\$3,00 PER YEAR IN ADVANCE.]

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, OB THE COQUETTE," ETC.

BOOK SIXTH-THE INSULT.

CAHPTER XLIII.-

THE DOOM OF ALFRED TRACEY.

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

It was at dusk-but the sidewalks were throng ed with pedestrians, and the pavements clattered as usual with the rattling of the carts and the rumbling of omnibuses. The lamplighters were lighting the street lamps, the gas burners glare aiready in the plate glass windows of the mag nificent shops. Browlway 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

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 attertion to the concourse of people who flecked into the theater,

nnounced in the b dy of Macbeth—the part of Macbeth by Mr. Charles Kean, and that of It y Macbeth by Mrs. Kean. At the commercement of the performance, Alfred Tracey remained in the position we have described, but the nature of the plot the force and beauty of Shakspeare's poetry, and the masterly delineations of the characters by the perforers, aroused him from the revery into which he had fallen.

At the close of the second act, Captain De Ruyter made his appearance in the lobby, and Tracev left his seat to converse with him. The cantain communicated the result of his visit to Wilfred Montressor-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 Keans 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 shail 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 1 istols, 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 voung man strolled acress the Park to Florence's saloon, and drank freely at the har, 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 desperate remedies The intemperate use of alchoholic drinks had been a vice of his past career; but his indulgence at dinner, and his repeated hhat ons during the evening, had deranged his faculties and visibly affected his person. There was a wildness in his clauce and an unsteadiness in his gait which indicated a condition of incipient intoxi-

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

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 allevs. 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 genteely 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, respecifully. " 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

"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," repl ed the person, cooly, at the same time movin toward the passage-

"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 lark.' 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 recling 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 charge in his yest nockets he

Finding no chagne in his vest pockets, he sought for his wallet, which he usually carried

in his pantaloons pocket, but it was missing.-Half-sobered 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 cove," 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

"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, Nelsondid 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 gloomity. "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 knowing-

ly, as much as to say—" I told you so."

Leaving the bar, the young man approached

Alired Tracey, and said deferentially;
"Pardon me, sir, for doubting your word;" then 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 useless: the pick-pockets had escaped with their booty.

"Don't trouble yourself about the brandy," said the barkeeper as he retruned to the barroom and deposited the lamp again upon the

"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 Maderia which had been partly drunk during the consultation between Captain and himsell, 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 its power as a remedy against physical exhaustion and mental unessiness.

The sun was high in the heavens when Al. fred Tracey awoke. He dressed himself leisurely, notwithstanding the lateness of the hour, at the same time revolving in his mind what course he should pursue in regard to his stolen wallet, and also the means of obtaining an immediate supply of ready money. There was little doubt that Captain De Ruyter would loan him the amount he desired, but, though unscrupulous and unprincipled, he shrank from avowing his necessities to his friend Besides, he suddenly recalled to mind the existence of an indebtedness in his favor which might perhaps

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 origanlly 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 Donelly, respectively, opened, the peculiar click of the billiar I 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 distauces, 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

" Enter," said the voice of a person from with-

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 custions, ranged against the wall, the custions 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 course 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, sim-

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

"At your studies. 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 Harcourt, 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 Per-cy's tricks," replied Harker; "so just sit down or 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

" No, replied Alfred Tracey, " my call is one 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 Willoughby-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 add Harry Orme, and I. He, 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 traternity." 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 vou have taken a great notion to the b g bugs, lately."

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

"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 busi-"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 tunds, 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 Tra-cey, producing a small blank book, many of

whose leaves were filled with names and figures in pencil. "Here is the page." John Harker took the book from the hands of his visitor and scanned the page, item, by item, with a supercilious smile, humming at the same time an air from Norman,

" 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 search-

ing 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 59, of one hundred and fifty dollars."-A bradred and fifty to a hundred, in the match be reen George Harvey and the French-

" 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 tellow," 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 debit of one hundred and fifty dollars?"

" And you won't pay it

" 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 it a moment, from an expression of contemptuous indifference to that of savage ferocity. The blood rushed to his face, till every vein became turgid swollen, and his features assumed a dark livitine. It wisthis piculiarity of his occasional fits of anger, which had given him the soubriquet 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 erking 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, cooly, pointing to the balance in his memorand-

um book.

" Not a cent." "Then I repeat," said the other, with a sneer ing, fiendish smile, " you are a liar and a swind-

A small hatchet, such as are employed by carpenters and other handicraftsmen, with a keen, polished edge, and a hammer head, was hing 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 gumbler, 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 scull of his visitor.

Alfred Tracey fell heavily upon the floor, and

for several secconds remained completely insensi ble. Then with a succession of low, feeble groans, he rai-ed himselt 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, mercy' Mr. Montressor 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 cozing from the fearful wound he had inflicted. Nothing could save the life of Alfred Tracey. But who could predict. that his mutterings and groatings might turn into shricks and execrations in the death struggle which was rapidly approaching!

Again the gambler raised the hatchet and dealt a chrushing blow upon the scull 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 ceasedthe 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 soak ing removes the strong taste and bilious nature, Put the beaus into a boiler with the salt pork scored fine on the rind; add double the quantity for covering the beans, and bal until the skin eracks. Pour off the water, and put the beans into a tin or earthen baking dish, putiling 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 nutricious kinds of food. They are too hearty for dyspeptics, and do not agree with persons possessing weak stomachs, especialy when eaten in large quanities.

Rossini's unpublished music has been sold by MadameRossini for six thousand pounds. That is at the rate of forty pounds per composition, there having been one hundred and sixtyone pieces. When asked for his autogaph, Bossini 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 aplece.

Planchette Among the Mormons. The following article we copy from the Des-

eret 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 certain, the article will make all of the Mo. . ns who read it anxious to give Planchette a trial.

"The most of our readers are doubtless familiar, at least by name, with "Planchette." 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, demostrate 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 stall three-legged, heart shaped board, the surface of which is highly politiced. 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 resing 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 on 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 occarrence to us, he said that when ne 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 agenc'es 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 baliei 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 Re-

press 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.

public by millions. Compartively few men ex-

There are truths occasionally told by means of writing mediums, speaking mediums, tabletipping 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 allow of falsehood is readily swallowed as truth. To our mind there is no greater objection to tabletipping 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 sim-

We understand Planchettes are offered for sale in places belonging to Latter day Sauts 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 which accompanies it. No man who has any faith in his religion will, after knowing the nature of Plan chette's influences, continue to import or sell

Pacific Department.

BY.....BENJAMIN TODD

Man's Condition in Spirit Life.

E Suppose a mother, some fine morning, calls her little son to her, and informs him that he is eld 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 eimetime 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 embition fully aroused, I is 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 accosts 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 vet 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, Gama, 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 be 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 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 jar 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 vou 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 affects 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 use is 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 beau-

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 animalculæ.

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 ouremancipation 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 high er and grander.

MRS. N. L. SHERMAN.

The Bostrum.

For the Religio-Philosophical Journal.

What Good has Spiritualism Done ?"- 1 The present. Lecture by Thomas Gales Forster, Delivered at Concert Hall, Philadelphia, May 30th, 1869.

[Phonographically Reported By Henry T. Child. M. D.1 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 deduc-

I have chosen this branch of a very prolific theme, from the fact that soa e 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 ob jection to the idea that brutes may become immortal; ror 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 fuit,"-literally translated, it is "Let there be light, and there was light." The wonderful Seer of Poughkeensie 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 spiritu al 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 ineffectual fires of Judean literature are rapidly pulling before he glorious sunlight of the gospel of the hour.

"Let there be light, and there was light," said He Who spake 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 Whilst Force, through law, great Nature's scroll unfurls

"Let there be light," and mighty pulses unseen Their beatings, roll the rocky ribs between.

"Let there be light," as centuries onward move And glaciers grand, Desficimpulse prove.

"I etthere be light," and these moving glaciers tell Of generous soils, where terms prolific swell.

"Let there be light," and lol 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," sousation is the theme-Asseen in brutes begot by what has been.

"Let there be light," and still new forms arise Which upward look with longings 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, enstamped 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, leading the mind, as I conceive, into more protound depths, and broader fields of thought with regard to that Deilie 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 Spiritual school 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 ceemed to be the primary bases of all matter.

The more advanced minds recognize the fact that matter is after all but one substance, and these elements are but combinations from the primordial condition of matter, therefore the scientific man tells you that the earth metals and gases of your globe, may and do exist in all tne other globes in God's great universe. Thus the spiritual poet, Harris, sings:

Matter is of one substance everywhere. And God through matter by unvarying laws, Unfolds for every world, a human race, And builds its beautiful immortal scats, 'Midst apringing flowers and feuited b com. Inrich abundance for all living things, Each race like its own planet shines In the galaxy, and floats upon the sea Of universal harmony, and chants Accordant as its planet moves Mid mild elysish realms of holy space.

It is known to some of you that all the various changes that you witness throughout the material world, whether by the aid of the natural eye alone, or by the aid of the microscope or the telescope, all these various manifestations are referable to two principles, matter and force. You know, of course, that by matter is understood the substratum that affects your senses: by force is understood the power through which these various changes that are taking place in matter occur. As with matter, so with force,there has ever existed the same amount. There has never been any increase or diminution of matter in the universe, nor has there been any increase or diminution of force. These two princioles are co-existent in the human mind, and upon a proper conception of them, depends the precise relation of the phenomena denominated cience. There are a few isolated facts, I may remark parenthetically, that I must refer to. am hastening on to my close as rapidly as possible, both for your sakes and that of my medium, for the temperature must be oppressive to you. It is also taught in the work to which I have referred, and in others, that heat is a great agent in your universe, in determining the volume and other conditions of matter. As a consequence, the scientific mind in looking over the past, and drawing it to legitimate and spiritual deductions, arrives at the conclusion that this vast body of matter to which I have referred, must have occupied an illimitable ex-

tent, and must have existed in a very high degree of temperature, as a kind of heated lava. or "fire mist," "without form and void," upon which some great power must have been forever noving throughout the history of the past and

These systems further tell you that this vast hody of "fire mist" was made to congregate together around nuclei, thus bringing into opera. tion the beautiful law of attraction resulting in the formation of the stellar and planetary worlds, rotating as they form and bringing into exercise the centrifugal and centripedal forces. They tell you larther that each planet is held within the orbit of its revolution around its parent nuclei or sun, rounding as it revolves, by the same magnifice tly beautiful yet simple law, which renders globular the little tear-drop which you see tracing itself upon the eyelid of your babe, when that babe first begins to feel that

pain which is a part of the divine economy, These systems teach further, that your world with other worlds were then evolved, and thrown out by the operation of law, was made to revolve from West to East. They further tell you that after this lapse of ages, the pulses unseen of granite life began to beat and that after the oprations of other ages, the debris of the granite produces the soil and the soil produces the succeeding results, so that you have culminated toward a point. After the production of soil and of atmosphere, there appears upon the surface of your globe, first, the lower forms of vegetable life, then the lower forms of animal life then higher forms of vegetable, and then higher forms of animal life, and then the entire destruction of certain animals adapted to the existing temperature and conditions of the earth, and the evolvement of higher and more beautiful animal structures, until eventually man stands forth as the ult matum of this vast array of creative power. Thus:-

Revenge, too, as Moses relates the dark story, He aimed at effecting to add to his glory, The trail of his footstept his children among Was marked by confusion, with blood and with

Now this is the God, Theology doth give. And this is the God whom all must receive Who accept as an entity the dark musty tome, That so often the lessons of Nature disown.

But, ob, minds of this age, discard such dark

And the Father of all, such a demon ne'er deem Look out upon nature all around and above, And see how your Father doth govern in love.

In all nature, o'er mountain and valley, each hour.

And e'en in the dew-spangled leastet and flower. In the star-gemmed heavens and in earth's living

Is this principle of good forever to be seen.

This essence of being, of life and of power. Is seen in the sunshine.—felt in the shower. But most in the efforts of those who would rise Through progressive steps, towards their source

in the skies. But the skeptical mind very properly asks, if it be true as you have stated with regard to the development of man; if it be true as taught by these systems that the earth thus produced man, -first the rock, then the soil, then the vegetable, then the animal, then the human, why does not the earth now produce the human in the same way? This is a very pertinent question, and Mr. A. J. Davis has more beautifully answered it than any one else; therefore, I present his answer—it is this, "That because there is a law in nature that is universally operative, that wherever a germ essence has been completed, and a plan perfected, the process of improvement thereafter is through multiplication of the

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.

So with your old mother earth, she has passed 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 emf bosomed 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, embosomed in the consciousness of man, either in partial or full development.

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, unward and outward forever will be his appreciation of his Father, and as a consequence, more grand and expanded will his religion duly become. Even if it were 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 bisnops and divines of Philadelphia and the world, that no oppressive law or constitution can contine the free efforts of thought, or even its extravagance. I make this remark 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 o: 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

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

.But I have asked you to go back with me in the line of my argument to this granity rock. It is seen by Spiritualism and scientific analysis that there is manifest a certain principle in the body of granite that is acting upon the primaries therein. All the pomaries exist within the soil, and did exist within the rock from whence the soils proceeded, exist in an undeveloped state, comparatively speaking, all the primaries exist in the vegetable and animal kingdoms, but they do not all thus exist in any one branch of these kingdoms. Thus you see the principles of motion exemplified in the granite, in the growth of the gran ite and in the round ng of peebles. You see in the the vegetable kingdom, motion is manifested, with the addition of life; in the brute creation, you see 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 perceptable to you in the world, or that exist unperceived in the world by which you are surrounded, are attributable to two principles, matter and force. I said that there never had been my 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, although matter has never been diminished or increased, still under the great law of enauge, 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 ener gies that are manuested throughout the universe; you find these existing under different significant

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 existence 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 principal that is operative in the production of this one force—motion or of the multiplied pha-ses 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 then in motion. It is the deific so il breathing itself into the motion of the granite. It is the motive power of the universe, the Great First Cause, call that cause Jebovah, Jove 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

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 lutelligence than in the simple process of

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 been occurring with respect 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 kingdoms; the same has been likwise true, so that their has been generated in the material realm, such aggregation of matter as to render it under the action of the vital principle, capable of produce-ing a vegetable instead of a rock; and further still type by correct marriage and generation. For along the line of life actions, when you have reachingtance, a field after it has passed a certain ed the animal, there is added sensation to motion

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 veg-etable kingdom, but in no one branch of the kingdom are they all to be found. In the highest forms of the vegetable, there are fourteen of these 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 the control of the control of the control 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 a 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 etherially, he will pro-sent far higher, nobler and more beautiful manifest ations than have ever yet been seen.

These conditions have been, and will be attended through untold millions of deaths and resurrec-tions that have occured in the material world prior to the introduction of man and which are still continuing amid the primaries in the varied combins-

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 believe that that 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 compre-hended in the kingdom below him, it is a legitimate conclusion 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 Infilite, that is characterized as Infinite Wisdom, has become individualized, in other words, incarnated in the human family, necessarily, because 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 enstamped upon the human soul. Do you not then see, that the point 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 uttimatum of the universe, the epitome of all that is below him, only in man as a complete material mold in which, so to speak, celestialism can be personalized! Such is the fact that from the various demonstrations are being given out by the phocomenat phases of Modorn Spirituatism.

The facts are in accordance with the theories and the theories precisely agree with the facts, consequently there must be some good in Modern Spirit-ualism, Brother Con Denser! I have said the facts of Spiritualism prove these things, Spiritual clairvoyunce proves them, and by this I mean that one ossessing that power or one in whom that power has been developed, for all possess it more or less, one in 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 it ustration from the thought of another: Suppose some of you were wandering upon 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 Dr. Child 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 numan arm. That would be your immediate conclusion? Without arguing "a posteriori." but "a priori," without reasoning, is would be this: That if that was a bone from the human arm, sometime in the history of that bone there must have been a body.

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

Now, then, you visit a spiritual clairvoyant of Now, then, you visit a spiritual charvoyant of Philadelphia or anywhere else, one of that class of mediums that some of you have been in the habit of riciculing, and pully slandering,—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 influenced, as the phrase now is, bind your pocket handkerchief around their eyes, place your gloves under it so that you are fully satisfied that they can not see, and they will 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 tuird, 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. Spirit-ualism 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 thus

But, as all know that the eye is the only organ in nature that God has designed for signt, if it is not the physical eye with which the clairvoyant sees, it must be the spiritual eye. Nobody can deny this legitimate deduction that there is a spiritand eye and what is the further conclusion? There must be other spiritual organs; then there must be a spiritual body. Way? Because you know, and everybody knows, that God in nature invariably adapts the several parts in harmony with the general whole. Therefore, clairvoyance 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 wehare of mankind; consequently then we believe that man is a spiritual being; that he exists here as a spiritual being, 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 adversiies are howling around you?

Look over the history of mankind, take those who in the estimation of their fellow men have the fairest and most beautiful and happy pathway before them, and if you could chairvoy antly see into their lives, you would find them like your own; you would find a back-ground there to the picture, and in the book of their lives a page blotted with tears.

Well, then, may man ask, " Why was I brought nto existence without being consulted? How is it that I am to be taken out of it without being consulted again? How is it that my entire career from the cradle to the grave with its long array of sufering, is forced upon me without my consenty? On! theology, can you answer? No! no!! Does not man slok 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 outwardly, as Job's wife sadvised him to do, "Curse God and die."

But, my friends, when you look at the histo-

ry of man from the Spiritual platform; when you recognize what these forms are for, what a vast array of Deide 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 remem ber that sickness and sorrow, pain and death, aye 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. on then, indeed, can you realize in some measure what good Spiritualism has done!

Yes, my triends, Spiritualism is satisfying its adherents that time and its results are all for a pur-pose, and that this purpose is being carried out; that man was not 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 eleva-tion of man's spiritual nature, preparatory for its entrance upon the shores of those tideless seas that

He 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 simply a mold, it is not the man, it man is a spiritual being, if all his impulses are spiritually modified by his conditions, physical and hereditary, if all his affections are spiritual, if all of his loves and his hopes are spiritual, then let me ask you what is there so absurd in the idea of a spiritual communion between the now and the hereafter? If man be immortal at all, does not the fact of spirit company instead of being an absurdity become an munion instead of being an absurdity become an absolute necessity to man's existence? I say to the churches that they never can-redeem mankind from error, mysticism and doubt, until they do sat-Isfy their adherents with regard to this fact, that man is a spirit here and now, and will forever be the same through the boundless ages of eternity.

The great fundamental thought or Modern Spiritualism is, "We shall know each other there."

This accords with the deep well-springs of human life, that bubble forth their currents so freshly and yet are so often damned and driven back by coldness and unkindness and by misappreciation. Oh, let them flow spontaneously and treely! Let them mingle and co mingle with kindred currents in one eternal glassy lake of purity on which the sunshine of peace shall dance forever, and fill the

souls with joy unspeakable!
On, glorious philosophy of Spiritualism! How soon will man become fully appreciative of thy

All the manifestations of nature ; all the calculations of postosophy; all the denionstrations of gelence; all the conclusions of mathematics, are In favor of the existence of this great truth, and in beatific accord with the facts presented wil over the land by the Spiritual phenomena.
Remember as Dr. Channing said, "What two hu-

man eyes have seen can and must outweigh all that was ever written in all the noraries of the world." Therefore, the lacts opertualism justified as I have said, by the deductions of science and philosophy, stand out printancly upon the uncoming panorama of time, and exist as mores pointing man to more beautiful results in time and to those that are still more giorious in the lar distant future. Then, my friends, wherever the ophicuanst tooks, he can and consolution, and from all the inculcations of nature, both in the past, the present and the luture, et excepticism on what it may, he can but lee Spirituation to be a grand system of divine mathquatics, with God as the great Geometer. Finally,

Qh, Great Nature! How resplendently thy works display,

The miguty 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 worlds, in thunder teach, Of an Almignty Maker, no finite thought can

Whose great presence is made known amid earth's teeming throng,

As echous through the ages, Creation's wondrous

This Almighty mind pervades, and permeates through epace.

Its being use its power, by existences you trace, And none below, need essay a local God to find, For the universe bespeaks this ever-present

This source of power and love, and wisdom an

Eliminates earth-minds, but in minuture defined; And as God's laws prevail, and these minds admit control,

The beauty of this source, its excellence shall un-

And, as in wisdom, these minds continue to pro-

And on through brighter circles affection doth contess;

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 on-

ward move. Toward this central source of wisdom, power and

For all created matter by spirit vivided, Is but the representative of spirit deified.

After the close of the lecture, Brother Forster took up a boquet which was upon the stand and remarked in relation to the beautiful duty that had been performed to day,—the decoration of the coldiers' 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 barsting bad, 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 bit-

ter tears. But lift your hearts in joyousness, and banish all

For friends whose forms lie mouldering beneath the silent sod

Are not confined, but freed and blessed, are rev-

eling in good! And as they see how much their friends are suf-

fering below, They'll seek in love to comfort them, and teach

in truth to grow.

tA 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 was one of the days appointed for the decorating with flowers of the graves of the soldiers of the late war.

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 usued another.

Philadelphia Department

...... HENRY T CHILD, M. D.

Subscriptions will be received, and papers may be obtain ed at wholes de or rotall, at 634 Race etreet, Philadelphia.

Integrity.

"Anhonest 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, unbiased 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 prucucal life. These are beautifut, and have been ideals of humanity in its best and highest condition, but we seld im reach our ideals,—they are, as Carl Shuriz 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 modgu ne may never place his flagers upon memisuit ency guide him safely to the naven of fest."

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 hvery of heaven to serve the devil in." These persons, it they do not make long prayers, are sure to call upon others to do it on all occasions, and with sanctified looks and sailing countenances, intrade themselves upon societies where they are unknown, and thus optain place and position where they may derraud 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 torsaken 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 Willam 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 ev. ery kind, and especially those wars against the Indians, and who recognize the true spirit of

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

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

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- ! Water, Michigan.

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.

He 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 tegrity 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 up on, 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 tollow 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.

PUBLISHED GRATCHTOUSLY SVERY WEEK.

[To be useful, this list should be reliable. It therefore hebooves Lecturers to promptly notify us of changeswhenever hey occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address, leaving particulars to be earned by special correspondence with the individuals. J. Madison Allen will lecture in Terre Haute, Ind., six

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PLEWENTARY PRINCIPLES IN NA-TURE-CAN MAN VIOLATE A NATU-RAK 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 abstruse 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 nebulæ, the satellites and various other ar rangements 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 thev 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 ele mentary principles, or the ultimates thereof, when in fact, they are neither. God being infinite in nature and capabilities, you cannot ascribe elementary principles or ultimate 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 princi ples in G.d, 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 infinity 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

Knowing that everything in existence, or the

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 act ing 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 ligentious 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 firees 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 havecharity for all and malice, toward none, remembering that we are children of one Father, and that in all our acts we are only respond ing 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 hi her 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.

constituent parts thereof, had no beginning, and

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 Naza-RETH, 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 en'ering 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 bad 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

A FURTHER EXPOSE OF OFFICIAL

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 cut 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 Havanna, 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 Havanna, 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 foxy 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 dellars 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 Asso ciation 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 Havanna, who is under that provision eligible to membership in the Convention called to be holden at Havanna. We again publish the clause referred to, that all who read this article may see how adroitly this thing was minaged 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 finds of the American Association of Spiritualists." The support referred to, consists of a fee of five dollars at least. It 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 privile ed to manipulate in the Illinois Convention, on account of his high official

The secret of the whole thing was moneygive 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 subscriber's 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

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 i

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 Carlye, 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 consequence 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

M. MILLESON, THE SPIRIT ARTIST.

devil's law."

difference there ever is between right or wrong

for a human creature—or God's law and the

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 lifelike expressions to any person either on earth or in Spirit Life. Mr. Milleson is doing a good work for Spiritualism by his wanderful tests, and we predict for him in the future, a brilliant career.

Misidess in regard to the rules tions from Spirits, he gives expression to through the instumentality of the erry or peach, in a brilliant mular, arkingode talak wasa gizagon tuem, 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 refine 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 catea a slight glimpse of a brillmat career in the future which awaits them, and for waich they can fully prepare themselves, by leading pure and exalted

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

COMPLEMENTARY NOTICES.

We return our heart felt thanks to the many, very many complimentary notices we are daily in receipt of, from subsectioers in all parts of the country, approving and highly extelling 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, event ually, 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 duly 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. Luften 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 feceived an official appointment from Government, which required his presence in California. We bespeak a hearty welcome for them, from our friends in that re-

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

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 shove name i convention for publication. We regret, that it did not come to haud. 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 holden at Madison, on the 18th, 19th and 20th of June.

PRATERNAL 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 purpo ses 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.

Da QUOEV, MI.

MR. S. S Jones: - I enclose fifty cents, to continue the Journal three months longer.

The above came to hard on the 27th of May. From the post mark on the envelope, we learn that the letter was mailed at Da Qapin, 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 circful and avoid similar omissions. They are very frequent.

ORSON JOHNSON.

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

Bersonal and Bocal.

Dr. James Cooper of Bellefontaine, Onio, will be in Garnett, Anterson 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 attenti m.

Dr. Copper is a pubil 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 Joun-

We hope our friends in Kinsis will give the Dic'or the reception which his talents and many

virtues deserve. Wherever he lectures, good will be accom-

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

as a lecturer. He speaks at Leominster, Mass. Moses Hull lectures in New York, next Sep-

Andrew T. F. ss has again entered the neid

Daniel W. Hull, brother of Moses Hull, has

entered the lecturing field.

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

Biterary 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 Paraic Alpiabet at once easy of comprehension and communicative to the mind of the pupil, and of invaluable service to teachers, as well as sholars, in acquiring the Elements of our language. They have aleady 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. Maniove & Co., No. 194 South Clark St., Cutcago Ill.

"Peterson's Magazine for July is before us. Its unrivalled 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 bonners, buthing 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 ex-

Amusements.

OPERA HOUSE.

A daily cotemporary of this city, correctly remarks that the great burlesque and pantomime, entitled the "Forty Tnieves," 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."

MCVICKER'S THEATRE.

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

AIKEN'S DEARBORN THEATRE, "The Ticket of Leave Man's Wife" is draw-

ing 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.

PUBLIC MEEDINGS.

Quarterly Meeting.

The Religio-Philosophical (Spiritual) Society of Rockford, Kent Co., will hold its regular Quarterly Meeting in the Grove where it was held last year, if the weather will permit-if not, in Porter's Hall, Saturday and Sunday, July 3rd and 4th. The Kent Co. Circle will meet at the same time

All are invited Good speakers will be in attendance. NATHAN FABER,

President.

N. Y., June 9th, 1860.

Basket Picnic.

The Andover and Monroe, Children's Progessive Lyceums will join together in a Celebration, and have a Basket Plenic near the Centre of Andover, Ohio, on Monday, July 5th. A. A. Wheeleck will deliver the Oration. We shall have good Music to enliven the occasion.

A general invitation is extended to all to come and bring their baskets well filled with entables.

. By order of Arrangements. HARRIET DAYTON.

Corresponding Sec'y.

Andover, Ohio, June 9th 169.

Anniversary Meeting at Sturgls, Michigan. The Spiritualists, Friends of Progress, of Free Thought and Free Speech, will hold their Annual meeting at Sturgis, Mich., on Friday Saturday and Sunday, the 18th, 19th, and

Able and distinguished speakers from abroad will be in attendance to address the people on that occasion. A general invitation is given to all to attend this meeting. It is expected that there will be the largest gathering of the people, at this time, that has ever attended these meetings in this place. Ample provisions will be made to accommo date strangers from abroad.

By order of the Committee. Sturgle, Mich., May 11th, 1869.

Sixth National Convention, or the American Association of Spiritualists.

TO THE SPIRITUALISTS OF THE WORLD:

The Board of Trustees of the American Association of Spiritualisis have made arrangements for holding the Sixta Annual Meeting at Kremtin Hall, in the city of Bullalo, State of New York, com-mencing on Tuesday, the thirty-first day of August at ten o'clock in the morning, and continuing in session until Thursday, the second day of Septem-

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

HENRY T. CHILD, M. D., Secretary. 934 Race street, Philadelphia.

Grove Picnic.

The Fillmore county Association of Spiritualists will held its Second Anniversary in Mishiner's Grove, two miles east of Etna, Fillmore county, Minn., on Saturday and Sunday the 26th and .7th of June. J.L. Potter is engaged, and other good speakers are expected to be in attendance. All are invited. The lifends will not fail to be present with their well

A. B. REGESTER, Secretary. Cherry Grove, Minn. June 8th, 1:69.

Fourth Annual Convention of the Illinois Association of Spiritualists.

By order of the Executive Committee of the Association, the Fourth Annual Convention of the Illinois State Association of Spiritualists will be held in Havana, on Friday, Saturday and Sunday, June 25th, 26th and 27, 1869.

Each Local Society of Spiritualists and other reformers, shall be entitled to a Representative in the following ratio, viz.: Each Society shall be enti-tled to two delegates, and an additional delegate for each fraction of fifty over the first fifty mem-

Weather permitting, several sessions will be held in a pleasant grove. The Spiritualists of Havana extend a corotal invitation to their brethren and eisters of the State to be with them and enjoy the

Arrangements have been made with the Peoria, Pekin and Jacksonville R. R. for reduced fare.

W. F. JAMIESON, Secretary.

SPECIAL NOTICES.

Overwhelming Success Of the Great Spiritu-Remedy.

Read in another column, "A Panorawa of Wonders by the great Spiritual Remedy, Mrs. Spence's Positive and Neg-

For sale at this office. Address S. S. JONES, 192 South Clark St., Chicago.

Important to Ladies.

We call the special attention of our lady readers to the advertisements in another column, headed "For Lapizs ONLY," and "WANTED-LADY AGENTS." Mrs. Morgan and Miss Williams have articles for sale which should be in the possession of every lady. Send for a circular. A good chance is open to Agents—as money can be made by those who take the Agency. noSvol6.

Butter and Eggs.

The keeping of Eggs and Butter in a fresh condition, the art of Restoring rancid butter to a sweet state, and the coloring of white butter with pure and wholesome vegetable preparation, have been the study of both ancient and modern alchymists.

We are now pleased to announce that the burning of midnight oil has at last brought to light the desideratum. We respectfully refer our numerous readers to the advertisement of the Practical Chemistry Company relative to Butter and Eggs.

. Dr. Wm. Clark's Vegetable Syrup.

EDITOR JOURNAL:- Having by me a bottle of Dr. Wm Clarke's, Vegetable Sýrup, prepared by Mrs. Jeanie W. Danforth and hearing that the busband of our milk-woman. had been long confined to his room from the effects of a fall from a building, which injured his side, some year and a half since Suffering with pains from internal tumors, I sent him the bottle of the said syrup, with directions to have his side bathed withhot sait and water, by a healthy colored woman, and to to' the syrup internally. The result of which was, that in ten days, he was out and at his work. [that of a common laborer.]

His wife, a devoted Catholic, said, "She had spent quite. \$100, upon him for doctors, with no good result; but having faith in good Spirits, she would try this."

His name is McCarthy and he lives in this place, No. 118 Prospect St. Yours Fraternally.

Abby M. Layflin Ferres. Georgetown, D.C., January 7th, 1868.

Talvor's Bed Springs.

Don't fail to read the advertisement in another column. Any man who wants a good paying agen. cy will do well to send and get a set for a sample, and go to soliciting for them. They are so light as to be easily carried under the arm, and once seen by houskeepers, a sale is almost certain. Mr. Taylor will furnish agents on such terms as to make it profitable business for any energetic man.

A PLEASANT STORY.

In the streets of Chicago, I wandered along, And carelessly sung a familiar old song, While viewing the cars-herses, and such,-The Irish-the Scotch-the French and the Dutch, And the strange Advertisements of these latter days, On the Bulletin Bon ds, for concerts, and plays, When all on a sudden I saw something new, On nice printed paper in Red, White and Blue: It told of the virtues of something so neat, So handy- so harmless—so perfect, complete, For coloring heard, the mustache or hair, Without any poison, or stopping, or care, And not only so, but the refer is "fast," And like a she maker, it "sticks to the last !! In reading I pondered, and thought of my hair, Now as "gray as a rat," once so glossy, and fair. I hunted, and found it-I bought it, and tried, When all my gray hair, in a "jiff" stepped aside! My age is renewed -1 feel twenty years younger-I will marry next week -- no use to wait longer, I will have men wife, and the comforts of home, For all will be gained by the New Magie Comb.

Yearir, I found th t Comb at 192 South Clark St., where they have a few more I ft of the same cort. Don't forget the place. - Enclose \$1:25 and oddress MAGEC COMB AGENCY, .93 South Clark St., Chicago Illinois, and you bull receive the M LCAC COMES by mail post-paid. H. B. WISH.

TEED PATENT MAGIC COMES.

Beanty on the Mountain. Beauty in the vale. Beauty in the forest trees, That bend before the galo, Beauty in the Ocean, With crest of dancing foam, And BEAUTY in the sp vial work

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Asthma,

Catarrh, Neuralgia, Bloated Bowels.

South Williamstown, Mass., Oct. 25th, 1963. South Williamstown, Mass., Oct. 25th, 1963.

PROF. SPENCE—Dear Sir: Whereever I hear of a hard case of discase, I go and I ave the POSITIVE AND NEGATIVE POWNERS, and urge them to try them. I did this with Richard Estes, our neighbor, a man 75 years old, who had the Asthma rising 46 years. He also had the Catarrh, and the Neuralgia, and was badly Bloated across the Bowels. He commenced using the Powder on the 10th of this month, and on the 15th be declared himself perfectly free from Asthma, and all the above mentioned ills. His wife told me she did not think he could live through the coming winter; but she says he now eats and works as well as ever he could, and steep like a kitten. A harder case of Asthma is seldom known, as all who know him will teatify. Yours truly, harder case of Asthma is sequent and any harder case of Asthma is sequent and harder

Erysipelas.

Manchester, Mass., Feb. 9th, 1869. PROF. Spence—Dear Sir: A year ago last June I had a swelling just above my ankle, and every one who saw it said it was Erystpelas. In a fortnight it became a sore, and from that time for fifteen months I was hardly able to go abo it the house. And as I take the BANNER OF LIGHT, I had read about your POSITIVE AND NEGATIVE POWDERS; and thinking they might reach my case. I sent to the Banara office and got a box. I had had, before taking them, eleven sores in that fitteen n onthe, and another was nearly ready to break. Before taking them three days the search to disappear, and after using one hay or was nearly ready to break. Before taking them three days, the sore began to disappear, and after using one box, was entirely well. I have taken over two boxes, and can now walk as well as I over could. The swelling is all gone. I have nothing to show but the scars.

Yours truly,

Mrs. Sallie Young.

Yours truly, Fits,

Catarrh, Dispepsia,

Neuralgia, Liver Complaint, Chronic Diarrhaa.

ALBERT FROST, of Bucksport, Me., under date of Nov.27th, 1868, writes as follows: "When I first told the people here about the **POSITIVE AND NEGATIVE POW**-DERS, they laughed; but now they are getting excited about them, and the Doctors and Apothecaries want to get hold of them. A lady here who was troubled with Fits sent for one box, and they cured her right away."

I take the the following extract from a letter written by A. S. Brainard, of North Mauchester, Conn., Oct. 18th, 1868.

Mrs Dart and daughter have been taking the POW.:

DERS the one for Catarrh, and the other Neuralgia. They are about as good as new. My wife has taken
them for Liver Complaint and Chronic Diarrhoea. She is now well. Mrs. Ames gave them to a child five months old, for Fits. It is now well,

St. Vitus Dance, General Prostration, Dintheria, Scarlet Fever, Cholera Morbus,

Fever and Aque, Spasms of Stomach, Delirium Tremens

Winons, Minn, Sept. 25th, 1869.

This is to certify that I have cured the following cases, and many others too numerous to mention, with MISS.

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A young lady of St. Vitus' Dance, of near six years' standing, and given up by all other doctors. Cured by five boxes of PUSITIVES.

A lady of General Prostration of the nervous system. She had treed everything. One box of NEGATIVES cured her. She is in now better nealth than she has been for five years, and is delighted at the happy change.

A lady of Chronic Diptieria. Two boxes of POSITIVES cured her, after the Doctors had made her worse with Iodine and such marsh things

A lattle boy circled of Scarlet Fever.

A little boycined of Scarlet Fever.

A woman of Cholcia Moibus. She was so bad that her life was despaired of. She was circuin a few bottra.

A woman who has the Fever and Agne all the spring and summer. Cared with one box of Postfive And NEGATIVE POWDERS, after trying asmost overy ther remeds.

A man of Delirium Tremens. He is now a Good Tem-

A woman cured of Spasms of the Stomach from which she had suffered for live or six years. The Spasms were so had that when she took one, her friends would despair of seeing

Deafness. I have the following extract form a letter from F. W. Green, of Columbia, S. C., dated Jan 22d, 1869: "I got half a dezen baxes of Mrs. Spence's Positive and Negative Powde's of you about four and a half months since, and I have not missed curing in any instance where I have used them. I took the Negative Powders which you complimented me with for beatness, and am cured. I am treating two cases of Neuralgia. One is

Oliver Peppard, of Kansas City, Mo , under date of Feb.2d, 1863, writes as follows: "I'wo months ago I gotsix boxes of your Positive and Negative Powders for Deaf ness of three or four montus standing, and I am happy to state that I am much relieved; in fact, nearly as well as

Milk leg.

Rheumatism, Fits,

Dyspepsia, Deafness.

Yorkville, Ill., Dec., 21st, 1868. Dr. Spence—Dear Sir; I received a letter from you almost a year ago, asking me to give an account of the cures made by the **Positive and Negative Powders** made by the Fundamental trade of Mik-leg of sixteen under my directions. One was the case of Mik-leg of sixteen years' standing, and a mancher of cases of Dyspepsia. The Pewders have seen helped my D afness, and cured the Numbness in my legs. You can use my name.

Ferer and Ague, Dysentery, Coughs and Colds.

Stowe, Vt., Dec. 2d, 1868. Prof. Spencz—Enclosed please find \$2,00, for which send two boxes Positive Powders. We have used them in our family until we know they are all they are recom-mended to be, having proved a perfect success in fever and Ague, Coughs and Coids, Dysentery, and other diseases. Di-

Kidney Complaint.

J.P. Mist, of Ridgwood, Lond Island, under date of Jan. 20, 1869, reports substantially as follows: Spent several years in the army. Returned with a shattered constitution, and among other complaints, Disease of the Kidneys, Nothing in the shape of medicine relieved him. Bought six boxts. ing in the shape of mentance released that a bodget in coxic ef Positive Powders, took them according to direc-tions, and was cured. Also a lady friend of Mr. Mist's has a little boy, now three months old, which for several days after its bith gave unmistakable signs of Diseased Kidneys, probaby inherited. The Positive Powders were administered. They gave it reat; and it has never been troub-

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The Negatives cure raralysis, or Palsy, whether of the muscles of of the senses, as in Blindness, Deafness, loss of

muscles or of the senses, as in Blindness, Deafness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous or muscular Typhoid and the Typhus; extreme nervous or muscular Prost ation or Relaxation.

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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 vail 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 bas 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 but was well formed;—his limbs indicating form, entitled The True History of Jesus of Naz- great strength and activity. His complexion in earth life, and which is published in book areth, 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 rew that can be offered respecting this(to the great mass of people) very important personage, is sought after with avidity. The Rible 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 who 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 hasdaguerreotyped before him all the principal actors in this extraordinary and unparalelled drama from Jesus to Judas, as well as the description of cities, towns and villages, the scene. ry 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 EXPEDI-

About the sixteenth year of the reign of Tiberius Cæsar, emperor of Rome; when Judea 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 Jordon. They were proceeding due south. On their right were the fertile plains, with the barren, gloomy Judean mountains in the distant back ground,—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 oleander, the drooping willow and fern like tamarask, 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 channals, with several small islands intervening, which were covered with canes, rushes, briars and thistles.

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

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 tresh 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 truvelers 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 ratity in the barren wilderness, that the travelers' attentions were arrested, and they

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, was much fairer than was common in that conntry, being a mixture of white and red, denoting 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 eves 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 moustache were dark brown; small, but neatly trimmed-his hair being of the same color, hung in massive curls around his neck and shoulders, confined around the head by a band oth, worked with threads 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 cioth, 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 moustache 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 aqui ine 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 pretentions. His head being covered with a red cloth, fastened around the waist with plaited cords 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 leath. ern 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 sub missive, 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 address. ed 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 natch 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 rectined 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 repast. He spread a white napkin upon the ground, upon which he placed several barleycakes; then, unfolding another cloth, he exposed

to view a joint of roast sheep, which be 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 Jerico -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 spell of deep reflection, into a consciousness of his true position. Arousing himself from his recumbent posture, he seated himself in front of the refections, 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

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, re-

"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 then beliest 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 Iknow, 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 way drag from my mind my most secret thoughts, and rip from my heart my most sacred feeings? 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 manhood, which I know to exist while 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 better lot. Finding myself influenced through these views and teelings, 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 Lording it over my fellow atom."

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 solutude, 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 boudmen 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 aucient 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 his 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 hateur. 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 friend-

EARLY HISTORY OF PAUL AND JUDAS.

Saul was a native of Cillicia:-born in the opulent city of Tarsus, where his father, Bathurst, an industrious tradesman, had accumulated much wealth, by the humble occupation of tentmaking. 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 Gamahel,a celebraed 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 oblidged 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 numble calling for several years, while his mind would be soaring and fluttering in the realms of fancitul ambition; achieving in imagination deeds of dar ing 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 amt ituous 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 and congental 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 lather 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 viclous in general, possessed some virtuous qualities. He was generous, liberal and benevolent: -but after he had squandered his substance, and began to feet 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,

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

he thought he could once more become a tree

man !-with gold, he could once more be happy!

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

"True, master!" replied Jadas, as a sudden shudder seemed to overcome him; while his countenance paled, and a glance bespeaking tury and malightly was succenly awakened within him, which he endeavored to suppress-then turning his regard to the ground and striking his breast, he auded "'Tis true, -too true! to my sorrow and shame! Had I possessed less of generous impulse in my nature, and more of the worldlytox, my master would not have temmeed me of my present degradation."

Saul perceiving that his anusion to Judas' bondage, had produced within the latter, bitter, buter teenings, assumed an expression of sympathy on his countenance, and observed in a soothing tone of voice: "believe me, Judas.-1 do not beak of this as a vain man, who blazes his claims over another, whom human laws and unfortunate circumstances have placed within his nower. 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 which I am

about to say concerning thy wellare." The iritability of Junus subsided. He raised his eyes to his master with an expression that seemed to say 'I wish I could believe in thy sincerny; 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 atten-

"To bring the matter as fairly to thy comprehension as possible," said Saut in resuming-"I will state the results of my thoughts, without stating any preliminaries as I intended to do. It is my wish and intentions-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. Clasping 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 hips and ejaculated, "Master!—kind and worthy master! Let Judas be not deceived in the words of his master! Let him be convinced that such is 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 graticude to his master!"

"Caim thy emotions my faithful Judas,"returned Saul, mildly, "and listen to me. That I am sincere in what I have said, the reasons I shall adduce

will convince thee."

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

"Thou art acquainted, Judas, with the conditions

of my late parents. Thou hast seen also some-thing of my nature, to know how incompatible was the course of life I was constrained to lead in conformity with their desires and commands. In fact, 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 bon-dage; for I felt an impulse within me for other dage; for I lett an impulse within the for other occupation 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,—leeling 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."

"No doubt the Spirit of Jehovah has stirred up the soul of my master to some great deed or career. that shall fill the four corners of the earth with his greatness. If so, I know he is capable of fulfilling the same from the depth of his mind, and the nobleness of his principles," observed Judas in a low tone of voice, and with gravity of countenance.

Saul smiled his thanks for Judas' approval and then resumed—" Now my parents rest in peace in their tombs—having left me their wealth as a reward for my filial obedience. I have no longer a restriction to the bend of my wishes ;-I am now free. Judas as thou wert once,—and shalt be again, if thou wilt accept of my proposals." Saul then suddenly reached forward, when selzing Judas by the wrist, he stared at him with great intensity

of gaze, as he resumed-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 feel-ings—who can aid me in my projects, adventures and interests—who will plan and execute for me and interests—who will plan and execute for he 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 declared free in society, thou shalt be equal with me 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 they shall be but into the bands. Now week Judas—wilt 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 faith-101."

"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 "Now Judas, thou must no longer address breuet. me as master; nor speak in a strain of interiority: In all respects, thou must deport thyself as my equal. We will now consider the object I had in view, that brought me to this rocky wilderness."

After a few minutes had elapsed, which was passed in reflection by Saul and by Judas, in endeavor-ing to calm the excitement within him, which had been produced by his change of condition, saul observed.—"Thou must remember, Indas, that in the course of our wanderings a few days since, we stayed at a small village named Enou, on the Jordan. We saw there a cohection of people, listening to a wild looking, imiddle oged man, dressed in a very uncouth style, who was preaching some new relig-ous doctrines; whether of his own conception, or any other anthomy, I know not; and afterwards, he descended to the river followed by the people when he immersed some of them in the waters, Didst thou pay attention to that man? They called HILL

JOHN THE BAPTIST.

He seemed to be a wild, religious enthusiast, a crazy man or a knave ;—I now not which he most recem

"Perhaps all these qualities were combined in his character, reputed ducas, with a scorpini carl of his up "I noticed the man, and instend 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 dimi.

"Yes, Sir," answered Judus—"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," sale Saul, with mannest interest in the subject: "What dost thou think or understand, by that assertion of his ? ? "I tuing it a very probable one," replied Ju-

das, as his hip gave another sight curl; "for I think there is nothing very great in John the Bap-list, is can not be a very amount matter for one greater than he, to come forward."
- Truty," satu Saut smining at Judas' opinion of

John the Baptist-"The man does not seem to have much capacity for exercing another man senvy:—but that is not the point I wish to arrive at. to whom door thou suppose he anaded, when he

"I know not, Sir," answered Judas; "but I heard immanuac to the same person when I heard him abcourse at derusatem, the sale at that time, 'There was one control after thu, whose sandal he was not fit to unite. I thought to myself at the time, that he was not no to preach God's word, if he was not lit to note a man's sandals." "I think so too," observed Saut; "but I must

conless to three, that he has excited my entiretry very much in respect to this unknown person he speaks of. I wish to find out who he is, and what s the connection between him and John. I have near picton that there is a deep ceneme or plan between them, in which they both intend to play a part presency, either of interest or serrup grandize. ment. It it 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 h I can not take a part, or perform a character to my own satislaction. 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 sectaces nimber 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 or him; and for the Present, thou must continue to

As the reader progresses he necessarily be comes 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 tie of sworn friendship, interest and sympathy, having mounted their norses, started up the locky ravine in search of the rectuse, John the Beptist. Their progress was slow and fatiguing, as before stated—for every now and then they had to scramble over masses of rock, or turn aside and choose their way in another direction; besides, the branch, though generally running along the middie 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 tins spot, with waits of gray limestone, nearly perpenalemar, and of an immense height. The sun's rays penetrated this rocky cavity out for a short time during the middle of the day; while on the mountain tops, they were seen to guiter from morn to eve, when all space below bore the aspect of cheeriess gloom. Nothing was to be seen bear. ing the signs of life, excepting the scanty, stinted vegetation along the margin of the stream, or in the cietts and ledges in the massive waits some dwarfish trees stood out, which were nourished from the decomposition of the walls' rocky bub-

At length the travelers came to a ledge on the south western side of the ravine a lout 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 mounting the ledge, than by climbing over a confused mass of rocks at its

nearest end. arest cannot 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 lorsane society—bad as it is, to live in such a dreary, miscrable wilderness as this."

"There are several causes to account for it, Jureplied Saul :- "religious fanaticism, igno-

rance, error and madness combined, are the general causes by which these poor self deluded mortals forsake society. But there are many others—every one of 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 a small tree 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 had 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 mount-sin robber and his family, instead of a rec)use."

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, ex-horting strain, which they recognized to be the voice of the rectuse, John. Sofily they approached, and attentively listened, when they distinguish.

ed 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;

and the Spirit of the Lord shall rest upon him-the spirit of wisdom and understanding—the spirit of counsel and might—the spirit of knowledge, and the fear of the Lord. Again: what says the prophet?—' Behold my servant whom I uphold:—mine elect, in whom my soul deligheth I have put my spirit upon him—he shall bring forth judgment to the Gentiles. He shall not cry nor litt up; nor cause his voice to be heard it the streets. A bruised reed will be not break, and the smoking flax he shall not quench. He shall bring forth judgment and truth!"

There was a pause for a while—but at length the voice resumed:—"Again,my brethren, what sayeth he further?—"For unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Councillor, the Mighty God, The Everlasting Father, The Prince

The voice (cased, when Saul whispered to Judas—"John the Baptist is haranguing an imaginary audience or congregation. Put up thy weapon, Judas, and let us enter. Remember, thy speech and actions must be in conformity with whatsoever character I assume."

Judas bowed in assent, when they both entered the cave. The entrance to the cavern—which was at the base of the wail of the deep ravine—was about six reet high by three wide, with a slight descent into a kind of a passage; at the farther end of which was another opening on the right, leading into a spacious, irregularly formed chamber about niteen teet high and as many broad, in the most nurrow part, with twice the number in length. The wails and centing were of rock, of nature's moulding, excepting the wall at the further end, which seemed to be artificially constructed from rude tragments of the rock, of various sizes and

shapes.
The floor of this chamber was tolerably smooth and cican, but no tainiture was to be seen, excepting a course cloth suspended over the entrance, which was used to screen the indwelter from the night al. There were a few vessels, such as a wa-ter vane and some cups and dishes of earthenware, and in one corner a quantity of rushes covered with a coarse cioth, which served the reciuse for a couch. At the base of the artificial wall there was a small are burning, which seemed to be made of rushes and broken pieces of brushwood that had been gathered from the debris swept down by the stream; over this life, by means of two cross-sitcks, a country vessel was suspended, containing something intended for lood, and a few feet from it, seaten upon a stone, was the occupant of this wild, folitray abode, who seemed to be intensely absorped in reasing a rost-manuscript or book. As the two visitors were about entering this cham-

ber, the reciuse res. med his narangue: Thus, men and brethren, speaks the Holy Phophet. What shall we understand by his words? What shall we think and say of them?—What—" "Peace to all within here!" exclaimed Saut as he entered, by way of substation.

Blessed or this avode, in the name of the Lord," said Juans to untout.

The recues was so absorbed in the subject of his Contemplation, that he did not see the visitors enter. Due as ocou as no neard ener voices he started and instancy sprang to his teet, throwing himself in an acteure of proud defiance. Whether he thought that the Great Aren Field had come, or enciates of a more earthly nature, to attack minit is not creary known, but it is evident he expected something of a mostle nature; his body was slightly bene used ward; his right arm extended, holding In his hand the mandocript hook, as though it was a sword he flourished, and his leit hand was piaced upon his prease; while from his dark, sunken eyes beamed forch glances of unuged asconsument and terror; and no long viacic hair scattering in wild

Here follows a scene that beggars description -is ludicrous in the extreme, and which we would gladly quote did our space permit.

In the third chapter is given an account of the meeting of Jesus with the family of Lazarus, Martha and Mary, at the Inn kept by Lazarus, in the beautiful village of Bethany. Jesus had just returned from a journey of many years in foreign lands, in pursuit of knowledge. He was devotedly attached to the family in his youth, but more particularly to Mary; and if there ever was a scene depicted which would fill the eyes with tears, and choke the utterance of one attempting to read it aloud, this is one.

The fourth enapter, is a continuation of the visit, giving a lengthy interview between Jesus and Mary as they walked together by moonlight in the garden. He takes this occasion to instruct the fair Jewish maiden in his new doctrines concerning the "Great Jehovah," as also to declare his attachment to her. We can only quote the commencement of this deeply interesting and instructive

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Within the vast expanse of the celestial vanit. myriads of stars with ceaseless light, unobstructed by cloud or mist, contributed their powers to illumine and adorn the scene of night. The air was soit and agreeably tempered,—redolent with numerous agreeable odors, exhaled from trees, from blossoms, from healing shrubs and beauteous flowers. Ail lights were extinguished in the numble dwellings,—all was peace and quietness; for all the worthy people, excepting two, had reured to rest from the toils of the

With noiseless steps and hand in hand, that two emerged from the dwelling of Lazarus, crosses the enclosed yard, and entered the garden near by. One was a man of tall commanding figure and majestic mein,—the other, a fe-male much less in stature, of delicate sylphide form, whose sparkling eyes told a tale of love and present nappiness. Both persons twere enveloped in their mantles, which covered their heads, shoulders and busts, as a means of guarding against the night dew, As soon as they nad entered the garden, the

female leaned upon her companion's arm, and her eyes beaming with pure affection, looked up to him, seeking an excample of glances. The man, with looks of tenderness and solicitude. gently supported her delicate form, as in a voice sweet and musical, ne poured into her ears words of sacred meningence, tales of interest, and declarations of secret thoughts and feelings congenial to her sout. As thus they discoursed, they paced to and fro the smooth walks belonging to this beautiful parterre, or under the truit trees on the borders thereof.

"Mary," said the female's companion, as he raised his hand and eyes towards the firmament with a screne expression of countenance, "does this scene not impress thee as one of great beau ty and magnificence?"

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Crontier Department.

EY..... E. Y. WILSON. Spiritualism in New Boston, Mercer Co., III.

Dear readers, we have just concluded a Convention of Spiritualists at this place, June 6th, 1809, 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 R. S. Croner, Esq., and his efficient assistants, and we assure you that it was a eight 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 holi-day 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 farmero, fresh rolls of sweet, yellow butter; light, white bread and biscuit; roast chickens, roast beef, mountaims 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 2 P. M., we were called to order and held a Conference, listening to remarks from Brothers Roberts, Willits and Wilson. At 31/4 o'clock, P. M., the regular lecture by E. V. Wilson, with music and song from Miss Woodward, Miss Dora M. Wilcon, 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

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

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 we 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 deacription 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 riverabove here, not far from Muskatine, 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 house 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. Myres 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.,

Casopolise, 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 Huvana, signed James Boggs; 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?

Weignore 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, Prest. of the State Organization, told me's 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 Res. olution 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? No! 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 22nds 1869. Will the Spiritualists respond? Come to the

rescue! Let us have a Convention and a good

The Appletons have issued "Christianity and its Conflicts, Ancient and Modern," by G.E. Marcy. He estimates that one-third of the United States deny the divinity of Christ, and classes them as follow-Universalists......1,000,000

Total......10,376,000 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 mill-

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.

[Right, Bro. Wilson, A valuable item truly, and while the profossedly Christian world are cutting the Bible to pieces and parceling it out to meet the wants of the various sects,—each c'aiming 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 turned on the certified points of the contact and light turned. on at a critical point of the coat sleeve 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

Mn. 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 m 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 fenity 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 ag you desire, and I can have no chance to renly.

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

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

A Relic 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 every where 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 Cumbirland Gan 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 mounains 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 bis 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 displayed. The face of the image is beautifully wrought and every feature is 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

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 think of us. Character is what God and Angels know of us. Thomas Paine.

NOTICE OF MEETINGS.

CRELERA.—The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 71/2 F. M. Admission—Ladies, 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 101/2 a. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

Wordester Mass .- Meetings are held in Horticultural Hall every Sunday afternoon and evening; at 2 and 7 o'clock. Children's Progressive Lyccum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Secretary and Conductor of the Lyccum; Mrs. M. A. Stearns,

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. Benjamine Odiorne, 91, Lexington street, Corresponding Secretary, Speakers engaged, Mrs. Famile B. Felton, during January; Mrs. M. Macomber Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs. Juliette Yeaw during April; J. M. Peebles during May. TEMPERANCE HALL.—The first Society of Spiritualists hold

M. Peebles during May.

Webster Hall.—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans East Boston, at 3 and 7½ o'clock, P. M. President,——; Vice President, N. A. Simmons; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman; Recording Secretary, H. M. Witey. Lyceum meets at 10½ a w. John T. Freeman, Conductor; Mrs. Martha S. Jenkins Guardian.

Baltimore, Mb.—The "The Spritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday ovenings, at Saratogo Hall, south-east corner Calvert and Saratogo Streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets every Sunday at 10 A. M. Broadway Institute.—The Society of "Progressive Spiritualists of Baltimore." Services every Sunday morning and

evening at the usual hours. Music Hall.—Lecture every Sunday afternoon at 2½ 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.

SPRINGFIELD HALL.—The South End Lyceum Association Springfield Hall.—The South Line Jyoun he have entertainments every Thursday evening during the winter at the Hall No. 80, Springfield street. Children's Progressive Lyceum meets every Sunday at 10½ A. M. A. J. Chase Conductor; Mrs. M. J. Stewart, Guardian. Address all communications to A. J. Chase, 1671 Washington street.

Union Hall .- The South Boston Spiritual Association hold meetings every Sunday at 10, 3 and 7½ o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French,

The Andover, Ohio.—Children's Progressive Lyceum meet at Morley's Hall overy Sunday at 11½ A. M. J. S. Morley, Conductor; Mrs. T. A. Vnapp, Guardian; Mrs. E. P. Coleman, Acat Manufecture, 12 (1997), 1997. n. Asst. Guardian.

ATHENS, MICH.—Lyceum meets each Sabbath at 1 o'clock P. M. Conductor, R. N. Webster; Guardian or Groups, Mrs. L. R. Allen.

Aprian, Mich.—Regular Sunday meetings at 10½ a. m. and 7½ p. m., in City, Hall, Main street. Children's Progressive, lyceum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

Astoris, 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-

BOSTON .- MERCANTILE HALL .- The First Spiritualist Assorication meets in this hall, 32, Summer street. M. T. Dolo, President; Samuel N. Jones, Vice President; Wm. Duncklee, rresident; Samuel N. Jones, vice President; Wm. Duncklee, Treasurer. The Childrens' Progressive Lyccum meets at 10 A.M. D. N. Ford, Conductor; Miss Mary A. Sanborn; Guard-ian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Pleasant street.

BANGOR, Mr. Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p.m. Adolphus J. Chapinan, Conductor; Miss M. S. Curtiss, Guardian.

BELOIT, Wis.-The Spiritualists of Beloit hold regular Sunday meetings at their church at 10% A. M., and 7½ P. M. Lewis Clark, President; Leonard Rese, Secretary. Lyceum meets at 12 M. Mr. Hamilton, Conductor; Mrs. Dresser, 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 11 A. M. at Wake-lee's Hall. Lycenm session at 12 M., George Chase, Conduc-tor; Mrs. L. E. Builey, Guardian of Groups.

Belvidere, Ill.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month forenon and evening, 10½ and 7½ o'clock. Children's Progressive Lyceum meets at two o'clock. W. F. Jamiseon, Conductor; S. C. Haywood, Assistant Conductor ; Mrs. Hiram Bidwell, Guar-

Burralo, N. Y.—Meetings are held in Kremlin Hall. West Eagle street, every Sunday at 10½ a. m. and 7½ p. m. Children's Lyceum meets at 2½ p. m. Harvey Fitzgerald, Conductor; Mrs. Mary Lane, Guardian.

BRIDGEFORT, CONN.—Children's Progressive Lycoum meets every Sunday at 10½ A. M., at Lafiyette Hall. H. H. Cran-dall, Conductor; Mrs. Anna M. Middlebrook, Guardian. BROOKLYN, N. Y .- The Spiritualists hold meetings at Cum-

berland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7½ p. m. Children's Progressive Lyceum meets at 10½ a. m. J. A. Bartlett, Conductor; Mrs. R. A. meets at 101/2 a.m. J. A. Bar Bredford, Guardian of Groups. Spiritual meetings for Inspirational and Trance Speaking

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Gronada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Minth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, upposite Post Office, Green Point. Con tribution 10 cents. CAMBRIDGEPORT, MASS.—The Spiritualists hold meetings

ery Sunday in Williams Hall, at 3 and 7 P. M. Speaker

engaged.

CLEVELAND, OHIO.—The First Society of Spiritualists and Liberalists hold regular meetings at Lyccum Hall 250 Superfor St. at 2 and 7 p. m. Lyccum at 10 a. m. Lewis King, Conductor, Mis. D. A. Eddy, Guardian, D. A. Eddy, Cor. Secretary.

Chicago, Illinois.—The Chicago Spiritualists meet every Sunday in Crosby's Music Hall at IU: 45 A.M and 7: 45 P.M. Speakers engaged,—Mrs. A. H. Colby, June 6th and I3th; Miss Susic M. Johnson, June 20th and 7th. The Children's Progressive tyceum meets immediately after the morning lecture. Dr. S. J. Avery, Conductor.

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

CLYDE. O -- Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 11 a. m. S. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Cor. Sect. CARTHAGE, Mo .- The Spiritualists of Carthage, Jasper Co.

Mo., hold meetings every Sunday evening. C. C. Colby, Corresponding Secretary; A. W. Pickering, Clerk. DOVER AND FOXUROFF, Ms .- The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 10% a. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray,

Guardian. A conference is held at il p. m. Du Quoin, Ill.—The First Society of Spiritualisst, hold their regular meetings in Schraders hall, at 10 o'clock A.M.,

the first Sunday in each month. Childrens Progressive Lyceum at the same place at 3 o'clock each Sunday evening J. G. Mangeld, Conductor; Mrs. Sarah Pier Guardian o Groups. Social Leves for the benefit of the Lyceum, every Wednesday evening.

Des Moines, Iowa.—The First Spiritualist Association meet regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10% o'clock A. M., and 7 P. M. Children's Progressive Lyceum meets at 11% P. M. B. N. Kinyon, Corresponding Secretary.

Fitchburg, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January. FOXEGEO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A.M.

Geneva, New York,-The First Society of Spiritualists of Geneva N. Y., hold meetings every Wednesday evening 71/2 o'clock at the residence of R. B. Beach, Sunday 3 o'clock P. M., at the residence of Dr. Newell.

Georgetown, Colorado. The Spiritualists meet there three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium. Harrrozn, Conn.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lyceum meets at 3 r. s. J. S. Dow, Con-

Hourron, Mr. — Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and

evenings.

Harmonzon, N. J.—Meetings held every Sunday at 10½.

at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. U. Ransom, Conductor; Miss Lizzie Bandall, Quardian of Groups. Lyceum numbers 100 members.

HAVANA, Ill .- Lyceum meets every Sunday evening at two Clock, at Halygroff's Hall.

H. H. Philbreck, Conductor; Miss B. Rogers, Guardian.

H. H. Philbreck, Conductor; MISS E. Rogers, Guardian.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lycsum in the afternoon. Lecture in the evening at 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy. Louisville, Ky.—Spiritualists hold meetings every Sunday at 11 a. m. and 7% p. m., in Temperance Hall, Market street, between 4th and 6th.

LOWELL, Mass.—The Children's Progressive Lycoum held meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lycoum session at 10½ A.M. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Correspond-

Lorus, Ind.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They us the Hall of the "Salem Library Association," but do not hold regular meetings. J. F. Barnard, President; Mrs. Carris S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardser, Tressurer; Johnsthan Swain, Collector.

LYNN, Mass.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

Maso Manis, Wis.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secretary.

MILWAUKEE, WIS.—The First Society of Spiritualists meets at Bowman's Hall. Social Conference at 10½ a. M. Addres and Conference at 7½ r. M. Geo. Godfrey, Fresident.
The Progressive Lyceum meets in the same hal at 2 p. M. T. M. Watson, Conductor; Bettle Parker, Guardian; Dr. T. J. Freeman, Musical Director.

Monmouth, Ill.—Lyceum meets every Sunday forencon.
About one hundred pupils. J. S. Loveland, Conductor; D. R.
Stevens, Assistant Conductor; Helen Nye, Guardian of

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

Milan, O.—Children's Progressive Lyceum meets every Sunday, at 10½ o'clock A. N. Conductor, Hudson Tuttle Guardian, Emma Tuttle.

Marlboro, Mass.—The Marlboro Spiritualist Association hold meetings in Forest Hall. Speaker engaged, Prof. Wm. Dentou, once a week for a year. Mrs. Lizzie A. Taylor, Sec Manchester, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M. in the Police Court Room. Seats free. R. A. Seaver, President; S. Pushee, Seargeters.

New York City.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenues, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lycoum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

worm, quardian.

The First Society of Spiritualists held meetings every Sunday morning and evening in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m. Seats free.

New York.—The Friends of Humanity meet every Sunday New York.—The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable hall; 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Scats free, and contribution taken up.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 10½ o'clock a. m. and 7 p. m. Conference at 3 p. m.

New York N. I.—Spiritualists and Eviands of Browess hold

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Par-Oswego, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle,

Omero, Wis.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs Thompson, Assistant Conductor, Miss Cynthia McCann, Guar-

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter. PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A.M. Speakers engaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

PUTNAM, CONN.—Meetings are held at Central Hall every lunday afternoon at 1½ o'clock. Progressive Lyceum at 10½

In the forenoon.

Philadelphia, Pa.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 91/2 A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 11 A. M. and 71/2 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.

and the evening to lectures.

Quincy, Mass.—Meetings at 23/4 and 7 o'clock P. M. Progressive Lyceum meets at 13/4 P. M.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 1614 a.m. Children's Progressive Lyceum meets in the same hall at 2 p.m. Rockyond, Ill.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn. conductor; Mrs. M. Rockwood, guardian.

RCCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Sciitzer's Hall, Sunday and Thursday evenings. W. W. Parselis President. Speakers engaged, Mrs. Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor. RICHLAND CENTER, Wis.—Lyccum meets every Sunday at half past one at Chandler's Hail. H. A. Eastland, Conductor. Mrs. Delia Pease, Guardian.

Mrs. Delia 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. Lanphear Secretary. Children's Progressive Lyceum every Bunday at 20'clock P. M. B. A. Richards, Conductor, Miss Lizzie Porter, Guardian.

SYCAMORE, I.L..—The Children's Pergressive Lyceum of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Horatio James. Guardian.

The 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 Eliwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding s.d Recording Secretary.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritualisal hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guar-dian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

dian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

Sr. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday;
In the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 a.m. and 8 p.m.; Lyceum 3 p.m. Charles "A. Fenn, President; Henry Stagg, Vice President Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum.

I erre Haute, Ind.—The Spiritualist Society of this city have located Bro. J. H. Powell, formerly of the "Spiritual Times," London, for the year 1869. J. H. Stanly

BACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday of 11 s. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. E. F. Woodward Cor'pnding Secretary. Children's Progressive Lyceum meets at 2, p. m Henry Bowman, Conductor; Miss G. A. Brewster, Guardian Toledo, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lycoum in the same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street ,at 10½ a.m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Conductor; Mrs. Louisa Keith Guardiar.

THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E Hulbert, E. Stockwell, M. Hall jr, Trustees; and A. Tillotson Secretary and Treasurer.

TOPEKA, KANSAS.—The Spiritualists of Topeka, Kansas, meet for Social Services and inspirational, speaking every Sunday evening at the Odd Fellow's Hall, No. 188 Kansas Avenue. Mrs. H. T. Thomas, Inspirational Speaker. F. L. CRANE Pron't.

VINELAND, N. J.—Friends of Progress meetings are held in Plum street Hall, every Sunday, at 10½ a. m., and evening-President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coon-ley and Mrs. O. F. Stevens; Corresponding Secretary and Tressurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12% p. m. Hoses Allen, Conductor; Mrs. Ports Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians. WILLIAMSBURG.—Spiritual meetings for Inspirational and

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