

\$2,00 PER YEAR IN ADVANCE.]

Truth wears no mask, bows at no human shrine, seeks vather place nor applause; she only asks a hearing.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

For the Religio-Philosophical Journal BREAK EVERY VOKE. DEDICATED TO THE MEDIUMS OF ARBULA. By B. M. LAWRENCE M. D.

Break every yoke, and set thy spirit froe, Nor longer yield to passions sway, This is the path thy God would choose for thee,

- For this bright angels bid thee ever pray. Break every yoke and purify thy heart,
- Prepare thy temple for divine abode ;
- Let Wisdom choose for thee the better part, And lead thee in the strait and narrow r. ad.
- Break every yoke the wicked traits of mind,
- With wayward thoughts which in wild fancy roam By constant self-centrol, with prayer combined
- These inate evils, all thou can'st o'er come.
- Break every yoke, within may lurk disease,
- Which baffles skill from every skillful hand Fasting and prayer, from pain will give release. And fit thy soul for life in either land.
- Breek every yoke nor longer be the slave Of loathesome habits which polute thy fame, Which force thes prematurely to thy grave ;

Which force thee prematurely to thy grave ; But fast and pray for help in heavens name.

Break every yoke, does mammon chain thy soul With fetters of the fleeting things of earth ? Pray that thy spirit may obtain control

And give thee for thy gains the pearl of worth.

Break every yoke, one thing still lacked the youth Sell all thon hast and feed the hungry poor. Thenceforth proclaim and follow after truth And thus shalt thon Eternal Life secure.

Break every yoke, when life on earth is past, Sweet spirit guides shall waft thy soul away Where endless joys will flow from every part, And thou shalt minister to those who pray.

For the Religio-Philosophical Journal The Dial-From Frank's Journal.

BY F. H. SMITH.

[Continued from our last.]

Being thus constantly attended by spirits of a very low order, I began to take myself to task to learn of what I had been guilty that should attract such beings around me. Is this state of things to continue during my life here, and when I open my eyes in the spirit world am I still to be surrounded by them ?

A few days after this during a pause in the conversation at the dial, Mr. Gordon said:

"I read the thought which troubled you a few days ago; let it give you no anxiety. We can do nothing beyond this life, in the next none but bright angels can attend you, and even here, you are constantly under their care. You will soon be convinced of this by their own acknowledge-

" I stand at your back, my arms around your neck, with my hands upon yours, and thus I move the dial, while at the same time I give the impression."

"And when at the dial ?"

"At your side."

"Why can you not thus operate with all ?" "I can move the dial but can make no impress ion unless he is mediumistic."

"Explain how it is that you shake my hand." "I am not able to do that to your comprehen

sion." "Can all spirits do this "

" Yes"

"Then why is it not oftener done, if only for anusement ?"

"Have no fear of that, you are too well guarded."

"I perceive that I am often shaken while you are communicating, why is this,does it make me more impressible ?"

"It does, it excites the nervous system, and that is all important to us."

"Suppose my spirit sight were open so that I could see you, what would be the effect?"

"You could not bear the sight of me one moment. My appearance is black as Erebus, and the expression of my features, awful!"

A few days after he gave me the following: "I wish to give you some thoughts on a subject that you do not understand. I mean the condition of undeveloped spirits.

You, and all Spiritualists, believe that you can benefit dark spirits by your admonitions and prayers. This is true; but you can have little or no effect upon evil spirits. We are dark spirits who have been your attendants for the last eighteen months, and by us you have been protected from the power of evil spirits.

Dark spirits are those who lived for their own gratification, regardless of what pain might be given to others, or what consequences might result therefrom. A large proportion of all who come from earth are of this character, but infinitely diversified; some being more "corrupt than others.

There is the drunkard, who otherwise a good man; has only to lay aside the weakness that enslaved him, when bright angels take him by the hand and lead him to bliss.

There is the miser, whose God was gold; who had no ear for the widow's plaint or the orphan's cry ; who turned away when relief was craved, and thought of nothing but adding house to house bond to bond, and field to field. Time wears off these corruptions of earth ; he feels the emptiness of such treasures, and yearns for something more elevating and more satisfying to the soul. He drops these tinsel toys, when he, too, passes into a better condition. There is the woman of fashion, whose whole mind is absorbed in dress and pomp and parade ; in giving routs and attending them ; in fine furniture and equipage, and in everything that can make display. She must be the first of the tons Death comes and bears youth and beauty to the grave; and bereft of all that gives life enjoyment she comes here a mere shadow, fit only for a lower sphere. How miserable she lies greiving over past follies, wasted time and gifted opportunities. Time rolls on, but gives no relief, no change. Remorse does its work at last, and finds her looking up, listening to bright spirits sent for her instruction.

CHICAGO, JULY 4, 1868.

to assail, but you are too well guarded. Progression is far removel from them. I have seen spirits here who have continued in the same condition for centuries, and may for centuries to come. Here is Nero, and C digula, and Constantine, many of the Popes of Rome, James the First, George the Fourth, many bishops, priests, and clergymen; many who stood high before the world, but hypocrites before God. All these are evil spirits, and are such as Judge Edmonds speaks of in his second volume. The account which he gives is correct as I could have given. I have witnessed often such scenes as he describes; they are true to the life. To torture others is the only pleasure that they know.

Let me give you an account of our conditions occupations, cares, pleasures and amusements. In doing this I must rend the veil which Orthodoxy has woven. Earth-life all spirit life are much alike. We have laid side the clothing we no longer require-that is all. We have the same feelings, affections, desires, we ever had. What pertains to earth we no longer know; such as providing for daily wants, suffering from disease and other physical ills. We feel an interest in all that concerns our friends, and most spirits have an intense desire to commune. The war that has raged with you forms an endless topic of conversation, and every battle-field is attended by myriads of spirits, all taking part on one side or the other.

Our country appears wild and barren. We have no gushing streams, no limpid waters, no trees, no flowers, no singingbirds. The eye rests on no grateful object. A general gloom prevails without and within. We see no joyous face, no laughing child at play, nought that could raise a smile. But there is none of that misery your preachers speak of among dark spirits, although infinite woe and wretchedness among evil ones. We are about as contented as mortals of a similar description are on earth. We employ our time roaming about, looking for our friends, and should we find a medium, you know how we use him. But do not suppose that allare equally careless. We differ here, as you do on earth. Some find amusement in playing off planks upon the medium, in fabricating stories that may this c him to ridicule, while others are ager to profit by any instruction that may be given. We know that progression awaits us, and are content to bide our time.

Would that I could speal of brighter realms, but alas! they are not min. Those who have left us and return are lavisl in their description of the Summer Land. Thy speak of its verdant lawns carpeted with flower, the rippling brooks the azure sky, the lofty montains, the beautiful gardens the groves, rich in foliage, filled with songsters of gaudy plumage— everything that ean enchant the eye and fill the heart with joy, belongs to the glorified spirits of those bright abodes." each one being measured alone by their capacities. The customs of society, from time immemorial, among savage and civilized nations, have pressed heavily upon woman, and almost crushed her to the earth. From this degradation, woman is gradually emerging; and her influence is becoming more powerful as time rolls on, and the sunlight falls upon humanity. We need not dwell much upon the evils which society has inflicted upon woman; still we have no desire to palliate them; our labor is to point out the better way.

By organization and habit, woman is generally fitted for the more amiable and mild duties of home life. The intuitive nature, which is her guiding star, is not only strengthened and developed by this quiet and retirement, but also leads to a desire for it; one of the results of this, is a greater degree of patience and perseverance under trials and difficulties that would crush to earth the other sex. Woman's patient endurance of suffering, and her untiring devotion and labor for its relief in others, is proverbial. Woman, lovely and beautiful, sensitive and shrinking, suffers far more from her own mistakes and errors, and those of society, than he who styles himself the lord of creation-man. The nobler attributes of humanity will ever be found in frail, intuitive woman.

Woman has power everywhere ; but her truest character, and her highest mission, are not upon the grim and gory battle field, nor beneath the stormy skies of the political arena, nor yet in the fields of hard physical labor; but in the home circle, in the calm and loving sunshine of affection, amid the peaceful shades of domestic life-here she rises to conquer, and sways her beautiful sceptre as queen of humanity, mistress of the world, man's truest solace and comforter. This being her mission, the line of development that will qualify her best to fill it, is the true one for her. And how shall she find that line? Woman will never be truly respected by man, until she has a proper respect for herself. The earliest efforts of woman's life should be those which tend to create a high and noble respect for her talents and her labors. Society is committing a fatal mistake in placing so low an estimate upon the labors of woman. This not only degrades her, but exercises an injurious influence upon all; and until a better and truer appreciation of woman's labor is attained, she can not

rise to her proper position and true dignity. Among the most depressing influences that VOL. IV.-NO.15.

to lead into narrow and limited channels, and reduce the influence proportionately; while on the other hand, indifference to the important pursuits of life weakens a man's character and influence. Man's position and influence over his fellow man, are regulated very much by the power with which he rules his own faculties; and this latter will be aided by a proper system for the labors of each day. This not only facilitates the accomplishment of these, but establishes habits which are of the utmost importance throughout the entire life. The remarks already made, in regard to the nobility and dignity of labor, apply with equal force to man. The secret of human development ever lies in outworking into practical life the highest aspirations of the entire being. All external aid, all directions from without, avail but little, except as they strengthen these; and although volumes of advice and counsel may be written, without this ndividual effort, they are nugatory. With it, they are as schoolmasters, helping us to the divine and eternal laws that are written upon all parts of man's external and internal organisms; laws, the observance of which, in évery department, can alone bring true and enduring peace, which is the kingdom of heaven now, here, and around man.

SECTION VI.

OLD AGE, THE DECLINE OF LIFE.

There is something very beautiful and attractive in "green old age." When the ardent fires of youth, and the fervent heat of manhood are somewhat abated, and the simplicity and innocence of early childhood comes again to crown the brow of humanity with a wreath of purity. One of the strongest inducements to a p life, apart from its present intrinsic worth, is the hope that the declining years of life-the evening of life-will be crowned and blessed with these happy and joyous experiences. It must ever be remembered, that if the earlier career of life has been one of repeated violations of law; if habits have been formed injurious to the individual and to society, the condition of old age will not be accompanied with that peaceful serenity, and loving, hopeful quiet, which are so much to be desired when the evening shades are closing around the sphere of earth, and the soul is waiting in "the patience of hope" for the dawn of the celestial morn.

While we look thus joyfully upon the bright

ment. I give you this with pleasure, for I read the thought when first it entered your mind."

So it seems not a thought of mine is lost.

My sittings were continued almost every day, and although I did not commit to writing the tenth part of what was given, my journal numbers several hundred pages.

On Saturday evening March 25, 1865, I was requested by a spirit to be at the dial the next morning at nine o'clock as he wished to give his history, from childhood to the grave, and from the grave to his present condition."

Amazingly, the next day I received the remarkable communication which was published in the BANNER Oct 7th, 1865 in the name of Benjamin Peters, and a few days after this he told me that Gordon, Borrenco and Peters were one!

I had been reading Macauley's 5 Vol. when he gave the signal and said :

"I have been reading with you all the morning and am delighted to see with what ease I can fellow you."

"Have you seen Judge Jeffreys?"

"I have frequently, and he is the same horrid wretch he ever was. He is waited upon by a band of the most desperate, wicked creatures that ever lived, and his constant desire is to make others as wicked as himself. I am told that he is the very personification of all that is vile and disgussing in human nature."

"Have you seen James II ?"

"I have, and he is the worst looking being I ever beheld. There is no worse man here. I have been in his presence when he attempted to exercise authority over those around him; and it was amazing to see the derision excited by it. All that you have read of his wickedness is but a small part of the enormities he has been guilty of. Could you but see the whole of his wicked life it would make you shudder."

About a week after this he said :

"You have been reading about Napoleon, (this was two days previous, Harper Vol. 6. 320) "the answer which he gave to Gen. Bertrand when he inquired 'what is God, do we know him ?' is the best answer I ever heard, and the most conclusive reply that can be given to the question." How could I doubt after this his constant presence, and that my thoughts were read.

"While you are reading with me, where are you at the time?"

And there are thousands who live but for today; no thought of to-morrow; engrossed in the cares of life; no cultivation of the affections; no aspirations for a better condition; mere animal. These continue a long time with but little change, but all things change at last, for progression is the universal law. The gardens wherein they wandered in dispair know them no more; they have gone to better homes.

All such we term dark spirits. No malice fills their hearts—no desire to injure; they will have their fun, as we have had ours, in deceiving you, you are now under their control; but not a hair of your head would they injure; you are indeed the object of their especial care.

Turn we now to a very different class of beings, to those who are familiar with crime ; pirates, poisoners, murderers, whose hand shed a brother's blood ; who made a sister weep the loss of her innocence; who filled a father's grave, and broke a mother's heart ; who robbed the poor, and wrenched the last morsel from the orphan and widow—these form the class of which I now speak. There appearance is horrible, every vile passion rages within, and they are constantly seeking opportunity to vent their spite. But they seldom find it ; for all mortals are attended by spirit-friends who have the power to keep these wretches in subjection. You are indebted to us for protection ; they have often attempted

(To be Continued.)

For the Religo-Philosophical Journal.

Narrative of the Life on Earth, and Experience in the Spheres of Chee-wa-tunc--(Much Strong Brave,) with an Introduction on the Mission of the Red man, by Sago-ye-wat-ha, (Red Jacket.) And a Chapter on Physical Development on Earth, by Edward W. Southwick late of Maine.

GIVEN THROUGH THE MEDIUMSHIP OF HENRY T. CHILD, M. D. OF PHILADELPHIA.

CHAPTER III.

SECTION IV.

ADULT AGE OF THE FEMALE.

[Continued from last Week.]

This period presents many peculiarities. Near the close of the former period, the distinction of the sexes becomes apparent.

If the proper impression in regard to individual responsibility, has been stamped upon the mind, there will be an increased sense of accountability felt at this time, in entering upon the active duties of life. The trial hour has come, when those moral questions, which have, to a great extent, been theoretical, assiduously present their claimsi and on these points, there is no other period of life so important. A slight error *now*, may lead into devious and uncertain paths, and mark the entire career of the individual. Weakness and indecision now, will result in painful errors, followed by bitter regrets in after life.

If in assuming the reins of responsibility, the moral nature is permitted to exercise its proper influence in bringing the warmth of love while the intellectual sheds the light of wisdom over the path of life, they will act more readily and more effectually now, than at any other period. The organisms of the sexes differ, (and hence too) their spheres of action are not the same; their rights are equal, and just as sacred, that of

now bear almost universally upon woman, is a sense of dependence, a want of that freedom and responsibility which should characterize the condition of every human being. This begins with woman's life, and extends, generally, through it. Every woman has felt, oh, how keenly, that the bread she eats, and the clothing she wears, is hers only by the charity of another. This is not as it should be. Dignity of character and independence are inseparable; and there is no nobility outside of labor, and every laborer is worthy of his hire. The right to this is divine, and should be inviolable. Labor, and labor alone, makes man and woman independent; and there is a field for every one, no matter what may be their position or condition in life.

Let woman, therefore, feel that she is an individual; that upon herself depends her nobility, her happiness; that in the prop r cultivation and development of her own powers, lies the secret of her success in life.

SECTION V.

ADULT AGE IN MAN.

The influences which tend to depress woman, act upon man in a two-fold manner; first, in the wrong which he commits in depriving her of her full and equitable rights; secondly, in the effect which her condition produces upon herself, and upon society.

Man begins life with more independence. The idea is inculcated in the lad, that he must do something to maintain himself, whilst the young girl is seldom impressed with this necessity; at the same time, also, the feeling that he is lord of creation, by giving him a wrong estimate of his position; acts injuriously upon him. The young man is more exposed to temptation, and under less restraint than his sister; and it is very important that there should be proper so. cialities between the sexes, and that the moral nature be strongly fortified in both. The lessons of the hour are fraught with the deepest instruction, and the moral duties and claims are never stronger than when man enters fully upon the battle of life; and being shielded by the indomitable principles of truth and right, he will ever march on victoriously triumphant, conquering all the obstacles to a high and glorious destiny-There should be a guarded care in reference to the action of a few of the faculties which tend

picture of happy old age, the sequel of a well spent life, we are filled with sadness in contemplating the other picture, in which the iron chain of corrupt habits has fettered the soul, and bound it in narrow and unhappy conditions. We need make no suggestions in regard to the former ; its own pathway is illuminated with beauty. Of the latter, we have some thoughts to offer. In the first place, it should be understood, that although it is a hard condition to reach, there will never be a time when it can be more easily exchanged for a better one, procrastination will only make it more difficult. The hard crust of conservatism, made still more hard by the fires of prejudice, must be broken up; like the hardened crust of old mother earth, it may require volcanic fires within, and fierce flashing thunder bolts without, to do this. The scattered fragments may make desolation for a time; but green fields, and fair flowers, and basking sunshine of life will follow sooner or later.

Those who occupy the nearest and tenderest relations in life to these, are often powerless in their efforts to change them. At this period of life, self-deception is very strange; and more than at any other time, is there a difficulty in seeing oneself, either as others see us, or what is more important, as we really are. Hard labor, unceasing struggle, and conflict alone can lead the soul out of this barren and desolate land, in which there is neither greenness, fruit nor flowers of beauty"

How deeply do the angels sympathize with these, and how earnestly should humanity seek to lend the helping hand of love and sympathy to those who thus sit in darkness and the shadow of death, whether it be in your sphere or ours.

Brothers of earth, may you look upon this picture, and feel that you will ever strive to avoid it; and remember also, that it is your privilege to labor for the up-rising of those who have fallen into this condition; and in thus laboring, when the shades of evening fall around your pathway, you will perceive the love of your Divine Father, as genial light shining brightly across that pathway. And the clear, bright moon, figurative of your own guardian angels, will shed a mild radiance over your life, and the twinkling stars, like bright, ministering angels' will shed their pure light upon you. Then will you realize that life is the greatest boon that the all loving Father could have bestowed upon his children; and that great and terrible enemy, death, will be seen as merely an incident in life —the golden gate to the interior land of hope and peace.

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"The Pen is mightier than the Sword."

A JUDICAL OPINION RESPECTING SPIRITUALISM.

We learn from our exchanges that the Vice Chancellor before whom Home, the Spiritualist, was brought to trial for alleged fraud in obtaining a vast sum of money from an English widow named Lyon, in deciding against Home, pronounced Spiritualism "michievous nonsense, well calculated on the one hand to delude the vain the weak, the foolish, and the superstitious ; and on the other, to assist the projects of the needy and of the adventurer; and, lastly, that beyond all doubt there is plain law enough, and plain sense enough, to forbid and prevent the retention of acquisitions such as these by any 'medium,' whether with or without a strange gift, and that this should be so is of public concern, and, to use the words of Lord Hardwick, of the highest public utility."

This is prehaps the tenth-thousand time that some upstart, irate, judicial sprig of the law, has attempted to dispose of Spiritualism "according to the law in such cases made and provided.' And yet Spiritualism and Spirit media provokingly live to agitate and exbite the bench, the bar, the pulpit and the people. True it does seem to be "mischievous," for it gives the world no quiet; but is continually stiring and agitating the pet isms in a way that provokes them to call it names, as in the case of this Orthodox chancelior. But he and all the other opposers of Spiritualism will yet learn that it demands and will have a hearing. It is not to be snubbed, set aside or put down by judicial decrees. Hence there is one quality which its opponents must give it credit for, which is perseverance. And as noisome, michievous and vexatious as it may prove, the human would have yet to learn that it will not down at its bidding, or be subjected by legal enactments, decisions or decrees. As well might a boy think to put out the sun with his squirt gun, or any one attempt to drain the ocean by dipping the water out with a teaspoon, as for the opponents of Spiritualism to think to stay or a avert its silently and irresistible march. For it is as potent and prevalent as the air which we live and breathe. It is God made manifest in and throughout all nature, both animate and inanimate, so called. It is silent working revolutions where its power and presence are not known and little suspected. It is present in the halls of legislation, visits the battle field, manifests itself to the untaught and unlettered savage ; it is no respecter of person, dispises not the poor the outcast or outlawed. Is alike a power in the hovel of the poor, as in the halls and palaces of the rich. In truth it may be said that God and Spiritualism are one and the same power, which no human hand can stay

JESUS CHRIST AS A LETTER WRITER. The San Francisco Bulletiu of the 11th of May

and will have it printed for general circulation to-morrow. They have also mustered the Methodist Conference, now in session here, into the service to oppose him on the ground of profanity and of being a constant reader of certain infidel and spirit-rapping newspapers. It is offered in proof that sturdy old Ben subscribes for the Boston INVESTIGATOR."

This is another sure indication that the religious sentiments of any people enter largely into their political acts and measures; and that it is idle to talk of separating politics and religion. In fact the Methodist Conference, to which allusion is made in the foregoing extract, was nothing more than a political conclave, garnished with a few religious rites and ceremonies.

CORRECT, NO DOUBT.

The *Church Union*, is right beyond a doubt, when it says there is a class of christians who are "minimum christians." It then proceeds to say who is a "minimum Christian:

"The Christian who is going to heaven at the cheapest rate possible. The Christian who intends to get all of the world he can, and not meet the worldling's doom. The Christian who aims to have as little religion as he can, without lacking it altogether."

We certainly agree with our Christian cotemporary; believing that the "minimum Christians" are the rule, and at the present writing are not acquainted with a single exception. And it is a hopeful sign of progress to see these indications of agitation, of an upheaval in the church. It further says ironically, that,

"The minimum Christian goes to church in the morning, and in the afternoon also, unless it rains, or is too warm, or too cold, or he is sleepy, or has the headache from eating too much at dinner."

This class who go to church as a matter of form, or from some cause other than from the promptings of a love of religion, are also quite numerous. The following hit includes, no doubt, ninety-nine of every hundred:

"The minimum Christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them."

This is an ironical way of putting it, but it savors strongly of truth. And so does the following:

"The minimum Christian is not clear on a number of points. The opera and dancing, perhaps the theatre and card playing, large fashionable parties, give him much trouble. He cannot see the harm in this, or that, or the other popular amusement. There is nothing in the Bible against it. He does not see but a man may be a Christian, and dance, or go to the opera. He knows several excellent persons who do. Why should not he?"

Let the *Church Union* say why he should not; we cannot.

SPIRITS VICTORIOUS-AN OLD SALT LOOSES \$50. IN BETTING WITH THE SPIRITS.

From an exchange we learn that great excitement has prevailed in the town of Hardwick, Vt., for some time past, through what are called "spiritual manifestations" of the Paine children—two young men and a young woman—who perform wonderful feats in untying ropes, beating drums, ringing bells, and the like, in a darkened room, occupied only by one of the above named trio, securely tied. The people took sides, and the discussion ran high.

This war of words culminated by a wager of \$50 being laid by a sailor that he could so securely tie this trio with cords of his own furnishing, that they could not become released without visible aid. The time fixed for this great feat was Wednesday evening, the 18th ult., and the manner of securing them was by placing them in a box, or what is termed a cabinet, a la Davenport Boys. The sailor armed himself with a quantity of hemp rope and iron staples, and proceeded to fasten them in an artistic manner known only to sailors. Four staples were driven into the floor of the cabinet, and one of the" mediums" placed in an arm chair, his limbs tied to the arms and legs of the chair and a rope passed through the staples several times and securely tied. The others were fastened in a similar manner, with the exception of the staple arrangement. The time occupied in securing them by the experienced sailor was fifty-six minuets, and they were tied in a manner that would apparently defy the power of angels or devils. The parties were released by some invisible power and walked forth free and unshackled, in the presence of a large and excited audience, in eleven minutes. The discomfited sailor with much chagrin acknowleged the success of the spiritual champions.

hope they will if there is any interruption in future, for this is emphatically the poor man's meeting.

Dr. Underhill in his temperance lecture called loudly on the city authorities to open places on the corners of the streets for drinking from a chained tin cup, the delicious water from the lake, as a grand temperance movement. We think the suggestion one that ought to be responded to. Hundreds go into saloons and pay for lager, because they can get a drink of water.

A CHILD'S IDEA OF HEAVENLY JOYS.

A candid writer in the *Advance* tells this story, the truth of which he vouches for, and which illustrates most strikingly the result of too great strictness in regulating the deportment of children:

There was a little girl, not long ago, whose religious training had been peculiarly constrained and somber. The Sabbaths of her life were distinguished by the abstraction of every amusement and occupation which brightened the week days, and the substitution of nothing suited to her childish apprehension and taste. The grownfolks' church-survice, the grown-folks' meditation-these were the only associations which the Lord's Day had gathered to itself during her little life. One Sunday afternoon, when the sacred time had seemed peculiarly oppressive and interminable, the little soul suddenly burst out with the startling inquiry; "Mother ! do there be any Sundays up in Heaven?" The shocked mother replied severely : "Any Sundays ? Why, Heaven is one everlasting Sunday." Who can tell what impious caricature of the city of God was painted by that single stroke before the child's vision? After pondering it some time in the light of memory, in ominous silence, she at last sobbed out: "O mother! Do-Don't you think that if I was just as good as I could be all week, after I get up THERE, that may be He'd let me go down to hell and play a little while Saturday afternoon?"

HOW TO COOK A HUSBAND.

An exchange humorously says that many of our married lady readers are not aware how a husband ought to be cooked, so as to make a good dish of him. We saw lately a recipe in an English paper, contributed by one "Mary," which points out the modus operandi of preparing and cooking husban ls. " Mary" says that a good many husbands are spoiled in cooking. Some women go about it as if their lords were bladders, and "blow them up." Others keep them constantly "in hot water;" while others, again, freeze them by conjugal coldness. Some smother them in hatred, contention, and variance, and some keep them in pickle all their lives. Their women always serve them with "tongue sauce." Now it cannot be supposed that husbands will be "tender and good," managed in this way ; but they are, on the contrary, "quite delicious," when "well preserved." "Mary" points out the manner, as follows "Get a large jar, called the jar of carefulness, (which, by the by, all good wives have at hand.) Being placed in it, set him near the fire of congugal love ; let the fire be pretty hot, but especially let it be clear. Above all, let the heat be regular and constant. Cover him well over with equal quantities of. affection, kindness, and subjection. Keep plenty of these things by you, and be very attentive to supply the place of any that may waste by evapration, or any other cause. Garnish with modest, becoming fimiliarity, and innocent pleasantry; and if you ad kisses, or other confection eries, accompany them with a sufficient portion of secrecy, and it would not be amiss to add a little prudence and moderation."

PIC-NIC OF THE CHILDREN'S PRO-GRESSIVE LYCEUM.

The Picnic of the Children's Progressive Ly-

DR. UNDERHILL'S BOOK.

In answer to the many inquiries as to when the forthcoming work of Dr. Underhill on Mesmerism will be ready for delivery we can only say that the work is steadily progressing and it is hoped that the compositor and sterotyper will be done next week. Then soon the work will appear. It was expected to be ready three weeks ago. But circumstances over which the publisher has no control have kept the work back.

Mean time the doctor is forming classes and lecturing on the subject.

He is engaged in healing the diseased in some cases successfully. The book will be well got up and full of interest. With it every healthy man and woman can become a safe operator with magnetism.

The instructions are full quite sufficient to guide the reader safely.

For the Religio-Philosophical Journal. The Current of Life. BY HENRY T. CHILD, M. D.

I have spoken of the origin of matter, and

presented a theory, which seems to afford a plausible solution of this subject, the crossing of the currents of spirit force; and have shown that by changing these currents, matter may be made to disappear.

It will be interesting to inquire in what manner these currents operate in giving to matter the properties which we term life. It is well, established fact that ALL the manifestations of life commence in a cell. For the production of a cell we must have at least two forms of motion -a radiating motion, represented by the spokes of a wheel, and a revolving motion, comparable to the rim of a wheel. The rays of the former, starting out from the centre in a positive condition, pass off to a certain point, when it becomes negative, and is thus made to return, and then becoming positive, goes out again; thus moving backward and forward; and as they pass through the ring of the revolving current, deposit there the substance which forms the body of the cell.

These two currents, and others which we are not able to detect, continue with the cell in its various conditions, and maintain it in the living state. If either of these currents are changed, disease or death cusues. In this manner the most simple organism, either of plants or animals may be formed. The next grade of life is one in which cells enter in great numbers. They are called homogenous plants and animals, all parts of the organization being multiplications of the simple cells.

The law of differentiation, by which organs, more or less distinct in their character and functions, are formed, is the operation of new lines of force, which, acting in certain portions of the system, produce the necessary changes; and hence, we find in the plant the roots, the stem, leaves, buds, blossoms, flowers, etc., each performing its particular functions. And in animals there are various organs corresponding to this, called vegeto-animal, and then those higher organs which belong to and produce the senses. Each form of differentiation is specific, and to a certain extent produces a new life, and the heterogeneous plants and animals often present distinct life centres, capable of continuing existence when separated from the parent, as in the case of the hydras, polypus, etc., among animals, and the various plants that may be propogated by slips.

In the higher forms of plants and animals, the organs can only perform their functions in connection with the community in which they live, and which, in reality, constitutes the individual. These speculations may lead us one step nearer to the solution of the great problem of life, which, however, our finite comprehensions may never fully reach. We have learned to know that behind all life, in its almost infinite variety of forms, there is, there must be an intelligent mind, combined with an eternal hell of flames. and torment, and miseries unspeakable, vanished forever before the flood of light, and joy, and truth revealed. The veil was torn asunder which enshrouded the fabricated mysteries and infamous delusions. which had for so many ages enthraled the mind, and all were rendered transparent before the spiritual light which illumined the mental vision. And the loathsome legends of heathen mythology, with the accumulated fabrications of priestly hypocrites and other fanatics, whose disordered brains had bedizened the vision, were swept away forever, into their congenial gulf of utter darkness. Then, and then only, was God the benign parent of the universe, revealed in his true character of primeval, immutable and all pervading life! And thenceforth was my purpose formed, to responsively perform my mite in the consummation of his Divine purpose of universal love, and of an universal brotherhood of benevolent usefulness among all his children of

earth. Flushing, N. Y., May 27, 1868.

For The Religio-Philosophical Journal. A Believer in the Son of God.

MR. EDITOR: Will you not pardon the intrusion of a line? I am, in taking this liberty, yielding to a deep, fixed principle in my interior understanding; being, as I think, under an impression of my duty connected therewith as a believer in the Son of God, who came to take away the sins of the world, and by His bright and unexampled wisdom, love and truth, both in life and precept, left to all that pattern of unexceptionable purity to which no other mortal being ever attained. This conviction is to my understanding a sufficient evidence of that Divine nature combined with humanity, testified of and recorded by mediums in every age, although rejected as absurd by many at this time, and even confirmed by spirit communications to such. Dear sir, permit me to assure you, that for more than twenty years I have read profitably, interestedly, and with great pleasure, the works and periodicals of the spiritual philosophy, believingly too, having a firm and unwavering faith in the by some called special divinity of Christ, as the "only begotten of the Father, full of grace and truth." I believe I am at times impressed by spirit power, in consequence of which I feel I have now written. I trust you will not deem it an assumption.

Yours truly and respectfully,

M. A. WALKER. [REMARKS. You, like every other person, judge from your own standpoint. Your views differ from ours, and both of us differ with the Mohammedan and Hindoo devotees—yet they probably are equally sincere with ourselves. Sincerity of faith is no evidence of the fact that all we believe is true. Let us go on and investigate, and become developed to a knowledge of greater truths from day to day throughout this life, and countless ages to follow.]

For the Religio-Philosophical Journal. Prof. Denton in Huffalo. BY S. H. WORTMAN.

MR. EDITOR: Such a'treat as we, the citizens of Buffalo have lately enjoyed, is not to be had every day, I assure you. Prof. William Denton, of Massachusetts, has just finished a course of lectures at Kremlin Hall, in this city, on the the science of Geology; and I but express the unanimous opinion of all who heard him, when I say, that for natural eloquence, depth of thought, and a thorough familiarity with his subject, he is not surpassed by any speaker that has ever visited us. Geology by many, has been considered a dry subject, and one that required an advanced mind to appreciate ; but Mr. Denton has the happy faculty of clothing each rock and fossil with a beauty attractive to all eyes; and the nightly attendance of the children of our

says one F. Wilson has applied to the United States District Court of California for copyright of a letter said to have been written by Jesus Christ, and found sixty-five years after his crucifixion, about eighty miles from Iconium. It is said the letter was found under a stone, on the face of which was written :

"Blessed is he that shall turn me over." "All people that saw it prayed to God earnestly, and desired that he would make known to them the meaning of this writing, that they might not attempt in vain to turn it over. In the meantime came a little child and turned it over without help to the admiration of all the people that stood by ; and under this stone was found a letter written by Jesus Christ, which was carried to Iconium, and there published; and in it was written the commandments, signed by the Angel Gabriel ninety-eight years after our Savior's birth, to which is added King Abarus' letter, and our Savior's answer, and also His miracles, and a full description of His person in Sentulus' epistle to the Senate of Rome." Excavations are also said to have brought to light, in Syria, a Hebrew house, dating from about the second century before Christ. Some of the rooms are in good preservation, and among the books found is a collection of Hebrew poems, said to be unknown to present Orientals.

This is a strange and unwarrantable assumption. Because, if we are correct in our recolleciions, there is no evidence that Jesus of Nazareth ever wrote a line or a word on parchment. In his day it was a rare thing to be able to write at all, and it is very probable, that as he was of the poorer class, that he could not transmit his thoughts by writing at all. At least we have no evidence that he ever wrote a single epistle. And therefore the foregoing may be regarded as a base attempt at imposition, and of course unworthy of any attention.

RELIGIOUS PORSCRIPTION.

A correspondent of the Cincinnatti Commercial, while atiending the late Republican Convention in this city, wrote as follows to that paper:

"The opponents of Mr. Wade for the Vice President are very active to-night. They have resurrected the Wade and Davis manifesto of 1865

SPEAKING FBOM THE COURT HOUSE STEPS.

This is becoming a great institution. The services commenced at three o'clock, P. M., by the Methodists, and continued until five P. M. Then came a lecture on Temperance, by Dr. Underhill, But that indefatigable John Spettigue begged of the Doctor a few moments, and with that direct, pointed, and emphatic manner peculiar to him, riddled the Methodist theology which had been presented. Then the Doctor continued, and gave a scientific lecture on Temperance, which was well received and much admired by the audience. He was followed by an Englishman of Methodist proclivities, and by Mr. Walker, editor of the Liberalist, and by a Mr. Mills. Brother Moody then came forward, and said that he once hated God, and was so wicked, that he expected, as his mother wrote him, that she expected him to be hanged; but all of which Jesus had pardoned, and made him happy. But if we believed him, we should be much afraid of him yet. It is extremely rare that the Holy Ghost makes an honest man ont of a villain. Out of respect to brother Moody, we believe him a liar, for we are loth to believe him a devil. He wound up after a prayer and confession of his hating God, with an effort to get the people to leave the free meeting, and go to the opera house meeting, which does not allow heresy to be spoken. The people preferred to remain at the free meeting, which was only interrupted by Messrs. Lager Beer, in two men, who, gentlemen when sober, were disorderly when intoxicated. We wonder that the police officers present did not remove these men. We

withstanding the day was cold and blustery, was well attended. We very much regretted that our attention was so much demanded in our office that we wereunable to attend. But we learn from one who was present, that although the day was disagreable, yet a goodly number went out. The chidren entered with alacrity into every species of amusement that presented itself to them. Swinging, riding in chairs and on horseback, roaming in the grove, steaming on the river, dancing, and a skillful display in demolishing the abuidant supply of provisions from the well filled laskets. Dr. Underhill was present, and gave a beautiful display of his wonderful mesmeric powers, &c. So the day passed off gloriously, and every one seemed to enjoy themselves hugely. There is but one serious objection to these picnics, and that is the expense attending them, rendering them less frequent than they should be for the health and happiness of the children who are too poor to go often.

WHO WILL SAY THAT IT IS NOT SO?

An experienced and observing writer philo. sophically reasons that sorrow sobers us and makes the mind genial. And in sorrow we love and trust our friends more tenderly, and the dead become dearer to us. And just as the stars shine out in the night, so there are blessed faces that look at us in our grief, though before their features were fading from our recollection. Suffer. ingi Let no man dread it too much, because it is good for him, and it will help to make him sure of his being immortal. It is not in the bright, happy day, but only in the solemn night, that other worlds are to be seen shining in their long, long distances, And it is in sorrow-the night of the soul-that we see farthest and know ourselves natives of infinity and sons and daughters of the Most High,

Cone of the most original of juvenile inventions was that of little Fanny, who instead of saying her prayers at night, spread out her alphabet on the bed, and raising her eyes to heaven said: "O, Lord! here are the letters; fix them to suit yourself."

-Life is one continual struggle for existence.

spirit; and that spirit, if not the Infinite Being, is the most direct emanation therefrom, and hence the truth of the declaration that "in Him we live, and move, and have our being."

For the Religio-Philosophical Journal. To Rev. Robt. Collyer.

BY WM. R. PRINCE.

DEAR SIR: I have entertained an appreciation for you as a talented man, and it is unpleasant to me to witness, on the part of such a man, an act of self-stultification, as I have just realized in the perusal of a sermon delivered by you, and reported in the Chicago Tribune of the 11th inst. For you to have the consummate and false assurance to state, in regard to "the proof of a life to come," that we have none." Not a word has come to us." "Not a sound have we heard." Why, sir, I would turn any false hypocrite who should make such an assertion in my house, at once into the street. And what right have you to falsify from the pulpit, simply because you are permitted to occupy that station through confidence in your education and opportunities for information?

Another grossly mistaken statement of yours and which your ignorance of facts can alone modify the falsehood of on your part, is, "that those who believed that they received signs from the other world were entirely useless to this." Why, sir, it is a notorious fact, that the great mass of intelligent Spiritualists date the hour of their permanent and increased usefulness, from the moment when conviction of the eternal truths of spiritual communications took positive control of their minds! Those who have been drones and inoperative before, have at once assumed a life of usefulness, as a conscious duty to humanity ! I can speak for myself most feelingly and convincingly. From the hour that brought a forced conviction to my mind of the reality of the beautiful, sublime and transcendent truths imparted to us by our spirit friends, a new world seemed revealed to me. The benighted sophistries and delusions of priesteraft paled before the living light; the repugnance to, and false conceptions of a "God of vengeanca," as portrayed to me from childhood, vanished like a hateful dream; the shudder and the anguish of schools, sitting nearly two hours with wide awake eyes, and animated countenances, showed plainer than words, that they understood and enjoyed all he said.

In giving us the history of mother earth, the Professor tumbled over the old lady's work basket, and ransacked her bureau drawers in such a thorough manner, that he must have been blind indeed, who could not see how long and laboriously she had brewed and baked, in order that the great positive mind, her loving Lord, might commit to her ample bosom for sustenance and protection the children by them begotten. Buffalo, June 5, 1868.

> For The Religio-Philosophical Journal. Original Maxims.

BY DR. KIRBY.

When the mind is perverted by orthodox theology, it cannot advance a single step in *real moral* or scientific improvement.

Nature bids man to investigate and consult his reason ; whilst theology tells him that reason is a fallible and dangerous guide.

The votaries of theology tremble at the very name of a Spiritualist. But who is a Spiritualist? The man who desires to restore mankind back to reason and experience, by destroying prejudices so detrimental to their happiness. One who has no need of resorting to supernatural revelations in explaining the various phenomena of nature.

The man or the woman who fails to regulate their beliefs from solid invest gation of truth, or correct their faults or errors, when plainly shown, must necessarily die in selfish ignorance.

Mankind would be happier, controlled under true spiritual guidance, than remain slaves to theology.

A Spiritualist plans in earth life, what he expects fulfilled in spirit life.

Spiritualistic religion embraces the attributes of love, honor, truth, and justice, harmonizing in conference with the spirits of departed friends from the earth sphere.

(F To-day is the eighty-second Anniversary of American Independence.

RELIGIO-PHILOSOPHICAL JOURNAL

Communications from the Juner Life. He shall give His angels charge concerning thee."

All communications. under this head are given through a well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to-the spirit world.

INVOCATION.

Our Father, unto Thee, as the living principle we would give our thoughts at this hour. Not that they will be any more acceptable unto Thee because they are vocal utterances, but that Thy children may feel and know of our ideas of Thee. We realize thy goodness. We feel Thy perfecting influence throughout all forms of life. We realize, oh Father, Thy blessing in afflic-

tion; yes, and even in that which seemeth to possess naught but sorrow. We feel that everything is a part and portion of Thee. We would thank Thee for all things. We would bring every-immortal soul upon the material plane of life to realize Thy presence at all times. Our Father, we would ever realize Thy presence, and as we realize it, ever offer thankfulness unto Thee, as the great permeating, pervading, and life principle. We would have all to realize that Thou art ever near, ever mindful of their needs. As a loving parent watches over its child in infantile moments, so may we realize that Thou in Thy wisdom art ever watching Thy. children.

We thank Thee for this assurance. We thank Thee for the wisdom Thou hast given unto us, that we may feel that all is in accordance with Thy will, that Thou mayest bring every one of Thy children to look upon Thee as Thou doth exist-a part and portion of each and every one of us. As we realize Thy perfect condition, we shall know more of ourselves, and by that knowledge know more of Thee. We thank Thee for every form and manifestation of life ; we thank Thee for the knowledge that Thou hast given us in the past and in the present. We feel the assurance that all things are in accordance with Thy will and are well.

QUESTIONS AND ANSWERS.

Q. What is the effect of surrounding minds on a medium for spirit communication?

A. We would declare that the minds of surrounding spirits do not affect the medium as much as does the condition of surrounding individuals. It is true that the mind has something to do with the aroma surrounding the individual.

For instance, if the mind is positive, the influence will be more or less positive-yet it does not depend upon the mind alone. The effect produced depends in a measure, upon the development or unfoldment of the individual, so to speak, and the condition of his physical system. If diseased, you will readily perceive that the effect would be injurious, so much so that you would easily see its influence upon the medium. Not so much while under the influence of spirits, as after that influence was withdrawn, would it be apparent. You would see a marked effect upon the medium after the spirits had withdrawn their influence from him.

[After the medium returns to his normal state?]

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Certainly, after the spirit withdraws its influence, the medium of course returns to his or her normal condition. Then what is the effect, is the question. Sometimes it is good, and will aid other spirits in manifesting themselves. At other times it is detrimental-not so much so to the spirit as to the medium. The effect might prevent spirits from manifesting themselves, yet would not injure them, but it would the medium. Even the effect, we would say, would be different, or would differ in proportion to these surroundings, and it would not depend so much upon the mind or minds of surrounding individ-

While there may be facts sufficient to substantiate the major claims of Spiritualists, is it not probable that a great amount of what has been accepted as coming from the spirit world will be otherwise and more wisely explained ?

A. We believe we have always endeavored to make ourselves distinctly understood upon that point-that all should use their own reason in everything-that which they receive from spirits, as well as that which they receive upon earth; that which they receive from disembodied spirits as well as that from those that are in the body. If an individual is not called upon to make use of his reasoning faculties, then where is the necessity of possessing those faculties? Then we would say that every one should use his reason in regard to whatever he may hear, accepting that which is true, and rejecting that which is not. That which is true to-day may not be to-morrow, and so on through all time.

In regard to the last part of the question we do not perceive it to be a fact. If our friend had said, will we not in time find that communications purporting to come from certain individuuals, were not from them but from some other one, then he would have hit it. If he had said that, he would have come nearer to what he wanted to ask. We must admit that a high sounding name has much to do with the acceptance of any thing, whether it be true or false. If some one who is looked upon as truthful and great gives utterance to an idea, however absurd in its nature, it is received as a truth. Now spirits that come back to manifest themselves, and claim to be such and such noted individuals, do so for the purpose of commanding the attention of the ones to whom they manifest themselves. That we shall find that such communications come from other sources, or are accounted for by some other means than spirit power, we do not believe.

Q. Do you think that the Spiritual movement will continue broad enough to admit all classes of investigators to move under its banner?

A. Spiritualism is a banner as broad as the mind can conceive, and as pure as the water from the crystal fount; and is as impartial as to who shall be its followers, or march under its flag, as the sun that sends its revivifying rays upon you at noon time, is as to whom they rest upon.

Voices from the Leople.

For the Religio-Philosophical Journal. Letter From Dr. J. P. Bryant.

In compliance with your request I have concluded to take the risk of contributing something for your columns, and should have done so long ago, only for want of time and a fear that I might show a lack of literary talent, but many of your readers are aware that since my last contribution to the RELIGIO PHILOSOPHICAL JOURNAL of more than a year ago I have visited the Pacific coast California, Oregon and Washington Territories, traveling, healing and preaching in a genial clime, and among a noble people; which I trust has increased my capbailities in this direction, added to my happiness and enlarged my circle of pleasant acquaintainces. If it has not, it is no fault of these good people whose efforts to sustain me proved so succeessful and through whom I was saved from vile persecution, attempted by a few who deemed our theory and practice an innovation and in conflict with their interests. I should not do the people of these states justice, if I did not acknowledge their kindness to mediums generally, and to myself particularly. It is not unfrequent even now that my whole heart, mind and thought, goes out after that people with the largest gratitude and the truest appreciation.

Good angels have put their seal upon that country. And it will require greater and better men than the "Evangelists" Earle, Knapp & Co., to add much to their enjoyment.

visited there is a steady growing interest upon the subject of Spiritualism. I found a similar state of things at Portland, Oregon City, Salem, and Albany in Oregon and at Olympia, in Washington Territory this interest is due to the efforts of Miss Emma Hardinge, Benj. Todd, and others to a certain extent, space forbids making mention of these "others" now, but in a future letter, and with your permission, they shall get their due.

I found the RELIGIO PHILOSOPHICAL JOURNAL, BANNER OF LIGHT and BANNER OF PROGRESS, everywhere, also the work of that "Father in Isreal" A. J. Davis, and other authors upon the Harmonial Philosphy.

I left Portland, Oregon, Sept. 17 1867, for San-Francisco, with the expectation of visiting Virginia City, Nevada, but on my arrival at San Francisco, Oct. 1, I found letters from New York, advfsing me of the severe illness of Mrs. Bryant, which caused me to sail for home, where I arrived Nov. 1, 1867, and now that I have opportunity I will reply to the many inquiries from all parts of the world, why I do not open rooms for healing the sick in accordance with my usual custom?

Upon my arrival, I found Mrs. Bryant in distress from a formidable cancer, and have resorted to every means which in our judgement seemed proper for its removal, without harsh treatment, and we have assurances of a favorable character as to our final success. When this matter is fully decided, I shall delay no longer in adoping my usual plan, but will open the rooms in New York (already secured) as a permanent Dispensary for the healing of the sick, by "laying on of hands, without money or price," from 8 a. m. till 11 a. m. each day (Sunday excepted). Those who desire my treatment and are able to pay, can visit me at my residence 325 West 34th St. Every day after 11 a. m.

At present I have no desire to increase my business, yet, shall endeavor to Lay my hands upon all who come to me. I beg to be excused from soliciting the use of the "Everett Rooms" for the purpose of advertising my business, believing that I am too well known as a Healing Medium, to require it. It is my purpose to speak of the cities and towns on the Pacific coast in my next letter to you, giving a general description of the country and the people who inhabit it, relating many incidents which occurred fluring my travels among them. Grateful to you, dear Journal for the interest you have always manifested in my prosperity, as well as for the rest of mankind, I subscribe myself your humble servant

J. P. BRYANT.

For the Religio-Philosophical Journal. Letter from D. Beach.

DEAR BROTHER JONES: Pardon this impromptu. Spiritualists are far in the rear of their true mission. We must have a practical working organization, or young America, with all of Protestantism, will be swollen up with rejuvenated Roman Catholicism. Our Lyceum is all right, and good as far as it goes; but we must have various means, adapted to the various wants and conditions of our people-Substitutes for convents, nunneries, and confessions. See what Father Hecker has been and is doing. He is a spiritualized Catholic-his labors ought to give us the key to success. The old church adapts itself to the wants of the people. We must provide for the outcast, the heart broken, the discouraged, the world sick, the lovesick, the sick and repentant politician; our poormust be provided for; we must have more religion, and not any less philosophy-more and truer religion, and less politics. Our fine theories and fine talk about negro slavery and Indianwars must be practical theories, and put into prictice at home, in each village, or city, and country; we must have a universal brotherhood-not one talked of, but one in practice; we must have Asylums for all conditions and human needs; we must have workers and means; we must come up to our mission fully, or consent to hand it over to Catholic priests who have had experience with mankind for centuries, and may know better than we, what the needs of mankind are. The Protestant world can not do mankind any more good service-their creeds are of such a nature they will not let them-their dognas are unyielding, cruel, and wanting in adaptation; "Believe, or be damned," "Go to God for mercy." Dear Brother, I have stated what I believe we must have and do. Will some one tell us how we can do or have what we ought to? Palestine, Ill. May 16, 1868.

Public Meetings. For the Religio-Philosophical Journal.

Discussion. A public discussion will take place in Phillips

Hall Richmond, Ind., commencing Sept., 1st, 1868 at 7½p.m. and continue for five days, between E. V. Wilson, (Spiritualist) and W. D. Moore (Cambellite). The subject for discussion is embodied in the fol-

lowing resolutions. Resolved; That the Bible sustains modern Spiritu-

alism in all its phases. Resolved. That the teachings and phenomana of

modern Spiritualism are essential to the happiness of man, here and hereafter. E. V. Wilson affirms. W. D. Moore denies. All

are invited to come. S. MAXWELL.

For the Religio-Philosophical Journal. Convention of the Spiritualists at Des Moines.

At a meeting of Spiritualists at Bro. Getchels in Des Moines Saturday June 20 1868, Bro. J. Y. Fox was appointed chairman, and B. N. Kinyon, Sec. When after consideration the following resolution was adopted viz :

Resolved. That we hereby endorse the suggestion of Bro. A. E. Edmonds for a convention of Spiritualists at this city on Tuesday the 1st of Sept. for the purpose of forming a state organization, and hereby invite all Spiritualists of the State or Iowa, male or female, and others favoring individ. nalism or liberalism to a full representation therein. That we will provide a suitable hall for the convention, and provide for those attending the best we can. That the friends contemplating attending this convention are requested to send their names and place of residence to the secretary of this meeting by the 25th of July, so that arrangements can be made for their accommodation. Lecturerers and Mediums generally are specially invited.

J. J. Fox, Pres. B. N. KINYON, Sec.

For The Religio-Philosophical Journal. State Convention of Spiritualists of Lou-Islana.

The Central Association of Spiritualists of Louisiana invite the Spiritualists of Louisiana, and adjoining States, to meet in Convention in the city of New Orleans, on the 8th day of August next, at 10 o'clock A. M., in the Masonic Hall, No. 48 St. Louis street, to elect delegates to the fifth annual Convention of Spiritualists to be held in Rochester, New York, on the 25th day of August, and to take such action as may be found necessary for more complete organization, and for the advancement of our heaven-born cause.

By order of the Association.

WM. R. MILLER, President. Glass Box 928, P. O. New Orleans. New Orleans April 9, 1868.

For The Religio-Philosophical Journal. Fourth of July Celebration.

The Spiritualists of Rockford, will celebrate the Fourth and Fifth of July, by holding their quarterly meeting on that day, and also the meeting of the County Circle will meet with us at the same time and place. There will be an oration delivered on the Fourth by Col. D. M. Fox, President of the State Association of Spiritualist.

Other eminent speakers will be in attendance ; Such as Mrs. Lydia A. Pearsall, of Disco; and Miss Susan M. Johnson, and others. Those from a distance will be provided for.

Come one come all, and have a good time. Rockford, Kent Co., Mich.

W. H. HICKS, Clerk, DR. D. HINE, President.

For the Religio-Philosophical Journal.

Spiritualists Grove Meeting and Pic-nic. The Spiritualists will hold a Grove Meeting and Pic-nic near Fountain Lake, in Belmont, Portage county, Wis, on the 4th and 5th of July next. Good speakers will be in attedance, both trance and normal.

DAVID SPURBECK, TRUMAN CARPENTER. IRA C. STRINGHAN, S. F. DEVOIN, LUMAN TAYLOR.

Committee of Arrangements.

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Chicago and Northwestern Railroad—Council Bluffs and Omaha Line—Depot North Wells street.

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	Leave.	Arrive.
nife Fast Line	*8:15 a. m.	*6:50 p. m.
inton Passenger cific Fast Line cific Night Express xon Passenger	*3:00 p. m.	*1:00 p. m.
xon Passenger	4:00 p. m.	11:10 a.m.
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Freeport 1	nne.	
eeport Passenger ockford, Eigin, Fox River and State Line eneva and Eigin Passenger mbard Accommodation,	*9:00 a.m.	*3:10 a.m.
eeport Passenger	*9:45 p. m.	*3:10 p.m.
State Line	*4.00 n m	*11.10 0 m
eneva and Elgin Passenger	*5:30 p. m.	*8:45 a. m.
ombard Accommodation,	*6:10 p. m.	*7:00 a.m.
lisconsin Division—Depot corner	of Onnal and	Vinnia ats and
ay Express Paul Express unesville Accommodation oodstock Accommodation	*9:00 a.m.	*7:15 p.m.
. Paul Express	*5:00 p. m.	*5:45 a. m.
inesville Accommodation	*5:30 p. m.	*2:00 p. m.
ilwaukee Division—Depot corner	of Canal and	Kinzie streets.
ay Express	0.00 a m	11.15
osehill Calvary and Evenston	9:00 a.m.	11:45 a. m.
fternoon Express	4:30 p. m.	8:00 p. m.
enosha Accommodation	. 5:00 p. m.	9:25 s. m.
aukegan Accommodation	5:30 p. m.	8:10 a.m.
ilwaukee Accommodation	11:00 p. m.	5:15 a.m.
GE	O. L. DUNLAP, (len'l Sup't.
GB F. PATRICE, Gen'l Passenger Ag J. P.	gent.	19 100
J. P	HORTON, Passel	nger Agent.
Chicago, Rock Island and	d Pacific Rail	road
	the second second	
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ight Express	*10.20 p. m.	*10:00 a. m.
A. H. SMITH	I. Gen'l Passon	nger Agent
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vening Express	5015 m.	*11:45 p. m. *9.06 p. m. *†6:30 a. m. *9:30 a. m.
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D-Junit 7	and house he mit.	0.00 a. m.
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ay Express via Adrian	*7:00 a.m.	8:00 p. m.
ay Express via Adrian ight """" F. E. Morse, Gen'l Pass.	*19:30 p. m.	*†6:30 a. m.
F. L. MORSE, Gen'l Pass.	Agt., 50 Clark	st., Chicago.
ittsburgh, Fort Wayne and Chic	ago-Depot, Co	rner of Madi-
son and Cana	d Streets.	
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Illinois Central—Depot, ay Passenger	Tool of Lake Si	reec.
ay Passenger	+10:00 a. m.	*10:25 p. m.
ankakas Accommodation	#115 p. m.	*0:10 a. m.
vde Park Train	*6.20 a m	\$7.45 a m
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46 46 46 ++++++++++++++++++++++++++++++	*8:00 p. m.	*5:15 p. m.
11 41 11 minuterenterenterenterenterenterenterenter	*6;10 p. m.	*7:35 p. m.
		Gen'l Supt.
7. P. JOHNSON, Gen'l Passenger .	Agent.	ACCOUNTS THE COUNTS
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		*8:45 p. m.
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uals, as upon their condition physically.

Q. Do you think there is often a mixture or adulteration of thought, in communications, resulting from surroundings ?

A. Certainly, from the fact that mediums are often influenced, but not sufficiently to close their external senses, so but that they take cognizance of whatever is passing around them, and their communications partake of the surroundings, and also more or less of the mind of the medium.

The clairvoyant or tranced state is when spirits get such perfect control that the medium is entirely unconscious of that which transpires on the material plane. When they are thus controlled, then they are not as susceptible to the effect of the mind, or minds of surrounding individuals.

There is a difference between the mind and the magnetism-if you are pleased so to call it -of the person. For instance: A person may be mild in temperament, and yet have a diseased organism, and the aroma surrounding that organism would be more or less like it; and yet the individual might have a good mind. So there is a distinction between the mind-and a marked one, too-and the individual, or aroma surrounding the individual.

Q. Then is it a fact that sometimes mediums give utterances to the thoughts of the audience as well as to the thoughts of the circle of spirits that are trying to speak; or in other words, is there an intermingling of the thoughts of the spirit and of individuals in the audience who are listeners?

A. As we stated in a previous answer, it depends upon the condition of the subject, the medium, or the speaker. That they do and are governed more or less by their audience is true -that is, when they are in a receptive condition of thought from the audience. Let them be placed in that negative condition where they are made susceptible to the influence of the spirit circle, and then they are not on the material plane, and their thoughts will be of a more spiritual character.

Q. Should not Spiritualists, and all investigators, exercise the greatest care in determining evi lence for or against the validity of mediumship and communications?

Spiritualism on the Pacific Coast is not lacking for true earnest and diligent advocates or faithful and able defenders. Foremost in the ranks is our noble friend and brother Benj. Todd, the acknowledged commander in chief and champion of the spiritual forces, through whose industry and perseverance the BANNER OF PROGRESS was thrown to the breeze, more than a year ago and we who know him will fail to recognize even a conditional surrender. His associate Mr. W. H. Manning, is a gentleman genial and modest. (allowing me to judge) possessing excellent literary qualifications, and as a managing, business man, has but few his equal.

The success of the BANNER OF PROGRESS substantiates this assertion, I think.

It has a healthy steady growth, and is rapidly growing in popular favor with all classes of libcral minds. San Francisco contains about 6000 Spiritualists, out of a population of 125,000, and and the number of Spiritualists are proportionately as great, throughout the coast.

A long letter descriptive of my voyage to San Francisco via Panama, from New York, was published in your columns more than a year ago, but as yet I have found no time to detail my experience there till now. I arrived Oct. 3, 1866, and remained in San Francisco till April, 1 1867 performing upwards of 13900 operations during that time, crowds of sick and suffering were in constant attendance, and although violently opposed by medical men and popular theologians at first, I soon became "master of the situation." gaining the lasting confidence of the people. I visited the principle cities and towns in California. Oregon and Washington Territories, and was everywhere greeted with respect.

I tried to avoid excitement, but in many places a sudden cure of some well known person would create the wildest excitement, and with many it was believed that I possessed a miraculous pow-

er.

Time, however, gave mea chance to explain the simplicity of my theory of "Healing by the Laying on of Hands." And gaining the confidence of that class who were strong in their prejudice against it at first.

At San Jose, Napa City, Watsonville, Santa Cruz, Sacramento, Maysville, Grass Valley, Nevada City and other places in California that I | is to be rigidly enforced.

For the Religio-Philosophical Journal. Crosby's Music Hall.

Mr. Forster did not arrive as was expected, but there was no lack of speakers. Mrs. Allen, Mr. Mills and Mr. Spettigue occupied the time interestingly. The conference was on the questions : Has the religion of the world aided in its civilization and advancement? which was well discussed by Messrs. Thirds, Peters and West, and ably by Mrs. Mills. The next question was : Has Mohammedanism been useful in its day? The Children's Progressive Lyceum went off with all its accustomed cheering circumstances, and as usual, with many spectators.

OBSERVER.

A. H. Lee, who drew the Crosby opera house, is striving to get together the finest private library in the United States. Dr. Dio Lewis has not been very successful in adopting daughters. One of them ran away and got married a week after her adoption.

The Mexican Gen. Marquez, recently employed a bricklayer to make a secret chamber in one of his houses, and the man has not since been seen. They say that Marquez killed him to save the secret.

Philadelphia has passed an ordinance prohibiting smoking in the public squares, which

Belmont, May 31st, 1868.

Fifth National Convention of Spiritualists. To the Spiritualists and Progressive Reformers of the World : The undersigned, members of the Executive Committee of the National Convention, have decided to call the Fifth National Convention to meet in Corinthian Hall, in the city of Rochester, State of New York, on Tuesday, the 25th day of August, 1868, at 10 o'clock in the morning, and to continue

in session until Friday the 28th inst. And we invite " each local organization of Spiritualists or Progressive Reformers to send two delegates, and an addi tional one for each fractional fifty over the first fifty members, and each State Organization to send as many delegates as the State is entitled to representatives in the Congress of the United States," to attend and participate in the business which may come before said Convention.

Warren Chase, Vic	ii restuent	10	
A. B. Justice,		ii	Pennsylvania.
Thomas Garrett,			Delaware.
Jacob Weaver,			Maryland.
A. Jackson Davis,		66	New Jersey.
Place In Clines	46		Maine.
Frank Chase,		~	New Hampshire.
D. P. Wilder,			Vermont.
William White,			Massachusetts.
			Connecticut.
Immanuel Searle,		.44	Rhode Island.
,	22		Alabama.
,	66	44	Texas.
Hudson Tuttle,	**	66	Ohio.
	**	44	Nebraska.
W. T. Norris,	64	46	Illinois.
Mary Severance,	64	44	Wisconsin.
,	44	66	Michigan.
Charles A. Fenn,	44	44	Missouri.
		46	California.
	**	66	District Columbia.
	- 46	66	Kentucky.
	62	66	Tennessee.
	"	11	Kansas.
Henry J. Osborne,	44	66	Georgia.
	46	16	Minnesota.
S. Y. Bradstreet.	44	-65	lowa.
L. K. Joslin, Treas	urer Rhoe	Te T	

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NEW BOARDING HOUSE AT WAU-KEGAN. Mass Wickham, so well known among the Spiritnalists as a marking House Keeper, has rented and fitted up that beau-tive that the second second second second second the second second second second second second the back of the second second second second the Western Shore of Lake Michigan, and is a delightful the Western Shore of Lake Michigan, and is a delightful the Western Shore of Lake Michigan, and is a delightful the Western Shore of Lake Michigan, and is a delightful the Western Shore of Lake Michigan, and is a delightful the Western Shore of Lake Michigan, and is a delightful the Western Shore of Lake Michigan, and is a delightful the Western Shore of Lake Michigan, and is a delightful the Western Shore of Lake Michigan, and is a delightful the Western Shore of Lake Michigan, and is a delightful the Western Shore of Lake Michigan, and is a delightful the Western Shore of Lake Michigan, and is a delightful the Western Shore of Lake Michigan, and is a delightful the Western Shore of Lake Michigan, and is a delightful the Western Shore of Lake Michigan, and is a delightful the Western Shore of Lake Michigan, and is a delightful the Western Shore of Lake Michigan, and is a delightful the Western Shore of Lake Michigan, and is a delightful the Western Shore of Lake Michigan, and is a delightful the Western Shore of Lake Michigan and the Michigan and t

JULY 4, 1868.

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

MUNMOUTH, ILL,-Lyceum meets every Sunday forencon, About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of Groups.

YATES CITY, ILL.-The First Society of Spiritualists and riends of Progress meet every Sunday for conference, at ong's Hall, at 2½ p. m.

ROCKFORD, ILL .- The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Bro Hall. Lyceum meets at 10 o'clock, a. m., in the same Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian

Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian. Bosrov.—The First Spiritualist Association hold regular meetings at Mercantile Hall, Sumner street, every Sunday evening, at 9½ o'clock. Samuel F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Childrens' Pro-gressive Lyceum meets at 10½ A. M. John W. McGuire, Con-ductor; Miss Mary A. Sanborn, Guardian. Speakers en-gaged. All letters should be addressed to Thomas Marsh, Assistant Secretary, 14 Bromfield street. Music Hatt.—Lecture every Sunday afternoon at 2½ o'clock. A half hour concert on the Great Organ, by Prof. Eugene Thayer, precedes each lecture. L. S. Richards, Chair-man.

The Progressive Societies in care of Miss Phelps meet in No 12 Howard Street, up two flights, in hall. Sunday services 10]4 A. M., 3 and 7 P. M.

EAST BOSTON.—Meetings are held in Temperance Hall, No. 5 Mayerick square, every Sunday, at 3 and 7½ P. M. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 10¼ A. M. John T. Freeman, Conductor; Mrs. Martha S. 101/4 A. M. John Jenkins, Guardian

Sourn Boston.—Spiritual Conference meeting at 10 A. M. Lecture at 2½ P. M., in Franklin Hall (formerly the South Baptist Church), corner of C street and Broadway, every Sunday. All are cordially invited. C. H. Rines.

CHARLESTOWN.—The First Spiritualist Association of Charles-town Hold regular meetings at Central Hall, No. 25 Bim street, every Sunday at 2½ and 7½ P. M. Children's Lyceum meets at 10½ A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo Guardian.

street, every Sunday at 25 and 75 p. m. Children's Lyceum meets at 10% A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian. The Children's Progressive Lyceum meets every Sunday at 10% A. M., in the Machinists' and Blacksmiths' Hall, corner of City Hall and Chelsea street, Charlestown. Dr. C. C. York Conductor; Mrs. L. A. York, Guardian. Social Levee every Wednesday evening for the benefit of the Lyceum. CHELEXA.—The Associated Spiritualists hold meetings at Fremont Hall every Sunday Atternoon and evening, commeno-ng at 3 and 71% p. M. Admission—Ladies 5 cents; gentle-men, 10 cents. Children's Progressive Lyceum assembles at 10% A. M. Leander Dustin, Conductor; J. S. Crandon, As-sistant Conductor; Mrs. E. S. Dolge, Guardian. All letters anddressed to J. H. Crandon, Cor. Sec. The Bible Christian Spiritualists hold meetings every Sun-day in Winnisimmet Division Hall, Chelsea, at 3 and 7 p. M. Mrs. M. A. Ricker regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't. WorkCENTER MASS.—Meetings are held in Horticultural Hall

Woncestree. D. J. Ruber, Supr. Woncestree Mass.—Meetings are held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Sec-retary and Conductor of the Lyceum; Mrs. M. A. Stearns, Unardian.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritnalist old meetings every Sunday at Fallon's Hall. Progressiv yccum meets at 2 p. M. Conductor, H. S. Williams; Guar ian, Mrs. Mary A. Lyman. Lectures at 7 p. M.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall Wey-bosset street, Sundays, afternoons at 3 and evenings at 75 o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter.

HARTFORD, CONN.-Spirituai meetings are held every Sun-day evening, for conference or lecture, at 71/2 o'clock. Chil-dren's Progressive Lyceum meets at 3 P. M. J. S. Dow, Con-

PORTLAND, ME.—Meetings are held every Sunday in Temerance Hall, at $10\frac{1}{2}$ and 3 o'clock.

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

HOULTON, ME. - Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and

NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday, in Masonic Hall, No. 114 East 13th street, between 3d and 4th avenues, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Ayceum at 23½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farns-worth, Guardian.

worth, Guardian. The First Society of Spiritualists hold meetings every Sun-day morning and evening in Dodsworth Hall, 806 Broad-way. Conference every Sunday at same place at 2 p. m.

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

Oswsgo, N. Y.—The Spiritualists hold meetings every Sun-day at 2½ and 7½ p.m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p.m. J. L. Pool, Conductor; Mrs. S. Doolittle, Journion Guardia

RECOELYN, N. Y .- The Spiritualists hold meetings at Cun

BROOKLYN, N. Y.—The Spiritualists hold meetings at Cum-berland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7½ p.m. Children's Progressive Lyceum meets at 10½ a.m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups. Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations every Sunday at 3 p.m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrtls avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sun-day at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Con tribution 10 cents. tribution 10 cents.

CLEVELAND, OHIO.—The First Society of Spiritualists meet in Temperance Hall on Sunday, at 10 a.m. and 7 p.m. Ly-ceum meets at 2 p.m. Mr. George Rose, Conductor; Miss Clara Curtis, Guardian; T. Lees, Secretary.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at $10\frac{1}{2}$ a.m. and $7\frac{1}{2}$ p. m. Children's Lyceum meets at $2\frac{1}{2}$ p. m. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian. HAMMONTON, N. J.-Meetings held every Sunday at 10¹/₂, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs.

THOMPSON, O.-The Spiritualists of this place hold regular meetings at Thompson Center. The officers are Henry Hul-bert, D. Woolcott, A. Sillitson, E. Stockwell, V. Stockwell, E. Hulburt and R. Hulburt. for sale at this office. All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, will meet with prompt attention.

DETROIT, MICH .- The Detroit Society of Spiritualists, Friends of Progress, meet at 150 Woodward avenue, Good Templar's Hall. Lectures at 10½ A.M., and 7½ P.M. A.Day, President; C. C. Randall, Corresponding Secretary. Lyceum at 2 o'clock P. M.; M. J. Mathews, Conductor; Mrs. R. L.

Doiy, Guardian.
Lotus, IND.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They use the Hall of the "Salem Library Association," but do not hold regular meetings. J. J. Gardner, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; C. M. Huddleston, Collector.

Mazo Masis, Wig.-Progressive Lyceum meets every Sub-day at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Confer-ence. O. B. Hazeltine, President; Mrs. Jane Senier, Secre-teer. ence. tary.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every anday afternoon and evening, at Cadet Hall. MANCHESTER, N. H. - The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M. in the Police Court Room. Seats free. R. A. Seaver, President; S. Pushee, Sccretary.

CAETHAGE, MO.—The Spiritualists of Carthage, Jasper Co., CAETHAGE, MO.—The Spiritualists of Carthage, Josef Co.,

Mo., hold meetings every Sunday evening. O. C. Colby, Cor-responding Secretary; A. W. Pickering, Clerk. WILLIAMSUBG, N. Y.—The Spiritualist Society hold meet-ings every Wednesday evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

and rivenes. SAGEAMENTO, CAL.-Meetings are held in Turn Verein Hall, on K. street, every Sunday of 11 a. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. J. H. Lewis, Corresponding Secre tary. Chilaren's Progressive Lyceum meets at 2 p. m Henry Bowman. Conductor; Miss G. A. Brewster, Guardin

Rochester, N.JY. --Religious Society of Progressive Spirit-ualists meet in Sclitzer's Hall Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 2½ p.m. Sundays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, President Society.

PLYNOVUR, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Chil-dren's Progressive Lyceum meets at 11 o'clock A.M. Speakers euraged --Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, F05. 2 and 8; I. P. Greenleaf, March 1 and 8.

Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:-Mrs. C. F. Taber during January. QUINCY MASS.-Meetings at 234 and 7 o'clock P. M. Pro-gressive Lyceum meets at 134 P. M.

FOXBORO', MASS -- Meetings in Town Hall. Progressive yceum meets every Sunday at 11 A. M.

CAMBRIDGEPORT, MASS .- The Spiritualists hold meetings wery Sunday in Williams Hall, at 3 and 7 p. M. Speaker

osgaged. FUINAN, CONN.-Meetings are held at Central Hall every Sudday afternoon at 11/2 o'clock. Progressive Lyceum at 101/2 in the forenoon.

MORRISSANIA, N. Y.-First Society of Progressive Spiritual-ist-Assembly Rooms, corner Washington avenue and Fifth strict. Services at 3 p. m.

stret. Service at 3 p.m.
BOVER AND FOX.COPT, ME.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 01/2 a.m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Gurdian, A conference is held at 1/2 p.m.
WASHINGTON, D. C.—Meetings are held and addresses delix-ered in Harmonial Hall, Woodward's Block, 318 Pennsylvania avenue, between Tenth and Eleventh streets, every Sunday, at 11 a.m. and 7 p.m. Speakers engagedt.—J. M. Pee-ble during Jannary; Mrs. Nellie J. T. Brighham during February; Mrs. M. J. Wilcoxson during March; Mrs. Alcinda Wähelm during April. Conference, Tuesday, at 9 p. m.; Plaionic School, Thursday, at 7 p.m. John Mayhew, Pre-sidant.

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

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C. A. K. Poore, Secretary. Lycenn meets at 1 p.m. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J. --Spiritualists and Friends of Progress hold neetings in Music Hall, No. 4 Bank street, at 2½ and 7½ . m. The afternoon is devoted wholly to the Children's Pro-ressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Par-ons, Guardian of Groups.

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

BLOIT, WIS.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ A. M., and 7½ P. M. Lewis Clark, President; Leonard Rose, Secretary. Lyceum meets at 12 M. Mr. Hamilton, Conductor; Mrs. Dresser, Guardian of Groups.

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

CLYDE. O -- Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 10 a. m. A. B. French, Conductor; Mrs. M. Morley, Guardian.

CHICAGO, ILL.—The First Society of Spiritualists of Chicago meet at Crosby's Music Hall, on every Sunday evening. Chil-dren's Progressive Lyceum meets at 2 p. m., and the Con-ference at 1 p. m. All well attended. The Second Society of Spiritualists

The Second Society of Spiritualists meets every Sunday afternoon in Ulich's Hall, at 3 o'clock P. M., 37 North Clark street Judge Posten, President.

SPRINGFIELD, ILL.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Concert Hall. Children's Progressive Lyceum every Sunday afternoon at 2 o'clock. Mr. B. A. Richards, Conductor; Mrs. E. G. Planck, Guardian.

RIGHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at $10\frac{1}{2}$ a.m. Chil-dren's Progressive Lyceum meets in the same hall at 2 p.m.

LOUISVILLE, Ky.—Spiritualists hold meetings every Sunday at 11 a. m. and $7\frac{1}{2}$ p. m., in Temperance Hall, Market street between 4th and 5th.

between 4th and 5th. SYCAMORE, ILL.-The Children's Porgressive Lyceum of Sycamore, III, meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hal. Harvey A. Jones, Conductor; Mrs. Ho-ratio James, Guardian. The Free Conference meets at the same place on Sunday at 3 o'clock p. m., one hour session. Essays and specchaes im-ited to ten minutes each. Channexy Eliwood, Esq., President of Society ; Mrs. Sarah D. P. Jones, Corresponding e.d Re-cording Secretary. cording Secretary.

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

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

ing Secretary. BRIDGEFORT, CONN.—Children's Progressive Lyceum meetr every Sunday at 10½ A. M., at Lafayette Hall. H. H. Cran-dall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

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