VOL. II.

SAN FRANCISCO, SUNDAY, MAY 10, 1868.

NO. 18.

PROCEEDINGS

OF THE SECOND CALIFORNIA STATE CONVENTION OF SPIRITUALISTS,

Held in Dashaway Hall, San Francisco May 1st and 2d, 1868.

PHONOGRAPHICALLY REPORTED BY GEO. G. W. MORGAN.

FIRST DAY-FORENOON SESSION. The Convention was called to order pursuant to public notice, at 10 o'clock, A. M.

Dr. Josselyn was chosen temporary Chairman and Mr. George G. W. Morgan Secretary.

On motion, a committee of three was appointed to examine credentials, consisting of the following persons: Mrs. E. P. Thorndike, Mr. Thomas Loyd, Mrs. C. M. Stowe.

were the committee: Benj. Todd, J. D. Pierson, W. F. Lyon, Mrs. Whitehead, and Mrs. Laura

On motion, it was voted that a committee of seven persons be appointed to consider and report on the order of business for the Convention. The follow—the loved ones who had passed on—though I ing were then chosen to serve on such committee: might be met at first with coldness and suspicion,

The following names were then reported by the Committee on Credentials as Delegates to the Con-

San Francisco.-W. H. Manning, J. D. Pierson, Benj. Todd, David Green. Dr. J. P. Tibbetts, Dr. J. B. Beers, W. M. Byder, M. Tubbs, C. C. Collidge, George G. W. Morgan, Dr. J. H. Josselyn, Mrs. E. P. Thorndike, Mrs. Benj. Todd, Mrs. S. B. Whitehead, Mrs. E. Fitzgerald.

Sacramento.-Mrs. Laura Cuppy, Mrs. Anna C. Barker, W. F. Lyon, Mindwell Jackson, Joshua Hull, Georgiana S. Bowman, Henry Bowman, John H. Lewis, E. F. Woodward, Joseph Shaw, L. Armstrong, T. C. Jones, N. T. Carpenter, P. S. Shaw. Yolo.-R. B. Blowers, G. D. Fiske, A. T. Robin-

son, and C. M. C. Blowers. Santa Clara.—A. C. Stowe, C. M. Stowe, W. N. Slocum, A. N. Slocum, J. J. Owen, M. E. Laurey,

J. P. Ford, Robert McCort. Napa.—Thos. Earl, N. Batcheldor, Robt. West.

Sierra.—J. H. Hickox.

Butte.-E. B. Hendee. Nevada.—Thomas Loyd. Alameda.-W. H. Luelling.

Mono. - Mrs. L. Hutchison. Placer .- George Whitney.

Sonoma.-James Kennedy, Electa Kennedy, D. P.

Humboldt.—Samuel Strong.

It was further voted, that delegates from counties where there is no organization be admitted to seats in the Convention, upon handing their names to the

The Committee on Permanent Organization reported as follows: That Hon. J. J. Owen be President; W. F. Lyon, Vice-President; Geo. G. W. Morgan, Secretary; W. H. Manning, Assistant

On motion, the report was received and adopted. Hon. J. J. Owen then took his seat as President of the Convention, and made a felicitous address, urging the duty of all present to promote harmony, and the best interests of the cause.

The advertisement of the State Central Committee, calling the Convention, having been read, it was then moved that a committee of seven be appointed to consider and report Resolutions to be presented for the consideration of the Convention; also, an Address to the Spiritnalists of the State; and that all Resolutions offered to the Convention be presented through such Committee. Adopted. The following were appointed said committee Dr.

Josselyn, Benj. Todd, Mrs. Cuppy, Mrs. Thorndike, Mrs. Stowe, Thos. Loyd, J. D. Pierson.

It was then moved that a committee of five be appointed as a Committee on Finance, to attend to the collection of funds to pay the incidental expenses of the Convention. Messrs. J. D. Pierson, Thomas Loyd, Geo. D. Fiske, Mrs. Hutchison were appointed said committee.

The Committee on the Order of Business reported as follows: That a meeting of the Convention be held daily for conference and general business, from 10 to 11 A. M., from 2 to 3 P. M., and from 7 to 8 ganization that would reflect credit upon the o'clock P. M.; each meeting to be followed by a lecture. During the conference meetings, no speaker shall speak on any question longer than ten minutes, without permission of the Convention.

Adopted. It was then moved that a committee of five be appointed to procure lecturers for the Convention.

The following were appointed said committee: Mrs. Laurey, Mrs. Thorndike, Mr. Lyon, Mr. Manning, Mr. Luelling.

The Convention then adjourned till 2 P. M.

AFTERNOON SESSION.

Pursuant to adjournment, the Convention again assembled at 2 o'clock, P. M.

The various committees, being severally called upon to report, stated that the subject-matters which had been referred to them had received as much consideration from them as the intervening time had enabled them to devote, but were not in such a state as to be reported upon at this time.

Mr. Todd proposed that a committee of five be appointed to consider a plan of organization of Spiritualists in the State of California; that the plan adopted by such committee be pu blished in the BANNER OF PROGRESS, of this city, within two

The following were appointed as such Committee: Benj. Todd, A. C. Stowe, J. D. Pierson, Geo.

G. W. Morgan, W. F. Lyon. Mr. Manning then offered a resolution that Delegates present be invited to report upon the progress of the cause in their various localities. The resolution was adopted, and elicited a series of very interesting remarks from the Delegates present.

On motion of Mr. Manning, the various public lecturers were requested to address the Convention; whereupon Mr. Todd, Mrs. Cuppy, Mr. Lyon, Mrs. Barker, Mrs. Stowe, and others, gave a very interesting summary of their labors in the cause during the past year, nearly as follows:

MRS. ANNA C. BARKER said, as Mrs. Cuppy was temporarily absent from the Convention, she would say a few words relative to her own experience in

the lecturing field: "No speaker," said she, "in our land, who makes God and humanity his platform, need have any ap-On motion, a committee of five was appointed to prehensions as to the success he will meet when he report a permanent organization. The following goes forth upon his mission. If he trusts the angel world to sustain him, he will have no cause to regret his trust. Wherever I have traveled, in steamboats, or cars, or stages—in the houses of the rich or the hovels of the poor—the same generous welcome and hospitality has awaited me. When I have been even into orthodox homes, not invited by the owners, perhaps, but guided by the unseen of earth J. Owen, A. C. Stowe, W. F. Lyon, E. F. Wood- yet before I left I was invariably made to feel welward, Mrs. Hutchison, Mr. Benj. Todd, and Mr. Geo. | leave. Let him not wait for invitations; when he is sure of obtaining halls—when he feels he is fully imbued with the spirit of God's truth—let him delay no longer, but proceed at once to cast his 'bread upon the waters.' I was, I believe, the first recognized speaker on the spiritual platform that ever entered Humboldt county; and when it was noised abroad that a spiritual medium had come amongst them, the cry arose, 'Let's tar and feather her.' But I had been there only a little while, when expressions of kindness and welcome came in from all sides. The men of Humboldt county are a set of honest, industrious people, with hard hands, but good, warm hearts; and the mechanics came to me and said, 'Mrs. Barker, stay with us; we will build you a comfortable home to live in, and see that you want for nothing in the future.' But I felt that duty to the cause I have so much at heart called me elsewhere, and I left them; but to-day I hear that in Humboldt county they reach out their hands to me, and say, 'Come back to us.' Permit me here, Mr. Chairman, to tell you how my friends worked for me there. People unknown to me, personally, went out to call upon their neighbors, and invited them to come and hear me. They would say to a man, 'You must go and hear Mrs. Barker speak to-night; it will do you good.' 'I don't know that I can go; I have no coat.' 'Well, never mind your coat, man; she cares for your soul, not your coat.''

In conclusion, Mrs. Barker made an earnest appeal to laborers to enter upon the good work, regardless of whether it would be profitable or unprofitable, popular or unpopular. MR. STOWE said:

"We have quite a number of little towns in Santa Clara county, containing halls, and a large number of people. We have been able to hold casual spiritual lectures; and, by putting our hands deep into our pockets, have been able to sustain them. We have one great obstacle to the full and complete success of spiritual lecturers. We have a semi-Christian speaker there, Rev. Charles G. Ames, who has been lecturing there for the last year and a half; he is extremely liberal when he speaks upon liberal subjects, but he has studiously avoided speaking upon Spiritualism. The orthodox people there say to me, 'He is one of your Spiritualists.' 'He does not acknowledge it,' I reply. 'Well, he preaches it.' 'True, he preaches the theory of Spiritualism, so far as he goes; and says he will by-and-by talk to us about it; but when he has done, I expect I shall be as much puzzled as I am now to say which side on the subject of Spiritualism he has taken.' To my mind, he is actuated by the policy of speaking to the people on the subject of Spiritualism with just about as much liberality as he thinks they can bear. There is a large element there, ready and waiting to hear the philosophy of Spiritualism propounded to them. No lecturer who can interest an audience will fail to get one there. We intend in

the future, as in the past, to 'put our shoulders to

the wheel,' and help the cause along with all our

power, and shall be glad to welcome all earnest-

hearted, intelligent lecturers who may feel disposed

MR. THOMAS LOYD said that Spiritualism, in his region, (Nevada county) was making creditable progress, but people were generally unwilling to come out squarely and acknowledge, or 'give a reason for the faith that was within them.' He was satisfied, however, that Nevada county would very soon be heard from, and give a good account of herself. A good many people are waiting for Spiritualism to become a little more popular before openly declaring themselves. He had resided there fifteen years, and was somewhat posted on the sentiments of the people. Whenever lecturers had come amongst them, they have had a good welcome from a large number of persons; and if they could receive occasional visits from lecturers of acknowledged power, he had no doubt of their ability to build up an or

MR. LUELLING, of Alameda, spoke, and to the same

CAPT. ROBERT WEST, of Napa, said that lecturers were formerly well received there, and doubtless would be again. At present, he knew of no place suitable for lectures to be delivered in, but there would be a good hall there shortly; and after about the middle of July, if lecturers should come there, he thought they would be well received. For about | of Spiritualists. two years past, none had been there.

there was a hall suitable for lecturers in Roseville, also in Lincoln. He believed there was also one in Auburn. There is no doubt that halls could be obtained in various places for lecturers, if they should think proper to go.

Several of the speakers spoke of the excellent openings that existed for really good test mediums in their various localities: they were wanted, and would do themselves, as well as the cause, much good by visiting them.

MR. JAMES KENNEDY, of Sonoma county, said: "We have in Windsor a free hall, capable of accommodating six or eight hundred people, and could with sufficient notice get up a fair audience. A year ago, there were not more than three or four workthe greatest excitement appears to be that Mr. and any follower of the lowly Jesus of Nazareth—he

and I have no doubt, if a good lecturer or two would visit us occasionally, we should make great progress.
We have frequent sittings among ourselves, and are hopeful some of these days to raise a good medium from among ourselves. A good test medium would I am sure do well amongst as ? would, I am sure, do well amongst us.'

MR. TODD said he agreed with Mrs. Barker in her remarks upon popularity. For himself, he did not believe a man was qualified to start as a lecturer while he had any reputation to lose. He held character and reputation to be essentially different things. His character he looked after himself; had it been intrusted to any one else, he feared it would have gone with his reputation long ago.

MRS. CUPPY trusted that Spiritualism would never, in the general acceptation of the term, become popular. For we shall then have ceased to become radical, and only float with the tide. For herself, she trusted that Spiritualism will forever be the source from which new ideas shall emanate to the world—ideas that will be just as radical to all coming times as the ideas we now advocate are considered in the present age. "We do not suppose," said she, "that there is a Spiritualist present in this hall, who would say that in his opinion Spiritualism has accomplished all, or anything like all, that it is capable of accomplishing. We know we have only as yet lisped the first letters in the great rudimentary lesson that is set before us. As for ourselves, we are too earnest in the cause of Truth to selves, we are too earnest in the cause of Truth to care what may come to us in the way of persecution or opposition. We only care to stand on the basis of Truth, and are ready to go wherever it may lead us. It is of no use to flatter you, my Spiritualistic friends, with the idea that by-and-by the cause you believe in will become respectable or popular. We do not want to float with the popular title. Jesus of Name and are too see that there was at least no humburg in Spiritualism. He recently told a thousand people, here in San Francisco, that Spiritualism was true; but, true to his instincts, he said it emanated from a personal Devil. Still, this is some progress; for the people have been continually told by the preachers of the various denominations, that it was pure, unadulterated humburg: they have pretended Nazareth was a Radical to the Jews. We have been called Radicals; let us, my friends, prove ourselves worthy of the honored name. As Garibaldi said to his volunteers in the cause of oppressed Italy, I say to you: 'Those of you who are in love with privation and pain, follow us,' the pioneers in the great army of Progress; for you must expect to stand alone in the mountains of Truth, enduring all the privations and hardships incident to the position, opposed to the combined hosts of popular error.
The world crucifies its saviors. Is it any wonder that it has always opposed us? Rather 'rejoice and be exceeding glad.' Emerson says: 'The truest standard of greatness is to be appreciated twenty, ay, a hundred years hence.' We know that the truths we are feebly teaching are being appreciated by the people; we know that they are reaching souls. We are proud to know that we have a religion that not only appeals to the spiritual consciousness of mankind, but a religion that Reason can endorse. that Error cannot overthrow—a religion that does not conflict with the mighty revelations of Nature, but is corroborated and substantiated by them; that it takes every development of Nature, every page upon which is written the wonderful secrets and history of this beautiful world, in order to give us a true appreciation of the divinity of that principle which we call God, and which we in humility are proud to venerate, worship, and adore. One peculiarity of our philosophy—and a beautiful one it is, too—so different from the popular theologies of the day, is, that the more you use your intellectual powers and dive down into its most distant recesses, the clearer its truths are manifested to you, and the better satisfied you become of its divine origin, and the stability of its foundations; and the minds that have most deliberately considered this important subject are to-day its firmest believers. We believe it takes a great deal of backbone to be a Spiritualist

when they were only half-fledged, with all the crudi ties and absurdities peculiar to people of their class. Now, we do not want people to identify themselves with us until they are completely sure of what they are about. As Andrew Jackson Davis says: 'The great majority of Spiritualists are only half born. and we need to have them fully born. "I say again, that the greatest Radical who ever walked the earth was Jesus of Nazareth; but he was no more radical to the teachings of the Jews of his days than we are in ours; and just in proportion as you are true to principle and firm in convictions, to the light that shines within you, just so surely may you expect to meet with opposition at every turn, and detraction, calumny, and slander will surround you on all sides. You must not value your reputation s rush, for there never were a people more thoroughly vilified and abused—as a class—than the lecturers of the spiritual field. While we believe that every principle that has been enunciated, on this and other spiritual platforms in the past, will in a comparatively short space of time be accepted by the people and while we think we are strengthening our columns, and adding rapidly to the number of our hosts, yet, in view of the exigencies of the world's progress, we are like the ocean, and can never be at rest, never perfectly still; we can never expect to reach that point when the world at large will fully and unequivocally endorse the principles that Spir itualism, true to the eternal law of progress, may then put forth. No, my friends, we believe that Spiritualism is not dependent upon the approbation of mankind, that it can stand without faltering, alhough all the world, and all the Mrs. Grundys in

Many would like to be Spiritualists, admiring the

beautiful philosophy it inculcates, but yet are quak

ing in their shoes lest some day something may come

out and overwhelm us. 'O, ye of little faith!' Let me tell you, it takes a good deal of stamina to live

up to the fullness of the Spiritualistic philosophy.

The greatest trouble is, that persons who have fas-tened themselves upon Spiritualism have often come

out of the churches and joined us as Spiritualists,

Mrs. C. M. Stowe recounted her experiences during the past year, particularly in Oregon, Washing ton Territory, and Vancouver's Island, bearing honorable testimony to the valuable services of Mr Todd. She spoke with great emotion of the kindly reception she had met in every part of the country she had visited. In some places, she had at first been almost tempted to believe there were no Spirit ualists to be found; but, before long, she invariably had to change her opinions, and before she left, had reason to be assured there were not only a large number, but a warm-hearted and enthusiastic body

it, may hurl their denunciations against us."

Mrs. George Whitney, of Placer county, said a lecturer; what she did she declared was done for lecturers in Roseville her by the spirit world, and that would speak for itself. She professed to be happy and willing, at any and all times, and in every way in her power, to aid in advancing the cause we all have so much at

MR. Lyon, of Sacramento, detailed his experiences in connection with Spiritualism. When he arrived there, eight years ago, Nelson I. Underwood, whom the speaker esteemed as one of the greatest mediums ever developed upon this coast, had entered the field as a speaker. He had met with apparent failures and discouragements, but his efforts were in the aggregate a great success. People asserted that Spiritualism was a humbug; but for himself he declared that, the first time he heard the little much-despised raps, he realized that it was no humbug, but had its

Spiritualism in Sacramento seemed almost dead; there were only three or four persons in the town who met together for an interchange of thought, and communion on the subject. "Well," said he, "Mrs. Cuppy came up; when, to our great surprise we were not only able to furnish a good audience for a good-sized hall, but to raise, without any very great difficulty, sufficient means to defray every expense attending it; and now they had courage to hope that they could sustain not only Mrs. Cuppy, but any other good lecturer, who might think proper to pay them a visit. It is said Spiritualism is dead, is exploded, but it is sustained from the ranks of heaven; it is based upon the eternal principles of truth, and they were not going to die; and until they did, Spir itualism will live and increase. With regard to the popularity of lecturers, there may be, and undoubtedly are, some individuals, so radical in their natures, as always to be in advance of mankind—always to lead the van of Spiritualism; but I have not a particle of doubt that the great fundamental truths of Spiritualism will some day become popular in the world. The demonstrations from the spiritual world must some day be seen and believed by the great was no trickery, no deception, no humbug in the matter, and the world will see as we see, and admit it, too. It is a very encouraging sign of the times, that Elder Knapp, the world-renowned revivalist, had been led to see that there was at least no humto explain and explode it; but Elder Knapp comes out squarely and unequivocally, and says that it is

After some further remarks of Mr. Lyon and MRS. HUTCHISON made a few felicitous remarks, closing with the first verse, from Charles Mackay's

true, and not a humbug; and that is a good sign."

"I live for those who love me," whereupon Mr. George Barker was invited to favor the Convention with one of his inspirational songs; but, on going to the piano, he sang the whole of the above named song, with fine effect:

WHAT I LIVE FOR.

BY CHARLES MACKAY. I live for those who love me Whose hearts are kind and true; For the heaven that smiles above me, And awaits my spirit too; For human ties that bind me— For the task that God assigned me, And the bright hopes left behind me, And the good that I can do.

I live to learn their story Who've suffered for my sake; To emulate their glory, And to follow in their wake; Bards, patriots, martyrs, sages The noble of all ages, Whose deeds crowd History's pages, And Time's great volume make

I live to hold communion With all that is divine To feel there is a union Twixt Nature's heart and mine; To profit by affliction, eap truth from fields of fiction. Grow wiser from conviction, And fulfill each grand design.

I live to hail that season By gifted minds foretold, When men shall rule by reason, And not alone by gold; When man to man united, And every wrong thing righted. The whole world shall be lighted As Eden was of old.

I live for those who love me, For those who know me true; For the heaven that smiles above me, And awaits my spirit too; For the cause that lacks assistance, For the wrong that needs resistance For the future in the distance,

MISS JENNY L. TRACY, a beautiful young lady of about twenty years, also performed an inspirational overture upon the piano.

And the good that I can do

The Convention then adjourned until to-morrow at 10 o'clock.

SECOND DAY-FORENOON SESSION. Pursuant to adjournment, the Convention re-

assembled at 10 o'clock, A. M. The minutes of the previous meetings having been read and confirmed, the various committees were

called upon for reports. The Chairman of the Committee on Resolutions reported that the Committee had not entirely completed their labors, but expected to do so in season for the afternoon session.

The Committee on Resolutions retired to the Committee-room, to further consider their report. Mr. George Barker was called upon to favor the Convention with another inspirational song, to

which he acceded. Mr. Morgan volunteered a song, and requested Mr. Barker to accompany him to the tune of 'Yankee Doodle."

The Yankee is a noble race." Mr. Stowe inquired if any provision had been made as to the length of time the Convention would remain in session. If it was to continue through

Hereupon Mr. Morgan sang one of his own songs,

the next day, he would move that it be advertised in | pleasure in doing what little I can in promoting its the daily papers. Mr. Stowe also moved that a committee of three be constituted as a State Central Committee whose

duty it shall be to appoint future State Conventions,

and make the necessary preparations therefor. Mr. Manning objected, on the ground that a State Central Committee too much resembled political party machinery, and was objectionable on other grounds.

Mr. Lyon here gave a humorous account of an attempt at organization at Sacramento, wherein, after several failures, eight members signed the Constitution, and seven of these subsequently became officers. After a while complaints began to be heard foundation on the rock of Truth. He confessed that of the misconduct of the officers: they either did ers there; now, there is quite an excitement, but it was to him a matter of the greatest wonder that nothing or too much; at length the scandal grew so loud that a meeting was called, and excitement tion, which resulted in 5 ayes to 18 noes. So it was BANNER OF PROGRESS, of this city, within two months; and that the report itself be presented for consideration at the next annual State Convention. The greatest excitement appears to be such that and any long with the lowly design of the lowly de

truths he inculcated and practiced. At one time, After considerable had been said pro and con, the old man-the member-arose and said, if the Society was satisfied with the officers, he did not know who else ought to be considered; and, for himself, he didn't know, if he were satisfied, who else ought to complain! (Loud laughter.)

A rambling discussion ensued upon the manner in which notice had been given of the calling of this Convention, and upon the encouragement and patronage given by Spiritualists to the BANNER OF Progress. The following is the most important portion of the debate:

Mr. Morgan said: "I was surprised to hear Bro. Pierson, than whom no man is better acquainted with the subject upon which he spoke than himself, state that the poorest communicant in the smallest churches was expected to contribute more liberally to their church funds than the most generous did to that of Spiritualism. Why is this? Is it as it should be? I am aware that men hang back from acknowledging their belief in Spiritmass of mankind; only let them be assured there ualism till they can find out some way to make was no trickery, no deception, no humbug in the money by it. They seek to make it pecuniarily useful in buying stocks. But, Mr. Chairman, thank God! those who seek to misuse it for so base a purpose are sure to fail in accomplishing their ends. Loud applause.) Animal men—men of animal passions, appetites, and actions—Spiritualism is not You have your animal work to do, and the healthful spirit of doubt is given you, to enable you to doubt and do your work. When you shall become spiritualized you will become fitted for better work than you at present are capable of. (Renewed applause.) Spiritualism fits men for eternity and unfits them for earthly things. Sir, permit me to say, I believe the higher and purer our aspirations shall be, the higher and purer will be our inspirations; while those who are of the earth, earthy, and seek for lesser realizations, will meet with a corresponding reward." (Applause.)

> Mr. Topp complained that injustice had been done the San Francisco Spiritualists by the member from San José, in the matter of advertising and making arrangements for the Convention, and said that the Banner of Progress had done all that could have been expected of it in the premises.

MR. LOYD concurred with Mr. Morgan and others who had spoken on the subject, and said it was the fault of so-called Spiritualists, that they did not know of this Convention, and declared his opinion that it was the duty of all the friends of Spiritualism to subscribe for the only recognized medium for Spiritualistic intelligence on the Pacific coast; that, failing to do that duty, they were false to their principles.

Mrs. Cuppy said: "I think a good opportunity is presented to me here for expressing myself clearly upon the subject which I have long desired. We are, certainly, all fallible mortals. We realize that no one has strength enough to do all that his soul tells him he should do. We profess to desire to live up to the 'golden rule.' Now, Mr. Chairman, I don't think any have more reason to complain of the way in which they have been treated by the BANNER OF PROGRESS than I have. I am pleased to hear the frank and free admission of Brother Todd, that many of the errors that have in the past crept into its columns were due to the inexperience of himself and fellow-editor; and it affords me great pleasure on this occasion to hold out to those gentlenen the right hand of fellowship, and say to them: We can and will turn over a new leaf.' We need a good, reliable paper, devoted to Spiritualism, upon this coast, and realize that it is a great deal easier to say how a thing ought to be done than to do it. I do not know where you will to-day find any other two men who are equally well fitted to conduct a good Spiritualistic paper, who would be willing to take upon themselves the heavy burden and responsibilities of conducting such a paper upon this coast, as the two gentleman who now have it in charge. Let us then bury the imperfections of the past. Let us extend the right hand of fellowship to those who conduct the paper, and throw in our might of sympathy and thought, and make it a better paper than it has ever been; and while we endeavor to weed it of the objectionable features that have through lack of experience crept into its columns, let us make it, as nearly as we can, what we would have it. A united effort will do it, and it should be done. For myself, I do not cherish a vestige of enmity against the paper or those who conduct it. Above all things, I love the truth—those who advocate and protect the interests of humanity and aid in promoting the onward march of Spiritualism. Do let us harmonize and hold together! Let this Convention be the means, and it will have done invaluable service, if it only achieves that end, of cementing us unitedly in the future, (applause,) feeling assured that we shall have a better right than we have ever had of calling ourselves harmonial philosophers and reformers.

MRS. HUTCHISON declared that she was rejoiced to hear the remarks that had fallen from the lips of Sister Cuppy; that she had endeavored to do all in her power to sustain the Banner of Progress in the past; but in the future she would strive to do even more to that end. Mr. Pierson said, in his heart he thanked Brother

Stowe for the work he had done, and declared he was rejoiced in soul to hear the declarations made by Mr. Todd and Mrs. Cuppy. He felt that a great stumbling-block had been removed out of the way of Spiritualism; and he looked forward with the utmost confidence for a material progress in the future, and was assured that we should go on with a broader charity and a more comprehensive apprehension of our duties to the cause.

MR. Lyon also expressed himself much gratified with the turn matters had taken, and concurred in the predictions that had been expressed by Bro.

Mr. Stowe.-I cannot help saying, Mr. Chairman, as matters have gone as they have, that I am not sorry that I led the mind of the Convention in the channel I did. I am not an enemy to the BAN-NER OF PROGRESS. I wish it well, and will take interests. I realize as much as any one can, how capable it is for good to the cause, if it is conducted in a right spirit, in which, I am tempted to hope and believe, from the remarks of Brother Todd, that

The President said: "Really, Gentlemen, this matter, so interesting to us all, has been permitted to take so wide a range, that it has almost been forgotten what the subject before the Convention is; would state that it is with regard to Bro. Stowe's motion for a committee of three to form a State Central Committee to appoint future Conventions, and make the necessary preparations therefor."

Mr. Morgan hoped a time and place would be fixed for the next Convention. For himself, he believed in Conventions, and thought they were calcuted to perform a vast amount of good.

A division was then taken in voting upon the mo-

The Committee on Resolutions here presented a

with the following Preamble and Resolu-

WHEREAS, The human mind possesses an unlimited capacity for the acquisition of knowledge, and is susceptible of being dwarfed or expanded by the conditions which surround it; and whereas life may be rendered miserable through ignorance or false teachings, acting and re-acting upon succeeding generations through creeds of faith which produce the most stolid conservatism, and blighting all the kindly and genial influences of our better nature, fitting manyling the hand sensiting glaves and blind advocates mankind to be the willing slaves and blind advocates of creed or caste; therefore

Resolved. That in the rapid and vigorous growth of ra tional Spiritualism, we behold a power adequate to the complete enfranchisement of the race from religious error and degrading superstition, too long a reproach to humanity in checking the divine and immutable law of progression to igher intellectual attainment, and clearer views of the relations we mutually sustain to each other and the angel

Mesolved, That Spiritualism in its broad and liberal inter-pretation is the one thing needful for the present, as well as the glorious and soul-animating hope of the future. Resolved, That whilst Spiritualism at present with a mighty arm lays its axe at the root of Popular Theology, is not its mission alone to destroy, but, on the contrary, to rear a gigantic superstructure of beauty and use, that shall not only adorn the present, but form the basis of future

progressive action.

Resolved, 'That Spiritualism, in its great work of reconstructing the social, religious, and moral condition of the uman race, knows no sect, creed, caste, or color, but gladly welcomes the aid and assistance of all in its philosophic

Resolved, That while we rejoice in the rapid growth of radical ideas, and regard almost with wonder the advance of Spiritualism, realizing that it has penetrated every avenue of private life, permeates our literature, and affords an occasional illumination to the most liberal pulpit-preaching occasional illumination to the most interal pulpit-preaching of the day, we are aware that religion must be progressive in order to be vitalizing, and are far from arrogating to ourselves the idea that Spiritualism has to-day reached its highest expression; recognizing that, as a system of philosophy, it is yet in its infancy—that the era of intelligent investigation, based upon a scientific perception of natural and spiritual laws, has only begun to dawn upon the world, while the most eloquent exponents of our faith have but strated the law note of its inspirational nower struck the key-note of its inspirational power.

Resolved, That we regard, as the surest safeguard of Republican liberty, universal education, and the universal ballot. We believe in the inalienable right of all persons of proper age to equal political privileges, as well as in equal rights to person and property, with no restrictions as to honorable labor, and a fair and equal remuneration for the

Resolved, That while we assert our inalienable rights to life, liberty, and the pursuit of happiness, we accord it to mankind, irrespective of creed or color; and that the oppression of the dominant classes over the red men of the plains, the black men of Africa, and others of the downtrodden races of mankind, is a disgrace to our boasted civilization, and a standing rebuke to the inefficiency of the dominant theologies of the past ages, calling aloud for

reform.

Resolved,, That so large a proportion of our most popular mediums and lecturers being women, demonstrates to man-kind that Spiritualism leads the van among the religions of the age in its liberality of principle, and recognizes that our mothers, sisters, wives, and daughters have equal rights with ourselves, in determining what laws shall be enacted, and who shall enact them; and if they exercised such rights, and who shall enact them; and if they exercised such rights, the world would be better governed than it now is.

Resolved, That Andrew Jackson Davis met the wants of the rising generation when he conceived and developed that plan of educating the young, known by the name of the Children's Progressive Lyceum, and we hereby pledge our hearty support of the institution, as one of the most efficient hand-maids of Spiritualism.

Esolved, That in the Banner of Progress we recognize an earnest, able, and consistent advocate of the spiritual philosophy, and as such, we cordially commend it to the liberal patronage of all Spiritualists. That while we would recommend, as faithful exponents of Spiritualism, and general reform, the Banner of Light and Religio-Philosophical Journal, as being worthy of an extensive circulation upon the Pacific coast, we would especially urge that our home ournal, established under many embarrassing circum stances, is justly entitled to the first place in our support. Resolved. That we recommend to the Spiritualists in al the cities, towns, and villages throughout the State, although they be few in numbers, (where they have not already done so,) to enter into an organization for the purpose of sending delegates to our next State Convention.

The report of the Committee was received and

A resolution of a political party nature was here introduced, but, not having come through the hands of the Committee on Resolutions, it was laid on the

Mr. Manning moved that Womanhood Suffrage be the subject of discussion in the afternoon. Carried. Adjourned to 2 o'clock, P. M.

AFTERNOON SESSION. Mr. Loyd moved that the subject this afternoon l

Resolved, That woman's sphere rightfully comprises every act and duty, in both social and political life, of which she

finds herself capable; and that an enlargement of her present sphere of action, in order to a full enjoyment of her rights as a human being, is imperative and immediately nec-Resolved, That we are in favor of equal and impartial suffrage, without exception of sex, race, or color.

The resolutions were discussed by Mr. Loyd, Mrs. Anna C. Barker, Mr. W. H. Luelling, and Mr. Manning, and nearly unanimously adopted. Mrs. Ada Hoyt Foye then sang to great accept-

ance the beautiful lines, "If I were a Voice," accompanying herself on the piano. Mr. Shraff favored the Convention with a volun-

them in terms of high eulogium for their energy Mr. Stowe followed upon the subject of the effect

of the advocacy of Spiritualism in exciting the opposition of the Church and its adherents, giving the reasons for this result in very appropriate language. the spirit world deny the truth of the dogma of the upon the subject of Spiritualism, as the philosophy

Miss Jenny L. Tracy then favored the Convention with an inspirational piece, under influence, upon the piano, which produced an extraordinary effect upon the audience. Mrs. C. M. Stowe spoke a beautiful poem. "The

Watcher on the Tower."

Mr. J. D. Pierson made a few remarks upon authority and faith, as the basis of old theology.

The Convention, then, on motion, adjourned

GEO. G. W. MORGAN,

The Fashionable Church.

That exquisite satirist, Fanny Fern, pours several vials of her exterminating wrath into the fashionable church. Just hear the mild-minded creature! "You enter the porch of the fashionable church. The portly sexton, with his thumbs in the arm-holes of his vest, meets you at the door. He glances at you; your hat and coat are new, so he graciously escorts you to an eligible seat in the broad aisle. Close behind you follows a poor, meek, plainly-clad seamstress, reprieved from her treadmill round to think one day in the seven of passes the darkness of night. the immortal! The sexton is struck with sudden blindness. She stands embarrassed one moment. then, as the truth dawns upon her, retraces her steps, and with a crimson blush, re-crosses the threshold, which she had profaned with her ple-"Norma," slightly Sabbathized. Now the worshipers one after another glide in-silks rustleplumes wave—satins glisten—diamonds glitter and scores of forty-dollar handkerchiefs shake out their perfumed odors! What absurdity to preach the gospel of the lowly Nazarite to such a sea! The clergyman knows better than to do so. He of his youth, which had long been forgotten. Mr. values his fat salary and handsome parsonage too Huie is a stranger to the medium, and yet the highly. So, with a velvety tread he walks all around the ten commandments-places the downiest pillow under the dying profligate's headand ushers him with seraphic hymning into an She spoke of his having run away from home upper ten heaven.'

Our belief or disbelief of a thing does not alter the nature of the thing. We cannot fancy things into being, or make them vanish into nothing by the stubborn confidence of our imagi-

The Banner of Progress.

SUNDAY, MAY 10, 1868.

OFFICE, 522 CLAY STREET, UP STAIRS

BENJAMIN TODD & CO.,

PUBLISHERS AND PROPRIETORS. BENJAMIN TODD, W. H. MANNING, EDITORS.

TO CORRESPONDENTS.

All communications designed for publication in this paper should be addressed "EDITORS OF THE BANNER OF PRO-GRESS." All letters in regard to the business of the paper should be addressed to "BENJAMIN TODD & Co."

ITINERACY.

A disposition is exhibited, on the part of some of the opponents of Spiritualism, to treat with superciliousness the fact that all our lecturers are tinerants, and that we have not what is called a settled ministry." So far is this from being a characteristic of which we should be ashamed, that it is positively an evidence, to our minds, that we have the truth, and are using the true and proper means for its diffusion among the people. And when we review the history of the Methodist Church in modern times, and the New Testament accounts of the early churches gathered together by the apostles of the Christian faith, we do not see that our itinerary system has any objectionable features that might not be urged against the method which the churches have ever pursued during the earliest period of their history. But, more than all this, as justification of our manner of disseminating the truth, we have the recorded declaration of Jesus of Nazareth-from whom, as the Christian Church claims, the Christian re ligion emanated, and whom the Church has deified in consequence—that his priesthood was after the order of Melchisedec, namely, an itinerary priesthood. There was no "settled ministry" in his own case, nor in the subsequent preaching of the Apostles. No "stated preaching" was then insisted upon as necessary to the well-being of society; nor was a "regular attendance" upon preaching a mark of respectability. Melchisedec was an itinerant, and Jesus declared himself to be of the same order; Paul also afterward claimed the same distinction for Jesus and his followers. With what grace, then, can the advocates of a settled" and hireling ministry object to the nanner in which the apostles of the New Dispensation are spreading the "glad tidings" of intercourse with heaven renewed, and of the "kingdom of heaven" being "at hand"? In our view, the strongest proof of the infidelity of the Church to ts trust, is the employment of salaried preachers, settled for life over one congregation; whereas, the command of Jesus was, "Go ye into all the world, and preach the gospel to every creature." We find also, on consulting the "Acts of the Apostles," that they fulfilled to the letter this instruction-going from place to place on foot, in ships, and in every way possible, in order to reach as many of earth's inhabitants as they could during their lifetime, declaring the "glad tidings" wherever they went. We might institute many other comparisons between the history of modern Spiritualism and earlier developments of Christianity, which would tend to convince the minds of our readers that the ministry of our itinerant speakers is not only in accordance with ancient example, but is the true method of diffusing all truth among mankind. Every prophet, every priest, every reformer, every redeemer, who has appeared upon earth, has invariably been sent to the people, or has claimed to be so sent; and every one of them has had a mission to all man tary upon the piano, which was heartily applauded. kind, and not to any peculiar portion of the race. Mr. Lyon then addressed the Convention upon the with the exception of Moses and the Levitical success of the various speakers on this coast, naming | priesthood. And this latter priesthood it was that Jesus set his face and his words against continually. Strange to say, the ministry of the Christian Church is a perfect copy of that of the Mosaic dispensation, with its altars, its sacrifices, its genu flections, its phylacteries, and its mummeries gen-He maintained that the principal reason of the oppo- erally. Ritualism is as powerful now in the sition was the fact that the communications from | Christian Church as it was among the Jews in the days of Caiaphas, the High Priest. The Wesvicarious atonement. He spoke at some length | leyan Methodists have made the widest departure from it of any modern sect. Their system of itineracy comes nearest to that of the apostles, and has produced greater results than has any other modern method of preaching. Greater spirituality has always existed in that denomination than in any other, with the exception of the Quakers. All other churches have been tied to forms and ceremonies, with an entanglement which seems now altogether hopeless. The only escape for them is either into Atheism or into Spiritualism. The latter is the most natural transition for those who perceive the real meaning of the teachings of the Seer of Nazareth, divested of the superstitions which the priesthood have thrown around them. Notwithstanding the vigorous resistance we are at present meeting from the so-called Christian Church, our ranks will by-and-by be filled by come-outers from it, to an extent little dreamed of at present, even by ourselves. Let our disciples continue in the field of their preaching, which comprises all inhabitable portions of the earth, and we shall soon see the effect of their wisdom upon the people, surpassing all the results of the "foolishness of preaching' by a hireling ministry, as the light of the sun sur-

> A FEW TESTS.-Mr. J. M. Huie, of Alvarado. Alameda county, informs us that he has received several remarkable tests through the mediumship of Mrs. Mary E. Beman, of Brooklyn, in the same county, which he desires to make public. His inquiries for spirit friends were answered by the undoubted presence of a relative-his grandmother-who reminded him of several occurrences colloquy between himself and his relative was as natural and true as if she were still in the flesh. when only three years old, and of having pursued and caught him when he had reached a bridge; also of having a little stick in her hand to whip count of the pressure on our columns of the prohim with; and of other little circumstances, by ceedings of the State Convention. Next week we which to identify herself as actually communicat- shall resume their series of articles, and continue ing through the medium.

THE STATE CONVENTION.

This body of Spiritualists, numbering fifty-four delegates from various portions of the State, the Banner of Light as follows, on occasion of the assembled at Dashaway Hall according to appoint approach of the twentieth anniversary, the 31st of ment, on the first of the present month. The March: reader will find their proceedings reported on the first page of this issue. While we have no hesitation in saying that we had hoped for a larger representation of the Spiritualists of the State, we cannot refrain from expressing our gratification that the Convention was composed of such intelligent and active minds, and that their proceedings and discussions were harmonious and effective. A greater amount of work was performed and laid out for the future than the first Convention accomplished two years ago, and more resolution was manifested to carry on the work of organization than at that session. The late Convention seemed to realize more fully the objects for which its members had met, and exhibited greater vigor and enthusiasm. From the debates and resolutions of the late assemblage, we anticipate results which shall bring to the next Convention a fourfold increase in numbers, and a corresponding increase of intellectual power. We do not "despise the day of small things"; we realize that they must ever precede greater; but, in the results of the assembling of the late Convention we are unable to perceive anything which is unimportant, and which will not eventually be productive of great benefit to the cause of truth. Particularly do we wish to congratulate the Spiritualists of the State on the fact that the initiative has been taken for a State organization, and that the next Convention will be called upon to pertfect the details and carry them into effect. In the matter of organized effort we are far behind the Eastern and Western States; and we hope another year will bring us up to the point where a union of our scattered forces will be effected, when we shall have a State Association of Spiritualists that will be active and energetic.

The Committee appointed by the recent Convention, to prepare an Address to the Spiritualists of the State, will soon report the document for publication, and it will appear in these columns. The Committee on State Organization were instructed to publish aplan for that purpose in this paper within two months; and this plan will be submitted to the next Convention for its adoption. Let us see that these Committees perform the duty may be no delay in calling another Convention

next year. The officers of the late Convention were empowered to call another at such time as in their judgment may seem proper. Now that local organizations are beginning to be formed in various portions of the State, we can think of no reason why the next Convention should not take place on the anniversary of the last, namely, the first of May, 1869. Circumstances, however, will govern the action of the Committee in regard to time and place. Let us take up the work begun by the Convention, and organize our little societies throughout the State; we shall then soon perceive our own strength, and be strengthened still more from a knowledge of it. Let even three or Creation, but a large majority seemed to hail this as four form a nucleus for a larger number, realizing that there must be a beginning somewhere, and that every associated effort begins with number one. If no one first moved in the matter, there never could be a second, third, or fourth attracted to the movement, and induced to join in it.

CENTRAL HALL.—The Trustees of the San Francisco Association of Spiritualists have secured this conveniently located and well fitted hall for their meetings, corner of Market and Second streets, and propose soon to inaugurate weekly socials, exclusively for members of the Association, to which every member will be admitted free, being furnished with a ticket for that purpose. The Lyceum will shortly be transferred thither also and it is proposed to have a series of séances by Mrs. Foye, commencing on Sunday evening next, at the usual price of admission. We are glad to witness the energy displayed by the officers of the new Society, in so soon and so efficiently beginning their work. It is the only way to build up permanent organization.

THE SEANCES AT CENTRAL HALL.—The Trusees of the San Francisco Association have induced Mrs. Foye, at the solicitation of numerous inquirers, who wish to investigate the phenomena of spirit manifestations, to give a series of lectures and public sittings at the hall of the new Society, corner of Market and Second streets. The first séance will be held on Sunday evening next, at 8 o'clock. The price of admission has been fixed by Mrs. Foye at fifty cents.

THE TWENTIETH ANNIVERSARY OF MODERN SPIRITUALISM was celebrated in all the principal cities and towns of the Eastern and Western States. The accounts which feach us of the celebration are full of the rejoicing which such a general jubilee was certain to call forth. We hope to be able to collate some of the incidents for republication in this paper, when we get well settled in our new quarters.

EXORCISM EXTRAORDINARY.—Elder Knapp's description of the attempt to exorcise the spirits at Stockton, by a circle of praying clergymen, which he gave at Union Hall two weeks ago, was very rich. He said that dirty water was thrown upon them by invisible hands, and they were glad to beat a hasty retreat. They had the little girl, who was the medium, in the center of the circle, and she escaped unharmed.

REMOVAL.—Our friends will remember that we have removed to No. 514 Sacramento street between Montgomery and Sansome; where we shall be pleased to see them and receive their subscriptions to the BANNER OF PROGRESS, the most progressive and independent sheet on the Pacific coast! If any doubt this latter assertion, let them try to fetter us in matters of opinion, that's all!

OUR CONTRIBUTORS will please excuse the postponement of publication of their favors, on acthem, we hope, without further interruption.

A Reminiscence.

Dr. Henry T. Child, of Philadelphia, wrote to

"I am very glad to see that our friends have taken the start in regard to the anniversary of Modern Spiritualism. I was pleased when the proposition was brought before the last National Convention by our old friend, James Lawrence, who read his communication and was so earnest about it, but I did not then think that we should know exactly how to fix that date; but I find in the 'History of the Mysterious Communion with Spirits,' published by 'E. W. Capron and D. Barron,' in 1850, the following account:

"The family of Mr. Fox, who lived in a place called Hydesville, near Rochester, New York, were much disturbed by various noises. On the evening of the 31st of MARCH, 1848, they retired uncommonly early, as they had been disturbed and broken of their rest for several nights, in the vain attempt to discover from whence the sounds proceeded. They thought that this night they would not be dis-

turbed by it, whatever it was. "Mr. Fox had not retired when the usual sounds commenced. The girls, who occupied another bed in the same room, heard the sounds, and endeavored to imitate them by snapping their fingers. The attempt was first made by the youngest girl, Kate, then about nine years old. When she made the noise with her fingers the noise was repeated just as many times. The sound was not like that which she made, only the number of raps. When she stopped snapping her fingers, the sound stopped for a short time. One of the other girls said then in sport, 'Now, do what I do: count one, two, three, four, five, six,' etc., at the same time striking one hand in the other. The same number of blows was repeated as in the other case. As this slight manifestation of intelligence was displayed, Mrs. Fox said, 'Count ten,' and there were ten distinct strokes or sounds. Here, then, was the first intelligent communication. Mr. Owen says: 'That was the very commencement. Who can tell where the

"Will you be kind enough to urge all the Spirit ualists that your paper reaches to make arrangements for a general celebration of Tuesday, the 31st of March? We are preparing for a grand meeting in this city, and I would suggest that the other papers, the BANNER OF PROGRESS, the Religio-Philosophical Journal, and our new ally at New Orleans, Le Salut, and all other papers in the country friendly to the cause, be invited to publish a notice of this.

"Yours truly, HENRY T. CHILD, M. D."

Women at the Polls—Practical Illustration of Female Suffrage.

A few weeks ago, at a large meeting of the citizens of Sturgis, the ladies were appealed to, to aid by their influence, in the coming election, the cause of prohibition. They replied that they would if they were allowed to vote. At a subsequent meeting the gentlemen could do no less than to invite them to come out on election day and make a demonstration in favor of prohibition. A comassigned them with promptness, so that there mittee of twelve was appointed, Mrs. Wm. Kyle The committee then canvassed the village, and invited all the ladies to come out on that day and join in the demonstration, and show to the world that they were not afraid nor ashamed to go and held from them. At two o'clock, on Monday, election day, they assembled at Union School Hall, and marched to the room where the election was held, and one hundred and fourteen deposited their votes in favor of prohibition, and six against. Whilst they were marching through the room where the election was held, the utmost order prevailed, and when they were retiring, three hearty cheers were given for the ladies of Sturgis. Great credit is due to Mrs. William Kyle, Chairman of the committee, for the management of the whole affair. The utmost good feeling prevailed, and not a sneer or a jeer was heard from the Lords of a precursor of what they desire and expect in the future, when the people shall be educated to respect the rights of all, and be willing to grant

> Now, O, ye old fossilized conservatives of another generation—ye aristocrats and tyrants—haters of liberty and human rights—begin your howl The Constitution is in danger—the country will be destroyed—one hundred women have come out on election day, and have voted, thus demanding what they have a right to demand, and what they will never cease asking for until it is granted. Al honor to the brave and noble-hearted women who have defied the prejudices and clamor that is made when innovations are made against "timehonored customs," and have nobly set an example for others to follow.—Sturgis (Mich.) Journal.

A Free Unitarian Meeting.

The churches in general keep to the ancient landmarks, and consequently make little or no progress: but we notice with pleasure that the Unitarians are holding free public meetings at Horticultural Hall, in this city, every Wednesday evening, for social religious conversation. These meetings are largely attended, and, what is very unusual among Christians, are free for all classes to take part in-Infidels as well as religious people; and, as might be expected, are very interesting. They are presided over by the Rev. Dr. James Freeman Clarke, whose impartiality and fairness is very apparent, and reflects upon him great credit. It is a novel movement, and, as a religious step in advance, is praiseworthy and liberal in ts managers.

The question, last Wednesday evening, was: What is true Prayer?" and it was spoken upon by Unitarians, Spiritualists, Infidels, Methodists, and Nothingarians; and what is very remarkable, we might say millenniumish, there was no quarreling! Boston is evidently growing better, and the era of good feeling is plainly looming up in the distance. The question for this evening is: "Why do not more people belong to the Christian Church?" There will be enough heretical talkers, no doubt, to give plenty of reasons why.—Boston Investigator.

WHAT kind of morality is inculcated in a religion by which is promulgated doctrines like

"If the truth of God hath more abounded through my lie, unto His glory, why yet am I also judged as a sinner?"

The reader will find the passage containing the above specious excuse for lying, by consulting Paul's Epistle to the Romans, chapter iii. verse 7.

Woman's sphere of usefulness is extending. In Iowa, the State Senate has passed a bill, admitting women to practice at the bar. A correspondent states that when this bill becomes a law, the male lawyers will be overborne in addressing juries, by the resistless eloquence of woman, and recommends that in self-defense, ladies be admitted to the jury-box, as "it takes a woman to read a woman."—The Spiritualist, Appleton, Wis.

DENTISTRY.—Dr. Charles W. Danforth has taken the rooms formerly occupied by Dr. A. N. Clarke, 410 Kearny street, where he will perform first class operations on the teeth, furnish the best of plate work, and guarantee satisfaction to all who require his services as a dental surgeon.

"RED LAND" WINES.—E. B. Hendee, at 625 Market street, has on hand a stock of the best California wines that have ever reached this market. The wine made upon the red lands of the foot-hills is superior in quality to any other.

OUR BOUND VOLUMES OF THE BANNER FOR 1867 are fast being sold out, and those who wish to secure a copy had better apply soon, or they will origin. be disappointed. The price is five dollars.

LITERARY.

HOMEWARD.

RY MRS. E. P. THORNDIKE.

Mother, I come! thy wandering child Would gaze once more upon thy face, Though time has left its impress there, And quenched the light of youthful grace That shone in earlier, happier years, Ere sorrow on thy heart was cast, And footsteps crossed home's threshold o'er, Leaving an echo as they passed.

Father, I come! the years agone Have left deep traces on thy brow, While fancy, busy with the past, Is conjuring up the future now-The future, o'er whose untried way We walk with cautious step and slow, When life's experiences have filled The past with bitterness and woe.

Sister, I would an offering bring, Full of the lessons of the hour, To span the void that death hath made, And build a bright, a living tower, Linked by a chain whose shining bands Knows no corroding touch of time-That reaches to immortal hights, And verges on a hope sublime.

Then grieve no more for one whose form Is sleeping 'neath Pacific's wave: She is not there! the immortal part Hath rose triumphant o'er the grave. Nor, mother, mourn thy darling son, Who laid his earthly armor by, Beside a far-off southern shore, Where waves of conflict raged so high. They are not gone, but with us still,

No empty place is at our board;

And tears of sorrow ill befit

Hearts with such living manna stored. Weep for earth's sufferers everywhere, If weep ye must, but not for them! They walk the bright, immortal shore-These still Time's chilling billows stem. And more than all, I bring a boon, Born 'mid dark Conflict's sternest power; Its shield has been a living force To guide my steps through Sorrow's hour. 'Tis Inspiration's holy light, That comes from higher, brighter spheres-Exultant lifts the soul above,

COMMUNICATIONS.

And wipes away all earthly tears.

Sah Francisco, May 1st, 1868.

WOMAN'S SPHERE.

EDITORS BANNER :-- In your last issue, "Æsop, Jr.," in his reply to "Pauline," after admitting that woman moulds the character of man, that ask for their rights, which have been so long with- his future well-being is placed in her keeping, and that he has monopolized many of the duties and privileges to which she has an equal right, and to which her womanhood entitles her, says: "Surely it cannot be destroying to her character as woman, to claim protection and support, in her position as wife and mother, from those who assume the duties and cares of paternity. While she can be a helpmate and the inspiration of man, he can also minister to her wants in a manner suited to his nature"; thereby assuming that the domestic relation is the only one existing between her and man. Viewing her condition in that light, we behold her occupying a humiliating and degraded position. She answers the purposes of a faithful servant and wife, only so far as she confers legiti-

macy upon his children. We believe her relation to man to be a holier and more ennobling one; that she was created and fitted intellectually and physically to be his equal and helpmate in all things—to aid, advise, and co-operate with him in all matters pertaining to the pursuits and duties of life.

Let us ask, Is there no sphere of usefulness for woman outside the domestic relation, "with no one to minister to her wants, etc."? is she to be idle in the great hive of humanity? has she no rights with man, which demand protection? has she not talents and capabilities that would place her in high and useful positions by the side of man, had she the opportunity to develop them, and were her natural rights guaranteed to her? We think she has. Educate her to the standard of man, thereby qualifying her to efficiently, faithfully, and honorably discharge the various duties and callings of life equally with man; give her political equality with him, place in her hands the ballot, give her a voice in the enactment and administration of the laws; then will woman occupy the exalted sphere to which she is entitled, and for which she is eminently fitted by nature. In the marriage relation, she must be something more than a faithful servant, yielding ready obedience in all things, conducting his household affairs with economy and regularity, or an affectionate mother, religiously devoted to the educacation and training of his sons and daughters for the duties of life. She must be his adviser and confidant above all others, lessening his cares and burdens by her wisdom and words of comfort and encouragement. She must be his equal in all things; what pertains to his interests affects hers; what inures to his benefit is for her benefit, and whatever results to his injury falls equally upon her. You cannot separate them if you would. Why, then, should she not occupy the true position of a wife, and be his helpmate, his companion, his partner? Receive her into the domestic relation as an equal in all things; then, and not till then, will marriage prove a blessing, and not

The Discussion at Saratoga.

EDITORS BANNER OF PROGRESS:-The Bible discussion at this place, between Messrs. Ford and Langford, still continues with unabating zeal on the part of the disputants, and increasing interest on the part of the listeners. I think it the most interesting discussion of the kind that I have ever listened to. Much originality is exhibited by both parties, especially in rebutting arguments; and while the negative deals exclusively with facts as recorded in that strange book, the affirmative labors industriously, by theorizing and speculating, to show why God should be justified in the many acts of barbarity and injustice that He is charged with in that "Book of books." We begin to fear, however, that speculative theories will fail to convince the negative, if not the audience, that the Christian's Bible is of Divine

On Sunday, May 3d the people listened atten-

PHENOMENAL FACTS.

And Still They Come!

Spirit voices, spirit messages, spirit warnings, spirit invitations! Notwithstanding the recreancy of some mediums, and dishonesty of some to whom heavenly gifts are entrusted, still our dear friends do not desert us, but continue to extend their efforts and renew their hold on our world, with confident hope to raise us out of the depravity and despondency into which our old superstition has sunk us. A story is going the rounds here, creating much interest and comment, which, so far as we can yet learn, seems well authenticated, and, if true, will yet make more stir and awaken more opposition from our enemies, whose business it is to make Spiritualism untrue at whatever sacrifice. It runs somewhat in this wise: A medium by the name of Green has been giving séances most of the winter, from which we have had various and some remarkable reports we did not choose to publish. It is now stated by a friend, whose word we cannot doubt, that on one occasion a visitor was taken to a séance, whose opposition, abuse, and ridicule of such mediumship were large, loud, and unstinted in measure. He was placed in close proximity to the medium, who had three rings, made of the hardest steel, with no opening, crack, or flaw to be found in them. One or more of these rings are said to be sometimes their being put on or off by any person but a spirit, if at all. On the occasion referred to, the skeptic left the séance rather quietly, and soon as it closed; and soon after, the managers missed one of the rings, which could not be found, and had not been found nor heard of for several days after the séance; but they were inclined to lay it to the spirits, who sometimes play little roguish tricks for sport or for tests, etc. As the story now runs, the ring was carried off on the neck of this gentleman, who employed several mechanics unsuccessfully to get it off with files and otherwise; but it was too hard to cut with files, and could not be heated without endangering the hair, at least, of the wearer. Report further says, he applied to several mediums for advice in Troy, Albany, Philadelphia, etc. He was told there was one in Akron, Ohio, who could relieve him of the ornament; but before he had got ready to go there, he found a cancerous tumor, which had long been on his neck, was actually getting well, and, it is said, is cured, and the ring is still on his neck; and we are assured, on what seems to be good authority, that he is converted, and finds himself cured, and with re- AN ANONYMOUS REFORM NOVEL OF REmarkable healing power, which he will soon openly use, with a full and open statement of the above facts. We can afford to wait patiently for the change of mind in such cases, and for the development of all medium powers in our opponents and skeptics, since we have plenty of undeniable evidence and thousands of well established facts, and what to us is still more, daily intercourse with the dwellers in the Summer Land, all of which are so complete that no treason, denials or betrayal, from the weak in head or heart or backbone, can in the least interfere with our knowledge of intercourse between the two spheres

Remarkable phenomena like the one referred to, if spiritual or not, have not the least influence on us, nor on thousands of others, who, like us, know that spirits whose bodies are in the grave-yards are living, and not shut off from us by any 'great gulf," but can and do communicate to us, often giving us valuable advice and counsel upon the affairs of life, without pretending to order or dictate to us as tyrants, masters, or superiors, or requiring of us the sacrifice of our individuality, or of the exercise of our reason and judgment. Those who cannot recognize spirit intercourse without accepting spirits as Gods or Devils, are not prepared to reap much benefit from it at

Welcome your children in your affections, your friends in your confidence, your enemies in your charity, and wiser spirits as counselors, and you can be benefited and blessed by them.—Banner of

Clairvoyance Produced by an Accident.

Day before yesterday afternoon an accident oc-curred in the Hale and Norcross mine, by which Thomas Loomis, a miner, was very seriously injured. He was removing some old timbers, and thoughtlessly knocked out a post while standing under the cap which it supported. The moment the post was removed, down came the cap and a large mass of loose rock from the roof of the breast, crushing him to the ground and fearfully lacerating his scalp and badly bruising his head. The cut in the scalp is some six inches in length, but the most serious injury is to the skull, which is probably fractured. He was taken up in a state of insensibility, and so remained when we last heard from him, about 9 o'clock yesterday morning. He lies with his eyes tightly closed, and appears to have lost his hearing, as he answers no questions asked him, and never opens his eyes to look at any one. What is most singular about his case, is, the fact that he talks almost incessantly, but at the same time connectedly and sensibly, telling long stories. The moment persons of his acquaintance come into the room, he begins talking about them-not to them. Without seeing or hearing the person who enters the room, by some sort of mesmeric sympathy, he knows who it is, and at once begins talking about him. Of a young man who came into the room, he said: "I am something of a physician; there is Mr. —," mentioning his name, "is a very good man, but he is down on me, I believe. He once asked me to lend him \$50, and thinks I didn't want to let him have it, when at the same time I went off and got the money for him, but couldn't find him to give it to him." Of another man, he said: "So-and-so is a jolly fellow" and then went on to tell about their having drank half a dozen hot whiskies together upon a certain occasion; and then he gave a long account of the pranks of himself and friend, while under the influence of their hot drinks. He seems to hear nothing, and no questions or talk can stop him or turn him from the thread of his stories. At times he speaks of his own condition, saying that he is weighed down by an immense load. His skull at the top of his head appears to be pressing down upon the brain, as when those in attendance press the sides of his Magnetism, Electricity and Medicated Baths. head between their hands, it seems to afford him great relief. But the most singular feature of his case is what we have related above, his clairvoyance. Dr. Hiller is attending the injured man. Virginia Enterprise, April 12th.

Women have a much nicer sense of the beautiful than men. They are by far the safer umpires in the matters of propriety and grace. A mere school-girl will be thinking and writing about the beauty of birds and flowers, while her brother is robbing the nest and destroying the

A PREACAER says-"When I was young I thought it was thunder that killed people, but when I grew wise I found it was the lightning; so I determined to thunder less, and lighten more in future." Elder Knapp should cut this out and paste it on the back of his Bible.

A WISH FOR A FRIEND.

BY BENJAMIN TODD.

O, may thy path through life be ever blest! In it may purest joys be found; May the bright angel bands its course invest, And safe from all its ills defend.

May no dark cloud of dread o'er it arise, Or cast its fearful shadow there; But may the spirits bright, from radiant skies, Breathe sweetly through its balmy air.

May Hope's bright bow of promise o'er it bend, With its soft, clear, resplendent light; And may the fabled charms of Eden lend To thee their radiant beauties bright.

PACIFIC CLAIRVOYANT MEDICAL INSTITUTE. 320 Jessie Street, above Fourth,

SAN FRANCISCO. MR. & MRS. W. A. HUTCHINSON TREAT ALL DISEASES WITH UNPARALLELED SUC-L cess. We invite all in want of medical services to call

Office hours from 10 to 12 A. M., and 2 to 5 P. M.

FOR SALE AT THE INSTITUTE, Hutchinson's Chemical Combination of Vegetable Oils, for beautifying and strengthening the hair; Liver and Anti-Dyspepsia Pills, Blood Syrup, etc. etc. These articles are purely vegetable, and, for the purposes for which they are compounded, unsurpassed.
Orders and Communications sent to our address through
Wells, Fargo & Co.'s Express, will be attended to.

18

MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS

FOR SALE AT

NORCROSS & CO.'s,

put on his neck, while his head will not admit of No. 5, Montgomery Street, (MASONIC TEMPLE.)

WHOLESALE AND RETAIL

NEW SPIRITUALIST BOOKS.

LARGE ADDITIONAL SUPPLY JUST RECEIVED, SNOW'S

LIBERAL AND REFORM BOOKSTORE.

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DAWN, MARKABLE INTEREST.....\$2.00

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SURGEON DENTIST, 410 Kearny Street, Between Pine and California Streets, SAN FRANCISCO.

(Rooms formerly occupied by Dr. A. N. Clarke.) DROMPT ATTENTION, AND THOROUGHLY FINished workmanship. Charges moderate. Cash on delivery of the work. Particular attention to the administration of Chloroform and Ether.

RED LAND WINES.

MADE IN THE FOOT-HILLS OF CALIFORNIA Warranted Pure Juice of the Grape.

FREE FROM ALL ADULTERATION, AND ARE, BE yound all controversy,

THE BEST WINES ON THIS COAST.

ALSO. WINE VINEGAR

ERESH MOUNTAIN HONEY,

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THE ELOQUENCE OF GEN. PHIL. SHERIDAN FELL DEAD

Upon the ears of the Deaf who did not use

DR. STILWELL'S PATENT ORGANIC VIBRATOR, Which fits into the ear, is not perceptible, and removes ringing noises in the head, enabling deaf persons to hear distinctly at church and

A Treatise on Deafness, Catarrh, Consumption, Cancer, and Scrofula in all its forms, their causes, and means of speedy relief and ultimate cure, by a pupil of the Academy of Medicine,

CURES GUARANTEED on the plan -NO CURE NO PAY. No Mercury DR. STILWELL. . Consultation Rooms, 198 Bleecker Street, New York. 17

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EXAMINATIONS MADE AND MEDICINES PRESCRIBED

Also, Directions given to those who wish to become developed as Clairvoyants and Mediums, by MRS. F. GOULD. HEALING by

Laying on of Hands.

BY MR. F. GOULD. whenever this method will be deemed effectual. MR. & MRS. F. GOULD can accommodate Ladies i their confinement, or other invalids, with all the comforts o home. For further particulars, inquire at

NO. 30 SILVER STREET. Between Second and Third.

REMARKABLE CURES

THE GREAT SPIRITUAL REMEDY;

POSITIVE AND NEGATIVE POWDERS.

MRS. SPENCE'S

New Haven, Ind, Sept 1st, 1867.

PROF. Spence—Dear Sir: I have raised one man PROF. SPENCE—Dear Sir. I have raised one man from the dead with two Boxes of your Positive Powders. J. W. Nuttle, of this place, had what the Doctors called the CONSUMPTION. They said he could live but a short time. I called his attention to your Powders. He took one Box, and said he was better than he had been for four years. This was in March. About the last of July he was taken with a FEVER. and the Doc-Boxes of your Positive Powders for him about the time I went East, and on my return I found him walking about, and he is now to work for us, a well man.
Yours for truth,

Dorset, Vt., August 27th, 1867.

PROF. P. SPENCE—Dear Sir: I have had a case in which one Box of Positive Powders done wonders. It was the case of Mr. Phelps, a young man who had BLEEDING AT THE LUNGS. He had consulted eight different physicians, five of whom had pronounced his eight different physicians, ave of whom had pronounced his Lungs to be in an advanced stage of INFLAMMARION. He had not done any labor for six months. He called on me, to get Dr. Newton's location. I had him take a box of the Positive Powders. This was on Monday; and, strange to say, on Wednesday and Thursday he sheared his father's flock of sheep—some 300. He told me that he never worked busier than during those two days, shearing, doing up wool, and marking lambs. He has continued to work, up to this writing, and says he feels as well as ever in his life. Yours, A. B. Armstrong.

Fork, Union Co, Ohio, Sept. 14th.

DR. SPENCE—Dear Sir: I took a box of your Positive
Powders for the NEURALGIA, and it has worked such perfect charm for that and OTHER THINGS which I had been troubled with for 20 years, that I now send for a Box of Negatives for Dearness.

MRS. PRISCILLA KNOX.

Sycamore, Ill, July 11th, 1867.

Prof. Spence—Dear Sir: Those Positive Powders you sent me a short time since have worked wonders for my wife—during in a few days a PAINFUL KIDNEY DISMASE, and SPINAL DIFFICULTY of long standing, besides driving away all NERVOUSNESS, so that she feels like a new being.

Truly yours, DR. A. J. COREY, of *Great Bend*, *Penn*., writes as follows: "I have a case of **Catarrh**. bronchial tubes affected and **LEFT LUNG COLLAPSED**, not filling with air. I have given two boxes of the Positive Powders, and the Lungs now fill two-thirds of the way down. "I, myself, have been afflicted with RHEUMATISM and HEART DISEASE for three years, during which time I had not been able to labor. I have taken two boxes and a half of your Positive Powders; my kineumatism is gone and the Heart Disease much relieved. so that I can use the pick and the shovel in prospecting for minerals. My age is 71 years."

Spring Hill, Ill., Oct. 7th, 1866.

PROF. PAYTON SPENCE—Dear Sir: I gave a box of your Positive Powders to a young lady, Miss Hattie M. Tyrrell, (now Mrs. Hattie M. Stanbro, of Brooklyn, Iowa.) She had been ailing for 8 years, FOUR YEARS ON CRUTCH-Es. In ten days she dispensed with her crutches, and has not used them since, and you would not know that she ever was lame. Yours respectfully.

The magic control of the Positive and Negative Powders over diseases of all kinds, is

THE POSITIVE POWDERS CURE Neuralgia, Headache, Earache, Toothache, Rheumatism, Gout, Colic, Pains of all kinds; Cholera, Diarrhea, Bowel Complaint, Dysentery, Nausea and Vomiting, Dyspepsia, Indigestion, Flatulence, Worms; suppressed Menstruation, Painful Menstruation, Failing of the Womb, all Female Weaknesses and Derangements; Cramps, Fits, Hydrophobia, Lockjaw, St. Vitus' Dance; Intermittent Fever, Bilious Fever, Yellow Fever, the Fever of Small Pox, Measles, Scarletina, Erysipelas, Pneumonia, Pleurisy; all Inflammations, acute or chronic, such as Inflammation of the Lungs, Kidneys, Womb, Bladder, Stomach, Prostate Gland; Catarrh. Consumption, Bronchitis, Coughs, Colds; Scrofula, Nervousness, Sleepless-

THE NEGATIVE POWDERS CURE Paralysis or Palsy; Amaurosis and Deafness from Paralyysis of the nerves of the eye and of the ear, or of their nervous centers; Double Vision, Catalepsy; all Low Fevers, such as the Typhoid and the Typhus; extreme Nervous or Muscular Prostration or Relaxation.

For the cure of Chills and Fever, and for the prevention and cure of Cholera, both the Positive and Negative

The Positive and Negative Powders do no violence to the system; they cause no purging, no nausca, no vomiting, no narcotizing; yet, in the language of S. W. Richmond, of Chenoa, Ill., "They are a most wonderful medicine, so silent and yet so efficacious."

As a Family Medicine, there is not now, and never has been, anything equal to Mrs Spence's Positive and Vegative Powders. They are adapted to all ages and both sexes and to every variety of sickness likely to occur in a family of adults and children. In most cases, the Powders, if given in time, will cure all ordinary attacks of disease before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders are

THE GREATEST FAMILY MEDICINE OF THE AGE!

To AGENTS, male and female, we give the Sole Agency of entire townships and counties. PHYSICIANS of all schools of medicine are now using the Positive and Negative Powders

extensively in their practice, and with the most gratifying Circulars with fuller lists of diseases, and complete explanations and directions, accompany each box, and will also be sent free, postpaid. Those who prefer special written directions as to which kind of the Powders to use, and how to use them, will please send us a brief description of their

disease when they send for the Powders. Mailed, postpaid, on receipt of price.

PRICE IN CURRENCY. 1 Box, 44 Pos. Powders,. 1.00 1 " 44 Neg...... 1,00 1 " 22 Pos. and 22 Neg 1.00 5 Boxes..... 5.00

The Positive and Negative Powders will be forwarded, at our choice, either by mail or by express, (we paying the expressage in fall) to AGENTS, DRUG-GISTS, and PHYSICIANS in any of the Pacific States and Territories, and in any of the States and Territories west of Kansas, at the following prices, in Currency. If Gold or its equivalent is forwarded, the premium on it, when it reaches New York, will be allowed.

1 Doz Boxes...... \$8.00 15.50 « s6.00

SICIANS sent free, postpaid. Sums of \$5, or over, sent by mail, should be either in the form of Post Office Money Orders, or Drafts on New York or else the letters should be registered.

Money mailed to us is at our risk. OFFICE, 371/4 St. MARK'S PLACE, NEW YORK. Address,

PROF. PAYTON SPENCE, M. D., Box 5817, New York City.

For sale also by Agents and by Druggists generally. If, however, the Powders cannot be obtained in your vicinity, send your money at once to Prof. Spence as above directed, and the Powders will be forwarded to you by return mail.

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Laying on of Hands,

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DR. GRANT has, for the greatest part of the last two ears, been practicing in Sacramento City with eminent success. Some of the most stubborn cases have been ENTIRELY CURED by his wonderful Healing Powers, which can be substantiated by referring to the well known names which appear on his Circulars, and to many others whose names can and will be given, if required.

NO MEDICINES GIVEN. No Surgical Operations performed.

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MEDICAL CLAIRVOYANCE Used in detecting the cause and nature of disease, and the roper treatment it requires. Electricity and medicines given only when the case needs

hem.
Contagious or cutaneous diseases not attended to. Charges moderate, and according to the ability of persons

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No visible Medicine given. The Deaf hear, the Blind ee, and the Falsied walk. OFFICE AND RESIDENCE, corner of FREMONT and MAD-

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Evenings by special engagement.

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BUY, IF YOU WOULD CURE YOUR COUGH OR COLD, A Bottle or Box of

Warranted to Cure or No Pay. For Sale by all the principal dealers in Medi-

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IMPORTANT TO INVALIDS!

Consumption and Nervous Debility Are promptly Cured by the use of Winchester's Hypophosphites OF LIME AND SODA.

THIS SPECIFIC REMEDY FOR CONSUMPTION, IN every Stage, has been used by thousands of Physicians, and tens of thousands of sufferers, in the last ten years, with results unparallezed in the annals of medicine, and such as no other treatment has ever equalled.

Professional Testimony!! As sure a remedy in Consumption as Quinine in Inermittent Fever, and as effectual a Preservative as Vaccina tion in Small Pox.—Dr. Churchill. It is unequaled in Nervous Debility, and I believe it is the ONLY MEDICINE that will cure a pure case of it.—Dr. E. V.

I would say to all who have any tendency to Consumption, take this remedy, and the sooner the better.—W. W. Townsend, M. D., Unionville, Pa.

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In 7 and 16-ounce Bottles, \$1 and \$2 each. Three large, or six small Bottles, for \$5, by Express. Concentrated Solutions, \$2. Sold by all respectable Druggists, and by NORCROSS & CO., 5 Montgomery Street, (Masonic Temple,) San Francisco, Agents for the Pacific States, to whom all orders

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> WINTER ARRANGEMENT. Leaving Vallejo St. Wharf Daily, (Sundays excepted,) at 2 P. M., for Petaluma.

ON AND AFTER MONDAY, DECEMBER 2d, the favorite steamer CLINTON.

C. M. BAXTER......Captain, Will leave Vallejo street wharf as above until further notice.

Connecting with Stages for Bloomfield, Bodega, Duncan's Mills, Tomales, Santa Rosa, Windsor, Healdsburg, Geyserville, Skaggs Springs, Geyser Springs, Anderson Valley, Novaro, Albion and Big Rivers, Noyo and Fort Bragg, Ukiah, Long Valley, Clear Lake, and Lakeport. Returning—Leave Petaluma at 8 A. M.

CHARLES MINTURN.

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Investigation and Discussion of all Subjects. Philosophical, Scientific, Literary, Social, Political, and Religious,

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> We will send the above, postage free, on receipt of the price in currency or postage stamps; or copies may be had on personal application at this office. SPIRITUALISM DEFENDED

BY BENJAMIN TODD.

AGAINST THE CHARGE OF IMMORALITY.

A PAMPHLET. BY BENJAMIN TODD. 6mo. pp. 64. Price twenty-five cents. For sale at this office. A liberal discount to book agents.

THE PHILOSOPHY RELIGIOUS REVIVALS.

Price 25 cents. For sale at this office. A liberal discount to book agents. It is a pamphlet of 24 pages, 12mo. There are two inspirational poems by Lizzie Doten, which are worth more than the price asked.

BY BENJAMIN TODD.

THE GENIUS AMERICAN LIBERTY.

A PATRIOTIC POEM, BY FANNY GREEN McDOUGAL.

THE STORE OF THIS ASSOCIATION IS NOW OPEN IN

Copies for sale at this office. Price 50 cents. WOMEN'S CO-OPERATIVE UNION.

Webb's Block, 39 Second Street, near Market. The employees are prepared to respond to applicants for work, also to receive orders from any who may wish garments manufactured.

SOLICITOR PATENTS. Advice and Opinion Given without Charge.

their inventions, and the mode of applying for and obtaining Patents.

CALL AT 615 Sacramento St



By this means, Inventors can ascertain the value of

LYCEUM DEPARTMENT.

"Angels where'er we go attend Our steps, whate'er betide,
With watchful care their charge defend,
And evil turn aside."

-CHARLES WESLEY.

NOTICE.

THE CHILDREN'S PROGRESSIVE LYCEUM of San Francisco will assemble to-day, May the 10th, at 2 o'clock, P. M., at Dashaway Hall, Post street, above Kearny. Friends of the Lyceum are cordially invited to be present.

LINES ON THE DEATH OF LITTLE MAR-GARETTA.

BY BENJAMIN TODD.

I saw a rose, a lovely rose, That proudly hung on parent stem: I gazed again—its leaves were strewn; The Autumn winds had o'er it blown, And borne it from the sight of men.

In pain the rose-tree bowed its head So low, in sadness and in gloom; It's soul sent forth a heaving sigh, To winds that went a-whispering by, That beauty fades, alas ! so soon.

I saw a child, a lovely child, As proudly stand by parent's side; I gazed again—it had flown away Toward its home in eternal day-Its little earthly form had died.

The mother in deep anguish stood, Awhile the coffin was lowered down-Down slowly in its narrow bed, Among the homes where sleep the dead. So silent in the cold, cold ground.

An angel its frail form bent o'er, And bore its spirit bright away : I saw the lovely rose once more, The child that the bright angel bore-They bloom for aye in endless day!

PRETTY MARUSCHKA.

[CONCLUDED.]

Then the Ice Month arose from his seat, stepped across the area to one of the young men, put the staff into his hand, and said:

"Brother June, take thou the pre-eminence." Then the Month June sat himself on the chief stone, and waved his staff over the fire. Instantly it glowed like molten gold, beams of glory streamed from it through the forest, and it shone like a sun resting on the earth. Overhead the clouds flamed and curled in wreaths of light, tinted rose, carnation, and purple, over a sky blue as the forget-me-not. Every trace of snow vanished, and the earth was buried in green. The trees were covered with rustling leaves. Bluebells gleamed under their shadows and then died away. Red-robin blushed in tufts and then shed its ragged petals. Wild roses burst into glorious flower, and the soft air was charged with the scent of the sweet-briar. From among the forest glades called in cool notes a wood-dove. The thrush began to warble and the blackbird to pipe. A bright-eyed squirrel danced among the fresh green leaves on the tree-tops. Beside a brown stone was a patch of sloping green. It was dotted with little white stars with golden hearts. Now the leaves drop off, and the hearts swell, and flush, and glow, and become crimson.

"Quick, Maruschka, pluck!" said June. Then the girl joyfully hurried to the slope, and gathered an apronful of the luscious stawberries. She curtseyed to the twelve Months, thanked them cordially, and hurried home.

Helena was astonished as she saw her come to the house, and she ran to open the door. The whole cottage was fragrant with the odor of the

"Where did you gather them?" asked Helena. "High up on the mountains, under a brown Helena took the strawberries and ate them with

her mother. She never offered even one to pretty Next day Helena had again no appetite for her "O, if I had only ripe apples!" she said, and

then, turning to her sister, she ordered, "Run, Maruschka, run into the wood and gather me some ripe apples." "Dear sister, this is not the time of year for

apples. Who ever heard of apples ripening in an But her stepmother cried out, "Run, Maruschka,

fetch the apples as your sister has required, or I will strike you dead." And she thrust her from the door into the cold winter night-air.

The maiden hastened sobbing into wood; the snow lay deep, and nowhere was there a footprint. The new moon glimmered in a clear sky, and sent its feeble beams into the forest deeps, forming little, trembling, silvery ponds of light, which appeared and vanished, and formed again. And a low wind whispered a great secret in the trees, but so faint was the tone that none could make out what it said. There was a little opening in the wood; in the midst stood a gray wolf looking up at the moon and howling; but when Maruschka came near, it fled, and was lost among the shadows. The poor maiden shivered with cold, and her teeth chattered. Her lips grew purple, and her cheeks white; and the tears, as they formed, froze on her long eyelashes. She would have sunk on a snowdrift and died, had she not seen up high on a rugged hill-top a blazing fire. Towards it she made her way, and found it to be the same she had seen before. Round about, solemn and silent, sat the Twelve, and the Ice Month was on the seat of honor, clasping the staff

"Dear, good friend, please suffer me to warm myself a little while at the fire," she asked, in supplicating tones; "for indeed I am perishing

Then the one with the long white hair and frosty beard raised his head, and said—"Yes, child, approach; but what brings you here?" "I am seeking ripe apples," she answered. "Ripe apples! It is not the time for ripe apples,

when the snow lies deep." "Ah, sir! I know that well; but sister Helena

Then the Ice Month arose from his seat, stepped to one of the elder men, put the staff into his hand, and said— "Brother September, take thou the pre-emi-

nence.' Then the Month September sat himself on the chief stone, and waved his staff over the fire. Whereat it glowed like a furnace red and fierce, sparks flew about, and volumes of glaring hot smoke, like the vapor of molten meal, rolled up to heaven. In a moment the snow was gone. The trees were covered with sear leaves, the oak foliage | History and Philosophy of Evil..... was brown and crumpled, that of the ash yellow as sulphur; other trees seemed leafed with copper. Stray leaves floated by and were whirled by little

sounded through the wood. Maruschka looked about for apples, and beheld a tree on whose branches hung the ruddy fruit.

"Quick, Maruschka, shake!" commanded September. Then she shook, and there fell an apple; she shook again, and there fell another. "Quick, Maruschka, hasten home!" said the Month. Then she curtseyed to the Twelve, thanked them cordially, and returned to the house of her

Helena marveled not a little when she saw the red apples.

"How many have you plucked?" she asked. "Only two. "Where did you find them?"

"High up on the mountain-top, on a tree weighed down with them." "Why did you not gather more? Did you not eat them on your way home?" asked Helena

"O, dear sister, I have not tasted one. I shook once, and down fell an apple; I shook twice and there fell another. I might not bring away more."
Helena struck her and drove her to the kitchen. Then she tasted one of the apples. Never before had she eaten one so sweet and juicy. The step-

mother ate the second. "Mother!" exclaimed Helena, "give me my fur dress. I will go the hill and bring some apples. That hussy has eaten all she brought except two. Then she wrapped herself up and hurried to the wood. The snow lay deep, nowhere was a human footprint. Helena lost herself, but presently she was aware of a hill, and a fire burning at the summit. She hastened to the light. There she saw a great blaze, and around it sat the twelve Months, silent and solemn; he with the long snowy locks sat on the seat of honor, holding the rod of power. Helena stared at them; then, pushing up to the circle, went to the fire, and began to warm herself.

"What seek you here?" asked the Ice Month, with a frown wrinkling his white brow. "That is no business of yours," answered Helena, sharply, over her shoulder.

The Ice Month shook his head, and, raising his arm, waved the staff over the fire. Instantly the flame sank, and the fire was reduced to a glowing spark. The clouds rolled over the sky, and, bursting, discharged snow in such quantities that nothing was visible in earth and heaven but drifting white particles. An icy wind rumbled in the forest and roared round the hill. Helena fled. Everywhere white fleeting whirled and fell, and rose, and fleeted, and danced this side of her, and dropped here on her, and rested there on her, and lodged on this limb, and then began their work again; they spangled her | How and Why I Became a Spiritualist. Wash. A. with white, they wove a white net, they filled up the interstices of their lace, they built a mound over her arm, they buried her foot, they raised a around the white face which looked up at them. and began to whiten it still more; lastly they

The mother looked out of the window and wondered that Helena did not return. Hour after hour passed, and her daughter came not. "Maybe the apples are so sweet that she cannot

smoothed the sheet over her, and the work was

eat enough, thought the mother. "I will go seek

answer. Then she lost her way. The snow fell and the wind howled.

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per. Mother and sister came back no more.-

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So she wrapped herself up in a thick shawl and went forth.

The snow lay deep, and nowhere was a human footprint. She called Helena, but received no layer and man and layer a

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Mrs. F. A. Logan, Kalina, Onondaga Co., New York.

B. M. Lawrence, M. D., 54 Hudson street, Boston, Mass. Mary E. Longdon, inspirational speaker, 60 Montgomery street, Jersey City, N. J. Mr. H. T. Leonard, trance speaker, New Ipswich, N. H. Miss Mary M. Lyons, inspirational speaker, 98 East Jeffer-

son street, Syracuse, New York. John A. Lowe, Box 17, Sutton, Mass.
Dr. G. W. Morrill, Jr., trance and inspirational speaker, Loring Moody, Malden, Mass. B. T. Munn, Skaneateles, New York. Dr. Leo Miller, Postoffice box 2326, Chicago, Ill.

Mrs. Anna M. Middlebrook, Box 778, Bridgeport, Conn. Mrs. Sarah Helen Mathews, East Westmoreland, N. H. Dr. John Mayhews, 50 Montgomery street, Jersey City, Dr. James Morrison, lecturer, McHenry, Ill. Mr. & Mrs. H. M. Miller, Elmira, care W. B. Hatch, N. Y. Prof. R. M. M'Cord, Centralia, Ill. Emma M. Martin, inspirational speaker, Birmingham, Mich. Charles S. Marsh, semi-trance speaker, Wonewoc, Juneau

County, Wis.

Mrs. Mary A. Mitchell, inspirational speaker, care of box 221. Chicago, Ill.
Miss Sarah A. Nutt, Lawrence, Kansas. C. Norwood, Ottawa, Ill., impressional and inspirational speaker. A. L. E. Nash, lecturer, Rochester, N. Y. J. Wm. Van Namee, Monroe, Mich. A. A. Pond, inspirational speaker, North West, Ohio.

J. L. Potter, trance speaker, Cedar Falls, Iowa, box 170. Dr. D. A. Peaze, Jr., Detroit, Mich. Mrs. Anna M. L. Potts, M. D., lecturer, Adrian, Mich. George A. Pierce, Auburn, Me.
Mrs. J. Puffer, trance speaker, South Hanover, Mass.
L. Judd Pardee, Philadelphia, Pa. Lydia Ann Pearsall, inspirational, speaker, Disco, Mich. Mrs. Nettie M. Pease, trauce speaker and test medium, De-

A. C. Robinson, 15 Hawthorne street, Salem, Mass. Dr. W. Ripley, Box 95, Foxboro', Mass. Dr. P. B. Randolph, lecturer, care box 3352, Boston, Mass. G. W. Rice, trance speaking medium, Brodhead, Wis. J. H. Randall, inspirational speaker, Upper Lisle, New Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich. Austen E. Simmons, Woodstock, Vt. Mrs. Fannic Davis Smith, Milford. Mass.

Abram Smith, Esq., inspirational speaker and musical medium, Sturgis, Mich.

Mrs. Nellie Smith, impressional speaker, Sturgis, Mich.

Dr. Wm. H. Salisbury, Box 1313, Portsmouth, N. H. E. Sprague, M. D., inspirational speaker, Schenectady, Selah. Van Sickle, Greenbush, Mich. Prof. S. M. Strick, inspirational speaker, Peoria, Ill.

J. W. Seaver, inspirational speaker, Byron, N. Y. Miss Lottie Small, trance speaker, Mechanic Falls, Me. Mrs. M. E. B. Sawyer, Baldwinsville, Mass. Miss Martha S. Sturtevant, trance speaker, Boston, Mass. Mrs. Mary Louisa Smith, trance speaker, Toledo, Ohio. H. B. Storer, inspirational lecturer, 75 Fulton street, New Mrs. H. T. Stearns, Detroit, Mich., care of H. N. F. Lewis. Mrs. M. S. Townsend, Bridgewater, Vt.

Mrs. Charlotte F. Taber, trance speaker, New Bedford, Mass., Postoffice box 394.

J. H. W. Toohey, 42 Cambridge street, Boston.

Mrs. Sarah M. Thompson, inspirational speaker, 36 Bank
street, Cleveland, Ohio.

Hudson Tuttle. Berlin Heights, Ohio. James Trask, Kenduskeag, Me.

Francis P. Thomas, M. D., lecturer, Harmonia, Kansas. N. Frank White, Orwego, N. Y., during June; during July, Mrs. M. Macomber Wood, 11 Dewey street, Worcester, Louisville, Ky.—Sundays, at 11 a. m. and 7½ p. m, in Temperance Hall, Market street, between 4th and 5th.

Mass.

F. L. H. Willis, M. D., Postoffice box 39, Station D, New York.

A. B. Whiting, Albion, Mich. Mrs. S. E. Warner, Box 14, Berlin, Wis. E. V. Wilson, Rock Island during June; Galesburg during July Address, Babcock's Grove, Du Page Co., Ill. Alcinda Wilhelm, M. D., inspirational speaker, care of H. N. F. Lewis, Detroit, Mich. Prof. E. Whipple, lecturer upon Geology and the Spiritual Philosophy, Sturgis, Mich. Elijah Woodworth, inspirational speaker, Leslie, Mich.

Mrs. F. M. Wolcott, Danby, Vt. S. H. Wortman, Buffalo, N. Y., Box 1454. E. S. Wheeler, inspirational speaker, 5 Columbia street. Mrs. S. A. Willis, Lawrence, Mass., Postoffice box 473. Lois Waisbroker, Mankato, Blue Earth Co., Minn., care of

the Clifton House.

Mrs. N. J. Willis, trance speaker, Boston, Mass.

F. L. Wadsworth, Postoffice drawer 6325, Chicago, Ill. A. A. Wheelock, trance and inspirational speaker. St. Johns, Mich.

Miss Elvira Wheelock, normal speaker, Janesville, Wis. Warren Woolson, trance speaker, Hastings, N. Y Henry C. Wright, care of Bela Marsh, Boston. Mrs. Mary J. Wilcox, care of Dr. Larkin, 244 Fulton street, Brooklyn, N. Y,
Mrs. Mary E. Withee, trance speaker, 71 Williams street.

Mrs. Mais
Newark, N. J.
A. C. Woodruff, Buffalo, N. Y.
Miss H. Maria Worthing, trance speaker, Oswego, Ill.
Jonathan Whipple, Jr., inspirational and trance speaker, Mystic, Conn. Mrs. Juliette Yeaw, Northboro, Mass.