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

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Literary Department.

For the Religious-Philosophical Journal. PARTED. Though we are parted here below, And e'er I may meet again, I may never hear thy voice, Sing a familiar strain: Though I may never sleep thy bed, With friendship in my eye, I may never speak to thee In love's endearing tone. We'll not stand high above Upon the widest shore— How cheering to us is thy thought, Uttered ever more: We'll roam together in heavenly courts, We'll join the heavenly choirs, And bow before the great I AM, With all the blood-washed throng.

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 FIFTH—THE APPOINTMENT.

CHAPTER XXXVII. MONTRESSOR AND HAMEL.

It was midnight. Wilfred Montessor was sitting in the apartment which had been consecrated by the presence of the death of Zorah. Hamet entered holding a letter in his right hand. The man of thirty-five took the letter, opened it, and perused the contents.

"It is well, Hamet," said Montessor, folding the letter and laying it upon a table near him. "The youth has not retired. But ere he reaches the door he was recalled by a single word."

"Hamel." "He approached the traveler, and with folded arms silently awaited his commands."

"You have accomplished wonders, Hamet, by your zeal, your intelligence, activity. Nothing has failed which you have been entrusted to perform—nothing. At noon day and at midnight, with equal alacrity, you have obeyed my orders. You have surmounted the most serious obstacles; you have fearlessly exposed yourself to danger; you have disregarded the warnings of a man whose body springs from continual labor, which even in men, dealing courage and debilitates action. Your reward is at hand. I have discovered the murderer of Zorah."

Hamet started; clasped his hands violently, together, and exclaimed: "The murderer of the lady Zorah, my mistress?"

"Yes, Hamet. The eyes of the youth flashed fire. He must die."

"The words of Hamet kindled a train of reflection in the mind of Wilfred Montessor. In the midst of his reverie he turned to the excited youth:

"Leave me, Hamet. I will tell you my decision hereafter."

Hamet retired. The man of thirty-five reasoned thus with himself: "If I had no blood—it is the law of justice. Whoso sheddeth man's blood, by man shall his blood be shed. It is the law of God, written in his Holy Word, written in the heart of man. The blood—the innocent blood of Zorah has been shed. Her life has been taken by violence, and her slayer, regardless of the displeasure of God and man, walks the streets of this great city."

Alfred Tracey is her murderer. "The laxness of his principles, the immorality of his daily life, are sufficient to justify the belief that he is capable of the most atrocious crimes."

"He was absent two hours from the assembly of Mrs. Willoughby—he visited none of his usual haunts during his absence—he has evaded the inquiries of his most intimate associates; and then, the scene at Caroline Percy's."

"Pallid cheeks, glaring eye-balls, convulsed muscles, agonizing cries—what evidence from the lips of human witnesses can be more conclusive than such fearful tokens, the confession of a soul racked and tortured by the harrowing remembrance of damning guilt?"

"Alfred Tracey is the criminal. Murder in this as in many other cases, cannot be legally charged—cannot be legally proved, and the loopholes of the law are wide enough to permit the escape of a host of murderers."

"The task is mine. I must become the avenger of blood. Sad—terrible was the fate of Zorah, and yet a mournful consolation is not wanting—death triumphed over dishonor."

"From the broken promises of the maiden to broken vows of the wife—from falsehood to crime there is but one step. That woman—I loved her. Zorah, Zorah, yours was the glorious presence that came to me last night and whispered of love and hope. X cuts not hers. My soul was transported with ecstasy. I awoke and wept that it was a dream."

Montessor rose and paced the chamber hastily to and fro. "Yes; I must avenge the death of Zorah—but how?"

BOOK SIXTH—THE INSULT.

CHAPTER XXXVIII. A MORNINGS WITH OWEN TRACEY.

Owen Tracey was seated at his writing-desk scanning, apparently with deep interest, the contents of a brief note which lay open before him. The straggling sun-beams that here and there penetrated the interstices of the cloud window-blinds, shone with no pleasing effect on the coarse haggard features of the retired merchant. His forehead was deeply etched, and his keen gray eyes were fixed intently on the written characters.

At length, as if dissatisfied with a silent inspection of the note, he took it from the desk and read its contents audibly: "MY DEAR BROTHER:—By a strange accident I have become acquainted with the provisions of the codicil to your will, recently drawn by Mr. Barton, and executed by yourself. It is selfish perhaps in me to complain of an arrangement which enables you to repair the mistakes of the past at my expense. I venture, however, to suggest the expediency of a visit to Mrs. Williams, the daughter of Charles Mountjoy, deceased, residing No. Orange street, previous to final determination on your part. I advise you also to consult freely with Mrs. Tracey, who is aware of the crime, and no doubt rejoice at the extent and promptness of the reparation. ALFRED TRACEY."

"June, 1849." "The infamous scoundrel!" muttered Owen Tracey between his closed teeth; "but the meaning, the meaning."

At this moment, a light tap on the door of his apartment, disturbed the reflections of the merchant. "Come in," he exclaimed gruffly, "the door isn't locked."

Mrs. Tracey entered with a grave melancholy expression of countenance. The merchant turned toward his wife, and contracting his thick shaggy eye-brows, inquired with some vehemence: "What do you want, madam?"

"However painful it may be, a sense of duty to you and to myself, indispensable that I should inform you of the conduct of your brother, Alfred Tracey."

The merchant pushed back his chair from the writing-desk, and turning partly round, remarked in a surly tone: "I have observed your recent intimacy with him, madam—perhaps you have something to say in his favor?"

"Well, well, proceed. It will please me, I assure you, to be informed of a single instance of good conduct on the part of Alfred Tracey; but I don't wish to be detained at home the whole morning."

"With a simple earnestness of manner, which at once arrested the attention of her husband, Mrs. Tracey unfolded the deception by which Alfred Tracey had deceived her on the preceding evening to the house of Mrs. Waters, and related all the incidents of the insulting interview which she had been compelled to encounter—her language—clear, succinct, forcible—was that of a woman conscious of rectitude, yet deeply sensible of the grossness of the indignity to which she had been exposed."

During the progress of the narrative, Owen Tracey sat quietly in his arm-chair, resting his cheek on the palm of his right hand, and without uttering a word, gazed steadfastly upon the countenance of the speaker. Only once, on hearing the name of Mrs. Williams, he turned aside for an instant and glanced at the open note lying upon the writing desk. Only for an instant, and the merchant, impatient, irascible as he was, listened calmly and silently until the narrative was concluded.

He rose from his seat, approached Mrs. Tracey, and laying his hand upon her arm asked in a hoarse whisper: "Is this true, all of it?"

"It is," replied Mrs. Tracey, surprised at the strange behavior of her husband. "And you have never given him, Alfred I mean, continued the merchant with a stern inquiring glance, "the slightest encouragement you have never compromised yourself in such a way as to justify or palliate his infamous conduct?"

"The first impulse of Mrs. Tracey was to treat this question with silent contempt; but the earnest gaze of her husband; and the tremulous quivering of his hand as it rested upon her arm, manifested such intensity of emotion, that from a feeling of compassion toward him, rather than a desire of justifying herself, she replied: "Never."

"Enough, Mary. Your assurance is truth itself," said Owen Tracey, sinking into his arm-chair and covering his face with his hands. After a moment's reflection, he turned toward the writing-desk, and taking up the note of Alfred Tracey, presented it to his wife.

"Read it," he added, languidly. Mrs. Tracey read the note, but without apprehending its true import.

"Alfred desires me to consult you," said the merchant, evidently struggling with his feelings. "Do you know anything of the condition or family of Mrs. Williams?"

"Nothing, except what Alfred has told me."

"Repeat to me every word," exclaimed Owen Tracey. "I have already stated the substance of his information—that Mrs. Williams is the daughter of Charles Mountjoy, your former partner in business—that she is suffering in a miserable garret, from disease and extreme poverty."

"What more—every word."

"That you have refused to relieve her necessities, although—although you inherited the bulk of her father's estate."

"What more?" inquired the merchant, partially rising from his seat, and sustaining himself by grasping firmly the top of the arm-chair. He spoke—oh—he said some thing about a forged will.

The temporary languor which had fallen upon Owen Tracey disappeared before the whirlwind of passion that raged in his bosom. He started to his feet and stamped violently upon the floor vociferating: "He lies—he lies—the ungrateful villain—the infamous scoundrel—he lies—he lies!"

The merchant ground his teeth convulsively, as he added, glaring wildly in his wife's countenance: "Mary, he is a liar."

"I give no heed," said Mrs. Tracey, soothingly, "to the accusations of a liar."

He has striven to injure and degrade me in your eyes. He has dared to offer an unpardonable insult to you. He will drive me to madness. He—my brother—never again shall his presence darken my doors—never will I look upon his face, I curse him! From my inmost soul I curse him!"

"In this you are wrong," interposed Mrs. Tracey. "Curse him not."

The old merchant replied hastily, as if displeased at the interruption: "What are you staying for in my room? I must go out, madam. I don't want to be bothered any longer."

"You are ill," said Mrs. Tracey, approaching her husband, and placing her hand upon his forehead. The skin was hot and burning—

"I shall be well enough if you will let me alone," said the merchant, turning aside her hand.

Mrs. Tracey withdrew; and the merchant, after several minutes of reflection, and as many of preparation, started to fulfill his business engagements. In a quarter of an hour from the time of leaving his residence, Owen Tracey stood on the corner of Orange and White streets. He passed slowly along the narrow sidewalk, seeking the number of the house indicated in his brother's note.

He mounted the steps of the old wooden building, occupied by the family of Andrew Williams, and knocked at the door.

A small boy opened the door, and looked timidly at the visitor.

"And Mrs. Williams live here?" inquired Owen Tracey, with less harshness than usual.

"Mrs. Williams—that's my mother," replied the boy. "She lives here then?"

"My mother is up-stairs," said the boy, weeping, but she is dead."

"Does Mrs. Tracey send Owen Tracey several times, as under the influence of a powerful impulse he ascended the narrow staircase."

He entered the bed-chamber in which the wife of Andrew Williams had suffered and died. A coffin of stained cherry was placed upon a table near the front windows. The lid of the coffin, marked Owen Tracey, and his daughter Jane were silently, yet tearfully, gazing upon the features of the corpse.

"My name is Tracey," said the merchant, advancing toward the centre of the apartment, and glancing alternately at Williams and the young girl.

Owen Tracey, sir," inquired the girl, with an expression of deep interest. "Yes—Owen Tracey."

"My mother desired to see you previous to her death," said Jane Williams, "and sent me to your house to request you to visit her, but I gave her the message to the wrong person. A young man—your brother he said he was—came here yesterday morning and had a talk with mother, and so the mistake was corrected, and he said he would tell you all about it."

"Is that your father?" asked the merchant, pointing to Andrew Williams, whose attention seemed entirely absorbed in the contemplation of the pale sunken features of the dead.

"Yes, sir," replied the girl, then addressing her father, she added, "Father, this is Mr. Owen Tracey; you have heard dear mother speak of him in times past."

The man turned his face gloomily toward the merchant.

"Nobody can save her now. Nothing, nothing can save her now. Not the wealth of the Indies," said Andrew Williams, in hopeless despondency. Yet there was an expression of bitterness in the tones of his voice as he continued: "Poverty has destroyed, but wealth cannot restore her. It is not your fault, sir, that you inherited the fortune which ought to have been hers. She never blamed you, nor thought unkindly of her father. Yet it is sad to reflect that one tenth part of her father's estate would have preserved her life, saved me from prison, and our children from disgrace and ruin."

With a troubled expression of countenance, Owen Tracey pursued his inquiries. "Of whom are you speaking?" inquired the merchant slightly agitated.

"Of my wife," replied Andrew Williams, pointing at the coffin. "And her maiden name was—"

"Emily Mountjoy."

"The daughter of Charles Mountjoy?" demanded Owen Tracey, in a voice that startled the younger children of Andrew Williams, and sent them crouching at their sisters feet.

"The same."

"And her maiden name was—"

"Emily Mountjoy."

"The daughter of Charles Mountjoy?" demanded Owen Tracey, in a voice that startled the younger children of Andrew Williams, and sent them crouching at their sisters feet.

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"The same."

"And her maiden name was—"

crying for bread, and I attempted to better my fortune by stealing. It turned out badly, sir: they shut me up in prison, and my wife being weakly, the disgrace and the worryment of mind just killed her. I got out on bail, and came home—but only to see her die."

"She died of joy at your return, father," soliloquized Jane Williams.

"They will send me to State's prison, I suppose, if I do not address Owen Tracey when my trial takes place; and then what is to become of my children?"

"Take this money," said the merchant, in trembling accents, thrusting a pocket-book into the hands of Williams, and expend its contents freely in providing clothing and other necessities for your family."

Owen Tracey restrained any audible expression of thanks from Andrew Williams by a significant gesture.

"After the funeral is over," said the merchant, casting a furtive glance at the coffin, "come to me and tell me the real condition of your affairs. I will see if any thing can be done for you."

The mental faculties of Owen Tracey were impaired, or at least, temporarily confused and disordered by the intensity of his feelings and the violence of his passions. His mind, originally vigorous and intelligent, had never been thoroughly trained or prudently governed, and was by no means adapted by its inherent qualities to undergo the fiery ordeal of insult, terror, and remorse. Owen Tracey was a coarse, selfish, tyrannical man—not a mean, treacherous, cold-blooded villain.

Upon quitting the abode of Andrew Williams, the merchant hastened toward Wall street, where he had several business engagements. Even on the route thitherward he stopped repeatedly to assure himself of the correctness of the course he was pursuing, and to recall the object of his journey. Nor were his transactions conducted with his usual acuteness or with the methodical precision of a thorough man of business.

Toward one o'clock he entered the office of Francis Mortimer, the stock-broker.

"I am glad to see you this morning, my dear Mr. Tracey," said the broker, leading a chair to his visitor.

The merchant sat down heavily, as if greatly fatigued.

"Bless me," exclaimed the broker, scanning the features of the merchant, "you are very unwell, Mr. Tracey."

"Never was better in my life," said the merchant impatiently; "a little fatigued, Mr. Mortimer, only a little fatigued. How goes the West-end stock market?"

"Mortimer gazed at his associate in astonishment, at the strangeness of his manner, and at length replied: "Gravely, my dear sir, bravely. My purchases have already reached a sour total."

"How much, Mr. Mortimer? a million of dollars?"

"Not quite a million. You are facetious this morning, Mr. Tracey. But inform me, have you secured all the floating stock in your schedule?"

"I have made the last purchase of Messrs. Treadwell & Baker, within the past hour, sixty shares."

"At what rate?"

"I—really I forget."

"Forged, my dear sir?"

"I have a memorandum," said the merchant fumbling in his pocket. "200, or 204. Yes, yes, here it is—204, Mr. Mortimer."

"The contracts of a bona fide purchaser tell upon the market, directly or indirectly, notwithstanding my articles in the newspapers. You have read them, Mr. Tracey?"

The merchant nodded faintly.

"I fancy they are well got up; but I say not—withstanding my articles, the West-end Railroad Stock has been rising—is still rising."

"The stock is—dead—the stock is—dead."

"Dead? my dear sir the stock is rising daily."

"Yes, yes; the stock is—rising daily."

"And what is really true, sir, is that at this time a trifle against me. Another circumstance has occurred also, which seems rather odd, but we must meet it, Mr. Tracey. Wardwell & Co. tell me they have three hundred and twenty shares of the West-end stock, which they are willing to sell at current prices. How it happens I cannot imagine, for there ought to be no such stock in the market. We must secure their stock, Mr. Tracey."

"Certainly—certainly, Mr. Mortimer."

"Will you attend to it my dear sir, to-day or to-morrow?"

"The funeral will take place to-morrow," said Owen Tracey in low tones.

"What did you say, Mr. Tracey?"

"Good-morning, sir," the merchant, rising from his seat and abruptly leaving the office.

"The old gentleman acts strangely to-day," muttered the stock-broker; "Never better in his life, indeed."

Department Of Arts And Sciences.

Formation and Phenomena of Clouds.

It is well known that when a receiver filled with ordinary undried air is exhausted, a cloudiness, due to the precipitation of aqueous vapor diffused in the air, is produced by the first few strokes of the pump. It is, as might be expected, possible to produce clouds in this way with the vapors of other liquids than water.

In the other, the experimental tube was connected with a vessel of suitable size, while the passage between the vessel and tube could be closed by a stopcock. The vessel was first exhausted. Turning on the cock the air rushed from the experimental tube into the vessel, the precipitation of a cloud within the tube being a consequence of the transfer.

The clouds thus precipitated differed from each other in luminous energy, which is of course, to be referred to the different reflective energies of the particles of the clouds, which were produced by substances of very different refractive indices.

Different clouds, moreover, possess very different degrees of stability. Some melt away rapidly, while others linger for minutes in the experimental tube, resting upon its bottom as they dissolve like a heap of snow.

The clouds exhibit a difference in texture. A certain expansion is necessary to bring down the cloud. The moment before precipitation, the mass of cooling air and vapor may be regarded as divided into a number of polyhedra, the particles along the bounding surfaces of which move in opposite directions when precipitation actually sets in.

Every cloud particle has consumed a polyhedron of vapor in its formation; and it is manifest that the size of the particle must depend, not only on the size of the vapor polyhedron, but also on the relation of the density of the vapor to that of its liquid. If the vapor were equal and the liquid heavier, other things being equal, the cloud particle would be smaller than if the vapor were heavy and the liquid light.

The case of talcum may be taken as representative of a great number of others. The specific gravity of this liquid is 0.85; water being 1.0; the specific gravity of its vapor is 3.96; that of aqueous vapor being 0.6. Now, as the size of the cloud particle is directly proportional to the specific gravity of the vapor, and inversely proportional to the specific gravity of the liquid, an easy calculation proves that assuming the size of the vapor polyhedra in both cases to be the same, the size of the particle of talcum cloud must be more than six times that of the particle of aqueous cloud. Aqueous vapor is without parallel in these particulars—it is not only the lightest of all vapors, but also the lightest of all gases, except hydrogen and ammonia. For this circumstance the soft and tender beauty of the clouds of an atmosphere is mainly to be ascribed.

The sphericity of the cloud particles may be inferred from their department under the luminous beams. The light which they shed when spherical is continuous, but clouds may also be precipitated in solid flakes, and then the incessant sparkling of the cloud shows that its particles are plates, and not spheres. Some portions of the same cloud may be composed of spherical particles, of other flakes, the difference being at once manifested through the calmness of one portion of the cloud and the uneasiness of the other.

The Value of Brains.

Working as an ordinary hand in a Philadelphia shipyard, until within a few years, a man named John L. Knowlton. His peculiarity was that, while others of his class were at the ale houses, or indulging in jollification, he incessantly engaged in studying upon mechanical combinations. One of his companions secured a poodle dog, and spent six months in teaching the quadruped to execute a jig upon his hind legs. Knowlton spent the same period in discovering some method by which he could saw out ship timber in a bevel form. He first taught his dog to dance. Knowlton in the same time discovered a mechanical combination that enabled him to do in two hours the work that would occupy a dozen men, by slow and laborious process, an entire day. That saw is now in use in all the shipyards of the country. It cut a beam for a curve shape as quickly as an ordinary saw-mill saw rips up a straight plank.

Knowlton continued his experiments. He took no part in parades or target shootings, and in a short time afterwards he secured a patent for a machine that turns any material whatever into the perfect spherical form. He sold a portion of his patent for a sum that is equivalent to a fortune. The machine was used cleaning off cannon balls for the Government.

When the ball comes from the mold the surface is imperfect, and the ordinary process of smoothing it was slow and wearisome. This machine almost in an instant, and with mathematical accuracy, peels it to the surface of the metal, at the same time smoothing out any deviations from the perfect spheroidal form.

The same unassuming man has invented a boring machine, that was tested in the presence of a number of scientific gentlemen. It bored at the rate of twenty-two inches an hour, through a block of granite, with a pressure of but three hundred pounds upon the drill. A gentleman present offered him ten thousand dollars upon the spot for a part interest in the invention in Europe, and the offer was then accepted.

The moral of all this is that people who keep on studying are sure to achieve something. Mr. Knowlton doesn't consider himself by any means brilliant, but if once inspired with an idea, he pursues it until he forces it into tangible shape. If every body would follow copy, the world would be less filled with idlers, and the streets with grumbler and malcontents.

Manassah, Ga., now has a population of 40,000—being an increase of about 10,000 since the close of the war.

Pio Nono has quarreled with the Rotas children, and they declare they will lend the Holy Father no more money.

Pacific Department.

BY BENJAMIN TODD

The Pacific Railroad.

The great highway between the Atlantic and Pacific States is completed. The iron horse comes and goes snorting and prancing over the mountains, through the valleys and across the plains, annihilating space and making next door neighbors of the Atlantic and Pacific States.

Sacramento held her celebration of the completion of this great work of the age last Saturday. Her citizens, old and young, were all out on the occasion, dressed in their holiday attire. Train after train of twenty or thirty cars each, came rolling into the city, until some fifteen or twenty thousand of the inhabitants of the surrounding country were imported to join the festivities of the occasion.

In the morning, some thirty of the iron steeds were arranged in line on a double track, anxiously waiting for the click of the wire which should announce that the last spike was driven. At the given signal, they simultaneously opened their throats, and such a din, perhaps, was never listened to before by mortal ears. If all the demons from the fabled regions infernal, had concentrated their efforts for one grand cry, it would not have compared with that of the steam horses. The bells at the same time rang a merry chorus to the steam whistles, and the deep tone of the thundering cannon replied in awakening the echoes over the Sacramento Valley. A long procession was formed, composed of military and fire companies, Old Fellows, Masons, pioneers, red men and citizens generally, which marched around the city, halting at the Central Pacific Depot where the prayer was offered and the oration delivered.

Of all tedious faces that I ever saw or heard, that of Rev. J. A. Bentley, that they all! It was written, and the manuscript was held in his hand. It required some twenty minutes for its delivery. We judged from the nature of his prayer, that the railroad had been built without letting God know anything about it, for the Reverend divine went on to tell God all about it,—when and where was begun, what it was built out of, and that it was completed. Why he should do this, if God knew it before, we can not tell. One thing struck us as being a little untidy, and that was that they did not let God know it before, so that he could have been on hand early in the morning to enjoy the celebration.

Where the Reverend air could recollect a line, his eyes were closed, and where he could not recollect, his eyes were open; hence, it was winking and blinking all the way through, like an owl in the sunlight. In fact his performance reminded me of some poor Chinaman bowing down before his God, and in guttural tones, telling him a good story.

But the preacher told his God one lie, sure, for he told him that he God had built the road, when it was the Chinamen that built this end of it, any how!

Angel Ministations.

BY MRS. M. L. SHERMAN.

At the close of a quiet evening, as I was sitting beside a glowing fire, a shadow passed before my vision, and I inquired, can angels minister to the children of earth? and who are angels? In answer to my inquiry, there stood before me a fair maiden, holding in her hand a scroll, and upon its white surface was written, eternal progress is the destiny of all. As I gazed upon her loveliness, there glided a tear-drop upon her cheek. Reading my mind, she spoke, saying, "Mortality, why art thou a tearful being? Listen while I briefly relate a portion of my earth-life. In early life, my parents passed beyond the shining portals called death, leaving me a waif upon the great sea of destiny. Alas, how little I knew what was in store for me! Many changes met me in the many homes offered, and accepted by me. I was only a serving maid; the hand of sympathy was not extended to me, and with my proud nature, grew to hate my menial condition. I said, 'I wish gold that makes the man and woman, and gold I'll have. Alas for that resolution! Naturally sympathetic and confiding, I became an early victim to one, who, under the guise of friendship, robbed me of all that made life valuable. To be brief, I became a woman of the town. Think you, that the class called abandoned women is totally depraved? I tell you, my friends, in their hours of silent thought, they deeply deplore their condition. You say why not return to virtue and true living? Who would receive them? Who will take the fallen, but repentant Magdalen into their homes, and lift her from her low condition? Alas, why? Not they who care, because of position and influence, for fear of what society may say. And so she goes on in her career, till the white Angel of Change folds her in its embrace, and bears her to a condition where she sees her life-march, its whys and wherefores. Thus, mortal was I ushered into the home of the spirits to find that I was not an outcast, but a part of the Infinite; that I was a link in the chain of humanity, and the Father will have all to be brought into the kingdom of love. As these thoughts were made known to me, I became transfused, and stood as an individual, with the seal of divinity stamped upon my forehead,—and I saw that my angel mother had overhauled me in my earth wanderings, and though she could not save me from the immutable law of my own being, she walked with me through the damps of materiality, knowing that I would eventually rise to newness of life, and become thoroughly purged by the fires of experience, and walk in raiments white in one of my Father's missions. As I gazed upon my radiant guest, I said angels, then, were mortals." "Yes," she said, "angels walk in your midst with noiseless tread; they whisper to loved ones endearing words. And now, mortal, my visit is ended; but I would say there are no tears in the land of souls—that which seemed a tear was a diamond. Tears wrung from sorrowing eyes while being tried in the fire of trials, become bright jewels in the land of the real. O child of earth, fear not thy sister, when she shall meet thee, though her condition may be different from thine; take her by the hand and bid her there is a home where temptations assail not

her weak loving nature. Tell her that she is a part of God, and in Him she lives. Crush her not, for sometime and somewhere in the eternities of the future, she will meet you, and your own treatment of her, will condemn, or acquit you.

The memory of my visitor will ever live and the valuable lesson she taught me.

MRS. M. L. SHERMAN.

Sacramento, Cal.

Finney's Lecture.

Selden J. Finney lectured last night to a good house in the mercantile Library Hall. Subject, Religion. Religion, he said, was neither Christian or Jewish, pagan or classic, Hindoo or Mohammedan. It was universal, and belonged to no sect or party; "was an organic function of man's existence; the originator of priests, and not the effect of priest craft."

He is severe on Atheism, yes, excepting his side denunciations of Atheism, he preaches excellent atheistic doctrine. Last night he affirmed that Atheism had built no institutions, &c., which he might as truly have said of any negative philosophy. He denies the divine premy inspiration of the scriptures, and yet, that negative philosophy has accomplished more than Atheism—it has simply removed the stumbling-block from the path of progress, and enabled common sense to build free institutions.

Atheism is Naturalism, and Naturalism has done all the good that ever has been done for mankind.

—

The Lyceum in Sacramento.

This institution, is in a flourishing condition, and has been for years; and it from one simple fact,—it has officers whose hearts are in the work, and do not get weary in well doing. They have lately held their annual picnic which was well attended, carrying some nine cars to carry them to the pleasure grounds. Their last year's picnic outdid any Sabbath school celebration in the city in number and beauty of arrangement. One very fine figure of the procession was a beautiful little girl marching in front of the music, carrying a banner on which was inscribed, "And a little child shall lead them."

The success of this institution in Sacramento is to be attributed to the energy and perseverance of those noble workers in the cause of humanity and progress, Dr. Bowman and wife, J. H. Lewis, and Miss Brewster. We only ask that the angels may bless them as richly as they deserve for their labors of love.

Dr. J. M. Grant.

This worthy brother and most excellent leader has lately returned from San Francisco, where he has spent the last eighteen months, and opened an office in this city (Sacramento) for a few weeks. His success in healing the infirmities of both body and mind, prove, beyond a doubt, the remarkable powers with which he has been endowed by the angel world.

He intends to travel in company with us the coming Summer, to Oregon and Washington Territories.

The Rostrum.

For the Religio-Philosophical Journal.

"What God has Spiritualism Done? A Lecture by Thomas Giles Foster, Delivered at Court House Hall, Philadelphia, May 10th, 1869.

Photographically Reported by Henry T. Clark, D. D.

"What God has Spiritualism Done?"

There is not a more beautiful and practical allegory, than that of the Amretea Cup, borrowed from the rich store of instructive fables hidden in oriental tradition. It is alleged, that when the divine wine from this cup was quaffed by the pure in heart, it bestowed immortality and bliss incomparable, on them; but that when it was partaken of by the earthly and the evil, it conveyed only despair, destruction and death.

May we not extend the allegory a little, and find in the Amretea wine, the glorious beauties of Spiritualism, which, when deeply and healthfully into the hearts of those who seek for truth with an honest purpose, but to those who enter into the investigation determined to perceive nothing but what their preconceived prejudices have declared to exist, it brings darkness and evil only. Again, there are some minds that seem never to look out finally and philosophically upon the broad field of investigation, that is presented to the human mind, in the realm of the spiritual, but content themselves by accepting the immediate material surroundings, incidental to an earthly existence, just as the little child, who has for the first time taken to the sea-side, expecting that he will look out with you, and enjoy the white-capped beauty of the undulating waves as they roll in grandeur before you. But he persists in pulling his little hat over his eyes, and filling his lap with pebbles from the shore. There is, however, you are to be glad of, that God is a great Spirit, who looks deeper into the heart of man, than you believe, that, as the blood circulates through the veins and the arteries of the body, giving vitality and vigor to the same, so there are diviner influences, descending through angel ministrations, into the essence of being, which contain within themselves thoughts, sentiments, facts and truths, and as the soul itself, but for these influences, would die, as does the body, when the circulation of the blood ceases. To such minds as these, spiritual communion instead of being an truth,—is the great fact of existence.

As has been frequently stated, the fundamental idea of Spiritualism, is that God is a great Spirit. The fundamental thought of Spiritualism is with its attendant fact, a present, conscious communion with the angel world. The fundamental purpose of spiritualism, is to educate, elevate and spiritualize the entire human family, consequently Spiritualism, with this significance, embodies and overtops all human interests; and may I not ask, parenthetically, is there any sin in this? This system of Modern Spiritualism, as has been frequently stated, has for its aim, the emancipation of the human mind from the ecclesiastical authority of the past, and herein, perhaps, lies the sin of the system, in the estimation of some.

The revelation of Spiritualism, that man himself is the best judge with regard to the soul and its destiny, that man can best please God by being true to himself,—that he can best bring into his own soul the millennium of true joy, by listening to the solitations of goodness and brotherly love. Like Jesus, Spiritualism teaches that he is greater than the Sabbath; that he is greater than the cathedral or church; that he is greater than the priesthood or the law. Spiritualism seeks to overthrow the old oppressive hierarchies, and cordially invites every heart to make a religion for itself, in

obedience with the inculcations of nature. The teachings of Spiritualism, to the candid investigator, catch a halo from the truths in which they rest. The terrible heresies into which it is charged that Spiritualism has stumbled, have a pleasant glow and glory, and that receive them from wickedness, and will ultimately relieve them from oblivion. The terrible infidelity of Spiritualism, burns with an ardor of aspiration, and glows with a beauty of inspiration, which caught from the record of nature, has already outgrown the institutions and darkest dogmas of the old times. The system is founded on facts, and is capable of actual demonstration. It is presenting to the world to-day, phenomena and manifestations, that are analogous to the manifestations of the Christian era, and are also similar to many of the manifestations that are recorded in the Old Testament. 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be taught to exercise their bodies as one of the chief agencies in their development.

But, again, supposing for a moment that the children do march "to the sound of the drum, and that what is there wicked in that? Why are these manifestations on the part of the Children's Progressive Lyceum any more inappropriate for Sunday than for any other day? ... Can the Protestants give their authority for it? Can they give any authority outside of the Catholic priesthood? ... There is not a word in the Old Testament, there is not a word in the New Testament, with regard to the observance of Sunday.

The clergyman of London sent a petition to the bishops asking them not to enforce the austere observance of the Sabbath, on account of the injury it did to the poor.

We know there is great good to be derived from the incantations that are made in the Lyceums, the chief beauty of which is that the children are taught to develop and educate themselves in the departments of their being. They are not taught as in Sabbath schools, that there is no good in them; they are not taught that man is totally depraved.

Oh, mothers, as you gaze into the innocent faces of your little babes, and recognize that God has given you beautiful seraphs from the land of purity, bedewed with the kisses of the angels, can you believe that these little children have nothing good in them? ... There is nothing good in the Lyceum that will take the little child when it has grown so that it can prattle and walk about, and educate it that it can think that that may do good, and not all the days of its life? ... There is nothing good in such an association? Let me say to you, Spiritualists, encourage the Lyceums; save your children from the terribly depressing condition that you can barely escaped from, by all your efforts.

Again, the allegation is brought against you as mother and sister Spiritualists, because you are poor, and ignorant, and have no scientific acquaintance, no lawyers, no professors, no men of any mind, but there are third-rate artists and dwellers in garrets and cellars and by places.

Christ selected the poor and the ignorant. He was condemned for mingling with the publicans and sinners, and performing deeds under the influence of the devil; so are you, my friends.

Now, I congratulate you, my "hatchet-faced," brother and sister, upon the beautiful association you have in connection with the spiritual manifestations, existing as so many signs of moral life.

Such was the case in the approach of christianity to man. Has that writer forgotten, when he condemns you for a belief in spiritual communion in presence of the "great works"? Has he forgotten that Paul and Peter and all the apostles were ignorant simple people? Has he forgotten the old patriarch who saw the ladder extending from earth to heaven, and bright, beckoning angels, and that he has forgotten the transcendentalism of the first era of christendom, that he is so condemnatory of what has been termed the transcendentalism of the present? Has he forgotten that the burden of proof rests upon him who asserts that what has occurred in former times does not occur to day under the same conditions?

If men have ever perceived spirits in any one or condition, they were to perceive them never remain. Spiritualism rests upon the evidence of facts and if the brother will investigate this subject he will find that the same power exists to-day.

Walking on a pleasant May morning, we were inspired by the beauty of nature, at this the resurrection day of the year, when renewed life is everywhere springing up from the grave of winter, which flees away before the tramp of the fire-gods' steeds, and the proud chariot, clad in her regal robes of green and purple, and violet, seems so full of transport, that it lifts the coal, not only with new life, but with thanksgiving.

In dream-mood, we were contemplating the wonderful powers that were producing their magic effects through the operations of laws so perfect, that no fallow was manifested in all the beauty that was everywhere around us, in such "confusion of order," when our attention was drawn to a crowd of boys, who were eagerly absorbed in some object.

Great Powers and Their Results. Walking on a pleasant May morning, we were inspired by the beauty of nature, at this the resurrection day of the year, when renewed life is everywhere springing up from the grave of winter, which flees away before the tramp of the fire-gods' steeds, and the proud chariot, clad in her regal robes of green and purple, and violet, seems so full of transport, that it lifts the coal, not only with new life, but with thanksgiving.

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Philadelphia Department

BY HENRY CHILD, M. D.

This World is What We Make It.

Perhaps, this may not be unacceptably true, yet it is true to a very great extent, especially with a certain class of persons.

It is a fact well established, that the world is governed by spirit. All the forces in nature are spiritual, and their potency is in proportion to their spirituality.

The human mind, when properly developed, approaches nearer to omnipotence than any other force with which we are acquainted. We are accustomed to classify humanity, and it affords the best means of judging character.

There are a large class of mankind, who do not make much of the world; they float along like drift-wood, and generally move down the stream at random. Another class make some effort to direct themselves in particular channels, and thus accomplish something in making the world different from what it would be if they had not lived in it.

There is a class of firm, earnest, strong men and women, who, while they move down the stream of life, hold the helm with power, and control many of the events around them. They are those who have some knowledge of the laws of nature, as manifested to mind and matter, and by this knowledge, have been enabled to direct many of the operations of these into channels which are capable of rendering the most potent blessings to the world.

They have brought forth the grand discoveries in arts and sciences, and evolved from the beautiful and harmonious laws those results which are so abundantly blessing humanity now, and which distinguish the civilized world from the savage of to-day, and from the primitive world where ignorance of most of these laws left man in bondage to circumstances. The truth of the declaration, that this world is what we make it, is strikingly illustrated in the progress of the last quarter of a century.

Many of us need not go to written history, to see the most wonderful changes that mark the onward march of progress, but grand and important as these are, they are only the beginning of a career, which shall place man at the end of another century, so far above his present condition that he will hardly be known as the same being. The energies of mankind have too often been spent in disputing over trifles. War, slavery and ignorance have held their sway long enough, and the people realizing the nearness of the spirit world, and the grand and beautiful light that is streaming down from the mountain-peaks of heaven, all this strife and contention about matters which we know are insignificant except in their influence for evil? Why should man spend so much of his energy in that which is useless or injurious to himself and the race? Having asked these questions, it will not be long before the answer will come.

Those who have determined to make the world better, are beginning to realize that it is not necessary to go back among the misty tones of the past, to ask what is right; and what is truth? This is one of the results of Modern Spiritualism.

The power of the spirit world has been brought to bear upon the human soul, and to lift from it the fetters of the past. Old authority, sacred and daily with age, trembles beneath the tread of this young giant, which is bidding the people rise and begone. We hear the exulting notes coming from the Spiritualists, "be up and doing." "This world is what you make it."

Let There be Light.

Spiritualism has penetrated the darkness of earth in many directions, and in all our investigations, like the miner working in the darkness of earth, we are striking valuable veins, the first specimen of which are beautiful and attractive, but they do not reveal the value and extent of the truth which lies embedded.

The mass of mankind are very much like those miners who have been born under ground, and have been laboring all their lives in the darkness of those gloomy caverns, and it is just about as difficult to give the people any correct ideas of spirit or spirit life, as it is to give the miner who has known nothing but his poor rush lights, a conception of the sun light and its glorious productions and revelations in nature around us.

Language will not convey any adequate idea of matters so distinct from our perceptions and consciousness, hence the people must be led gradually to a recognition of spiritual truth. Not many years ago, the miners in the deep caverns of the earth were subject to serious and often fatal accidents from the explosion of certain gases known as "fire-damps." Sir Humphrey Davy discovered that by placing a fine wire grate around the light, so as to make a small lantern of it, which could be readily worn in the cap of the workman, all damage from such explosions would be removed. So it is in the theological world; if the miners in search of truth, could take a light into his caverns, it was sure to produce an explosion of a terrible character. Hence, most persons preferred to grope in darkness and take only such gems of truth, as they might chance to find.

But Spiritualism, like Sir Humphrey's safety lamp, places a light upon the head of each workman, and gives human reason, the means of seeing many of the beautiful gems that lie hidden all around us, and more than that, it prepares the mind for the brighter light of the celestial wisdom and beauty, which is ever shining.

The world is beginning to realize this, and the ancient fiat, "Let there be light," is echoing over the hills and mountains of humanity, and with the perception of this light, comes greater freedom, higher aspirations, and noble words to bless all humanity, in time and in eternity.

Great Powers and Their Results. Walking on a pleasant May morning, we were inspired by the beauty of nature, at this the resurrection day of the year, when renewed life is everywhere springing up from the grave of winter, which flees away before the tramp of the fire-gods' steeds, and the proud chariot, clad in her regal robes of green and purple, and violet, seems so full of transport, that it lifts the coal, not only with new life, but with thanksgiving.

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Prometheus like, he was drawing down fire from heaven, and that, for the miserable purpose of making a disagreeable smoke.

He succeeded, and they all shouted their "Eureka!" but, for a time, all the poetry was taken from our thoughts; we walked, however, and determined not to lose the lesson of the hour, which came now with more clearness and beauty by the contrast. We saw low the same grand cause, a type of the Infinite, that built up trees; forests and clothed them in rich and rare verdure, called into activity millions of forms of life, and in the ancient times called the worship of man, could also be made to minister to the base and debasing appetites of man.

And this gives us a lesson, that we are to gather the good, and avoid the evil, by the inherent powers of our own beings. Oh, how grand and beautiful then, did the great powers and all their results seem; but still more grand and sublime than these, is the human mind, which can thus perceive these, and also realize the fact that there must be a great positive mind, from whence it springs, as well as all these wonderful results, which are all around us. To perceive these, and our own advantage, is joy unspeakable, and so we worshipped in the grand Cathedral of Nature, holding communion with her invisible powers.

Voices From The People.

For The Religio-Philosophical Journal.

Palsey Cured By Faith And Works.

BRO. JONES—I could not, with justice, to Prof. Solomon, myself and the world, longer refrain from giving a true statement of a wonderful and almost instantaneous cure which occurred on the 11th day of July last.

The circumstances in brief are these: This old friend and neighbor, who had long been absent to California, met me on the road, and although overjoyed to see his face once more, it was with difficulty and great mental effort that I could express to him my situation, as my mind and body had been impaired for six years previous by a paralytic shock, which disabled me from daily labor and ordinary farm business, exercising my body, mind and speech. My friend, at once seemed to appreciate my situation, and with sympathy, kindly proposed to return, and with my consent would not leave me until I was restored to a high vigor; and that I should be able to pursue my business and labor as heretofore.

These assurances, all seemed so queer and new to me, that I did not, at first, accept this generous boon of recovery without any visible medicine being given. However, we journeyed on together two miles to my home, and as I had promised to comply fully with all his wishes and requirements, we then put out some five miles before the treatment was administered.

As the professor left our house, he told my wife on parting that I should return to her a sane and sound man, without giving any explanation together of us. That which was so peculiar and plain to himself alone, seemed very new and strange to me. I will close by saying that almost instantaneously, the heavy weight on my right arm no longer remained. I could then raise my hand for the first time in three years; my speech and mental faculties improved, and I soon returned homeward with a cheerful heart and a quickened brain; and, although unusual hot weather, I forthwith entered the harvest field and finished a good day's labor and can state further that I have continued to labor daily ever since.

WASSA HENDER, Waybridge, Va. Apr. 18th, 1869.

Reference—Silas Sprague, P. M.

Letter from Alexander King.

Thinking that a few items from this portion of the world may be interesting to your numerous readers, I send you a short account of the condition of Spiritualism in this section. We have a few open Spiritists here, who are doing all they can to advance this glorious and liberal faith. There are many of the church members who are Spiritualists in belief. There was a prominent member of the Methodist church, who made the remarks yesterday, at Oak Grove cemetery, "that it was a consolation to him to believe that his departed friends could and did return to this world, and were conscious of his joys and sorrows."

I have frequently heard a prominent man, who formerly belonged to the Methodist church, say "that he believed that his dear departed mother was conscious of his life here, and that when he lived upright, it was a source of happiness to her."

There have been a few private circles held in this place, but we have never had a public lecture here on the subject of Spiritualism. Why do not some of your public lecturers come among us? They could, no doubt, accomplish much good, and I think would meet with a welcome reception by the liberal minded part of our community, although they would also meet with much opposition from the regular old fashioned theological people.

I am much pleased with the JOURNAL, and when my three months' trial is out, I think I shall continue to be a subscriber. It is my earnest desire that superstition and ignorance may be banished from the path, that truth may prevail over error, and that all mankind may learn to obey nature's laws; so that they may live harmoniously here, and be prepared to enter upon a happy immortality.

ALEXANDER KING, Americus, Ga—April 27th, 1869.

Ferries Sustained.

Henry Tripp writing from Portage city, Wis., says: W. Ferris is at my house, and we all think that he is a truthful medium. I presume that I could get thirty names to sign a paper accordingly. He is, in addition to his physical manifestations, a very good healing medium, when under the influence of Warsaw, an Indian spirit. We have with us a young lady quite unwell, and Mr. Ferris has been of very great benefit to her as a healing medium.

D. W. Hamby, writing from Snake Lake, Cal., speaks as follows of the death of his little boy:

I buried my little boy last Sunday, after an illness of about 23 days. Age ten years, six months and three days. He was seen by my elder son and guest, to walk through the rooms, took a farewell look, to appearance, and then left, which was about two hours and a half after he was declared by the physician to be dead—but I say liveth. He was a medium, only partially developed as yet *et cetera* he died.

C. V. W. House writing to us, alludes as follows to the Spiritualists in Kansas city:

This tells us of stray ones abroad in the land seeking a compass, outside of popular channels. This rolls on the car of Eternal Progress. We are having good lectures now from Mrs. Lucy and Mrs. Hilderbrand, to good audiences.

One hundred and fifty acres of woodland in Wentham, Mass., belonging to Mr. White, were burned over on Wednesday last. Two thousand cords of hard wood ready for market were also destroyed.

Among the incidents of the late storm in St. Louis, was the return of a sportsman with the tail of a pigeon, which he found killed by the hail. A pigeon was brought down in the city by hail stones.

Mr. Gilmore has received a Grand Peace March, written for the National Peace Jubilee by an Italian composer, whose name is not to be made known, until judgment is passed upon the composition.

There are five weekly American papers in Paris, chiefly supported by advertisements seeking the eyes of American travelers, and there is serious talk of establishing a daily.

SPEAKERS' REGISTER.

Published bi-monthly every week.

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

Mr. Jackson Allen will lecture in Terre Haute, Ind., on Monday next at 7 P. M. Address box 206. Mrs. Anna K. B. Smith, 35 Salem street, Portland, Me. Mrs. C. M. Stone, 147 West Washington street, Chicago. Mrs. N. K. Anderson, trance speaker, Detroit, Wis. Mrs. M. K. Anderson, trance speaker, Canton, Mass., P. O. Box 43. Mrs. Orrin Abbott, developing medium, 127 south Clark street, St. Louis.

Charles A. Spring, Flushing, N. Y. G. O. Allen, Springfield, Mass. Dr. A. Ames, address box 2001, Rochester, N. Y. Mrs. Anna K. Allen, 147 West Washington street, Chicago. Joseph Baker, Editor of the Spiritualist, Jamaica, Wm. Bush, 162 South Clark St., Chicago. A. F. Bowman, Joyfield, Michigan. Rev. J. H. Barrett, Syracuse, N. Y. J. F. Bailey, Ripley, Ind. Dr. Marshall Knapp, Ripley, Ind. Lectures upon Spiritualism and scientific subjects. Mrs. Sarah A. Byrnes, address 27 Spring street, East Cambridge, Mass.

Mrs. A. P. Brown, St. Johnsbury Center, Vt. Mrs. E. P. J. Brown, P. O. Drawer 8665, Chicago, Ill. Mrs. E. P. J. Brown, 181 West 12th street, New York. Mrs. C. J. C. Briggs, 810 Grove, Colorado, Mass. Mrs. A. C. Brown, address West Bankville, Ind. Mrs. M. L. Burt, address Manhattan, Mich. Wm. Bryan, address box 25, Camden, P. O., Mich. Mrs. C. B. Brewster, address, Almond, Wis. J. H. Bickford, Charleston, Massachusetts. John Curwin, Five Corners, N. Y. Mrs. G. H. Cole, 725 Broadway, N. Y. Wm. C. C. Cole, 544 Broadway, New York. Alfred C. Carpenter, permanent address, 21 Walnut street, Lowell, Mass.

Mrs. G. W. Cooley, address, 137 Park street, Boston, Mass. Mrs. G. W. Cooley, address, 137 Park street, Boston, Mass. Mrs. G. W. Cooley, address, 137 Park street, Boston, Mass. Mrs. G. W. Cooley, address, 137 Park street, Boston, Mass.

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John A. Lown, address box 17, Sutton, Mass. C. E. Linn, Inspirational speaker, Sturgis, Mich. James H. Morrison, box 375, Haverhill, Mass. Dr. Leo Miller, Appleton, Wis. Dr. John May, Washington, D. C., P. O. box 607. Dr. G. W. Merrill, Jr., address Boston, Mass. Mrs. Hannah Moore, Joliet, Will County, Ill. Mrs. Anna M. Mott, address, box 778, Bridgeport, Conn. J. W. Matthews, Hayward, Illinois. Mrs. Sarah Ellen Matthews, Quincy, Mass. Charles S. Marsh, address Waukesha, Juneau Co., Wis. Mrs. and Mrs. H. M. Miller, Kinross, N. Y., care W. B. Hatch. Dr. E. Marquand, trance and inspirational speaker, 120 South Third Street, Williamsburg, Long Island, N. Y. Emma M. Martin, Birmingham, Mich. Dr. W. H. McNeil, 172 Webster street, Hartford, Conn. Mrs. J. M. McNeil, 172 Webster street, Hartford, Conn. Prof. R. M. McNeil, Central, Ill. A. L. E. Nash, lecturer, Rochester, N. Y. Mrs. S. Nash, writing medium, Eastfield, Mich. Riley C. Newell, address, Eastfield, Mich. C. N. Newell, Ottawa, Ill. J. Wm. Van Name, Brooklyn, New York. Mrs. Puffer, trance speaker, South Haven, Mass. O. S. Patton, Ill., South 6th street, Room 2, Philadelphia Pa.

Mrs. Harrison E. Pope, Northampton, Mass. Lydia Ann Probst, inspirational speaker, Dixie, Mich. Mrs. Pike, address St. Louis, Mo. Mrs. Ellen, Clara-year, 65 Russell St., Charlestown, Mass. J. H. Powell, Terre Haute, Ind. Miss Katie M. Potts, trance speaker, New Albany, Ind. Mrs. Anna M. Potts, 35 Salem street, Portland, Me. J. L. Potter, Le Grange, Wis., care of E. A. Wilson. Dr. W. K. Ripley, box 95, Fairport, Mass. A. C. Robinson, Salem, Mass. Dr. P. B. Robinson, care box 3552, Boston, Mass. Dr. P. B. Robinson, normal speaker, box 48, Gaitherburg, Illinois. Mrs. Annie E. Stone, 140 Mount Pleasant, Providence, R. I. Mrs. Wm. H. B. Stone, address box 268, Springfield, Co. Mrs. Frank Reel, inspirational speaker, Kalamazoo, Mich. Mrs. Sarah A. Rogers, Princeton, Iowa, care of A. S. Chamberlain.

Mrs. Louisa Smith, M.D. of Waltham, commandante cetera, New York, Ill. Amelia E. Simmons, address Woodstock, Vt. H. E. Soper, 54 Pleasant street, Boston, Mass. Mrs. Anna M. F. Swann, Union Lake, Wis. C. A. Mica. E. Sprague, M. D., Schenectady, N. Y. Mrs. Fannie Davis Smith, Milford, Mass. N. H. Smith, Union Lake, Rice Co., Minn. Mrs. Nellie Smith, inspirational speaker, Sturgis, Mich. Jason Steele, State Missionary, Green Garden, Ill. J. W. Swover, Byron, N. Y. Dr. Wm. H. Salisbury, box 1013, Pittsboro, N. H. Mrs. Emma W. Smith, 35 Salem street, Portland, Me. Mrs. C. M. Stone, address, West Bankville, Ind. Selah Van Sickle, Greenwald, Mich. Mrs. N. E. Sawyer, Baldwinville, Mass. Abram Smith, East Sturgis, Mich. Mrs. Mary Louisa Smith, trance speaker, Toledo O. Mrs. K. W. Sidney, trance speaker, Pittsburg, Mass. Elijah R. Swackhammer, 171 South 4th street, Williamsburg, Long Island.

Herman Swan, Liberal Books and Newsdealer, 410 Kearney street, San Francisco, Cal. Mrs. H. T. Stearns, Missionary for the Pennsylvania State Association of Spiritualists. Address care of Dr. H. T. Child 634 Race street, Philadelphia, Pa. Dr. Nathan Smith, Kendallville, Ind. J. H. W. Tinsley, Room 7, 125 Clark Street, Chicago, Ill. Frank A. Tuttle, box 282, Leopold, Ind. Will answer calls to lecture in the West. Mrs. E. A. Tallmage, inspirational speaker, Westville, Indiana. Mrs. Charlotte F. Talbot, trance speaker, New Bedford Mass. H. O. Taylor, Berlin Heights, O. Benjamin Todd, Grand Valley, Cal. Mrs. Sarah M. Thompson, inspirational speaker 161 St. Clair street, Cleveland, O. James Trask, Kensington, Md. Dr. Samuel Underhill, box 12, 2nd St., Chicago, Ill. Dr. J. V. Underhill, Ann Arbor, Mich. A. Warren, Howell, Wis. Mrs. E. A. Tuttle, box 29, Danbury, Iowa. N. Frank White, Providence, R. I. Mrs. M. Macomber Wood, 11 Dewey St., Worcester, Mass. P. L. H. Willis, M. D., 27 West Fourth Street, New York. Dr. E. B. Wheeler, speaker, New Hartford, Conn. Mrs. Fannie Wheeler, clairvoyant, New Hartford, Conn. E. V. Wilson, Lombard, Ill. Mrs. N. N. Willis, 5 Tremont Row, Room 36, Boston, Mass.

Mrs. M. A. Willson, will speak in Orange, Ill., during June. Address, care of N. S. Jones, 174 S. Clark Street, Chicago, Ill. Henry C. Wright, address care of home of Light, Boston, Mass. Mrs. Hattie M. Wolcott, address Danby, Vt. Mrs. Hattie E. Wilson, (colored), address 70 Tremont street, Boston, Mass. Elijah Woodworth, inspirational speaker, Leslie, Mich. Address, Waukesha, care of George G. Ferguson. Gilman B. Washburn, Woodstock, Vt. Dr. R. O. Wells, Rochester, N. Y. Prof. E. Whipple, Clyde, O. A. A. Whiting, Abdon, Mich. Warren Woodcock, trance speaker, Hastings, N. Y. Mrs. L. T. Whitler, 402 Syracuse St., Milwaukee, Wis. Zeph C. Whipple, address Mystic, Conn. Mrs. L. A. Willis, Worcester, Mass., P. O. box 473. Mrs. Mary E. White, 182 Elm street, Newark, N. J. Dr. E. Woodruff, Battle Creek, Mich. Mrs. E. M. Whelan, address, Oswego, Ill. Mrs. E. Woodruff, address care of home of Light, Boston, Mass. Mrs. H. W. Wirtman, address, N. Y., box 1454.

Willie F. Whitworth, Woodstock, Ill., care of George G. Ferguson. Fannie T. Young, care of C. H. Gregg, Fort Dodge, Iowa. Mrs. and Mrs. Wm. J. Young, Box City, Idaho Territory. Mrs. Juliette Young, address Northboro, Mass.

Illinois Missionary Bureau. HARVEY A. JOYCE, President; Mrs. H. F. B. BROWN, Vice-President; Mrs. JULIA N. MASON, Secretary; Dr. S. J. AVARY, Treasurer.

MISSIONARIES AT LARGE. Dr. E. C. BROWN, Rockford, Illinois, P. O. box 1000. W. JAMESON, Drawer 9066 Chicago, Illinois. Societies wishing the services of the Missionaries, should address them personally, or the Secretary of the Bureau. All contributions for the Illinois State Missionary Cause will be acknowledged through this paper each month. Contributions to be sent to Mrs. JULIA N. MASON, No. 92 North Dearborn Street, Chicago, Illinois.

A NEW BOOK JUST FROM THE PRESS. "TALE OF A PHYSICIAN; OR The Seeds and Fruits of Crime." BY ANDREW JACKSON DAVIS.

A wonderful interesting book. Society is unveiled. Individual vices and the great crimes caused by circumstances are brought to light. Details of the other names are fulfilled his promise. (See his sketch of a night visit to Cayo on Long Island, detailed in "THE TRIPPER LIPS") In this volume the reader is introduced to distinguished men and noted women in New Orleans, Cuba, Paris and New York. The startling trials and tragical events of their lives are truthfully recorded.

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Religio-Philosophical Journal

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S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR.

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The Pen is mightier than the Sword.

lished in book form will oblige by informing us by letter of that fact, and if we get sufficient encouragement, we will publish it in book form.

THE MORAL STATUS OF THE MORMONS AT SALT LAKE.

The great and crying evil of our day, in what we sometimes think, is erroneously termed civilized society, is the sin of prostitution. All humane persons are of one mind, that any means that will obviate or palliate this evil would be a blessing to humanity. And whatever objections may be legitimately urged against the doctrines and usages of the Mormons, in their Salt Lake settlement, it is refreshing to learn that they are enabled to suppress a universally admitted stupendous wrong, which both baffles and defies the D. D. of other professed christian sects of the civilized portions of the world.

Our attention was called to this subject, from perusing a recent correspondence from Salt Lake city, to the Cincinnati Commercial. The writer therein says:

"The Mormons claim that they are the most virtuous people in the world, and perhaps they are virtuous within their laws. Certainly, prostitution is almost unknown here."

If, therefore, prostitution be, as most christian sects aver, the great and crying sin of the age, it can not be denied that the Mormons, in overcoming that stupendous evil, have, in a moral point of view, wrought the greatest achievement of the age; and it affords us a calm and substantial satisfaction to be able to chronicle the fact, that prostitution is almost unknown among the Mormons at Salt Lake city, as it is, so far as we know, in any Mormon church or community. Are we not, therefore, justified in saying to other reputed christian sects: "Go do as much, and bring forth the good fruits of your labors, that the children of men may see them, bless you, and glorify your Father who art in heaven and on the earth?"

There is unquestionably tyranny and oppression—a circumscribing of personal freedom, the inalienable birthright of every human soul, in the Mormon church, as we know there must necessarily be in any and every similar theocratic or ecclesiastical organization, which we very much deplore; and no one will hail the day or hour more than when the gladsome echoes of universal equality in all the relations of life, shall reverberate through the defiles and from the lofty peaks of the Rocky Mountains; yet in being able to suppress an evil, which all christian communities have more or less to deplore, the Mormons at Salt Lake are justly entitled to take precedence in rank among the numerous sects of the professed followers of Christ. And with this established result in their code of morals, if they would extend the same rights, socially, religiously and politically, to the female portion of their members that they do to the males, we should hail Mormonism as a moral evangelizer. But the indulgence of one sex in any right, privilege or immunity, to the exclusion of the other, is contrary to the genius of America, established in natural right and enunciated in the Declaration of American Independence, and inculcated in the Constitution of the United States; upon the authority of which we declare that a woman has just as much right to a plurality of husbands as men have to a plurality of wives; for it is an incontrovertible truth, that all men and women are born alike free and equal, and are by their Creator endowed with certain inalienable rights; and that amongst these are life, liberty and the pursuit of happiness. Yet we do not expect professed christian churches or communities to accept, practically, such simple primitive truth; it is too early in the morning of the millennium for that. It is a brighter truth than many human souls can yet look at.

But thank God the day of universal freedom and equality is dawning, and that the night of superstition and oppression is ever so rapidly passing away, we will rejoice over what is already accomplished; seeing that it will be as great a help to the generations that are to live after us, in establishing throughout the world universal love, freedom and equality.

THE MAD STONE.

This sovereign remedy for that appalling disease, Hydrophobia, can not be too highly estimated. Many, no doubt, look upon its magical effects with an eye of doubt and suspicion.

Some people, it would seem, would about as soon suffer death by hydrophobia, or any other cause, as to be humbugged. But were we bitten by any animal supposed to be rabid, we should hasten to obtain relief from the magical stone, if we knew of one within a reasonable distance; not merely to avoid a death, but rather the terrible convulsions that we know we would have to suffer in order to reach death's door, even at the risk of being humbugged. And we are sure that thousands of our readers would do the same. Therefore, it is with pleasure that we lay before our readers, the following communication in a late number of the Daily Tribune of this city.

BRADFORDSVILLE, Marion County, Ky., May 12th, 1869.

I noticed an extract from your excellent paper of April 27th, of the death of a young man, caused from the bite of a mad dog. I own a mad stone, which has been tried sufficiently to prove beyond the possibility of a doubt, its virtue. Last June, a gentleman was bitten by a mad dog—the wound was inflicted between the knuckles of the first and second fingers, and was deep and painful—and, on the seventh day after he was bitten, I applied my mad stone, and he is yet a well man. The same dog bit two head of cattle, several hogs and a cat, all of which took hydrophobia and died. There was a lady in the southern part of Kentucky, bitten by a mad cat through the finger. She got to my house the fourth day after she was bitten, and the mad stone proved a preventive of the disease in her case. I could give many other instances of its virtue. My object in writing is simply this: The mad stone is large enough to make two, and I propose to sell half of it to any man, or association of men, that are permanently located where public conveyance is good. I thought the city of Chicago would purchase it—I mean the Board of Health. I have no acquaintance in your city, and I thought perhaps,

that you might feel interested enough in the matter to name it to the town authorities. For further particulars any person can address me at Bradfordsville, Marion County, Ky.

WILLIAM F. CLARKSON.

Were we to advise, we should most assuredly recommend every reader to preserve the address of Mr. Clarkson, and be prepared for themselves or friends and neighbors, to make an early visit to him in case of being exposed to the ravages of this most frightful malady.

Should the city of Chicago avail itself of Mr. Clarkson's favorable proposition, we hope to be able to make the fact known through the columns of the JOURNAL.

SUNDAY SCHOOLS AND NATURAL SCIENCE.

"It is said that Professor Huxley anticipates a time when Sunday schools for teaching natural science will be organized very generally. No doubt the works of God should be devoutly studied, and could be made an instrumentality of great value in instructing the young. Yet the Word of God comes first—in order to infuse a new life, to quicken with love, and to bring the little ones personally to the personal Father. This approach to God, is through a living being, Jesus Christ, who is the Word. The works of nature are indeed full of teaching, for one who has thus known the Creator, but without Him they give, at best, only a dreary sentimentalism, which is too often mistaken for religion. When the children have learned to love the Lord Jesus, then they can go forth to learn of his works in creation.—Chas. L. Union."

"The way to approach God is through a living being, Jesus Christ." It would be well to ask how the millions of inhabitants on earth prior to his advent, approached the Lord? It is possible that prior to his coming, communications had not been opened between the children of earth and God, and consequently there was no way to approach Him. This method of communicating with God through Jesus, is indeed a tortuous course, often more so than the Rio Grande River, which is so very crooked that a bird has never been known to fly across it. The probability is, however, that there may be different routes to him, the same as to the Pacific coast. For our part, we don't propose to travel the road designated above, for we believe there is a much better route, less subject to dangerous accidents, and besides a cheaper one, too. If it were really necessary for Christ to shed his blood for the redemption of the world, we think that Judas, in bringing that necessity about, is entitled to great credit, and we see no good reason why we could not travel to God through him as well as Jesus. The arrangement that God made to send Jesus into the world to be offered up as a sacrifice, rendered it also necessary for him to send one along that would betray him, or else the divine command could not have been consummated. Then, in our opinion, Judas can save humanity, just as easily as Jesus.

Besides, the Union don't want the arts and sciences studied in Sunday Schools, from the simple fact that the only approach to God is through Jesus. "If ignorance is bliss, it is folly to be wise."

RADICAL.

The news from Paris of May 24th, is in substance, that the Orleansists, Legitimists and moderate Republican candidates, have been beaten everywhere in the elections. The Radicals are victorious in Paris and Lyons.—M. M. Thiers and Jules Favre are defeated. The new corps legislatif will be composed almost wholly of government and radical members. It meets on the 13th of June. Tranquillity prevails through the country. Such is the political news from France. What does it signify? To us, it is food for thought, and points to the principles that always lead to success in every enterprise, no matter what be the department in life.

The Governmental party, from the commencement of the present Dynasty, has been passive. Against that party are now arrayed the Radicals, the outspoken reformers in governmental matters; the Republican element that in due time will revolutionize the government of France.

To us, radicalism is a potent power; it is the revolutionary element that exposes the fallacies of the old, and presents that which is better,—perhaps, that which is the best for the time being.

To us, the radical element is potent for reform. It is that which is especially needful to break up the theological fossilization of old systems of religion, and give in lieu thereof, a system of rational philosophy.—Spiritualism.

A conservative element in Spiritualism is sure to share the fate of the Orleansists and Legitimists of France. To some, the condition of neutrality is agreeable—Radicals to them are offensive. "All things to all men," to some, is pleasant and acceptable. Such an element never works a reform, never feeds the hungry soul. Radicalism is a power that makes itself felt wherever it exists.

TO THE READERS OF THE RELIGIO PHILOSOPHICAL JOURNAL.

BROTHERS AND SISTERS: I have learned by long and sad experience, that it is bad for a poor man, to be theologically unpopular. Thirty years ago, I felt a good pasture (pastorate) and threw myself on to the commons. Twelve years ago, in an inflammatory Rheumatism crippled me. I have not stepped on my feet, nor have I fed myself for seven years.

I GAVE the best of my life to the world without charge. Now I beg, I am a Lazarus. "I desired the crumbs." I have resolved to ask for them. I am sixty, and may live some years. If any of you who are able, and are blessed with a heart to help those who are less favored, will put my name on your poor list, and occasionally send me something, it will be gratefully received. If I am ever freed from poverty, I will make you know.

AUSTIN KENT.

Stockholm, St. Lawrence Co., New York. (REMARKS:—We know the condition of Br. Kent. He is worthy the reader's sympathy. Any little pliancies you may feel able to contribute for his relief, will be well bestowed.—Ed. RELIGIO PHIL. JOURNAL.)

CHRISTIAN MISSIONARIES IN CHINA.

The fallacy of christianizing the heathen, is one of the weak points in the popular religious of those peculiarly dubbed christians in America and Europe. There are excesses and extravagances, denominated sins, by the score, in so called christian countries, that are entirely unknown among the heathen nations. This being the case, the missionary should be from the other side. Were the persons known as missionaries to go among the heathen, for the purpose of introducing the useful arts and sciences, unknown to them, the pretext would be laudable and commendable. But to attempt to introduce a system of religion which, at best, is but an improved code and formula of mythology, can have no sympathy except from the illiterate, who in mental development are scarcely superior to those they assume to reclaim and save.

We are not surprised, therefore, that intelligent people as many of the Chinese are, are becoming disgusted with the assumptions and pretensions of this class of clannish bipeds. A late dispatch from Hong Kong says that a placard had been extensively posted up throughout the Chinese Empire denouncing the Christian missionaries in violent terms.

We confess our want of sympathy with a class already too large for the good of the world, who eat what they have not earned, and reap what they have not sown. The time will yet come when every calling will be critically weighed in the balances of common sense, and the useless and impractical will be cast aside, and only that which is productive of good and benefit to mankind will be retained.

SANCTIONIOUS.

"Remember the Sabbath day and keep it holy," is considered by the orthodox portion of the community as a divine command. He who would violate the Sabbath by working or recreation, is looked upon by the various so called religious denominations as a very great sinner, and meriting nothing but eternal punishment in a hell, burning with fire and brimstone. We have no disposition to interfere with the various churches in their belief that Sunday should be especially dedicated to God, or, in other words, all humanity should abstain from work or recreation on that day, while their thoughts should be concentrated on God, ascribing to him all praise. If any one has a particular desire to remain "sluggish," or physically and mentally inactive on one day in the week, we would say that no one should interfere with the privilege that he seems to enjoy so much. We only object to being called a sinner because we choose to read the "Gates Ajar," Rauldolph's Discarnated Man," "Humboldt's Cosmos," or "Robinson Crusoe" on Sunday. To be called a sinner, don't sound well in our ears, and when walking forth on this "holly-day," reading from the book of nature, and giving our system, physical and spiritual, a little airing, we do not like to have some sanctionious booby think that we are a candidate for that bottomless pit so often referred to in the sermons of a certain class of ministers,—for we are not. Our religion extends through the seven days of the week. We should be no more religious or sanctionious on Sunday than any other day.

E. S. WHEELER ON THE CONSTITUTIONAL AMENDMENT, RECOGNIZING THE GOD OF OLD THEOLOGY.

There is a class of Protestant religious bigots, who are now, and for many years, have been sending out circulars, and otherwise urging the necessity of so amending our constitution, as to, in an especial manner, recognize their notions of a three headed God. Brother Wheeler feels galled upon to contest their claims. His arguments are sound and good, and we would publish them, but for the reason that there is about as much necessity for his labors in that direction as there would be for him to spend his time in argument with "Deacon Homespun," to convince him that the earth is round and revolves upon its own axis.

The age for incorporating any clauses into the Constitution of the United States, declaratory of any especial religious dogma, had elapsed in this country, long before the declaration of American Independence.

BEAUTIFUL PAPER.

We take pleasure in calling the attention of our readers to the beautiful, fine white paper on which the JOURNAL is this week printed. In future, we shall use the same quality of paper.

We are proud of the RELIGIO-PHILOSOPHICAL JOURNAL's theological appearance, as well as the intensely interesting matter found in its columns. It is not to be excelled in either. That it shall command the approval of its readers, is our aim.

AN EARNEST APPEAL TO DELINQUENTS.

We most earnestly call upon all who are in arrears, to make payment immediately. We have earned the money that is our due. At most, it is but little from each one who owes for the paper, but to us, those little amounts are of great importance. No one who receives the JOURNAL will deny that justice demands that it should be paid for. Don't let another week pass without making a remittance on arrears, even if it be small.

By reference to the margin of the paper, each delinquent subscriber can easily determine how much he or she owes. Our appeal is in earnest and we hope to receive a prompt response from all who are indebted for this paper.

DR. BLAIN.

Dr. Blain, no. 142 South Clark Street, is now at home, and will receive calls to lecture week day evenings or on Sundays. Dr. Blain describes spirits after each lecture, who are generally recognized by their friends present, and we are happy to say that the Dr. gives satisfaction wherever he goes.

A NEW PROPOSITION.

To any one who has been a trial subscriber to this paper, we will send it for three months longer on the receipt of fifty cents.

That will barely cover the expense of the blank paper, and printing the name of the subscriber upon the regular mailing machine list.

Hereafter, the rate of three months' trial subscribers will be fifty cents. We have sunk several thousand dollars during the last five months, that we have sent out our papers to trial subscribers at twenty-five cents each.—The JOURNAL is now extensively and favorably known, and it is but justice that our friends should pay at least two-thirds of what it costs.

The labor and perplexity attending our trial list, has been beyond all expectations, and to avoid which in future, we have determined to put all new trial subscribers' names on to the regular list, as a guarantee against all mistakes. To enable us to do so, we must receive at least fifty cents for three months' trial subscription, and will take a renewal for the second three months also, for fifty cents.

Will our friends be so kind as to make another effort to circulate the JOURNAL, on these most liberal terms, thereby aiding in disseminating widely, the principles of the spiritual philosophy? We render our most heart-felt thanks to those who have already done much for us.

Literary Notices.

We have received a specimen number of Merry's Museum, an illustrated monthly magazine for young people. It is claimed that it is the oldest magazine for young people published in the United States. It is unquestionably a live, entertaining periodical, and well worth the subscription price, which is \$1.50.

Address Horace B. Fuller, 11 Bromfield street Boston.

The Atlantic Monthly for June has arrived, and we find that every article in it is well worthy of a careful perusal.

Fields, Osgood Co., Publishers, Boston.

The June number of the "Western Monthly" is on our table, and contains much that cannot fail to interest Western men. Being a Western adventure, and aiming high in the firmament of literature, it certainly should be well patronized by those who wish to encourage home talent.

To the citizens of the East, this monthly will be of especial interest, for they will see therein the reflection of the tastes and feelings of Western life. We predict for this journal, the success its merits deserve.

Reed, Brown & Co., publishers. Terms \$2 per year. Single number, 25 cents.

"Our Young Folks," a magazine for boys and girls, is before us, for June, and as usual is replete with interesting reading matter.

Personal and Local.

Mrs. Nellie J. T. Brigham is lecturing at the Everett Rooms, New York city.

J. H. Powell is desirous of visiting Ohio, and would like to make lecturing arrangements with Spiritual societies.

J. M. Peebles will visit Europe the coming summer.

Mrs. F. A. Logan is still lecturing in Minnesota. She is, no doubt, accomplishing a great good.

Dean Clark is now prepared to answer calls to lecture anywhere in the West. He is an eloquent and entertaining speaker, and will, no doubt, receive numerous calls.

Miss Susie M. Johnson is lecturing in Kalamazoo, Mich.

A. B. Witing, lecturer, is at Portland, Maine. Will lecture in Charleston, Mass., June 6. Will return West the middle of June. His address is Albion, Mich.

Mrs. A. H. Colby, trance speaker, will lecture in Crosby's Music Hall, Sundays, June 6th and 13th, at 10:45 A. M. and 7:45 P. M. The Children's Progressive Lyceum meets in the same Hall immediately after the morning lecture.

Amusements.

Parepa Rosa 1860 give a grand musical festival at Farwell Hall in this city on Friday, May 28th, and Tuesday, June 1st. The performances are announced to be given on a scale of great splendor and unprecedented brilliancy.

The great and attractive burlesque, "Ixion, or the Man at the wheel," will be given at the Opera House, every evening this week, and on Saturday at the matinee. This will give many, an opportunity to witness it, who have not done so.

At Aiken's Dearborn Theater, the following interesting programme is announced: Monday evening, May 24th, benefit of Harry Linden; when will be presented, first time this season, Comedy, in three acts,—"Married Life." Henry Dove,—Mr. Harry Lidden; To conclude with Sweethearts and Wives.

Billy Lackaday,—Mr. Harry Linden. Wednesday evening, Benefit of McKee Rankin.

Tuesday evening and Wednesday, Matinee—Eustice, or "The Man of Destiny."

Friday evening, Benefit of Alice Holland.

At Col. Woods' Museum is presented for the first time, in this city in the beautiful domestic drama, "Dot, or the Cricket on the Hearth."

It is given with new scenery and new appointments, good cast. It will be given every evening during the week, and at the matinee on Saturday afternoon, and is to conclude with the screaming farce of "The Two Puddifoots; or Holler Agin'."

On exhibition in the upper hall for a few days, Stephens' grand Panorama of the Indian Massacre in Minnesota, in 1862. Commencing in the morning at half past ten o'clock, and in the afternoon at half past two.

At Mc Vicker's, Chauvaux still holds the boards in his great character of "Kit." Next week, Mark Smith will appear for a brief season of Legitimate Comedy.

Anniversary Meeting at Sturgis, Michigan.

The Spiritualists, Friends of Progress, of Free Thought and Free Speech, will hold their Annual Meeting at Sturgis, Mich., on Friday Saturday and Sunday, the 15th, 16th, and 20th of June.

Quarterly Convention of Minnesota.

A Quarterly Convention of the State Association of Spiritualists will be held in Opitima, Minnesota, on Saturday and Sunday the 19th and 20th of June, 1869.

CONVENTION

The Quarterly meeting of the Society of Spiritualists of Nunica, Ottawa Co., Michigan, will be held at the Parthenon School House, on the 19th and 20th of June next, commencing Saturday at 2 o'clock P. M.

Applications for Fourth Annual State Convention of Illinois Association of Spiritualists.

The officers of the Association will consider applications for the holding of the Fourth Annual meeting of the Illinois State Association of Spiritualists, Friday, Saturday and Sunday, June 25th, 26th and 27th, 1869.

Each Local Society of Spiritualists or other reformers, shall be entitled to a representative in the State Convention in the following ratio: viz: Each society shall be entitled to one delegate, and an additional delegate for each fraction of fifty over the first fifty members.

Sixth National Convention of the American Association of Spiritualists.

To the SPIRITUALISTS of the WORLD: The Board of Trustees of the American Association of Spiritualists have made arrangements for holding the Sixth Annual Meeting at Brooklyn Hall, in the city of Buffalo, State of New York, commencing on Tuesday, the thirty-first day of August at ten o'clock in the morning, and continuing in session until Thursday, the second day of September.

We therefore, invite each State Organization to send the same number of delegates that they have Representatives in Congress, and each Territory and Province having an Organized Society is invited to send delegates according to the number of Representatives, and the District of Columbia to send two delegates to attend and participate in the business which may come before said Convention.

SPECIAL NOTICES.

Hop Yeast Cakes.

Wintlow & Co's Hop Yeast Cakes have become so popular that some unprincipled grocers are selling those of other manufacturers, calling them Wintlow's.

Overwhelming Success of the Great Spiritism Remedy.

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

Important to Ladies.

We call the special attention of our lady readers to the advertisement in another column headed "Mrs. Laura O'Neil" and "WATTS-LADY AGENTS."

A NEW OPENING FOR WOMEN.

Our readers, who are interested to own their own homes, instead of paying rent all their lives, will not overlook the advertisement of the enterprising Mrs. Elizabeth Sweet.

OBITUARY.

Premoted from the Chicago Progressive Lyceum to the beautiful Lyceum of the Summer Land, on Wednesday evening, May 21st, 1869, the spirit of Emma Brill, aged 69 years.

PLANCHETTE—THE DESPAIR OF SCIENCE.

The above-named work is one of the very best books ever published. Every Spiritualist throughout the country should read it at once. It abounds in facts demonstrating Spiritualism beyond all doubt.

Wanted in Every Family.

The Disagreeable Lamp-nick. Now explained. Direct Address City, 3 cents from the corner of Webster street, near H. R. R. 20¢ vol. 4.

should sing at her funeral that beautiful hymn, "Home of the Angels," when a few moments after, without a struggle, she passed through the "golden gate," with the beautiful angel of Death had kindly opened, to the bright scenes of the beautiful Summer Land.

ADVERTISEMENTS.

THE BOOK OF THE TIMES.

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OR THE

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"PLANCHETTE" is appropriately dedicated in an interesting preface, to the Rev. William Mountfort, of Boston, well known as an Investigator.

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Communications from the Inner Life.

No shall give his angels charge concerning thee.

All Communications under this head are given through MRS. A. H. ROBINSON...

Questions, to be answered at our Inner Life sessions, should be lucid, well written, and directed to the editor...

[Republished by request.]

INVOCATION.

Eternal and immutable principle—life; within and around us we see Thy work. Upon every form Thou hast left Thine impress...

And as Thou art perfecting all vegetable life, so wilt Thou perfect us with the many changes through which Thou in Thy wisdom shalt lead us...

All these and more hast Thou implanted within in the breast of every child of earth. As we are enabled by Thy light that Thou hast given unto us...

QUESTIONS AND ANSWERS.

MADISON, MARCH 20, 1866.

S. S. JONES—Dear Sir: I have just been conversing with a gentleman, who lost his right arm by the premature discharge of a cannon while firing a salute recently.

Yours respectfully, READER.

A. It was a psychological influence upon the brain by virtue of a natural law. There is nothing mysterious about it. In his mind he could conceive of the symptoms and feelings that would naturally attend such conditions.

Q. Is it so in both real and imaginary cases? A. It is real to them, although it might in fact be imaginary only to the one they sympathized with.

Q. How can an individual be assisted to rid himself of the psychological condition thus induced? A. By bringing into action other organs of the brain.

Q. Can the light of a candle be put out by a sudden and powerful effort of the will? Being confined to the house for several days with a sprained ankle, I was unable to work off my superabundant magnetism.

QUESTION BY M. K.

Q. Can the light of a candle be put out by a sudden and powerful effort of the will? Being confined to the house for several days with a sprained ankle, I was unable to work off my superabundant magnetism.

A. Most certainly, the light of a candle can be extinguished by a sudden and powerful effort of the will, if the will is accompanied by a pow-

erful breath from the lungs, or by the atmosphere put in motion, then called wind; but not by will unaccompanied by natural law.

QUESTION BY A SUBSCRIBER.

Please give us the true definition of prayer, and tell us whether it is taught in the Bible that man must speak audibly when he prays.

A. We look upon prayer, my brother, as the desire of the spirit, commonly called the soul. It matters not whether that desire be clothed in words to be comprehended by others or not.

The infant when it desires food, prays. The youth who desires to accumulate wealth, prays. The mother, as she bends over the cradle of her infant, desiring its happiness through all time, offers a prayer within her soul for its welfare.

QUESTION BY G. W.

Q. Can I be convinced of some sort of a condition after death? I feel as though I was at the end of my rope, and that I shall be obliged to drop before I find the bottom.

A. There are some individuals so constituted that nothing but actual experience will convince them of the reality of any existence of things upon the material plane.

By reasoning, we can go back to a time when we as individuals first had an existence upon earth, but not by experience and knowledge of our own.

Q. Is it so in both real and imaginary cases? A. It is real to them, although it might in fact be imaginary only to the one they sympathized with.

Q. How can an individual be assisted to rid himself of the psychological condition thus induced? A. By bringing into action other organs of the brain.

Q. Can the light of a candle be put out by a sudden and powerful effort of the will? Being confined to the house for several days with a sprained ankle, I was unable to work off my superabundant magnetism.

on earth, I took pleasure in reading your investigations in book-form before I made your acquaintance, and since my arrival here, I have come to you, and wondered if my feeble aid would be of any avail.

N. P. TALLMADGE.

"MY OLD FRIEND AND BROTHER:—For a long time, I have been intending to speak with you, but the way has not been opened to do so, and even now, I have not permission to encroach on time intended for another, but that you may know it is me, I will say after I bless you, my dear faithful friend:

Then onward, upward, I progressed, To spheres of glorious light; Groping at knowledge as I went, Upwards with spirit bright.

A. E. PEE.

The curious part of this is, that these lines form part of a poem given to me in 1856, through a young lady of this city, repeated now, no doubt, as an assurance of his presence.

Then came the following which interested me very much as coming from one who was a constant attendant at our weekly circles, and from whom I received a series of lectures of the most elevating character.

"MY DEAR FRIENDS OF EARTH:—Though in the form, I never beheld thee, yet since my departure in spirit realms, I have had great pleasure in days that are past, talking with you through that instrument called the dial.

"I have now with me Faraday, and although his big, thick English head is not quite clear yet on many points; yet he has consented to assist to convert Tyndall to a knowledge of this all-important truth. Be patient, we yet hope to work the dial reliably.

HUMPHREY DAVY.

I will now relate a most singular event. For more than a year past, I have been endeavoring to apply the Drying Tunnel to the drying of Irish potatoes as an article for sea stores.

While reading my brother's letter, I felt the spirit's influence. My friends can always respond to me, no and yes, by one or three shakes of the hand. I inquired: "Have you read my brother's letter?" "Yes." "Can my grandfather assist me?" "Yes." "Will he answer a sealed letter through Miss Cassien?" "Yes!"

"MY DEAR GRAND FATHER:—Nearly thirteen years have passed, since I was blessed with your first communication, in which you said: 'I have so often tried to impress you with some of my inventive genius.' Since then much pleasant intercourse have I had with you, and often, I believe, been aided in the progress of my inventions.

There is a trifling defect somewhere in the tunnel which I am unable to discover. I am promised an answer to this. Oh! if the dial were restored to me, how easily I could obtain the desired information. YOUR GRANDSON, MARCH 3rd, '69.

The answer came in a few days.

"MY DEAR BOY:—I can not see much difficulty in drying Irish potatoes, although there may be something wrong, which I am now looking for; therefore, be not discouraged. My time is much occupied with my inventions; no need, therefore, of writing to me about the matter. I am looking earnestly into it. Frank, your father and mother all send love to you. Be of good cheer. Your grandfather, HOPKINSON."

Next comes a most important event—nothing less than

THE DIAL RESTORED.

It was brought about in the following manner: Early in April, I was invited by a gentleman to spend an evening at his house to converse with his family on the subject of Spiritualism. It seems they had read the little work I published some years ago, which awakened some interest in the matter.

the table, it rose up from the floor and so continued while I counted seventy-three! It also moved about without contact. The young man was again entranced, and a spirit spoke through him, unknown to every one, giving his history. Then several friends of the family spoke, and I also was told by my son to sit with this medium as it would lead to my being again depicted for the dial,—most joyful news to me!

"NEW DEAR FATHER:—I am instructed to say that after a few more sittings with this medium, you will be able to move the dial alone, and we can commune as freely as ever. It will assist you and benefit him. Know that you are living in two worlds, one in the world of matter and the world of spirits. Undeveloped spirits will be brought to give you strength, and at the same time be instructed by you.

"For a few days after this, the dial moved and communications came freely as ever.

Spirits at Gilmore's Hall.

A NEW STYLE OF PHYSICAL MANIPULATION. The essence of Charles H. Read, "physical medium" from Boston in Gilmore's new hall, Saturday evening, was very little like the cabinet shows of the Davenport brothers, or Laura Ellis, which were so thoroughly exposed as humbugs by Dr. Van Vleck in this city some two years ago.

Read is a medium-sized man, perhaps 42 years old, with light hair, a tuft of thick beard on his chin, gray eyes, a wide mouth, with an almost constant smile, which might be deemed cunning, and is certainly self-conscious. His movements, language, and manners show that he is an uneducated man of mediocre abilities.

Read is a medium-sized man, perhaps 42 years old, with light hair, a tuft of thick beard on his chin, gray eyes, a wide mouth, with an almost constant smile, which might be deemed cunning, and is certainly self-conscious. His movements, language, and manners show that he is an uneducated man of mediocre abilities.

Mr. Read will show his peculiar gifts at Gilmore's Hall again this evening, and will be carried around the room in a chair by invisible agents, who will keep the "spirit" engaged with him. We must suggest to Mr. Read, that if he wants to keep a record for fairness, he must not prescribe the way in which he is to be held during some of his feats, but let the holder choose his own method.

Original Essays.

For the Religio-Philosophical Journal

Spirituality vs. Spiritualism.

BY G. W. BLAIN.

The essence or vital element of all true religion is spirituality, and without it, as a pervading element, no church or religious form, can long be of value to humanity. Do we, as Spiritualists, have this vital element, or is our religion solely a scientific fact based on the evidence of mediums and seers of spirits? so-called by us.

void of spirituality?

We claim that it is a religious and sacred faith, not only in the fact of spirits returning, but also in the soul worship of the Power that controls and directs man's destiny, call that power what you will,—God, Nature, or any other term.

"Having given our mite, we trust some abler minds will give theirs through your ANGEL-MISSIONS JOURNAL, as to whether spirituality, or simple belief is to be the controlling element with Spiritualists.

Being forced to enter the field as a speaker, we take no credit to ourself in having given seven lectures in Springfield, and over three hundred texts of spirit present, but give the spirits controlling our organism all the credit, for we know that some good was done, and many sad hearts made cheerful and hopeful, not only by the word spoken, but by the convincing fact of their loved ones being near with words of love and cheer; and we hope ever to be ready to be controlled by them in doing good to suffering humanity, whether it be by speaking or healing.

For the present, I shall remain in Chicago, subject to the guidance of the angels, who, we trust, are commissioned to direct us in the path of duty, purity and truth. Gladly, my dear brother, would we uphold you in your noble self-sacrificing efforts in the spreading of truth, not with words only, but with that which is the essential in publishing a paper (dollars), were it in our power; yet we know that your heart is often filled with joy by angel's cheering, which is of more real value to your spiritual nature, than dollars and cents.

May you be more fully blessed, is the prayer of your humble servant.

For the Religio-Philosophical Journal,

Will Progression Ever Cease and Will Man Ever Lose His Identity—Reply to Austin Kent.

BY M. L. SHERMAN.

Mr. Kent in his reply to my article in the RELIGIO-PHILOSOPHICAL JOURNAL, of January 16th, says: "It matters in the form of our bodies can lose its identity in that form, why not a spirit in the form or condition of a human soul, as well?"

If by a human soul, friend Kent means the "spiritual body," or covering of the immortal spirit, I say he may lay it on or off at pleasure, and the spirit may be clad in many kinds of garments; but that does not argue that man will lose his identity no more than we have lost our identity seven times, if we have lived forty-nine years. Those who profess to know, tell us that we have passed seven entire changes of our bodies in that time, and yet we retain our identity.

Again, you find fault because I say that the spirit in man is eternal, and that it is designed to become infinite in experience. I contend that the soul can know as much as the father by experience, and sometimes he knows more. What objection have you to that? I argue from what I know in this life; the son becomes a father, and so on through all generations; can you tell which father is the most infinite? Does it not take all to make one infinite? And if one being can learn what all beings know is not infinite in experience? Then you make me say, that man's spirit has had an eternal experience. I did not say so. You say that "if man's spirit has not had eternal experience, it had a beginning." How do you know that? Could I not have existed without eternal experience in all things? If the laws of progression is true, we might learn all that is now known, then we should be infinite up to the present, in experience, but the wheels of time roll on, and will continue to roll so long as new changes can be made. I said it took eternity to repeat itself in one particle of matter and that it would repeat itself in all particles, and the last revolution would cast another shadow in advance.

Now, Mr. Kent, we will look at your ideas of having the whole human family swallowed up in the first father. It looks to me as though you might have some difficulty in getting them all back. For your benefit, I will suppose you to be the first father in this continent and the generations through which your blood has passed amounts to ten thousand, and then you conclude to call them all back to yourself; now what process will you take except upon the same railroad you started them upon. You must now begin with the least, or last child, and he or she must go back to their father, and their father to their father, and so on until they all get back to you. You will find in the vast generations that emanated from your loins, fathers as powerful in physical strength and knowledge as yourself and they may dispute your authority, as the experience of some of the fathers may be greater than your own, and they may have built railroads and will switch off from your track; so friend K., be careful not to follow them beyond your own powers or experience or you may be swallowed up in the power and wisdom that is in advance of you.

I am convinced that others can build railroads, as well as you and that scientific Spiritualists will not take much stock in your road, that leads to an annihilation. You will be careful in future not to run your little craft that has so long hugged the rock-bound shores of Old Theology, into such deep waters, especially when the rudder is made from the material of the old theological personal God that is outside of Nature.

I do not yet see why one particle of matter is to lose its identity any more than another. You seem to be much exercised about old theological errors such as a son being as old as his father, and a woman being mother of a God, and exerts all Spiritualists not to run into such extravagance as to believe in a being without beginning of days, and end of life. Have you not got a God without beginning? Please to inform me how you have made your Melchisedek; also, tell us when the spirit, or son began to exist in the Father? If we use words without cease or reason, it will not harm us to know it.

I will now refer you back, with the readers of the JOURNAL, to a careful perusal of my article in question, of January 16th ult., which is so plain, that those who have had experience in our new philosophy, can not fail to understand.

M. L. SHERMAN.

Sacramento, Cal., May 12th, 1869.

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We have now 1200 cheap lots at Jefferson, the first Station on the Chicago and North Western Railroad...

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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. S. S. JONES, Publisher.

Religio-Philosophical Publishing Association Printers. The Medium, in his address to the public says: The Medium (David Corless, of Hamley's Grove...

On page twenty-four, the author treats of the way mediums paint likenesses in the true order of the development of the arts and sciences.

VINE COTTAGE STORIES. LITTLE HARRY'S WISH OR PLAYING SOLDIER. BY MRS. H. N. GREEN. THE LITTLE FLOWER GIRL AND THE ORPHAN'S STRUGGLE.

THE BIOGRAPHY OF SATAN; OR, A HISTORICAL EXPOSITION OF THE DEVIL AND HIS FIERY DOMINIONS; INCLUDING THE ORIGIN OF THE BELIEF IN A DEVIL AND FUTURE ENDLESS PUNISHMENT.

MRS. M. SMITH, LATE OF PHILADELPHIA, MAO-NEE and Clairvoyant Physician, 530 Rockland Street, Corner of Paulina, Chicago, Ill.

LIST OF BOOKS AND ENGRAVINGS

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