITUAL REMEDY. MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS. I AM overwhelmed! There is nothing, ancient or modern, to compare with it—nothing. I am overwhelmed with its vast power, its extensive range, and the countless wonders which it panormas before me.

There is a letter from Mr. A. Tatum, of Aberdeen, Miss., telling me of the cure of Consumption, Chills and Ever, Bilious Fever and other diseases, by the POSITIVE AND NEGATIVE POWDERS; and here comes one from M. Church of Oskaloosa, Iowa, saying that the NEGATIVE POWDERS have cured a child of Deafness of six years duration.

There is a letter from A. Pillsbury, of Matagorda, Texas, who rejoices that the POSITIVE AND NEGATIVE POWDERS have cured his child of Cholera Morbus, his wife of Chills and Fever and Enlarged Spleen, and his neighbor of Neuralgia; and there is one from Mrs. M. Galvin, of Danby Four Corners, Vt., informing me that the GREAT SPIRITUAL REMEDY, the POSITIVE AND NEGATIVE POWDERS, have cured her husband of Jaundice, and of that unmanageable disease, Diabetes; her daughter of Erysipelas, and herself of Neuralgia.

THE POSITIVE AND NEGATIVE POWDERS. THE POSITIVE POWDERS CURE Neuralgia, Headache, Erysipelas, Rheumatism, Gout, Cholera, Diarrhea, Bowel Complaint, Dysentery, Nausea and Vomiting, Dyspepsia, Indigestion, Flatulence, worms; Suppressed Menstruation, Painful Menstruation, Falling of the Womb, all Female Weaknesses and Derangements; Chronic Fits, Hydrophobia, Lockjaw, St. Vitus' Dance; Intermittent Fever, Bilious Fever, Yellow Fever, the Fever of Small Pox, measles, Scarlatina, Erysipelas, Pneumonia, Pleurisy, all Inflammations, acute or chronic, such as Inflammation of the Lungs, kidneys, Womb, Bladder, Stomach, Prostate Gland; Catarrh, Consumption, Bronchitis, Coughs, (Croup); Scrophula, Nervousness, Sleeplessness, etc. THE NEGATIVE POWDERS CURE Paralysis or Palsy; Amaurosis and deafness from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision; Cataplexy; all Low Fevers, such as the Typhoid, and the Exanthematous extreme of Scrophulous or Mucous Inflammation or Relaxation.

Sum of \$5 or over, sent by mail, should be either in the form of Post Office Money Orders, or Drafts on New York, or else the letters should be registered. Money mailed to us at our risk. OFFICE, 37 1/2 St. MARK'S PLACE, NEW YORK. Address PROF. PAYTON SPENCE, M. D., BOX 5817, NEW YORK CITY. If your Druggist hasn't the Powders, send your money at once to Prof. Spence's address, as given above, and the POWDERS will be forwarded to you, POSTPAID, by return mail.

Frontier Department.

Dr. T. J. Lewis of Chicago, writes me asking "What are the physical or spiritual requisites, by which mediumship is made to exhibit itself through the human body?"

joint action of mortal, and immortal beings; and the confluence of animal magnetism and spiritual electricity. The one of man, the other, of spirit. Healing of the sick is accomplished by spirits projecting from the patient the diseased fluids of his nature, and the injection of a healthy, electrified animal magnetic current of and from the healer.

"All of these things you may do, and much more." "Shall he not give you in charge of his angels." Jesus.

New York.—The Friends of Humanity meet every Sunday at 2 and 7 1/2 P. M., in the convenient and comfortable hall, at 270 Grand Street, north side, Forsyth, 3d block east of Broadway, and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

D. R. J. P. BRYANT HEALS THE SICK AT HIS RESIDENCE, 325 WEST THIRTY-FOURTH STREET, New York.

PETERS & SPARLING, ATTORNEYS AT LAW, CHICAGO, ILL. MILTON T. PETERS, GEORGE SPARLING

THE KORAN—TRANSLATED INTO English immediately from the original Arabic, with explanatory notes from the most approved commentators, and a preliminary discourse by Alex. Sale, Gent.

PROSPECTUS OF THE RELIGIO-PHILOSOPHICAL JOURNAL

THIS WEEKLY NEWSPAPER will be devoted to the ARTS and SCIENCES, and to the SPIRITUAL PHILOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the rising generation.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS. It will be published every Saturday at 84, 86 and 88 Dearborn Street, Chicago, Ill.

The Journal is a large folio, printed on good paper with new type. The articles, mostly original, are from the pens of the most popular among the liberal writers in both hemispheres.

TERMS OF SUBSCRIPTION—IN ADVANCE: One Year, \$3.00. Six Months, \$1.50. Single Copies 8 cents each.

CLUB RATES: Any one sending the names of five new subscribers will receive the Journal for one year each at \$2.75 per year.

When Post Office Orders cannot be procured, we desire our patrons to send money. Subscribers in Canada will add to the terms of subscription 26 cents per year, for prepayment of American Postage.

POST OFFICE ADDRESS.—It is useless for subscribers to write, unless they give their Post Office Address and name of State.

ADVERTISEMENTS inserted at TWENTY-FIVE CENTS a line for the first, and TWENTY CENTS per line for each subsequent insertion.

All letters must be addressed JOHN C. BUNNY, Drawer 6023, Chicago, Ill.

INDUCEMENTS TO CANVASSERS. In order to greatly increase the subscription list of the RELIGIO-PHILOSOPHICAL JOURNAL, we offer magnificent inducements for procuring subscribers.

Table with 2 columns: Name of item, Price. Items include Wheeler & Wilson No. 3 Sewing Machine, No. 2, No. 1, and various other sewing machines and items.

Inducements to Renew Subscriptions Immediately. We will be attentive to business and do our best to send you an acceptable paper every week.

WHOLESALE AGENTS: All the principal Wholesale News Agents throughout the United States and British Provinces will be supplied with the paper for the country News Dealers, and News Boys in the cities and on the cars.

NOTICE OF MEETINGS.

MILAN, O.—Children's Progressive Lyceum meets every Sunday, at 10 1/2 o'clock A. M. Conductor, Hudson Tuttle; Guardian, Emma Tuttle.

Chicago Liberal and Spiritual Association meets every Sunday at Crosby's Music Hall, at 10 1/2 and 7:30. Conference every Sunday at same place at 2 p. m.