\$3,00 PER YEAR IN ABVANCE.]

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

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WILFRED MONTRESSOR;

THE SECRET ORDER OF THE SEVEN.

"PLORENCE DE LACT, OR THE

OK SIXTH-THE INSULT.

CAHPIER XLIII.-

THE DOOM OF ALFRED TRACEY.

On parting with Captain De Ruyter at the trance of the Franklin House, Alfred Tracey ossed Broadway and sauntered slowly toward

goosed Broadway and sauntered slowly toward the Park.

It was at dusk—but the sidewalks were throng cf 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 already in the plate glass windows of the mag nificent shops. Broadway shone as at noon-day. The steeple of St. Paul's loomed up boddy and listincity against the -ky, whose fleecy clouds were still partially illumined by the rays of the un. At the corner of Ann street, a band of music stationed in the balcony of the American Busem, were playing a series of national airs and marches.

stationed in the balcony of the American Museum, were playing a series of national airs and
marches.

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

The boxe were just beginning to fill up, as the
young man entered the Theater. He selected a
pleasant scat, 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 atter tion to the; concourse of people who file cked into the theater.

The play announced in the bills was the tragedy of Macbeth—the part of Macbeth by Mrs.
Kean, and that of L. y Macbeth by
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Mrs. Kean, and that of L. y Mrs. Year
Mrs. Ye

"In the control of the control of the details of his brief interview;
"I have an engagement with a frend, 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 shall probably see you in the morning. If anything hinders me from doing so, I will meet you at the Franklin House in ittme for the cars."

1 Seal Sea.

Yes, yes."
And you will attend toThe pistols, et cetera?

** Yes, yes,
** And you will attend to—"

" The jistols, et cetera? All is right on that head. I have applied to Barrett. Good-night, Tracey, said the Captain, extending his hand. Great head of the second of the

As he passed the door of a basement in the cinity of Canal street, over which was pointed, As he passed the door of a basement in the inity of Canal street, over which was painted, large letters, "Bowing Saloon," he felt once for the raging thirst for sirong drunk, which the consequence of unlimited indulgence.— b hesitated an instant, and then descended the pet to the saloon. The first apartment was a om about twenty feet square, occupied as a recom-

room about twenty feet square, occupied as a bar-room.

Alfred Tracey drank a glass of brandy and water, and brushing against a clreater table, around which three or four persons were reading the newspapers, walked through anarrow passage way leading to an apartment in the reasone attry test long, in which were two bowling alleys. Two persons were playing on one of the elleys—the other was unemployed. Therefere a number of arm-cnairs in front of the alleys, but as if preferring not to be seated, he reclined against one of the columns which supported the floor of the spartment overhead. While he was thus observing the game of the two players who were engaged in bowling, two or three of the speciators glanced toward him, and finally rose from their seats and carelessly apprached him. They were genicely dressed, but their features manufacted that they also had been paying their developes.

said one of them, addressing Alfred tracey, re-spectfully.

"No, air, I never play," replied the young man, with some thickness of articulation. the other speak-

erect.

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

"Youare leaning upon me, said alfred Tracey, turning to another of the stio.

"Beg pardon, aft," reple the person, cooly, at the same time movin toward the passage.

"Youire leasing upon me, said alfred Tracey, turning to another of the tio.

"Beg pardon, sir," rept ed the person, cooly, at the same time movin toward the passage-way.

"Come along, Vesey, said the third stranger, taking the man who had addressed the strat inquiry to Alfred Tracey by the arm. He don's 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 respectual bow to Alfred which half unconsciously, he returned. The young man stood looking at the players until the gaine was finished. On returning to the har room he perceived that it was nearly deserted by its causioners, only one person being seated at the 4able. He approached the bar, and poured nearly half a gill of brandy, to which he added a little water, the swallowed the draught, and replacing the tumbler on the counter, turned on his beel and walked, with a reeling motion, toward the door.

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

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

Finding no clasgue in his vest pockets, he sought for his wallet, which he usually cartied in his pantations pocket, but it was massing—Half-sobered by an apprehension of its loss, he renewed the search with more deliberation."

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

"Robbed you raid the barkeeper.

"Somebody has robbed me!" he-exclaimed, earnestly." Riobbed you I said the barkeeper. "Yes—in this viry place."
"I res—in this viry place."
"I prossible."
"I red missible safe in my pocket a minute before I came hither, and now it is gone—gone with two hundred and forty dollars."
It won too, my cove, replied the lad. "I have high to deal with such fellows as you before to-night. Mobbed, indeed, Fork up that shilling and go about your business,"
"You young rascal," said Alfred Tracey, how dare you talk to a gentleman in such a way?"

onings. Rootee, indeed, rock up that saming and go about your business,"

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

"A gentleman!" said the boy scornfully. At this moment, however, the person who was rading at the table, note and advanced toward like barkeeper—whispering in his ear:

"It may be as the gentleman" says, Nelson—the bar room, ten minutes ago? One of them is a kgular pickpocket, and has been two or three tupes before the police, but has always managed to gel 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 to your coming in the saloon?" said the barkeeper respectfully.

"Quite certain the back room who wanted me to plant at "They me in the back room who wanted me to plant at "They row the gainst me. I see it moved to the saloon of the plant of the saloon of the plant of the saloon of the policy of the saloon of the policy of the saloon of the sal

r. -n the brandy," exclaimed Alfred Tracey

from and deposited the tamp again upon the counter.

"D—n the brandy," exclaimed Alfred Tracey abruptly but hesitating to expose his feelings in the presence of atrangers, he moved toward the deor. With cursing in his heart, he left the bowling saloon of Isaac Barnsty, at midnight, entirely penalties. On reaching the addwark he indutered in half audithe tones, the most rightful excerations. Stung with the lose of his available funds, sudiforesceing at a glance, the difficulties to which he might be exposed under his present circumstances, he acted like a madman. He shock his first at the skies, and cursed the Fate of Destiny which was his only God.

He ubandoued his mention of visiting Colonel Winter's, and treatment a lower party for the consolitation had been partyly and the state of t

al uneasiness.

The sun was high in the heavens when Alfred Tracey awoke. He dressed himself leisurely, neiwithstanding 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-instit Captain De Ruyter would loan him the amount he desired, but, though unsurpulous and unerpincied he always for the stolen and the same of the

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

indebtodines in his favor which might perhaps be available.

Having taken a light breakfast, he proceeded at once to the business of the morning. He sallied forth into Broadway, and, after a brisk walk of two or three minutes duration, shool before the gate of a narrow alley or court opening between two brick dwellings in Beckman street. Entering the gate he proceeded along the paved alley until at the distance of twenty jurds from the street he discovered a two story building, constructed origanily with the design of converting its apartiments exclusively into law offices. At the end of the building toward Beekman street there were two chumbers on the lower floor, whose doors were adorated with as many tin signs, on which the words attorney and connector 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, renten and occupied as a billiard room.

Alfred Tracey passed through the wide entry

depth of the building, rented and occupied as a billiard room.

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

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

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

The young man opened the door and entered an apartment of moderate size, whose furniture consisted of a cherry table, half a dozer 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 coarse picture of a Swiss Cottage in the upper division, and a cracked mitror, one corner of which was entirely wanting in the lower.

later was, beaues, hanging against the wait a looking glass with a coarse picture of a Swiss Cottage in the upper division, and a cracked mirror, one corner of which was entirely wanting in the lower.

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

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

"At your studies. Harker? said Alfred Tracey, with a forcel 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 swinding propensities were exposed by James Fogle at the Gub House in Broadway.

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

Hardly a minutuselapsed, ere Harker continued with a smile of triumpi, "That's it; Sam Percy won't come it over me again on hat tack. What say you, Tracey?" he added, gathering up the cards, "a quitet game this morning?"

"No, repited Alfred Tracey," my call is one of business,"

"The world has treated me badly in my money matter within a day or two, and I want

"No, replied Alirea 1, see, ,
"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

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

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

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

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

"I am a freemac," rejoined Alfred Tracey

"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 or choosing my

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

asciate."

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 witts my business here."

"I have no money to lend you, "said the other doggedly. "I pay my way in these deuced hard times, any 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 sa a loan."

"How then?"

"As a debt."

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

"Here is my memorandum," said Alfred Tracey, producing a small blank book, many for woode 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 supercillous 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."

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

"Ail right, Tracey," continued the gambler, "except one tiem. I don't understand the debt, May 59, of one hundred and fifty dollars."—

"A he "dred and, fifty to a hundred, in the match be een George Harvey and the Frenchman."

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

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 debor instead of the creditor."
"That's a mistake, Harker. Do you deny this debit of one hundred and fifty collars?"

"I do."
"And you won't pay it?"
"No."
"On what ground?"

"I do."
"And you won't pay it?"
"No."
"That was a sham bet," replied Harker contemptously; "and you know it."
"That was a sham bet," replied Harker contemptously; "and you know it."
"You are a liar and a swindler!" said Alfred Tracy, with the most provoking coolness. The countenance of John Harker changed it a momen, froman expression of contemptuous indifference to that of savage ferocity. The blood rushed to his face, till every yein became turgit swollen, and his features assumed, a dark livi lune. It wisths perfluctive of his occasional fits of anger, which had given him the soubriquet of Black Jack. He started trum his seat, approached within one or two paces of his visitor, and said, in a guttural voice, with a kind of jerking expression on every syllable;
"Take back those words, Tracey. I have borne insults from my stetins, but," he abled, with a horrible outh," I will not bear them from an enumplied like you.
"Will you pay me? "demanded Alfred Tracey, cooly, pointing to the balance in his memorand un blook.
"And cent."
"Theu I repeat," said the other, with a sneeping, flendish smile, "you are a liar and a swindles!"
A small hatchet, such as are employed by

"Not a cent."

"Then I repeal," said the other, with a sneeting, flendish smile, "you are a liar and a swindlest."

A small patchet, such as are employed by earpeaters and other handicraftsmen, with a keen, poil-shed edge, and a hammer head, wits, jing upon a chair near John Hatker. Under the impulse of violent passion he sized the handle of the natchet and struck Alfred Tracey a violent blow upon the head.

An instant afterward the gambler, though the destitute of acute sensibilities or strong, principles, would have given words, had he passessed them, to recall the fatal blow. With a sickening emotion of horor he had feltathe head of the hatchet sink deeply into the scull of his visitor. Affect Tracey fell heavily upon the floor, and for several seconds remained completely insensible. Then with a succession of low, ferble groams, he rai-ed himself on his knees, and pawed ine asse with his hands. His eye-balls rolled widdly in their sockets, and his features twitched chavilisively. He articulated indistinctly, but and bly.

"Mercy, mercy, mercy, mercy, Mr.Montressor!" Add not mitend Transcriper.

convolsively. He articulated indistinctly, but audibly!

"Mercy, mercy, mercy, mercy' Mr.Montressor! Idil not mitend in nuarder her."

The thoughts of John Harrier turned instinctively upon the importance of escaping the terrible consequences of his crime. The blood, the brains of his viewin were occan from the fearful wound be had inflicted. Nothing could save the life of Alfred Travey. But who could predict that his mutterings and groatings anight turn into abricks and executions in the death straggle 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 courulisive motions of the arms and muscles of the face ceased—the suppressed grouns died utterly away—the diffigured corpse of Alfred Tracey, ghastly and bleeding was stretched upon the liber.

How To Bake Beans.

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 beans into a boiler with the salt pork scored fine on the rind: add double the quantity for covering the beans, and boil until the skin eracks. Pour off the water, and put the beans into a tim or earther baking dish, puting the pork in last. Pour in clean not 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 out fire the night before, and let them bake all night. They must be baked fiver or six hours, in order to compare with the famous dish of New-Eagland baked beans. Beans are among the most nutricous kinds of food. They are too hearty for dyspertics, and do the agree with persons possessing, weak somachs, especially when baten in large quantiles.

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 sutogaph, Bossini invariably wrote a stanza of four lines, expressive of long suffering love, which endures, but is silent. Ten copies of these four common-place lines were found amongst his papers. These autographs sold at the same price as his mutical compositions.— that is, at 46 a piece.

Planchette Among the Morn

Planchette Among the Mormons.

The following article, we copy from the Deserte Exeming 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 artible, to prevent has slock from obtaining light upon the subject of spirit intercourse. One, thing "pertain, the article will make all of the Mo." as who read it anxious to give Planchette a trial.

"The most of our readers are doubtless famili-

course. One thing pertain, the article will make all of the Mo. as who read it anxious to give Planchette a trial.

"The most of our readers are doubtless familiar, at least by name, with "Planchette." The paragraphs about it and; its performance have been very frequent of late. It is not long since we saw it stated that its inventor had cleared \$30,000 by its manufacture. Numerous articles sinve appeared upon the subject, some denouncing them as impostures, others claiming that they are unnistivably gennine, 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 manikind. 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 instrament about ten inches long and seven or eight inches broad in the broadest part. It is a s. all three-legged, heart shaped board, the surface of which is highly polished. Under each lobe of the heart is a short leg, which turns on a pivot at the top, and to the bottoon of which arsmall wheel is a tached. Under the point of the heart the pendil is fixed in a similar anamer to the legs, so that the machine will turn, in any direction with their kander reside liquity on Planchette, at the present time is to ware our people against medding with it themselves or permitting it to be introduced into their houses or letting their children Experiment with it. We understand there are a number of thoses or letting their children Experiment with it. We understand there are a number of these curious liste machines in the houses of our citizens, and that it is us uncommon thing for young people before their parents or guardians are ware of what they are at. A case of this kind h

mention the case where a market and the hoped it would be a warning to others not to tampet with Planchette.

As a people we are familiar with the spiritual agencies that operate upon mankind. Our electors especially have had numerous opportunistics, in their experience abroad, of witnessing the effects of good and evil spiritual influences upon the people. Since the organizations of the Church of Jesus Christ of Latter day exists belief in spiritual agencies has increased very minestanced in the contract of the contract

Me understand Plauchettes are offered for sale in places belonging to Latter day saute in this city?. By thus expecient them to the public many impocent each, thicking it a curious top, and ignorant of the assisted it may work out, and ignorant of the salested it may work out, and the salested in the salested in the salested companies it. No man who has any faith in his related to the salested in the salested i

Pacific Department.

BY..... BENJAMIN TODE

Man's Condition in Spirit Life.

Man's Condition in Spirit Life.

B Suppose a mother, some fine morning, calls her little son to her, and informs him that he is seld 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 simetime he will be President of the United-Biates. Furthermore,—she tells him that at school he will learn about Geography, Philosophy, Astronomy and Mathematics.

With his boyish embition fully aroused, it 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 alfhabet and commences his education by instructing him in the names of the characters called A B C D.

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

The boy goes home the third hight in great diagust, 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'f believe

diagust, 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, Pulosophy, 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, my don't our mothers come and control usand why don't they tell us all about the spirits world? Let us ask such individuals what would have been the result if that school teacher had set the little boy the task to solves 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 sliphabet, 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 commercing 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.

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 commaterial out of which our individuality is com-posed. 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 noce 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.

All Forms of Life are Good, and of God. Shall we riurmur at trials and sorrows while sejourning on earth? Nay, for every jar we receive is necessary, and is a grand remore from a condition that was no longer safe for us to tarry in. Every move is an act of loving Mothers of God. Every thought, whether that thought be cast in maligoity and intent to injure and curse, or desire to benefit and bless, all spring from Father 33-3d who giveth strength to bear. Then let us study thought, let our reflecting mlads read good in man whom the world calls stupid, selfus and devilish; in that man is the microcosm of the universe, and in all conditions that exist there is beautiful wisdom. Can a sparrow fall to the ground without the knowledge of your wise Father and Mother? I tell you may; 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 fifthy debauchery, and the sinks of prostution are the same Divine principles, prepared ends for the means. Who then shall, measure man, his capabilities, failings or acts?

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 a niture, 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 ment or desuerit, for God is in all. Then let us obey our truest light, and learn to rise from effects to their highest cause, and the problems of life we shall solve, and realize the grand soul truth that whatever it, 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 irm of the Infinite is around each one of us—all are infinite in God's great chain. Himself the centre link. "

Father God in His strength, holds and sustains His own, from the smallest anniacule to the highest intelligence; and Mother God holds all in her loving embrice, and trues 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 better 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.

Sacramento, Cal.

Death.

What is it? Is it a ceasing of breath? A folding of still white hands across the once pulsating becom? Is it being laid within the narrow coffls, and borne to the quiet grave? Not at all. Then what is it? 'Its simply a changing of conditions, a chemical process within the form or exterior; a bird; with the interior or spiritual. The outer form, which we call man, is the shadow, the udreal, and-yet how prone are we to adorn and beautily it, forgetting that the real man, its 14 Aw of the spirit, is unadrued, 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 desh which we care so much for, it is porous, and the home of hungry devouring animalculus.

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 canont minister to the outer and beautily 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 bendlow and catch each faint appiration, 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 dath, will be welcomed and hailed with rapturous joy as we gaze upon scenes of supernal beauty and grandeur. Then can we watch with trumphant joy, unmingled with fear, knowing that our-emancipation from the city of corruption will be speedy and sure, and that we have fulfilled our mission, and are justly entitled to a well deserved seat, because of a consciousness of having earned it.

Then hat is death? 'Tis simply a glorious change from a low condition or birth, to

Mrs. N. L. Sherman.

The Bostrum.

What Good has Spiritualism Bone?!-Lecture by Thomas Gales Forster, Deli ered at Concert Hall, Philadelphia, M. 30th, 1869.

LECTURE FOURTH.

LECTURE FOURTI.

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

pecially of a spirit in man astaught through the development of science and spiritualistic deductions.

I have chosen this branch of a very prolific theme, from the fact that so, a who heard me on last Sunday evening, concluded that my argament in layor of the existence of a spirit in man would also demonstrate the existence of a spirit in the brute creation. I have no particular objection to the idea that brutes may hear them there are certain animals in the spiritual world. But I am here to assume the fact that man, per action of the certain animals in the spiritual world. But I am here to assume the fact that man, per action to the certain animals in the spiritual world. But I am here to assume the fact that man, per action to the certain animals in the spiritual world. But I am here to assume the fact that man, per action to the certain animals in the spiritual world. It is existent the spiritual world. It is expected that the chosen as the basis of what I shall offer you this Latin sentence,—"Sit lux el lux fuit,"—litter-ally translated, it is "Let there be light, and there was light." The wonderful Seer of Pough keepsie has very foreably and beautifully said, "here that the train the not world in the second dilustrates the first and typifies the third, the third unities with the "second and flows on a spontaneously to higher degrees of perfection and knowledge. Through scientiff development and an expanded spiritual all perception, it is evident in the present age, that the mind of man is enharging with regard with respect to the saitcipations of the huter, and beneath these influences, the ineffectual fires of Judean literature are rapidly pulling before the glorious sunlight of the goapel of the hour.

"Let there be light, and there waight," said He Wee spake of the second the world in the present age, that the mind of man is enharging with regard to the conditions of the past and the present age.

"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 m Ecrételle a future, grand organio chain.

Artisalis a fature, grand organio chain.

"Let there be light." and prim il atoma move
In siemental bonds of perfect love.

"Let there bight," and worlds succerd to worlds

Whilet Force, through law, great Nature's seroil unfo

"Let there be light," and mighty pulsee unseen Their beatings, roll the rocky ribe between. "Let there be light," as centuries coward move And glectors grand, Desic impoles prove.

"I sti here be light," and these moving gladers i Of generous soils, where perms prolific swell. "Let there be light," and lo I the useful seed Grand offerings make, forstelling fature need.

"Let there be light," and force has changed its form And into life both pain and joy are born.

"Lot there be light," seheation is the them.

"Let there be light," and still new forms of Which upward look with longings toward

"Lot there be light, and there was light," said He As primaries chalesce to form humanity.

As primaries chilesce to form humanity.

"Let there be light," and higher truths unft
God's image pure, enstamped upon the squi.

.. 12

usl 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 antageolistic 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 Deitic 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 incpiration 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 pody exist some sixty four primates or elemediary properties, that are thus termed, because it is supposed to be in possible to reduce them into cit, era. They are therefore cemed to be the primary baces of all matter.

They are therefore cemed to be the primary baces of all matter, the core advanced minds recognize the fact that more advanced in the scale mind is more all the content of the scientific man tells you that the earth metals and gases of your globe, may and do exist in all the other globes in God's great universe. Thus the spiritual poet, Harris, sings:

**Matter is of one substance very where, Add build it be eastliff in importal rest, "Most springing flowers of a great universe. Thus the spiritual poet, Harris, sings:

**Matter is of one substance very where, Add build is be eastliff in importal rest, "Most springing flowers of the scientific man for the primary and the ca

Each roce like its own planet calus:
In the galaxy, and deate upon the rest
Of universal harmony, and chain.
Accordants its pinson invises.
Mid mild elysian realized hely space.
It is known, ho some of you that all the various changes that you witness throughout the material world, whether by the said of the natural eya clone, or by the aud of the microscope or the telescope, all these various manifestations are referrable to two principles, matter is understood the substratum that affects your senses; by lorce is understood the power through which these courses. The substratum that affects your senses; by lorce is understood the power through which these courses. The substratum that affects your senses; by lorce is understood the power through which these courses. The substratum that affects your senses; by lorce is understood the power through which these courses. The substratum that affects would be substratum to the power through which these has ever existed the same so with force—there has ever existed the same so with force—these has ever existed it as the two principles are overstent in the human mind, and upon a proper conception of frore. These been any increase or dumination of force. These date is the same principles are overstent in the human mind, and upon a proper conception of them, from the major that we refer to may remark parentheusly, that I must refer to may remark parentheusly to the must have excepted in the work to which I have referred, and in ot

which some great power must have been forever moving throughout the history of the past and the present.

These systems further tell you that this vast body of? fire mist," was made to congregate to gether around untile, thus bringing into operation the beautiful faw of attraction resulting in the formation of the stellar and planetary worlds, rotating as they form and bringing into exercise the co-unifost and centripedal forces. They tell you fatther that each planet is held within the order to the transmitted and the property of the stellar planet is held within the order to the transmitted of the property of the stellar planet is held within the order globals resulted yet simple law, which readers globals resulted yet in the cycle of your babe, when that babe first begue to see the readers of the fell your man which is asked of the driving which which you would be not only the operation of law, was made to revolve from West to East. They futer of the operation of other ages, the debrie of the grantic produces the soil and the soil produces the soil and to drawn a spoil. After the producions of colors of cure globs, first, the lower forms of expectable, and then higher forms of expectable, and then higher forms of animal life, then the lower forms of the existing temperature and condition of the existing temperature and condition of the extending temperature and condition of the extending temperatu

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

Now this is the God, Theology doth give, And this is the God whom all must recei

And this is the God whom all must receive Who accept as an entity the dark musty to That so often the lessons of Nature disown But, ob, minds of this age, discard such dark

times, 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 govein in love.

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

And e'en in the dew-spangled leaflet and flower, In the star-geumed beavens and in earth's living green, 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.

Tarouga progressive stops, towards their source in the skie.

But the sacptical mind very properly asks, if the 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 pertitionin question, and Mr. A. J. Davis has more beautifully answered it than any one clear; therefore, I present his answer—it is this, "That because there has law in nature that is unipersally operative, that wherever a germ essence has been completed, and a plan perfected, the process of improvement thereafter is through multiplication of the type by correct marriage and generation. For

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 listory, and she no longer produces vegetables, animals or men as a 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 moding 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 philosophi, Mr. Davis further adds, that there is nothing new or strange outside of man, that there is nothing that may not be found somewhere emblast there this line depths of his consciousness, that there is not him to depths of his consciousness, that there is not him to depths of his consciousness, that there is not him to depths of his consciousness, that there is not him to depths of his consciousness, that there is not him to depths of his consciousness, there is nothing in any psychological process; there

State.

The second step that follows the declaration of the Constitution as to what religious shall be recognized, will be the appointment of Viginance Conmittees who shall report you for the waipping post it you do not attend some orthodox church.

No! God has created his children to be the constitution of the constitution

Not I doe has created his cuitoren to be free and if free, aspecially free with regard to all thought of Him.

But I have asked you to go back with me to the line of my argument to this granite rock. It is seen by spiritualism and sciencific analysis that there is manifest a certain principle in the body of granite that is acting upon the primaries therein. All the primaries exist within the soil, and did exist within the rock how the properties and an interest of the soil proceeded, exist in the rock manifest and an interest of the soil proceeded, exist in an interest of the soil proceeded, exist in the soil interest of the soil of t

The primaries in the granite are in what I have ermed for distinction, an undeveloped condition; is a consequence this vital principle can manifest so more intelligence than in the simple process of

as a consequence use visa principle can manilest no more latelliguege than in the simple process of motion.

To make the verestable kingdom, you find that there is added what is termed the principle of life, or in other words another form of motiongs 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 led you that every time a quantity of another than the condition of the plant because the elementary properties to a higher state of realing lis atomic properties to a higher state of realing lis atomic properties to a higher state of realing lis atomic properties to a higher state of realing lis atomic properties to a higher state of realing lis atomic properties to a higher state of realing lis atomic properties to a higher state of realing lis atomic properties to a higher state of realing lis atomic properties to a higher state of realing lis atomic properties to a higher state of realing lis atomic properties to a higher state of realing lis atomic properties to a higher state of realing lis atomic properties to a higher state of realing lis atomic properties to a higher state of realing lis atomic properties to a higher state of realing list atomic properties to a higher state of realing list list of the grantle list can be a force the grantle period, and in regard to the development of the regardle continued to the development of the regardle deaths and resurrections, fluratively speaking with regard to the development of the regardle continued to the development of

and life, which is a higher degree of develop and a more expanded expression of the same that was manifested in the simple motion of granite or the motion and life of the plant. I rock, the primaries exist in an undeveloped comparatively. The elements all exist is the dom are they air dom are they air the vegetable, it maries. In the high there are some thir original principles, ple can misulest through motion, sensation. In mariety four principles, and we have a well-sense the control of the co through invocasensation. In man sed women
steensation. In man sed women
the sixty four primaries, and a capsen
them sil, and when man arrives at
through successive stages of devel
earth in which all these shall enter fold
materially as they now do etherially,
as they now do etherially,
attunce than have ever yet been seed.

These conditions have been, and willthrough untoo millions of deaths as
tions that have occured in the material
to the introduction of man and which to
the introduction of man and which to

tions.
This power that speaks in the intelligence of man, is the same power that spoke to the institute 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 aphens of its manifestation.

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 apheno of its manifestation.

This great power is the inexthaustible principle of vitantly in the ones. Now, it man possesses or its to possess at these primaries that are comprehended in the kingdom tetor blut, its a lighthaute conclusion that file is or is to be the microcom of the vast macrocom of the universe. What follows? Is it not that this great power, this motivo power of the universe, that power in the universe that we cannot be a support of the universe, that power in the universe that the called an about a individualized, in other words, incarnated in the human sent many, 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 (60 of a little universe. In this sense, God sinage is obstamped upon the human sout. It you not then see, that the power in the control of the control

All three of these are shut, out in the case of clairvoyance, and set the clairvoyant sees. Spirit-ualism saks Con Denser and every body else, how does the clairvoyant see? He knows and every one knows that it is not the material sye is this case.

ing; we claim that they are founded in nature; we claim; that they are in accordance with induction, with fill true politosophy; that they are not at war with any principle in which is involved the happiness and websare of mankind; consequently then we believe that man is a spiritual being; that he exists here as a spiritual being, and that he is desthood to exist foreversa a spiritual man. For what purpose yeas man placed on earth? How many of you have asked yourselves that question, particularly when the storms of adversalties are howings sround you?

Look over use thetery, of mankind, take those fattest and most beautifular fellow men have the fattest and most beautifular fellow men have the fattest and most beautifular fellow men have the them, and if you could also happy gain any before them, and if you could also happy gain any you would that them they be they into you would that a back-ground these our own; you would that a back-ground there to the ple with tears.

Well, then, may meaned to the

no individual or collective mass of mankind have dver disappointed God. The condition of humanity, then, is necessary for the individualization, improvement, enlargement, expansion and elevation of mar's spiritual nature, preparatory for its entrance upon the shores of those tideless seas that lie close by the city of the saints of God If man is a spiritual being, then this outside coat is dripply a model, it is not the saints of God If man is a spiritual being, then this outside coat is dripply a model, it is not the saint of God If man is a spiritual being, then the undirective has conditions, physical and hereditary, if all his affections are spiritual, if all of his loves and his hopes are solvitual, then let me ask you what is there so absurd in the ideas of a spiritual communion between the now and the hereafter? If man be immortal at all, does not the fact of spirit communion, instead of being an absurdity become an absolute necessity be man absurdity become an absolute necessity be made absurded the characters of the case that the case the continual is a spirit here and now, and will forever be the same through the boundless ages of eternity. The great insulamental thought of Modern Spiritualism is, "We shall know each other-there." This accords with the deep well-springs of human life, that bubble forth these chirch are of the mingle and co mingle with kindred currents in one eternatiglassy lake of purity on which the sunshine of peace alsait dance torever, and fitt the sunshine of peace alsait dance torever, and fitt the sone woom win man become fully appreciative of thy woom with man become fully appreciative of the All the manifestations of nature; all the calculations or uninferent was in the decome rough at the calculations of uninferents with the decome and all the demonstrations of uninferents with the calculations of uninferents with the calculation

Oh, giorrous phinosophy of Spirituatism; now foom will man become fully appreciative of thy Worth?

All the 'manifestations of nature; all the calculations or publicappy; all the demonstrations of acceptance of the serious of the cartesiance of this great prints, and the land of the Spiritual phenoments.

Hennember as Dr. Guanning said, "What two himms eyes have seen can not make other and over the land of the serious of the world." Therefore, the lange by the land to world. "Therefore, the lange by the lange of the world." Therefore, the lange by intelligent of the world." Therefore, the lange by the deductions of sectore had phinosophy, stand out brinking phonorana of time, and exist as tources pointing man to more beautist results in time and or stood and are exist more grorious in the lar dissail factor. The company of the control of the sector of the manifestic serious of the sector of the manifestic serious of the sector of the full the large both in the past, the present and the future, of a sector of the sector of the manifestic, with four is the great of the manifestic, with four is the past, the present and the future, of skepticities asy what it may, he can but leed by the great of the manifestic, with four is excepticities as what it may, he can but leed philipsing the sector of the manifestic of the sector of th

Oh, Great Nature! How respicudently thy works Oh, Great vascus.

display,

The miguty source, from whence was fashloned
the airay—
(If works on worlds, which in such majestic

beauty rise, Revolving ever amid the splendor of the skies.

Thy vast depository of worlds, in thunder to Of an Almiguty Maker, no natte thought

reach;
Whose great presence is made known amid earth's
teeming turong;
As echoes turougu the ages, Creation's wondrous

This Aimighty mind pervades, and permeater

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

This source of power and love, and wisdom un confined,
Eliminates earth-minds, but in minature defined
And as God's laws prevail, and these minds ad
mit control,

The beauty of this source, its excellence shall up

And, as in wisdom, these minds continue And on through brighter circles affection doth

ives; lesson shall advance the soul toward its

central source,"
And the majesty of law, its adaptedness enforce.

Thus us the needle to the pole, mind shall on Toward this central source of wiedom, power and

love; For all created matter by spirit vivided, Is but the representative of spirit defided.

As but the representance or spin-research.

After the close of the lecture, Egother 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 soldiers' graves, permit me to say,

With flowers you decorate the silent m

the dead
Where mingling tears with Nature's bloom, the
llying often tread.
Oh! it is a beautiful f celing that animates your

That's born smid angelic minds that bloom in

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

among the howers.

For the barsting bad, and blooming rose, just springing into life

But picture forth the heavenly joy that beam

Then bring ye pure and bright flowers to do rate the rest.

Of those who've left the rest.

who've left their memories within th loving breast; But as ye place these flowers, oh, let fall no bit-

But life your hearts in joyousness, and banish all

For friends whose forms lie mouldering beneath the ellent sod Are not confined, but freed and blessed, are rev

ng in good!

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

tA meeting had been called in Philadelphia to take measures to secure the introduction or God! and the problem of the philadelphia to the angle of the stitution section of the same place in the same of the stitution and the philadelphia to force the same of the same of the thin matter to an issue.

"This was one of the days appointed for the dec crating with flowers of the graves of the soldiers of the late war.

Miss Ida Lewis, of Newport, was made he recipient, Monday, of two hundred and ighteen dollars, contributed by the officers an-oldiers stationed at Fort Adams, in apprecia on of her services in saving the lives of Ser-cant Adam and private McLaughlin, on the 9th of March last.

Zhiladelphia Department .

BY HENEY'T CHILD, M. D.

Subscriptions will be received, and papers may be obtained at wholesale or rutall, at 614 Ruce street, 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 drams 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 less in in the
heautiful revelations which it is bringing to the
world, with regard to ante natal conditions and
influences.—lessons worthy of the most prefound study of all.

nd, by a true education, which com Second, by a true curcutou, which could see trom mere outside show, but from interior growth and development, and which must be radical and universal in its application to all arts of the system.

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

that all its functions are well and harmontously played?
Mental integrity is also grand, in which there is a just and equal bilance of the intellectual faculties, and a true desire for the fegitimate and proper exercise and development of these, un-biased by the trainmels of authority and educa-tion, and free for the reception of all forms of truth just as rapilly as there are capacities to receive them.

roun just as rapiny as there are capacities to receive them.

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

"Like the stars in the firmament to the mar-iner out upon the weary Waste of waters, he sees them shining up there in beauty, and though he may never place in flagers agon mean suit ney guize him safely to the naven of rest."

may never place in largers upon means in they guide him safety to the naven of rest. Giadly would be drop the curtain here, but there are those who do not profess to have integrity, who are in reality fluable to comprehend i, and there are others who have bielded little by little, to temptation, until their integrity is sapped, and conditions of hypocity are established, in which men first deceive others, and then soon learn te deceive themselves.

Men occupying high positions in the Church, in the State, and we are sorry to say a few in the ranks of Spiritualisan, "have stolen the invery of heaven to serve the devil in?" These persons, it they do not make long prayers, are soure to call upon others to do it on all occasions,

cry of heaven to serve the devil im." These persons, it they do not make long prayers, are ware to cast upon others to do it on all occasions, and with sanctified looks and saining countenances, intra le themselves upon socious where they are unknown, and thus obtain place and nostition where they may discount they are unknown, and thus obtain place and position where they may derived the unsuspecting, and travel and live upon the means of others who have thus been led to confide in them. A day of retifoution is at hand for these; they cannot long hide themselves in the ranks of Spiritualism; the fighest covering of safectity 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 tor-saken its strongholds and towers, will find them-selves out in the cold with a long and weary journey before tem, ere they can reach a place of true real, when they can. ue rest, when they will be glad to the masks they have worn.

Communication in Reference to the Indi-ans.-From William Penn.

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

REPORTED BY H. T. CUILD, 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. Tae mind and spirit of Willam Penn pervades the atmosphere, and has gigited the followers of his faith for nany days in connection with their interest for

many days in connection what 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 manufested by the Executive, and in the deep laterest taken by those who inhabit this city, and, indeed, the whole Country as well as by the followers of the faith, and those who have always opposed war of every kind, and especially those wars against the Indiang and who recognize the true spirit of Indians, and who recognize the true spirit of

progress.

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

The subject should be properly understood The rapid strides toward a better understand 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 deaire 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 the 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. Peralstent efforts in the right direction can never wholly fail but are always attended with success.

mocess.

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

en back, and if, as he hopes will not be the ca their lives be endangered, the spirit that acco-panies them and that pervades the communi-will have a strong influence towards bringi about peace among the Indians, for these are the right, and the Government has never giv a proper consideration of this subject.

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 congratuates you that you are in the right path towards the attainment, in the contemplated organization of the National Protective Indian Association. This sessociation 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.

timent. 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 permeares as well the followers of this taith as all other people, promises ere loag to unite all races and nationalities, and all manner of belief under one proper, legitimate and beautiful government. 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 puri-fied of all the crimes that have been committed fiel 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 invigor te 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 Preadent is aware of, will be the cause of much good, the results of which will follow in all parts of the administration of the Government.

We would again say that much depends upon

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

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ELEVENTARY PRINCIPLES IN TURE-CAN MAN VIOLATE A NAT RAL LAW!

"All is not gold that glitters." The world is made up to a great extent of glittering gene ral-ities which certainly do humanity but little, if any good. We strive to understand the nature ities which certainly do humanity but fittle, it 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 abstrass laws infunctly connected with our own existence, that are still unexplained, and which demand an immediate lovestigation. However, it is often the case that we learn some grand law connected with the government with our own existence, that are still inexpianed, and which demand an immediate lovestigation. 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 glittring 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 nebular, the satellites and various other ar
rangements connected with the starry regions, derstand many things in regard to the justice the nebular, 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 growth of a blade of grass. We may conclude, then, that nature is not hike a spelling book, with certain rulimentary principles therein, that we must first learn, before we can comprehend it. The mortals of earth inbued with a heavenly fervor, launched their Bark of Progress in the starry regions, and commenced investigating the physical structure and movements of those starry orbs, even before-they learned the first principles, if any aciet, 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 belther elementary or ultimate in character. We strive to understand the nature of those things around us, many times ascribing thereto certain elementary principles, or the ultimates thereof, when in fact, they are neither. God being infinite in nature and capabilities, you cannot ascribe elementary principles or ultimate ones to His existence. Hie possesses neither, for if He did, He would have a beginning, and we might as reasonably conclude also, that He would have a beginning, and we might as reasonably conclude also, that He would have a would have a beginning, and we might as rea sonably conclude also, that He would have an end; therefore, we must not ascribe elementary 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, recogng the true nature of the universe,

nizing the true nature of the universe.

Recognizing the grand fact thit 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 fall to interest and largers.

thing therefrom that cannot fail to interest and instruct.

If there are no elementary or ultimate principles in G·d, we have a right to conclude that there are none in mar, for if there are, there would be elementary and ultimate principles outside of God, which would give room for strife yand 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, thep, 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 t by altimate principles, we mean its perfection, through successive ciples, we mean its perfection, through success growth of matter and spirit. If the first exigrowth of matter and spirit. It to engle exists the latter must also, and then of course there would be an end to progregation. 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

or power, and in that case there would be a power outside of God, which would demonstrate conclusively that God is not all-power'ul, 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 be impact, what he does not possess himself? In alinding 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 fact traftary itself. Nor do we believe that no beginning and can have no con-train the 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

wing that everything in existence, or the

constituent parts thereof, had no beginning, and of course, can have no end, it would be well to examine the different combinations of elements in existence, and see what result will flow there-from. 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 second existence where the content of the content of the course of the co 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 ony in the seeming discord that prevails in tion of the forces of the universe. The destruction of a star, the convulsions of a volca-no, the power of an earthquakes the constant changes that take place in the formation of new no, the power of an earthquakep 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 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 semething out of nothing, which would be absurd. Therefore, in nature this keening 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,—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 has 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 ju fact you must be subservient to the forces or elements of which you are can josed. You-can control steam and moral. If they do not act 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, just as much as the virtuous and moral of the forces within active forces in the nature of promptings caused by the action of the forces what do they act in accordance with nature's forces, is the nature of promptings,—promptings caused by the action of the forces of our own individual happiness, or happiness of another by marder, rapine and bloodshed,

PAUL AND JUDAS ENTERING THE CAVE OF JOHN THE BAPTIST.

Occupying the page of the "Inner Life Desartment" of this number of the Journal, will partment" of this number of the Jounnal, will be found a chapter from that wonderful Book, entitled The Taue History of Jesus of Nazaentitied I'lls l'aux of Jasos of Naza-nerri, by that most extraordinary medium, Alexander Smythe. Tais 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."

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 Buptist, who in this book is shown to be truly, the forerunair of that remarkable personage,—Lesa, the Nazarene, who according to his own report, was only fifteen (Biblical ago unt welve) years of age when he encountered the learned D. Da, and overthrew them in argument, just as hundreds of mediums are doing at the present day. It let a somewhat difficult task to properly review is 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 Jounnal, we have hardly given an inkling of the interesting matter with which is consistent of the forest of Taraux 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.

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 hew Revelation—is a straitforward, consistent, well connected story, and doubless has a great and good mission to perform.

DR. NEWCOMER.

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

A FURTHER EXPOSE OF OFFICIAL

A FURTHER EXPOSE OF OFFICIAL TRICKERY.

We have just heard from Milton T. Peters, President of the Illinois Association of Spiritualists, and are authorized to say that at the time he j-ined 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 atter 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.

piece of duplicity duworthy of his, acter 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 Amricaa Association of Spiritualists, "and hold the right of membership in our State Association of Spiritualists," in accordance with the force engagement of the American Association of Spiritualists," in accordance with the force engagement 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 shoes few persons have the folly to think that because they have voluntarily paid fee dilars for membership in the American Association of Spiritualist; 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 s will can have a voice in the Illinois Association, not even to repeal the odious provision referred to, unless he or she has put fixe dollars for membership in the American Association of Spiritualists. We will venture to say

single sout can have a voice in the Illinois Association, not even to repeal the oldious provision referred to, unless he or she has paid five dollars for membership in the American Association of Spiritualists. We will venture to say there is not a person, excepting Jamieson (and he probably is a dead head) within two hundred miles of Havanna, who is under that provision eligible to membership in the Canvention called to be holden at, Havanna. We again publish the clause referred to, that all who read this article may see how admitly this thing was managed to keep theretica, or non-believers in the tight of the few to govern the many, out of our State Convention. It is in the words following: "The State Society will consist of members of the local and county societies, who shall contribute to the funds of the American Association of Spiritualists." The support referred to, consists of a fee of fee dollars at least. It has yone desires to know how such a clause came to by incorporated into our State organization, we will tell them: It was done last Oxfore, it a little adjourned meeting consisting of thereen delegates, at which Dorus M. Fox and Hannah Brown, two of the principal officers of the sceret "order of External 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 were undoubtedly duped. The secret of the whole thing was money—

costion!
The secret of the whole thing was moneyfive us money or stay out of the organization
was the spirit of the movement. We stay out,

A NEW PROPOSITION.

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 ernts.

That will barely cover the expense of the blank paper, and putting the name of the subscriber upon the regular mailing un chine 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 the first five cents each.—The Journalis now extending and favorably known, and it is but justice that our friends Thould pay at least rec-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 to do so, we must receive at least fifty cents for these months' trial subscription, and ye will take a renewal for the second three months also, for fifty cents.

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

DELINQUENTS.

Delinquents must expect to be prompted every week, until they remit what is justly our due from them fon the Jounnal. We are making grast 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 themscalls to be read by all of the subscribers to the Jounnal. 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

THOMAS CARLYLE AN OPTIMIST AND A SPIRITUALIST.

A SPRITTALIST.

From the correspondence of Thomas Carlye, we find some beautiful and philosophical thoughts, calculated to clevate 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 bor years been presenting, when opp5rtunity 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 are very much of the same opinion of the in regard to the doctrine of rewards as la regard to the doctrine of rewards and punishments—that prevailing idea in vogue is meredy 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 not in of reward and penalty be not, on the whole, rather a buman 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 c-operate with it for ever; while all that is in disharmony with it must necessarily be without continuance, and soon fall dead—as perians you have heard in the sound of a Scottish Pealm and the mountains, the true notes along support one another, and the Pealm, which was pitheordait enough near at hand, is a perfect migdly when heard from afar. On the woole, I thest account it but a morbid, weak imagination that shudders over this wondrous durine universe as a pace of despirit to any creatore; and, cuttartywiss, a most degraded human sense, such down to the region of the bratal (however common it be) that in any case, remains blind the infinite deviation. that prevailing idea in vogu-human one. "Consequences blessed and accursed, it is very from all our actions here below

A few days ago, we had the pleasure of ex-amining several crayon portraits, drawn by the above distinguished Spirit Artist, representing personages in Spirit Life. His soul chords

above distinguished Spirit Artist, representing personages in Spirit Life. His soal chords seem to vibrate in harmony with those master artis's whose works siil lilve to perpetuate their history,—but who are now residents of the Summer Lini,—resulting if desired in giving life-like expressions to any person either on earth or in Spirit Life. Mr. Milleson is doing a good work for Spiritatilism by als won lerfut tests, and we predictor him in the fature, a brilliant career. His ideas in regard to the refer-tions from Spirits, he gives expression to through the instanceatatily of any say of parts, in a brilliant manarian temporating one thank when gives of the wise signs of the Spirit Lind. These works of art, produced by the julat effort of Mr. Milleson and his Spirit Band, are well caleatated or order the feelings of those who are brought in connection with them, and give them as more exalted idea of Dity, from the fact that they cate a slight glimpse of a brilliant erfeer in the future which awaits them, and for which they can fully prepare themselves, by lealing pure and exalted lives.

Mr. Milleson can be facult at No. 16, North

pare themselves, by reasons, lives.

Mr. Millison can be fraul at No., 16, North n St.,Chicago, Ill.

COMPLIMENTARY NOTICES.

We return our heart felt thanks to the man very many complimentary notices we are dal in receipt of, from supercoors in all parts of the country, approving and highly excelling our manufacture.

ble 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 farnish us with the material aid, in the way of subscriptions, event naily, we doubt not.

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 ap
preciated, and thay many more communications
would be published if we had room for them,

MR. AND MRS. PERREE

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 Californis, over the Uacion Pacific R. R.

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

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

SKULKING BEHIND A POST MASTER'S

NOFICE.

To run in debt for a newspaper and then, when called upon to pay, to skulk behind the Post Masier'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.

DE. J. M. GHANT.

The above named celebrated healing medium, has just arrived in Chloago 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 Soverance, Sect. that she forwarded to use notice of the call of the shows
name I convention for publication. We regret,
that it did not come to hand. In the last issue,
we gave notice of the meeting at the suggestion
of Dr. Brox, of Milwaukee.
Spiritualism is doing well in Wisconsia, and
we trust they will have a fine time at their
Convention to be holden at Madison, on the 18th,
19th and 30th of June.

FRATERNAL CALL.

On his way from modern Egypt, where he had been restleying in his strawberry field and peach orchard, Brother Warren Chase, the veteran lecturer and author, gave us a fraternal call, last week Br@her Chase is looking hale and hearty, and seems to enjoy life as well as most of moreals. He purpo see 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.

MR S. S JONES: -- I enclose fifty cents, to entinue the JOURNAL three months longer.

continus the Journal three meaths longer.
The above curst's hill on the 27th of May.
Prom the post mark on the envelope, we learn that the letter was milled at Da Quoia, Ill. Will the writer please send us his or her name, that we may know to whom to pleas the cradit.
Will other writers be circula and avoid similar, omissions. Taey are very frequent.

ORSON JOHNSON.

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

Zersonal and Local.

Dr. James Coppen of Bellefontaine, Onio, will be in Gracet, Anlerson Co., Kuess, on the 24th, and will answer a few calls to lecture while there also, on the line of the Hamibal and St. Joseph R. R., as he ratures. Letters addressed as above until July 6th, will receive

ttention.

Dr. Copper is a papil of Dr. L. R. Newton he Great Healer, and will give some attention to the treatment of discuss. He will take subons for the RELIGIO PHILOS

We hope our friends in Krasts will git
Decorthe reciption which his talents and
virtues deserve.
Wherever he lectures, good will be au
plished.

Revoluse-lectures in Char

Mrs. Sarah A. Brynes lectures in Charleston, Andrew T. F. ss has again entered the fisas a lecturer. He speaks at Leominster, Ma

Moses Hull lectures in New York, next Sep-

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

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

Ziterary Botices.

We have received "Davis" Phono Romanio Chart and Instructor "for Schools and Academies. These works differ from other Phonetic works in the use of Webster's Notited Key, presenting a Pasaic Alpushst at once easy of comprehension and cummanicative 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 already received high testinonants 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. ed in every school room. Published and for sale by George H. Manlove

& Co., No. 194 South Clark St., Chicago Ill.

"Petersou'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 eyer seen. A capital steel cograving. "The Romance of a Barding Schous," win a laughtane story by Bria Rodman, leads off; then follows a mammoin colored steel fashion plate, with five full length figures; and then we have numerous wood cuts of new bonnes, batting dresses, &c., &c., &c., &c., becades a score of patterns for the work-table, and also an alphabet for marking, printed in Colors. The literary contents, as usual , are excellent.

Amusements.

OPERA HOUSE

OPERA HOUSE.

A daily colemporary of this city, correctly remarks that the great burlesque and pantomime, entitled the "Forty Tnieves," has "stolen the peoples hearta" 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."

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

AIKEN'S DEARBORN THEATRE

"Time and Tide" is the play upon the if this theatre at present writing, whrawing tolerable houses.

PUBLIC MEELINGS.

Quarterly Meeting, Roligis-Enlioophical (Spiritual) Society of Rockford, No., will hold its register quarterly Meeting its the sheers it was hold last year, if the weather will per-not, in Forter's Hall, Saturaky and Sunday, July 3rd I. The Kunt Co. Circle will meet at the amantime

h. The Kent vo. lace. Are invited Good speakers will be in attendance. NATHAY FASE:

N. Y. June 9th 1850.

Banket Pienic.

se Andorer and Monroe, Children's Progressive Lyceu-join together in a Celebration, and have a Basket Pico-the Centre of Andorer, Ohio, on Monday, July 5t L. Wheeleck will deliver the Oration. We shall ha

eleck will deliver the Oration. We shall have to enliven the occasion. I invitation is extended to all to come and bring to well filled with eatables.

rereary Meeting at Sturgts, Michigan.
piritualists, Friends of Progress, of Pres Thought
Speech, will hold their Annual meeting at Sturgis,
p Friday Saturday and Sunday, the 18th, 19th, and

is, on Friday Saturday and Sunday, the 18th, 19th, and of June. No and distinguished speakers from abroad will be in relative to distinguished speakers from abroad will be in fortice to distinct to distinct the first state of the their afth be the algorithm of the left, at this time, that has ever attended these meetings is place. Ample provisions will be made to accommostrangers from abroad.

By order of the Committee.

By order of the Correla, Mich., May 11th, 1869.

Association of Spiritualists.
TOTHE SCHETCHALISTS OF THE WORLD:
The Board of Frustees of the American Association of Spiritualists have made arrangements for olding the Saxu Amena Meeting at Kengini Hall, olding the Saxu Amena Meeting at Kengini Hall, are not a level of the Meeting at Kengini Hall, are not a level of the Meeting at Continuing the Continuing in the Meeting, and continuing in ession until Thursday, the account day of Septements

We therefore, invite each State Organization to not the same number of deligates that they have epresentatives in Congress, and each Territory and Province having an Organized Societies is in-flict to send delega, as according to the number of eprecentatives, and the District of Columbia to not two delegates to attend and participate in the natives which may come before said Convention.

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

The Fillmore county Association of Spiritualists will hold the Second Anuversary in Mahlant's Grove, two miles was of Etna, Fillmore county, Minn, on Saturday and Sunday the 26th and a 7th of June. J. L. Potter is capaged and other good algorithms are expected to be in attendance. All are in vited. The briends will dot fail to be present with their well.

A. B. REGESTER, Secretary.

rth Annual Convention of the Illin

Association of Spiritualists.

By order of the Executive Committee of the Association, the Fourth Annual Convention of the Sociation, the Fourth Annual Convention of the Hinds Estate Association of Spiritualists will be held in Havans, on Friday, Saturday and Sanday, June 25th, 20th and 27, 1999.

Each Local Society of Spiritualists and other reformers, shall be entitled to the Representative in the following ratio, viz.; Each Society, shall be entitled to two decigates, and an additional delegate for each fraction of fifty over the first fifty members.

bers.
Weather permitting, several sessions will be held
In a pleasant grove. the Spiritualists of Havana
extend a corotal invitation to their brethern and
elsters of the State to be with them and enjoy the
meetibe.

meeting.

Arrangements have been made with the Peorla
Pekin and Jacksonville R. R. tor reduced fare.

W. F. Jamieson, Secretary.

SPECIAL NOTICES.

Overwhelming Success Of the Great Spiritu-Remedy.

8. S. JONES, 192 South Clark St., Chicago.

Important to Ladies.

Hamportant to Landies.

We call the specia attention of our lady readers to the advertisements in another column, headed "Pan Lantes Ontr," and "Marker-Lady Another." Mrs. Morgan and Mias Williams have articles for sale which, aboud be in the possession of every lady. Send for a circular. A good chance is open, adjusted—as money can be made by those who take the Agency.

nowrold.

Butter and Eggs.

* keeping of Eggs and Batter in a fresh condition, the f Restoring rancis butter to a sweet state, and the fing of white butter wite pure and wholecome veget waylon, have been the study of both ancient and mod (chymists.

rn alchymists.

We are now pleased to announce that the burning of
idenight oil has at last brought to tight (the desideratum.

We respectfully refer our numerous readers to the adversement of the Practical Chemistry Company relative to
utter and Ears.

Dr. Wm. Clarki's Vegetable Nyrup. tron Jorknat.—Having by me a bottle of Dr. Wm. ke's, Vegetable Syrup, prepared by Mrs. Jesnie W. Dan ned hearing that the husband of our mits vegnan, bees long confined to his room from the effects of a, fall a building, which injured his dele, songe year anget half Buffering with patin from internal fumors, i sent him bottle or ithe said syrup, with directions to have his able dwith hat fall and water, by a healthy colored wom ndo to "t the grup internally. The result of which that in tre days, he was out and at his work (that of a non laborer.)

in ten days, he was out and at his work, (that of a laborer.]
s. a devoted Oxfibolic, said, "She had spent quite be him for doctors, with no good result; but having good Spirits, abe would try this," no is McCarthy and he lives in this place, No. 118 St. Yours Fraterasity.

Talyor's Bed Springs,

Don't fail to read the advertisement in another colume. Any man who wanta a good paying agency 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 arg, and once seen by honskeepers, a sale is almost certain. Mr. Taylor will furtish agente on anch terms at to make it produbble business for any energetic man.

A PLEANANT STORY.

In the streets of Chicago, I wandered along, And carebody soing a familiar old song, While viewing the correspondence of the season. While viewing the correspondence of these latter days, On the Bulletin Sead, Select the French and the Dutch, And the Strenge Advertisements of these latter days, On the publish the odd, Select concerts, and plays, When all on a worder, I was something new, On the publish these the Select the Selec

THE PATENT MAGIC COMB.



Pentity on the Mountain,
Beauty in the vale,
Beauty in the vale,
Beauty in the forest reve,
That level before the gale,
Eastly in the Ocean,
With creat of Sancing from,
And BEASTTY in the special work
of PATTON'S MAGIC COMB

Yer air, this is really, and emphasically true, and if won degire for change dings, yellowis, zers, or had looking lighter freed, for a BEAUTIFUL that Brown, or Obey, link, you will explore \$1.25 to He FIAGE COURT AGE YOU'VE, you will explore \$1.25 to He FIAGE COURT AGE YOU'VE, you will explore \$1.25 to He FIAGE COURT AGE YOU'VE, you will not have been plained by grand post plain and you and records the Marie Count by notal post plain and you when the directions on the Count, we guarantee perfect ask-

To Dealers and Traders

If any of our readers or friends who are Desters or Trad-ravials for the PATENT MAGRIC COMB to put in-omarket, we will furnish the Wholesale "Price List" upon will furnish the Wholesale "Price List" upon The trade can flad money in it. Address. MAGIC COMB AGENCY, 1928, ath Clafk Street, Chicago, 10.

Dr. Clarke's Retirection.

B S.S. Josts:—I see you are astertions the medicines of Dr. Clarkes spirit, who controlling prescribes to the sick through the organism of Janune Waterman Danforth. Permit me to tell you, with deep feeding tried Jones, that I have used these remedies, the Syrups. Northese and Ponders with the highest estainfaction. I know them to be excellent, as hundreds of others will testify Dr. Clarke is a noble and brilliant spirit.

Most truly thins, J. M PERSIES.

St. Louis, Mo., Nov., 1968.

ADVERTISEMENTS.

SWEET EGGS AND BUTTER.

Eggs hept fresh for a year.

Sour and Rancid Butter rendered sweet.

White and streaked Butter made yellow.

Fresh Butter kept sweet.

And How to present milk from souring;
by now methods.

Circulars seat prair, relative to the above.

Agents wanted. Liberal inducements offered.

No. 4 ARCADE COURT, Chicago, III.

Vol. 6, No. 14, 16.

CHTCAGO.

Dr. J. Wilbur, Magnetic Physician (Late of Milwankee), has fitted up a sait of rooms at 65 Madison St., cor. of Sixte, where he will beat the sick without medicine. Fatients at a distance cure by Magnetized Paper. Office hours from 0 a. M., to 5 r. M.

Winslow's & Co.'s Hop Yeast Cakes MOSEBACK & HUMPHREY

34 RIVER STREET, CHICAGO.

These cakes are made from the best material, are put up in large packages, and in the best of style. They will nover sour and are warrented to give entire satisfaction is every instance.

A FORTUNE IN ANY STATE-Rights for Sale-New patent article for every female. Sample \$2. Address INVENTOR, P. O. Box 2433, N. Y.

PETERS & SPARLING,

ATTORNEYS AT LAW,

ERS, GEORGE SPARLING bard Block, Monroe street, adjoining Po MILTON T. PETERS,

W ANTED-LADY AGENTS, in every Town and Vill age, to sell what every lady will purchase at sight.— Address Miss WILLIAMS, 129 Fulton St., New York.

SENTING MACHINES

THE MANUFACTURERS of all of the basis style of Skwing Ma

Will Furnish

Ten Dollars Less

the cares, and warrant every machine to be p ary Jest of the kind made, to say we will, not the regular price of the S not only soud the machine but will send

TEN DOLLARS

tof any of the books advertised in our Book List, or ERISON-Palacoperacat Journal, or a part in each, at ar rates, as a pressium or indocement to buy machines ph our agency.

All who want to HELP us
All buy through our Agency.
Address,
S. S. JONES,
192 South Clark Street,
Chicago Illinois.

A LECTURE IN RHYME,

THE PAST, PRESENT AND FUTURE.

By Mas. P. A. LOAM.
Exceedingly Enterstain and Instructive Lecture and to Large and highly interested Audiences in differ Author, yielding to the urgran requests of her numericade, has concented to have in printed.

postage pade or receipt of 28 cents.

MORE GREAT CURES.

BY .
MRS. SPENCE'S
POSITIVE AND NEGATIVE POWDERS.

Asthma Bloated Boxels

Catarrh, Neuralgia,

Bloated Boreds.

South Williamstown, Mass., Oct. 28th, 1967.

PROT. SPENCE—Dear Sit: Wherever't I hear of a hard case
of the State of t

MRS. MARY E. JENES

Paper, Sparce—Door Manchester, Mann. Pels. 5th, 1820.

Paper, Sparce—Door Manchester, Mann. Pels. 5th, 1820.

welling just above my ankle, and every one who saw it said it was Erysplerian. In a fettight it became a corp and tron that time for fifteen months! was hardly able to go about the house. POMFTIVE AND NEGATAVE POWDERS; and thinking they might reach my case. I taking them, cheven sores in that fittee. I had had not been also became the contraction of the contraction of the contraction of the contraction. I had had not been also became the contraction of the contraction

Fits, Catarrh, Dispepsia

Neuralgia, Lieur Complaint,
Neuralgia, Lieur Complaint,
Chronic Diarrhaca.

Ather Froot, of Bucksport, Me, under date of Nov.Xth
1868, writers a glolows: "When I first tood the people her
about the PONTEL II, this now they are gitting excite
about them, and the October and Apothecaries want to ge

St. Vitus Dance, General Prostration, Diptheria, Scarlet Feeer, Cholera Morlaus.

Fever and Ague, Spasms of Stomach, Delirium Tremens

Winon, Hine, Sept. 25th, 18th.
This is to certify that I have cured the following case, and many others too numerous to mention, with MIRN, NPENCE'S POSITIVE AND NEGATIVE FOWDERS.

PECUE'S.

POWDERS.

A young ledy of St. Vikins' Dance, of over six year's.

A young ledy of St. Vikins' Dance, of over six year's.

A young ledy of St. Yikins' Dance, of over six year's.

A lody of theorem by all other sociots. Cared by five boxes of PON-TIVES.

A lody of theorem by the box of NeGATIVES cared her. She is in now better teached that who has been been brighted by the second of the second of

remed). oman cured of Spasms of the Stomach from which she firrd Let Rve or mx years. The Spasms were as bad hen ain took one, her friends would despuir of sering me to again.

Deafness.

Desputes.

I have the following extract form a letter from F. W.
Green, of columnon, S. C., dated Jan 22d, 1809; "I got half
a duter boxes of Afre. Spenice's Positive and
months sace, and in rive on based coring in any notanoments sace, and in rive on based coring in any notanowhere I have und them. I took the Negative Powdders which you complimented on with its vestions and
months of the same of the same

ared."
Other Peppard, of Kansas City, No., under date of Feb.24,
Other Peppard, of Kansas City, No., under date of Feb.25,
Our Positive and Negutive Powders for Desisee of three of tou mother scandag, and an inapp to
ate that I am much hiered; in lact, nearly as well as

Milk leg.

Rheumatism, r.u.,
Dyspepnie, Derfness.
Yorkville, III., Dec., 21st, 1863.
Dn. Sprzet-Dear Siri, I received a latter from you almost a year ago, selling me to give an account of the cares made by the Pointtive and Negative Poweders under my directions. One was the care of shareless of salt leading the control of the power of the salt leading to the control of the power of the salt site of the power standing, and a number of cases of Dyspepsia. The Fewders turve saw helpful my p at peas, and cured the Numburse in my legs. You can use my name.

Feer and Ague, Dysentery, Coughs and Colds,

Coughs and Couch.

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PAUL AND JUDAS ENTERING THE CAYE OF JOHN THE BAPTIST.

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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 unnist, kable the will of God to man,—clear away the mist that enshrouds the Bible account of Jesus and his immediate followers, and put us on the great highway that leads to Heaven. To such we answer, they do come. Paul himself has made an especial effort in this direction through the most remarkable medium of the age, Alexander Smythe, of Philadelphia, and has given a full and complete history of that remark able personage, Jesus of Nezareth, as well as all those with whom he was immediately associated in earth, life, and which is published in book form, entitled The True History of Jesus of Nezareth, 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 asyings and doings, each differing from the other,—the authors of which have all written mainly in support of the Bible contents but a very small portion of the history of this rayings and doings, each differing from the other,—the authors of which have all written mainly in support of the Bible contents but a very small portion of his history from his birth to the age of fifteen years, when he disputed with the learned D. D. in the remarks and the proposed

CHAPTER FIRST.

PAUL AND JUDAS ON AN EXPLORING EXPEDI-

About the sixteenth year of the reign of Tiberius Cesar, emperor of Rome; when Judes was suffering under the tyranuleal 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 seeping to coayerge towards the river, as the travelers progressed on their way. On the left was the river, fringed with the graceful cleander, the drooping willow and fern-like tamarasis, 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 6s. their course, the river gradually enlarged in width, and became divided into several channais, which were covered with cause, rushed the course of the river was obscured by a wide extent of marsh, which was covered by a wide extent of marsh, which was covered by a dense growth of reeds, cause and rashes. The travelers now found themselves at the mount of the Jordon, which opened through various channais upon that seeme of physical and fabilities from the force of solemn grandeur—durst upon their riew.

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 cleavation from the waters, there was a thin, purple baze; but the sky was completely cloudiess, through which the burning rays of a mid-day sun poured down unobstructed. Not a breath of air was strining—not a living thing was to be seen,—not a sound was heard but the tread of the travelers borses.—all was as silent and inactive as the imagination could picture the valley, leading to the realms of death.

When the travelers came to the open view of the lake, they balted 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 seene was not new to thou; they looked rather for the route they were to pursue on their journey. With a lew observations to each other, they urmed 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 Irest water, bordered by several stunted trees, and jungles of reeds, canes and branches of trees, the progress of the travelers of rock, that had fallen from the sides of the mountains, and the debits of rushes, canes and branches of trees, the progress of the travelers was of necessity slow and difficult; but in the course of time, they affect and progress of the travelers was of necessity slow and difficult; but in the course of time, they affect around this tree was a mossy verture, so pleasant and inviting, from its

A DESCRIPTION OF THE TRAVELERS.

halted.

A DESCRIPTION OF THE TRAYELERS.

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 metile. He was the younger of the two, who seemed to have just arrived at the full development of young, vigorous manhood;—perhaps his gge was thirty, or a little over. He was smaller than common in stature, but, was well formed;—his limbs indicating great strepth and activity. His complexion was much fairer than was common in that country, being a mixture of white and red, denoting a preponderance of the sanguine temperament. His features denoted that he was ot that type, from which nearly all bold, daring, brare and ambitious men have sprug. His forehead was high and expansive; his nose, long, and almost perpendicular with the former; his mouth, small; lips, thin and sensitive of emotion. His eyes were dark brown, expressive of great intellectual energy, and a resiless 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 of dark cloth, worked with threads of gold, from which a purple cloth passed over his head, and falling over his left side. His under garments were of fine white wool, reaching from the neck to the knees; over which he wore a white sisk tunic, reaching to the left, and fastened around the wasts with a girdle of several bright colors. His legs were covered with buskins, of red cloth, which he drew around him as temperature or occasions required.—Altogether, his dress denoted gavety and richness; befitting one whose worldy means were far above those of the common to to mankind. His air and demeanor denoted him to be, not only superior to his ecompation in appearance, but also, superior in his self estimation and standing.

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 his companion, with self-gained and color and the self-gained with stream of the self-gained with shrewd intelligence of the world. His forehead was broad and oval, pryching over his aquitine nose; his mouth, large, and lips, thick, that indicated a disposition proper 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 bring covered with a red cloth, fastened around his governed with last red cloth, fastened around house of dark brown but he had been a self-gain to the self-gain his self-gain his properties of the self-gain his self-gain his gain his department was his self-gain and other conveniences of travel, which was a large leathern bag containing provisions, and other conveniences of travel, which was a large leathern bag containing provisions, and other conveniences of travel, which was stard appearance of his person indicated that he was subordinate to his fellow traveler, as a servant or bondoma. Though his deportment was humble and as missive, there were at times certain glances of the eye, and motions of his upper lip, which missive, there were at times certain glances of the eye, and motions of his upper lip, which missive, there were at times certain glances of the eye, and motions of his upper lip, which was expended one, and that he would rebel against his missive, there were at times certain glances of the eye, and motions of his upper lip, which was expended one of his person and appearance.

THEY STOP FOR REFRESHMENTS.

alight at this spot, Judas, to rest and refresh ourselves.

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

The younger traveler then spread his mastellengon the verdant spot, on which he recined 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 empiled it of its contents, which he preceeded to place in order for his mastes repail. He spread a white napkin upon the ground, upon which he placed several bacters.

to view a joint of roast sheep, which he placed by the bread. Then came preserved figs and other fruit, which found a proper position on the cloth; then he poured from a leathern bottle some delicious wine, made from the palm iree, from the celebrated wine country of Jerico—some of which in a sliver 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 slong-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 oh his breast while his master should sailsy himself with the food before him, according to the usual custom of inferings 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 starred saideally 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 craught; then presenting the goblet ions, and she 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:—drinit, and let us partake of this lood."

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 scrious in his commands—which Saul observing, re-marked:

marked:
"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 a past, and think
not of the breach of customs, or the relation
between us."

Judas.—I am serious in what I say, and have good intent. Join me in this a past, 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 timally responded:

"I know, Judas timally responded:

"I know, Judas, that thou art my bondman," rjoined the misster; and thy odjections are considered just and prudent in one of the position, by the people of the world; in considering thyself in Judicistor, I know thou be less 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 when has made us unequal. Thou hast a seuse and feeling which can quickly perceive an insult given to thee, as well as the humilation of beling a bondman;—and I know, Judas, that thou hast a bold heart that would recent all indignities heaped upon thee, if thou wert free to battle.

"Oh, master!—master Saul!" exclaimed Judas in a piteous tone of voce, 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 feetings? Is it to over me with new indignities and suffering?"

"No, Judas," responded Saul—such being the name of Judas' master—in a tone of sympathy and kindicas. "I wish not to add to thy sufferings in any way; but to relieve thee, and give there an opportunity to assert thy sense of right and manhood, which I know to exist within thee. I higher been long waver, that ly relation to me its bondman is galing to thy feelings; and I am sensible that thy merits deserve a better lot. Funding myself indusenced through these views and leclings, I judor resolved to ameliorace thy condition; and perhaps in the course of a sont time, I shall accord the full extent of thy wishes. When I cast my eyes around this tude scene of nature, and view the supendous walls of rock on either side of us, I cannot help being impressed with the id

increased astonishment; his mund being perplexed between hopes and doubts of his master's sincerity.

"Come Judas," Saul added, "we are alone in this wild solitude, with mose but Jebovah to look down upon us; we are equal in his sight; let us then put asside causons and social relations, and be equal to each other for the present.—Come.—Join me in tais 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 condinas," Judas mildy replied, in his usual mode of addressing his superior in the third person,—such being the custom among servants and bondene 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 deking a cake of bread, broke it in two,—one-haif of which he presented to Judas, at the same time a small vessel containing sait. This sucient ceremony being gone through, they both began to eat.

The mind of Saut feil 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 reasing in the mind and breast of Nell-ee var.

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 Skul-so various were the expressions of his countenance. Sometimes it would seem very grave; sometimes it would seem very grave; sometimes it would seem very grave; sometimes it will seem very grave; sometimes a smile of scoraccompanied by an air of about the said of scoraccompanied by an air of about the length, shaking of his mood, he declared that he had esten enough; and ten declared that the compiled, and at the same time declared that the compiled, and at the same time declared that the same time declared that the sunger was satisfied. The other goldes with seeming courtesy;—then their manners to each other began to assume the appearance of true, fraternal friendship.

EARLY HISTORY OF PAUL AND JUDAS.

EARLY HISTORY OF PAUL AND JUDAS.

Saul was a naive 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 testdiaking. 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 Gamahiela celebrated man, until he was abodt 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.

father, who can be business by which he wealth.
This course of proceeding was very much disliked by young Paul, who during his studies in
the Great City, had imbited too many exalted
ideas from his proud; wealthy and high-minded
cases from his proud; wealthy and high-minded
accordance to fit him for the humble calling of

his father. However, there was no alternative. Saul was obletical to submit to his father's will, or rick his displeasor and evil consigner. Thus he released to the his mind would be souring and fluttering in the relians of fancilial middle of the his mind would be souring and fluttering in the relians of fancilial middle of the his mind would be souring and fluttering in the relians of fancilial middle of the his mind would be souring and fluttering in the relians of fancilial middle of the his mind would be not sufficient to quench the thirst of his ambitions soul.—Power and Fame were the greatest attractions in life for him, and the greatest companies will.—Power and Fame were the greatest attractions in life for him, and the greatest companies where the congenies sphere, wherein his and it may be not sufficient to middle the fathering commence of men. At the age of thirty, both his parents were deal coording to his own will.

Saul soon converted the wealth he inherited from his father, into shelded of gold and silver when having made all necessary preparations when having made all necessary preparations the direction of Jerusaken, accompanied by one servant. If was determined to seek new scenes and adventures, wherein his resides spitt and ambitious desires would enable him to hind control to the father of Saul. The debt reliance of the saul state of the saul state of the control of Jerusaken, his dependence became squandered, and he by a-me means became indebted to the father of Saul. The debt reliance of the saul state of the saul state. He was and conditions of the saul state of t

"Judas, we will both be freemen! We will act together, and "share equally in the results of ear actions." Judas started, and looked upon his mater in astonishment; for the manner and words of Ran's had somewhat confused him. "Yes. Judas."

want of a truly agent, and faithful companion, to whom I can entrust my secret thoughts and feelings—who can sid me in my projecte, adventures and interest—who will plan and excute for me in my absence as well as in my presence. Say, Jadas, will thun change thy present realize to the content of the conten

He seemed to be wild, religious enthusiast, a cray mean or a knave;—I now not which he most resembled."

"Fersaps all these qualities were combined in his character, replied Jacas, with a sconfait cirl of histories, in solved the man, and instead to his most could be a supported to the same and the state of the land, and the same and the sam

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

CHAPTER SECOND.

OHAPTER SECOND.

Saul and Judas, now companions under a mutual to observe indexensity, interest and symmetric to several indexensity, interest and symmetric to several indexensity, interest and symmetric to several the second of the rectangular to the several to see the second of the rectangular to several to see the second of the rectangular to certain the over masses of rock, or turn a latest to extamble over masses of rock, or turn a latest to extamble over masses of rock, or turn a latest branch, though generally running atong the mid of of the bottom, was frequently turning atong the mid of the bottom, was frequently turning atong the courses in waters and collected destriction from the course by reche and collected destriction from the course by reche and collected destricts, on that they were course in waters of the second section of the second section of the second section of the second section of the section of th

das, "teprarance error and manurance error which lactic common seuse, tilgut 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 telleved them to a small tree by
the branch, and climbed room one to the other
the party of the respective error of the country and
they seem a climbed from one to the other
they seem and climbed from one to the value and
they seem a nerow foot-path, whome its way
among rocks and scanty herbage, lengthways
along it. Along this path the travelers took their
confee, with a cauthous, quiet step. Soul in the
meantine produced a short sword, which he had
under his garments; and Judas ministing his example, tookout a long kairs.

"It is well to be prepared to came of danger,"
"It is well to be prepared to came of anger,"
"The impossion of the contraction of the con"The impossion of the con-

Judas, and net us water, and actions must be in conformity with whatsoever character I assume."

Judas bowen in assent, when they both entered the cave. The cultrance to the cavern—which was a bound of the cavern—which was about any rest high by three wide, with a sliwer descent into a kind of a passage; at the farcher end or which was authors opening on the right, leading into a spacious, irrequiarly formed chamber about nite in etc high and as many towad, in the most narrow part, with twice the number in length most ingred and the continuous control of the rest of the cave in the farther and, which section to be articlasily constructed from which section to be articlasily constructed from the action and the control of the rock, of various above much shapes.

monitoling, excepting the wall at the farther end, which seemed to be artificially constructed from rade fregiments of the rock, of various sizes and shapes.

"Lie floor of this chamber was tolerably smooth and clean, but no insiniter was to be seen, excepting a coarse citoh suspended over the entrance, which is not to the coarse of the coarse of the months of the coarse can be invested from the coarse can be coarsed to the coarse of the coarse of the coarse of the coarse of the analysis of the trained with a coarse citoth, when served the recines for a count, a tite base of the artificial while there was a small fire business, which seemed to be inside of rables and broaks pieces of brainwhood that had a coaling exceed was the region of the coarse count, a tite base of the artificial while there was a small fire business, which seemed to be inside of rables and broaks pieces of brainwhood that had a coaling receded with a coarse coarse, a coaling receded was the coarse of the coar

terror: and an along orace mar ecutering in wind disorder.

Here follows a scene that beggars description—Is indicrous in the extreme, and which we would gladly quote did our space permit.

In the unird chapter is given an account of the meeting of Jesus with the family of 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 scoie depicted which would fill the eyes with tears, and choke the ulterance of one attempting to read it kloud, 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 lair Jewish mistein an 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

sting and instructive

PHYATE INTERVIEW.

Within the vast expanse of the celestial vauli, myriads of stars with coascless light, unobstructed by cloud or mist, contributed their powers to litumine and adorn the scene of nigat. The first was soft and agreeably tempered,—redolent with numerous agreestor odors; extalled from trees, from 'biospodis, from healing' shrubs and beautous in yets's. All fights were extiguished in the hamone dwellings,—all was peace and quinteness; for all two workty people, exaptary aso, had Teured to rest from the toris of the fay.

etness; tor all tae worthy people, excepting tees, had retired to rest from the toils of the day.

With noiseless steps and hand in hand, that two emerged from the dwelming of Lazerus, crosses the enclosed yard, and entered the garden hear 0y. One was a man of tall commanding figure and undested ment,—the other, a female mace less in stature, of dedicate syipnide form, whose sparkling eyes toid a tale of love and present napplacess. Both persons gwere enveloped in their mantles, which covered their heads, shoulders and busts, as a means of guarding against the might dew.

As soon as they not entered the garden, the female leased up in the roupanion's arm, and her eyes beaming with pure affection, looked up to him, seeking an exchange of glances. The van, with hooks of tenderness and solicitude, gently supported her delicate form, as in a voice sweet and musical, ne poured into her ears words of sacred intelligence, tales of fiberest, and declarations of secret thoughts and leelings congenitate her son. As this they disopared, they paced to and fro the smooth walks belonging to this beautiful parterie, or under the trust trees on the boruers thereof.

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

this scene not impress thee as one of great beau ty and magnificence?"

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Most of the liberal minded, will accept this history as veritable truth; and others, who ris-

and the Spirit of the Lord shall restupon him—the spirit of wholoms and understanding—the spirit of showledge, and the feer of the Lord. Again; what syste be people. The the Lord of the Lord. Again; what syste be people. The the Lord of the Lord of the Lord. Again; what syste be people. The the Lord of the Lord of Lord of the Lord of Lord of the Lord of Lo

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Loutier Department,

BY..... E. V. WILSON

Spiritualism in New Boston, Mercer Co.,111. Spiritualism in New Boston, server Con-Dear readers, we have just concluded a Conven-tion of Spiritualists at this place, Jone 6th, 1850, 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?

Spiritualism had been pronounced acad in New Boston, was it out? Sanday morning the exercises of the day commerced with an exhibition of the Lyceum Children moder the able management of Conductor R. S. Craner, Esq., and his efficient assistants, and we assure you that it was a sight well calculated to cheer the old and make glad the louds of the young for the most of the sound to be the same 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

the beautiful banners, and went many the beautiful banners, and went many good, many the speaking of the children was good, many them giving evidence of fine ability in recitation

them giving evidence of fine ability in recitation and elecution.

After these exercises, we had a basket dinner, fresh from the bountiful larders of prosperous farmers, fresh role of sweet, pellow butter; light, white bread and biscuit; roast chickens, roast beef, mountains of cake and sections of pipe, with all kinds of jam and jelly, besides the sakey eyes of laughing, romping girls and boys. Every beart was glad and the children were happy, "for of such it 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, Al3; o clock, P. M., the regular lecture by E. V. Wilson, with music and song from Miss Woodward, Miss Dora M. Wilson, Br. Wm. Myers and Capt. Ross Scudder. At night a lecture from E. V. Wilson. His subject, "A Struggle for Life," delivered in his usual forcible style.

style.

The large Hall was full of attentive listeners The zeather 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

killed.

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

entions.

On Friday evening, June 4th, we held a seance uring 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 we're deeply impressed that she was the gentleman's sister, but he said that it was his daughter, the age and description being very correct indeed.

In the said that it was his daughter, the sge and description being very correct indeed.

Number awo.

A spirit came on to the platform and said to us, "I was murdered one and a half years ago, and thrown into the jiver above 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 fo Mr. Myers, we said, Sir, we will describe this man so that you will know him. We'dld 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 to much, 'mentioning the sum, and as he made the demand, he drew his finger thus scross his throat, imitating the act of cutting a throat, making a very peculiar noise of 'cilck.' I compiled with his demand and got rid of him."

Several persons responded that they had heard Mr. Myea tell of this incident.
What is it? Who will tell.' If the Devil, why

overal persons responded that they had heard Mr. Myea's 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."

"Elder Grant."

We solice 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 Lembard, DuPage Co., Illinois.

Casopolise, Mich., June 13th, 1869.

Hinois State Convention,

Where shall it be? Br Jamison wants it at Havan. This is out of the way. In the Religio function of the come to Havans algord James Hoggs; Immediately following that, a call for the Convention to meet in June.

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

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

are not the representatives of the Sparitanians of Illinois.

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

We need and must have a State Organization—one that is not bound to psy 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 adoptas Resolution of this character, viz. The State Societies will consist of members of the local Societies, who shall contribute to the funds of the American Association of Spiritualists.

Ball are we slaved No! a thousand times No!—Let ne 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 Lyous Mich., a little town between Detroit and Grand Rapids. The shameful facis 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 Chleago. Let us hear from the Spiritualists everywhere. We would suggest Friday, Saturday and Sunday, August 20th, 21st, and 22nd, 1850. Will the Spiritualists respond? Come to the rescue! Let us have a Convention and a good-one!

Total.

10.776,000

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

Ion Christians.

The above item is valuable to Spiritualists, it speaks volumes,—says to the world, be ready "when the bell rings" to take passage with us for the Summer-Land. Read it brothers and sisters and preceive it, it is better than gold or silver to us. [Rigot, Bro. Wilso6. A valuable item truly, and while the profossedly Christian world are cutting the Bible to pieces and parcellug it out to meet the wants of the various sects,—each c'alming a part and contending the while that theirs is the mast part. and as the greater and more cellightened port. wants of the various and contending the while that theirs is the BED and contending the while that theirs is the BED art, and as the greater and more collightened 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 about tely indivisible, and about which there can be no contention.—En]

Read, the "wonderful physical medium," now lies in Waterbury (Conn.) jail as a swindler, hav-ling been thoroughly exposed in his trickery on Tuesday events. If there is no his trickery on ed that he did ship his control of the ropes prov-ed that he did ship his of the coat sleeve trick dis-covered him in the act of trying to put his hand back after doming the sleeve.

back after donning the sleeve.

We ellp the above from a late number of the
Chicago evening Journan, and while we believe
in the right to expose error and imposition evenwhere, and at all times, yet It is unfair to berald
to the world that a man is an impostor until it is

MR. E. V. WILSON:—As you gave your challenge in your department of the JOURNAL, will you publish my acceptance in the same? I delate 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 seet you in Cleveland in March or April, 1870, at a date in those months to suit your convenience.

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

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

A. N. CRAFT. West Farmington, Trumbuli Co., Ohio, June

A Relic of the Mound Builders in Ky.

We learn that a very singular relic of that mysterious people who unhabited this continent long before the days of the American Indiana, the marks of whose civilization and a better name, are known to us as the Mound Builders, there is not the American Indiana, the marks of whose civilization who better name, are known to us as the Mound Builders agar exently been discovered mear. Cumberland Ford, in Bell County, Kentucky, The Hon. James B Pjalmerof that county, and for some thirty years County Surveyor of Harlan County, out of a part of which Bell County was created, some twoor three bees ago, found upon a peak of the Log mountain (which extends between Cumber hand Gay and Batbours-ville), a large natural grotto formach or extends between Cumber hand Gay and Batbours-ville), a large natural grotto formach of the Cumberland River, and is as high as the mother of the Cumberland River, and is as high as the orther cannot be a considered the peak of the Log and the county of the control of the county o

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 delities. 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.

NOTICE OF MEETINGS.

CRIAGEA.—The Associated Spiritualists not meetings essent Hall every Sunday afternoon and evening, comment-and 7½ as Administrator and evening, comment-ter and 7½ as Administrator and the second of the 1½ a. M. Leander Surin, Conductor; J. S. Crandon, As-tant Conductor; Mrs. E. S. Dodge, Guardian. All letters frossed to J. M. Crandon, Cor. Sec.

Centry and Secretary Control of Spiritualists hold their meetings in Temperace Hall, No. 3 Maretick square, their meetings in Temperace Hall, No. 3 Maretick square, the Temperace Hall, No. 3 Maretick square, the Temperace Hall, No. 3 Maretick square, Olioras, 61, Lexington sirvet, Corresponding Secretary, Spackers singaped, Mar. Fanie B. Pelton, during January; Mar. M. Macounbee Wood, during February; Mar. Sarah A. Sprace during March, Mar Julusto Tewe during April; J. Sprace during March, Mar Julusto Tewe during April; J.

Nestors during May.

WERSTER Hall.—The First Progressive Lyceum Society
old meetings every Euchay at Webster Hall, Webster
treet, corner Orienn East Boston, at 3 and 75, évicos, p. at
resident, ..., vice President, N. A. Simmona; Treansrer,
C. Rilley; Occresponding, Secretary, L. P. Freeman; Reording Secretary, H. N. Wiley. Lyceum meets at 10½ a
John T. Freeman, Conductor; Mrs. Martha S. Jenkim

n.

ore, Mb.—The "The Spritualist Congregation of
re" hold meetings on Sunday and Wednesday evenaratogs [1,4], south-east corner Calvert and Saratogs.
Mrs. F.O. Hyger speaks till further notice. Chilregressive Lyceum meets every Sunday at 10 A. M. further notice. Chil-

Union Hall.—The South Boston Spiritual Association old meetings every Sanday at 10, 3 and 714, o'clock. Mr. cene, President; R. H. Gould, Secretary; Mary L. French;

ATHEMS, MICE.—Lyceum meets each Sabbath at 1 o'clock F. m. Column. C. N. Webster; Gundian of Groups, Mrs. L. B. Aller. ABRIAN, Mice.—Regular Sanday meetings at 10½ a.m. and 7½ p.m., in City, Hail, Main street. Chijdren's Frogressive Lycoum meets at the same place at 12 m. under the auspices of the Aurian Society of Spiritualists. Mrs. Martha Hunt, President; Erra T. Showing, Secretary.

Astoria, Clausop county, Or.—The Society of Friends of rogress have just completed a new hall, and invite speakers aveling their way to give them a call. They will be kind-

Borrow—MERCANTIE HALL—The First Spiritualist Asso-lation meets in time indi, 22, Sunner etters. M. T. Bois-teredent; Samiglei N. Joney, vice President; Wan Duncklee Francisch: The Children's Progressive Lyccum meets at It N. D. N. Ford, Consistert; Sims Mary A. Sanborn, Guardo-na. All letters should be addressed to Charles W. Hont, seistant Speciescy, jol, Friesant street.

lain. All interes should be sourcessed to unarize it causes, and anisonal Secretary, 0,1 Fresant streets. Fromeson the American Secretary, 0,1 Fresant streets. From the Secretary States and Secretary Secre

BRIDGEPORT, CONN.—Children's Progressive Lycoum meets every Sunday at 10½ a. m., at Lafayette Hall. H. H. Cran-dall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

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CAMBRIDGEFORT, MASS.—The Spiritualists hold meetings ery Sunday in Williams Hall, at 3 and 7 p. M. Speaker

Secretary.

Chicago, Illicota.—The Chicago Spiritualists most every Sunday in Crosby's Mucie Isali at 10: 65 A.M and 7: 45 P.M. Separater engaged.—Mrs. A. it. (1009), June 10 hand 12hi; Miss Smite M. Johnson, June Shile and Jibh. The Childran's Miss Smite M. Johnson, June Shile and Jibh. The Childran's Miss Smite M. Johnson, June Shile and Jib. The Childran's Chicago Shile and Jib. The Childran's Childran Shile Childran and Jan 12 P. M. Shile Chile M. Shill, Chile Shile, And Jib. Miss. M. A. Ricker regular speaker. The public are layied features. Dr. Ricker, Suppl.

Cartnage, Mo.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Cor-responding Secretary; A. W. Pickering, Clerk.

The Spiritualists hold meetings every od evening in Belding and Dickinson's ged:—Mrs. C. F. Taber during January

Genera, siew York, - The First Society of Spiritualists of Genera N. Y., hold meetings every Wednesday evening 73/2 o'clock, at the residence of R. B. Beach, Supday 3 o'clock y. M. at the residence of Dr. Newell.

Houtron, Mr. - Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and evenings. evenings and the state of the s

A. R. Poeranament of the state of the state

LOUNTILE, Ky. Sprittalists hold meetings every Sunday at 11 a. m. and 14 p. m., in Temperance Hall, Market street, between 4th and 6th.

LINK, MASS.—The Spiritualists of Lynn hold meetings ever, Sunday afternoon and evening, at Codet Hall.

ORRISSANIA, N. Y.—First Society of Progressive Spiritual -Assembly Rooms, corner Washington avenue and Fifth ct. Services at 2 p. m.

Milan, O.—Children's Progressive Lyceum meets ever-unday, at 1014 o'clock a. M. Conductor, Hudson Tuttle magdian, Emma Tuttle.

, Mass.—The Marlboro Spiritualist Association igs in Forest Hall. Speaker engaged, Prot. Wm. is a week for a year. Mrs. Lazzie a. Taylor, Sec STER, N. H. - The Spiritualists hold meetings day, at 10 A. M. and 2 P. M. in the Police Court eats free. R. A. Scaver, President; 8, Pushee,

Oxono, Wis - Children's Progressive Lyceum meets every abbath at 10 o'clock a. m. John Wilcox, conductor. Mrs-

dian of Groups.

Paovinence, R. I.—Meetings are held in Pratt's Hall, Wey-bosset street, Sundays, afternoons at 3 and evenings at 7.4 o'clock. Progressive Lyceum sireds at 12% o'clock. Lyceum Conductor, J. W. Lowis; Guardian, Mrs. Abble H. Potter.

Donductor, J. W. Lewis; Guardian, Mrs. Abble H. Potter, Permorra, Mass.—Lycenn Association of Spiritualists hold meetings in Lycenn Hall two Sundays in each month. Chil-dren's Progressive Lycenn meets at 10 clock Ass. Speakers engaged:—Mrs. S. A. Byrnes, Jan. 5 and H.; H. B. Storey, F. C. and St. I. C. Forennick, March 1 and L. Porrass, Cosx.—Meedings are beld a meeting of the Comments of the International Comments of the Comments of the Comments of the International Comments of the Comments of the Comments of the International Comments of the Comment

to lectures.

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-The Priceds of Progress hold meetings
oring in Henry Hall, at 10% a.m. Chlire Lycoum meets in the same hall at 2 p. m.

-The First Society of Solrivalists meet and

COURTER, N. Y.—Religious Society of Progressive Spirit-siz meet in Scilizer's Hall, Sunday and Thursday eve-ga. W. W. Parsells President. Speakers cogaged, Mrs. sh A. Byrns, during Nov; C. Pannie Allyn, during Teb. cum every Sunday at 2 P. M. Mrs. R. P. Collins, Con-tor; Mine E. G. Beebs, Assistant Conductor.

ND CENTER, Wis.—Lycoum meets every Sunday at one at Chandler's Hall. II. A. Eastland, Conductor.

Special roots. A. damiy CAL.—Meetings are held in Turn Verein Hall ery Sanday of 11 a.m. and 7 p. m. Mrs. Laurs speaker. E.F. Woodward Oor puding Secre via Progressive Lyceum meets at 2 p. m m. Conductor; Miss G. A. Brewster, Guardiar m. Conductor; Miss G. A. Brewster, Guardiar

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