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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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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 SIXTH—THE INSULT.

CHAPTER XLIII.—
THE DOOM OF ALFRED TRACEY.

On parting with Captain De Ruyter at the entrance of the Franklin House, Alfred Tracey crossed Broadway and sauntered slowly toward the Park.

It was at dusk—but the sidewalks were thronged with pedestrians, and the pavements clattered as usual with the rattling of the carts and the rumbling of omnibuses. The lamp-lighters were lighting the street lamps, the gas burners glared already in the plate glass windows of the magnificent shops. Broadway shone as at noon-day. The steeple of St. Paul's loomed up boldly and distinctly against the sky, whose fleecy clouds were still partially illumined by the rays of the sun. At the corner of Ann street, a band of music stationed in the balcony of the American Museum, were playing a series of national airs and marches.

In front of the Park Theater were four large lamps, lighted with gas. The doors were not yet opened, and a crowd of men and boys, waiting for that event, obstructed the sidewalks. Alfred Tracey pushed through them, and mounted the steps leading to the main entrance.

The boxes were just beginning to fill up, as the young man entered the Theater. He selected a pleasant seat, near the center of the second tier, and reclining his head upon the railings which separated the box occupied by him from the adjoining one; he gave little attention to the concourse of people who flocked into the theater. The play announced in the bills was the tragedy of Macbeth—the part of Macbeth by Mr. Charles Kean, and that of Lady Macbeth by Mrs. Kean. At the commencement of the performance, Alfred Tracey remained in the position we have described, but the nature of the plot and the beauty of Shakespeare's poetry, and the masterly delineations of the characters by the performers, aroused him from the reverie into which he had fallen.

At the close of the second act, Captain De Ruyter made his appearance in the lobby, and Tracey left his seat to converse with him. The captain communicated the result of his visit to Wilfred Montessor—adding after he had finished the details of his brief interview; "I have an engagement with a friend, which compels me to cut you and the Kean's during the remainder of the evening. In the morning, too, I shall be very busy, in putting things in a proper train to admit of my absence for two or three days. If you have any wish to see me to-morrow, ere the time fixed for our departure in the cars, you will find me on board the *Miranda*."

"I shall probably see you in the morning. If anything hinders me from doing so, I will meet you at the Franklin House in time for the cars."

"Yes, yes."

"And you will attend to—"

"The pistols, et cetera? All is right on that head. I have spoken to Barrett. Good-night, Tracey," said the Captain, extending his hand. Captain De Ruyter departed immediately, and Alfred Tracey returned to his seat in the theater. As soon as the tragedy was concluded, the young man strolled across the Park to Florence Tracey's saloon, and drank freely at the bar, from thence he proceeded up Broadway with the intention of visiting the Club House. The state of his mind was such that he craved continual excitement. He sought to dissipate unpleasant reflections by a resort to the most alcoholic drinks. The temperate use of alcoholic drinks had been a vice of his past career; but his indulgence at dinner, and his repeated habit one during the evening, had deranged his faculties and visibly affected his person. There was a wildness in his glance and an unsteadiness in his gait which indicated a condition of incipient intoxication.

As he passed the door of a basement in the vicinity of Canal street, over which was painted, in large letters, "Bowling Saloon," he felt once more the raging thirst for strong drink, which is the consequence of unlimited indulgence.—He hesitated an instant, and then descended the steps to the saloon. The first apartment was a room about twenty feet square, occupied as a bar-room.

Alfred Tracey drank a glass of brandy and water, and brushing against a circular table, around which three or four persons were reading the newspapers, walked through a narrow passage way leading to an apartment in the rear some sixty feet long, in which were two bowling alleys. Two persons were playing on one of the alleys—the other was unemployed. There were a number of arm-chairs in front of the alleys, but as if preferring not to be seated, he reclined against one of the columns which supported the floor of the apartment overhead. While he was thus observing the game of the two players who were engaged in bowling, two or three of the spectators glanced toward him, and finally rose from their seats and carelessly approached him. They were gently dressed, but their features manifested that they also had been paying their devotions to Bacchus.

"Will you play a game of ten-pins, sir?" said one of them, addressing Alfred Tracey, respectfully.

"No, sir, I never play," replied the young man, with some thickness of articulation.

"It is nothing to learn," said the other speaker, he and his companions pressing as if by

inadvertence more and more closely toward Alfred Tracey. "Anyone can play at ten-pins."

"I do not feel inclined to play," said Tracey, with an effort to sustain himself completely erect.

"I hope you are not offended," rejoined the first speaker. "I have been playing with my friends here till they are fatigued, and as I saw you were alone I offered to play with you."

"You are leaning upon me," said Alfred Tracey, turning to another of the trio.

"Beg pardon, sir," replied the person, civilly, at the same time moving toward the passage-way.

"Come along, Vesey, said the third stranger, taking the man who had addressed the first inquiry to Alfred Tracey by the arm. He don't wish to play. You won't be able to get another match to-night. Come along—let us have a drink."

After a slight show of opposition, the man yielded to the entreaties of his companion, and, preceded by his associates, left the bowling saloon not without a respectful bow to Alfred which half unconsciously, he returned. The young man stood looking at the players until the game was finished. On returning to the bar room he perceived that it was nearly deserted by its customers, only one person being seated at the table. He approached the bar, and poured nearly half a gill of brandy, to which he added a little water. He swallowed the draught, and replacing the tumbler on the counter, turned on his heel and walked, with a reeling motion, toward the door.

"One shilling, sir," said the barkeeper, a youth of nineteen in a slightly elevated voice. You did not pay for the other drink."

"The devil I didn't!" said Tracey, turning angrily toward the speaker; then as if recollecting himself, he added; "Oh I forgot," and commenced fumbling in his pockets.

Finding no change in his vest pockets, he sought for his wallet, which he usually carried in his pantaloons pocket, but it was missing.—Half-drover by an apprehension of its loss, he renewed the search with more deliberation.

"Somebody has robbed me!" he exclaimed, earnestly.

"Robbed you? said the barkeeper.

"Yes—in this very place."

"Impossible."

"I felt my wallet safe in my pocket a minute before I came hither, and now it is gone—gone with two hundred and forty dollars."

"It won't do, my covy," replied the lad. "I have had to deal with such fellows as you before to-night. Robbed, indeed. Fork up that shilling and go about your business."

"You young rascal," said Alfred Tracey, "how dare you talk to a gentleman in such a way?"

"A gentleman!" said the boy scornfully.

"At this moment, however, the person who was reading at the table, rose and advanced toward the barkeeper—whispering in his ear:

"It may be as the gentleman says, Nelson—did you see those three chaps who passed through the bar-room, ten minutes ago? One of them is a regular pickpocket, and has been two or three times before the police, but has always managed to get off for want of evidence."

"Are you certain that your wallet was in your pocket previous to your coming in the saloon?" said the barkeeper respectfully.

"Quite certain."

"Has any one been very near you?"

"The men in the back room who wanted me to play at ten pins, rejoined Alfred Tracey gloomily. "They crowded against me. I see it now. The rascals have picked my pocket."

The individual who had just left the table nodded at the barkeeper, and winked knowingly, as much as to say—"I told you so."

Leaving the bar, the young man approached Alfred Tracey, and said deferentially;

"Pardon me, sir, for doubting your word; but taking a lamp from the counter, he added: "Come and let us look about the room; perhaps the pocket-book has dropped on the floor."

The search proved unsuccess; the pick-pockets had escaped with their booty.

"Don't trouble yourself about the brandy," said the barkeeper as he retraced to the bar-room and deposited the lamp again upon the counter.

"D—n the brandy," exclaimed Alfred Tracey abruptly but hesitating to expose his feelings in the presence of strangers, he moved toward the door. With cursing in his heart, he left the bowling saloon of Isaac Barnaby, at midnight, entirely penniless. On reaching the sidewalk he muttered in half-audible tones, the most frightful execrations. Stung with the loss of his available funds, and foreseeing at a glance, the difficulties to which he might be exposed under his present circumstances, he acted like a madman. He shook his fist at the skies, and cursed the Fate of Destiny which was his only God.

He abandoned his intention of visiting Colonel Winter's, and returned at a slow pace to his quarters at the Franklin House. After finishing the bottle of Madera which had been partly drunk during the consultation between Captain and himself, he retired to rest. It was nearly morning, however, ere he was enabled to exchange the tossing and turning of uneasy wakefulness for the repose of actual slumber. And even then his dreams were hideous phantoms, which, though failing to rouse his wearied frame from sleep, diminished greatly his power as a remedy against physical exhaustion and mental unsteadiness.

he suddenly recalled to mind the existence of an indebtedness in his favor which might perhaps be available.

Having taken a light breakfast, he proceeded at once to the business of the morning. He sallied forth into Broadway, and, after a brisk walk of two or three minutes duration, stood before the gate of a narrow alley or court opening between two brick dwellings in Beekman street. Entering the gate he proceeded along the paved alley until at the distance of twenty yards from the street he discovered a two story building, constructed originally with the design of converting its apartments exclusively into law offices. At the end of the building toward Beekman street there were two chambers on the lower floor, whose doors were adorned with as many tin signs, on which the words attorney and counselor at law might be plainly deciphered. At the other extremity, the lower story consisted of a single room extending the whole depth of the building, rented and occupied as a billiard room.

Alfred Tracey passed through the wide entry into which the law offices of Bartimus Jones and Patrick Donnelly, respectively lay, opened the peculiar click of the billiard balls sounded in his ears. He mounted a flight of stairs leading to a corridor of six or eight feet in width, on each side of which, at regular distances, were doors of ordinary dimensions. He proceeded along the corridor until he arrived at the third door on the left, when he stopped and rapped gently at the door.

"Enter," said the voice of a person from within.

The young man opened the door and entered an apartment of moderate size, whose furniture consisted of a cherry table, half a dozen chairs, a wash-stand, basin and towel, and a couple of settees with green cushions, ranged against the wall, the cushions being of coarse cotton twilling of a faded green color, stuffed with moss.—There was, besides, hanging against the wall a looking-glass with a coarse picture of a Swiss Cottage in the upper division, and a cracked mirror, one corner of which was entirely wanting in the lower.

A well dressed man was seated at the table with a portion of a pack of cards in his left hand—the remainder of the pack was spread upon the table before him. As the door opened, he looked up, and recognizing his visitor, simply remarked;

"Good morning, Tracey," and resumed the dealing of the cards.

"At your service, Harker?" said Alfred Tracey, with a forced smile which had the expression of a sneer.

The person at the table was indeed no other than Captain Harker, alias John Harker, the alias being, however, his real name, whose swindling propensities were exposed by James Fogle at the Club House in Broadway.

"I have just got the clue to one of Sam Percy's tricks," replied Harker; "so just sit down for a minute till I run off the pack."

Hardly a minute elapsed, ere Harker continued with a smile of triumph;

"That's it; Sam Percy won't come it over me again on that tack. What say you, Tracey?" he added, gathering up the cards, "a quiet game this morning?"

"No," replied Alfred Tracey, "my call is one of business."

"The world has treated me badly in my money matters within a day or two, and I want to get a hundred dollars or so from you."

A slight cloud passed over the features of John Harker, but it vanished instantly, and he replied,

"I told you, Tracey, when you insisted on restoring the money to that W. Loughby—a fellow as rich as Croesus—that we wanted it more than he, and that it would be much more sensible to divide it fairly between us—that is you and Harry Orme, and L. H. Willoughby, would never have made a fuss about it; I read his character at a glance; he would rather have lost five times the amount than suffer it to be known publicly that he had associated, even by accident, with the fraternity."

"It would not have done, Harker. You know I am not squeamish about trifles; but it would not have done. You were introduced by me, and if I had not pursued the affair closely, notwithstanding his disregard of money, he would have suspected me."

"Well—and so you sacrificed hundreds for his opinion—much good may it do you. I see," continued Harker with some bitterness, "that you have taken a great notion to the big bugs, lately."

"I am a freeman," rejoined Alfred Tracey with a slight manifestation of hauteur—very slight, yet sufficient to nettie the gambler—"and I presume have the privilege of choosing my associate."

"Yes, yes; cut us all" replied Jack Harker in a tone of irritation.

"Who talks of cutting you?" said Tracey quickly; but this is nothing to do with my business here."

"I have no money to lend you," said the other doggedly. "I pay my way in these deuced hard times, and that is the best I can do."

"Bah! Jack. You are always in funds, and as you talk of paying your way, you must be conscious that I do not ask his money of you as a loan."

"How then?"

"As a debt."

"Very good, Tracey, replied Harker laughing; and pray, how much am I indebted to you?"

"Here is my memorandum," said Alfred Tracey, producing a small blank book, many of whose leaves were filled with names and figures in pencil. "Here is the page."

"So—balance against Jack Harker, one hundred and thirty dollars—always pay my gambling debts, Tracey, you know that; but let me compare, let me compare."

Harker produced his pocket-book, and searching the loose papers, found a memorandum of his own, which he compared with that presented by Alfred Tracey.

"All right, Tracey," continued the gambler, "except one item. I don't understand the debt, May 25, of one hundred and fifty dollars."

"A hundred and fifty to a hundred, in the match between George Harvey and the Frenchman."

"Have you got that down? that was a sham bet."

"A sham bet?"

"Yes; as you know very well: made to blind the stranger who was betting with Harry Orme."

"I know no such thing."

"So, my good fellow," continued Jack Harker, you perceive by your own account, that you are the debtor instead of the creditor."

"That's a mistake, Harker. Do you deny this debt of one hundred and fifty dollars?"

"I do."

"And you won't pay it?"

"No."

"On what ground?"

"That was a sham bet," replied Harker contemptuously, "and you know it."

"You are a liar and a swindler!" said Alfred Tracey, with the most provoking coolness.

The countenance of John Harker changed in a moment, from an expression of contemptuous indifference to that of savage ferocity. The blood rushed to his face, till every vein became turrid swollen, and his features assumed a dark livid hue. It was this peculiarity of his occasional fits of anger, which had given him the sobriquet of Black Jack. He started from his seat, approached within one or two paces of his visitor, and said, in a guttural voice, with a kind of jerking expression on every syllable:

"Take back those words, Tracey. I have borne insults from my victims, but," he added, with a horrible oath, "I will not bear them from an accomplice like you."

"Will you pay me?" demanded Alfred Tracey, coolly, pointing to the balance in his memorandum book.

"Not a cent."

"Then I repeat," said the other, with a sneering, fiendish smile, "you are a liar and a swindler!"

A small hatchet, such as are employed by carpenters and other handicraftsmen, with a keen, polished edge, and a hammer head, was lying upon a chair near John Harker. Under the impulse of violent passion he seized the handle of the hatchet and struck Alfred Tracey a violent blow upon the head.

An instant afterward the gambler, though destitute of acute sensibilities or strong principles, would have given worlds, had he possessed them, to recall the fatal blow. With a sickening emotion of horror he had felt the head of the hatchet sink deeply into the skull of his visitor.

Alfred Tracey fell heavily upon the floor, and for several seconds remained completely insensible. Then with a succession of low, feeble groans, he raised himself on his knees, and pawed the air with his hands. His eye-balls rolled wildly in their sockets, and his features twitched convulsively. He articulated indistinctly, but audibly:

"Mercy, mercy, mercy! Mr. Montessor! I did not intend to murder her."

The thoughts of John Harker turned instinctively upon the importance of escaping the terrible consequences of his crime. The blood, the brains of his victim were oozing from the fearful wound he had inflicted. Nothing could save the life of Alfred Tracey. But who could predict that his mutterings and groanings might turn into shrieks and execrations in the death struggle which was rapidly approaching!

Again the gambler raised the hatchet and dealt a crushing blow upon the skull of the wounded man. Another, and yet another. The rolling of the eye-balls—the convulsive motions of the arms and muscles of the face ceased—the suppressed groans died utterly away—the disfigured corpse of Alfred Tracey, ghastly and bleeding was stretched upon the floor.

How To Bake Beans.

Beans may be improved by soaking for thirty to sixty hours before being cooked, as the soaking removes the strong taste and bilious nature. Put the beans into a boiler with the salt pork scored fine on the rind; add double the quantity for covering the beans, and boil until the skin cracks. Pour off the water, and put the beans into a tin or earthen baking-dish, putting the pork in last. Pour in clean hot water enough to cover; add two tablespoonfuls of molasses set them in the oven. If you wish a dish of beans before breakfast, make a good coal fire the night before, and let them bake all night. They must be baked five or six hours, in order to compare with the famous dish of New-England baked beans. Beans are among the most nutritious kinds of food. They are too hearty for dyspeptics, and do not agree with persons possessing weak stomachs, especially when eaten in large quantities.

Rossini's unpublished music has been sold by Madame Rossini for six thousand pounds. That is at the rate of forty pounds per composition, there having been one hundred and sixty-one pieces. When asked for his autograph, Rossini invariably wrote a stanza of four lines, expressive of long suffering love, which endures, but is silent. Ten copies of these four commonplace lines were found amongst his papers. These autographs sold at the same price as his musical compositions,—that is, at \$40 apiece.

Planchette Among the Mormons.

The following article we copy from the *Deseret Evening News*, a Mormon paper.

From its assumptions, in advising the faithful, we should suppose it was the organ of Brigham Young, and yet we are loth to believe that he found it necessary to resort to such folly as is manifest in the article, to prevent his flock from obtaining light upon the subject of spirit intercourse. One thing is certain, the article will make glib of the Mormons who read it anxious to give Planchette a trial.

"The most of our readers are doubtless familiar, at least by name, with 'Planchette.' The paragraphs about it and its performance have been very frequent of late. It is not long since we saw it stated that its inventor had cleared \$50,000 by its manufacture. Numerous articles have appeared upon the subject, some denouncing them as impostures, others claiming that they are unmistakably genuine, and the results of an unseen power. It is claimed by some to be the development of a new power or force in nature, its performances not being explicable on any principle at present understood by mankind. The experiments which have been made with it, demonstrate that it will work much better for some persons than others. We have never seen it operate, and, therefore, we are indebted to a friend, who has seen it and witnessed its performances, for the following description of it, and the method of working it:

Planchette is a simple looking instrument about ten inches long and seven or eight inches broad in the broadest part. It is a small three-legged, heart shaped board, the surface of which is highly polished. Under each lobe of the heart is a short leg, which turns on a pivot at the top, and to the bottom of which a small wheel is attached. Under the point of the heart the pencil is fixed in a similar manner to the legs, so that the machine will turn, in any direction with the greatest facility. The operators sit with their hands resting lightly on Planchette, their thumbs and little fingers touching and forming a circle around it.

Our object in alluding to Planchette, at the present time is to warn our people against meddling with it themselves or permitting it to be introduced into their houses or letting their children experiment with it. We understand there are a number of these curious little machines in the houses of our citizens, and that it is no uncommon thing for young people, and their seniors, too, to go where they are to amuse themselves with their revelations and singular answers. Much mischief may be done in this way to young people before their parents or guardians are aware of what they are at. A case of this kind has already been brought to our knowledge by the father of a family in this city. He has three children grown up, and they, prompted by curiosity, have been to a friend's house several times to see the wonderful working and read the oracular sayings of Planchette.

The father was not aware of the object of these visits. The first knowledge that he obtained of them was through two of these young people being seized with a power that prostrated them and left them almost lifeless. They were attacked in a most singular manner in the night, and in relating the occurrence to us, he said that when he first saw them he scarcely expected they could live until morning. He is an Elder of some considerable experience, and he is fully satisfied that the influences to which they were subjected were devilish. He gave us permission to mention the case without mentioning names, as he hoped it would be a warning to others not to tamper with Planchette.

As a people we are familiar with the spiritual agencies that operate upon mankind. Our elders especially have had numerous opportunities, in their experience abroad, of witnessing the effects of good and evil spiritual influences upon the people. Since the organization of the Church of Jesus Christ of Latter day Saints battles in spiritual agencies has increased very much among the inhabitants of Christendom. Hundreds who would not believe that angels could minister to man in these days when Joseph Smith bore testimony that they had ministered unto him, have readily adopted spiritualism.—And the converts to that system—if it may be called a system—are now numbered in this Republic by millions. Comparatively few men express doubts now about spiritual manifestations.

We have no doubts about many of the statements of spiritualists. They do have manifestations; but we have no confidence in their truth or reliability. It is not inconsistent with the devil's method of dealing to tell nineteen truths to create faith in and pave the way for one lie that he desires to have believed.

There are truths occasionally told by means of writing mediums, speaking mediums, table-tipping and Planchette. If there were no truth told by these means, all such operations would soon fall in disrepute; but it is the truth that is told that gives them influence and makes them dangerous. It creates confidence and the alloy of falsehood is readily swallowed as truth. To our mind there is no greater object to table-tipping or writing mediums being in a house of a Latter-day Saint than Planchette. They are equally obnoxious and injurious. They have, in our opinion, a common origin, and the effects upon those who have recourse to them are similar.

We understand Planchettes are offered for sale in places belonging to Latter day Saints in this city. By thus exposing them to the public many innocent people, thinking it a curious toy, and ignorant of the mischief it may work out, may be drawn under the influence when accompanied it. No man who has any faith in his religion will, after knowing the nature of Planchette's influences, continue to import or sell them.

Pacific Department.

BY.....BENJAMIN TODD

Man's Condition in Spirit Life.

Suppose a mother, some fine morning, calls her little son to her, and informs him that he is old enough now to go to school. In order to raise his ambition, while she is making his necessary toilet, she tells him that if he is a good boy and studies hard, he will grow up a learned man, like Esq.—or be a minister, and perhaps sometime he will be President of the United States. Furthermore,—she tells him that at school he will learn about Geography, Philosophy, Astronomy and Mathematics.

With his boyish ambition fully aroused, his primer under his arm and little dinner-pail in his hand, he starts for school. On his way, he meets one of his little playmates who accuses him thus: "Where are you going, Johnny?" "Going to school."

"I wouldn't go to school, let us go and play." But John says that he is going to school for his mother told him that if he did, he would be President of the United States some day.

The school teacher takes Johnny's primer, turns to the alphabet and commences his education by instructing him in the names of the characters called A B C D.

The second day, the lesson is reviewed and yet again the third day, in order to get them indelibly impressed upon the mind of the child.

The boy goes home the third night in great disgust, declaring to his mother that he does not want to go to school any more. You told me, mother, that if I went to school they would teach me all about Geography, Philosophy, Astronomy and Mathematics. Now, I don't believe they have got them there; if they have, why can't they show them to me?"

The boy here reminds me much of some grown-up children when investigating Spiritualism. They say that if spirits return, why don't our mothers come and control us, and why don't they tell us all about the spirit world? Let us ask such individuals what would have been the result if that school teacher had set the little boy the task to solve a problem in Euclid.

There is just as much sense in the one case as in the other. But we will suppose that the boy continues at his task until a perfect knowledge of the alphabet is obtained. He can repeat all the letters from A to Z, or from Z to A. Now take him out of that school and place him in another, and commence teaching him Alpha, Beta, Gamma, Delta, and so on until he has acquired a perfect knowledge of the Greek alphabet, from Alpha to Omega, and so on through his whole life, let his time be spent in acquiring only the fundamental principles,—would he become educated in so doing? Or, would the first alphabet be of any advantage to him in pursuit of the rest? Not at all. His whole life would be a total failure. Mankind in this state of existence are in the primary department commencing their education. This is self-evident,—for we know nothing when we commence here, and we learn what we do know from the forms of things; and we cannot learn aught of anything that has no form. A thing cannot be, unless it has form.

Hence the stars, mountains, streams, forests and flowers, are the alphabet of the language by which we are taught, or in other words are the material out of which our individuality is composed. Hence it is our surroundings in the spirit world were not like in kind to our surroundings here, then this life is a total failure and we shall be under the necessity of commencing *de novo* when we pass the boundary line we call death. That is not good common sense, and in our next article we will tell the reason why.

All Forms of Life are Good, and of God.

Shall we murmur at trials and sorrows while sojourning on earth? Nay, for every joy we receive is necessary, and is a grand remove from a condition that was no longer safe for us to tarry in. Every move is an act of loving Mother God. Every thought, whether that thought be cast in malignity and intent to injure and curse, or desire to benefit and bless, all spring from Father God who giveth strength to bear. Then let us study thought, let our reflecting minds read good in man whom the world calls stupid, selfish and devilish; in that man is the microcosm of the universe, and in all conditions that exist there is beautiful wisdom. Can a sparrow fall to the ground without the knowledge of your wise Father and Mother? I tell you nay; neither can a pang exist in a child of earth that they do not know, and have not provided for; and through all the conditions of earth-life, through trailing vice and filthy debauchery, and the sinks of prostitution are the same Divine principles, prepared ends for the means. Who then shall measure man, his capabilities, failings or acts?

Every man and woman is a volume, though sealed to themselves, and the world is open to God and angels, and will ultimate from one condition to another, till the right shall come uppermost, and justice shall be done. Then the beggar and king shall each see their respective worth; then shall so called vice and virtue see no merit or demerit, for God is in all. Then let us obey our truest light, and learn to rise from effects to their highest cause, and the problems of life we shall solve, and realize the grand soul truth that whatever is, is right; right always to the condition that produced it, first the act, then the motive, then God, as seen by sensuous mortal; then God, motive and act, as seen by spirits, so we cannot be harmed, for the arm of the Infinite is around each one of us—all are links in God's great chain. Himself the centre link.

Father God in His strength, holds and sustains His own, from the smallest animalcule to the highest intelligence; and Mother God holds all in her loving embrace, and turns all to good account; teaching us that we are her prime minister, and all are pure and holy, for each and

everything answers their destined aim. Then shall we murmur while passing through the crucible of experience? Surely not, for all is beautiful and divine harmony, and each will bless the steps leading to his or her true sphere, when with unclouded eyes, we see the crowning beauties.

Mrs. M. L. SHERMAN. Sacramento, Cal.

Death.

What is it? Is it a ceasing of breath? A folding of still white hands across the once pulsating bosom? Is it being laid within the narrow coffin, and borne to the quiet grave? Not at all. Then what is it? 'Tis simply a changing of conditions, a chemical process within the form or exterior; a birth with the interior or spiritual. The outer form, which we call man, is the shadow, the unreal, and yet how prone are we to adorn and beautify it, forgetting that the real man, the I AM of the spirit, is unadorned, and, perchance, famishing for food. While the form is filled with life, the chemical process is continually going on, and were the inner eyes of our being opened we should see that which would astonish us; we should see a continual consumption of our bodies by creatures too small for our eyes to behold; we should see that instead of the solid mass of flesh which we care so much for, it is porous, and the home of hungry devouring animalcula.

So also is the spiritual going on, but slowly. If we bestow all thought and care upon the outer,—for we cannot serve two masters,—we cannot minister to the outer and bestow all our care upon it without neglecting the inner, and dwarfing that which is of so much importance. If we would adorn and beautify the real, we must enter the holy precincts, and seek to understand the laws; we must acquaint ourselves with interior needs and demands; we must bend low and catch each faint aspiration, remembering that each soul-demand will be God's command. By and by, the cobwebs and rust there accumulated, will be removed, and the soul door be thrown wide open, and angels will become our guests, and the transition hour called death, will be welcomed and hailed with rapturous joy as we gaze upon scenes of supernal beauty and grandeur. Then can we watch with triumphant joy, unmingled with fear, knowing that our emancipation from the city of corruption will be speedy and sure, and that we have fulfilled our mission, and are justly entitled to a well deserved seat, because of a consciousness of having earned it.

Then what is death? 'Tis simply a glorious change from a low condition or birth, to a higher and grander.

Mrs. N. L. SHERMAN.

The Rostrum.

For the Religio-Philosophical Journal.

"What Good has Spiritualism Done?"—A Lecture by Thomas Gales Forster, Delivered at Concert Hall, Philadelphia, May 30th, 1869.

[Photographically Reported By Henry T. Child, M. D.]

LECTURE FOURTH.

In concluding my remarks upon the theme of the present course of lectures, "What good has Spiritualism done?" suggested by a correspondent in one of your papers, I propose this evening to speak with reference to the existence, especially of a spirit in man as taught through the development of science and spiritualistic deductions.

I have chosen this branch of a very prolific theme, from the fact that some who heard me on last Sunday evening, concluded that my argument in favor of the existence of a spirit in man would also demonstrate the existence of a spirit in the brute creation. I have no particular objection to the idea that brutes may become immortal; nor am I here to deny the fact that there are certain animals in the spirit world. But I am here to assume the fact that man, *per se*, is the only immortal being in the universe, and through his love under the law of use, animals will exist in the Spiritual world. I have chosen as the basis of what I shall offer you this Latin sentence,—"*Sit lux et lux facta*,"—literally translated, it is "Let there be light, and there was light." The wonderful Seer of Poughkeepsie has very forcibly and beautifully said, "that there can be no division between science, philosophy, metaphysics and religion, for the first is the rudiment and basis of the second, the second illustrates the first and typifies the third, the third unites with the second and flows on spontaneously to the fourth; the fourth pervades them all, and flows on as spontaneously to higher degrees of perfection and knowledge. Through scientific development and an expanded spiritual perception, it is evident in the present age, that the mind of man is enlarging with regard to the conditions of the past and the present, and with respect to the anticipations of the future, and beneath these influences, the intellectual fires of Judean literature are rapidly paling before the glorious sunlight of the gospel of the hour.

- "Let there be light, and there was light," said He Who spoke old time, from out eternity.
"Let there be light," and matter's ocean main F. retells a future, grand organic chain.
"Let there be light," and primal atoms move In elemental bonds of perfect love.
"Let there be light," and worlds succeed to worlds In Whirl Force, through h law, great Nature's scroll unfolds.
"Let there be light," and mighty pulses unceasing Their beatings, roll the rocky ribs between.
"Let there be light," as centuries onward move And glacial grand, Deific impulses prove.
"Let there be light," and these moving glaciers tell Of generous souls, where forms prolific swell.
"Let there be light," and lo! the useful seed Grand offerings make, foretelling future need.
"Let there be light," and force has changed its form And into life both pain and joy are born.
"Let there be light," sensation is the theme—As seen in brutes begot by what has been.
"Let there be light," and still new forms arise Which upward look with longing toward the skies.
"Let there be light," and there was light," said He As primaries coalesce to form humanity.
"Let there be light," and higher truths unfold God's image pure, stamped upon the soul.
It will be seen that I have epitomized certain theories entertained by the scientific and spirit-

ual schools with regard to the origin of man, and the creation of the earth, as taught in the song of Genesis. These ideas, it will readily be perceived are antagonistic to the Adamic account of the race, less to the mind, as I conceive, into more profound depths, and broader fields of thought with regard to that Deific power from whence has proceeded all that you are, and all that you are to be. It will be recollected by those who have read the "Vestiges of Creation," or the divine revelations of the God inspired Davis, or other works of inspiration of the present age,—I say it will be recollected that the more advanced scientist, and the Spiritualist entertain the idea that all matter, not only that which exists in your little globe, but all matter that exists throughout the various globes that succeed each other, far within the depth of being vast, where human thought o'er reached essays no higher flight, that all this vast body of matter comprehended in these worlds, at one time existed in a mass "without form and void." It is also taught from the scientific plane, as you are aware, that within this vast primordial body exist some sixty four primates or elementary properties, that are thus termed, because it is supposed to be impossible to reduce them into others. They are therefore deemed to be the primary bases of all matter.

The more advanced minds recognize the fact that matter is after all but combinations of the elements, and these combinations from a moment or two, in order that I may reach the conclusions at which I aim.

My friends, I have thus reached man as the apex of matter,—let me ask your help back with me in the line of my argument for a moment or two, in order that I may reach the conclusions at which I aim.

You will remember that I stated that all matter existed in one primordial body, from whence originated the stellar and planetary worlds. Life presented itself first through the influence of the principle of motion. But before I go on with the line of my argument, permit me to say, parenthetically, as appropriate to-day, in Philadelphia, that the God of the Spiritualist cannot be written down in any constitution; the God of the Spiritualist is too expanded and illimitable, and in His beneficence is so grand and so glorious, that man, His child, if he will but aspire, must forever increase in his estimate and admiration of Him. Consequently, the God that the Spiritualist may have to-day, may possibly be a pigmy to the one he will have a year hence, for man is progressive, and all efforts to write down God in a constitution, as a fact unalterable, and the religion of the hour, said to grow out of an appreciation of that God, are futile, for God has so constituted man, that onward, upward and onward forever will be his appreciation of his Father, and as a consequence, more grand and expanded will his religion daily become. Even were it possible to define God within the American Constitution, if it were possible to write down which one of the Christian religions shall be adopted, would it be possible that you could confine the people of a free country one hour with what you have written.

Castelar, the grand, gifted and inspired orator of the Cortes of Spain, will tell your learned Judges and bishops and divines of Philadelphia and the world, that no oppressive law or constitution can confine the free efforts of thought, or even his extravagant, excessive remarks, parenthetically, because I am about to speak of the Spiritualist's God. I would remark, however, in continuing the parenthesis, that with the spiritual world, I trust that the advancing mind in this land, of boasted Republican liberty, will look with horror upon the contemplated effort towards making this first step for the establishment of a union of church and State.

The second step that follows the declaration of the Constitution as to what religion shall be recognized, will be the appointment of Vigilance Committees who shall report you for the whipping post if you do not attend some orthodox church. No! God has created his children to be free, and if free, especially free with regard to all thought of Him.

But I have asked you to go back with me in the line of my argument to this granite rock. It is seen by Spiritualism and scientific analysis that there is manifest a certain principle in the body of granite, it is acting upon the primaries therein. All the primaries exist within the soil, and did exist within the rock from whence the soils proceeded, existing in an unmodified state, comparatively speaking, all the primaries exist in the vegetable and animal kingdoms, but they do not all exist in any one branch of these kingdoms. Thus you see the principles of motion exemplified in the granite, in the growth of the granite and in the running of pebbles. You see in the vegetable kingdom, life manifested, with the manifested motion, life, sensation, and in the human kingdom, motion, life, sensation and intelligence or spirit. It will be recollected that in the outset, I said that all the various manifestations that are perceptible to you in the world, or that exist unperceived under words by which you are surrounded, are in accordance with two principles, matter and force. I said that there never had been any increase or diminution of either of these.

The correlation and conservation of forces is a beautiful study and it is a subject upon which at some future day I may speak more at length. But, my friends, although force has never been diminished, or increased, still under the great law of change, you find almost an infinite variety of force, as well as of change in matter. It is said there are various forces in the universe. You find heat, chemical action, electricity, galvanism, magnetism, muscular power and all the various energies that are manifest throughout the universe; you are aware of existing under different significant names as forces.

Spiritualists believe that all these forces are referable to one force; that you can resolve all these forces back into the original force of motion, but there material science has to stop, material science can not get behind motion.

Spiritualism does, thank God. Spiritualism, then, Brother Con Denser has done this much good. It has given us an idea of a motive power behind the atomic motion of the material world, and the extension of this power is relatively demonstrated in her phenomena.

How does Spiritualism get at this power behind motion? Let us see: I have said that there is a vital principle that is operative in the production of this one force—motion, or of the multiplied phases of this one force under their different significant names. Then, in the motion of the granite, the Spiritualist is taught to recognize that there must be some power that moves a substance that is organically inert; this power exhibits itself in motion. It is the deific soul breathing itself into the motion of the granite. It is the motive power of the universe, the Great First Cause, call it cause, Jehovah's Joy or Lord, we care not. In this power the Spiritualists believe,—this vital principle that is manifesting itself in the motion that is moving a substance that is inert in its very nature.

The primaries in the granite are in what I have termed for distinction, an undeveloped condition; as a consequence this vital principle can manifest no more intelligence than in the simple process of motion.

But if you follow out this chain of action until you reach the vegetable kingdom, you find that there is added what is termed the principle of life, or in other words another form of motion; this increased and advanced form of motion, can be presented by the vitalizing principle of the plant because the elementary properties composing the vegetable are in an advanced condition.

Science tells you that every time a quantity of grosser matter becomes decomposed through death and decay, it sets free a force that is capable of raising its atomic properties to a higher state of being. Now then, through the debridation of the granite and through the various relations that have or can occur with respect to the glacier period, and in regard to the development of the soil from the rocks, there have been innumerable deaths and resurrections, figuratively speaking with regard to the development of the vegetable kingdom; the same has been likewise true, so that there has been generated in the material realm, such aggregations of matter as to render it under the influence of the vital principle, capable of producing a vegetable instead of a rock; and further still along the line of life actions, when you have reached the animal, there is added sensation to motion

stage, can no longer produce the grain which it had originally produced. Nor can children be born from human parents that have passed the climacteric period of procreation.

Brother Con Denser, let me ask you, she has placed the fruitful and type forming period in her history, and she no longer produces vegetables, animals or men as she did, for they are now being produced upon her surface by correct marriage and generation, and this primordial condition, if I may so speak with regard to the human family, was necessary for the preparation of a basis in matter, for the molding of the immortal spirit, and the individualization of the same, preparatory to its entrance into another and a better world. As a consequence of this philosophy, Mr. Davis further adds, that there is nothing new or strange outside of man, that there is nothing that may not be found somewhere embodied within the depths of his consciousness, that there is nothing within the segment of iron; nothing in any mineral compound; there is nothing in any physiological function; there is nothing in any psychological process; there is nothing in any spiritual sphere, that may not be found fundamentally, radically or germinally, embodied in the consciousness of man, either in partial or full development.

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and life, which is a higher degree of development, and a more expanded expression of the same force that was manifested in the simple motion of the granite or the motion and life of the plant. In the rock, the primaries exist in an undeveloped state comparatively. The elements all exist in the vegetable kingdom, but in no one branch of the kingdom are they all to be found. In the highest forms of the vegetable, there are furnished the same primaries. In the highest forms of the brute kingdom there are some thirty-five or thirty seven of these original principles, consequently, the vital principle can manifest itself in the latter kingdom through motion, through life and also through sensation. In man and woman, you find nearly all the sixty four primaries, and capacity to receive them all, and when man arrives at a condition through successive stages of development on earth in which all these shall enter into his system materially as they now do essentially, he will present far higher, nobler and more beautiful manifestations than have ever yet been seen.

These conditions have been, and will be attended through untold millions of deaths and resurrections that have occurred in the material world prior to the introduction of man and which are still continuing amid the primaries in the varied combinations.

The power that speaks in the intelligence of man, is the same power that spoke in the instinct of the brute; the same power that spoke in the life of the vegetable, and in the motion of the rocks. We cannot see the power has not been increasing "per se." It has only been increasing on the sphere of its manifestation.

This great power is the inexhaustible principle of vitality in the universe, the everlasting Father, the Great First Cause. Now, it man possesses or is to possess all these primaries, that are comprehended in the kingdom below him, it is a legitimate question that he is or is to be the microcosm of the vast macrocosm of the universe. What follows? Is it not that this great power, this motive power of the universe, that power in the universe that is called intelligence, that is characterized and defined as the power that is in the mind, that power, in consequence man is the ultimate; and this power incarnated in man, is the spirit of man, the spirit "per se," the finite representative of the great God of all the universe. In this sense, God's image is stamped upon the human soul. Do you not then see that the power at which I aim is, that spirit manifests itself, partially in all the relations below man, but a spirit capable of continued identity is found only in man, because in him only is found the minimum of the universe, the epitome of all that is below him, only in man as a complete material mold in which, so to speak, culture may be realized. It is seen that the fact that from the various demonstrations are being given out by the phenomenal phases of Modern Spiritualism.

The facts are in accordance with the theories and the theories precisely agree with the facts, consequently there must be some good in Modern Spiritualism, Brother Con Denser! I have said the facts of Spiritualism prove more than that, that the clairvoyance proves them, and by that means that one possessing that power or one in whom that power has been developed, far possesses it more or less, upon whom that power has been developed is just as fully satisfied of the spiritual identity of their friends as they are of the material identity of any one of you. Why should they not be? Let us give you a familiar illustration, that is thought of another point. Suppose some of you were taken from one of the battle fields of your late terrible war, one of those fields where fell the victims to whose mortal remains you have paid your tribute of respect to-day, suppose as you were traveling upon one of these battle fields, you should pick up a bone and bring it to your eye, and he should tell you that it was the bone of an arm, from your confidence in him, you would believe that this was the bone of a human arm. That would be your immediate conclusion? Without arguing "a posteriori," but "a priori," without reasoning, it would be this: That it was a bone from the human arm, somewhat in the history of that bone there must have been a body.

Why would you, "a priori," decide at once that it was the case? Because you instinctively know that God, that Great First Cause, to whom I have referred, invariably, in nature, adapts the several parts in harmony with the general whole.

Now, then, you visit a spiritual clairvoyant of Philadelphia, or any where else, one of that class of mediums that some of you are, one of that class that Con Denser thinks the law ought to take hold of,—you visit one of these, and after they have become induced, as the phrase now is, blind your pocket, nankierchief around their eyes, place your gloves under it so that you are fully satisfied that they can not see, and they tell you what you hold in your hand, tell you what you have in your pocket, and many other things that it seems incredible that they should tell you. Why? Because in ordinary vision three things are requisite. First, the object to be seen,—second,—the retina of the eye to receive impression, and third, the light by which the impression is conveyed.

All three of these are shut out in the case of clairvoyance, and yet the clairvoyant sees. Spiritualism asks Con Denser and every body else, how does the clairvoyant see? He knows and every one knows that it is not the material eye is the case.

But, as all know that the eye is the only organ in nature that God has designed for sight, if it is not the physical eye with which the clairvoyant sees, it must be the spirit eye, the eye of revelation, this legitimate deduction that there is a spirit eye and what is the further conclusion? There must be other spiritual organs; then there must be a spiritual body. Why? Because you know, and everybody knows, that God in nature invariably adapts the several parts in harmony with the general whole. Therefore, revelation, proves the existence of a spiritual body.

Then, my friends, we claim that the facts of Spiritualism are born out of every method of reasoning; we claim that they are founded in nature; we claim that they are in accordance with induction, with all true philosophy; that they are not at war with any principle in which is involved the happiness and welfare of mankind; consequently then we believe that man is a spiritual being; that he exists here as a spirit, and that he is destined to exist forever as a spiritual man.

For what purpose was man placed on earth? How many of you have asked yourselves that question, particularly when the storms of adversity are howling around you?

Look over the history of mankind, take those who in the estimation of the world are the noblest, the fairest and most beautiful and happy pattern before them, and if you could clairvoyantly see into their lives, you would find them like your own; you would find a background there to the picture, and in the book of their lives a page blotched with tears.

Well, then, may man ask, "Why was I brought into existence without being consulted? How is it that I am to be taken out of it without being consulted? How is it that my entire career, from the cradle to the grave with its long array of suffering, is forced upon me without my consent?" Oh! theology, can you answer? No! No! Does not man sink beneath the terrible influences of the theological declaration that God has arbitrarily done this! Does not theology force mankind to do in their hearts, if not in reality, as Job's wife advised him to do, "Curse God and die."

But, my friends, when you look at the history of man from the Spiritual platform; when you recognize what these forms are for, what a vast array of Deific mechanism was necessary to produce these forms of man and woman, when you remember that all the experiences of man in the outer form are for the purpose of preparation, looking toward a higher state of being, when you remember that all these and sorrow, pain and death, are, and even sin itself, philosophically speaking, are, but so many angels in disguise sitting at the gates of paradise; when you remember that through the influence of the facts and philosophy of Spiritualism, you have learned to have confidence in God, confidence in the future, confidence in the present, confidence in all that the past has given. Then, on then, indeed, can you realize in some measure what good Spiritualism has done!

Yes, my friends, Spiritualism is satisfying its adherents that time and its results are all for a purpose, and that this purpose is to render it clear that man was no created perfect, and has not disappointed the Father that made him, on the contrary that if God ever had a design in making man and woman, they are carrying out that design, and

no individual or collective mass of mankind have ever disappointed God. The condition of humanity, then, is necessary for the individualization, improvement, enlargement, expansion and elevation of man's spiritual nature, preparatory for its entrance upon the shores of those timeless seas that lie close by the city of the saints of God.

If man is a spiritual being, then this outside coat is simply a mold, it is not the man. If man is a spiritual being, it is not the mold, it is the man. If man is a spiritual being, it is not the mold, it is the man. If man is a spiritual being, it is not the mold, it is the man.

The great and spontaneous and freely I let them mingle and be united with kindred currents in one eternal gassy lake of purity on which the sunshine of peace shall dance forever, and fill the souls with joy unspeakable!

Oh, glorious philosophy of Spiritualism! How soon will man become fully appreciative of thy worth! All the manifestations of nature; all the calculations of metaphysics; all the demonstrations of science; all the conclusions of mathematics, are in favor of the existence of this great truth, and in beautiful accord with the facts presented all over the land by the Spiritual Phenomena.

Remember us! Dr. Channing said, "What two human eyes have seen can and must outweigh all that was ever written in all the histories of the world." Therefore, the facts of Spiritualism justify as I have said, by the deductions of science and philosophy, stand out prominently upon the unerring panorama of time, and exist as undoubted points of fact to more beautiful results in the future than any that are now before us, wherever the spiritualist looks, he can find consolation, and from all the indications of nature, both in the past, the present and the future, he can see what it may be, and he can feel that Spiritualism is to be a grand system of divine mathematics, with God as the great teacher. Finally, Omnia, with God as the great teacher.

Oh, Great Nature! How resplendently thy works display, The mighty source, from whence was fashioned the array— Of worlds on worlds, which in such majestic beauty rise, Revolving ever amid the splendor of the skies.

Thy vast depository of wonders, in thunder teach, Of an Almighty Maker, no finite thought can reach; Whose great presence made known amid earth's teeming throng, As eonies through the ages, Creation's wondrous song.

This Almighty mind pervades, and permeates through space, Its being and its power, by existences you trace, And none below, need essay a local God to find, For the universe bespeaks this ever-present Mind.

This source of power and love, and wisdom unconfined, Eliminates earth-minds, but in miniature defined; And as God's laws prevail, and these minds admit control, The beauty of this source, its excellence shall unfold.

And, as in wisdom, these minds continue to progress, And on through brighter circles affection doth confess; Each lesson shall advance the soul toward its central source, And the majesty of law, its adaptedness enforce.

Thus as the needle to the pole, mind shall onward move, Toward this central source of wisdom, power and love;

For all created matter by spirit vivified, Is but the representative of spirit defiled.

After the close of the lecture, Brother Foster took up a bouquet which was upon the stand and remarked in relation to the beautiful duty that had been performed to day,—the decoration of the soldiers' graves, permit me to say,

With flowers you decorate the silent mansions of the dead Where mingling tears with Nature's bloom, the living often tread. Oh! it is a beautiful feeling that animates your love— That's born amid angelic minds that bloom in realms above.

But friends, your tears should never fall amid these silent hours, And the sorrows of the heart should ne'er dwell among the flowers.

For the barbing bud, and blooming rose, just springing into life But picture forth the heavenly joy that beam beyond all strife.

Then bring ye pure and bright flowers to decorate the rest Of those who've left their memories within the loving breast; But as ye place these flowers, oh, let fall no bitter tears, But lift your hearts in joyousness, and banish all your fears.

For friends whose forms lie mouldering beneath the silent sod, Are not confined, but freed and blessed, are reveling in good!

And as they see how much their friends are suffering below, They'll seek in love to comfort them, and teach in truth to grow.

A meeting had been called in Philadelphia to take measures to secure the introduction of God and the Christian religion in the American Constitution and strenuous efforts are being made here and elsewhere by certain religious bigots to force this matter to an issue.

Miss Ida Lewis, of Newport, was made the recipient, Monday, of two hundred and eighteen dollars, contributed by the officers and soldiers stationed at Fort Adams, in appreciation of her services in saving the lives of Sergeant Adam and private McLaughlin, on the 29th of March last.

Miss Vinnie Ream lost a five thousand dollar Treasury warrant just before she sailed from New York, and Treasurer Spinner obligingly issued another.

Philadelphia Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 631 Race street, Philadelphia.

Integrity.

"An honest man is the noblest work of God."

"Integrity," said Socrates, "is better than charity." It is not the conditions we occupy, or the parts we play in the great drama of life that give us real character, so much as the amount of true principle which has been engrained into our souls.

First, by inheritance; and herein Spiritualism has taught and is teaching a grand lesson in the beautiful revelations which it is bringing to the world, with regard to ante-natal conditions and influences,—lessons worthy of the most profound study of all.

Second, by a true education, which comes not from mere outside show, but from interior growth and development, and which must be radical and universal in its application to all parts of the system.

Physical integrity,—how rare is this? Where do we find a system that is so really upright that all its functions are well and harmoniously played?

Mental integrity is also grand, in which there is a just and equal balance of the intellectual faculties, and a true desire for the legitimate and proper exercise and development of these, unobscured by the trammels of authority and education, and free for the reception of all forms of truth just as rapidly as there are capacities to receive them.

Above all, moral integrity, which, scanning and comprehending the Divine laws and principles, is ever engaged in outworking these into practical life. These are beautiful, and have been ideals of humanity in its best and highest condition, but we seldom reach our ideals,—they are, as Carl Schurz said:

"Like the stars in the firmament, to the mariner out upon the weary waste of waters, he sees them shining up there in beauty, and though he may never reach his fingers upon them, still they guide him safely to the haven of rest."

Gladly would we drop the curtain here, but there are those who do not profess to have integrity, who are in reality unable to comprehend it, and there are others who have yielded little by little, to temptation, until their integrity is sapped, and conditions of hypocrisy are established, in which men first deceive others, and then soon learn to deceive themselves.

Men occupying high positions in the Church, in the State, and we are sorry to say a few in the ranks of Spiritualism, "have stolen the ivory of heaven to serve the devil in." These persons, if they do not make long prayers, are sure to call upon others to do it on all occasions, and with sanctified looks and smiling countenances, intrude themselves upon societies where they are unknown, and thus obtain place and position where they may defraud the unsuspecting, and travel and live upon the means of others who have thus been led to confide in them. A day of retribution is at hand for these; they cannot long hide themselves in the ranks of Spiritualism; the fig-leaf covering of sanctity will only make them appear more hideous when they can no longer conceal their true characters.

We turn from such a picture with disgust and are glad to know that among the people a love of integrity is strong, and those who have forsaken its strongholds and towers, will find themselves out in the cold with a long and weary journey before them, ere they can reach a place of true rest, when they will be glad to throw aside the masks they have worn.

Communication in Reference to the Indians.—From William Penn.

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

There is at this time one preponderating subject which is prevalent in the atmosphere of this city, which attracts me here. Opinions on this subject are eagerly sought after. We know not what the cause may be. The mind and spirit of William Penn pervades the atmosphere, and has visited the followers of his faith for many days in connection with their interest for the Indian.

Had an opportunity offered for him to speak to them, or had they recognized his presence in their deliberations, he would have urged them to press forward in their effort, and to continue their protests with reference to the treatment of the Indian by the Government. We recognize it in the spirit recently manifested by the Executive, and in the deep interest taken by those who inhabit this city, and, indeed, the whole country as well as by the followers of the faith, and those who have always opposed war of every kind, and especially those wars against the Indians, and who recognize the true spirit of progress.

It is not strange that he should be attracted hither by the strong words and earnest purposes that have recently been uttered and manifested, and he would congratulate the Friends upon it.

The subject should be properly understood. The rapid strides toward a better understanding and proper public sentiment, are evidence of the beginning of a better era, when there shall be a desire for the establishment of justice throughout the land,—when the public opinion of the entire community will be such as to enforce proper legislation, and compel Congress to take action upon the subject, where it has been so dilatory and criminal by negligence.

He would also say to his friends here, that their efforts must be attended with much good, even though they may be unsuccessful at first. Persistent efforts in the right direction can never wholly fail but are always attended with success.

No matter if the agents chosen from among the Friends to go among the Indian tribes, are unsuccessful at first; no matter if they are driv-

en back, and if, as he hopes will not be the case, their lives be endangered, the spirit that accompanies them and that pervades the community, will have a strong influence towards bringing about peace among the Indians, for these are in the right, and the Government has never given a proper consideration of this subject.

We would offer to the Friends who have enlisted in this matter, a few words of counsel and advice. In all your efforts you should recognize the spirit of sympathy which exists for the Indians, not only in the Society of Friends, but also among the people at large. It is a latent sentiment, but it is like the latent heat of the earth in the physical system, a strong power, and only requires to be brought to the surface and condensed in a proper way to be rendered available. He congratulates you that you are in the right path towards the attainment, in the contemplated organization of the National Protective Indian Association. This association as well as the action of the Friends, will contribute largely to the formation of a proper public sentiment. Their influence through the West will be good where there is so much of the spirit of extermination. They will present the ideas of a proper and just sentiment among the people.

I would say further that the spirit of progress which is abroad in the land, and which permeates as well the followers of this faith as all other people, promises ere long to unite all races and nationalities, and all manner of belief under one proper, legitimate and beautiful government, a government that shall be like the one that is fashioned above, like the one taught by Jesus, like that which all Christians have desired, but which so few have attained to on earth. He sees in the future of the government, after it shall have been purified of all its war, its rapacity, its ambition, its aggression, after being purified of all the crimes that have been committed in the past,—he sees in the spirit of the age that there is in integrity which lies deep in the hearts of the American people, and thus will spring up a new life to arm and invigorate the Government. It is a subject of great rejoicing that one who has been a leader in war, should now be a leader in taking peaceful measures towards the only nation that the Government has ever incessantly persisted in making war upon, the Indian. The influence of thy example, the result as we know, of a higher power than the President is aware of, will be the cause of much good, the results of which will follow in all parts of the administration of the Government.

We would again say that much depends upon the influence of public sentiment, which should be so strong and persistent as to compel Congress to act promptly and justly in this matter.

SPEAKERS' REGISTER.

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ELEMENTARY PRINCIPLES IN NATURE—CAN THEY VIOLATE A NATURAL LAW?

"All is not gold that glitters." The world is made up to a great extent of glittering generalities which certainly do humanity but little, if any good. We strive to understand the nature of those things around us, and in so doing, we should be careful to not extend our investigations beyond certain points, when back of them, even, are abstract laws intimately connected with our own existence, that are still unexplained, and which demand an immediate investigation. However, it is often the case that we learn some grand law connected with the government of the universe, and at the same time understand but little, if anything, in regard to the nature of that universe. The mathematician can explain the nature of the movements of those glittering orbs in the firmament, can follow a comet in its eccentric orbit far beyond the ken of mortal vision, and predict the very time that it will return to the earth again, to astonish people by its presence, yet he knows comparatively nothing in regard to its physical structure, and his knowledge of its origin is always mixed up with a certain degree of conjecture. While we understand many things in regard to the planets, the nebulae, the satellites and various other arrangements connected with the starry regions, we know but little if anything in regard to the growth of a blade of grass. We may conclude, then, that nature is not like a spelling book, with certain rudimentary principles therein, that we must first learn, before we can comprehend it. The mortals of earth imbued with a heavenly fervor, launched their Bark of Progress in the starry regions, and commenced investigating the physical structure and movements of those starry orbs, even before they learned the first principles, if any exist, in regard to the germination of a single seed. But, knowing there are no elementary principles in nature, no high, no low, no anything but one grand whole made up of parts, which are no more elementary in their character to day than they were a thousand years ago, or will be in a million of years,—hence man can turn his attention in any direction, and may determine the nature of some grand law which is neither elementary or ultimate in character. We strive to understand the nature of those things around us, many times ascribing thereto certain elementary principles, or the ultimates thereof, when in fact, they are neither. God being infinite in nature and capabilities, you cannot ascribe elementary principles or ultimates ones to His existence. He possesses neither, for if He did, He would have a beginning, and we might as reasonably conclude also, that He would have an end; therefore, we must not ascribe elementary or ultimate principles to anything,—not even to man. Knowing then, that there can be no such thing in nature as elementary principles, and, of course, no ultimate principles, we establish thereby a structure on which we can stand and peer off into the infinite realms of space, recognizing the true nature of the universe.

Recognizing the grand fact that God has no elementary principles and no ultimate ones in His nature, for if He had He would be bounded by time and space, we propose to start forth on a voyage of discovery in the various departments of nature, and will most assuredly learn something therefrom that cannot fail to interest and instruct.

If there are no elementary or ultimate principles in God, we have a right to conclude that there are none in man; for if there are, there would be elementary and ultimate principles outside of God, which would give room for strife and discord, for by no means can harmony be maintained throughout the realms of the universe, if there are elementary or ultimate principles contained therein. Again, if there are elementary or ultimate principles in matter, then, of course, matter had a beginning and will have an end, which would be absurd. There can not be elementary or ultimate principles connected with anything in all the vast universe of God. By elementary principles, we mean first, or the absolute creation of anything; by ultimate principles, we mean its perfection, through successive growth of matter and spirit. If the first exists, the latter must also, and then of course there would be an end to progression. Then again, if there are elementary principles connected with man, they must of course possess influence or power, and in that case there would be a power outside of God, which would demonstrate conclusively that God is not all-powerful, which the reader will not be willing to admit. If there are no elementary or ultimate principles connected with God, how can there be with man,—for how could he impart what he does not possess himself? In alluding to God as possessing no elementary or ultimate principles in His organic structure, we mean that He had no beginning and can have no end—that He cannot enlarge or diminish Himself—that He is in fact infinitely itself. Nor do we believe that the constituent parts of man's organic structure had a beginning, for if they had, God could create something out of nothing, which would be absurd.

Knowing that everything in existence, or the

constituent parts thereof, had no beginning, and of course, can have no end, it would be well to examine the different combinations of elements in existence, and see what result will flow therefrom. Of course, in the investigation of this subject we can commence at no simple or elementary elements, for there are no such in existence. All the elements of the universe having eternally existed, they can assume no shape, no form, no growth, but what is in accordance with their own interior nature, therefore we have a right to conclude that there is only peace and harmony in the seeming discord that prevails in the action of the forces of the universe. The destruction of a star, the convulsions of a volcano, the power of an earthquake, the constant changes that take place in the formation of new worlds, is only the result of the most perfect harmony in the action of nature's forces. If there is no harmony in nature's forces now, there never will be, for no change can take place therein without introducing a foreign element, which of course would involve the creation of something out of nothing, which would be absurd. Therefore, in nature this seeming discord is only the quiet harmonious action of nature's forces. Well, if these forces are transferred to man,—what then? If there can be no discord in the action of nature's forces around us, how is it there can be discord when transferred to the organization of man? But here we know just what the reader will say—there is incorporated within the organic structure of man reasoning faculties, and they have power over the forces of nature, and can direct them in the wrong channel. Direct them in the wrong channel,—would be a miracle! Joshua commanded the sun to stand still and it did so (?) That was a miracle, for the forces of nature were restrained. If you can restrain, or cause, the forces of nature to cease their action, you perform just as much a miracle as Joshua. You can, however, do no such thing. You cannot violate a law—you can only act in obedience to all laws. If you can violate a law of nature, at that moment you can control that law, which is absurd. To violate a law or force of nature indicates superior power, when in fact you must be subservient to the forces or elements of which you are composed. You can control steam and make it move the ponderous vessel, only by acting in accordance with the laws of steam. You can control nature's forces only by acting in obedience to their interior promptings. The inebriate and licentious act only in accordance with nature's forces, just as much as the virtuous and moral. If they do not act in accordance with nature's forces, in the name of common sense what do they act in accordance with? If man don't respond to his inward promptings,—promptings caused by the action of the forces within, we are at a loss to know what does incite him to action. Man always responds to the action of the strongest force within him—whether ultimating in virtue or licentiousness; love or hatred; therefore we should always have—"charity for all and malice toward none," remembering that we are children of one Father, and that in all our acts we are only responding to the forces within, whether ultimating in peace or happiness, crime or misery, and that the object of each one of us should be to control those forces, the same as the engineer controls steam, for our own individual happiness, remembering that to interfere with the rights or happiness of another by murder, rapine and bloodshed, though prompted by inward emotions, and in accordance with the forces of our own organization, is followed, many times, by an incalculable amount of pain and remorse, for from that pain and remorse springs into action noble attributes and a higher sense of honor, which leads upward, upward in the scale of existence, each successive step revealing grander truths and the wisdom manifested by the action of all of God's laws.

PAUL AND JUDAS ENTERING THE CAVE OF JOHN THE BAPTIST.

Occupying the page of the "Inner-Life Department" of this number of the JOURNAL, will be found a chapter from that wonderful book, entitled THE TRUE HISTORY OF JESUS OF NAZARETH, by that most extraordinary medium, Alexander Smythe. This chapter will be read with interest, but as is said by the editor who wrote the introductory, it is "the least enticing of any part of the book."

We especially call the attention of the reader to our artist's cut, illustrating Paul and Judas entering the Cave of John the Baptist, who in this book is shown to be truly, the forerunner of that remarkable personage,—Jesus, the Nazarene, who according to his own report, was only fifteen (Biblical account twelve) years of age when he encountered the learned D. Ds., and overthrew them in argument, just as hundreds of mediums are doing at the present day.

It is a somewhat difficult task to properly review a book, every part of which is so fraught with interest, without making it very voluminous; and with all the space we have given to it in this number of the JOURNAL, we have hardly given an inkling of the interesting matter with which it abounds. The Confession of Saul of Tarsus will very much surprise everybody, as his character is so different from what it has ever been supposed to be—and that of Judas also, though had enough in all conscience is represented as being far better than has been supposed.

It seems that a very little truth has been mixed up with very much of error and misrepresentation in the Bible account, according to this new Revelation—is a straitforward, consistent, well connected story, and doubtless has a great and good mission to perform.

DR. NEWCOMER.

The above named old and well tried Spiritualist, recently gave us a fraternal call while enroute from Cleveland, his present home, to the State of Iowa, where he went on business. The Doctor seemed to be in good health and the best of spirits.

A FURTHER EXPOSE OF OFFICIAL TRICKERY.

We have just heard from Milton T. Peters, President of the Illinois Association of Spiritualists, and are authorized to say that at the time he joined Jamieson in sending out an invitation to the different towns and cities in the State of Illinois, that they would consider applications for the next Convention, he did it in good faith, but that Jamieson had secretly as Secretary sent a notice to the other members of the Executive Committee to sign a call for the meeting to be held at Havana, his temporary place of residence; and that immediately after that notice was published, extending the invitation to the different towns and cities, Jamieson sent his document to Mr. Peters for him also to sign, calling the Convention at Havana, which he refused to do,—totally declining to have anything to do with the matter, deeming it a piece of duplicity unworthy of him, after giving an invitation to the public, without waiting for a reply.

It is evident that the game Jamieson is playing, is to get a nominal meeting of the Association where he can figure, and get an endorsement of himself, the American Association of Spiritualists, "and hold the right of membership in our State Association, to those only who contribute five dollars to the support of the American Association of Spiritualists," in accordance with the forty engineering of the renowned thirteen of the last adjourned meeting. It is but proper to say, that under the provision referred to as adopted by said last meeting, upon the subject of who constitute members of the Illinois Association of Spiritualists, that there are not over four or five in the State, who are eligible. Is it possible that these few persons have the folly to think that because they have voluntarily paid five dollars for membership in the American Association of Spiritualists, that they alone will be permitted to run the Illinois Association of Spiritualists? It is a fact, that under the present provision, not a single soul can have a voice in the Illinois Association, not even to repeal the odious provision referred to, unless he or she has paid five dollars for membership in the American Association of Spiritualists. We will venture to say there is not a person, excepting Jamieson (and he probably is a dead head) within two hundred miles of Havana, who is under that provision eligible to membership in the Convention called to be held at Havana. We again publish the clause referred to, that all who read this article may see how adroitly this thing was managed to keep heretics, or non-believers in the right of the few to govern the many, out of our State Convention. It is in the words following: "The State Society will consist of members of the local and county societies, who shall contribute to the funds of the American Association of Spiritualists." The support referred to, consists of a fee of five dollars at least. If any one desires to know how such a clause came to be incorporated into our State organization, we will tell them: It was done last October, at a little adjourned meeting consisting of thirteen delegates, at which Dorus M. Fox and Hannah Brown, two of the principal officers of the American Association, and officers of the secret "order of Eternal Progress," were the leaders aided by Mr. Jamieson as Secretary of the Illinois Association. They were the main wire pullers; the remaining eleven were undoubtedly duped. We say remaining eleven delegates,—not counting Fox as a delegate. He resides in Michigan, but was privileged to manipulate in the Illinois Convention, on account of his high official position!

The secret of the whole thing was money—give us money or stay out of the organization, was the spirit of the movement. We stay out.

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 putting the name of the subscriber upon the regular mailing machine lists.

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 we 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 return our most heart-felt thanks to those who have already done much for us.

DELINQUENTS.

Delinquents must expect to be prompted every week, until they remit what is justly our due from them for the JOURNAL. We are making great sacrifices every week to give our readers an acceptable paper. To do that, we must have the money that justly belongs to us. We regret being under the necessity of publishing these calls to be read by all of the subscribers to the JOURNAL. Those who are not in arrears will pardon us, when we assure them that this article is not intended for them!

TRIAL SUBSCRIBERS.

Our terms for three month's trial subscribers, are fifty cents, and have been for the last four weeks, and yet we are receiving applications under the old proposition. The best we can do in such cases, is to send the JOURNAL for six weeks for twenty-five cents.

THOMAS CARLYLE AN OPTIMIST AND A SPIRITUALIST.

From the correspondence of Thomas Carlyle, we find some beautiful and philosophical thoughts, calculated to elevate the mind and enable it to take a higher and more exalted view of the ever varying scenes and incidents of life. We present it with pleasure to our readers, embodying as it does, the basic ideas of the philosophy we have espoused, and have for years been presenting, when opportunity offered; for, as we have hoped, the encouragement and spiritual advancement of fellow mortals. We are very much of the same opinion of the writer in regard to the doctrine of rewards and punishments—that prevailing idea in vogue is merely a human one. "Consequences good and evil, blessed and accursed, it is very clear, do follow from all our actions here below, and prolong, and propagate, and spread themselves into the infinite, or beyond our calculation and conception; but whether the notion of reward and penalty be not, on the whole, rather a human one, transferred to that immense divine fact, has been doubtful to many. Add this consideration, which the best philosophy teaches us, that the very consequences (not to speak of the penalties at all) of evil actions die away, and become abolished, long before eternity ends; that it is only the consequences of good actions that are eternal—for these are in harmony with the laws of this universe, and add themselves to it, and co-operate with it for ever; while all that is in disharmony with it must necessarily be without continuance, and soon fall dead,—as perhaps you have heard in the sound of a Scottish Psalm amid the mountains, the true notes alone support one another, and the Psalm, which was discordant enough near at hand, is a perfect melody when heard from afar. On the whole, I must account it but a morbid, weak imagination that shudders over this wondrous divine universe as a place of despair to any creature; and, contrarywise, a most degraded human sense, sunk down to the region of the brutal (however common it be) that in any case remains blind the infinite difference there ever is between right or wrong for a human creature—or God's law and the devil's law."

M. MILLESON, THE SPIRIT ARTIST.

A few days ago, we had the pleasure of examining several crayon portraits, drawn by the above distinguished Spirit Artist, representing personages in Spirit Life. His soul chords seem to vibrate in harmony with those master artists whose works still live to perpetuate their history,—but who are now residents of the Summer Land,—resulting if desired in giving life-like expressions to any person either on earth or in Spirit Life. Mr. Milleson is doing a good work for Spiritualism by his wondrous tests, and we predict for him in the future, a brilliant career.

His ideas in regard to the relations from Spirits, he gives expression to through the instrumentality of his crayon pencil, in a brilliant manner, and his talent was gazing on them, that he is in the presence of the wise sages of the Spirit Land. These works of art, produced by the joint effort of Mr. Milleson and his Spirit Band, are well calculated to radiate the feelings of those who are brought in connection with them, and give them a more exalted idea of D.ity, from the fact that they catch a slight glimpse of a brilliant career in the future which awaits them, and for which they can fully prepare themselves, by leading pure and exalted lives.

Mr. Milleson can be found at No. 16, North Green St., Chicago, Ill.

COMPLIMENTARY NOTICES.

We return our heart-felt thanks to the many, very many complimentary notices we are daily in receipt of, from subscribers in all parts of the country, approving and highly extolling our noble paper.

It is a noble paper, and we intend to make it more and more welcome every issue. Our friends in spirit life promise us all that our hearts can desire in intellectual, philosophical and phenomenal Spiritualism. That the Spiritualists and free thinkers will furnish us with the material aid, in the way of subscriptions, eventually, we doubt not.

Again returning our thanks for both moral and material aid, daily being received, with the assurance that all we receive is being daily appreciated, and that many more communications would be published if we had room for them.

MR. AND MRS. FERREE.

We were favored with a call from the above named brother and sister, late of Washington, D. C., now en route to California, over the Union Pacific R. R.

Sister Abby M. Lullin Ferree has been long and favorably known as a psychometrical and test medium at Washington, as well as the author of two very interesting pamphlets known as the "Spirituelle" and "My Love and I."

She accompanies her husband to the Pacific coast, he having received an official appointment from Government, which required his presence in California. We bespeak a hearty welcome for them, from our friends in that region.

SKULKING BEHIND A POST MASTER'S NOTICE.

To run in debt for a newspaper and then, when called upon to pay, to skulk behind the Post Master's notice of "Refuses to take the paper from the Office," is a kind of meanness unworthy of a Spiritualist. Even the old school religionists are generally above it; and yet we have two cases from one town, where the indebtedness is almost two years' subscription. If not paid, we will give the names, that other publishers may not be cheated by them as we have been.

DR. J. M. GRANT.

The above named celebrated healing medium, has just arrived in Chicago from California, where he has for several years been practicing the healing art with great success. The Doctor will, in the course of the week, open rooms for the reception of patients, in the central part of the city.

WISCONSIN STATE CONVENTION.

We are in receipt of a letter from Sister Dr. J. H. Stillman Severance, Sect., that she forwarded to us a notice of the call of the above named convention for publication. We regret, that it did not come to hand. In the last issue, we gave notice of the meeting at the suggestion of Dr. Brown, of Milwaukee.

Spiritualism is doing well in Wisconsin, and we trust they will have a fine time at their Convention to be held at Madison, on the 18th, 19th and 20th of June.

FRATERNAL CALL.

On his way from modern Egypt, where he had been rusticating in his strawberry field and peach orchard, Brother Warren Chase, the veteran lecturer and author, gave us a fraternal call, last week. Brother Chase is looking hale and hearty, and seems to enjoy life as well as most of mortals. He purposed visiting some of his old New England mountain haunts, through the summer months, recuperating, preparatory to more arduous labors during the next ensuing fall and winter.

DR. QUINN, III.

Mr. S. S. Jones,—I enclose fifty cents, to continue the JOURNAL three months longer.

The above came to hand on the 27th of May. From the post mark on the envelope, we learn that the letter was mailed at Da Quin, Ill. Will the writer please send us his or her name, that we may know to whom to place the credit.

Will other writers be careful and avoid similar omissions. They are very frequent.

OSBORN JOHNSON.

Please write and give me your post office address, plainly written. Can't decipher it from your letter.

Personal and Local.

Dr. James Cooper of Ball's Blaine, Ohio, will be in Garrett, An Lersa Co., Kansas, on the 24th, and will answer a few calls to lecture while there; also, on the line of the Hannibal and St. Joseph R. R., as he returns. Letters addressed as above until July 6th, will receive attention.

Dr. Cooper is a pupil of Dr. J. R. Newton the Great Healer, and will give some attention to the treatment of diseases. He will take subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL.

We hope our friends in Kansas will give the Doctor the reception which his talents and many virtues deserve.

Whoever he lectures, good will be accomplished.

Mr. Sarah A. Brynes lectures in Charleston, Mass., next Sunday.

Andrew T. Fess has again entered the field as a lecturer. He speaks at Leominster, Mass., on the 20th.

Moses Hull lectures in New York, next September.

Daniel W. Hull, brother of Moses Hull, has entered the lecturing field.

J. W. Van Namee is lecturing in Troy, N. Y.

Literary Notices.

We have received "Davis' Phono Romanic Chart and Instructor" for Schools and Academies. These works differ from other Phonetic works in the use of Webster's Notated Key, presenting a Phonetic Alphabet as once easy of comprehension and communicative to the mind of the pupil, and of invaluable service to teachers, as well as scholars, in acquiring the elements of our language. They have already received high testimonials as to their practical utility in our schools, and we earnestly hope they will meet with popular favor, and soon be used in every school room.

Published and for sale by George H. Manlove & Co., No. 194 South Clark St., Chicago Ill.

"Peterson's Magazine for July is before us. Its unrivaled circulation proves it the most popular of the ladies' magazines. The present issue is one of the best we have ever seen. A capital steel engraving, "The Romance of a Boarding School," with a laughable story by Ella Rodman, leads off; then follows a mammoth colored steel fashion plate, with five full length figures; and then we have numerous wood cuts of new bonnets, bathing dresses, &c., &c., &c., besides a score of patterns for the work-table, and also an alphabet for marking, printed in colors. The literary contents, as usual, are excellent.

Amusements.

OPERA HOUSE.

A daily cotemporary of this city, correctly remarks that the great burlesque and pantomime, entitled the "Forty Thieves," has "stolen the peoples hearts." Such seems to be the case when we observe the fact that the "Thieves" fill that capacious house every night. New introductions are promised next week; among the rest a roaring scene of unceasing laughter entitled the "Clown's Dream."

MOVIEKERS THEATRE.

The Boston Comic Pantomime Troupe, are playing at this theatre to full houses, and are creating uproarious merriment.

AIKEN'S DEARBORN THEATRE.

"The Ticket-of-Leave Man's Wife" is drawing good houses at the Dearborn Theatre. It is very creditably put on the stage, and contains many points of interest which will insure for it a successful run.

WOOD'S MUSEUM.

"Time and Tide" is the play upon the boards of this theatre at present writing, which is drawing tolerable houses.

THE APOSTLE PAUL'S MEDIUM.



PAUL AND JUDAS ENTERING THE CAVE OF JOHN THE BAPTIST.

The establishment of telegraphic communication between this country and Europe, is no more a demonstrable fact, than that those who have passed beyond the veil of what is called death, are in constant communication with the inhabitants of earth; all Spiritualists know this, yet it hardly seems as if they realized the importance of the inestimable blessing.

How unspeakably happy would all those who rely upon orthodox teachings become, could they once be assured of this great truth which is spreading so rapidly throughout this country and Europe. Plenary inspiration is as much a fact now as it ever was. If God ever inspired men and women in any age of the world, He does it now, and in a far greater degree than ever before.

Then why, say some, don't the Apostles come to earth, and in some manner, make clear and unmistakable the will of God to man,—clear away the mist that enshrouds the Bible account of Jesus and his immediate followers, and put us on the great highway that leads to Heaven? To such we answer, they do come. Paul himself has made an especial effort in this direction through the most remarkable medium of the age, Alexander Smythe, of Philadelphia, and has given a full and complete history of that remarkable personage, Jesus of Nazareth, as well as all those with whom he was immediately associated in earth life, and which is published in book form, entitled 'The True History of Jesus of Nazareth, and which he commands all to read, especially the Clergy. Many books have been written entitled the Life of Christ, purporting to give a history of his sayings and doings, each differing from the other,—the authors of which have all written mainly in support of the Bible account, quoting largely from it, and old unpublished manuscripts, and supplying the balance by drawing largely upon the imagination.

These books have each in their turn, had an extensive sale, and is an evidence of the fact that anything new that can be offered respecting this (to the great mass of people) very important personage, is sought after with avidity. The Bible contains but a very small portion of the history of Christ and the doings of the Apostles during his career of active life; nothing is said of him from his birth to the age of fifteen years, when he disputed with the learned D. D.'s in the Temple at Jerusalem, nor from that time on to the age of thirty, when he began to preach his reformatory doctrines to the people, and was baptized by John in the Jordan, while this book gives his history from his birth in the manger, to his death on the cross,—tells also his parents were, and what they were, their habits of life, &c. This is the most remarkable book of the age, and is destined to have a larger circulation than any in the English language not excepting the Bible. This may seem strange to many, but so sure as the fact of communion with the Spirit World is established, will this new revelation of Paul become popular, and its plenary inspiration fully established in the minds of the people. There are no scriptural writings having so much proof of their authenticity as is contained in this volume, nor, we venture to say, was there ever a book written that was so attractive in style as this, nor so enticing to the general reader. In this respect it far excels Harriet Beecher Stow's famous work, 'Uncle Tom's Cabin.' The reader has had a foretaste of it before him all the principal actors in this extraordinary and unparalleled drama from Jesus to Judas, as well as the description of cities, towns and villages, the scenery along the various routes of travel, places of abode, &c., all of which are so vividly portrayed, that a journey through the country could hardly be more interesting and satisfactory. As a specimen, we give the first chapter, which though the least enticing of any, will be read with deep interest, and will give a good idea of the easy flowing style of the inspired author.

CHAPTER FIRST.

PAUL AND JUDAS ON AN EXPLORING EXPEDITION.

About the sixteenth year of the reign of Tiberius Caesar, emperor of Rome; when Judas was suffering under the tyrannical sway of Pontius Pilate, her fifth Roman Governor, two men on horseback were traveling along the road that skirts the valley and plains, along the western bank of the river Jordan. They were proceeding due south. On their right were the fertile plains, with the barren, gloomy Judean mountains in the distant background,—the latter seeming to converge towards the river, as the travelers progressed on their way. On the left was the river, fringed with the graceful oleaster, the drooping willow and fern-like tamarisk, interlaced with many vines, that embellished the scene with their many flowers of crimson, yellow and blue. Beyond the river, in the east, was the tall, rugged line of gloomy, barren, dark brown mountains of Ammon. As the travelers proceeded on their course, the river gradually enlarged in width, and became divided into several channels, with several small islands intervening, which were covered with cane, rushes, briars and thistles.

At length, the course of the river was obscured by a dense growth of marsh, which was covered by a dense growth of reeds, canes and rushes. The travelers now found themselves at the mouth of the Jordan, which opened through various channels upon that scene of physical and fabulous terrors, the lake Asphaltis, or the Dead Sea. In the course of a short time, a view of solemn grandeur burst upon their view.

The great expanse of bitter waters lay stretched out before them motionless, like a basin of molten lead. The mountains curved outward in the form of an amphitheatre,—those on the west gradually sloping to the bed of the lake, while those on the east rose almost perpendicular, without a vestige of vegetation, or sign of life. At a slight elevation from the waters, there was a thin, purple haze; but the sky was completely cloudless, through which the burning rays of a mid-day sun poured down unobstructed. Not a breath of air was stirring,—not a living thing was to be seen,—not a sound was heard but the tread of the travelers' horses,—all was as silent and inactive as the imagination could picture the valley, leading to the realms of death.

When the travelers came to the open view of the lake, they halted for a few moments, and cast their eyes around the scene; but no visible emotions of admiration or terror were depicted upon their countenances, as would have been the case with many others, under the same circumstances. To it, they seemed indifferent, as though the scene was not new to them; they looked rather for the route they were to pursue on their journey. With a few observations to each other, they turned their course to the right, leaving the lake and approaching the base of the mountains on the west. After traveling some time over a loose bed of pebbles and boulders, they entered a ravine, which was walled in by perpendicular masses of limestone rock; between which, ran a small stream of fresh water, bordered by several stunted trees, and jungles of reeds, canes and vines.

As the bottom of this ravine was strewn with fragments of rock, that had fallen from the sides of the mountains, and the debris of rushes, canes and branches of trees, the progress of the travelers was of necessity slow and difficult; but in the course of time, they arrived at a spot which was more open and less encumbered. A willow tree of more than ordinary stature, with its delicate branches, was gracefully drooping over the margin of the stream. The water under its protecting shade, seemed to run its course with crystal clearness and refreshing coolness. For several feet around this tree was a mossy verdure, so pleasant and inviting, from its rarity in the barren wilderness, that the travelers' attentions were arrested, and they halted.

A DESCRIPTION OF THE TRAVELERS.

The travelers presented many points of great difference in appearance, though not of absolute contrast. One of them rode a beautiful light grey steed of great mettle. He was the younger of the two, who seemed to have just arrived at the full development of young, vigorous manhood;—perhaps his age was thirty, or a little over. He was smaller than common in stature, but was well formed,—his limbs indicating great strength and activity. His complexion was much fairer than was common in that country, being a mixture of white and red, denoting a preponderance of the sanguine temperament. His features denoted that he was of that type, from which nearly all bold, daring, brave and ambitious men have sprung. His forehead was high and expansive; his nose, long and almost perpendicular with the former; his mouth, small; lips, thin and sensitive of emotion. His eyes were dark brown, expressive of great intellectual energy, and a restless disposition; as though the spirit within was dissatisfied with its surroundings, and desirous of finding a sphere more genial to its nature. His beard and mustache were dark brown; small, but neatly trimmed—his hair being of the same color, hung in masses over his neck and shoulders, confined around the head by a band of dark cloth, worked with threads of gold, from which a purple cloth passed over his head, and falling over his left side. His under garments were of fine white wool, reaching from the neck to the knees; over which he wore a white silk tunic, reaching to the middle of the leg, and fastened around the waist with a girdle of several bright colors. His legs were covered with buskins, of red cloth, richly embroidered with threads of gold; and his feet covered with sandals. Over his left shoulder was thrown a mantle of green cloth, which he drew around him as temperature or occasions required.—Altogether, his dress denoted gayety and richness; befitting one whose worldly means were far above those of the common lot of mankind. His air and demeanor denoted him to be, not only superior to his companion in appearance, but also, superior in his self estimation and standing.

The other traveler seemed to be about the middle age of life. He was of darker complexion than his companion, with reddish-brown hair, in thick, short curling locks, with short, thick beard and mustache of a lighter tinge. Deep arching eye-brows of the same hue, overshadowed deep sunken dark eyes, that twinkled with shrewd intelligence of the world. His forehead was broad and oval, projecting over his aquiline nose; his mouth, large, and lips, thick, that indicated a disposition prone to sensuous and other vicious indulgences.

The shape of his garments were similar to those of his companion, but more humble in their pretensions. His head being covered with a red cloth, fastened around the waist with a plaited cord of silk; his tunic was of dark brown cloth, fastened around the waist with a leathern belt. A grey mantle hung over his left shoulder—his legs being covered with leathern buskins, and his feet with coarse sandals. He rode a black horse of very strong build, that not only carried the rider, but likewise a large leathern bag containing provisions, and other conveniences of travel, which was strapped over his back; so that the contents balanced on either side, behind the rider. The general appearance of his person indicated that he was subordinate to his fellow traveler, as a servant or bondman. Though his deportment was humble and submissive, there were at times certain glances of the eye, and motions of his upper lip, which indicated that he considered his position a degraded one, and that he would rebel against his master, if he had the power to do so. Such were the two travelers in personal appearance.

THEY STOP FOR REFRESHMENTS.

Having arrived at the verdant spot, and viewing the inviting shade around the willow tree by the running stream, as before mentioned, they halted; when the younger of the two, with an expression of pleasure on his countenance, turned to his companion and observed "Let us alight at this spot, Judas, to rest and refresh ourselves."

"The words of my worthy master shall be obeyed," responded the other, who was addressed as Judas, as he placed his right hand upon his breast, and reverently bowed his head; then instantly springing from his horse, he led it in company with the grey his master rode—who by this time, had dismounted also—to the patch of grassy verdure around the tree, to graze at their pleasure.

The younger traveler then spread his mantle upon the verdant spot, on which he reclined himself, with his head resting on his hand. In this position, he soon seemed to be absorbed in deep thought. In the meantime, the servant Judas having taken his leathern bag from his horse, soon emptied it of its contents, which he proceeded to place in order for his master's use. He spread a white napkin upon the ground, upon which he placed several barley-cakes; then, unfolding another cloth, he exposed

to view a joint of roast sheep, which he placed by the bread. Then came preserved figs and other fruit, which found a proper position on the cloth; then he poured from a leathern bottle some delicious wine, made from the palm tree, from the celebrated wine country of Jericho—some of which in a silver goblet, he placed ready for his master. This done, he took another goblet, ran to the stream and filled it with water, and quickly returning, he placed it along-side of the wine; then, perceiving that every thing was ready, he bowed in reverence before his master, and said in a tone of humility:

"Will my master be pleased to partake of the repast?—all things are prepared for his will and pleasure." He then retreated a few steps, where he stood in attendance, with his arms crossed on his breast while his master should satisfy himself with the food before him, according to the usual custom of inferiors before their superiors. Little did he think at the moment, of the extraordinary turn relations between him and his master were about to take, that would break through all humiliating customs, changing his position, and reversing his feelings.

When Judas invited his master to the repast, the latter started suddenly from the spoil of deep reflection, into a consciousness of his true position. Arousing himself from his recumbent posture, he seated himself in front of the reflections, and taking the goblet of water he drank it off at a draught; then presenting the goblet to Judas, he told him to re-fill it. The latter immediately obeyed; but when he was about to replace it, the master said "Take it to thy own side, Judas,—drink, and let us partake of this food."

THE SURPRISE.

Judas looked up to his master, with doubt and surprise depicted on his countenance. He doubted whether he had heard his master's words aright, or whether the latter was serious in his commands—which Saul observing, remarked:

"Be not surprised at what I request of thee, Judas,—I am serious in what I say, and have good intent. Join me in this repast, and think not of the breach of customs, or the relation between us."

"Does my worthy master think that I, his humble inferior and bondman, shall thus presume?" Judas timidly responded:

"I know, Judas, that thou art my bondman," rejoined the master; "and thy objections are considered just and prudent in one of thy position, by the people of the world: in considering thyself my inferior, I know thou hast thyself, for thou dost not think so. Thou hast too much intellect not to know that God made us all equal, and that it is society which has made us unequal. Thou hast a sense and feeling which can quickly perceive an insult given to thee, as well as the humiliation of being a bondman,—and I know, Judas, that thou hast a bold heart that would resent all indignities heaped upon thee, if thou wert free to battle."

"Oh, master!—master Saul!" exclaimed Judas in a piteous tone of voice, with painful emotions depicted on his countenance, as thus he added: "Why has my master chosen this course to try his servant? My master has spoken the truth, but why drag from my mind my most secret thoughts, and drag from my heart my most sacred feelings? Is it to cover me with new indignities and suffering?"

"No, Judas," responded Saul—such being the name of Judas' master—in a tone of sympathy and kindness. "I wish not to add to thy sufferings in any way; but to relieve thee, and give thee an opportunity to assert thy sense of right and mankind, which I know to exist within and around thee. I have been long aware, that thy relation to me as bondman is galling to thy feelings; and I am sensible that thy merits deserve a lot. Finding myself influenced through better views and feelings, I have resolved to ameliorate thy condition; and perhaps in the course of a short time, I shall accord the full extent of thy wishes. When I cast my eyes around this rude scene of nature, and view the stupendous walls of rock on either side of us, I cannot help being impressed with the idea how small a thing I am, when compared with these majestic masses. Then I cannot help seeing the vanity and inconsistency of my lordship over my fellow man."

These sentiments were delivered by Saul with apparent seriousness of manner, and humble tone of voice, while Judas regarded him with increased astonishment; his mind being perplexed between hopes and doubts of his master's sincerity.

"Come Judas," Saul added, "we are alone in this wild solitude, with none but Jehovah to look down upon us; we are equal in his sight; let us then put aside customs and social relations, and be equal to each other for the present.—Come,—join me in this repast; for I have much to tell thee, and much counsel to ask of thee."

"I have always been true to the master, since I have been his bondman," Judas mildly replied, in his usual mode of addressing his superior in the third person,—such being the custom among servants and bondmen in his time and country. "The master has only to command, and I to obey."

Judas, then with some degree of diffidence, seated himself on the ground with his legs crossed, opposite his master, with the provisions spread between them; when Saul taking a cake of bread, broke it in two,—one-half of which he presented to Judas, at the same time a small vessel containing salt. This ancient ceremony being gone through, they both began to eat. The mind of Saul fell into a train of reflection; while Judas was occupied independent of eating,—with the thoughts and new feelings consequent upon his new position; so that nothing was said for the first few minutes by either of them.

It was difficult for Judas to guess what was passing in the mind and breast of Saul—so various were the expressions of his countenance. Sometimes it would seem very grave; sometimes lively,—sometimes there would be a smile upon his lips, accompanied by a general expression of good nature; sometimes a smile of scorn accompanied by an air of hatred. At length, shaking off his mood, he declared that he had eaten enough; and then desired Judas to pass him the wine cup, the latter complied, and at the same time declared that his hunger was satisfied. The other goblet was then filled, which Saul presented to Judas with seeming courtesy;—then their manners to each other began to assume the appearance of true, fraternal friendship.

EARLY HISTORY OF PAUL AND JUDAS.

Saul was a native of Cilicia,—born in the opulent city of Tarsus, where his father, Bathurst, an industrious tradesman, had accumulated much wealth, by the humble occupation of tent-making. Saul being the only child of his parents, was sent to Jerusalem, to obtain the best education that could be obtained in those days, where he remained under the tuition of Gamaliel, a celebrated man, until he was about twenty years of age, when he was recalled home by his father, who constrained his son to learn and superintend the business by which he had made his wealth.

This course of proceeding was very much disliked by young Paul, who during his studies in the Great City, had imbibed too many exalted ideas from his proud, wealthy and high-minded associate, to fit him for the humble calling of

his father. However, there was no alternative. Saul was obliged to submit to his father's will, or risk his displeasure and evil consequences,—the latter he resolved he would not do.

Thus he reluctantly pursued his humble calling for several years, while his mind would be soaring and fluttering in the realms of fanciful ambition; achieving in imagination deeds of daring and priceless worth. Wealth and social respect Saul was enabled to obtain; but that was not sufficient to quench the thirst of his ambitious soul.—Power and Fame were the greatest attractions in life for him, and the greatest compensation for toil and death.

Thus Paul continued to pine after a more congenial sphere, wherein his ambitious nature would be enabled to develop itself, and his soul to imbibe the flattering comments of men. At the age of thirty, both his parents were dead, when he found himself at length, free to act according to his own will.

Saul soon converted the wealth he inherited from his father, into shekels of gold and silver; when having made all necessary preparations he bid adieu to his native city, and turned in the direction of Jerusalem, accompanied by one servant. He was determined to seek new scenes and adventures, wherein his restless spirit and ambitious desires would enable him to find congenial employ.

His servant, Judas Iscariot, was once a man of good estate; but owing to vicious and reckless conduct in his youth, his dependence became squandered, and he by some means became indebted to the father of Saul. The debt remained unpaid for some years, when at length the creditor becoming impatient, he laid claim to the person of Judas until the debt should be paid; and when Saul's father died, Saul inherited the claim, in conformity with the laws and customs of the country: thus Judas became the bondman of Saul.

Judas when a youth, though careless and vicious in general, possessed some virtuous qualities. He was generous, liberal and benevolent;—but after he had squandered his substance, and began to feel the adversities of his changed position, his nature became changed; for he gradually became the reverse of that which he formerly was. He considered his former virtues to have been the cause of his calamities,—he therefore closed his heart and mind to all principles and considerations of honesty, liberality and benevolence. The acquisition of wealth by any means in his power, was the object of his schemes and toils. With gold in his possession, he thought he could once more become a free man,—with gold, he could once more be happy! Such was Judas.

Saul having drank his goblet of wine, replaced the vessel, and then with a countenance expressive of sincerity and candor, proceeded to address Judas.

"Judas, it will be unnecessary to explain the causes and conditions by which the relation between us as master and bondman, has been established. These things are too well impressed upon my mind to be forgotten."

"True, master!" replied Judas, as a sudden shudder seemed to overcome him; while his countenance paled, and a glance bespeaking pity and malignity was suddenly awakened within him, which he endeavored to suppress—then turning his regard to the ground and striking his breast, he uttered "This true,—too true! to my sorrow and shame! Had I possessed less of generous impulse in my nature, and more of the worldly, my master would not have reminded me of my present degradation."

Saul perceiving that his allusion to Judas' bondage, had produced within the latter, bitter, bitter feelings, assumed an expression of sympathy on his countenance, and observed in a soothing tone of voice: "Believe me, Judas,—I do not speak of this as a vain man, who blazes forth his claims over another, whom human laws and untoward circumstances have placed within his power. No: nor is it with any intent of arousing within thee any painful feeling, that I have spoken,—but it is of necessity that I mention it, as it is the basis of that when I allude about to say concerning thy welfare."

The irrationality of Judas subsided. He raised his eyes to his master with an expression that seemed to say "I wish I could believe in thy sincerity; but I still doubt thee." After a few moments had elapsed, in which the master and bondman regarded each other, endeavoring to discover the inward man; Judas replied "proceed master,—Judas will listen in humble attention."

"To bring the matter as fairly to thy comprehension as possible," said Saul in resuming—"I will state the results of my thoughts, without stating any preliminaries as I intended to do. It is my wish and intention—provided it shall meet with thy wishes and approbation—so to change our relation to each other and society, as to make thee an agent to do my bidding, on a free and equal standing with myself, instead of rendering me servile obedience as a bondman, and to the rest of the world, thou shalt be a freeman."

As soon as Saul had spoken these words, Judas sprang to his feet; his whole frame quivering with intense excitement. Clinging his hands together above him for a moment, or two, he seemed to be uttering thanks to the Great Jehovah; then suddenly throwing himself on one knee, he took up the border of his master's tunic, which he pressed to his lips and ejaculated, "Master!—kind and worthy master! Let Judas be not deceived in the claims of his master's resolution! Let the claims of bondage be removed from his person; and then his heart will be forever the true slave of gratitude to his master!"

"Calm thy emotions my faithful Judas," returned Saul, mildly "and listen to me. That I am sincere in all I say, and that the reasons I shall adduce will convince thee."

After a little while, Judas managed to tranquilize his transport, when he resumed his seat, and Saul continued his discourse.

"Thou art acquainted, Judas, with the conditions of my late parentage. Thou hast seen also something of my nature to know how incompatible was such a course of life I was constrained to lead in conformity with their desires and commands. My daily routine was burdensome and painful to me; though in obedience to my father, and the prospect of inheriting his wealth, I forced myself to pursue it. My life was worse to me than a bondage; for I felt an impulse within me for other occupations than that of tent-making. My ambition and ideas pointed to something of greater significance. I longed to launch out upon the world to see what part I could play among the great, the honored, and the powerful men, who like giants, stalk to and fro, looking down upon their inferior fellow mortals,—feeling an exulting pride in their own greatness. As such was the nature of my desires, an intuitive idea told me that such would be my destiny."

JUDAS A FREEMAN.

"Judas, we will both be freemen! We will act together, and share equally in the results of our actions." Judas started, and looked upon his master in astonishment; for the manner and words of Saul had somewhat confused him. "Yes, Judas; thou shalt no longer be a bondman. I feel the

want of a trusty agent, and faithful companion, to whom I can entrust my secret thoughts and feelings—who can aid me in my projects, adventures and interests—who will plan and execute for me in my absence as well as in my presence. Say, Judas, wilt thou change thy present relation to me, for the one I propose? Thou shalt be freed from all social and domestic ties, and shalt be in my presence. Thou shalt have the use of my wealth according to thy wants and desires; and after a while the document of bondage I hold against thee, shall be but into thy hands. Now speak, Judas,—wilt thou accept of my proposal?"

THE SOLEMN COMPACT.

"Master, I accept!" answered Judas, who with difficulty could utter the words, so great was his astonishment and emotion. Then raising his hand above him, he added, "And before the Great Jehovah, I declare to devote all my energies to my master's welfare,—to be trustworthy and faithful."

"Then this is to be the compact understood and agreed between us," said Saul, as he also raised his hand, and placed the other upon his breast. "Now Judas, thou must no longer address me as master; nor speak in a strain of inferiority: in all respects, thou must deport thyself as my equal. We will now consider the object of my proposal, that brought me to this rocky wilderness."

After a few minutes had elapsed which was passed in reflection by Saul and by Judas, in endeavoring to calm the excitement within him, which had been produced by his change of condition, Saul observed—"Thou must remember, Judas, that in the course of our wanderings a few days since, we stayed at a small village named Bethan on the Jordan. We saw there a collection of people, listening to a wild looking, middle-aged man, dressed in a very uncounted state, who was preaching some new religious doctrines; whether of his own conception, or any other authority, I know not; and after wards, he descended to the river followed by the people,—whom he immersed some of them in the waters. Didst thou pay attention to that man? They called him

JOHN THE BAPTIST.

He seemed to be a wild, religious enthusiast, a crazy man or a knave;—I now now which he most resembled."

"Perhaps all these qualities were combined in his character," replied Judas, in a scornful and derisive tone of voice. "I noticed the man, and listened to his discourse."

"After he had declared the points in his doctrine, and exhorted the people to observe them, didst thou observe anything peculiar that he said?" inquired Saul.

"No," said Saul, answered Judas—"I noticed towards the end of the discourse, that he said, 'There was another coming after him greater than he!'"

"That is the part to which I wish to bring thy attention," said Saul, with manifest interest in the subject. "What dost thou think or understand, by that assertion of his?"

"I think, it a very probable one," replied Judas, as his lip gave another curl, and he said "For I think there is nothing very great in John the Baptist, it can not be a very eminent matter for one greater than he, to come forward."

"Truly," said Saul smiling at Judas' opinion of John the Baptist, "the man does not seem to have much capacity for exciting another man's envy;—but that is not the point I am alluding to. I want most that suppose he alluded, when he said that?"

"I know not, Sir," answered Judas; "but I heard him utter the same remark when I heard him discourse at Jerusalem. He said at that time, 'There was one coming after him, whose sandals he was not fit to untie.' I thought to myself at the time, that he was not fit to preach God's word; if he was not fit, he was not fit to be a servant of God. I think to you," observed Saul; "but I must confess to thee, that he has excited my curiosity very much in respect to this unknown person he speaks of. I wish to find out who he is, and what is the connection between him and John. I have a suspicion that there is a deep enmity or plain hatred between them, in which they both intend to play a part presently, either in interest of self-aggrandizement. It is to be so, as I suspect, I wish to become acquainted with this person, and the subject they are going to venture on. I wish to see if I can not take a part, or perform a character to my own satisfaction. With this desire, I have inquired where this John the Baptist can be found when he is not wandering over the country. I am informed that he encloses himself in a cave somewhere up this ravine; therefore I have come here to seek him, and make what discoveries I can concerning his unknown friend. Judas we will now depart in search of him; and for the present, thou must continue to be my servant."

As the reader progresses he necessarily becomes so deeply interested in knowing what is to follow that it is very difficult finding a stopping place; and it is peculiarly so with us in determining how much to quote; but will give the beginning of

CHAPTER SECOND.

Saul and Judas, now companions under a new mutual use of sworn friendship, interest and sympathy, having mounted their horses, started up the rocky ravine in search of the recluse, John the Baptist. Their progress was slow and fatiguing, as before stated—for every now and then they had to scramble over a pile of rocks, or turn aside and choose their way in another direction, to avoid the branch, though generally running along the middle of the bottom, was frequently turned from that course by rocks and collected debris, forming other courses in various directions, so that they were often obliged to plunge through water and mud. The ravine was about one hundred feet in width at this spot, with walls of great magnitude, nearly perpendicular, and of an immense height. Into such a place penetrated this rocky cavity only for a short time during the middle of the day; while on the mountain-tops, they were seen to glitter from morn to eve, when all space below bore the aspect of cheerless gloom. Nothing was to be seen bearing the signs of life, excepting the scanty, stunted vegetation along the margin of the stream, or in the crevices and ledges in the massive walls, some of which trees stood out, which were nourished from the decomposition of the walls' rocky substance.

At length the travelers came to a ledge on the south western side of the ravine about twenty feet from the base, and a few feet in width—above they saw the openings to several caves; there seemed to be no other means of counting the ledge, than by climbing over a confused mass of rocks at its nearest end.

"This must be the spot—or somewhere near by,—where our recluse has thought fit to make his home," said Saul to Judas. "I think he need not fear the temptations of the world, or the wiles of the Evil One in this locality; for any one who should venture here, would be in danger of breaking his legs or neck."

"I cannot conceive," remarked Judas, "how any man can forsake society—out as it is, to live in such a dreary, miserable wilderness as this."

"There are several causes to account for it, Judas," replied Saul—"religious fanaticism, ignorance, error and madness combined, are the general causes by which these poor wretches are driven to forsake society. But there are many others—we will see which lack common sense, right reason, and the love of their fellows."

The party now came up to the ledge, which they found impossible to mount with their horses, so they alighted and tethered them to small trees by the branch. Then they approached the huge pile of rocks, and climbed from one to the other, until they reached the top of the ledge where they soon discovered a narrow foot-path, winding its way among rocks and scanty herbage, lengthways along it. Along this path the travelers took their course, with a cautious, quiet step. Saul in the meantime produced a short sword, which he hid under his garments; and Judas imitating his example, took out a long knife.

"It is well to be prepared in case of danger," said Saul. "We possible may come upon a mountain robber and his family, instead of a recluse." Their cautious preparations were unnecessary; for the path soon led them to the mouth of a cave in the rock, when they heard a voice in a loud, exhorting tone, which they recognized to be the voice of the recluse, John. Both parties approached, and attentively listened, when they distinguished the following words: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots;

Frontier Department.

E. V. WILSON.

Spiritualism in New Boston, Mercer Co., Ill.

Dear readers, we have just concluded a Convention of Spiritualists at this place, June 6th, 1869, and we have had a grand good time, with full three hundred others, a goodly number considering that Spiritualism had been pronounced dead in New Boston,--was it not?

Sunday morning the exercises of the day commenced with an exhibition of the Lyceum Children under the able management of Conductor E. S. Craner, Esq., and his efficient assistants, and we assure you that it was a sight well calculated to cheer the old and make glad the souls of the young, for before them stood full a score of beautiful boys and girls dressed in holiday attire, exercising in the wing movements of the Heaven-given Lyceum. Then came the marching. This was too much. The old gray beard could not stand it, and over a dozen of them came forward, fell into line, grasped the beautiful banners, and went "marching on."

The speaking of the children was good, many of them giving evidence of fine ability in recitation and elocution.

After these exercises, we had a basket dinner, fresh from the bountiful larders of prosperous farmers, fresh rolls of sweet, yellow butter; light, white bread and biscuit; roast chickens, roast beef, mountains of cake and sections of pie, with all kinds of jam and jelly, besides the saucy eyes of laughing, romping girls and boys. Every heart was glad and the children were happy, "for of such is the kingdom of heaven."

At 3 p. m., we were called to order and held a Conference, listening to remarks from Brothers Roberts, Willis and Wilson. At 3 1/2 o'clock, p. m., the regular lecture by E. V. Wilson, with music and song from Miss Woodward, Miss Dora M. Wilson, Br. Wm. Myers and Capt. Russ Seudder. At night a lecture from E. V. Wilson. His subject, "A Struggle for Life," delivered in his usual forcible style.

The large Hall was full of attentive listeners. The weather was fine, in fact, all that we could desire. The Convention was a success, and our cause received a new impulse, notwithstanding it had been pronounced dead, it still lives, and cannot be killed.

On Saturday, June 5th, our meeting was well attended, and the speaking was good. One peculiar feature of this Convention was the fact that there were no Resolutions offered over which to wrangle, but proceeded straight to our work, and had a good time, and so may it be in all future Conventions.

On Friday evening, June 4th, we held a seance during which we gave two or three fine tests.

NUMBER ONE. The reading of the character and incidents of the life of a prominent Doctor who was present. Saw by him a spirit which he identified by describing her minutely, and gave her age. We were deeply impressed that she was the gentleman's sister, but he said that it was his daughter, the age and description being very correct indeed.

NUMBER TWO. A spirit came on to the platform and said to us, "I was murdered one and a half years ago, and thrown into the river above here, not far from Muskratine, and the man who murdered me came into New Boston in December last, and put up at the Myers House." Then turning to Mr. Myers, we said, Sir, we will describe this man so that you will know him. We did so, stating: This man was at your home in December last, and you will identify him by his peculiar actions, the demand he made upon you, the terrible impression he left upon you in regard to him, as well as by a remarkable gold ring he had on the third finger of his left hand and the fact that he asked you for help.

Mr. Myers replied, "There are men in the house to whom I related the following at the time it took place."

"There came to my house, last December, a man of the character and description given by the speaker. He said to me, 'I am out of money, and need help, and want you to give me so much,' mentioning the sum, and as he made the demand, he drew his finger thus across his throat, imitating the act of cutting a throat, making a very peculiar noise of 'click.' I complied with his demand and got rid of him."

Several persons responded that they had heard Mr. Myers tell of this incident.

What is it? Who will tell? If the Devil, why do not the churches cast him out? Will some of them answer?

"Elder Grant." We notice Elder Miles Grant's acceptance of our challenge for debate, with provisos added. This is not according to our offer, hence we take no notice of it. Again, the challenge is too late in the day, we having made other arrangements for the days referred to in July.

We will, however, be at the Elder's service late in the season. Will the Elder write us just what he wants? Our address is Lombard, DuPage Co., Illinois. Casopolis, Mich., June 13th, 1869.

Illinois State Convention.

Where shall it be? Br. Jamison wants it at Havana. This is out of the way. In the RELIGIO-PHILOSOPHICAL JOURNAL of June 12th, we find an invitation to come to Havana, signed James Borggs; immediately following that, a call for the Convention to meet in June.

Why not meet in August, after harvest, giving Societies time to comprehend the call?

We ignore the actions of the few that met at Springfield, Ill., in October last, and hold that they are not the representatives of the Spiritualists of Illinois.

Milton J. Peters, Pres. of the State Organization, told me a few days ago, that he would not have anything to do with this call to meet at Havana and that he had written Mr. Jamison to that effect. We condemn no one, and yet we condemn everything that is underhanded or on the sly.

We need and must have a State Organization,--one that is not bound to pay tribute to the American Association of Spiritualists. Read this clause in the 5th Resolution, and then ask yourselves, Spiritualists, if you are willing to have anything to do with a State Organization that adopts a Resolution of this character, viz. The State Societies will consist of members of the local Societies, who shall contribute to the funds of the American Association of Spiritualists.

Bah! are we slaves? Not a thousand times No! Let us kill this thing in the bud, and begin anew

Let us have a Convention, and one that dare report its proceedings in the Spiritual papers that are known to the Spiritualists of Illinois, instead of a spiritual sheet published in Lyons, Mich., a little town between Detroit and Grand Rapids. The shameful facts associated with the report and its publication in the "Present Age," will kill any organization whatever.

Now, brothers and sisters, let us have a Convention in August, or thereabouts. Where shall it be? We trust in Chicago. Let us hear from the Spiritualists everywhere. We would suggest Friday, Saturday and Sunday, August 20th, 21st, and 22nd, 1869. Will the Spiritualists respond? Come to the rescue! Let us have a Convention and a good one!

The Appletons have issued "Christianity and its Critics, Ancient and Modern," by G. E. Duff Assheton. He estimates that one-third of the United States deny the divinity of Christ, and classes them as follows: Spiritualists.....6,250,000 Unitarians.....5,400,000 Universalists.....1,000,000 Jews.....500,000 Infidels and skeptics.....2,480,000 Total.....10,370,000

He supposes there are eight millions of this same class in Europe, leaving out of the sixty million Protestants in the world, less than forty-five million Christians.

The above item is valuable to Spiritualists, it speaks volumes,--says to the world, be ready "when the bell rings" to take passage with us for the Summer Land. Read it brothers and sisters and preserve it, it is better than gold or silver to us.

[Sign, Bro. Wilson. A valuable item truly, and while the professedly Christian world are cutting the Bible to pieces and paring it out to meet the wants of the various sects,--each claiming a part and contending the while that theirs is the best part, and as the greater and more enlightened portion of mankind deny the divinity of Christ altogether, it seems to be the proper time to call attention to the true Gospel (as done on 6th page) which is absolutely indivisible, and about which there can be no contention. --Ed.]

Read the "wonderful physical medium," now lies in Waterbury (Conn.) jail as a swindler, having been thoroughly exposed in his trickery on Tuesday evening. Printer's ink on the ropes proved that he did slip his hands out; and light shined on a critical point of the coat--a trick discovered him in the act of trying to put his hand back after donning the sleeve.

We clip the above from a late number of the Chicago evening JOURNAL, and while we believe in the right to expose error and imposition everywhere, and at all times, yet it is unfair to herald to the world that a man is an impostor until it is proved.

Mr. E. V. WILSON:--As you gave your challenge in your department of the JOURNAL, will you publish my acceptance in the same? I debate in Buffalo with J. G. Fish from August 2nd to the 8th, and will need some time to devote to other duties, hence I will meet you in Cleveland in March or April, 1870, at a date in those months to suit your convenience.

I do not like your question, because no man would hold that there are no mis-translations in King James' version. I want it understood that I may refer to the Greek and Hebrew text to explain King James' version.

You desire to have a full control of all the points at issue. You know I am not an advocate of the Beecher theory of explaining the phenomena of Modern Spiritualism, and it might be a little difficult to introduce the scientific view of your phenomena, under the question you have stated, but I will trust to your lenity and the judgement of moderators, and accept the question as you have stated it. You have the advantage of me before your readers. You can "skin" me until we meet and as long after as you desire, and I can have no chance to reply.

However, in the bonds of common charity and a united search for the truth, I am truly yours,

A. N. CRAFT. West Farmington, Trumbull Co., Ohio, June 2nd, 1869.

A Belle of the Mound Builders in Ky. We learn that a very singular relic of that mysterious people who inhabited this continent long before the days of the American Indians, the marks of whose civilization are almost everywhere found, and who, for the want of a better name, are known to us as the Mound Builders, has recently been discovered near Cumberland Ford, in Bell County, Kentucky.

The Hon. James B. Palmer, of that county, and for some thirty years County Surveyor of Harlan County, out of a part of which Bell County was created, some two or three weeks ago, found upon a peak of the Log mountain (which extends between Cumberland Gap and Barboursville), a large natural grotto formed of an overhanging rock, perfectly protected from the weather. The peak is upon the south side of the Cumberland River, and is as high as the mountains at Cumberland Gap. Although families have lived within less than a mile of this peak, no one seems ever to have ascended the peak, or explored the grotto until the visit of Mr. Palmer, who found within the grotto and facing towards the east an admirably carved statue, or rather torso, of a full sized man in a sitting posture with hands by his side. The image was carved from the heart of a yellow pine, and was evidently the work of no mean sculptor. According to our informant, who saw it at Mr. Palmer's house some ten days ago, the contour of the ribs and of every muscle of the body was perfectly delineated. In the ears were holes for the insertion of ornaments.

The wood from which it was hewn, from the quantity of pitch it contains, when protected from the weather as it was here, is as indestructible as stone, and this same image may have been, and probably was, carved and set up as an object of worship, long before the Indians roamed the woods, and even anterior to the Christian era.

It is probable that this discovery may, in the hands of expert archeologists, throw some light upon the mysterious history of the Mound Builders. The description of the attitude of the image reminded us of that of some of the Hindoo deities. Our informant stated that Mr. Palmer had removed the statue to his house, but he said that it was his own intention to have him replace it for the purpose of photographing it in its original position, after which it should be sent to the Smithsonian Institute at Washington, with a copy of the photograph.

Reputation is what men and women know of us. Character is what God and Angels think of us. --Thomas Paine.

NOTICE OF MEETINGS.

CHICAGO. The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 o'clock. Admission--Ladies, 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum association at 10 1/2 a. m. Leander Duff Assheton, Conductor. All letters addressed to J. H. Grandon, Cor. Sec.

WATERBURY, MASS. Meetings are held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Bailey, Corresponding Secretary; Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian.

TEMPERANCE HALL. The first Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square, East Boston, every Sunday, at 3 and 7 p. m. Benjamin Spangenberg, Secy. Lectures on Spiritualism, during January; Mrs. M. Macomber Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs. Juliette Yeaw during April; J. M. Peabody during May.

WESTER HALL. The first Progressive Lyceum Society hold their meetings every Sunday at Webster Hall, Webster street, corner Orleans East Boston, at 3 and 7 1/2 o'clock, p. m. President,--Vice President, M. A. Simmonds, Treasurer, O. C. Riley, Secretary, J. S. Freeman; Recording Secretary, H. M. Wiley. Lyceum meets at 10 1/2 a. m. J. O. R. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian.

BALTIMORE, MD. The Spiritualist Congregation of Baltimore hold meetings on Sunday and Wednesday evenings at Saratoga Hall, south-east corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks ill their notice. Children's Progressive Lyceum meets every Sunday at 10 a. m. Broodway Institute. The Society of Progressive Spiritualists of Baltimore, Services every Sunday morning and evening at the usual hours.

MUSKOGEE HALL. Meetings every Sunday afternoon at 3 1/2 o'clock, and will continue until next May under the management of L. B. Wilson. Engagements have been made with able, normal trance and inspirational speakers. Lectures on Spiritualism, every Thursday evening during the winter at the Hall No. 50, Springfield street. Children's Progressive Lyceum meets every Sunday at 10 1/2 a. m. A. J. Chas. Stewart, Guardian. Address all communications to A. J. Chas. Stewart, Washington street.

UNION HALL. The South Boston Spiritual Association hold meetings every Sunday at 10, 3 and 7 1/2 o'clock. Mr. Keene, President; H. H. Gould, Secretary; Mary L. French, Treasurer.

THE ARDVOYER, Ohio. Children's Progressive Lyceum meet at Ardvoyer Hall every Sunday at 11 1/2 a. m. J. S. Morley, Conductor; Mrs. T. A. Vassup, Guardian; Mrs. E. J. Coleman, Asst. Guardian.

ATHENS, MISS. Lyceum meets each Sabbath at 1 o'clock p. m. Conductor, R. N. Webster; Guardian of Groups, Mrs. L. B. Allen.

ADRIAN, MICH. Regular Sunday meetings at 10 1/2 a. m. and 7 1/2 p. m., in City, Michigan street, at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

Autoria, Clatsop county, Or. The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kind to call on the 1st of July.

BOSTON. MRS. MARY LANE. The first Spiritualist Association meets in this hall, 32, Summer street. M. T. Dolo, President; Samuel N. Jones, Vice President; Wm. Dunclough, Treasurer. The Children's Progressive Lyceum meets at 10 1/2 a. m. Dr. J. M. Hamilton, Assistant Secretary. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 61, Pleasant street.

BANGOR, ME. Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets at the same place at 10 a. m. Adolphus J. Chapman, Conductor; Miss M. S. Curtis, Guardian.

BELOIT, WIS. The Spiritualists of Beloit hold regular Sunday meetings at their church at 10 1/2 a. m. and 7 1/2 p. m. Lewis Clark, President; Leonard Ross, Secretary. Lyceum meets at 12 m. Mr. Hamilton, Conductor; Mrs. Dresser, Guardian of Groups.

Battle Creek, Mich. The Spiritualists of the First Free Church, hold meetings every Sunday at 10 1/2 a. m. and 7 1/2 p. m. Mr. L. E. Bailey, Guardian of Groups.

BELVIDERE, ILL. The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening, 10 1/2 and 7 1/2 o'clock. Children's Progressive Lyceum meets at the same place at 10 a. m. George Chase, Conductor; Mrs. L. E. Bailey, Guardian of Groups.

BUFFALO, N. Y. Meetings are held in Kenilworth Hall, West Side street, every Sunday at 10 1/2 a. m. and 7 1/2 p. m. Children's Lyceum meets at 12 p. m. Harvey Fitzgerald, Conductor; Mrs. Mary Lane, Guardian.

BURROUGHS, CONN. Children's Progressive Lyceum meets every Sunday at 10 1/2 a. m. M. Middlebrook, Guardian. Lectures by Mrs. Anna M. Middlebrook, Guardian.

BROOKLYN, N. Y. The Spiritualists hold meetings at Cumberland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7 1/2 p. m. Children's Progressive Lyceum meets at 10 1/2 a. m. Mrs. A. B. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual meetings for inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7 1/2 o'clock, in Grandin Hall (Upper East Side), 112 Myrtle street, New York City. Also, Sunday at 4 and 8 o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7 1/2 o'clock, in McArthur's Temperance Hall, Franklin street, opposite Post Office, Green Point. Containing 10 cents.

CAMBRIDGEPORT, MASS. The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 p. m. Speakers engaged.

CLEVELAND, OHIO. The first Society of Spiritualists and Liberalists meet in the same place at 10 1/2 a. m. and 7 1/2 p. m. Lectures by Mrs. Anna M. Middlebrook, Guardian. Lectures by Mrs. Anna M. Middlebrook, Guardian.

Chicago, Illinois. The Chicago Spiritualists meet every Sunday at 10 1/2 a. m. and 7 1/2 p. m. Lectures by Mrs. Anna M. Middlebrook, Guardian. Lectures by Mrs. Anna M. Middlebrook, Guardian.

The Bible Christian Spiritualists hold meetings every Sunday in Windmill Division Hall, Chelsea, at 3 and 7 p. m. Mrs. A. A. Ricker regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

CARTHAGE, MO. The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening at 7 o'clock. Corresponding Secretary, W. F. Hocking, Ck.

LOREY AND FOXBORO, MASS. The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 10 1/2 a. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 1 1/2 p. m.

Du Quoin, ILL. The first Society of Spiritualists, hold their regular meetings in Grandin Hall, at 10 o'clock a. m., the first Sunday in each month. Children's Progressive Lyceum at the same place at 3 o'clock each Sunday evening. Lectures by Mrs. Anna M. Middlebrook, Guardian. Lectures by Mrs. Anna M. Middlebrook, Guardian.

Des Moines, Iowa. The first Spiritualist Association meet regularly for lectures, conferences and music each Sunday in Good Templar's Hall, at 10 1/2 a. m. and evening. Lectures by Mrs. Anna M. Middlebrook, Guardian. Lectures by Mrs. Anna M. Middlebrook, Guardian.

FITCHBURG, MASS. The Spiritualists hold meetings every Sunday afternoon and evening in Fitchburg and Dickinson's Hall. Speaker engaged. Mrs. C. E. Taber during January.

LYNN, MASS. The Spiritualists of Lynn hold meetings every Sunday afternoon and evening at Cedar Hall.

MARY MANE, WIS. Progressive Lyceum meets every Sunday at 1 p. m., in Forest Hall, Alfred Senior, Conductor; Mrs. J. M. Watson, Guardian. The first Society of Spiritualists meet at the same place every Sunday, at 3 p. m. for Conference. O. E. Hazeltine, President; Mrs. Jane Senior, Secretary.

NEW WAVERLY, WIS. The first Society of Spiritualists meets at Bowman's Hall, Social Conference at 10 1/2 a. m. Address and Conference at 7 1/2 p. m. Geo. Gindley, President; Mrs. M. Watson, Conductor; Bettie Parker, Guardian; Dr. T. J. Freeman, Musical Director.

MONROVIE, ILL. Lyceum meets every Sunday forenoon. About one hundred pupils. J. S. Leonard, Conductor; D. E. Stevens, Assistant Conductor; Helen Nye, Guardian of Groups.

MORRISTOWN, N. Y. First Society of Progressive Spiritualists--Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

MILWAUKEE, O. Children's Progressive Lyceum meets every Sunday, at 10 1/2 o'clock a. m. Conductor, Hudson Tuttle. Guardian, Emma Tuttle.

Marlboro, Mass. The Marlboro Spiritualist Association hold meetings in Forest Hill. Speaker engaged, Prof. W. A. Denton, once a week for a year. Mrs. Lucie A. Taylor, Sec. Denton, once a week for a year.

MANCHESTER, N. H. The Spiritualists hold meetings every Sunday, in the City Hall, at 3 p. m. for Conference. R. A. Seaver, President; E. P. Bush, Secretary.

NEW YORK CITY. The Progressive Spiritualists Association hold meetings every Sunday, in Everett Hall, corner of thirty-third street and Sixth avenue, at 10 1/2 a. m., and 7 1/2 p. m. Conference at 12 m. Children's Progressive Lyceum, every Sunday, at 10 1/2 a. m. P. E. Barnsworth, Conductor; Mrs. H. W. Barnsworth, Guardian.

The Spiritualists hold meetings every Sunday morning and evening in Woodworth Hall, 800 Broadway, at 10 1/2 o'clock a. m. and 7 1/2 p. m. Conference every Sunday at same place at 2 p. m. Seats free.

NEW YORK. The Friends of Humanity meet every Sunday at 7 1/2 p. m., in the convenient and comfortable hall at 270 Grand street, northeast corner Forsyth, 20 block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, experiences, facts and phenomena. Seats free, and contribution taken up.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner 8th avenue and West 23rd street. Lectures at 10 1/2 o'clock a. m., and 7 1/2 p. m. Conference at 3 p. m.

NEWARK, N. J. Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2 1/2 and 7 1/2 p. m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. R. Leach, Conductor; Mrs. Harriet Parson, Guardian of Groups.

OSWEGO, N. Y. The Spiritualists hold meetings every Sunday at 2 1/2 and 7 1/2 p. m., in Lyceum Hall, West Second street near Bridge street. The Children's Progressive Lyceum near Bridge street. At 1 1/2 p. m. J. J. Pool, Conductor; Mrs. S. Doolittle, Guardian.

OSWEGO, WIS. Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John W. Thompson, Conductor; Mrs. Thompson, Assistant Conductor; Miss Cynthia McCann, Guardian.

PROVIDENCE, R. I. Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7 1/2 o'clock. Progressive Lyceum meets at 12 o'clock. Lectures by Mrs. J. M. Leach, Guardian; Mrs. Abbie H. Potter, Conductor; J. M. Leach, Guardian.

PITTSBURGH, PA. Lyceum Association of Spiritualists hold meetings every Sunday two Sundays in each month. Children's Progressive Lyceum meets at 10 o'clock a. m. Speakers engaged--Mrs. E. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 5 and 12. Meetings are held at Central Hall every Sunday afternoon at 1 1/2 o'clock. Progressive Lyceum at 10 1/2 in the forenoon.

Philadelphia, Pa. Children's Progressive Lyceum, 11, meets at Concord Hall, Chestnut, above 12th street, at 10 1/2 a. m. on Sundays. M. B. Hoyt, Conductor; Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson street church, at 10 a. m. Mr. Langham, Conductor; Mrs. Mary Strobel, Guardian. The first Association of Spiritualists has its meetings at 11 a. m. and 7 1/2 p. m. on Sundays--"The Philadelphia Spiritual Union" meets at Washington Hall, every Sunday, the morning devoted to their Lyceum, and the evening to lectures.

QUINCY, MASS. Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7 1/2 o'clock. Progressive Lyceum meets at 12 o'clock. Lectures by Mrs. J. M. Leach, Guardian; Mrs. Abbie H. Potter, Conductor; J. M. Leach, Guardian.

ROCKFORD, ILL. The first Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall, corner 2nd and 3rd streets, at 10 o'clock a. m., in the same hall. Dr. E. C. Dunn, Conductor; Mrs. M. Rockwood, Guardian.

ROCHESTER, N. Y. Religious Society of Progressive Spiritualists meet in Scitler's Hall, Sunday and Thursday evenings. W. P. Parsels President. Speakers engaged, Mrs. Sarah A. Byrnes, during Nov. 5 and 12; H. B. Storer, during Dec. 5 and 12. Meetings at 2 p. m. Mrs. E. P. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

RICHMOND CENTER, WIS. Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Eastlund, Conductor. Mrs. Della Pease, Guardian.

SPRINGFIELD, ILL. Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen, President, H. M. Langher, Secretary. Children's Progressive Lyceum, every Sunday at 10 o'clock p. m. R. A. Richmond, Conductor; Miss Lizzie Porter, Guardian.

SYCAMORE, ILL. The Children's Progressive Lyceum of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. H. B. Storer, Guardian.

Free Conference meets at the same place on Sunday at 3 o'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

SPRINGFIELD, MASS. The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 p. m. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures by Mrs. Anna M. Middlebrook, Guardian.

St. Louis, Mo. The Society of Spiritualists and Progressives meet in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 a. m. and 8 p. m.; Lyceum 3 p. m. Trance Speaking, Services and Trance Speaking, Vice President Charles A. Fenn, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Colony, Conductor of Lyceum.

St. Louis, Ind. The Spiritualist Society of this city have located Bro. J. H. Powell, formerly of the "Spiritualist" London, for the year 1869. J. H. Standly

SACRAMENTO, CAL. Meetings are held in Tuna Verena Hall, on K street, every Sunday of 11 a. m. and 7 p. m. Mrs. Laura Cuddy, regular speaker. E. F. Woodward, Corresponding Secretary. Children's Progressive Lyceum meets at 10 1/2 a. m. and 7 1/2 p. m. Conductor, Mrs. G. A. Browder, Guardian.

Toledo, O. Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7 1/2 p. m. All are invited free. Children's Progressive Lyceum in the same place every Sunday at 10 1/2 a. m. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

TOPEKA, KANS. The Spiritualists of Topeka, Kansas, meet in the City Hall, every Sunday, at 10 1/2 a. m. and evening. Lectures by Mrs. Anna M. Middlebrook, Guardian. Lectures by Mrs. Anna M. Middlebrook, Guardian.

VIENNA, N. J. Friends of Progress meetings are held in Platt's Hall, every Sunday, at 10 1/2 a. m. and evening. President, C. B. Campbell; Vice Presidents, Mrs. Sarah Conley and Mrs. O. G. Stevens; Corresponding Secretary, H. E. Leach; Recording Secretary, H. E. Leach; Librarian, H. E. Leach; Conductor, Mrs. F. M. Allen; Guardian, Mrs. F. M. Allen; Assistant Guardian, Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardian.

PROSPECTUS

RELIGIO-PHILOSOPHICAL JOURNAL

THIS WEEKLY NEWSPAPER will be devoted to the ARTS and SCIENCES, and to the SPIRITUAL PHILOSOPHY. It will advocate the equal rights of Man and Woman. It will plead the cause of the rising generation. In fact, we intend to make our Journal cosmopolitan in character--a friend of our common humanity, and an advocate of the rights, duties and interests of the people. This Journal is published by S. S. JONES; late the

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